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ANALYSIS
OF THE
ABHISAMAYĀLAMKĀRA
(FASC. I)

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श्रीमद्भट्टारकार्यमैत्रेयभाषिताभिसमयालंकारनाम-
प्रज्ञापारमितोपदेशशास्त्रस्य

पदार्थाष्टकस्यार्थसप्ततेश्च विवरणम्

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आचार्यहरिभद्रविरचिताभिसमयालंकारालोकानामव्याख्यायाः
स्फुटार्थानामवृत्तेर्भौटीयमहापण्डितरत्नसिद्धसुमति-
कीर्त्यादिविरचितमहाटीकादीनां च
मतानुसारेण संस्कृत्य
समलंकृतम्

आर्यपञ्चविंशतिसाहस्रिकाष्टसाहस्रिकाप्रज्ञापारमितासूत्रसंबन्ध-
सूचकादिटिप्पण्या च संवलितम्

रुशलीकौयपण्डितश्रीउत्तरमूलरेण विविच्य प्रकाशितम् ॥

CHAPTER I

A. The 8 Principal Subjects
 अष्टौ पदार्थाः = *dnos-po brgyad*. (Summarized in Chapter I. Kār. 4, 5.). Consist of:

Aa. The 3 kinds of Omniscience.
 तिस्रः सर्वज्ञताः = *thams-cad-mkhyen-pa gsum* (abridged: *mkhyen gsum*). These are:—

1. The Omniscience (of the Buddha) in regard of all the aspects of existence सर्वकारज्ञता = *rnam-pa thams-cad mkhyen-pa-ñid* (*rnam-mkhyen*). (1).

Definition: The ultimate knowledge (of the Buddha), the direct cognition, in one single moment, of all the aspects of existence, empirical and absolute [Don. 2a. 1-2.] *ji-lta ji-sñed-kyi rnam-pa ma-lus-pa skad-cig-ma gcig-la mñon-sum-du mkhyen-paḥi mthar-thug-gi mkhyen-pa*.¹⁾

Varieties:—

1. The Omniscience in regard of the Absolute Reality. [Ibid. 2a. 2.] *ji-lta-ba rtogs-paḥi rnam-mkhyen*.

2. The Omniscience in regard of the Empirical Reality. [Ibid.] *ji-sñed-pa rtogs-paḥi rnam-mkhyen*.²⁾

3. The direct knowledge of the Creative Mental Effort for Enlightenment and of all the other characteristic aspects of (the Path) as being the cause (of the Omniscience of the Buddha), as well as of the result which is attained by this Path.

1 The definition given in the Luñ-gi sñe-ma (Āgama-mañjari) of Buton in accordance with the Pañcaviṃśatisāhasrikā is as follows: [Aga Ed. 64b. 1-2] *chos thams-cad-kyi rnam-pa dan rtogs dan mtshan-ma ma-lus-pa kun ji-lta ji-sñed-par mñon-sum-gyi mkhyen-pa-ñid*:—the direct knowledge of all the aspects, characteristic marks and cause of all the elements of existence.

2 The cognition of the Absolute (*ji-lta-ba* = *don-dam-pa* = *paramārtha*) is the intuition of the monistic principle at the time of intense concentration, and the cognition of the Empirical World is the knowledge which is acquired after the termination of the trance (Luñ. 64b. 2-3).

Abhis. ālokā. MS. 16b.9 चित्तोत्पादादिसर्वाकारपरिज्ञानं

[Don. 2a. 2.] *sems-bskyed-sogs rgyu-hbras-kyi rnam-pa kun mñon-sum-du-rtogs-paḥi rnam-mkhyen.*

4. The 21 forms of the Transcendental Wisdom peculiar to the Stage of the Buddha which is not in the least influenced by defiling agencies.¹

[Don. 2a. 3.] *sañs-rgyas-kyi saḥi ye-śes sde-tshan ñer-gcig.*

Limits: The Stage of the Buddha, exclusively.
[Ibid.] *sa-mtshams sañs-rgyas-kyi-sa kho-nar yod.*

II. The Omniscience in regard of the Path मार्गज्ञता = *lam-śes-ñid* (= *lam-śes*). (2).

Definition:—The intuition of the Mahāyānist Saint, dominated by analytic wisdom, directly cognizing the essential nature, the non-substantiality, of the 3 different Paths to Salvation.²

[Don. 2a. 4.] *lam gsum bden-med-du mñon-sum-du-rtogs-paḥi śes-rab-kyis zin-paḥi theg-chen ḥphags-paḥi mñon-rtogs.*

The Omniscience of the Buddha in regard of all the aspects of existence is impossible without the knowledge about the (3) Paths to Salvation, viz. that of the Śrāvakas, (the Pratyekabuddhas and the Bodhisattvas). It is for this reason that the Omniscience in regard of the Path is discussed directly after the Omniscience of the Buddha.

[Abhis. ālokā, MS. 16 b. 10-11.]

सा (सर्वाकारज्ञता) न विना श्रावकमार्गादिपरिज्ञानेन । इति तदनु मार्गज्ञता ।

[Sphuṭ. 29b. 5-6.] *rnam-pa thams-cad mkhyen-pa-ñid rtogs-pa-ni lam-śes-pa-ñid yoñs-su-śes-pa med-na med-pas lam-śes-pa-ñid.*

Varieties:—

1. The Omniscience in regard of the Path as the cognition of the Path of the Śrāvaka. श्रावकमार्गज्ञानमयी मार्गज्ञता = *ñan-thos-kyi lam śes-paḥi lam-śes.*

¹ These 21 forms of the Buddha's knowledge, including the 37 characteristic features of Enlightenment (*bodhipakṣikā-dharmāḥ* = *byañ-phyogs-kyi chos*) etc. are all of them enumerated in the 8th Ādhikāra, as the attributes of the Buddha's Body of Absolute Wisdom. (*jñāna-dharma-kāya* = *ye-śes-chos-sku*).

² The definition given in the Rnam-bśad of Rgyal-Tshab (39b. 1-2.) is the same as that of the Mahāyānist Path of Illumination. Cf. below.

2. The Omniscience in regard of the Path as the cognition of the Path of the Pratyekabuddha. प्रत्येक-बुद्धमार्गज्ञानमयी मार्गज्ञता = *rañ-rgyal¹-gyi-lam-śes-paḥi lam-śes.*

3. The Omniscience in regard of the Path as the knowledge of the Mahāyānist Path. महायानमार्गज्ञानमयी मार्गज्ञता = *theg-chen-gyi lam-śes-paḥi lam-śes.*

Limits:—From the Mahāyānist Path of Illumination and up to the Stage of the Buddha (including the latter likewise).

[Don. 2b. 1.] *sa-mtshams theg-chen mthoñ-lam-nas sañs-rgyas-kyi saḥi bar-du yod.*

III. The Omniscience in regard of the Objects of the Empirical World.

सर्वज्ञता = *thams-cad-śes-pa-ñid* or वस्तुज्ञानं = *gzi-śes*. (3).

Definition:—The knowledge of the Saint which corresponds to the Hinayānist spiritual family and consists, in its predominant part, of the direct cognition of all the separate elements of existence as being devoid of a relation to an individual Ego or soul.

[Don. 2b. 2.] *gzi thams-cad gañ-zag-gi bdag-med-du mñon-sum-du rtogs-paḥi cha-nas-bzag-paḥi theg-dman-gyi rtogs-rigs-su gnas-paḥi ḥphags-rgyud-kyi mkhyen-pa.*

The Omniscience in regard of the Path cannot be attained without the knowledge of (the true nature of) the objects of the Empirical World in all their varieties. It is for this reason that the Omniscience in regard of the Empirical World is spoken of directly after the Omniscience in regard of the Path.

[Abhis. ālokā. MS. 16b. 11-12.]

सापि (मार्गज्ञता) न सर्ववस्तुपरिज्ञानमन्तरेण । इति तदनन्तरं सर्वज्ञता ।

[Sphuṭ. 39b. 4.] *gzi thams-cad yoñs-su-śes-pa med-par lam legs-par yoñs-su-śes-pa med-pas thams-cad śes-pa-ñid.*

Varieties:—

1. The Omniscience in regard of the Empirical World which is near to the ultimate result,—the Climax of Wisdom, (by being connected with Transcendental

¹ = *pratyekā-jina* (instead of *pratyekā-buddha*). This is the usual term in the Tibetan manuals.

Analysis and Great Commiseration. Is possessed by the Mahāyānist Saint). फलभूताया मातुरासन्नीभूतं वस्तुज्ञानं = *hbras-yum-la ñe-baḥi gzi-ses*.

2. The knowledge which is far from the result, being devoid of Commiseration and maintaining the reality of separate entities. फलभूताया मातुर्दूरीभूतं वस्तुज्ञानं = *hbras-yum-la¹ riñ-baḥi gzi-ses*.

Limits: Beginning with the Hinayānist Path of Illumination and lasting till the Stage of the Buddha (including the latter likewise).

[Don. 2b. 3.] *sa-mtshams ñan-thos-kyi mthoñ-lam-nas sañs-rgyas-kyi saḥi bar-du yod*.

Ab. The 4 Practical Methods of Realization (of the 3 kinds of Omniscience) चत्वारः प्रयोगाः = *sbyor-ba bzi*. These are:—

1. The Process of Contemplation and Intuition of all the Aspects (of the 3 kinds of Omniscience).

सर्वाकाराभिसंबोधः = *nam-kun mñon-par-rdzogs-par rtogs-pa* (abridged *nam-rdzogs sbyor-ba*). (4).

Definition: The (process of) mind-concentration (*yoga*) of the Mahāyānist Saint dominated by analytic wisdom which is directed upon the aspects of the 3 kinds of Omniscience.

[Don. 2a. 4.] *mḥyen gsum-gyi nam-pa sgom-paḥi ses-rab-kyis zin-paḥi sems-dpaḥi rnal-hbyor*.

Varieties:

1. From the standpoint of the essential character of the process etc.²—the 20 methods of training.

[Ibid]. *ño-bo sogs-kyi sgo-nas sbyor-ba ñi-sū*.

2. From the standpoint of the aspects contemplated—the 173 forms of the Bodhisattva's *yoga* as realizing respectively the 173 aspects (of the 3 forms of Omniscience).

1 *yum*=*mātr*="the Mother" is the well-known synonym of *Prajñāpāramitā*.

2 I.e. from the standpoint (1) of the essential character (of the process)—*ño-boḥi sgo-nas*=*svabhāva-dvāreṇa*, (2) of the individual engaged in the training—*rten gañ-zag-gi sgo-nas*=*ādhāra-bhūta-pudgala-dvāreṇa*, (3) of the means—*thabs-kyi-sgo-nas*=*upāya-dvāreṇa*, and (4) of the result—*hbras-buḥi sgo-nas*=*phala-dvāreṇa*. Cf. below, Chapter IV.

[Ibid 2b. 5.] *nam-paḥi sgo-nas mḥyen gsum-gyi nam-pa brgya dañ don-gsum ñams-su-len-paḥi sems-dpaḥi rnal-hbyor brgya dañ don-gsum yod*.

"The intuition of all the aspects" has for its aim the attainment (practically) of a dominating position in regard of the 3 forms of Omniscience. It represents the practical process¹ of realization of the said 3 forms through the constant contemplation of all the varieties of the Omniscience of the Buddha in regard of all the aspects of existence, of the Omniscience concerning the Path, and of the Omniscience in regard of all the objects of the Empirical World.

[Abhis.ālokā, MS. 16b. 12-15]

सर्वथेवंप्राप्तत्रिसर्वज्ञतावशितार्थं पुनः सर्वाकारमार्गवस्तुज्ञानप्रकारसंग्रहेण

त्रिसर्वज्ञताभावनयाधिगमः सर्वाकाराभिसंबोधः ।

[Sphuṭ 44b. 4-5] *thams-cad-mḥyen-pa-ñid gsum yon-su-ses-pa-ni dbaṅ-du-bya-baḥi-phyir yañ nam-pa-thams-cad dañ lam dañ gzi-ses-pa bsdu-baḥi-sgo-nas thams-cad mḥyen-pa-ñid gsum sgom-par-byed-pas nam-pa-kun mñon-par-rdzogs-par rtogs-pa*.

Synonyms: 1. The *yoga* of the Bodhisattva.

बोधिसत्त्वस्य योगः = *sams-dpaḥi rnal-hbyor*.

2. The Climax of Wisdom in the sense of the Path.

मार्गस्वभावा प्रज्ञापारमिता = *lam ser-phyin*.

3. The Path of the Bodhisattva. बोधिसत्त्वस्य मार्गः = *byaṅ-sams-kyi lam*.

4. The Mahāyānist Activity. महायानप्रतिपत्तिः = *theg-chen sgrub-pa*.

5. The Action of the Outfit. संनाहप्रतिपत्तिः = *go-sgrub*.²

Limits: Begins with the Mahāyānist Path of Accumulating Merit and lasts till the termination of the process of intuition.

[Don. 2b. 6.] *sa-mtshams theg-chen tshogs-lam-nas rgyun-mthaḥi bar-du-yod*.

II. The Culminating Degrees of the Process of Illumination. मूर्धाभिसमयः = *rtse-moḥi mñon-par-rtogs-pa* or मूर्धप्रयोगः = *rtse-sbyor*. (5).

1 As opposed to the theoretical part included in the first 3 subjects.

2 An abbreviation of *go chaḥi sgrub-pa*.

Definition: The mind-concentration (*yoga*) of the Mahāyānist Saint at the time when he has attained a dominating position in the contemplation of the aspects of the 3 forms of Omniscience. It is, in its predominant part, characterized by analytic wisdom which is the result of the meditation over the principle of Non-substantiality (of the separate elements of existence).

[Don. 3a. 1.] *stoñ-ñid-la dmigs-paḥi sgom-byuñ-gi śes-rab-kyis zin-paḥi cha-nas-bzag-paḥi mkhyen gsum-gyi rnam-pa sgom-pa-la dbaṅ thob-paḥi skabs-kyi sems-dpaḥi rnal-ḥbyor.*

This method includes those special stages of the Path where the Bodhisattva who is engaged in the process of contemplation (of the 3 forms of Omniscience), attains the resulting culminating degrees of his transic meditation.

[Abhis, ālokā, MS. 20a. 6-8.]

प्राप्तसर्वकाराभिसंबोधस्य विशेषमार्गेण प्रकर्षपर्यन्ताधिगम इति मूर्धाभिसमयः ।

[Sphuṭ. 70a] *rnam-pa thams-cad mñon-par-rdzogs-par rtogs-pa thob-pa-la [khyad-par-gyi lam-gyis] rab-kyi mthar-phyin-paḥi rtogs-pa ḥbyuñ-bas rtse-moḥi mñon-par-rtogs-phyin-paḥi rtogs-pa ḥbyuñ-bas rtse-moḥi mñon-par-rtogs-pa.*¹

Varieties (briefly)—1. The Culminating Degrees on the Path of Training. प्रयोगमार्गमूर्धप्रयोगः = *sbyor lam rtse-sbyor*.

2. The Culminating Degree on the Path of Illumination. दर्शनमार्गमूर्धप्रयोगः = *mthoñ-lam rtse-sbyor*.

3. The Culminating Degree on the Path of Concentrated Contemplation. भावनामार्गमूर्धप्रयोगः = *sgom-lam rtse-sbyor*.

4. The Culminating Degree at the end of the Path, directly preceding the attainment of Buddhahood. आनन्तर्यमूर्धप्रयोगः = *bar-chad-med-paḥi rtse-sbyor*. (in detail):—

i The Culminating Stage on the Degree of Heat.

ऊष्मगतमूर्धप्रयोगः = *drod rtse-sbyor*.

ii The Culminating Stage on the Degree of the Climax. मूर्धगतमूर्धप्रयोगः = *rtse-moḥi rtse-sbyor*.

1 Acc. to Rnam-bśad (196b. 4-5)—*sarva-ākāra-cbhisambodha* is to be regarded as the cause, the factor for the attainment of a dominating position in the process of transic meditation, and *mūrdha-abhisamaya* represents the Path in its resulting moments.

iii The Culminating Stage on the Degree of Steadfastness. क्षान्तिगतमूर्धप्रयोगः = *bzod-paḥi rtse-sbyor*.

iv The Culminating Stage on the Degree of Highest Mundane Virtues. लौकिकाग्रधरंगतमूर्धप्रयोगः = *chos-mchog rtse-sbyor*.¹

v-vii The Culminating Stages on the Paths of Illumination and Concentrated Contemplation, and that at the end of the process of intuition. दर्शनभावनामार्गानन्तर्यमूर्धप्रयोगाः = *mthoñ-lam sgom lam-bar-chad-med-paḥi rtse-sbyor gsum daṅ bdun*.

(otherwise)—173 varieties, as corresponding to the aspects of the 3 forms of Omniscience.

Limits: Beginning with the Degree of Heat of the Mahāyānist Path of Training and ending with the final moment of the Path.

[Don. 3a. 3.] *sa-mtshams theg-chen-gyi sbyor-lam drod-nas rgyun-mthaḥi bar-ro*.

III. The Process of Intuition as progressive form of Contemplation.

अनुपूर्वाभिसमयः = *mthar-gyis-paḥi mñon-rtogs* or अनुपूर्वप्रयोगः

= *mthar-gyis-sbyor-ba* (6).

Definition:—The *yoga* of the Mahāyānist Saint, characterized by the contemplation of the aspects of the 3 kinds of Omniscience, taken separately, in a gradual order. This kind of meditation is practised in order to obtain a firm knowledge in regard of each of the said aspects (i.e. to fix them firmly in the mind).

[Don. 3a. 4.] *mkhyen gsum-gyi rnam-pa-la brtan-pa thob-phyir-du rim-gyis-sgom-paḥi cha-nas-bzag-paḥi sems-dpaḥi rnal-ḥbyor*.

The objects, which had been first meditated over in detail and in a summary form, are then put in a gradual order and meditated over again separately by him who has attained any of the Culminating Stages of the Path.² This

1 The usual abbreviation for *hjig-rten-paḥi chos-kyi-mchog*.

2 This refers to the progressive process in its essential part which is considered to begin after the attainment of the Culminating Stage on the Degree of Heat, when the object which has been meditated over is fully intuited and this intuition, the result of transic meditation,

progressive process of intuition has for its aim the attainment of perfect certainty (in regard of each of the aspects of the 3 forms of Omniscience):

[Abhis. ālokā, MS. 375a. 5 sqq.]

प्राप्तमूर्धाभिसमयो व्यस्तसमस्तत्वेनाधिगतानर्थाननुपूर्वीकृत्य स्थिर-
करणाय विभावयतीत्यनुपूर्वाभिसमयः ।

[Sphuṭ. 84b. 6—85a. 2.] *rtse-moḥi mñon-par-rtogs-pa thob-pa so-so-ba dañ bsdus-pa-ñid-du rtogs-paḥi don-rnam-go-rims-bžin-du blags-nas brtan-por-bya-baḥi-phyir rnam-par-sgom-par-byed-pas mthar-gyis-paḥi mñon-par-rtogs-pa.*

Varieties:—13 forms of progressive intuition.

[Don. 3a. 4.] *mthar-gyis sbyor-ba bcu-gsum.*¹

Limits: Beginning with the Mahāyānist Path of Accumulating Merit and ending before the final moment of the Process of Illumination.

[Ibid. 3a. 5.] *sa-mtshams theg-chen-gyi tshogs-lam-nas rgyun-mthaḥi sna-logs bar-du yod.*

IV. The final momentary Intuition.

एकक्षणभिसंबोधः = *skad-cig-ma-gcig-paḥi mñon-par-rdzogs-par byaṅ-chub-pa* or क्षणिकप्रयोगः = *skad-cid-maḥi sbyor-ba.* (7).

Definition: The ultimate *yoga* of the Mahāyānist Saint, resulting from the progressive process of contemplation of the aspects of the 3 forms of Omniscience.

[Don. 3a. 5-6.] *mḥhyen gsum-gyi rnam-pa mthar-gyis sgom-pa-las byuṅ-baḥi sems-dpaḥi rnal-ḥbyor mthar-thug.*

The individual who has undergone the progressive process of intuition must finally become fully trained in the practice of transic meditation. Accordingly those elements which he has contemplated before he is now able to intuit directly in one single moment.

is fixed in the mind. On the Path of Accumulating Merit the progressive process consists in the meditation over the topics which have been apprehended through study and analysis. The topics thus cognized on the most inferior degree of the Path of Accumulating Merit are contemplated again on the intermediate and the higher degrees of that Path. (Sic. acc. to Cser. I. 86a. 2-3).

¹ Cf. below, Chapter VI.

[Abhis. ālokā, MS. 375a. 18-20]

विभावितानुपूर्वाभिसमयस्य स्वभ्यस्तीकरणाय तेषामेवाधिगतानां धर्माणां ज्ञानेनैकेनाधिगम इत्येकक्षणाभिसंबोधः ।

[Sphuṭ. 85b. 3-4.] *mthar-gyis-paḥi mñon-par-rtogs-pa rnam-par-bsgoms-pa-ni śin-tu goms-par-bya-baḥi-phyir de-dag-ñid skad-cig-ma gcig-gis sgom-pas skad-cig-ma gcig-paḥi mñon-par-rdzogs-par byaṅ-chub-pa.*

Varieties:—4 forms, the difference being with regard to the point of view.¹

[Don. 3b. 6.] *dbye-na ldog-paḥi sgo nas bži.*

Limits: Takes place at the final moment of the Path.²

[Ibid.] *sa-mtshams rgyun-mthaḥi kho-nar yod.*

AC. The Ultimate Result of the Path. This is:—

The Cosmical Body of the Buddha.
धर्मकायः = *chos-sku.* (8).

Definition:—The (aggregate of) the purest virtuous properties which is the result attained by means of the meditation over the aspects of the 3 forms of Omniscience.

[Don. 3b. 1.] *mḥhyen gsum-gyi rnam-pa bsgom stobs-kyis thob-paḥi hbras-bu mthar-thug-paḥi zag-med-kyi yon-tan.*

(The Bodhisattva) who has come to the final momentary Illumination has at the next moment the full and clearest intuition of the Cosmical Body of the Buddha (as his own essential nature).

[Abhis. ālokā, MS. 377a. 3-4.]

विभावितैकक्षणाभिसंबोधस्य द्वितीये ज्ञाने धर्मकायाभिसंबोधः ।

[Sphuṭ. 87b. 3-4.] *skad-cig-ma gcig-paḥi mñon-par-rdzogs-par byaṅ-chub-pa rnam-par-bsgoms-paḥi skad-cig-ma gñis-pa-la chos-kyi-skur mñon-par-rdzogs-par-byaṅ-chub-pa.*

Varieties:

1. The Cosmical Body as the Ultimate Essence of

¹ Cf. below, Chapter VII.

² The final momentary Illumination (*eka-kṣaṇa-abhisambodha*) and the Culminating Degree directly preceding the attainment of Buddhahood (*ānantarya-mūrdha-prayoga*) are simultaneous.

Existence or the Body of Absolute Existence. स्वभावकायः
= *no-bo-ñid-sku*.

2. The Spiritual Cosmical Body or the Body of Absolute Wisdom. ज्ञानधर्मकायः = *ye-śes chos-sku*.

3. The Body of Supreme Bliss as the result of the previous virtuous deeds of the Buddha. संभोगकायः
= *loṅs-skiu*.¹

4. The Apparitional Body. निर्माणकायः = *sprul-sku*.

Limits: The Stage of the Buddha, exclusively.

[Don. 3b. 2.] *sa-mtshams saṅs-rgyas-kyi sa khor-nar-yod*.

¹ The usual abbreviation for *loṅs-spyod-rdzogs-paḥi sku*.

B. The Contents of the Abhisamayālaṁkāra as systematized in the 70 Topics.

Chapter I. The Omniscience of the Buddha in regard of all the Aspects of Existence. सर्वाकारज्ञताधिकारः प्रथमः *nam-pa thams-cad-mkhyen-pa-ñid-kyi skabs te dañ-po*.¹

The first verse of the Abhisamayālaṁkāra contains a salutation to Prajñā-pāramitā as "the mother of the Buddha, the Bodhisattvas and the Śrāvakas." It is the Climax of Wisdom, which in the form of the Omniscience in regard of the Empirical World, leads to (temporary)² Nirvāṇa the Hīnayānist Saints' striving for quiescence, which, as the Omniscience in regard of the Path, enables the Bodhisattvas, those who act for the weal of the living beings, to fulfil the projects of the animate world, and which, as being the full cognition of all the aspects of existence from the standpoint of their non-origination etc. (from the standpoint of the Absolute), is possessed by the Buddhas who, by the force of it, are able to expound the teaching, "to swing the Wheel of the Doctrine" in all its different forms.³

¹ This chapter should really bear the name of "the Path leading to the attainment of the Omniscience of the Buddha". Here we have *kāraṇe kāryopacāra* the appellation of the cause by the effect. (Cf. Abhis. ālokā, MS. 16b.—*phala-nirdeśena sarvākāraṇatā kathamā*).

² The teaching of the Abhisamayālaṁkāra and its commentaries is that of the "Unique Vehicle (*eka-yāna*) acc. to which the real Nirvāṇa is only that of the Buddha.

³ Sic acc. to Sphuṭ 3b. 1-5. The salutation in the Abhisamayālaṁkāra forms a special subject of investigation in the Tibetan commentaries.

The 10 Characteristic Elements of (the Path as conducive to) the Omniscience of the Buddha in regard of all the aspects of existence.

[Don. 3b. 4.] *nam-mkhyen mtshon-byed-kyi chos bcu yod*.—Summarized in Kār. 6, 7. (चित्तोत्पादोऽववादश्च :—

1. The Creative Mental Effort for Enlightenment. बोधिचित्तोत्पादः = *byan-chub-tu sems-bskyed* or *theg-chen sems-bskyed* (the Mental Effort of the Mahāyānist Saint).

2. The precepts and instructions for entering the Path. अववादः = *gdams-nag*.

3. The (4) Degrees (of the Mahāyānist Path of Training), conducive to Illumination. निर्ववाङ्गः = *nes-hbyed yan-lag* or निर्वधभागीयं = *nes-hbyed-cha-mthun*.¹

4. The fundamental element of the lineage (of the Buddha) as the foundation of the Mahāyānist Activity. प्रतिपत्तेराधारः प्रकृतिस्थं गोत्रं = *theg-chen sgrub-paḥi rten ran-bzīn-gnas-rigs*. p. 226 *Rgyal-tshab-rje*

5. The object of the Mahāyānist Activity i.e. of the process of meditation of the Mahāyānist Saint. प्रतिपत्तेरा-लम्बनं = *theg-chen sgrub-paḥi dmigs-pa*. p. 250 *Rgyal-tshab-rje*

6. The final goal of the Mahāyānist Activity. प्रतिपत्तेरुद्देशः = *theg-chen-sgrub-paḥi ched-du-bya-ba*. p. 260 *Rgyal-tshab-rje*

(The 4 kinds of the Mahāyānist Activity):—

7. The Action of the Outfit. संनाहप्रतिपत्तिः = *go-chaḥi* p. 268 *R-tshab-rje*
sgrub-pa or *hjug-sgrub*. *nonenese mecrann*

8. The Action of the Access. प्रस्थानप्रतिपत्तिः = *hjug-paḥi sgrub-pa* or *go-sgrub*. p. 270 *R-tshab-rje*

9. The Action of Accumulation (of the virtuous elements). संभारप्रतिपत्तिः = *tshogs-kyi sgrub-pa* or *tshogs-sgrub*. p. 284 *Rgyal-tshab-rje*

10. The Action of the Issue.² निर्याणप्रतिपत्तिः = *nes-hbyun sgrub-pa*. p. 319 *Rgyal-tshab-rje*

1 Or : *nes-par-hbyed-paḥi cha-dan-mthun-pa*.

2 I.e. the termination of the course of training on the Path.

SUMMARY OF CHAPTER I

According to Haribhadra

1. The person who wishes to attain Supreme Enlightenment first of all must make his Creative Mental Effort for this purpose, i.e. produce (within his stream of elements) a state of mind striving for this Enlightenment. The essence of this state of mind is the (Unique Monistic Principle underlying the) Non-substantiality of the separate elements of existence, and Great Commiseration, and it manifests itself in 2 forms, viz. as the vow and as the action according to it.

2. Thereafter, in order to bring to accomplishment this striving for Enlightenment, (the Bodhisattva), desirous to preserve the virtuous properties which he has acquired and to bring them to further development, receives the instructions concerning the activity (of the Mahāyānist Saint), etc. Thereupon, when his study etc. has been brought to a high degree of development, (the Bodhisattva) enters the "steps conducive to Salvation" = the Path of Accumulating Merit (and becomes possessed of) the roots of virtue, the essence of which is Faith, etc.

3. In proceeding further on he realizes the "steps conducive to Illumination" = the 4 Degrees of the Path of Training which are subservient to the full intuition of the Principles of the Saint, being (the highest form of) meditation peculiar (to the Bodhisattva while he is still) a worldly being.

4. The Bodhisattva who exercises the Mahāyānist Activity is thus able to attain the "Steps conducive to Illumination" just mentioned and the other degrees of the Path, as the Path of Illumination itself etc. In such a manner the Bodhisattva whose true essential nature is the fundamental element of the Absolute,—the foundation of the Mahāyānist Activity,—

5. exercises this activity having as the object of his meditation all the elements of existence and

6. with a view of attaining (a) the greatness of spiritual powers, the point of superiority to all living beings, (b) the greatness in the removal of the Obscurations, and (c) the greatness in the cognition (of the Truth).—He has accordingly to meditate over this threefold aim which appears as a final goal.

Thereafter comes the teaching about the activity itself, by which (these aims) are attained. With respect to the 3 forms of Omniscience (which are theoretically dealt with in that part of the Prajñā-pāramitā which corresponds to

the first 3 chapters of the *Abhisamayālaṃkāra*),¹ the object of action in general, is the action which is founded upon all the virtuous elements, and, as regards each of the 4 methods of intuition, the process of intuiting all the aspects of the 3 forms of Omniscience etc., is the action founded upon the 6 Transcendental Virtues. Accordingly, we have the Action of the Outfit and the other three), which as regards their essential nature, correspond to the Paths of Training, Illumination, Concentrated Contemplation, and the Special Path, respectively. Among these 4 actions—

7. The Action of the Outfit, the essence of which is energy, is first taken recourse to. Thereafter—

8. By means of the Action of the Access, the Bodhisattva acquires (lit. 'ascends') all the elements characterizing a Mahāyānist Saint. This is followed by—

9. The Action of Accumulation (of all the virtuous elements). He who has brought this Accumulation to full accomplishment—

10. realizes the Action of the Issue (i.e. comes to the end of the Path). In such a form we have the gradual process of realization of the elements conducive to the attainment of Buddhahood. The Omniscience of the Buddha (thus viewed from the standpoint of its principal factors), forms the subject-matter of the first chapter (of the *Aṣṭasāhasrikā-prajñā-pāramitā-sūtra*,² corresponding to the first chapter of the *Abhisamayālaṃkāra*.

19-20 [Abhis. ālokā, MS. 17a. 10-18a. 1.]³

पुनरपि व्यासतः पिण्डार्थोऽभिधीयते । तत्र सम्यक्संबोधिमधिगन्तु-
कामेनादौ शून्यताकरुणागर्भं बोधिचित्तं प्रणिधिप्रस्थानस्वभावं द्विविध-
मुत्पाद्य । चित्तोत्पादतद्वान्निसधर्मनिष्पत्तये संप्राप्तगुणपरिपालनार्थेनाभिवृद्धयर्थं
प्रतिपत्त्यादिष्वववादग्रहणानन्तरम् । श्रुतादिप्रकर्षप्राप्तमोक्षभागीयश्चद्धादि-
लक्षणकुशलमूलादूर्ध्वं चतुःसत्यप्रतिवेधानुकूलं चतुर्विधनिर्वैधमगीयं लौकिक-
भावनामयं निश्चित्य । प्रतिपत्तिमतो यथोक्तनिर्वैधभागीयमन्यदपि दर्शन-
मार्गादिकमिति प्रतिपत्तेराधारेण धर्मवानुस्वभावेनैव बोधिसत्त्वेन सर्व-
धर्मालम्बनपूर्वकं सर्वसत्त्वाग्रताचित्तमहत्त्वं प्रहाणमहत्त्वमधिगममहत्त्वं

1 For a detailed explanation of this see below, under *pratipatti*.

2 For the *Pañcaviṃśatisāhasrikā*, on the text corresponding to the first chapter cf. Appendix.....

3 For the Tibetan version of this text, cf. Appendix.

चाधिकृत्य प्रतिपत्तिः प्रवर्तत इत्यभिलक्षस्थानीयस्त्रिविधः समुद्देशो ध्येयः ।
तदनु तत्प्राप्तये त्रिसर्वज्ञताविषये सामान्येन शुक्लधर्माधिष्ठाना सर्वाकाराभि-
संबोधादौ चतुर्विधेऽभिसमये प्रत्यभिसमयं षट्पारमिताधिष्ठाना च क्रिया
प्रतिपत्तिरित्येव यथावत्प्रयोगदर्शनभावनाविशेषमार्गस्वभावानां संनाहादि-
प्रतिपत्तीनां मध्ये वीर्यरूपतया प्रथमतः संनाहप्रतिपत्त्या संनह्य प्रस्थानप्रति-
पत्त्या समस्तमहायानधर्माधिरोहणपूर्वकं संभारप्रतिपत्त्या संभृतसंभारेण
निर्याणप्रतिपत्तिरधिगन्तव्या । इत्येवं बुद्धत्वावाहकधर्माधिगमानुक्रमेण
प्रकाशनात्तथागतानामिति प्रथमपरिवर्तसंगृहीता सर्वाकारज्ञता ॥

Detailed Analysis of the Elements characterizing (the Path conducive to) the Omniscience of the Buddha.

I. The Creative Mental Effort for Enlightenment. बोधिचित्तोत्पादः *byañ-chub-tu sems-bskyed* or महायानचित्तोत्पादः = *theg-chen sems-bskyed*. Kār. I. 18-20.—(1)¹

[1. General character of *citta-utpāda*. 2. Is it *citta* or *caitasika*? 3. Its varieties: the Vow and the Action. 4. Other classifications (including the 22 forms mentioned in Kār. 19, 20).]

Definition:—A special form of the mind connected with the will and the request of attaining Enlightenment for the sake of other living beings.²

[Rnam-bśad, 51b. 1.] *gžan-gyi don-du yañ-dag-par-dzogs-paḥi byañ-chub don-gñer-gyi ḥdun-pa dan mtshuñs-lan-gyi sems khyad-par-can-no*.

Object:—1. Supreme Enlightenment—the aim of the Bodhisattva himself and 2. the Salvation of the spiritual streams of elements of other living beings—the ultimate aim of others.

[Don. 4a. 6—b. 2.] *rañ don-byañ-chub dan gžan-don gžan rgyud-kyi myaṅ-ḥdas gñis-la dmigs-nas sems-bskyed-paḥi-phyir*.

This object or aim is spoken of in the *Pañcaviṃśati-sāhasrikā* briefly and in detail. The brief indication is as follows:—O Śāriputra, the Bodhisattva, the Mahāsattva who wishes to attain the full intuition of all the elements of existence must be zealous in (the study of) the Doctrine of the Climax of Wisdom.

[Abhis.ālokā, MS. 25a. 4-7.] ३०

उच्यते यथार्थपञ्चविंशतिसाहस्रिकासूत्रान्ते सम्यक्संबोधे: समासनिर्देशः । यदाह । सर्वाकारं शारिपुत्र सर्वधर्मान्मिषं बोद्धकामेन बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां योगः करणीय इति । (Kangyur, Ni-Khri, I. 28a. 2 sqq.).

¹ The figures in brackets indicate the 70 topics of the Abhisamayālaṅkāra in their consecutive order (independently of the 8 chapters mentioned previously).

² I.e. because the Absolute is the common ultimate essence of all living beings and all elements of existence.

The detailed indication concerning the Bodhisattva's activity for the attainment of Supreme Enlightenment is as follows:—Here, O Śāriputra, the Bodhisattva, the Mahāsattva who has his stand in the Doctrine of the Climax of Wisdom without being attached to the reality of separate entities, brings the accomplishment of the Transcendental Virtue of Charity without perceiving the separate reality of the objects given, the person who gives, and the person who takes.

[Ibid. 7-10.]

तत्रायं तस्या व्यासनिर्देशः । यदाह । इह शारिपुत्र बोधिसत्त्वेन महासत्त्वेना- स्थानयोगेन प्रज्ञापारमितायां स्थित्वा दानपारमिता परिपूरयितव्या देयदायक- प्रतिग्राहकानुपलब्धिमुपादायेत्यादि ।

(similar indication of all the 4 methods of intense mindfulness, the 4 degrees of mystic absorption etc.)

The weal of other living beings is spoken of briefly in the following manner: The Bodhisattva who wishes to bring to the attainment of the essence of the Ultimate Nirvāṇa (without residue) all the living beings that dwell in the 10 regions, in all the different worlds, that are numberless like the sands of the Ganges, separately,— must study the Doctrine of the Climax of Wisdom;—

[Ibid. 10-14.]

तत्रायं परार्थस्य समासनिर्देशः यदाह । दशसु दिक्षु प्रत्येकं गङ्गानदी- बालुकोपमेषु लोकत्रातुषु ये सत्त्वास्तान् सर्वाननुपदिशेपनिर्वाणघातौ परिनिर्वाणयितुकामेन बोधिसत्त्वेन प्रज्ञापारमितायां शिञ्जितव्यमिति ।

Varieties:—(From the standpoint of the essential character)—the mind striving for Enlightenment, manifesting itself in (1) the vow and in (2) the action according to it. बोधिप्रणिधिचित्तं बोधिप्रस्थानं च ।

[Don.] *dbye-na dños-poḥi sgo-nas smon-sems dan ḥjug-sems gñis*.

[It is said:—First of all, through the efficiency of the elements of the Lineage, the seed of Commiseration having been aroused to life, the mind striving towards Enlightenment, manifests itself in the highest form of activity and (altruistic) tendencies.—Accordingly by the influence of the Fundamental Element of the Lineage of Buddhahood, one takes the vows of the Bodhisattva etc. and gives origination to the mind striving for Enlightenment. The source of this mind is the element of the Absolute as the common essential nature of all living

beings which is identical with the Unique Monistic Principle, the negation of all separate individual existence,¹ and Great Commiseration. The Bodhisattva, having made the following vow:—May I become a fully accomplished Buddha and after that manifest my energy in acting for the weal of other living beings, as far as they are worthy, by preaching the Doctrine of the 3 Vehicles,—brings this vow to accomplishment through his activity (on the Path),—Thus we have the mind striving for Enlightenment (or the Creative Effort of the Bodhisattva) which has for its aim the weal of other living beings, is characterized by the will of attaining Enlightenment,—the ultimate result with the factors conducive to it, and being essentially of 2 kinds, manifesting itself as the vow and the action according to it, as it is said²:—Just as we know the difference between one who wishes to go and one who goes, in a similar way the wise must know the difference between these two (forms of the Creative Effort).

29

[Abhis. ālokā, MS. 24a.10 - b.6].³

तत्रादौ गोत्रसामर्थ्यात्कृपाबीजप्रबोधतः ।

प्रयोगाशयसंपत्त्या बोधचित्तपरिग्रहः ॥

इति न्यायाद्गोत्रसामर्थ्येन बोधिसत्त्वसंवरसमादानादिना शून्यताकल्पा-
गर्भं बोधचित्तमुत्पाद्य सम्यक्संबुद्धो भूत्वा यथाभव्यतया परार्थं प्रति त्रिया-
नधर्मदेशनादिभिर्न कुर्यामिति प्रणिधानं कृत्वा प्रतिपत्त्या संपादयेदिति
परार्थालम्बनः सहेतुफलसम्यक्संबोधयधिगमकामतालक्षणो

गन्तुकामस्य गन्तुश्च यथा भेदः प्रतीयते ।

तथा भेदोऽनयोऽयं यथासंख्येन पण्डितैः ॥

इति प्रणिधिप्रस्थानस्वभावेन द्विविधश्चित्तोत्पादः ॥

The following text of the Abhis. ālokā⁴ refers to a special question:—According to the Sutrālamkāra IV. I, the mind striving for Enlightenment appears as a form of consciousness⁵ (as belonging to the group of elements of consciousness),⁶ which has the representation of a

1 I.e. that the Absolute is the common ultimate essence of all living beings and all elements of existence.

2 Bodhicaryāvatāra, I. 16.

3 The order of the Minaev MS. is inverted. For the Tibetan version of this passage, cf. Appendix.

4 MS. 24b. 1-25a. 2.

5 *citta*=*sems*, synonymous with *viññāṇa*=*rnam-śes*.

6 *viññāṇa-skandha*=*rnam-śes-kyi-phuṇ-po*.

special object and is connected with (the mental phenomenon of) will.¹ On the other hand we speak of *citta-utpāda* as the desire for attaining Supreme Enlightenment which is, to speak otherwise, a striving for the elements of virtue. This striving, this desire is to be classified among the group of forces,² since it is (not the fundamental mind, but) a mental phenomenon. In such a case, how can (this desire, solicitation etc.) be termed the origination of the mind, striving towards Enlightenment?—Such an objection has of course a basis. However, when there exists the desire of becoming possessed of the element of virtue, and the intention of rescuing the living beings, this by seeing them helpless and sunk in the ocean of Phenomenal Existence, (the Bodhisattva) arouses to life (within his own stream of elements) the mind directed towards the attainment of Buddhahood. Thus the effect (the mind striving towards Enlightenment) is (metaphorically) indicated here by its cause (the desire of rescuing the living beings). This metaphorical form of expression is taken recourse to in order to make it known that with the Bodhisattva who is possessed of such a desire and solicitation, all the virtuous elements become developed. There is thus no mistake (in admitting such a form of expression).

Otherwise, the desire, the solicitation for Enlightenment may be regarded as manifesting itself in the vow (of the Bodhisattva). Accordingly, the mind striving for Enlightenment connected with this vow is indicated here as "the prayer or the effort for Enlightenment." Indeed, it is said that the vow is a predominant factor with him who gives origination to the mind striving for Enlightenment. Thus we have to say that this mind becomes originated with the Bodhisattva being invariably connected with the vow, and this is to be regarded as correct.—ननु च

महोत्साहा महारम्भा महार्थाय महोदया ।

चेतना बोधिसत्त्वानां द्वयार्था चित्तसंभवः ॥³

1 *cetanā*=*sems-pa*.

2 *saṃskāra-skandha*=*hdu-byed-kyi phuṇ-po* (Rnam-bśad. 53a, 3).

3. "Great by its energy, great by its activity, great by its aim, and great by its result is the will of the Bodhisattvas, pursuing a two-fold aim. Such is the origination of the mind (striving towards Enlightenment)"—Haribhadra's interpretation seems to be somewhat strange if we compare Vasubandhu's commentary on this verse, where it is said that the will (*cetanā*) itself represents the *citta-utpāda*, but not "the mind connected with the will (*tri-guṇā dāya-ālamkāra* ca *cetanā citta-utpāda ity ucyate*)."

इति च वचनाच्चेतनासंप्रयुक्तं चित्तं विशिष्टविषयप्रतिभासमुत्पद्यमानं चित्तोत्पादः। सम्यक्संबोधिकामता च तत्प्रार्थना कुशलधर्मच्छन्दश्चैतसिक इति कथं स चित्तोत्पादो भवेत्। सत्यमेतत्। किं तु दुःखार्णवनिमग्नं जगद्वाणमभिसमीक्ष्य तदुद्धरणाभिप्रायः कुशलधर्मच्छन्दलक्षणप्रार्थनायां सत्यां बुद्धत्वाय चित्तमुत्पादयतीति कारणेनात्र कार्यं निर्दिष्टम्। एवं छन्द-प्रार्थनस्य बोधिसत्त्वस्य सर्वे कुशला धर्मो वृद्धिं यान्तीति ज्ञापनाय चोपचारः समाश्रित इत्यदोषः। प्रणिधानं वा प्रार्थना सम्यक्संबोधिकामता। तत्सहचरितश्चित्तोत्पादः प्रार्थनया निर्दिश्यते। प्रार्थनाप्रधाना हि चित्तोत्पादावस्थेति कृत्वा। एवं प्रणिधानसहगतं तच्चित्तमुत्पद्यते बोधिसत्त्वानामित्युपपन्नं भवति ॥

Other varieties of the Creative Effort:—

A. 1. The Conventional Creative Effort समादानसंके-
तिकश्चित्तोत्पादः = *blañs-pa brda-las byuñ-baḥi sems-bskyed*.¹

2. The Absolute Creative Effort पारमार्थिकश्चित्तो-
त्पादः = *don-dam-paḥi sems-bskyed*.²

B. 22 Varieties, viewed from the standpoint of the elements connected with this or that form (of the Creative Effort) and the points of resemblance.

¹ Otherwise : *sāmvrta-citta-utpāda* = *kun-rdzob-paḥi sems-bskyed*. Cf. the following note.

² These 2 varieties are discussed in Bu-ston's History of Buddhism in accordance with Asaṅga's Nirṇaya-saṃgraha and the Sūtrālamkāra, IV. 7-14; (Cf. my translation of Bu-ston's History, Vol. I, p. 105-107). The first of these forms is produced through the incitation of others, owing to the efficiency of the fundamental element of the lineage of Buddhahood (*gotra*), by the force of virtue etc. It is that which becomes originated as the result of the constant study, preservation, and preaching of the Doctrine etc. during this life (Gser. I. 113a. 1.).

The Absolute Creative Effort is peculiar only to the Saint and is made, for the first time, on the Stage of Joy—the Path of Illumination, when one first comes to the intuition of the monistic Essence of the Absolute (Vasubandhu on Sūtrā. IV. 9.—*sa ca pāramārthikāḥ cittotpādaḥ pramuditāyām bhūmau*. The *sāmvrta-citta-utpāda* and *pāramārthika-citta-utpāda* are discussed in detail in the Madhyama-bhāvanā-krama of Kamalaśīla.

[Don. 4b. 2.] *dpe grogs-kyi sgo-nas ñer-gñis yod*.—
These 22 forms are as follows¹:—(Kār. I. 19, 20)

1. The first Creative Effort is connected with zest, resembling the earth, since it is the basis for the origination and the accumulation (of the factors) for the full cognition of all the elements of existence in all their aspects.²—

तत्र प्रथमश्चित्तोत्पादश्छन्दसहगतो बोधिसत्त्वानां पृथिवीसमः। सर्वा-
कारसर्वत्रमाभिसंबोधस्य संभारप्रसवप्रतिष्ठाभूतत्वात्।

[Gser. I. 124b. 6.] *byañ-chub-la ḥdun-pa dan mtshuñs-par-ldan-paḥi sems-bskyed-pa-ni. sa lta-bu-ste. sans-rgyas dan deḥi rgyu-tshogs-kyi chos dkar-po thams-cad-kyi gzi ḥam rgyuḥi dnos-po byed-pa-ñid-kyis-so*.

2. The second Creative Effort, connected with sublime thoughts, resembling gold, since the thoughts of furthering the happiness and welfare of all living beings, which (thoughts) manifest themselves in the 6 Transcendental Virtues, remains unalterable (like gold) at present and in the future, tending towards Enlightenment.

द्वितीय आशयसहगतः कल्याणसुवर्णोपमः। षट्पारमितासंगृहीतस्य
हितसुखाशयस्यायतितत्त्वयोर्विकाराभाजनात्। आ सम्यक संबोधिशय
आशय इति कृत्वा ॥

[Gser. I. 124b. 6.-125a. 1.] *gñis-pa rgyun-gnas-paḥi bsam-pa³ dan-ldan-pa-ni. gser lta-bu-ste. tshe ḥdi phyi-la phyin-drug-gis bsduḥ-paḥi phan-bdeḥi bsam-pa byañ-chub-kyi bar-du mi-ḥgyur-ba-ñid kyis-so*.

¹ The Sanskrit text of the following is an extract from the Abhis. ālokā, MS. 25b. 4-27a. 1.—The order in which the 22 *citta-utpādas* are demonstrated by Haribhadra has been borrowed from the Sūtrālamkāra and Vasubandhu's commentary thereon. (Gser. 131b. 6.—*de-ltar slob-dpon ḥdis sa-mtshams mdzad-pa-yañ Mdo-sde-rgyan-gyi sa-mtshams-kyi luñ drañs-nas deḥi rjes-su-ḥbrañs-so*). Haribhadra's version is not however quite identical with that of Vasubandhu. The order in which the *citta-utpādas* are given in the Pañcaviṃśatisāhasrikā is different. Cf. Appendix.

² This first Creative Effort resembling the earth is, to speak otherwise, the effort which manifests itself in the vow (*bodhi-praṇidhi-citta*). The following 21 forms represent the Creative Effort which manifests itself in the action (according to this vow—*bodhi-prasthāna*.—Gser. I. 112b. 1-2.).

³ The constant thoughts, the constant tendency towards Enlightenment.

3. The third Creative Effort, connected with the highest altruistic tendencies, resembling the ascending moon, inasmuch as, owing to these tendencies, all the "elements of the bright quarter" (i.e. all the virtuous elements, as for instance the 37 characteristic features of Enlightenment), become more and more developed.

तृतीयोऽध्याशयसहगतः शुक्लपद्मवचन्द्रोपमः । सर्वशुक्लपद्मधर्मोत्तरोत्तर-
वृद्धिगमनेनाधिक आशयोऽध्याशय इति कृत्वा ।

[Gser. I. 125a. 3-4] *gsum-pa bsam-pa ihag-pas lhag-paḥi-bsam-pa dan-ldan-pa-ni zla-ba tshes-pa lta-bu-ste. phyogs-mthun so-bdun sogs-kyi dge-baḥi chos mīhaḥ-dag-gon-nas-gon-du ḥphel-bar-ḥgyur-ba-ñid-kyis.*

These 3 forms are included in the Stage of Preliminary Activity (of the Bodhisattva) or that of Accumulating Merit,¹ relating respectively to its lowest, its intermediate and its highest degrees.

एत एव त्रयो मृदुमध्याधिन्नतया आदिकर्मिकसंभारभूमिसंगृहीताः ।

[Gser. I. 130b. 6.] *dan-po ḥdun-ldan-la-sogs-pa gsum-ni las-dan-po-paḥi sa tshogs-lam-gyis bsdu-te de-yaḥ tshogs-kyi-lam chuḥ-nu dan ḥbrin dan chen-po-ñid-kyis rim-pa bzin-no.*

4. The fourth Creative Effort, associated with training, resembling fire, because the training for the attainment of the 3 kinds of Omniscience is like fire that destroys all the impediments (i.e. the Obscurations) which may be compared with fuel. The force of this fire becomes greater and greater, the more it consumes its 'fuel.'

चतुर्थः प्रयोगसहगतो ज्वलनोपमः । त्रिसर्वज्ञताप्रयोगस्येन्द्रनान्तरवि-
शेषेण वह्नेरुत्तरोत्तरविशेषगमनात् ।

[Gser. I. 125a.6b.—1.] *bzi-pa skye-med gsum mkhyen-paḥi sbyor-ba dan-ldan-pa ni. me-lta-bu-ste. mkhyen-gsum-gyi yul skye-med gsum ses-pa-la gegs-byed-paḥi sgrib-paḥi bud-ñin sreg-pa-ñid-kyis.*²

This (fourth) Creative Effort forms a constituent part of the Path of Training for the entrance upon the first

1 *sambhāra-mārga* = *tshogs lam*, *sambhāra-bhūmi* = *tshogs-paḥi-sa*, *ādikarmika-bhūmi* = *las-dan-po-paḥi sa*, *śraddhā-bhūmi* = *dad-paḥi sa* and *mokṣa-bhāgiya* = *thar-pa cha-mthun*—are synonyms.

2 In Vasubandhu's commentary on the *Sūtrālamkāra* the third *citta-utpāda* is *prayoga-sahagataḥ śukla-pakṣa-nāvacāndropamaḥ*, and the fourth *adhyāśaya-sahagato vahni-satṛṣa*.

Stage of the Bodhisattva. It relates, accordingly, to the Stage of Action in Faith (=the Path of Training).

अयं च प्रथमभूमिप्रवेशप्रयोगमार्गसंगृहीतोऽधिमुक्तिचर्याभूमिप्रतिबद्धः ।

[Gser. I. 131a. 1.] *sḥyōr-ba dan-ldan-pa-ni sa dan-po-la ḥjug-pa sbyor-baḥi lam-gyis bsdu-so.*¹ /6

5. The fifth Creative Effort, connected with the Transcendental Virtue of Charity, resembling a treasury, since it brings about the accomplishment of the projects of the innumerable living beings by granting them objects of enjoyment but, nevertheless, cannot become exhausted.—

पञ्चमो दानपारमितासङ्गतो महानिधानोपमः सर्वधामिषसंभोगेना-
प्रमेयसत्त्वस्तर्पणेऽप्यपर्यादानात् ।

[Gser. I. 125b.6—126a.1.] *lāa-pa sbyiḥ-paḥi phar-phyin dan-ldan-pa-ni. gter-chen-po lta-bu-ste. chos dan zaḥ-zin-gi loṅs-spyod²-kyis sems-can thams-cad tshim-par-byed-kyāḥ mi-zad-pa-ñid-kyis.*

6. The sixth Creative Effort, associated with the Transcendental Virtue of Morality, resembling a jewel-mine, inasmuch as it is the foundation of all the most precious virtuous properties which become originated from it.—

षष्ठः शीलपारमितासहगतो रत्नाकरोपमः सर्वगुणरत्नानामाश्रयभावेन
ततः प्रसवनात् ।

[Gser. I. 126a. 2-3.] *drug-pa tshul-khrims-kyi phar-phyin dan-ldan-pa-ni. rin-po-cheḥi ḥbyun-gnas lta-bu-ste. stcbs-la-scgs-paḥi yon-tan rin-po-che³ skyed-paḥi rten-gyi dños-po-ñid-kyis.*

7. The seventh Creative Effort is associated with the Transcendental Virtue of Patience, resembling the ocean, inasmuch as (the Bodhisattva) cannot become agitated by any of the hostile agencies.—

सप्तमः ज्ञान्तिपारमितासहगतो महार्णवोपमः सर्वानिष्टोपनिपातैरज्ञो-
भ्यत्वात् ।

[Gser. I. 126a. 3-4.] *bdun-pa bzod-paḥi phar-phyin dan-ldan-pa-ni. rgya-mtsho chen-po lta-bu-ste. me-mtshon-*

1 *prayoga-mārga* = *sbyor-lam*, *adhimuḥkti-caryā-bhūmi* = *mos-pas-spyod-paḥi sa*, *nirvedha-bhāgiya* = *ñes-ḥbyed-cha-mthun* and *nirvedha-aṅga* = *ñes-ḥbyed-yan-lag* are synonyms.

2 "By granting the Doctrine and objects of enjoyment."

3 "The precious virtuous properties, as the (10) Powers, etc."

la-sogs-paḥi mi-ḥdod-pa thams-cad thog-tu bab-pas¹ yid mi-ḥkhrug-pa-ñid-kyis.

8. The eighth Creative Effort, associated with the Transcendental Virtue of Energy, resembling an adamant, because (the power of the Bodhisattva) cannot be broken owing to its concentrated firmness.

अष्टमो वीर्यपारमितासहगतो वज्रोपमः संयमितदाढ्येनाभेद्यत्वात् ।

[Gser. I. 126a. 4-5.] *brgyad-pa brtson-ḥgrus-kyi phar-phyin dan-ldan-pa-ni. rdo-rje lta-bu-ste. bla-na-med-paḥi byañ-chub-la yid-ches-pa brtan-pas bdud-kyis mi-phyed-pa-ñid-kyis.*²

9. The ninth Creative Effort, connected with the Transcendental Virtue of Mystic Absorption, resembling the Lord of the Mountains, inasmuch as the Bodhisattva abides in an immovable, 'unshakable' position, as he is not liable to distraction through any of the external objects.—

३२ नवमो ध्यानपारमितासहगतः पर्वतराजोपमः सर्वार्थालम्बनविज्ञेयेण निष्कम्पत्वात् ।

[Gser. I. 126a. 5-6.] *dgu-pa bsam-gtan-gyi phar-phyin dan-ldan-pa-ni. riḥi rgyal-po lta-bu-ste. mtshan-mar-dmigs-paḥi rnam-par-gyen-bas tiñ-ñe-ḥdzin-las mi-bskyod-pa-ñid-kyis.*³

10. The tenth Creative Effort connected with the Climax of Wisdom, resembling a remedy, since (the Bodhisattva) brings to pacification all the Obscurations of Defilement and Ignorance that resemble different forms of illness.—

दशमः प्रज्ञापारमितासहगतो महाभैषज्योपमः सर्वकृशज्ञेयावरणव्याधिप्रशमनात् ।

[Gser. I. 126a. 6-b. 2.] *bcu-pa bdag-med gñis rtogs-paḥi-śer-phyin⁴ dan-ldan-pa-ni. sman-chen-po lta-bu-ste.*

1 "Though all the different kinds of undesirable things, as fire, weapons, and the like might descend (upon the Bodhisattva)".

2 "Because, owing to his persistent faith in the Perfect Supreme Enlightenment, he cannot be diverted by Māra."

3 "Because he does not become disturbed in his concentration by distraction owing to which he could become directed upon the consideration of separate realities (mtshan-ma=nimitta=asādhāraṇa-rūpa)". Cf. below.

4 "The Climax of Wisdom which cognizes the 2 kinds of un-reality" (i.e. *puḍgala-nairātmya*=*gañ-zag-gi bdag-med* and *dharmā-nairātmya*=*chos-kyi bdag-med*).

chags-sogs ñon-moñs-pa dan gzun-bar-rtog-pa sogs śes-byaḥi sgriḥ-paḥi¹ nad rab-tu-ñi-bar-byed-pa-ñid-kyis.

11. The eleventh Creative Effort is associated with the Transcendental Virtue of Skill, resembling a teacher, inasmuch as (the Bodhisattva) never forsakes the cause of the living beings, independently from his own state.²

एकादश उपायकौशलपारमितासहगतः कल्याणमित्रोपमः सर्ववस्थामु सत्त्वार्थपरित्यागात् ।

[Gser. I. 126b. 2-3.] *bcu-gcig-pa thabs-kyi phar-phyin dan-ldan-pa-ni dge-baḥi-bśes-gñen lta-bu-ste. sñiñ-rje dan thabs-mkhas-pas ḥbyor rgud-kyi gnas-skabs thams-cad-du sems-can-gyi don yoñs-su mi-gton-ba ñid-kyis.*

12. The twelfth Creative Effort, associated with the Transcendental Virtue of the Effective Vow, resembling a wish-fulfilling gem, inasmuch as the aim of this vow is miraculously realized.—

द्वादशः प्रणिधानपारमितासहगतश्चिन्तामणिसदृशो यथाप्रणिधानफलसमृद्धेः ।

[Gser. I. 126b. 6-127a. 1.] *bcu-gñis-pa smon-lam-gyi phar-phyin dan-ldan-pa-ni. yid-bzin-gyi nor-bu lta-bu-ste. gnas-kyi dbaḥi-du-byas-paḥi yid-la ji-ltar smon-paḥi ḥbras-bu ḥgrub-pa-ñid-kyis.*

13. The thirteen Creative Effort is connected with the Transcendental Virtue of Power, resembling the sun, inasmuch as it brings to maturity the germs of Virtue³ in the living beings.—

त्रयोदशो बलपारमितासहगत आदित्योपमो विनेयसस्यपरिपाचनात् ।

[Gser. I. 127a. 4.] *bcu-gsum-pa stobs-kyi phar-phyin dan-ldan-pa-ni. ñi-ma-lta-bu-ste. gdul-byaḥi rgyud-kyi dge-baḥi lo-thog yoñs-su-smin-par-byed-pa-ñid-kyis.*

14. The fourteenth Creative Effort is associated with the Transcendental Virtue of Divine Wisdom, resembling a sweet song, because owing to it one can deliver the delightful Word of the Doctrine that arouses the zeal of the converts.⁴

1 "Defilement, as passion etc. and Ignorance, as the imputation regarding the object perceived (*grāhya-vikālpa*=*gzun-rtog*) etc."

2 "In all the different states, those of poverty or wealth".

3 Lit. "the harvest of virtue".

4 In Vasubandhu's commentary on Sutrālamkāra, IV. 17-18, we have, as the points of resemblance for the *citta-utpādas* 11-14, instead of the last 4 *pāramitās*,—the 4 Immeasurable feelings (*apramāṇa*=

चतुर्दशो ज्ञानपारमितासहगतो मधुरसंगोतिबोधोपमो विनेयावर्जन-
करधर्मदेशकत्वात् ।

[Gser. I. 127b. 1-2.] *bcu-bzī-pa ye-śes-kyi phar-
phyin dan-ldan-pa-ni. chos-kyi sgra-dbyaṅs sñan-pa dri-
zaḥi glu lta-bu-ste.*¹ *gdul-bya yid ḥdun-par-byed-paḥi
chos ston-pa-ñid-kyis.*

These 10 forms (i.e. 5-14) are included in the 10 Stages of the Bodhisattva, that of joy and the rest, respectively² and relate, accordingly, to the Paths of Illumination and Concentrated Contemplation.—

एत एव दश यथाक्रमं प्रमुदितादिदशभूमिसंगृहीता दर्शनभावनामार्ग-
गोचराः ।

[Gser. I. 131a. 1-2.] *sbyin-pa dan-ldan-pa-nas ye-
śes dan-ldan-paḥi bar bcu-ni rab-tu dgaḥ-ba-la-sogs-paḥi
sa bcus rim-pa-bzīn bsdus-te dan-po mthoṅ-baḥi lam dan.
lhag-ma dgu sgom-paḥi lam-gyi spyod-yul-can-te*³ *skabs-
de-na yod-paḥo.*

15. The fifteenth Creative Effort, associated with the (6) Supernatural Faculties, resembling a great king, because, being possessed of unlimited power, (the Bodhisattva) can act for the weal of the living beings.

पञ्चदशोऽभिज्ञासहगतो महाराजोपमोऽव्याहतप्रभावत्वेन परार्थानुष्ठानात् ।⁴

[Gser. I. 127b. 3-4.] *bco-lña-pa mñon-par-śes-pa dan-
ldan-pa-ni rgyal-po-cheṅ-po lta-bu-ste. mthu thogs-pa-
med-pas gzan-gyi-don sgrub-pa-ñid-kyis.*

16. The sixteenth Creative Effort connected with the Accumulations of Virtue and Transcendental Wisdom,

tshad-med-pa), the 6 Supernatural Faculties (*abhijñā*=*mñon-par-śes-pa*), the 4 Methods of Obtaining Adherents (*samgraha-vastūni*=*bsdubāḥi dños-pa*), and the 4 Methods of Intense Penetration (*pratisamvid*=*so-so-yaṅ-dag-par-rig-pa*), respectively.

1 "Like the song of the Gandharva".

2 The 10 Transcendental Virtues are always put in correspondence with the 10 Stages of the Bodhisattva. The Transcendental Virtue of charity is considered to be predominant in the first stage, that of Morality—in the second, and so on. Cf. below.

3 I.e. the first of these 10 forms refers to the Path of Illumination, and the following 9—to the Path of Concentrated Contemplation.

4 Vasubandhu has here—*pratiśaraṇa-sahagato mahārājopamo viprañāśa-hetuvāt*. On *pratiśaraṇa* or *pratisaraṇa*, (M. Vyutp. § 74.) Cf. my translation of Bu-ston's History, vol. I, p. 115 and notes 1036-1039.

resembling a storehouse, inasmuch as (the Bodhisattva) is the repository of the numerous forms of accumulated virtue and wisdom.—

षोडशः पुण्यज्ञानसंभारसहगतः कोष्ठागारोपमो बहुपुण्यज्ञानसंभारकोष-
स्थानत्वात् ।

[Gser. I. 128a. 3-4.] *bcu-drug-pa bsod-nams dan ye-
śes-kyi tshogs dan-ldan-pa-ni. baṅ-mdzod lta-bu-ste. bsod-
nams dan ye-śes-kyi tshogs gñis maṅ-poḥi mdzod ste
gnas lta-bu yin-pa ñid-kyis.*

17. The seventeenth Creative Effort connected with the (37) characteristic features of Enlightenment, resembling a great road, inasmuch as all the Saints proceed on (the Path characterized by these elements) and follow each other.—

सप्तदशो बोधिपन्नधर्मसहगतो महामार्गोपमः सर्वार्थपुद्गलयातानुया-
तत्वात् ।

[Gser. I. 128a. 6-b. 1.] *bco bdun-pa byaṅ-phyogs-kyi
chos so-bdun dan-ldan-pa-ni. lam-po-che lta-bu ste.
ḥphags-pa thams-cad gśegs śiṅ rjes-su-gśegs-pa-ñid-kyis.*

18. The eighteenth Creative Effort connected with mental quiescence and transcendental analysis, resembling a vehicle, because, being guided by these two (as a vehicle is drawn by a pair of horses), it conduces to perfect bliss, preventing a fall into either (of the 2 extremities,) viz. Samsāra and Hinayānistic Nirvāṇa.—

अष्टादशः शमविपर्ययनासहगतो यानोपमो युगनद्धवाहित्वात्संसार-
निर्वाणान्यतरापातेन सुखसंवाहनात् ।

[Gser. I. 128b. 3-4.] *bco-brgyad-pa gzan-don-la rtse-
gcig-tu-gnas-paḥi sñiṅ-rje dan chos raṅ-bzīn med rtogs-kyi
lhag-mthoṅ dan-ldan-pa-ni.*¹ *bzon-pa bzaṅ-po lta-bu-ste.
ḥkhor-ḥdas-kyi-mthaḥ gaṅ-du yaṅ mi-ltun-bas mi-gnas-
paḥi-sar*² *bde-blag-tu ḥgro-ba-ñid-kyis.*

19. The nineteenth Creative Effort, associated with power of memory and flashes of idea, resembling a fountain because, similarly to a stream of water which

1 "Endowed with Transcendental Analysis cognizing the Non-substantiality of the elements and with Great Commiseration concentrated upon the weal of other living beings."—Cf. the following note.

2 An allusion to the *apraṭiṣṭhita-nirvāṇa*=*mi-gnas-paḥi myaṅ-ḥdas*.

constantly and inexhaustibly issues from the ground, (the Bodhisattva) can uninterruptedly expound the teaching, since he retains in memory the Doctrine which he has studied and that which he has cognized not through study, (but by his flashes of idea).—

एकोनविंशतितमो धारणीप्रतिभानसहगतः प्रसन्नोपमः सर्वथोदक-
धारणाज्योत्स्नेदसाधर्म्येण श्रुताश्रुतधर्मधारणादपर्यन्तदेशनोद्भवेत्वात् ।

[Gser. I. 128b. 6-129a. 1.] *bcu-dgu-pa tshig-don-mi brjed-par ḥdzin-paḥi gzuñs¹ dañ gžan-la thogs-med-du ḥchad-paḥi spobs-pa dañ-ldan-pa-ni. bkod-maḥi-chu lta-bu-ste. sñar thos-pa dañ ma-thos-pa thos-ḥgyur-gyi chos ḥdzin-pas mi-zad-par ston-pa-ñid-kyis.*

These 5 forms (15-19) relate to the different Stages of the Bodhisattva and are included in the "Special Path."—

एते च पञ्च बोधिसत्त्वभूमिषु विशेषमार्गसंगृहीताः ।

[Gser. I. 131a. 2-3.] *mñon-śes dañ-ldan-pa-sogs lā-a-ni khyaa-par-gyi lam-gyis-bsdus-so.*

20. The twentieth Creative Effort, connected with the triumph of the Doctrine, resembling an ejaculation of joy, because the converts who are desirous of attaining Salvation hear with pleasure (the aphorisms of the Doctrine, as:—All the active elements of existence are evanescent!—etc).—

विंशतितमो धर्मोद्धानसहगत आनन्दशब्दोपमो मोक्षकामानां विनेयानां

प्रियश्रावणात् ।

[Rnam-bśad 58a. 5.]² *chos-kyi-sdom bzhiḥ dgah-ston dañ-ldan-pa-ni. sgra-sñan-pa dañ ḥdra-ste. thar-pa ḥdod-paḥi gdul-bya-la ḥkhor-ba-las grol-bar-byed-paḥi sñan-pa sgrogs-paḥi-phyir.*

This form relates to the (ultimate) stage of the Bodhisattva, being included in the Path of training for the entrance upon the Stage of the Buddha.—

अयं च बुद्धभूमिप्रवेशप्रयोगमार्गसंगृहीतो बोधिसत्त्वभूमिप्रतिबद्धः ।

[Gser. I. 131a. 5.] *ñi-śu-pa sa bcu tha-maḥi bar-chad-med-kyis bsdus.*³

1 "The power of memory which retains the meaning of words without forgetting them."

2 I have preferred this version to that of the Gser. (I. 129a. 3-5), the latter being too diffused.

3 "Is included in the Unimpeded Path at the end of the 10 Stages," (i.e. the final moment of the Path. The Gser. gives also the

21. The twenty-first Creative Effort, connected with the Path on which the monistic principle is fully realized. It resembles the current of a river, since, owing to the cognition of the ultimate identity of subject and object, and by manifesting commiseration, wisdom, and skill, one can work for the weal of others without making any distinctions and uninterruptedly, like the course of a stream.—

एकविंशतितम एकायनमार्गसहगतो नदीस्रोतःसदृशो ज्ञानज्ञेययोः
समताधिगमेन कर्हणाप्रज्ञोपायतयासंनिवृत्तपरकार्यक्रियात्वात् ।

[Gser. I. 129b. 1-2.] *ñer-gcig-pa bgrod-pa-gcig-paḥi lam dañ-ldan-pa-ni. chu-boḥi rgyun lta-bu-ste. śes-pa dañ śes-bya mñam-pa-ñid-du rtogs-pas sñiñ-rje dañ śes-rab-kyis ran-gi-ñan-gis ḥjug-ciñ rgyun-mi-ḥchad-par gžan-gyi-don-gyi bya-ba tha-mi-dad-pa-ste ris-su ma-chad-par ḥjug-pa-ñid-kyis.*

This form relates to the Stage of the Buddha, to the cardinal state of intense concentration.—

अयं च बुद्धभूमिसंगृहीतो मौलावस्थाप्राप्तः ।

33

22. The twenty-second Creative Effort is connected with the Cosmical Body of the Buddha. It resembles a great cloud, since all the purposive acts of the living beings depend on it (as the harvest on the rain-clouds), as far as the Buddha manifests himself (for the benefit of the converts) in his Apparitional Body, etc., as residing in the abode of Tuṣita and the ḥilke¹ This form likewise is included in the Stage of the Buddha and refers to the state after the concentrated trance. This state is characterized by pure mundane wisdom, that which is accessible to the constructive thoughts of the converts, as far as the latter perceive the apparitions of the Buddha (in this world), etc. These apparitions manifest themselves owing to the power of the true Buddha who is not liable to constructive thought.—

द्वाविंशतितमो धर्मकायसहगतो महामेघोपमस्तुषितभवनवासादि-
संदर्शनेन निर्माणकायतया सर्वसत्त्वार्थक्रियाणां तदधीनत्वात् ।

[Gser. I. 129b. 5-6.] *ñer-gñis-pa chos-kyi skū dañ-ldan-pa-ni. sprin lta-bu-ste. dgah-ldan-gyi gnas-na bzugs-*

version of Haribhadra—*ḥdi-ni byañ-chub-sems-dpaḥi sa dañ-ḥbrel-ba sañs-rgyas-kyi sa-la ḥjug-paḥi lam-gyis bsdus-so.*

1 Compare Uttaratantra, chapters II and IV. (Translation, pp. 247, 253, 257, 279, 280 etc.).

pa dañ sogs-pas mdzad-pa bcu-gñis¹ kun-tu-ston-par ruñ-ba-ste sems-can-gyi phan-bdehi lo-thog² sprin-pa de-la rag-las-pa-ñid-kyis.

अयमपि निर्विकल्पकतथागताधिपत्यप्रवृत्तनिर्माणाद्युपलब्धेर्विनेयपरि-
कल्पितशुद्धलौकिकज्ञानवृष्टावस्थाप्राप्तो बुद्धभूमिसंगुहोतः ॥ ³

The Varieties of the Creative Effort with regard to the different states of the Path i.e. those of the worldly beings, the Bodhisattva Saint, and Buddha.—Classification given in Sūtrālamkāra, IV, 2.

1 The Creative Effort on the Stage of Action in Faith.—

आधिमोक्षिकश्चित्तोत्पादः = *mos-pas-spyod-paḥi sems-bskyed*.⁴

2 The Creative Effort characterized by the purest altruistic tendencies.— शुद्धाध्याशयिकश्चित्तोत्पादः = *lhag-bsam dag-paḥi sems-bskyed*.⁵

3 The Creative Effort at the time of maturity.—
वैपाकिकश्चित्तोत्पादः = *rnam-par-cmin-paḥi sems-bskyed*.⁶

4 The Creative Effort at the time of the complete removal of the Obscurations.— अनावरणिकश्चित्तोत्पादः = *sgrib-pa spañs-paḥi sems-bskyed*.⁷

1 "In *nirmāṇādi*, *ādi* refers to the 12 Acts of the Buddha (*mdzad-pa bcu-gñis*)."

2 "The harvest which consists in the happiness and welfare of all living beings."

3 As regards the limits of the 3 last forms of the Creative Effort, the Gser. (I. 131b. 3.) and the Rnam-bśad (59a. 1-2) indicate that they refer to the Stage of the Buddhas, the first being introductory, the second that of the cardinal point, and the third—the state after the termination of the trance, (*sbyor-ba dañ dños dañ mjug*).

4 Vasub. has *ādhimokṣiko 'dhimukṭi-caryā-bhūmau*. This refers not only to the Creative Effort peculiar to the Path of Training (No. 4 accord, to the preceding classification) but likewise to the 3 forms previous to it.

5 Vasub. :—*śuddhādhyaśayikāḥ saptasū bhūmiḥ*—the Creative Effort on the first 7 Stages of the Bodhisattva (N-N-5—11 of the preceding classification).

6 Vasub. :—*vaipākiko'sṭamyādiḥ*—on the last 3 Stages (N-N-12, 13, 14).

7 Vasub. :—*anāvaraṇiko buddha-bhūmau*.

This classification, including the factors and the result, is made with respect to the different degrees of the Path, viz. that of the worldly being, that of the Bodhisattva (as a Saint), and that of the Buddha.—

[Abhis. ālokā, MS. 27a. 14-16.]

अयमवश्यं पृथग्जनबोधिसत्त्वतथागतभूमिभेदेन हेतुफलात्मकः प्रभेदो
ज्ञेयः । तथा हि सूत्रालंकारे¹

General Limits: All the varieties just mentioned, in the order given above are counted, beginning with the Stage of Preliminary Activity² and ending with the Stage of the Buddha.—

इत्यादिकर्मिकभूमिमारभ्य यावद्बुद्धभूमिः संगृहीता इत्येतोऽर्थाधिगमानु-
क्रमेण यथोक्तानुपूर्व्या इयानेव प्रभेदः ।

[Abhis. ālokā, MS., 27a. 5-7.]

[Rnam-bśad, 59a. 2-3.] *sems-bskyed-paḥi rab-tu-dbye-ba-ni. las-dañ-po-paḥi sa-nas bzuñ-ste. sañs-rgyic-s-kyi saḥi bar-gyis bsdus-pa-yin-no.*

II. The Instructions received by the Bodhisattva. अववादः = *gdams-ñag*. Kār. I, 22, 23.—(2)

[1. General character, 2. Concordance with the Pañcaviṃśati-sāhasrikā, 3. Varieties :—The 10 kinds of instruction.].

1.

Definition: 1 (In general)—the pure Word which infallibly shows the way to Salvation.

[Don. 4a. 6] *thar-lam ma-nor-bar ston-paḥi rjod-byed rnam-dag*.

2 (Especially Mahāyānistic)—The Word which infallibly shows the means of attaining the aim of the Mahāyānistic Creative Effort.

[Ibid.] *theg-chen sems-bskyed-kyi don-du-gñer-bya-thob-paḥi thabs ma-nor-bar ston-paḥi rjod-byed*.

In order to bring to accomplishment the Creative Effort for Enlightenment and the (virtuous) elements which are its outflow, the Bodhisattva, desirous to preserve the virtuous properties which he has acquired and to bring them to further development, receives the instructions concerning the activity (of the Mahāyānist Saint) etc.³—

1 Follows the quotation of IV. 2. *cittotpādo'dhimokṣo'sau* etc.

2 Cf. above, the synonyms of the Path of Accumulating Merit.

3 The Sanskrit text is here quite the same as in the summary of Chapter I.

चित्तोत्पादतद्वान्निसधर्मनिष्पत्तये संप्राप्तगुणपरिपालनार्थनाभिवृद्ध्यर्थं प्रति-
पत्त्यादिष्वववादः ।

[Sphuṭ. 10b. 1-2.] *sems-bskyed-pa dan des hpharṅs-
paḥi chos hgrub-par-bya-baḥi phyir yon-tan thob-pa yonṣ-
su-beruṅ-baḥi don-gyis mñon-par-hphel-bar-bya-baḥi
phyir ḥdoms-pa-ni gdams-ñag-ste.*

2.

In the Pañcaviṃśatisāhasrikā the passage concerning
the Mahāyānistic instructions begins (I. 41b. 2.) *bcom-
ldan-ḥdas ji-ltar-na byañ-chub-sems-dpaḥ sems-dpaḥ-
chen-po ṣes-rab-kyi pha-rol-tu-phyin-pa-la spyad-par-byi=*
(Abhis. ālokā, MS. 30a.)

३४

अववादविषयमधिकृत्य पञ्चविंशतिसाहस्रिकायामुक्तम् । कथं भगवन्
बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां चरितव्यम् । भगवानाह । इह
शारिपुत्र बोधिसत्त्वो बोधिसत्त्वं तन्नाम च न समनुपश्यतीत्यादि ।

In the Aṣṭasāhasrikā (Rāj. 4. 18—5. 11.) the
corresponding passage begins with : कतमस्यैतद्भगवन् धर्मस्या-
धिवचनं यदुत बोधिसत्त्व इति । The detailed teaching con-
cerning the Mahāyānistic instructions and the 10 varieties
of the latter is not contained in the Aṣṭasāhasrikā.

3.

Varieties: A. (from the standpoint of the
character of teaching¹—*gdams-tshul-gyi sgo-nas*)—(1) In-
structions अववादः = *gdams-ñag*, and (2) Methods
अनुशासनी = *rjes-su-bstan-pa*.

B. (from the standpoint of the
subject-matter, especially referring to this case)²—10
varieties, as follows :—

[Abhis. ālokā, MS. 30b. 13.] स पुनर्विषयभेदाद्दशधा ज्ञेयः ।

[Don. 4b. 1.] *skabs ḥdir brjed-byaḥi sgo-nas bcu
yod-de³ :—*

1 Don. 4b. 1.—*gdams-tshul-gyi sgo nas*.

2 I.e. to the Mahāyānistic instructions as they are delivered in
the Pañcaviṃśati-sāhasrikā-prajñāpāramitā.

3 In connection with these subjects of the Mahāyānistic
Teaching, the Tibetan Commentaries contain special investigations
of (1) the 2 Aspects of Reality (*saṃvṛti* and *paramārtha*), (2) the 4
Truths of the Saint, (3) the 3 jewels: Buddha, the Doctrine and the
Congregation, etc.

1. THE INSTRUCTIONS ABOUT THE MAHAYANISTIC ACTIVITY.

They represent the teaching that, in realizing (the
virtuous elements which characterize) the (22) forms of
the Creative Mental Effort mentioned before,¹ one must
act, having in view both the Absolute and the Empirical
Reality,² and by taking recourse to the method of non-
perception (of separate entities from the standpoint of
the Absolute); this method is peculiar only to the
Bodhisattva and is not common to the Śrāvakas, etc.—³

तत्र यथोक्तप्रभेदबोधिविचित्तप्रतिपत्तौ संवृतिपरमार्थसत्यानतिक्रमेण
श्रावकाद्यसाधारणानुपलम्भयोगेन वर्तनमिति शिक्षणं प्रतिपत्त्यववादः ।

३४

[Sphuṭ. 10b. 4-5.] *byañ-chub-kyi sems-kyi rab-tu
dbye-ba ji-skad-bśad-pa bsgrub-pa-la kun-rdzob dan don-
dam-paḥi bden-pa-las mi-ḥda-bas ñan-thos-la-sogs-pa dan
thun-moñ-ma-yin-pa mi-dmigs-paḥi tshul-gyis ḥjug-par-
byaḥo ṣes slob-pa sgrub-pa-la ḥdoms-pa.*

[Pañc. I. 43a. 7-8. *de-ltar-na ṣes-rab kyī pha-roh-
tu-phyin-pa-la spyod-paḥi byañ-chub-sems-dpaḥ sems-
dpaḥ-chen-po-ni, de-bzin-gśegs-paḥi ṣes-rab ma-gtogs-par
de-ma-yin-paḥi ṣes-rab ñan-thos dan rañ sañs-rgyas thams-
cad-kyi ṣes-rab-kyi bar-du dmigs-su med-paḥi ston-pa-
ñid ñe-bar-bzuñ-bas zil-gyis-gnon-to.*]

2. THE INSTRUCTIONS CONCERNING THE FOUR TRUTHS
or Principles of the Saint, or the Teaching that—

(a) as regards the Principle of Phenomenal Existence,—Matter and the other ele-
ments, which represent the result of the active forces of life,
are all of them (relative and) separately unreal (forming
one motionless Whole); this undifferentiated Essence and

1 Gser. I. 134b. 6.—*byañ-chub-kyi sems-kyi rab-tu-dbye-ba ñe-
gñis snar ji-skad-bśad-par bstan-paḥi dkar-chos ma-lus-pa sgrub-paḥi
thabs-laḥo.*

2 Lit. "without deviating from the Absolute and the Empirical
Reality." Gser. I. 135a. 12.—*spyod-pa-po spyad-bya spyad-hbras
spyod-pa rañ-gi ño-bo bzlog-zla dan-bcas-pa de-kho-nar mi dmigs-pa
dan tha-sñad du sgyu-ma lta-bur dmigs paḥi tshul-gyis-te de-yañ kun-
rdzob dan don-dam-paḥi bden-pa-las etc.*

"Through the non-perception from the standpoint of the Abso-
lute, of the essential nature of the person who acts, the object of
action, the result and the action itself, as well as the counterparts of
these and on the other hand, by perceiving, from the standpoint of
conventional reality, everything as resembling an illusion."

3 The Sanskrit text is an extract from the Abhis. ālokā, MS. 30b.
12 sqq.

the Climax of Wisdom (which cognizes it) are identical in the aspect of the Absolute.¹—

दुःखे फलभूतरूपादिशून्यताप्रज्ञावारमितयोस्तथतारूपत्वादैकात्म्यमिति ।

[Sphuṭ. 10b. 5-6.] *sdug-bsñal-la gzugs-la-sogs-pa hbras-bur-gyur-paḥi stoñ-pa-ñid dan śes-rab-kyi-pha-rol-tu-phyin-pa dag de-bžin-ñid-kyi no-bor rañ-bžin gcig-go źes-bya-ba dan.*²

(b) as concerns the Principle of the Driving Force (or the cause of Phenomenal Existence,—there is no difference between the Principle of Non-substantiality (as the unique Ultimate Essence) and the material elements etc. which represent the cause (of Phenomenal Existence). From such a point of view, Matter and the other elements are not liable to origination and annihilation and can be neither defiling nor purifying.—

समुदये शून्यताहेतुभूतरूपाद्योरव्यतिरिक्तत्वेन रूपादिर्न समुदयनिरोध-
संक्षेपे शून्यवदानधर्म इति ।

[Sphuṭ. 10b. 6-11a. 1.] *kun-hbyun-ba-la stoñ-pa-ñid dan gzugs-la-sogs-pa rgyur-gyur-pa dag tha-mi-dad-pa-ñid-kyis gzugs-la-sogs-pa-ni kun-hbyun-ba dan. hgog-pa dan kun-nas-ñon-moñs-pa dan rnam-par-byañ-baḥi chos-can ma-yin-no źes-bya-ba dan.*³

(c) as concerns the Principle of Extinction (or Cessation, of Phenomenal Existence), the

1 Cf. Dignāga's *Aṣṭasāhasrikā-piṇḍārtha* (quoted in the *Abhis. ālokā*, MS. 3b. 4-5).—*prajñā-pāramitā jñānam advayaṃ sa tathāgataḥ. jñānam advayaṃ is grāhya-grāhaka-rahitaṃ.*

2 Pañc. I. 47b. 4 sqq.—*gsol-pa. bcom-ldan-ḥdas byañ-chen* (the usual abbreviation for *byañ-chub-sems-dpaḥ sems-dpaḥ-chen-po = bodhisattva-mahāsattva*; it will be used in similar quotations) *gzugs stoñ-pa-ñid-la brtson-na brtson źes byaho* etc.—“The Bodhisattva, the Mahāsattva will (properly) exert himself in the field of the Climax of Wisdom, if he exerts himself in (the meditation upon) the non-substantiality of Matter.” (This is followed by similar indications with regard to the other 4 groups of elements, etc.).

3 Pañc. I. 48b. 2-6—*gzugs skye-baḥi chos-can nam hgag-paḥi chos-can-du yañ-dag-par rjes-su mi-mthoñ-ño.....gzugs kun-nas-ñon-moñs-paḥi chos-can-nam rnam-par-byañ-baḥi chos-can yañ-dag-par rjes-su mi-mthoñ-ño*—“He (the Bodhisattva) must not perceive that matter can become originated or that it is liable to destruction...that matter is endowed with the qualities of a defiling or a purifying element” etc. etc. up to 48b. 6.—*de ciḥi-phyir źe-naḥ rañ-bžin stoñ-pa-ñid-kyi-phyir*.—“Why that? Because (all these elements) are by their nature (separately) unreal.”—

Unique Monistic Essence which represents the negation, the non-substantiality (of all separate entities) is not liable to origination, annihilation, defilement, purification, increase, or loss. (In the aspect of this unique essence), Matter (as a separate entity) does not exist, there can be no origination of the force of Ignorance (through which Phenomenal Life is conditioned), nor any annihilation of it . . . , neither does there exist the Buddha (as a separate entity),¹ or Enlightenment (as a real removal of the Obscurations).²

निरोधे शून्यतायामुत्पादनिरोधसंक्षेपे शून्यवदानहानिदृष्ट्यादिरहितायां रूपं
यावन्नाविद्योत्पादो नाविद्यानिरोधो न बुद्धो न बोधिरिति ।

[Sphuṭ. 11a. 1-2.] *hgog-pa-la stoñ-pa-ñid skye-ba dan hgag-pa dan kun-nas-ñon-moñs-pa dan rnam-par-byañ-ba dan nams-pa dan hphel-ba-la-sogs-pa dan-bral-ba-la-ni. gzugs med-pa-nas ma-rig-pa skye-ba yañ med. ma-rig-pa hgag-pa yañ med. sañs-rgyas kyañ med. byañ-chub-kyi bar-du yañ med-do źes-bya-ba dan.*³

(d) As concerns the Principle of the Path,—the person of the Bodhisattva can be neither really endowed with the 6 Transcendental Virtues (which are the essential factors of the Path), nor really devoid of them;⁴ the non-substantiality of the internal elements etc.⁵ (i.e. of the person of the Bodhisattva)⁶ has, from the

1 Rnam-bśad, 64a. 5.—*khyad-par-rtogs-pa sañs-rgyas kyañ med*—the Buddha as a special (separate) cognizing principle does not exist.

2 Ibid. *spañs-pa byañ-chub-kyi bar-du yañ med.* . . —Enlightenment as the removal (*prahāṇa*, of the Obscurations) does not exist (as a separate entity).

3 Pañc. I. 49a. 6 sqq. *Sā-riḥi bu stoñ-pa-ñid gañ yin-pa de-ni mi-skye mi-hgag-ciñ kun-nas-ñon-moñs-par-hgyur-ba med. rnam-par-byañ-ba med-la hgrib-pa med ciñ hphel-ba med-pa-ste. . . de-la-ni gzugs-med-do*.—“O Śāriputra, that which represents the Essence of Non-substantiality can neither become originated nor can it disappear, it can be neither defiling nor purifying; it can neither become diminished, nor can it increase, etc. etc.

4 Rnam-bśad. 64b. 1.—*byañ-sems bdag-ñid bsgom-bya sgom-byed-du bden-par ma-grub-pas ldan-pa ma-yin*—“the Bodhisattva's person is not endowed with them since the object of meditation and meditator have no separate reality.” *bahirdhā-śūnyatādibhiḥ* indicates the other “Gates of Liberation” i.e. *animitta* and *aprañihita*.

5 The word *ādi* in *adhyātma-śūnyatādinām* and *bahirdhā-śūnyatādibhiḥ* indicates the other “Gates of Liberation” i.e. *animitta* and *aprañihita*.

6 Luñ 48b. 6.—*nañ sbyor-ba-po stoñ-pa-ñid.*

standpoint of the Absolute, no real relation to the non-substantiality of the external elements (i.e. of the sphere of action) and at the same time cannot be considered as completely devoid of any such relation¹; the Bodhisattva is not really counted with the limit of Saṃsāra from which he departs, and with that of Nirvāṇa into which he intends to pass.—The activity of the Bodhisattva must be characterized by such a cognition of the 4 Principles of the Saint.

मार्गे दानादिपारमितादिभिरात्मनोऽध्यात्मशून्यतादीनां वा बहिर्ध्या-
शून्यतादिभिः पूर्वान्तपरान्तयोश्च परस्परं न युक्तयुक्तत्वेन प्रतिपत्तिरित्युपदेशः
सत्याववादः ।

[Sphuṭ. 11a. 3-5.] *lam-la sbyin-pa-la-sogs-paḥi pha-rol-tu-phyin-pa dan bdag-ñid dam nañ-stoñ-pa-ñid-la-sogs-pa-ni phyi-stoñ-pa-ñid-la-sogs-pa dan, sñon-gyi mthaḥ dan phyi-maḥi mthaḥ dag phan-tshun ldan-pa dan mi-ldan-pa-ma-yin-pa-ñid-du sgrub-bo źes ston-pa bden-pa-la ḥdoms-pa dan.*²

3. THE INSTRUCTIONS CONCERNING THE THREE JEWELS, or the Teaching that—

(a) as regards the Jewel of the Buddha,—the latter (as the cognizing Principle) and the perfect Supreme Enlightenment (as the full realization of the Ultimate Essence) have one essence from the standpoint of the Absolute; in such an aspect the Special Omniscience of

1 This refers to the aspects of the Path which are known as "the Method" (*nyāya=rigs-pa*) and "the Activity" (*pratipatti=sgrub-pa*; Rnam-bśad 64b. 2.).

2 Pañc. I. 50b. 2.—*sbyin-paḥi pha-rol-tu-phyin-pa-la brtson źes-bya-ba ḥam mi-brtson źes-bya-bar yañ-dag-par rjes-su mi-mthoñ-ño. ishul-khrims-kyi pha-rol-tu-phyin-pa-la*, etc. etc.—"(the Bodhisattva) must not perceive that he really does or does not exert himself in the practice of the Transcendental Virtue of Charity. He must not perceive etc. etc. (similar indications with regard to all the other 5 virtues)."—Ibid. 51a. 5.—*stoñ-pa-ñid-la stoñ-pa-ñid-kyis sbyor-bar mi-byed-de*—"one must not establish a real connection between the non-substantiality (of the Bodhisattva's person) and the non-substantiality (of the elements that are intuited by him), etc. etc. (similar passages concerning *animitta* and *aparañhita*)."—Ibid. 51b. 2. *gzugs dan sñon-gyi mthaḥ sbyor bar mi-byed-de*—"One must not affirm that matter has some relation to the limit of Saṃsāra (lit. "the beginning"), etc.—

the Buddha, which characterizes Buddhahood,¹ cannot be perceived as a separate reality; it is impossible to put the corporeal frame (of the Buddha) etc. in a real connection with Omniscience (so that the Omniscient Buddha could appear as a real individual endowed with material elements etc.). In such a manner the ultimate identity of subject and object² becomes realized.—

बुद्धे बुद्धबोधोरेकलक्षणत्वेन बुद्धकारकधर्मलक्षणसर्वाकारज्ञतायामनुपलम्भे
रूपाद्ययोजनेनालम्ब्यालम्बकसमताज्ञानमिति ।

[Sphuṭ. 11a. 5-6.] *sañs-rgyas-la sañs-rgyas dan byaṅ-chub-dag mtshan-ñid gcig-pa-ñid-kyis sañs-rgyas-su byed-paḥi chos-kyi mtshan-ñid rnam-pa thams-cad-mkhyen-pa-ñid mi-dmigs-pa-la gzugs-la-sogs-pa mi-sbyor-bar dmigs-par-bya-ba dan dmigs-par-byed-pa mñam-pa-ñid-du źes-pa źes-bya-ba dan.*³

(b) as regards the Jewel of the Doctrine or the Highest Truth,—the latter, as comprised in the 3 forms of Omniscience (the subjective part), is taken in the aspect of its relation to the objects of cognition, the antidotes (of defilement) and the various aspects. Owing to this relative character, all the said elements are devoid of a real essence of their own.—

धर्मे त्रिसर्वज्ञतासंगृहीतसमस्तवस्तुप्रतिपत्ताकारसंग्रहेः सर्वधर्माणां संगृही-
तानां निःस्वभावतेति ।

[Sphuṭ. 11a. 6-b.1.] *chos-la thams-cad-mkhyen-pa-ñid gsum-gyis bsdus-paḥi gzi dan gñen-po dcñ rnam-pa mthaḥ-dag bsdus-pa-dag-gis bsdus-paḥi chos thams-cad ño-bo-ñid-med-do źes-bya-ba dan.*⁴

1 Lit. "which is characterized as the element that makes one a Buddha."

2 The Buddha as the subjective (*ālambaka*) and Enlightenment as the objective (*ālambya*) part.

3 Pañc. I. 52a. 6-7.—*Śā-riḥi bu byaṅ-chen śer-phyin-la spyod-paḥi tshe gzugs dan thams-cad-mkhyen-pa-ñid-du sbyor-bar mi-byed*—"O Śāriputra, the Bodhisattva, when he acts in the fields of the Climax of Wisdom, must not put matter in a real connection with Omniscience. Matter is not to be perceived as a separate reality (as an attribute of the Omniscient)." 49-50

4 Pañc. I. 53b. 8-54a. 1.—*Śā-riḥi bu gzan-yañ byaṅ-chen śer-phyin-la spyod-paḥi tshe. gzugs dños-po-yod ces-bya-bar mi-sbyor-ro. gzugs dños-po-med ces-bya-bar mi-sbyor-ro*—"O Śāriputra, the Bodhisattva who acts in the field of the Climax of Wisdom, must not affirm that matter does exist as an independent reality. Neither must he affirm that it has no existence whatever".—Further on (55a. 51

(c) as regards the Jewel of the Congregation,—it consists of the Saints who have attained the Irretrievable State. With the exception of the (Mahāyānistic) Arhat (i.e. the Buddha) who is to be regarded as the Jewel of the Buddha,—we have the Saints who have attained the first 3 results of Saintliness and the candidates (for all the four). These are the 7 great beings, to which an eighth, viz. the Pratyeka-buddha is added. Otherwise, if classified moreover from the standpoint of a more feeble or a more acute intellectual faculty etc., there are altogether 20 varieties (which are demonstrated below). Now, from ultimate standpoint this Congregation of Saints (is included in the Jewel of the Buddha¹ and) has no real origination of its own.—

सङ्खे बुद्धरत्नान्तर्गतत्वेनार्हद्बाह्येषु फलस्थप्रतिपन्नकभेदेन सप्तसु महा-
पुरुषेषु प्रत्येकबुद्धेन सहाष्टसु मृद्विन्द्रियादिभेदेन विंशतिसंख्यावर्द्धितेष्वर्थ-
वैवर्तिकशैलेष्वनुत्पादतया प्रवृत्तिरित्युपदेशो रत्नत्रयाववादः ।

[Sphuṭ. 11b. 1-3.] *dge-hdun-la sañs-rgyas dkon-mchog-gi khañs-su-gtogs-pa-ñid-kyis dgra-bcom-pa ma-gtogs-pa hbras-bu-la gnas-pa dan žugs-paḥi bye-brag-gis skyes-bu-chen-po bdun-po rañ-sañs-rgyas dan-lhan-cig brgyad-po dbaṇ-po rtul-po-la-sogs-paḥi bye-brag-gis grañs ñi-śur hchad-pa. byan-chub-sems-dpaḥ hphags-pa-slob-pa phyir-mi-ldog-pa-rnams-la skye-ba-med-pa-ñid-du hjug-par-byaho žes luñ-hbog-pa dkon-mchog gsum-la hdoms-pa.*²

4. THE INSTRUCTIONS RE. THE ABSENCE OF ATTACHMENT, or the teaching about the separate unreality of the body etc. (It is directed against the) imputed views that the Bodhisattva who manifests his energy in bringing to accomplishment the aim mentioned before, can take liberty in his corporeal, (oral or mental) acts.—

7-8) we have a very pregnant expression of the monistic idea: *byañ-chen śer-phyin-la spyod-pa-ni chos gañ-la yañ tha-dad-pa-ḥam bye-brag-gam khyad-par-du lta-ba-med.*—"The Bodhisattva who acts etc. does not perceive any element of existence as separate, differentiated, or having special distinctions."

1 Cf. Uttaratantra, Translation, p. 144, note 7. (quotation from the Dar-ṭik.).

2 In connection with the *ratna-traya-avavāda*, the Tib. Comm. gives a characteristic of the 3 Jewels acc. to the Uttaratantra. Cf. Translation, pp. 131, 132 sqq.

आरूढवीर्यतया यथोक्तार्थानुष्ठानं प्रति¹ कायादिखल्विक्तत्वेन क्वचिदभि-
निवेशः स्यादित्यसक्तौ कायादिनिःस्वभावत्वोपदेशोऽववादः ।

[Sphuṭ. 11b. 3-4.] *brtson-hgrus brtsams-pa-ñid-kyis ji-skad-bśad-paḥi don-la nan-tan-byed-pa-la. lus-la-sogs-paḥi bsod-ñams-ñid-kyis la-la mñon-par-žen-par hgyur-bas ma-žen-pa-la lus-la-sogs-pa ño-bo-ñid-med-par bstan-paḥi hdoms-pa.*²

5. THE INSTRUCTIONS REGARDING THE ABSENCE OF LASSITUDE or the teaching that one must not become possessed of conceit in regard to (any of the elements constituting one's personality as) matter etc., and ending with Supreme Enlightenment itself. This teaching has in view the case when (the Bodhisattva) becomes possessed of fatigue and fear if, notwithstanding the practice (of meditation) during a long period of time, the desired aim does not become realized.—

दीर्घकालाभ्यासे कृतेऽपीष्टार्थानिष्पत्तौ त्रासमयः परिश्वेदः स्यादित्य-
परिश्रान्तौ रूपप्रयत्नसम्यक्संबोधिरमननतया³ देशनाववादः ।

[Sphuṭ. 11b. 5-6] *dus yun-rin-mo-žig-tu goms-par-byas-kyañ hdog-paḥi don ma-grub-na dñañ-baḥi rañ-bžin-can yons-su skyo-bar hgyur-bas yonś-su-ñal-ba-med-pa-la gzugs-la-sogs-pa nas yañ-dag-par rdzogs-paḥi byañ-chub-kyi bar-la rlom-pa-med-pa-ñid-du bstan-paḥi gdams-nag.*⁴

1 In the Minaev MS. the following is omitted. The text is restored acc. to the Tibetan version.

2 Pañc. I. 66b. 5.—*bcom-ldan-hdas byañ-chen-gyi lus-kyi las kha-na-ma-tho-ba dan-bcas-pa dan-bcas-pa dan yid-kyi las kha-na-ma-tho-ba dan-bcas-pa gañ lags*—"O Lord of what kind are the improper corporeal, the improper oral, and the improper mental acts of the Bodhisattva? Ibid., 67a. 8.—*gañ-gi-tshe byañ-chen lus mi-dmigs-pa dan ñag dan sems mi-dmigs-pa deḥi tshe-na*, etc.—"At the time when the Bodhisattva does not perceive (the separate reality of) body, speech, and mind," etc. etc.

3 The MS. omits the whole passage. Text restored acc. to Tib.

4 Pañc. I. 68a. 2.—*bcom-ldan-hdas-kyis bkāḥ-stsal-ba. nam byañ-chen śer-phyin-la-spyod-paḥi tshe gzugs-la rlom-sems-med-pa.*—"The Bodhisattva who acts in the field of the Climax of Wisdom can by no means have any conceit in the regard of the material elements," etc. etc. (The same repeated in regard to the remaining 4 *skandhas* etc.)

6. THE INSTRUCTIONS RE. THE INDISPENSABLE FACTORS for mastering the Mahāyānistic Path, or the teaching that all the elements have, essentially no real origination (from the standpoint of the Absolute). This teaching is intended for the case if, in searching for instructions concerning the Path,—with regard to each topic separately,—from all the Buddhas and Bodhisattvas located in the 10 quarters of the sky, one becomes depressed at heart (thinking it impossible to receive all the necessary instructions)¹—

दशदिगवस्थितबुद्धादिभ्यः प्रत्यर्थं मार्गोपदेशे मृग्यमाणे चित्तावलीनता स्यादिति प्रतिपत्संपरिग्रहे धर्माणां प्रकृत्याजातत्वेन शिञ्जणमववादः ।

[Sphuṭ. 11b. 6-12a. 1.] *phyogs bcu-na bžugs-paḥi saṅs-rgyas-la-sogs-pa-las don-re-reḥi phyir lam-gyi luṅ-nod-par-bya-na sems žum-par-ḥgyur-bas lam yoṅs-su bzuṅ-ba-la chos-rnams raṅ-bžin-gyis ma-skyes-pa-ñid-du bslab-paḥi gdams-ñag.*²

7. THE INSTRUCTIONS ABOUT THE FIVE KINDS OF VISION, viz., (a) the eye of flesh (i.e. ordinary human vision), (b) the sight of the gods which is the fruit of previous virtue, (c) the sight of analytic wisdom, (d) the vision of the Truth, and (e) the sight of the Buddha. These have for their objects, respectively: (a) the separate differentiated objects,³ (b) the death and rebirth of all the living

1 Sic. acc. to Luṅ I. 157b. 4-5 and Rnam-bśad, 68b. 5.

2 Luṅ 157b. 5.—If one is possessed of the knowledge that all the elements of existence are not subjected to origination (one can remain completely impassible) and can, whilst sitting in one place in a cross-legged posture, perceive all the 10 regions of the world and hear the Doctrine from the Buddhas.—Pañc. I. 69a. 7-8.—70a. 5.—*Sā-riḥi bu byaṅ-chen ye-śes delta-bu daṅ-ldan-pas-ni. śar-phyogs-kyi ḥjig-rten-gyi kḥams Gaṅgāḥi kluṅ-gi bye-ma-sñed-kyi de-bžin-gsogs-pa dgra-bcom-pa yaṅ-dag-par-rdzogs-paḥi saṅs-rgyas Gaṅgāḥi kluṅ-gi bye-ma-sñed kyaṅ mthoṅ-ño chos kyaṅ ñan-no*—“O Śāriputra, the Bodhisattva, the Mahāsattva who is endowed with such a kind of Wisdom, perceives in the eastern districts which are innumerable as the sands of the Ganges, the Tathāgatas, the Arhats, the Perfect Supreme Buddhas whose number is likewise equal to that of the sands of the Ganges, and hears the Doctrine from them,” etc. (following the same in regard to the Buddhas of the southern, the western district, etc.).

3 This “fleshy eye” is likewise of a supernatural character; it is possessed by the Bodhisattva who perceives with it the separate objects at the distance of 100 *yojanas* and more, and (in a higher state of development), all the gross and subtle forms in the 3000 thousands of worlds (Rnam-bśad. 69a. 2.).

beings, (c) all the elements of existence as intuited directly without any constructive thought, (d) the faculty of understanding peculiar to the different kinds of Saints, and (e) the full intuition of all the elements of existence in all their aspects.—All these 5 forms of vision are to be perceived, from the standpoint of the Absolute, as unique and undifferentiated.—

मांसवैपाकिदिव्यप्रज्ञाधर्मबुद्धचक्षुषां यथासंख्यं प्रतिनियतवस्तुसर्व-
सत्त्वच्युत्युपपत्तिसर्वधर्माविकल्पनसर्वार्यपुद्गलाधिगमसर्वाकारसर्वधर्माभिसंबो-
धविषयाणां तथैकैकत्वेन प्रतिपत्तिरिति शिञ्जणं पञ्चचक्षुरववादः ।

[Sphuṭ. 12a. 1-4.] *śaḥi daṅ rnam-par-smin-pa-las byuṅ-baḥi lhaḥi daṅ śes-rab daṅ chos daṅ saṅs-rgyas-kyi spyan graṅs-ji-lta-ba-bžin-du dnos-po so-sor ñes-pa daṅ sems-can thams-cad-kyi ḥchi-ḥpho-ba daṅ skye-ba daṅ. chos thams-cad-la rnam-par-mi-rtog-pa daṅ. ḥphags-paḥi gaṅ-zag thams-cad rtogs-pa daṅ. chos thams-cad rnam-pa-thams-cad-du mñon-par rdzogs byaṅ-chub-paḥi-yul-can-rnams de-bžin-ñid-du gcig-pa-ñid-du bsgrub-bo žes slob-pa spyan lna-la ḥdoms-pa.*¹

1 Pañc. I. 70a. 5 sqq.—*byaṅ-chen śer-phyin-la spyod-paḥi tshe mig lña rab-tu-thob-pa daṅ yoṅs-su-sbyoṅ-ba yod-de. lña gan že-na, ḥdi-lta ste. śaḥi mig daṅ. lhaḥi mig daṅ. ses-rab-kyi mig daṅ chos-kyi mig daṅ, saṅs-rgyas-kyi mig-go*—“The Bodhisattva, when he acts in the field of the Climax of Wisdom, becomes possessed of the 5 kinds of vision and brings them to perfect purification.—What are these five?—They are as follows: the eye of flesh, the sight of the gods, the vision of analytic wisdom, the vision of the Truth and the sight of the Buddha.”—

In regard to each of the 5 forms of vision we have separately:—

a The eye of flesh.—Pañc. 70a. 7-b. 1.—*Sā-riḥi bu byaṅ-chen-gyi śaḥi mig-gis dpag-tshad brgya mthoṅ-ba yod-do*.....etc. up to *ston-gsum-gyi ston-chen-poḥi ḥjig-rten-gyi kḥams mthoṅ-ba yod-do*—“O Śāriputra, the Bodhisattva’s eye of flesh can perceive at the distance of 100 *yojanas*”.....etc. up to “and can perceive the 3000 thousands of worlds.”

b The sight of the gods.—Ibid. 70b. 5, 6.—*sems-can-rnams-kyi ḥchi-ḥpho-ba daṅ skye-ba rab-tu śes-so*—“(The Bodhisattva who is possessed of the vision of the gods) has a perfect knowledge as regards the death and the birth of the living beings.”—

c The vision of analytic wisdom.—Ibid. 71a. 3.—*chos gaṅ-yaṅ mi-śes-pa med*, etc.—“There exists no elements of existence whatever, which the Bodhisattva could not be able to cognize.”—

[The limits of the 4 kinds of vision are: (a) of the "eye of flesh"—beginning with the Path of Accumulating Merit, (b) of the sight of the gods—beginning with the Path of Training, (c) of the vision of analytic wisdom—beginning with the Path of Illumination, (d) of the vision of the Truth—beginning with the same Path in the state after the termination of the trance, and (e) of the sight of the Buddha,—on the Stage of the Buddha with a subservient degree, beginning with the 8th Stage.—

Rnam-bśad. 69a. 4-6.—*śaḥi spyān tshogs-lam-nas dañ. lhaḥi spyān sbyor-lam dañ. śes-rab-kyi spyān mthoñ-lam dañ. chos-kyi spyān mthoñ-lam rjes-thob-nas dañ. sañs-rgyas-kyi spyān sañs-rgyas-kyi sa dañ. rjes-mthun-pa sa bgyad-pa-nas yod.*]

8. THE INSTRUCTIONS RE. THE SIX SUPERNATURAL FACULTIES.

These are: (a) miraculous power, (b) the audition of the gods, (c) the knowledge of the mind of others, (d) the remembrance of previous states of existence, (e) the sight peculiar to the gods which is produced by the force of concentrated trance, and (f) the knowledge by means of which all the defiling elements are extirpated.—The functions of these 6 faculties manifest themselves, respectively, in (a) shaking the earth and other (miraculous acts), (b) the capacity of hearing the most subtle sounds in all the regions of the world and all the other (sounds as well), (c) the full cognition of the minds of other living beings that are possessed of passion, etc. (those that are free from passion, possessed of hatred, free from hatred, etc.) (d) the recollection of numerous previous births, of oneself and of other living beings, (e) the perception of all visible forms, and (f) the removal of the Obscurations

d The vision of the Truth. Ibid. 71a. 7-b. 7.—*byañ-chen-gyi chos-kyi mig-gis. gañ-zag ḥdi-ni nañ-baḥi rjes-su-hgro-ba. gañ-zag ḥdi-ni chos-kyi rjes-su-hgro-ba.....etc. up to gañ-zag ḥdi-ni dgra-bcom-paḥo źes-bya-bar rab-tu-śes-te*—"The vision of the Truth of the Bodhisattva perceives that such and such an individual is a follower of Buddhism, that such and such an individual acts according to the Doctrine".....etc. up to "and that such and such an individual is an Arhat," etc.

e The sight of the Buddha. Ibid. 73b.1.—*byañ-ḥub-kyi sems-kyi rjes-la. rdo-rje-lta-buḥi tiñ-ñe-ḥdzin-la mñam-par-bźag-nas rnam-pa-thams-cad-mkhyen-pa-ñid thob-par byed-de*—"After having made the Creative Effort for Enlightenment, one becomes merged in the Stage of Trance called the "thunderbolt-like," and attains the Omniscience in regard to all the aspects of existence."—

of Moral Defilement and of Ignorance.—But, from the standpoint of the Absolute, all these 6 faculties are to be perceived as quiescent from the outset.—

ॐ दिव्यश्रोत्रपरचित्तज्ञानपूर्वनिवासानुस्मृत्याभिसंस्कारिकदिव्यचक्षु-
रास्त्रवन्नयज्ञानाभिज्ञानां यथासंख्यं पृथिवीकम्पनादिसर्वलोकधातुस्थसूक्ष्मेतर-
शब्दश्रवणसारणादिपरचित्तपरिज्ञानस्वरपूर्वानिकजात्यनुस्मरणसर्वरूपदर्शनक्षे-
शज्ञेयावरणप्रहाणकारित्राणामादिशान्तत्वेनावबोध इति देशना षडभिज्ञा-
ववादः ।

[Sphuṭ. 12a. 4-b. 1.] *rdzu-ḥphrul dañ. lhaḥi ma-ba dañ. gźan-gyi sems śes-pa dañ. sñon-gyi/nas rjes-su-dran-pa dañ. mñon-par-ḥdu-byed-pa-las-byuñ-baḥi lhaḥi mig dañ. zag-pa zad-pa śes-paḥi mñon-par śes-pa sa gyo-ba-la-sogs-pa dañ. ḥjig-rten-gyi kḥams thams-cad-na-gnas-paḥi sgra chuñ-ñu dañ cig-śos thos-pa dañ. gźan-gyi sems ḥdod-chags dañ-bcas-pa-la-sogs-pa yons-su-śes-pa dañ. rañ dañ gźan-gyi tshe-rabs sñā-ma du-ma rjes-su-dran-pa dañ. gzugs thams-cad mthoñ-ba dañ. ñon-mons-pa dañ śes-byaḥi sgrib-pa spoñ-bar-byed-pa-rnams gzod-ma-nas źi-ba-ñid-du rtogs-par-byaḥo źes ston-pa mñon-par-śes-pa drug-la ḥdoms-pa.*²

1 The Minaev MS. of the Abhis.ālokā has here: *sūkṣmatara-śabda*. This reading could suit as well: "In hearing the most subtle sounds (in all the regions of the world)." But the Tibetan version (*sgra chuñ-ñu dañ cig-śos*) shows us that we must read: *sūkṣma-itarā-śabda* (*cig-śos=itarā*; Cf. my Index to the Nyāyabindu, Part II, p. 26).

2 Pañc. I. 74a. 1.—*Śāriḥi bu śer-phyin-la spyod-paḥi byañ-chen-n. mñon-par-śes-paḥi pha-rol-tu-phyin-pa rab-tu-ḥthob-ste*—"O Śāri-putra, the Bodhisattva, the Mahāsattva who acts in the field of the Climax of Wisdom, becomes possessed of the climax of supernatural faculty.—

In regard to each of the faculties we have, separately:—

a Concerning the miraculous power (*rddhi=rdzu-ḥphrul*): Ibid. 74a. 1-2.—*rdzu-ḥphrul-gyi rnam-pa du-ma ñams-su-myōñ-bar-byed-do. de ni sa chen po ḥdi yañ rab-tu-gyo-bar-byed-do*—"He enjoys his miraculous power of which there are many forms. He causes to tremble even this great earth."—

Ibid. 74a. 5-6.—*rdzu-ḥphrul des rlom-sems-su ḥgyur-ba med-do. de ciḥi-phyir źe-na. rañ-bźin-gyis ston-pa dañ. rañ-bźin-gyis dben-pa dañ. rañ-bźin-gyis ma-skyes-paḥi-phyir*—"But he must not become possessed of conceit in regard to this miraculous power. Why that? Because it is devoid of a real essence of its own".....etc. etc.

b Concerning the audition of the gods: Ibid. 74a. 8.—*de lhaḥi rna-baḥi kḥams rnam-par-dag-pa mi-las-ḥdas-pas lha dañ mi gñis-kaḥi sgra thos-te*—"By means of the superhuman

9. THE INSTRUCTIONS RE. THE PATH OF ILLUMINATION.

This Path has for its object the 4 Truths or principles of the saint and consists essentially of the 16 moments, viz. the forms of Perseverance¹ and of resulting cognition concerning the Doctrine,² and the corresponding introspective forms.³ The Yogin who cognises the un-

element of audition that is peculiar to the gods, he hears the sounds of both gods and men."—74a. 8-b. 1. *lhahi rna-bahi khams des bdag-ni sgra ñan ces-bya-bar rlom-sems-su-hgyur-ba med-do. de-ni hdi-lar des rañ-bzin ston-pa dañ*..... "But he must not give way to conceit, thinking: I am endowed with the faculty of audition of the gods and can hear the (different) sounds.—Indeed this faculty is devoid of a real essence of its own.".....etc. etc.

85 c Concerning the knowledge of the minds of other living beings: *ibid*: 74b. 3.—*gañ-zag pha-rol-gyi sems sems-kyis yañ-dag-pa ji-lta-ba-bzin-du rab-tu-śes-so. hdod-chags dañ-ldan-pahi sems*.....etc.—"With his mind he perfectly cognizes the minds of other living beings, that they are possessed of passion".....etc.

86 d Concerning the remembrance of previous states of existence: *ibid*. 75b. 5. *dēni sñon-gyi gnas rjes-su-dran-pa mñon-du-bya-bahi mñon-par-śes-pahi ye-śes rnam-pa du-ma mñon-par-bsgrub-ste. Sems gcig kyañ rjes-su-dran-pa-nas sems brgyahi bar-du yañ rjes-su dran-no*.—"He makes manifest the Knowledge owing to which the place of former residence is clearly remembered. And as he possesses such a recollection in regard to one mind, in the same manner he remembers (the previous states of) a hundred minds".....

87 e Concerning the sight of the gods: *ibid*. 76a. 4.—*de-ni lhahi mig rnam-par-dag-pa mi-las-hdas-pas sems-can hchi-hpho-ba dañ skye-ba dañ kha-dog sdug-pa dañ. kha-dog mi-sdug-pa dañ. bzañ-ba dañ etc*.—"He, with the perfectly pure super-human faculty of vision that is peculiar to the gods, perceives the death and rebirth of the living beings, the handsome forms, the ugly forms, the good, the bad".....etc.

88 f Concerning the Knowledge conducive to the extirpation of defilement: *ibid*. 76b. 4.—*de-ni zag-pa zad-pa mñon-du-bya-bahi mñon-par-śes-pahi ye-śes mñon-par bsgrub*.....etc.—"He makes manifest that supernatural Knowledge which brings about the annihilation of the defiling forces"..... 76-b 7.—*de bdag-gis rab-tu-śes-so źes-bya-bar rlom-sems med-do. de-yañ hdi-lar rañ-bzin ston-pa dañ*.....—"But he must not become possessed of conceit, thinking:—I have such a power of cognition.—Indeed (this knowledge) is devoid of a real essence of its own"..... etc.— 1 *kṣānti*=*bzod-pa*. 2 *dharma-jñāna*=*chos-śes*.

3 *anvaya jñāna-kṣānti* and *anvaya-jñāna*. Cf. below, Chapters II and III.

reality of all the separate elements of existence, meditates over this Path as the antidote against the points that are to be shunned.¹ Himself, he is free from all imputed views (regarding the Path as a separate reality), just as a magician who produces illusionary forms (does not admit the reality of the apparitions called forth by him).²

चतुःसत्यसंगृहीतषोडशक्षणस्वभावं दर्शनमार्गं धर्मान्वयज्ञानज्ञानान्तिज्ञाना-
त्मकं सर्वधर्मनिःस्वभावावबोधेन मायाकार इव सर्वत्रानभिनिवेशमूर्तिस्तत्
प्रहातव्यवस्तुप्रतिपन्नत्वेन योगी विभावयतीति देशना दर्शनमार्गाधवादः ।

[Sphuṭ. 12b. 1-3.] *mthoñ-bahi lam bden-pa bzis bsdus-pa škad-cig-ma bcu-drug-gi ño-bo-ñid chos dañ rjes-su-śes-pahi bzod-pa dañ śes-pahi bdag-ñid-la.rnal-hbyor-pa chos thams-cad ño-bo-ñid-med-par rtogs-pas sgyu-ma-mkhan-bzin-du thams-cad-la mñon-par-žen-pa med-pahi lus-can des spañ-bar-bya-bahi dños-poñi gñen-po-ñid-du rnam-par-sgom-par-byed-do źes-ston-pa mthoñ-bahi lam-la hdoms-pa*.³

10. THE INSTRUCTIONS CONCERNING THE PATH OF CONCENTRATED CONTEMPLATION.

Just as it is impossible to establish (from the standpoint of the Absolute) an essential difference between the active principle (of the Path) and the immutable principle (of the negation or extinction, of Phenomenal Existence)⁴ in regard to each other,—similarly the Paths of Illumination and of Concentrated Contemplation cannot be regarded as two separate entities, inasmuch as there is no difference regarding the object of these Paths, viz., the (Absolute) reality which is first intuited on the Path of Illumination.⁵ The Path of Concentrated Contemplation, accordingly, cannot appear as having a real essence of its own. (From the empirical standpoint), however, this Path is to be meditated over as the antidote against the points that are to be shunned by it. (In such an aspect it appears) as causally dependent (on the Path of Illumination).—

1 The defiling forces which are produced by imputed views (*parikalpita*=*kun-btags*).

2 Luñ. I. 163a. 3-4.

3 Pañc. I. 84a. 6-7.—*Rab-hbyor khyod byañ-chen-rnams-la ser-phyin-la brtsams-te*.....*spobs-pa bskyed-cig*.—"O Subhūti, thou must have a sudden full and clear knowledge as regards the Bodhisattvas who act...etc."

4 Sic. acc. to *Rtogs-dk.* 35b. 2-3 and *Rnam-bśad*, 71a. 2-3.

5 *Rnam-bśad*, 71a. 3.

संस्कृतासंस्कृतयोरेकरूपत्वेन परस्परमशक्यव्यतिरेकप्रज्ञसिद्ध्यथोक्तदर्शनमार्ग-
संमुखोक्तवस्त्वव्यतिरेकालम्बनाद्दर्शनभावनामार्गयोरपृथग्भाव इति न
लान्नागिकं भावनामार्गव्यवस्थानम्। अथ च स तत्प्रहातव्यवस्तुप्रतिपन्न-
त्वेन विभाव्यते प्रतीत्यसमुत्पादधर्मतयेति देशना भावनामार्गववादः॥

[Sphuṭ. 12b. 3-6] *hdus-byas dañ hāus-ma-byas dag
no-bo-gcig-pa-ñid-kyis phan-tshun tha-dad-par gdags-par
mi-nus-pa-bzin-du ji-skad-bśad-paḥi mthoñ-baḥi-lam-
gyis mñon-sum-du-byas-paḥi dños po-las tha-mi-dad-
pa-la dmigs-paḥi-phyir mthoñ-ba dañ sgom-pa dag
tha-dad-du-gyur-pa med-pas sgom-paḥi-lam mtshan-ñid-
pa rnam-par-gzag-pa-ni med-kyi. hon-kyān de-ni rten-ciñ-
hbrel-par-hbyun-baḥi chos-ñid-kyis des spañ-bar-bya-
baḥi dños-poḥi gñen-po-ñid-du rnam-par-sgom-par-byed-
do źes sgom-paḥi lam-la hdoms-pa.*¹

Summary: We have thus, with respect to the Climax of Wisdom, the essence of which is the Mental Effort for Enlightenment and the (virtuous) elements that are the outflow (of this Effort)²—(the following subjects of teaching):—

1 The activity (of the Bodhisattva) i.e. the process of mind-concentration (during which the object meditated upon) is intuited in the aspect of negation³ (of all separate entities).

2 The 4 Truths or Principles of the Saint, which represent the object of this (process of meditation).

3 The 3 Refuges (i.e. the 3 jewels) which are a support (for the Bodhisattva's activity).

4 The absence of attachment which is the condition for bringing this activity to a higher and still higher degree of development.

5 The absence of lassitude, which is the condition for not becoming inclined to give up (the saintly activity on the Path).⁴

1 Pañc. I. 110a. 7. *Rab-hbyar hdus-byas-kyi dbyiñs ma-yin-par yañ hdus-byas-kyi dbyiñs gdags-par mi-nus-so.*—"O Subhūti, it is impossible to designate the immutable elements (*asamskṛta-dharma*) without (having in view their relation) to those that are caused and conditioned."

2 I.e. in regard to the Path (Rnam bśad, 72a. 2-3).

3 L't. "the non perception (*anūpa'ambha*=*mi-dmigs-pa*).

4 Rtogs-dk. 36a. 3.—*lam bor-nas mi-ldog-par hgro-baḥi rgyu.*

6 The full appreciation of the Mahāyānist Path, which is the condition for not becoming an adherent of other Vehicles.

7 The 5 forms of vision, which represent the condition for becoming completely independent (in one's activity).

8 The 6 supernatural faculties which are the conditions for a full realization of the Omniscience (of the Buddha) in regard to all the aspects of existence.

9, 10 The Paths of Illumination and Concentrated Contemplation which are the factors for the attainment of the ultimate result.—All this is indicated (in the *Pañcaviṃśatisāhas-rikā*) in the part concerning the instructions received by the Mahāyānist Saint. In such a manner all the topics are fully dealt with; for this reason the 10 kinds of instructions are mentioned in the order given above.—

[Abhis. ālokā, MS. 33a. 7-b 1.]

तदेवं कृत्वा बोधिविचिन्तदानीसधर्मस्वभावप्रज्ञापारमितायां या प्रतिपत्ति-
रनुपलम्भाकारा १। तस्या यदालम्बनं चत्वार्यार्यसत्यानि २। य आ-
श्रयस्त्रीणि शरणानि ३। यो विशेषगमनहेतुरसक्तिः ४। योऽव्यावृत्तिगमन-
हेतुरपरिश्रान्तिः ५। योऽनन्ययानगमनहेतुः प्रतिपत्तिसंप्रिग्रहः ६। योऽपर-
प्रत्ययगामित्वहेतुः पञ्च चक्षुषि ७। यः सर्वाकारज्ञतापरिपूर्तिहेतुः षडभिज्ञाः ८।
यो निष्ठागमनहेतुः दर्शनभावनामार्गौ ९। १०। तत्सर्वमववादप्रकरणे
निर्दिष्टम्। एतावतेव सर्वार्थः संयत्न इति यथोक्तानुपूर्व्या निर्दिष्टो दशविधो-
ऽववादः॥

[Sphuṭ. 12b. 6-13a. 5.] *de-ltar-na byañ-chub-kyi
sems dañ. des hphans-paḥi chos-kyi no-bo-ñid-kyi źes-rab-
kyi-pha-rol-tu-phyin-pa-la sgrub-paḥi rnam-pa gañ-yin-pa
mi-dmigs-pa dañ. deḥi dmigs-pa gañ-yin-pa hphags-paḥi
bden-pa bzi dañ. rten gañ yin-pa skyabs gsum dañ. khyad-
par-du hgro-baḥi rgyu gañ-yin-pa ma-chags-pa dañ. mi-
ldog-par hgro-baḥi rgyu gañ-yin-pa yons-su-mi-nal-ba
dañ. theg-pa gzan-gyis-mi-hgro-baḥi rgyu gañ-yin-pa lam
yons-su-hdzin-pa dañ. gzan-gyi drin-mi hjog-par-hgro-ba-
ñid-kyi rgyu gañ-yin-pa spyān lña dañ. rnam-pa thams-cad
mkhyen-pa-ñid yons-su-rdzogs-paḥi rgyu gañ-yin-pa
mñon-par-śes-pa drug dañ. mthar-thug-paḥi rgyu gañ-dag
yin-pa mthoñ-ba dañ sgom-paḥi lam-dag-ste. de-dag
thams-cad gdams-ñag-gi skabs-su bstan-te. hdi-tsam-kho-
nas don thams-cad phun-sum-tshogs-par hgyur-bas
gdams-ñag-ni rnam-pa bcuḥo.*

Limits: The study of the Mahāyānistic Instructions begins before the Bodhisattva's entering the Path and lasts till the attainment of Buddhahood.¹

[Don. 4. b 4.] *sa-mtshams lam ma-zugs-nas sañs-rgyas-kyi sañi bar-du yod.*

Character of study. He, who is worthy², listens to the Mahāyānistic precepts even before entering the Path. One who for many æons has taken recourse to the help of a Buddha or a spiritual teacher is considered to be a worthy hearer ("a worthy receptacle of the Doctrine"). [Ibid. 4b. 5.] *theg-chen gdams-nag-ni lam-ma-zugs-pa-las snod dag-pas kyañ gsan-pa yod-la. sañs-rgyas-sam dge-baḥi bśes-gñen bskal-pa du-mar bten-nas ñan-paḥi snod-du run-bar bśad-do.*

¹ In accordance with the Sūtrālamkāra XIV. 3.—*dharma-srotasi buddhebhya' vavādaṃ labhate tadā*,—some consider that the Bodhisattva begins to apprehend the Mahāyānistic instructions after having attained the state of transic meditation called *dharma-srotaḥ-samādhi*, i.e. on the highest degree of the Path of Accumulating Merit. This refers only to the highest forms of the teachings; in general, the Bodhisattva commences his study before entering the Path (Rtogs dk. 26a. 5-b 1.).

² Lit. "a receptacle" (*bhājana* = *snod*). Cf. below, Chapter IV

The 20 Varieties of the (Mahāyānistic) Congregation (as a Special Subject of the Mahāyānistic Instructions.)

विंशतिप्रभेदसङ्घरत्नं = *dge-ḥdun ñi-sū*.—Kār. I. 23, 24.¹

[1. The 5 srota-āpannāḥ (incl. the Candidates).—2. The 3 sakṛd-āgāmināḥ.—3. The 10 anāgāmināḥ.—4. The Candidate to Arhatship.—5. The Pratyekabuddha.]

As concerns the Jewel of the Congregation which consists of the Bodhisattvas endowed with a more feeble or a more acute intellectual faculty etc.—the following varieties are to be taken into consideration:—

किं तु सङ्घरत्नं मृद्विन्द्रियादिवोधिसत्त्वानामयं प्रभेदो ग्राह्यः ।

42

1 and 2 The Candidates to the first result. These are the Saints who, taking recourse to the Path of Illumination of 16 moments, which is discussed below in the Chapter concerning the Omniscience in regard to the Path, have realized the first 15 moments.²—Such a candidate can be of 2 kinds, viz, one who acts on the foundation of faith,³ and the other who bases upon the intuition of the Truth.⁴—

वक्ष्यमाणमार्गज्ञतासंगृहीतषोडशक्षणदर्शनमार्गमाश्रित्य पञ्चदशसु दर्शनमार्ग-चित्तज्ञानेषु श्रद्धाधर्मानुसारिभेदेन प्रथमफलप्रतिपन्नको द्विविधः ।

[Sphuṭ. 13 b. 1-2.] *ḥchad-par-ḥgyur-baḥi lam-śes-pa-ñid-kyis bsdus-pa mthoñ-baḥi lam⁵ škad-cig-ma bcu-drug-*

¹ In the Tibetan literature special manuals are dedicated to this subject. The varieties of the Congregation from the Hinayānistic point of view are discussed in the 6th Kośasthāna of the Abhidharmakośa and its commentaries.

² Sic. acc. to the Abhis. ālokā. Cf. Yaśomitra, II Kośasthāna, 32.15. Acc. to the Rnam-bśad 78a. 6-b 1., this is the Hinayānistic (Vaibhāṣika) point of view, but not that of Haribhadra and Vimuktasena, acc. to whom the candidate spoken of becomes such, having realized the first 8 moments (i.e. the *ānantarya-mārga*).

³ The Saint of a more feeble intellectual faculty.

⁴ The Saint of an acute intellectual faculty. In the Pañc. the 20 varieties of the Congregation are spoken of in deta'il (59b. 3-66b. 5. Cf. Appendix).

⁵ It is interesting to note that the Sphuṭ omits *pañcadaśasu darśanāmarga-citta-kṣaṇeṣu* = *mthoñ-baḥi lam-gyi sems-kyi škad-cig-mo bco-lña-la*.

la-brten-nas dad-pa dan chos-kyi rjts-su-hbrañ-baḥi bye-brag-gis hbras-bu dan-po-la žugs-pa rnam-pa-gñis-so.

3 The (Saint) who has attained the result of Entering the Stream at the 16th moment, having become free from passion that is peculiar to the World of Carnal Desire.¹—

ततो यः कामवीतरागः स षोडशे दर्शनमार्गचित्तक्षणे स्रोतश्चापन्नः ।

[Sphuṭ. 13b. 2.] *deḥi hog-tu rgyun-du-žugs-pa yin-no.*

4 and 5 Another variety of the same, viz. the Saint who, abiding on the Path of Concentrated Contemplation has removed the defiling forces up to the 4th variety.² Owing to this he secures a succession of births in a godly or human form, passing over from one (godly or human) race to another. (In correspondence with this godly or human character), this Saint is considered to be of 2 kinds.

ततो भावनामार्गे यावच्चतुर्थक्लेशप्रकारप्रहाणाद्देवमनुष्यकुलकुलत्वेन स एवान्यो द्विविधः ।=कुलंकुलौ (I. 23b).

[Sphuṭ. 13b. 2-3.] *deḥi hog-tu de-ñid lha dan miḥi rigs-nas rigs-su skye-ba-ñid-kyis gžan rnam-pa-gñis yin-no.*

2

6 The candidate to the second result who has attained this state owing to the removal of 5 varieties of defilement, peculiar to the World of Carnal Desire. He can be of a more feeble or a more acute intellectual faculty, viz. one who attains the result by faith, and the other who acts on the foundation of the perception of the Truth. (Among the 20 kinds of Saints) he is counted as of one variety only.—

ततः कामावचरपञ्चप्रकारक्लेशप्रहाणेन द्वितीयफलप्रतिपन्नको मृदुतीक्ष्णेन्द्रिय एवैकः श्रद्धादृष्टिप्राप्तः ।

[Sphuṭ. 13b. 3-4.] *deḥi hog-tu dbaṇ-po rtul-po dan rnon-po dad-pa dan mthoñ-bas thob-pa-dag hbras-bu gñis-pa-la žugs-pa gcig kho-na yin-no.*

1 The Sphuṭ has simply : "thereafter comes he who has entered the stream."—Acc. to the Rnam-bśad 79b. 5 it is the individual abiding on the Path of Deliverance (*vimukti mārga*) which consists of the 8 forms of resulting cognition (the 4 *dharma-jñāna* and the 4 *anvaya-jñāna*).

2 There are altogether 9 varieties of defiling forces which are to be extirpated on the Path of Concentrated Contemplation. Cf. below.

7 The Saint who returns to this world once more, having come to this result through the extirpation of 6 forms of defilement peculiar to the World of Carnal Desire.—

ततः कामावचरषट्प्रकारक्लेशप्रहाणात् सकृदागामी ।

[Sphuṭ. 13b. 4.] *deḥi hog-tu lan-cig-phyir-ḥoñ-ba yin-no.*

8 Another variety of the same, viz. the Saint 'with one interval.' It is he for whom one single birth among the gods is left (till the attainment of Arhatship).¹

ततः स एवैकजन्मावशेषत्वाद्देवेष्वेकवीचिकोऽपरः ।=एकवीचिः ।

[Sphuṭ. 13b. 4.] *deḥi hog-tu de-ñid gžan bar-chad gcig-pa yin-no.*

3

9 The candidate to the third result who has come to this state through the removal of 7 or 8 forms of defilement peculiar to the World of Carnal Desire. He can attain this position by faith and through the perception of the Truth as in the preceding cases.—

ततः कामावचरसप्ताष्टक्लेशप्रकारप्रहाणात्तृतीयफलप्रतिपन्नकः पूर्ववच्छ्रद्धादृष्टिप्राप्तः ।

[Sphuṭ. 13b. 4-5.] *deḥi hog-tu sñā-ma-bžin-du dad-pa dan mthoñ-bas thob-pa hbras-bu gsum-pa-la žugs-pa yin-no.*

Thereafter comes the Saint who returns no more, (who attains this result) owing to the removal of the 9th form of defilement peculiar to the World of Carnal Desire. He can be of 5 kinds, as follows :—

ततो यः कामावचरनवमक्लेशप्रकारप्रहाणादनागामीत्युच्यते । स पञ्चधा वेदितव्यः ।

[Gser. I. 200b. 4-5.²] *ḥdod-ñon dgu-pa spañs-paḥi phyir-mi-ḥoñ-ba ste de-la lña-las.*

10 The Saint who attains Nirvāṇa whilst abiding in an intermediate

1 Acc. to Rnam bśad, 79a. 3.—"there is one interval, since this Saint has still to remove one form of defilement that is to be extirpated by concentrated trance (*bhāvanā-heya=sgom-spañ*)."

2 Labrañ edition. The version of the Gser. is nearer to that of the Abhis. ālokā.

state of existence (between the World of Carnal Desire and that of Pure Matter).—He has removed the fetters which bind one to a future existence (in the Sphere of Pure Matter), but has not removed those by which (the intermediate existence between this sphere and that of Carnal Desire) is conditioned. Whilst he is thus acquiring this intermediate state or when he has already fully acquired it, his Path becomes fully realized and his Phenomenal Existence is brought to an end.¹—(1).

तत उपपत्तिं योजनप्रहाणादभिनिवृत्तिं योजनप्रहाणादन्तराभवमभिनिवर्तयन्। अभिनिवृत्ते वान्तराभवे मार्गसंमुखीभावेन दुःखान्तप्राप्तावन्तरापरिनिर्वापी ।=अन्तरा। (I. 23c.).

[Gser. 200b. 5.] *gzugs-su skye-baḥi kun-sbyor dños-ni spaṅs-la deḥi bar-do ḥgrub-paḥi kun-sbyor ni ma-spaṅs-pas bar-dōḥi srid-pa ḥgrub-par-byed-pa daṅ. grub-pa-na yaṅ-run-ste bar-dor lam mñon-du-byas-nas sdug-bsñal-gyi tha-ma thob-paḥo.*

11 The Saint who attains Nirvāṇa after having become reborn in the Sphere of Pure Matter, since he has not removed either of the 2 categories of 'fetters.'²—(2)

उभयसंयोजनप्रहाणाद्रूपधातावुपपद्य दुःखान्तप्राप्तावुपपद्यपरिनिर्वापी ।

=उत्पद्य।

[Gser. I. 201a. 1-2] *gñis-pa skyes-nas-ḥda-ba-ni. kun-sbyor-gñis-ka ma-spaṅs-pas gzugs-kḥams-su skyes-nas sdug-bsñal-gyi tha-ma thob-paḥo.*

12 The Saint who attains Nirvāṇa, (having been born in the Sphere of Pure Matter²) with great difficulty. He must make exceedingly great efforts of will² to realize his Path and bring his Phenomenal Existence to an end.—(3).

तथैवोपपन्नोऽभिसंस्कारेण मार्गसंमुखीभावाद्दुःखान्तप्राप्तावभिसंस्कारपरिनिर्वापी ।=अकार। (I. 23d.).

[Gser. I. 201a. 2-3.] *gsum-pa byed-bcas ... ni ... gzugs-su-skyes-nas ḥbad-rtsol-gyis lam mñon-du-byas-nas (ḥdah-ba).*

1 Here is meant the Phenomenal Existence which is conditioned by *karma* and *kṛśa* but not that which is voluntarily assumed by the Bodhisattva in order to help the living beings. Cf. Uttaratantra, Translation, pp. 193 sqq.

2 Rtogs-dk. 41a. 4.—*gzugs-su skyes-nas ḥbad-rtsol chen-pos de ḥihob-paḥo.*

13 The reverse of the former,—the Saint who attains Nirvāṇa without effort.¹—(4).

तद्विपर्ययादनभिसंस्कारपरिनिर्वापी=अकार। (I. 23d.).

[Gser. I. 201a. 2-3.] *bḥi-pa byed-med-kyis ḥdah-ba-ni de-las bzlog-pas ḥdah-ba.*

The 5th variety of the Saint who returns no more is he who rises up to the highest regions of the Phenomenal World (and attains Nirvāṇa there).—

ऊर्ध्वोत्थोताश्च पञ्चमः। [Gser. I. 201a. 3.] *lña-pa goṅ-du-ḥpho-ba.*

Here we have again to distinguish 2 kinds, viz. the Saint who rises up to Akaṇiṣṭha and the Saint who attains the culminating point of Phenomenal Existence.—

स पुनरकनिष्ठपरगो भवाग्रपरगश्च । *de-ni ḥog-min-gyi mthar-thug-par-ḥgro-ba daṅ srid-paḥi rtse-moḥi mthar-thug-par ḥgro-baḥo.*

The Saint who attains Akaṇiṣṭha is of 3 kinds, as follows:—

14 The 'Precipitant', who from the Brahmaic worlds directly passes over to Akaṇiṣṭha, leaving behind the intermediate plains of the Sphere of Pure Matter. (1)

15 The 'Half-precipitant', who, from the Brahmaic worlds rises higher, assuming a form of existence among the Pure Spheres.² Having passed through some of the intermediate worlds, he finally enters Akaṇiṣṭha. (2)

16 The Saint who attains Akaṇiṣṭha after having gradually passed through all the intermediate spheres one after the other and terminated his existence in them.—(3) (I. 23d. 24a.)

तत्राकनिष्ठपरगः प्लुतार्धप्लुतसर्वस्थानच्युतार्थेनाकनिष्ठप्रवेशस्त्रिविधः । = अकनिष्ठगाः प्लुतास्त्रयः । (I. 23d. 24a.)

[Gser. I. 201a. 3-5.] *daṅ-po phyir-mi-ḥoṅ-ba de-ñid ḥog-min-gyi mthar-thug-par-ḥgro-ba-la-ni. tshaṅs-ris-nas ḥgnas-bar-pa-rnams dor-te ḥog-min-du-ḥphar-ba daṅ. tshaṅs-ris-nas ḥgnas-gtsaṅ-rnams-su skyes-pa-nas ḥgnas ḥgaḥ ḥgal-te ḥog-min-du ḥjug-paḥi phyed-du-ḥphar-ba daṅ.*

1 Ibid. 41a. 5.—*gzugs-su skyes-nas ḥbad-pa chuṅ-nus de ḥihob-paḥo.*

2 Śuddha-āvāsa = *gnas gtsaṅ-ma.*

gnas thams-cad-du hog-min-du hjug-paḥi gnas thams-cad-du hchi-hpho-ba gsum yod.

The Saint who has attained the culminating point of Phenomenal Existence and is devoid of the passions that are extant in the Sphere of Pure Matter is of 2 kinds, as follows:—

17 The Saint who attains Nirvāṇa during this existence (in the highest of the Immaterial Spheres). (1)

18 The Saint who realizes the Cessation-Trance in bodily form.¹

भवाप्रवरगस्तु रूपवीतरागो दृष्टधर्मशमः कायसाक्षीति द्विविधः=भवस्याथ-परगो etc. (I. 24. a-d.)—ending with कायसाक्षी

[Gser. I. 201b. 2.] *srid-paḥi rtse-moḥi mthar-thug-par hgro-ba-ni gzugs-kyi hdod-chags dan-hbral-ba dan mthoṅ-baḥi chos-la ḡi-ba lus-kyis mñon-sum-du-byed-pa-ste gžan nam-pa gñis-so.*

4

19 The Candidate to Arhatship, who has removed the 8 forms of defilement peculiar to the Culminating Point of Phenomenal Existence.—

ततो भावाग्रिकाष्टकलेशप्रकाराणां प्रहाणादहंत्वफलप्रतिपन्नकः²

[Gser. I. 202a. 3-4.] *dgra-bcom zugs-pa-ni. srid-rtseḥi sgom-span brgyad-pa spaṅs-la dgu-pa spoṅ-ba-la brtson-pa-ni³ dgra-bcom-paḥi hbras-bu-la zugs-paḥo.*

5

20 The Pratyekabuddha who realizes his Path on the foundation of the Śrāvaka Code and appears at the time when no Buddhas arise.—

ततः श्रावकपिटकमेवालम्ब्य स्वमार्गसंमुखीकरणादबुद्धोत्पादे प्रत्येकबुद्ध इति विंशतिः=खड्गश्च । (I. 24d.).

[Gser. I. 202a. 6.] *ñan-thos-kyi sde-snod-la dmigs-nas ran lam mñon-du-byed-paḥi-phyir saṅs-rgyas mi-hbyuṅ-ba-na ran-rgyal-du-hgyur-baḥo.*

1 Sic. acc. to Gser.—Acc. to others:—"he who (though abiding in the Immaterial Sphere) shows himself directly in a corporeal form."—

2 This one is not mentioned directly in the Kārikās, similar to the *srota-āpatti-phala-stha* and the *sakṛdāgāmi-phala-stha*.

3 "He who has removed 8 forms of defilement that are peculiar to the highest point of Phenomenal Existence and applies his energy for the removal of the 9th form."

III. The 4 Degrees conducive to Illumination or the Mahāyānistic Path of Training. निर्वधभागोयं=nes-

hbyed-cha-mthun or प्रयोगमार्गः=*sbyor-lam*.¹ Kār. I. 25-36.—(3).

[(1) General characteristics of the 4 Degrees.—(2) The points of superiority of the Mahāyānistic Degrees of the Path of Training according to the Abhis. ālokā.—(3) The objects and aspects of each of the 4 Degrees and their sub-divisions.—(4) The 4 kinds of imputation connected with the Mahāyānistic Path of Training.—(5) The favourable factors].

Definition. The Mahāyānistic Path peculiar to (the Bodhisattva while he is still) a worldly being, which follows the steps conducive to Salvation=the Path Accumulating Merit and is subservient to the direct intuition of the Truth.²

[Rnam-bśad. 81a. 1-2] *thar-pa-cha-mthun³ rdzogs-rjes-kyi bden-pa mñon-par-rtogs-pa dan rjes-su-mthun-paḥi theg-chen-gyi h̄jig-rtan-paḥi lam-mo.*

Synonyms: (1) The Mahāyānistic Path of Training, (2) the full cognition of the meaning of the (Mahāyānistic) Doctrine, (3) the Mahāyānistic Degrees conducive to Illumination.

[Don. 5a. 2-3.] *theg-chen-gyi sbyor-lam.theg-chen-gyi don mñon-rtogs. theg-chen-gyi nes-h̄byed cha-mthun sogs don-gcig.*

Varieties: The Degrees of Heat, of the Climax, of Steadfastness and of Highest Mundane Virtues which are endowed with 5 distinctive features or points of superiority. Each of these degrees has in its turn 3 sub-divisions, viz. the inferior, the intermediate and the highest.

[Ibid. 5a. 3.] *dbye-na khyad-par lña ldan-gyi theg-chen-gyi sbyor-lam drod rtse bzod-pa chos-mchog b̄zi.de re-re-la chuṅ h̄brin che gsum byas-paḥi bcu-gñis yod.*

1 For the other synonyms of this Path cf. below.

2 *nirvedha*=*nes-h̄byed* is a synonym of *darśana-mārga*=*mthoṅ-lam*—the Path of Illumination. It has the sense of (1) "complete annihilation" (of the defiling forces that are to be extirpated by direct intuition) and (2) "complete penetration" (into the Absolute Truth). *bhāgiya* has the sense of "aiding" or "being the cause of" (Luñ I. 176b. 1-2).

(1) THE FOUR DEGREES OF THE PATH OF TRAINING acc. to the *Sūtrālamkāra*,¹ the *Abhidharma-samuccaya*² and the *Abhis. ālokā*.³]

1 The Bodhisattva who has perfectly analysed all the elements of existence and has concentrated his mind, contemplates the separate unreality of the said elements. As he gets free from preconceived (realistic) views regarding the separate objects, he becomes possessed, though first in a slight form, of the light of transcendental knowledge (revealing the true monistic essence of existence). Owing to this he perceives (matter and the other separate elements) as a mere murmur of the mind. When the Bodhisattva has come to such a state of mind, he is considered to have attained the Degree of Heat. In Mahāyāna this is called "the state of transic meditation during which the light (of transcendental knowledge) is acquired."

64

एवंकृतधर्मप्रविचयः समाहितचित्तश्च सर्वधर्मनैरात्म्यं भावयन् क्रमेण यदा पृथग्भूतार्थाभिनिवेशाभावादीवत्स्पष्टज्ञानालोकेन मनोमात्रमेव पश्यति तदास्योष्मगतवस्था । स एवात्रालोकलब्धो नाम समाधिर्बुध्यते महायाने⁴ ।

[Gser. I. 203b. 5-6.] *de-la bži-las dañ-po drod-ni. byañ-sems mñam-par bžag-pas yid-kyi-brjod-pa-las ma-gtogs-par gzugs-la-sogs-paḥi don-rnams ma-mthoñ-gi yid-kyi brjod-pa kḥo-nar⁵ rañ spyiḥi mtshan-ñid-du⁶ snañ-bar mthoñ-ste.snañ-ba thob-paḥi tiñ-ñe-ḥdzin-to.*

2 In order to bring the light of the Truth to a higher state of development, the Bodhisattva exerts himself in the (further) contemplation of the (separate) unreality (of the elements of existence). When owing to this the light of transcendental knowledge begins to manifest itself in an intermediately clear form, (the Bodhisattva) attains the state called the Degree of the Climax. This is the state of transic meditation during which the light of the Truth increases.—

1 XIV. 23-26.

2 Aga. ed. 67a. sqq.

3 MS. 50b. 1—51a. 1.—Gser. I. 203b. 4-5. *Mdo-rgyan* (= *Sūtrālamkāra*) *Kun-btus* (= *Abhidharma-samuccaya*) *gñis-su bśad-paḥi rjes-su-ḥbrañs-nas Rgyan-snañ* (= *Abhis. ālokā*) *du yañ drod-sogs bžiḥi so-soḥi ñcs-ḥdzin gsuñs-pas ḥdir yañ de-bžin-du bśad-do.*

4 M.-Vyutp. §32.2.

5 Sic. acc. to *Sūtrā*.—*mano-jalpa-mātram eva.*

6 —"As having a particular and a universal essence" (*sva-sāmānya-lakṣaṇatvena*).

यदा तस्यैव धर्मालोकोऽस्य वृद्धयर्थं नैरात्म्यभावनायां वीर्यारम्भेण मध्यस्पष्टो ज्ञानालोको भवति तदा सूचीवस्था । स एव वृद्धालोको नाम समाधिः ।¹

[Gser. I. 204a. 2-3.] *gñis-pa rtse-mo-ni.drod-du thob-paḥi chos-kyi-snañ-bar² de-ñid je-che je-cher ḥphel-bar-bya-baḥi-phyir mi-gnas-paḥi byed-pas brtson-ḥgrus brtan-po rtsom-pa-ste snañ-ba mched-paḥi tiñ-ñe-ḥdzin-to.*

3 The Bodhisattva begins to perceive (the elements of existence as modifications of) the unique principle of consciousness. Owing to this, there being no preconceived views in regard to the external objects, the light of transcendental knowledge manifests itself in a still clearer form. When this takes place, the Degree of Steadfastness is attained. This is the state of transic meditation in which the meditator penetrates into one side of the Absolute Truth, inasmuch as the objective aspect is no more perceived.—

यदा तु चित्तमात्रावस्थानेन स्पष्टतरो बाह्यार्थाभिनिवेशाभावाज्ज्ञानालोको जायते तदा क्षान्त्यवस्था । ब्राह्माकारानुपलम्भानुप्रवेशात्तत्त्वाथैकदेशप्रविष्टो नाम समाधिः ।³

[Gser. I. 204a. 4-b. 1.] *gsum-pa bzod-pa-ni.de-ltar brtson-ḥgrus brtsams-pas chos-kyi snañ-ba śas-cher ḥphel-nas sems-tsam-la gñas-te yul-du snañ-ba ḥdi-ni nañ-gi sems kḥo-nar zad-do źes rtogs-paḥo.⁴ de-nas don-du snañ-ba-rnams-ni sems kḥo-nar zad kyi sems-las gžan min-no źes mthoñ-ste deḥi tshe-ni gzuñ-baḥi gyeñ-ba spañs-la ḥdzin-paḥi gyeñ-ba ḥbaḥ-žig lus-so.⁵ ḥdi gzuñ-med-kyi phyogs-gcig-la žugs-pa dañ ḥdzin-pa-med-paḥi rjes-su soñ-baḥi phyir de-kḥo-na-ñid-kyi phyogs gcig-la žugs-paḥi tiñ-ñe-ḥdzin-to.*

4 Finally, the light of transcendental knowledge appears as devoid of a separate representation of the perceiving subject. At that time the Degree of Highest Mundane Virtues is attained. It is the state of transic meditation directly preceding (the full intuition of the Truth on the Path of Illumination).

1 M.-Vyutp. §32.5.

2 "The light of the Truth acquired on the Degree of Heat."

3 M.-Vyutp. §32.4.

4 "He cognizes that the objective representation is a mere modification of the internal element of consciousness."

5 "The distraction conditioned by the object (*grāhya-vikṣepa*) is removed, and only the distraction caused by (the representation of) the perceiving subject (*grāhaka-vikṣepa*) remains."

यदा पुनरर्थग्राहकवित्तेपानभासो ज्ञानालोको निष्पद्यते तदा लौकिकाग्रधर्मा-
वस्था । स एवानन्तर्यो नाम समाधिः¹ ।

[Gser. I. 204b. 2-3.] *bzi-pa chos-mchog-ni, de-ltar bzur-baḥi gyeñ-ba spañs-nas ḥdzin-paḥi gyeñ-ba tsam-la gnas-pa de-yañ ḥdi-sñam-du de-ltar gzuñ-ba med-na ḥdzin-pa yañ yod-par mi-rigs-so² zes ḥdzin-paḥi gyeñ-ba-la chags-pa yañ de-ma-thag-tu spañs-nas de-ma-thag-paḥi tiñ-ñe-ḥdzin-la reg-par-byed-de ḥdi-ni de-ma-thag-paḥi tiñ-ñe-ḥdzin zes-bycho.*

All these degrees, taken together are called the Stage of Action in Faith inasmuch as the Bodhisattva is possessed of a firm and unflinching faith. The Bodhisattva, abiding on this stage, though he is still a worldly being, is possessed of innumerable virtuous properties, as concentration, memory, liberation from materiality, the (6) supernatural faculties etc. Owing to these he becomes free from all the impediments peculiar to the ordinary worldlings.—This is spoken of in the Ratnamegha-sūtra.

सर्वश्रैता अवस्था दृढाधिमुक्तोऽधिमुक्तिचर्याभूमिरुच्यते । अस्यां च
भूमौ बोधिसत्त्वः पृथग्जनोऽपि सवबालविपत्तिसमतिक्रान्तासंख्येय-
समाधिधारणीविमोक्षाभिज्ञादिगुणान्वितो रत्नमेघे कथ्यत इति ।

[Gser. I. 205a. 6-b2.] *de-ltar-bzi-po ḥdi-dag-ni bdag-med-paḥi don-la lhag-par mos-pa³ brtan-paḥi-phyir mos-spyod-kyi sa zes-kyañ byaḥo. Dkon-mchog-sprin-las kyañ sa ḥdi-la gnas-paḥi byañ-chub-sems-dpaḥ-ni so-so-skye-bo yin-na yañ byis-paḥi rgud-pa thams-cad-las yan-dag-par-ḥdas śiñ tiñ-ñe-ḥdzin dan gzuñs dan rnam-par-thar-pa dan mñon-par-śes-pa-la-sogs-paḥi yon-tan grañs-med-pa dan yañ ldan-no.*

(2) THE POINTS OF SUPERIORITY OF THE MAHAYANISTIC PATH OF TRAINING ACCORDING TO THE ABHIS. ALOKA.⁴

Summary: (Kār. I. 25, 26.)—The Mahāyānistic Path of Training has 6 distinctive features which render

1 M.-Vyutp. §32.5.

2 "If the object (as a separate entity) does not exist, it is impossible likewise that there could exist the subject (as a separate entity). Cf. Kār. V. 7.—*grāhyau cen na tathā sto' rthau kasya tau grāhakaḥ matau.*

3 He is full of belief in the principle of Non-substantiality (*nairātmya*).

4 MS. 34b. 10—36b. 3. For the Tibetan version of this passage Cf. Appendix.

it superior to the corresponding Hinayānistic Path. These are: (1) The object of meditation, (2) the aspect in which this object is contemplated, (3) the fact of being a factor (for the attainment of full Illumination), (4) the favourable agencies, (5) the connection with the 4 kinds of imputation which are regarded as points to be shunned, and (6) the fact that each of the 4 Degrees of this Path consists of 3 sub-divisions, viz. the inferior, the intermediate and the highest.—

[Don. 5a. 4.] *theg-dman-gyi sbyor-lam de-las theg-cheri-gyi sbyor-lam khyad-par drug-gis ḥphags-pa yin-te. dmigs-pa dan rnam-pa dan rgyu-byed-tshul dan yoñs-ḥdzin dan spañ-byar rnam-rtog ldan tshul dan. chuñ hbrin che gsum-gyi dbye-ba drug-gis khyad-par-du ḥphags-paḥi-phyir.*

The Bodhisattva who has received all the necessary instructions, realizes the Path of Accumulating Merit.¹ Thereafter—

Having brought to accomplishment the Accumulation of virtue,

The Sage becomes possessed of a constant tendency (towards enlightenment),

His stream of elements being governed,

By faith and other virtuous properties.

And, in order to accomplish the Accumulation of Wisdom,²

After one immeasurable period of æons has passed away,

With the help of firm supernatural knowledge

And of the perfectly correct instructions,

He enters the Stage of Action in Faith.

Accordingly, in order to bring to complete purification (i.e. realization) of the Stage of Action in Faith, the Bodhisattva passes through the preliminary degrees conducive to Salvation³ which are characterized by virtuous elements that have for their essence faith etc. and represent the culmination of study etc. Thereafter come the 4 Degrees conducive to Illumination which are sub-

1 Lit. "the Stage of Preliminary Activity (*ādikarmika-bhūmi*) (= *las-dan-po-paḥi sa*). The other synonyms are: the Steps conducive to Salvation (*moḥṣa-bhāgīya* = *thar-pa-cha-mthun*) and the Stage of Devotion (*śraddhā-bhūmi* = *dad-paḥi sa*).

2 On *puṇya-saṃbhāra* and *jñāna-saṃbhāra* cf. Bu-ton, Transl. p. 108-127.

3 Cf. above.

servient to the penetration into the essence of the 4 Principles of the Saint and are the (highest) form of meditation peculiar to (the Bodhisattva while he is still a) worldly being.—These are to be discussed now :—

There are the following points of superiority which distinguish (the Degrees conducive to Illumination of the Bodhisattva) from the corresponding degrees, those of Heat and the rest, as they are with the Śrāvakas etc. The points of superiority are as follows :—

1 The object (of meditation) which are the elements of existence (classified from the standpoint of the 4 Principles of the Saint) as having for their inherent essential nature evanescence and the other (characteristic features of the said 4 Principles).¹

2 The aspect (in which the object beforesaid) is contemplated. It is the negation of imputed (realistic) views, the antidote against the conception of the elements of existence (as having a separate reality of their own).

3 The fact that (the Path of Training) represents the cause, the factor for the attainment (on the Mahāyānistic Path of Illumination)² of the forms of cognition peculiar to (the Saints of) all the 3 Vehicles.

4 The favourable conditions for the realization of the Path, viz. skill in action and the assistance of a spiritual teacher (who prevents one from falling into either of the 2 extremes).³

5 The connection of the 4 Degrees of the Path of Training, taken respectively, with the 4 kinds of realistic imputation,—those which are later on removed by means of the Paths of Illumination and Concentrated Contemplation, as they are demonstrated below in Chapter V.⁴ These 4 imputations are as follows :—

(a) The imputation regarding the objective elements as far as they represent defiling factors.

(b) The imputation regarding the items which are the antidotes of the former,—2 kinds of imputation in regard to the object.⁵

1 Cf. below.

2 Cf. Chapter II. On the Path of Illumination the Bodhisattva is possessed of the knowledge of the Śrāvakas, the Pratyekabuddhas and the Mahāyānistic Path. Kār. I. 27d. *hetur yāna-trayāptaye*.

3 I.e. into Eternalism or Nihilism.

4 Lit. "included in Culminating Stages of the Process of Illumination which are to be discussed below."

5 *grāhya*=*gzun-ba*.

(c) The imputation concerning the individual who perceives, imagined as being a real personality.

(d) The imputation concerning the individual as a nominal reality,—2 kinds of imputation regarding the subject.¹

6 The 4 Degrees conducive to Illumination which are thus connected with the forms of imputation just mentioned, have each 3 sub-divisions, viz. the inferior, the intermediate, and the highest.

(Without counting the last point) there are thus 5 forms of superiority (with the Mahāyānistic Path of Training). On the other hand the corresponding Path of the Śrāvakas etc., the roots of virtue known as the Degree of Heat and the rest have for their object the 4 Principles of the Saint as being a classification of real separate entities endowed with the essence of impenetrability,² etc. The aspects in which these are contemplated are evanescence etc., which appear as the antidotes against the conception of an individual ego.³ Moreover, the Hinayānistic Path of Training is the factor for the attainment of the intuition peculiar to the Saint of the Small Vehicle only. It is devoid of favourable auxiliary factors, and the 4 kinds of imputation. Though they exist likewise with it, they are not points to be shunned, since they are not impediments to the attainment of the Hinayānistic Enlightenment.—

लब्धाववादस्यैवमादिकर्मिकस्य ।

संपूर्णापुण्यसंभारस्ततो धीमान्दृढाशयः ।

श्रद्धाद्यैः कुशलैर्धर्मैः परिभाषितसंततिः ॥

ज्ञानसंभारसिद्धयर्थं कल्पासंख्येयनिर्गमात् ।

स्थिराभिज्ञाववादेन चर्याभूमौ प्रवर्तते ॥

इति कृत्वा धिमुक्तिचर्याभूमिपरिशोधनार्थं श्रुतादिप्रकर्षप्राप्तमोक्षभागीय-
श्रद्धादिलक्षणकुशलमूलादूर्ध्वं चतुःसत्यप्रतिवेधानुकूलानि चत्वारि निर्वेध-
भागीयानि लौकिकभावनामयानि वक्तव्यानि । श्रोत्राद्यष्टादिभ्यश्चैषा-
मनित्यादिलक्षणवस्त्वालम्बनविशेषात् । धर्मदर्शनप्रतिपक्षत्वेनानभिनिवेशा-
द्याकारविशेषात् । यानत्रयाधिगमहेतुत्वविशेषात् । उपायकौशलकल्याण-

1 *grāhaka*=*hdzin-pa*.

2 *rūpaṇā*=*gzugs-su-run-ba*.

3 On the Hinayānistic Path of Training the elements of existence, as classified from the standpoint of the 4 Principles of the Saint, are contemplated as evanescent etc. but nevertheless, as having a separate reality of their own.

मित्रलक्षणसंपरिग्रहविशेषाद्विशेषो वक्तव्यः । तथा संक्षेपवस्त्वधिष्ठानः प्रति-
पक्षवस्त्वधिष्ठानश्चेति द्विविधो ग्राह्यविकल्पः । इद्वयसत्पुरुषाधिष्ठानः प्रज्ञप्ति-
सत्पुरुषाधिष्ठानश्चेति द्विविधो ग्राहकविकल्प इति वक्ष्यमाणमूर्धाभिसमयसं-
गृहीतदर्शनभावनामार्गप्रहातव्यैश्चतुर्भिर्विकल्पैर्यथासंख्यं क्लेशभाजानि निर्वेध-
भागीयानीति वक्तव्यम् । तथा यथोक्तविकल्पसंयोगं च भजतां सतां प्रत्येकमेषां
मृदुमध्याधिमात्रभेदेन विशिष्टता च वक्तव्येति पञ्च विशेषाः । श्रावकादीना-
मूर्ध्मादिचतुर्विधकुशलमूलं रूपणादिलक्षणवस्त्वात्मकचतुःसत्यालम्बनमात्म-
दर्शनप्रतिपक्षत्वेनानित्यादिभिराकारैः स्वयानाधिगमहेतुभूतं संपरिग्रहरहितं
स्वबोधपरिपन्थिभूतश्चतुर्विधो विकल्पो न भवतीति ॥

(3) THE FOUR DEGREES OF THE PATH OF TRAINING, THEIR SUB-
DIVISIONS, OBJECTS AND ASPECTS IN DETAIL. Kār. I. 27-33.

1 Heat, inferior मृदूष्मगतं = *drod chuñ-nu*.
Object: Evanescence and the other character-
istic features of the 4 Truths of the Saint,¹ which are view-
ed as a substratum.—

[Abhis. āl. MS. 36a. 2-4.]

अनित्यादिबोडशाकारदुःखादिचतुःसत्याधारं वस्त्वालम्बनमिति =
आलम्बनमनित्यादि सत्याधारं । (I. 27a. b.).

1 These are :

(a) 4 Characteristics of the first Principle of the Saint (*duḥkha-satya* = *sdug-bsñal bden-pa*) :—

Evanescence (*anitya* = *mi-rtag-pa*), Uneasiness (*duḥkha* = *sdug-bsñal*), Non-substantiality (*śūnya* = *ston-pa*) and Impersonality (*anātmaka* = *bdag-med*).

(b) 4 Characteristics of the 2nd Principle (*samudaya-satya* = *kun-hbyun-bden-pa*) :—

Cause (*hetu* = *rgyu*), Driving Force (*samudaya* = *kun-hbyun*), Process (*prabhava* = *rab-skye*) and Condition (*pratya* = *rkya*), of Phenomenal Existence.

(c) 4 Characteristics of the 3rd Principle (*nirodha-satya* = *hgog-bden*) :—

Extinction (*nirodha* = *hgog-pa*), Quiescence (*śānta* = *zi-ba*), Perfection (*praṇīta* = *gya-nom-pa*) and Deliverance (*niḥsaraṇa* = *ñes-hbyun*).

(d) 4 Characteristics of the 4th Principle (*mārga-satya* = *lam-bden*) :—

Path (*mārga* = *lam*), Method (*nyāya* = *rigs-pa*), Activity (*pratipatti* = *sgrub-pa*), and Factor of Deliverance (*nairyāṇika* = *ñes-hbyin*).

[Sphuṭ. 15b. 2.] *de-la chuñ-nuḥi dmigs-pa-ni sdug-bsñal-la-sogs-paḥi bden-pa bzi-po-la brten-pa mi-rtag-pa-la-sogs-paḥi nam-pa bcu-drug yin-no*.¹

Aspect: The negation of preconceived realistic views in regard to the said characteristic features.—

[Abhis. ālokā, MS. 36a. 9-10.]

धर्मतामुखेनानभिनिवेशाद्याकारेण तदाकृतिः । निषेधोऽभिनिवेशादेः ।

(I. 27b. c.).

[Sphuṭ. 15b. 2-3] *deḥi nam-pa-ni sdug-bsñal-la-sogs-paḥi bden-pa-la mñon-par-žen-pa dan dmigs-pa-la sogs-pa hgog-pa yin-no*.²

The Śrāvaka has for his object the separate elements, which have for their essential characteristic, impenetrability etc. The aspects in which these elements are intuited, are Evanescence and the other (fifteen), which act as antidotes against the conception of the Ego.—The Bodhi-sattva in his turn makes the object of his meditation the elements as having for their inherent essential nature Evanescence etc.; the aspect in which the object is contemplated is the negation of preconceived realistic views etc., this being the antidote against the perception of (the reality of) the separate elements.—

[Abhis. ālokā, MS. 36a. 10-14.]

श्रावको रूपणादिलक्षणं वस्त्वालम्बते तस्यानित्यादय आकारा भवन्ति
आत्मदर्शनप्रतिपक्षत्वात् । बोधिसत्त्वः पुनरनित्यतादिलक्षणं वस्त्वालम्बते
तस्यानभिनिवेशादय आकारा भवन्ति धर्मदर्शनप्रतिपक्षत्वादिति ।

2 Heat, intermediate मध्योष्मगतं = *drod-hbrin-ba*.

Object: The elements of existence, Matter etc. as neither appearing nor disappearing,³ from the standpoint of the Absolute.—

1 Cf. above. Pañc. I. 115b. 5, 6 sqq. Quoted Abhis. ālokā, MS. 35b. 12-15. पञ्चविंशतिसादृशिकायां च मृदूष्मालम्बनमधिकृत्योक्तम् । इहायुषन्

शारिपुत्र बोधिसत्त्वो रूपमनित्यमिति रूपं दुःखमिति रूपं शून्यमिति रूपमनात्मत्वादिति ।

Aṣṭ. 5. 11, 12 sqq (not directly indicated).

2 The negation of preconceived views, of the perception (of the 16 aspects as having a separate reality), etc.

3 Sic. acc. to Gser. I. 214a. 6. *hdu-hgod skye-hjig dan-bral-baḥi gzugs-sogs*. Otherwise: Matter etc. as not capable of being the object of affirmation or negation (sic. acc. to Sphuṭ).— Aṣṭ.

7.9 sqq योऽहं वस्तुविन्दन्ननुपलभमानोऽसमनुपलभमानोऽप्ययमात्रेणायव्ययं कुर्यां यदुत

बोधिसत्त्व इति ।

Pañc. I. 120b. 7.—*bcom-ldan-hdas bdag-gis gzugs-kyi hpheh-ba*

[Abhis. ālokā, MS. 40a. 13-14.]

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तत्त्वेनायमयविनिर्मुक्तत्वविशिष्टं रूपाद्यालम्बनं=रूपाद्यायव्ययौ ।

[Sphuṭ. 15b. 4-5.] *hbrin-gi dmigs-pa-ni mos-pa dan de-kho-na-ñid yid-la-byed-pa-dag-gis grañs-bzin-du gzugs-la-sogs-pa sgrub-pa dan dgag-pa-dag mi-dmigs śin ma-mthoñ-ba źes-bya-ba yin-no.*

Aspect. The unreality (and relativity) of a continuance and of its dissimilars from the standpoint of the Absolute.—

[Abhis. ālokā, MS. 40b. 9-10.]

५१ धर्मतामुखेन प्रबन्धतद्वैसादृश्यापगतत्वमाकार इति । = विद्यास्थिती ।

(I. 28a, b.)

[Sphuṭ. 15b. 5.] *nam-pa-ni miñ thams-cad med-pa-ñid-kyis¹ rgyun-mi-hdra-ba dan rgyun hdra-bar hjug-paḥi mtshan-ñid-dag med-pa źes-bya-ba yin-no.²*

3 Heat, highest अग्निमात्रोष्मगतं = *drod chen-po*. Object: The 4 Principles of the Saint, Phenomenal Existence etc., characterized as having a mere nominal reality.—

[Abhis. ālokā, MS. 40b. 13-14.]

प्रज्ञसिमात्रत्वविशिष्टं दुःखादिसत्यालम्बनमिति=प्रज्ञसिः । (I. 28b.)

[Sphuṭ. 15b. 6.] *chen-poḥi dmigs-pa-ni. gzugs-nas sañs-rgyas źes-bya-baḥi bar chos thams-cad brdar-brtags-paḥi chos tha-sñad yin-no źes-bya-ba yin-no.³*

Aspect: The unutterable character of the elements from the standpoint of the Absolute. The elements cannot be spoken of as purifying, defiling etc.

[Abhis. ālokā, MS. 41a. 9-10.]

५२ धर्मतामुखेनाकारोऽवाच्यतेति । = अवाच्यता (I. 28b.)

dan. hgrib-pa ma-dmigs-pa yañ-dag-par rjes-su-ma-mthoñ.—O Lord, I do not perceive that Matter is really subjected to increase or loss.

1 "Since all the nominal realities have no ultimate existence."

2 Pañc. I. 120b. 8-121a. 1.—*bcom-ldan-hdas miñ de yañ gnas-pa-ma-lags mi-gnas-pa yañ ma-lags*—O Lord this nominal existence cannot continuously abide and on the other hand it is not devoid of any continuity whatever.—Aṣṭ. 7. 17, 18 sqq. तदपि नामधेयं न

स्थितं नास्थितं न विहितं नाविहितम् ।

3 "All the elements of existence beginning with matter and ending with Buddhahood".....

[Sphuṭ. 15b. 6-16a. 1.] *nam-pa-ni dge-ba-la-sogs-pa-ñid-kyi chos gañ-du yañ brjed-du-med-pa źes-bya-ba yin-te.¹*

Thus we have, with objects and aspects, the three-fold Degree of Heat. It is called so since it is like the heat that precedes fire,—the fire of non-dialectical intuitive knowledge.—

[Abhis. ālokā, MS. 41a. 16 - 41b. 1.]

इत्यालम्बनाकारवन्निर्विकल्पज्ञानाग्निपूर्वरूपत्वादूष्मगतमिवोष्मगतं त्रिविधम् ।

[Sphuṭ. 16a. 1-2.] *de-ltar-na nam-par-mi-rtoḡ-paḥi ye-śes-kyi meḥi sñā-ltas yin-paḥi-phyir dro-bar-gyur-pa dmigs-pa dan nam-pa dan-ldan-pa nam-pa gsum-mo.*

4 Climax, inferior. सृदुमूर्धगतं = *rtse-mo chuñ-nu.*

Object: The elements of existence, Matter etc. characterized as entities (the reality of which) is not to be insisted upon. Indeed, Matter and the other elements of existence are devoid of a real separate essence of their own; their true nature is (unique and undifferentiated and) devoid of the character of materiality etc.—

[Abhis. ālokā, MS. 42a. 4-7]

यस्मात्स्वभावशून्यता रूपादीनां रूपादिस्वभावेनापगतस्वभावता तस्मादस्थानार्हत्वविशिष्टं रूपाद्यालम्बनमिति । = रूपादावस्थितिस्तेषां तद्भावेनास्वभावता । (I. 28c, d.)

[Sphuṭ. 16a. 4-5] (*rtse-mo*) *chuñ-nuḥi dmigs-pa-ni gzugs-la-sogs-pa-ni gzugs-la-sogs-pa rañ-gi-ño-bo dan bral-baḥi-ño-bo ñid-yin-pas. rañ-gi ño-bo ston-pa-ñid-kyis gzugs-la-sogs-pa-la mi-gnas-pa źes-bya-ba yin-no.¹*

1 Pañc. 124. 7-125a. 1.—Quoted (in a condensed form) in the Abhis. ālokā, MS. 41a. 10-15.—पञ्चविंशतिसादृशिकायां चाधिमात्रोष्मगतालम्बनाकारमधिकृत्योक्तं । यापीयं भगवन् धर्मसांकेतिकी प्रज्ञसिर्दुत बोधिसत्त्व इति विस्तरण यावद्बुद्ध इति सा न केनचिद्भरणं वचनीया कुशलेन वाकुशलेन वा यावद्भावेन वाभावेन वा तद्यथापि नाम स्वप्न इत्यादि ।

1 Pañc. I. 126a. 1-2.—*bcom-ldan-hdas gzan-yañ byaḥi-chen śer-phyin-la spyod-paḥi-tshe des gzugs-la gnas-par mi-byaḥo* etc.—Aṣṭ.

8. 4-6.—पुनरपरं भगवन् बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां चरता प्रज्ञापारमितायां भावयता न रूपे स्थातव्यं न वेदनायां न संज्ञायां न संस्कारेषु न विज्ञाने स्थातव्यम् ।

Aspects: From the standpoint of the Absolute all elements of existence, Matter etc. on one side and the Ultimate Monistic Principle¹, on the other, are mutually identical. Within the pale of this unique essence (such special characteristic features as) evanescence etc. do not exist; therefore one cannot insist upon Matter etc. as being evanescent or its reverse, and so on.

[Abhis. ālokā, MS. 42a. 14-42b. 3.]

धर्मतामुखेनाकारश्चैवंविधो ग्राह्य यदुत परमार्थेन रूपादिसर्वधर्मशून्यतयोः परस्परमेकं रूपमिति तत्र शून्यतायामनित्यत्वादीनामभावेन रूपादौ न नित्यादिभिराकारैः स्थानं विधेयमिति । = तयोर्मिथःस्वभावत्वं तदनित्याद्य-संस्थितिः । (I. 29a, b.)

[Sphuṭ. 16a. 5-6.] *rnam-pa-ni don-dam-par gzugs-la-sogs-paḥi chos thams-cad dañ stoñ-pa-ñid-dag phan-tshun ño-bo gcig yin-pas stoñ-pa-ñid-la mi-rtag-pa-la-sogs-pa med-pa-ñid-kyis gzugs-la-sogs-pa de-dag-la rtag-pa dañ mi-rtag-pa-la-sogs-pa-ñid-du mi-gnas-pa zes-bya-ba yin-no.*²

5 Climax, intermediate. मध्यमूर्धगतं = *rtse-mo ḥbriñ-ba*.

Object: The elements of existence, Matter and the rest as having no separate particular essence of their own. Indeed, in the aspect of the Absolute (which represents the negation of all plurality),³ the characteristic features of the phenomenal elements as evanescence etc. and their ultimate essence⁴ are unreal (if viewed as separate entities) they are therefore mutually identical and no distinction can be made between them.—⁵

[Abhis. ālokā, MS. 43b. 9-11.]

55 धर्मधातुरूपतयानित्यादिसर्वाकारज्ञताशून्यतानां स्वस्वभावेन निः-

1 Lit. "Non-substantiality" (*śūnyatā*), the negation of every separate existence.

2 Pañc. I. 126a. Quoted in the Abhis. ālokā, MS. 42b. 3-6.— तथाहि सदुमूर्धाकारमधिकृत्य पञ्चविंशतिसाहस्रिकायां व्याख्यातम् । रूपमेव शून्यता शून्यतैव रूपमेव यावदा भगवन्ननित्यतायाः शून्यता न सानित्यतेत्यादि ।

3 Gser. I. 220a. 2.—*chos-kyi-dbyiñs spros-bral-gyi ño-bo-ñid yin-pas*.

4 Lit. "and their ultimate Non-substantiality (*śūnyatā*)."

5 Gser. I. 220a. 1.—*phan-tshun bdag-ñid-gcig-pa-ste tha-dad med-pa*.

स्वभावत्वात् परस्परमेवामैकात्म्येनानिमित्तत्वविशिष्टं रूपाद्यालम्बनमिति ।
= तासां तद्भावशून्यत्वं मिथःस्वभावमेतयोः ॥ (I. 29c. d.).

[Sphuṭ. 16b. 1-2.] (*rtse-mo*)*ḥbriñ-gi dmigs--pa-ni chos-kyi dbyiñs-kyi ño-bo-ñid-kyis mi-rtag-pa-la-sogs-pa dañ stoñ-pa-ñid-rnams-ni ran-gi-ño--bo-ñid med-pa yin-pas, mi-rtag-pa-ñid-la-sogs-pa dañ stoñ-pa-ñid-dag phan-tshun bdag-ñid-gcig-pa zes-bya-ba yin-no.*¹

Aspect: From the standpoint of the Absolute there can be no interest in regard to the separate elements, Matter and the rest, since their separate reality is denied.—

[Abhis. ālokā, MS. 44b. 14-16.]

स्वभावप्रतिषेधेनास्वीकारो रूपादीनां धर्मतामुखेनाकारः । = अनुद्ग्रहो यो धर्माणाम् । (I. 30a.).

[Sphuṭ. 16b. 2.] *rnam-pa-ni. ño-bo-ñid bkag-pas gzugs-la-sogs-pa-la ran-gir-mi-byed-pa zes-bya-ba gañ-yin-pa de yin-no.*²

6 Climax, highest. अधिमात्रमूर्धगतं = *rtse-mo-chen-po*.

Object: The elements, Matter etc. characterized as devoid of special distinctive marks, such as blue colour and the like, which cannot be perceived from the standpoint of the Absolute, inasmuch as they have no real essence of their own.—

[Abhis. ālokā, MS. 45b. 2-3.]

स्वभावाभावतयैव नीलादिनिमित्तादर्शनविशिष्टं तत्त्वेन रूपाद्यालम्बन-मिति । = तन्निमित्तासमीक्षणम् । (I. 30b.).

[Sphuṭ. 16b. 2-3.] (*rtse-mo*) *chen-poḥi dmigs-pa-ni ño-bo-ñid-med-pa-ñid-kyis gzugs-la-sogs-pa de-dag-la sñon-po-la-sogs-paḥi mtshan-mar mi-mthoñ-ba-zes-bya-ba yin-no.*³

1 Pañc. 126b. 1—130a. 1.—Aṣṭ. 8. 20.— सापि सर्वज्ञता अपरिग्रहीता न हि निमित्ततो गृहीतव्या । The Abhis. ālokā, MS. 43b. 7, 8, has the following explanation :—

निमित्तमसाधारणं रूपं तत्त्वेनान्योन्यमेकरूपत्वान्नास्ति अतीत्यहणमिति यावत् ।

2 Aṣṭ. 9. 11-13.— तेन न कश्चिद्धर्मः परिग्रहीतो नापि स कश्चिद्धर्मोऽयं स गृहीयात् etc.—

3 Aṣṭ. 9. 13.— इयमपि भगवन् बोधिसत्त्वस्य महासत्त्वस्य प्रज्ञापारमिता वेदितव्या यदूपं न परिग्रहीते ।

Aspect: The (ultimate) unreality of the Climax of Wisdom as a separate entity, inasmuch as the knowledge which perfectly analyses the elements of existence, brings about the non-perception of all the separate realities.—

[Abhis. ālokā, MS. 45b. 12-14.]

58

सम्यग्धर्मप्रविचयत्वेन प्रज्ञया सर्ववस्तुनोऽनुपलम्भतया निरूपणादविद्य-
मानप्रज्ञापारमितास्वभावत्वं धर्मतामुखेनाकारः । = परीक्षणं च प्रज्ञया
सर्वस्यानुपलम्भतः ॥ (I. 30c, d.)

[Sphuṭ. 16b. 3-4] *nam-pa-ni śes-rab-kyis yañ-dag-par chos rab-tu-nam-par-hbyed-pas dños-po thams-cad mi-dmigs-par ñes-par-rtog-pa źes-bya-ba yin-no.*¹

Thus we have, with objects and aspects, the three-fold Degree of the Climax. It is called so, because the roots of virtue that were unsteady attain here a state of stabilization and the Climax of their growth.²—

[Abhis. ālokā, MS. 45b. 15-16.]

इत्यालम्बनाकारवच्चलकुशलमूलमूर्धत्वान्मूर्धगतं त्रिविधम् ॥

[Sphuṭ. 16b. 4-5.] *de-ltar-na dge-baḥi-rtsa-ba gyo-baḥi rtse-mo yin-paḥi-phyir rtse-mor-gyur-pa dmigs-pa dañ nam-pa dañ-ldan-pa nam-pa-gsum-mo.*

7 Steadfastness, inferior.

मृदुन्नान्तिगतं । = *bzod-pa chuñ-nu.*

Object: The elements of existence, Matter etc. characterized as having no real essence of their own, inasmuch as, in the aspect of universal Non-substantiality, all the characteristic features on one side and the points characterized by them on the other, are unique and undifferentiated.—

[Abhis. ālokā, MS. 46b. 7-8.]

59

शून्यतया लक्ष्यलक्षणयोरेकत्वेनास्वभावत्वविशिष्टं रूपाद्यालम्बन-
मिति । = रूपादेरस्वभावत्वं । (I. 31a.)

1 Pañc. 137b. 3—139a. 3.—*śes-rab-kyi-pha-rol-tu-phyin-pa-ni gañ. śes-rab-kyi-pha-rol-tu-phyin-pa-ḥdi-ni gañ-gi yonś-su-brtag-par-bgyi-ste.*—He (the Bodhisattva) must investigate of what kind this Climax of Wisdom is, whose property it represents, etc.—Aṣṭ. 10. 1-4.

पुनरपरं भगवन् बोधिसत्त्वेन महासत्त्वेन प्रज्ञापारमितायां चरता प्रज्ञापार-
मितां भावयता एवमुपपरीक्षितव्यमुपनिश्चयत्वम् । कतमेवा प्रज्ञापारमिता etc.

2 Cf. "The Doctrine of Pr.-pār.", p. 35.

[Sphuṭ. 16b. 6-17a. 1.] (*bzod-pa chuñ-nuḥi dmigs-pa-ni mtshan-ñid-kyi ño-bo-ñid dañ. ño-bo-ñid-kyi mtshan-ñid-dag ston-pa-ñid-du gcig-pa-ñid-kyis gzugs-la-sogs-paḥi ño-bo-ñid-med-pa źes-bya-ba yin-no.*¹

Aspect: The separate unreality of the elements as their true essential nature, from the standpoint of both the Empirical and the Absolute Reality. This is demonstrated with respect to an individual who clings to the conception of a definite object.²

[Abhis. ālokā, MS. 46b. 13-15.]

रूपादीनामभाव एव स्वभावता संवृतिपरमार्थमुखेनाकारः । = तदभाव-
स्वभावता । (I. 31b.)

[Sphuṭ. 17a. 1.] *nam-pa-ni skye-bo dmigs-pa-can-gyi ñor gzugs-la-sogs-pa dños-po-med-pa-ñid ño-bo-ñid-do.*³

8 Steadfastness, intermediate.

मध्यन्नान्तिगतं = *bzod-pa ḥbriñ-ba.*

Object: The elements of existence, Matter etc. characterized as neither becoming originated nor disappearing, since they are essentially unreal.⁴—

[Abhis. ālokā, MS. 47a. 6-7.]

प्रकृत्यास्वभावत्वेनानुत्पादानिरोधत्वविशिष्टं रूपाद्यालम्बनमिति । =

तदजातिरनिर्याणं । (I. 31c.)

[Sphuṭ. 17a. 2.] (*bzod-pa ḥbriñ-gi dmigs-pa-ni rañ-bzīn-gyis ma-skyes-pa-ñid-kyis gzugs-la-sogs-pa-la skye-ba yañ med mya-ñan-las-ḥdas-pa yañ med ces-bya-ba yin-no.*⁵

1 Pañc. 139a. 3.—Aṣṭ. 10. 5. रूपमेवायुष्मन् शरिपुत्र विरहितं
रूपस्वभावेन etc.—O reverend Śāriputra, Matter is devoid of the
essence of Matter.

2 Sic. acc. to Sphuṭ. q. v. Gser. I. 222a 3-4. *skye-bo dmigs-pa-ste mñon-zen-can-gyi ñor bden-pa-lta-buḥi ño-bo-ñid-du snañ-ño.*

3 Cf. the preceding note.

4 The Tib. text of the Abhis.ālokā and the Sphuṭ have both
rañ-bzīn-gyis ma-skyes-pa-ñid-kyis = प्रकृत्याजातत्वेन The Gser.
I. 222a. 4 and the Rnam-bśad. 90b. 1. explain अजातिरनिर्याणस्य as the
unreality of repeated origination (Samsāra) and of the deliverance
from it.

5 Pañc. I. 140b. 2.—Aṣṭ. 11. 6.—अजाता ह्यनिर्याता आयुष्मन्
शरिपुत्र सर्वधर्माः ।

A s p e c t : The perfect purification of body, speech and mind, owing to the cognition of the true essence of all the elements of existence.—

[Abhis. ālokā, MS. 47a. 12-13.]

60 सर्वधर्मस्वरूपावबोधेन कायादीनां सर्वाकारविशुद्धिरिति ।=शुद्धिः । (I. 31d.)

[Sphuṭ. 17a. 2-3.] *nam-pa-ni chos thams-cad-kyi rañ-gi-ño-bo rtogs-pa k̄ho-nas lus-la-sogs-pa nam-pa thams-cad-du nam-par-dag-pa zes-bya-ba yin-no.*¹

9 Steadfastness, highest.

अधिमात्रज्ञान्तगतं = *bzod-pa chen-po*.

O b j e c t : The elements of existence, Matter etc. characterized as having no differentiation whatever, inasmuch as the particular and universal essences of all the elements are inadmissible from the standpoint of the Absolute.—

[Abhis. ālokā, MS. 47b. 9-10.]

स्वसामान्यलक्षणानुपपत्त्या सर्वधर्माणामनिमित्तत्वविशिष्टं रूपाद्यालम्बनमिति ।=तदनिमित्तता ॥ (I. 31d.).

[Sphuṭ. 17a. 3-4.] (*bzod-pa*) *chen-pohi dmigs-pa-ni rañ dan spyiñi mtshan-ñid mi-h̄thad-pas chos thams-cad mtshan-ma-med-pa-ñid -do zes-bya-ba yin-no.*²

A s p e c t . The absence of a belief in the reality of of the (separate) elements upon which the mind is directed and the absence of a cognition of them as having an ultimate reality, inasmuch as the (separate) essence of Matter etc., have no real substratum.—

[Abhis. ālokā, MS. 47b. 16—48a. 3.]

61 यस्मात्प्रकृत्यैव रूपादिनिमित्तानामाश्रयरहितत्वेनाधिमोक्षमनस्कारानधिमोक्षस्तत्त्वे मनस्कारापरिज्ञानमिति धर्मतामुखेनाकारः । तन्निमित्तानविद्यनानधिमुक्तिरसंज्ञता । (I. 32a, b.).

[Sphuṭ. 17a. 4-5.] *nam-pa-ni rañ-b̄zin-k̄ho-nas gzugs-la-sogs-pañi mtshan-ma-rnams-kyi rten dan-bral-ba-ñid-*

1 Pañc. I. 140b. 5, 6, sqq. Aṣṭ 11.9.—

कायचित्तपरिशुद्धिर्लक्षणपरिशुद्धिर्बुद्धिचेद्विशुद्धिर्बुद्धेय समवधानं भवति ।

2 Pañ. I. 141a. 6—144b. 7.—*de-ciñi-phyir-ze-na. h̄di-ltar des chos thams-cad dños-po-med-pañi rañ-b̄zin-du* etc.—“Indeed he cognizes all the elements of existence as devoid of a (separate) reality.” Aṣṭ. 11. 12—12. 11.

*kyis mos-pa yid-la-byed-pas mi-mos-ñin de-k̄ho-na-ñid yid-la-byed-pas yoñs-su-śes-pa-med-pa zes-bya-ba-yin-te.*¹

So we have, with objects and aspects, the threefold Degree of Steadfastness. It bears this name because (the Bodhisattva) becomes possessed of a steadfast mind, owing to which he is able to master the profound Doctrine without fear and can no more fall into evil births.—

[Abhis. ālokā, MS. 48a. 5-6]

इत्यालम्बनाकारवद्वायाभावेनाधिमात्रधर्मज्ञान्तगतं त्रिविधम् ॥

[Sphuṭ. 17a. 5-6.] *de-ltar-na ñan-hgro med-pas chos-chen-po-la bzod-pañi-phyir bzod-par-hgyur-ba dmigs-pa dan nam-pa dan-ltan-pa nam-pa-gsum-mo.*

10 Highest Mundane Virtues, inferior. मृदुलौकिकाग्रधर्मगतं = *chos-mchog chuñ-ñu*.

O b j e c t : The elements constituting the personality of the Bodhisattva, as being merged in trance during which they are not perceived as separate realities from the standpoint of the Absolute.—

[Abhis. ālokā, MS. 48b. 1-4.]

सर्वधर्मानोपादीयन्ते येन समाधिना स सर्वधर्मानुपादानो नाम समाधिस्तत्त्वतः समाधिस्वरूपं रूपाद्यालम्बनमिति ।=समाधिः । (I. 32c).

[Sphuṭ. 17b. 1-2.] (*chos-mchog*) *chuñ-ñuñi dmigs-pa-ni chos thams-cad skye-ba-med-pa dan dpah-bar-hgro-ba-la-sogs-pañi tiñ-ñe-h̄dzin bsgom-par-byaño zes-bya-ba yin-no.*²

A s p e c t : The functions of this meditative trance, the activity of which, owing to the vows, the virtues, and the wisdom (of the Bodhisattva) and owing to the efficiency of the fundamental element of the Absolute, manifests itself without effort in all the regions of the world in accordance with the needs of the converts. In such a way the Bodhisattva attains Supreme Enlightenment at an early date.—

1 Aṣṭ. 13. 2-7.

2 Pañc. I. 145a. 1.—*byañ-chen-rnams-kyi tiñ-ñe-h̄dzin chos thams-cad skye-ba-med-pa zes-bya-ste* etc.—“the meditation of the Bodhisattvas the Mahāsattvas has for its object the absence of origination with all the elements of existence.” Aṣṭ. 13.7.—

सूचने सर्वधर्मानुपादानो नाम समाधिः । Cf. S. N. Dasgupta, History of Indian Philosophy, p. 272.

[Abhis. ālokā. MS. 48b. 5-9.]

62 स्वप्रणिधिपुण्यज्ञानधर्मताबलेनानाभोगं सर्वलोकधातुषु यथाभव्यतया
समाधेर्व्यापारः प्रवर्तत इति कार्यमुखेनाकारेणालम्बनात्क्षिप्रमनुत्तरां
सम्यक्संबोधिमभिसंबुध्यते ।=तस्य कारित्रं । (I. 32c.).

[Sphuṭ. 17b. 2-3.] *rnam-pa-ni ran-gi smon-lam dan
bsod-nams dan ye-śes dan chos-kyi-dbyiñs-kyi siobs-kyis¹
lhun-gyis-grub-par hji-g-rten-gyi kham-s-thams-cad-du
skal-pa-ji-lta-ba-bzīn-du tiñ-ñe-ḥdzin-gyi byed-pa hjug-pa
zes-bya-ba-yin-no.²*

11 Highest Mundane Virtues, in-
62 intermediate मध्यलौकिकाग्रधर्मगतं = *chos-mchog-chun-nu*.

Object: The elements, Matter etc. (constituting the Bodhisattva's personality) characterized as the cause or the motive, owing to which the Buddhas deliver the prophecy of future Enlightenment to the Yogin (i.e. the Bodhisattva) who practises correct meditation.—Such is the true state of things (that the background of all the elements constituting the Bodhisattva's personality is the unique element of Buddhahood which finally becomes delivered).—

[Abhis. ālokā. MS. 48b. 13-14.]

धर्मतैवा सम्यक्प्रतिपन्नसमाधियोगिनां बुद्धैर्व्याकरणं क्रियत इति
व्याकरणाहेतुत्वाविशिष्टं रूपाद्यालम्बनमिति ।=व्याकृतिः । (I. 32d.).

[Sphuṭ. 17b. 3-4.] (*chos-mchog*) *hbrin-gi dmigs-pa-ni
yañ-dag-par-zugs-paḥi tiñ-ñe-ḥdzin dan-ldan-paḥi rñal-
hbyor-pa-la sañs-rgyas-rnams lun-bstan-par-mdzad-pa
hdi-ni chos-ñid-do zes-bya-ba-yin-no.³*

Aspect. The rejection of conceit. As no imputation of separate entities is admissible from the standpoint of the Absolute, the Bodhisattva who has a perfect notion of the nature of his meditative trance can no more be possessed of such thoughts as "I am the person that practises meditation," and the like.—

¹ The same reading in the Tib. text of the Abhis. ālokā = धर्मधातुबलेन ।

² Aṣṭ. 13. 10-11.—अनेनैव समाधिना विहरन् बोधिसत्त्वो महासत्त्वः
क्षिप्रमनुत्तरां सम्यक्संबोधिमभिसंबुध्यते ।

³ Pañc. I. 147b. 2-4.—Aṣṭ. 13. 12-14.—व्याकृतोऽयं भगवन् बोधिसत्त्वः
पूर्वकैरुपागतैरर्हैः सम्यक्संबुद्धैरनुत्तरायां सम्यक्संबोधौ ।

[Abhis. ālokā. MS. 49a. 11-14.]

सर्वविकल्पानुपपत्त्या विदितसमाधिस्वरूपस्य बोधिसत्त्वस्याहं समाहित
इत्यादिज्ञानानुत्पत्त्या धर्मतामुखेनाकारेणालम्बनात् संभवति ।=मननान्नयः ।
(I. 32d.).

[Sphuṭ. 17b. 4-5.] *rnam-pa-ni rnam-par-rtog-pa
thams-cad mi-ḥthad-pas byañ-chub-sems-dpaḥ tiñ-ñe-
ḥdzin-gyi ran-gi-ño-bo rtogs-pa-la bdag-ni mñam-par-bzāg-
paḥo sñam-pa-la-scgs-paḥi śes-pa mi-ḥbyuñ-ba zes-bya-ba
yin-no.¹*

12 Highest Mundane Virtues,
highest. अधिमात्रलौकिकाग्रधर्मगतं = *chos-mchog chen-po*.

Object: The elements characterized as not being liable to a separate indication, inasmuch as, from the standpoint of the Absolute, the Bodhisattva, his meditative trance, and the Climax of Wisdom are mutually identical.

[Abhis. ālokā. MS. 49b. 4-7.]

धर्मतया समाधिविद्यमानत्वेन समाधेरविकल्पनं परमोपाय इति धर्मतामुखेना-
शक्यपृथगुपदर्शनविशिष्टरूपाद्यालम्बनान्नैवेत्यर्थः ।=मिथस्त्रिकस्य स्वाभाव्यं ।
(I. 33a.).

[Sphuṭ. 17b. 5-6.] (*chos-mchog*) *chen-paḥi dmigs-pa-
ni chos-ñid-kyis tiñ-ñe-ḥdzin dan byan-chub-sems-dpaḥ
dan śes-rab-kyi-pha-rol-tu-phyin-pa dan don gsum phan-
tshun ño-bo-gcig-paḥo zes-bya-ba yin-no.²*

Aspect. The absence of a constructive thought at the time of concentrated trance, since all the separate elements cease to exist (for the Bodhisattva). This is the most sublime means for the attainment of Buddhahood.—

[Abhis. ālokā. MS. 49b. 9-11.]

सर्वधर्माविद्यमानत्वेन समाधेरविकल्पनं परमोपाय इति धर्मतामुखेना-
कारेणालम्बनात् ।=समाधेरविकल्पना । (I. 33b.)

[Sphuṭ. 17b. 6-18a. 1.] *rnam-pa-ni chos-thams-cad
yod-pa-ma-uin-pa-ñid-kyis tiñ-ñe-ḥdzin-du rnam-par-mi-
rtog-pa-ni thabs dam-paḥo zes-bya-ba yin-no.³*

¹ Pañc. I. 147b. 6.—Aṣṭ. 13. 14.—योऽनेन समाधिना विहरति स
तमपि समाधिं न समनुपश्यति न च तेन समाधिना मन्यते । अहं समाहितः ।
अहं समाधिं समापत्स्ये ।

² Pañc. 184a. 1-2.—*śer-phyin-yañ gzan la tiñ-ñe-ḥdzin kyañ
gzan byañ-sems kyañ gzan zes-bya-ba med.*—"The Climax of Wisdom
is not one entity and the Bodhisattva another, etc. Cf. Das Gupta,
Ibid.

³ Pañc. I. 148a. 6. *Rab-hbyor-gyis smras-pa. chos thams-cad
med-paḥi-phyir rtog-med-de. de-ltar-na rigs-kyi-bu-tiñ-ñe-ḥdzin de-la*

In such a form we have with objects and aspects, the threefold Degree of Highest Mundane Virtues. It is called so, since it represents the culmination of all the virtuous elements of the Bodhisattva, while he is still a mundane being.—

[Abhis. ālokā, MS. 50a. 12-14.]

64 इत्यालम्बनाकारवल्लौकिकसर्वधर्माग्रत्वादग्रधर्मस्थं त्रिविधम् ॥

[Sphuṭ. 18a. 1-2.] *de-ltar-na hjig-rten-paḥi chos thams-cad-kyi mchog yin-paḥi-phyir chos-kyi-mchog ces-bya-ba dmigs-pa dan rnam-pa dan-ldan-pa rnam-pa-gsum-mo.*

(4) THE 4 KINDS OF IMPUTATION CONNECTED WITH THE PATH OF TRAINING. Kār. I. 34, 35.

[A. The imputation regarding the objective elements as being defiling forces.—B. The imputation regarding the objective elements as far as they are purifying factors, the antidotes of the former.—C. The imputation regarding the subject as a real existing personality.—D. The imputation regarding the subject as a nominal reality, a complex of elements etc. ¹]

A. The imputation regarding the objective defiling elements.—*संक्षेपवस्त्व-चिष्टानो ग्राह्यविकल्पः = kun-nas-ñon-moṅs-paḥi rten-can-gyi gzun-rtog.*

Definition: The realistic views which, being directed upon the object perceived that consists of the defiling elements, hold these to be real entities which are experienced (by the subject that cognizes them). Such is this imputation in its predominant part.

[Skabs. I. 227b. 6-228a. 1.] *rañ-gi dmigs-dul kun ñon-phyogs-kyi chos-la dmigs-nas loṅs-spyad-byaḥi rigs-su bden-par-ḥdzin-paḥi cha-nas bzag-paḥi bden-ḥdzin.*

rtog-pa med-do.—Subhūti said: "As all the elements have no real existence (as separate entities), there can be no constructive thought regarding them. Accordingly, O noble youth, there can be no constructive thought in the state of meditative trance".—Aṣṭ. 14. 5.

1 "The seed, the foundation of these imputations is removed from the Paths of Illumination and of Concentrated Contemplation, but their manifestation in an evident and gross form is put an end to by the effort of the Bodhisattva's mind on the 4 Degrees of the Path of Training respectively." (Rnam-bśad. 97a. 5-6).

Varieties. These are 9 in number, in correspondence with the object perceived.

[Ibid. 228a. 1.] *yul-gyi sgo-nas dgu yod.*

1 The imputation caused by the ignorance in regard to one's deeds, of the cause and the effect, and of the Absolute Truth.¹ *अविद्याविकल्पः = ma-rig-paḥi rnam-par-rtog-pa.*²

2 The imputation concerning the 5 groups of elements, the material etc. *रूपादिस्कन्धविकल्पः = gzugs-la-sogs paḥi phuṅ-po lhaḥi rnam-par-rtog-pa.*³

3 The imputation consisting in preconceived views concerning the reality of the material and immaterial elements. *नामरूपाभिनिवेशविकल्पः = miñ-dañ-gzugs-la mñon-par-zen-paḥi rnam-par-rtog-pa.*⁴

4 The imputation consisting in the adherence to either of the two extremes (viz. Eternalism or Nihilism). *अन्तद्वयसङ्गिविकल्पः = mthaḥ gñis-la chags-paḥi rnam-par-rtog-pa.*⁵

5 The imputation consisting in the ignorance of the true nature of the defiling⁶ and the purifying⁷ elements.

1 Sic. acc. to Luñ. I. 198a. 3-4 and Gser. I. 237a. 5.

2 Pañc. I. 149b. 4.—*Śā-riḥi bu chos ḥdi-dag-ni byis-pa so-soḥi skye-bos ji-ltar mñon-par-chags-par-bya-ba de-lta-buḥi rnam-par yod-pa-ma-yin-no*—O Śāriputra, these elements do not exist in the form in which they are conceived by the foolish worldlings.—In the Kār. it is indicated by *moha*. The other forms are not mentioned.

3 Pañc. 149b. 6-7.—*gzugs nañ-stoñ-pa-ñid.....kyi-phyir yod-pa-ma-yin-no*—Owing to the non-substantiality of the internal elements Matter has no real existence.

4 Ibid. 150a. 2.—*gañ med-paḥi chos-de-dag yoṅs-su brtagsnas miñ-dañ-gzugs-la mñon-par-zen-pa*—they (the worldlings) investigate the elements which have no (separate) reality and have preconceived views as regards the material and immaterial groups of elements. (*nāma=vedanā, saṃjñā, saṃskārāḥ, vijñāna; rūpa=rūpa-skandha*).

5 Ibid. 150a. 1-2.—*chad-pa dan rtag-paḥi mthaḥ gñis-la chags-pa*—they cling to either of the 2 extremes, the eternalistic or the nihilistic.

6 The twelve-membered causal chain. (Luñ. I. 198b. 1.) Cf. Bu-ton's History, Transl. vol. I. p. 9, notes 53-56.

7 Acc. to Luñ. (Ibid.)—Nirvāṇa.

संक्षेपशून्यवदानाज्ञानविकल्पः = *kun-nas-ñon-moñs-pa dan rnam-par-byañ-ba mi-śes-paḥi rnam-par-rtog-pa*.¹

6 The imputation caused by the non-abiding on the Path of a Saint (through want of faith etc.) आर्यमार्गप्रतिष्ठान-विकल्पः = *hphags-paḥi lam-la mi-gnas-paḥi rnam-par-rtog-pa*.²

7 The imputation consisting in the wrong perception of the essential character of the elements उपलम्भविकल्पः = *dmigs-paḥi rnam-par-rtog-pa*.³

61 8 The imputation of the Ego etc. आत्मादिविकल्पः = *bdag-la-sogs-pa-la mñon-par-žen-paḥi rnam-par-rtog-pa*.⁴

9 The imputation concerning the attainment of perfect purity. विशुद्धयुत्पादादिविकल्पः = *rnam-par-dag-pa skyed-pa-la-sogs-paḥi rnam-par-rtog-pa*.⁵

1 Pañc. I. 150a. 3.—*gzugs kun-nas-ñon-moñs-paḥo zes mi-śes mi-mthoñ-no*—they do not know and they do not see that Matter is a defiling element.

2 Ibid. 150a. 7-8.—*sbyin-paḥi-pha-rol-tu-phyin-pa-la gnas-pa-ma-yin*—they do not abide in the practice of the Transcendental Virtue of Charity.

3 Ibid. 151a. 8.—*rnam-pa thams-cad-mkhyen-pa-ñid-du mi-dmigs-paḥi tshal-gyis hbyuñ-ba yin-no*.—(The Bodhisattva) comes to the Omniscience in regard to all the aspects of existence through the method of non-perception (of the separate entities).

4 Ibid. 149a. 1.—*Śā-riḥi bu śin-tu-rnam-par-dag-paḥi-phyir bdag mi-dmigs-so*—O Śāriputra, owing to the perfectly pure (unique undifferentiated) character of the Absolute, the Ego is not to be perceived.

5 Acc. to Cser. I. 236b. 6. and Rnam-bśad 99a. 1-2 this refers to the attainment of Nirvāṇa through the aversion towards the sufferings of Phenomenal life. Pañc. I. 149b. 1-2.—*chos thams-cad ma-skyes-pa dan. ma-hgag-pa dan. kun-nas-ñon-moñs-pa-med-pa dan. dmigs-pa-med-pa dan. mñon-par-ḥdu-bya-ba-med-pa ḥdi-ni rnam-par-dag-pa śes-bya-ste*.—'Perfect purity' means that all the elements of existence neither become originated nor disappear, that they can be neither defiling, nor purifying (as dialectically opposed), that they cannot have a real end, be an object of cognition and a product of active forces.

B. The imputation regarding the objective purifying elements. व्यवदान-वस्त्वधिष्ठानो ग्राह्यविकल्पः = *byaṇ-baḥi rten-can-gyi gzuñ-rtog*.

Definition: The realistic views which, being directed upon the object perceived that consists of the purifying elements, hold these to be real entities which are experienced (by the subject that cognizes them). Such is this imputation in its predominant part:

[Skabs I. 228a. 1-2.] *rañ-gi dmigs-yul rnam-byañ-phyogs-kyi chos-la dmigs-nas loñs-spyad-byaḥi rigs-su-bden-par ḥdzin-paḥi cha-nas-bzag-paḥi bden-ḥdzin*.

Varieties: There are 9 in number, in correspondence with the object perceived.

[Ibid. 228a. 2.] *dmigs-yul-gyi sgo-nas dgu yod*.¹

1 The imputation is² regard to (the 5 groups of elements as representing) aggregates of purifying factors. राश्वर्थविकल्पः = *phuñ-poḥi don-gyi rnam-par-rtog-pa*.²

2 The imputation in regard to the media for the origination of the 6 kinds of consciousness (i.e. in regard to the 12 bases of cognition).³ आयद्वारार्थविकल्पः = *skye-baḥi don-gyi rnam-par-rtog-pa*.⁴

3 The imputation in regard to the (18 component elements of the individual as the) source from which homogeneous categories of elements (relating to the subsequent existence) become originated.⁵ गोत्रार्थविकल्पः = *rigs-kyi don-gyi rnam-par-rtog-pa*.

4 The imputation regarding the (causally depend-

1 The Sanskrit version of the subsequent items is an extract from the Abhis.ālokā, MS. 53a. 5-9.

2 Pañc. I. 150b. 1.—*gzugs-la mñon-par-žen-pa yin. tshor-ba dan ḥdu-śes dan ḥdu-byed dan rnam-par-śes-pa-la mñon-par-žen-pa yin*.—They have preconceived views as regards the group of material elements, the feelings, ideas, forces and consciousness. On *rāśy-artha*, *āya-dvāra-artha* and *gotra-artha*, cf. Adhidharmakośa, I. 20.

3 Luñ. I. 199a. 3-4.—*mig-śes-la-sogs-paḥi rnam-śes* (= *caḥsur-vijñānādi vijñānānām*) *skye-baḥi sgo* (= *āya-dvāram*) *skye-mched bcu-gñis-kyi don-to*. (= *dvādaśāyatanārthah*).

4 Pañc. I. 150b. 2.—*mig-la mñon-par-žen-pa yin. rna-ba dan sna dan lce dan lus dan yid-la mñon-par-žen-pa yin*.—They have preconceived views as regards the faculty of vision. They have preconceived views as regards audition, etc.

5 Luñ. I. 199a. 4.—*rigs-ḥdra bskyed-paḥi sa-bon khams-kyi don-to*.

ent) origination. उत्पादार्थविकल्पः = *skye-baḥi don-gyi rnam-par-rtog-pa*.¹

5 The imputation regarding the different aspects of Non-substantiality. शून्यतार्थविकल्पः = *ston-ñid-kyi don-gyi rnam-par-rtog-pa*.²

6 The imputation regarding the 6 Transcendental Virtues. पारमितार्थविकल्पः = *pha-rol-tu-phyin-paḥi don rnam-par-rtog-pa*.³

7 The imputation in regard to the Path of Illumination दर्शनमार्गविकल्पः = *mthoñ-baḥi-lam-gyi rnam-par-rtog-pa*.⁴

8 The imputation in regard to the Path of Concentrated Contemplation. भावनामार्गविकल्पः = *sgom-paḥi-lam-gyi rnam-par-rtog-pa*.⁵

9 The imputation regarding the Ultimate Path. अशैतन्यमार्गविकल्पः = *mi-slob-paḥi lam-gyi rnam-par-rtog-pa*.⁶
C. The imputation concerning indi-

1 Pañc. I. 150b. 8.—(with regard to imputations 3 and 4). *kḥams dañ rten-ciñ-ḥbrel-par-ḥbyuñ-ba-la mñon-par-zen-pa yin*.—They have preconceived views as regards the component elements of the individual and the (12 members of the) causal chain.

2 Ibid. *ston-pa-ñid-thams-cad-la brtags śiñ mñon-par-zen*.—They investigate all the aspects of Non-substantiality and have preconceived views regarding them.

3 Pañc. I. 150b. 7.—*Śā rihi bu ḥdi-la byañ-chen thabs-mi-mkhas-pas śer-phyin-la brtags-śiñ mñon-par-zen*.—O Śāriputra, the Bodhisattva, the Mahāsattva, through want of skill, has preconceived realistic views in regard to the Climax of Wisdom.—(Follow similar passages regarding the other 5 virtues in the reverse order).

4 Ibid. 150b. 8-151a. 1.—*dran-pa-ñe-bar-gzag-pa-rnams dañ yañ-dag-par-spoñ-ba rnams-dañ etc.*—(They have preconceived realistic views) in regard to the 4 methods of intense mindfulness, etc. (Follow all the other *bodhipakṣikā dharmāḥ*).

5 Ibid. 151a. 2.—*bsam-gtan rnams dañ, iṣhad-med-pa rnams dañ, gzugs-med-paḥi sñoms-par zugs-pa rnams dañ*.....(They have preconceived views) as regards the 4 Degrees of Trance, the 4 Immeasurable Feelings, the 4 Degrees of Absorption in the Immaterial Sphere, etc.

6 Ibid. 151a. 4.—*rnam-mkyen-gyi bar-la brtagś-śiñ mñon-par-zen-pa*.—They have realistic views regarding the Omniscience of the Buddha itself.

vidual (the subject) as a real existing personailty. पुद्गलद्रव्याधिष्ठानो ग्राहकविकल्पः = *gañ-zag rdzas-su-yod-paḥi rten-can-gyi ḥdzin-rtog*.

Definition: Realistic views, which, being directed upon the subject as a real personality, hold the latter to be ultimately real as an agent that experiences.

[Skabs. I. 228a. 3-4.] *rañ-gi dmigs-yul rdzas-ḥdzin-la dmigs-nas (loñs-spyod-pa-por bden-par)-ḥdzin-paḥi cha-nas-bzag-paḥi bden-ḥdzin*.

Varieties:—These are 9 in number. [Ibid. 228a. 5.] *dbye-na dgu yod*.¹

1 The imputation concerning the Ego as an independent reality. स्वतन्त्रात्मविकल्पः = *bdag rañ-dbañ-can-gyi rnam-par-rtog-pa*.²

2 The imputation regarding the Ego as a unique indivisible substance.³ एकात्मविकल्पः = *gcig-puḥi bdag-gi rnam-par-rtog-pa*.

3 The imputation regarding the Ego as the cause (of consciousness).⁴ कारणात्मविकल्पः = *rgyuḥi bdag-gi rnam-par-rtog-pa*.⁵

4 The imputation regarding the Ego as the perceptor, as the object of perception etc. द्रष्टाद्यात्मविकल्पः = *lta-ba-bo-la-sogs-paḥi bdag-gi rnam-par-rtog-pa*.⁶

5 The imputation regarding the Ego as the substratum of defiling elements (contained in the twelve-membered causal chain) संक्लेशाधारात्मविकल्पः⁷ = *kun-nas-ñon-moñs-paḥi rten-gyi bdag-gi rnam-par-rtog-pa*.⁸

1 The Sanskrit version of the following is an extract from the Abhis.ālokā, MS, 53b. 12-54a. I.

2 Pañc. I. 149a. 1.—*Śā rihi bu śiñ-tu rnam-par-dag-paḥi-phyir bdag mi-dmigs-so*.—O Śāriputra, owing to the perfectly pure (undifferentiated character of the Abs.) the Ego is not to be perceived, etc.

3 Luñ. I. 199b. 6.—*cha-śas-med-pas gcig-puḥi bdag-go*.—

4 Ibid. *rnam-śes-kyi rgyur-gyur-pa rgyuḥi bdag-go*.

5 Pañc. I. 149a. 2.—(in regard to imputations 2 and 3) *phuñ-po dañ skye-mched (mi-dmigs-so)* The 5 groups of elements and the 12 bases of cognition are not to be perceived.

6 Ibid.—*kḥams mi-dmigs-so*.—The (18) component elements are not to be perceived.

7 Cf. above, *avidyā, trṣṇā, upādāna* = *kleśa-saṃkleśa*; *saṃskāra* and *bhava* = *karma-saṃkleśa*; the remaining 7 members = *janma-saṃkleśa*.

8 Pañc. I. 149a. 2.—*rten-ciñ-ḥbrel-par-ḥbyuñ-ba mi-dmigs-so*.—The (12 membered formula of) dependent origination is not to be perceived.

6 The imputation regarding the Ego as the substratum of the quality of absence of passion. *वेराग्याधारात्म-विकल्पः* = *hdod-chags dañ-bral-baḥi rten-gyi bdag-gi rnam-par-rtog-pa*.¹

7 The imputation regarding the Ego as the substratum of (the elements constituting) the Path of Illumination. *दर्शनमार्गाधारात्मविकल्पः* = *mthoñ-baḥilam-gyi rten-gyi bdag-gi rnam-par-rtog-pa*.²

8 The imputation regarding the Ego as the substratum of (the elements constituting) the Path of Concentrated Contemplation.³ *भावनामार्गाधारात्मविकल्पः* = *sgom-paḥi lam-gyi rten-gyi bdag-gi rnam-par-rtog-pa*.⁴

9 The imputation of the Ego as the substratum (of the elements constituting the personality) that has perfectly attained the ultimate essential aim. *कृताधीधारात्म-विकल्पः* = *don-byas-paḥi rten-gyi bdag-gi rnam-par-rtog-pa*.⁵

D. The imputation in regard to the subject as a nominal reality.

Definition: Realistic views which, being directed upon the subject as a nominal entity, maintain its reality as of a factor that experiences. Such is this imputation in its predominant part.

[Skabs. I. 228a. 5.] *rañ-gi dmigs-yul btags-ḥdzin-la dmigs-nas loñs-spyod-pa-por bden-par-ḥdzin-paḥi cha-nas-bḥag-paḥi bden-ḥdzin*.

Varieties: These are 9 in number:⁶—

1 Ibid. 149a. 5.—*bsam-gtan-rnams mi-dmigs-so*.—The 4 Degrees of Trance are not to be perceived (as having a separate reality).

2 Ibid. 149a. 4-5.—*ḥphags-paḥi bden-pa-rnams mi-dmigs-so*.—The 4 Truths, etc.

3 Luñ. I. 200a. 4.—*rnam-thar sñoms-ḥjug-gi bdag-ñid sgom-paḥi lam*.—The Path of Conc. Contempl. which essentially consists of the (8) Degrees of Liberation from Materiality (*vimokṣa*) and the (4) Degrees of Absorption in the Immaterial Sphere.

4 Pañc. I. 149a. 5.—*rnam-par-thar-pa-rnams-dañ* etc.—The 8 Degrees of Liberation.....are not to be perceived.

5 Acc. to Luñ. this refers to the 10 Powers of the Buddha etc.—The Pañc. I. 149a. 6. has accordingly *de-bzin-gsḥags-paḥi stobs bu dañ. mi-ḥjigs-pa-bḥi dañ*.....*mi-dmigs-so*.

6 The Sansk. version of the following is an extract from the Abhis.ālokā, MS. 55b. 9-12.

1 The imputation regarding the nominal reality of the 5 groups of elements. *स्कन्धप्रज्ञसिविकल्पः* = *phuñ-po btags-yod-du rnam-par-rtog-pa*.¹

2 The imputation regarding the nominal reality of the bases of cognition. *आयतनप्रज्ञसिविकल्पः* = *skye-mched btags-yod-du rnam-par-rtog-pa*.²

3 The imputation regarding the nominal reality of the (18) component elements of an individual. *धातुप्रज्ञसिविकल्पः* = *kḥams btags-yod-du rnam-par-rtog-pa*.³

4 The imputation regarding the (12 membered formula of) dependent origination. *प्रतीत्यसमुत्पादप्रज्ञसिविकल्पः* = *rten-ciñ-ḥbrel-par-ḥbyuñ-ba-btags-yod-du rnam-par-rtog-pa*.⁴

5 The imputation regarding the nominal reality of the purifying elements. *व्यवदानप्रज्ञसिविकल्पः* = *rnam-par-byañ-ba btags-yod-du rnam-par-rtog-pa*.⁵

6 The imputation regarding the nominal reality of the Path of Illumination. *दर्शनमार्गप्रज्ञसिविकल्पः* = *mthoñ-baḥilam btags-yod-du rnam-par-rtog-pa*.⁶

1 Pañc. I. 152a. 3-4.—*Rab-ḥbyor de ji-sñam-du sems. gzugs kyañ gḥan-la. sgyu-ma yañ gḥan-ḥzig yin sñam-mam*.—O Subhūti, how doest thou think about it? Is Matter one entity and the Illusion (of it)—another?

2 Pañc. I. 152a. 5.—*Rab-ḥbyor de ji-sñam du sems.mig kyañ gḥan-la sgyu-ma-yañ gḥan-ḥzig yin sñam-mam*.—O Subhūti how doest thou think about it? Is (the faculty of) vision one entity and the Illusion (of it) another? etc. (follow similar indications in regard to all the other bases of cognition).

3 Ibid. 152a. 5-7.—*gzugs kyañ gḥan-la.....mig-gi rnam-par-ḥes-pa yañ gḥan-la. sgyu-ma yañ gḥan-ḥzig yin sñam-mam*.—Is the visible matter one entity etc.....and is visual consciousness one entity and the illusion (of it) another?

4 Acc. to Luñ. I. 200b. 4.—*sgyu-ma yañ gḥan-la rten-ciñ-ḥbrel-par-ḥbyuñ-ba ḥaṇ gḥan*.....In the Peking edition we have instead similar indications concerning visual sensation (*mig-gi ḥdus-te-reg-pa = cakṣuḥ-ṣamsparśa*), etc.

5 Pañc. I. 153b. 1.—*byañ-chub-kyi phyogs-kyi chos-rnams-kyi bar yañ gḥan ma-lags*.—The (37) characteristic features of Enlightenment are not one entity, etc.

6 As in the preceding case the Luñ. (and the other Tibetan Commentaries) refer to a version of the Pañc. evidently differing from that of the Peking edition.—Luñ. 200b. 5-6.—*ston-pa-ñid dañ mtshan-ma-med-pa dañ smon-pa-med-pa yañ gḥan* etc.

7 The imputation regarding the nominal reality of the Path of Concentrated Contemplation. भावनामार्गप्रज्ञसि-
विकल्पः = *sgom-paḥi-lam btags-yod-du rnam-par-rtog-pa*.¹

8 The imputation regarding the nominal reality of the Special Path (the cognition of Non-Substantiality and the unique Monistic Principle विशेषमार्गप्रज्ञसिविकल्पः = *khyad-par-gyi lam btags-yod-du rnam-par-rtog-pa*.²

9 The imputation regarding the nominal reality of the Ultimate Path. अशैलमार्गप्रज्ञसिविकल्पः = *mi-slob-paḥi lam btags-yod-du rnam-par-rtog-pa*.³

[In the Skabs. I. 228b. 1 sqq. we have the objective and the subjective imputations investigated in the form of a quadrilemma⁴ (based on the Commentary of Vimuktasena and the Abhis. ālokā) as follows:—

1st limitation: Objective imputation only, without subjective imputation.—The imputation maintaining the reality of the objects perceived, exclusively.—*dmigs-yul gzuñ-ba kḥo-na-la loṅs-spyad-byar bden-par-ḥdzin-paḥi rtog-pa de gzuñ-rtog yin-la ḥdzin-rtog-ma-yin-paḥi mu*.

2nd limitation: Subjective imputation, exclusively, without objective imputation.—The imputation maintaining the reality of momentary consciousness as of a perceiving principle.—*śes-pa skad-cig-ma-la loṅs-spyod-pa-por bden-par-ḥdzin-paḥi rtog-pa de ḥdzin-rtog yin-la gzuñ-rtog min paḥi mu*.

3rd limitation: Both objective and subjective imputation in one.—The imputation maintaining the reality of a continuous stream of consciousness as something that is experienced.—*rgyun dañ-bcas-paḥi śes-pa loṅs-spyad-byar bden-par-ḥdzin-paḥi rtog-pa de gñis-ka yin-paḥi mu*.

4th limitation: Neither objective nor sub-

¹ Luñ. 200b. 6.—*bsam-gtan-rnams. gzugs-med-paḥi sñoms-par-hjug-pa yañ gžan* etc.

² Ibid. 201a. 1.—*sgyu-ma yañ gžan-la ston-pa-ñid thams-cad kyañ gžan*.

³ Pañc. I. 153b. 2.—*bcom-ldan-ḥdas byañ-chub-kyi bar yañ gžan-ma-lags. sgyu-ma yañ gžan ma-lags-te*.—O Lord, so, up to the perfect Supreme Enlightenment, (all these elements) and the illusion (of them) are not to be regarded as different items.

⁴ *catuskoṭika* = *mu-bži*.

jective imputation.—The Climax of Wisdom as directly cognizing the principle of Non-substantiality.—*ston-ñid mñon-sum-du rtogs-paḥi śes-rab-kyi phar-phyin de-gñis-ka-min-paḥi mu*.]

(5) THE FAVOURABLE SUPPORT OF THE BODHISATTVA'S ACTIVITY ON THE PATH OF TRAINING). संपरिग्रहः = *yoñs-su-ḥdzin-pa*. Kār. I. 36.

Definition:—(a) of the external support: The spiritual preceptor who teaches the Doctrine to the Bodhisattva abiding on the Path of Training.

[Skabs. I. 230b. 6-231a. 1.] *byañ-sems sbyor-lam-pa-la chos ston-paḥi dge-baḥi-bśes-gñen de. deḥi phyiḥi yoñs-ḥdzin-gyi mtshan-ñid*.

(b) of the internal support:—The cognition of the Bodhisattva abiding on the Path of Training, owing to which (cognition), the extremes of the Phenomenal World and of Hīnayānistic Nirvāṇa are rejected.

[Ibid. 231a. 1-2.] *byañ-sems sbyor-lam-pa srid-ziḥi mthar-ltuñ-ba ḥgog-paḥi byañ-sems sbyor-lam-paḥi mñon-rtogs de. deḥi nañ-gi yoñs-ḥdzin-gyi mtshan-ñid*.

The supports (of the Bodhisattva on the Path of Training) are: skill in the means of action which manifests itself in the absence of mental depression, in the absence of fear etc. and, along with it, the teacher who is devoid of envy and other (defiling elements), demonstrates the (separate) unreality of all the things cognizable, and is a true friend, since he furthers the attainment of the ultimate result which is Buddhahood etc.—

[Abhis. ālokā, MS. 56a. 12-16.]

चित्तानवलीनत्वानुत्तासादिनोपायकौशलेन यथाशयं क्षितिशेष्टराज्ञोमरण-
निवेदनन्यायेन मात्सर्योद्विग्नमवियुक्तः समस्तवस्तुनैरात्म्यादिदेशकः सुगति-
फलादिप्रापकत्वेन कल्याणमित्रम् ।

[Sphuṭ. 19b. 1-8.] *sems mi-ḥgoñ ziñ mi-skrag-pa la-sogs-paḥi thabs-mkḥas-pas bsam-pa ji-lta-ba-bžin-du dños-po mthah-dag bdag-med-pa-la-sogs-pa ston-par-byed-pa. mi-mthun-paḥi-phyogs-kyis chos ser-sna-la-sogs-pa dañ-mi-ldan-paḥi dge-baḥi-bśes-gñen-yin-pas yoñs-su-ḥdzin-pa yin-no*.¹

¹ Pañc. I. 155b. 1-2.—*byañ-chen theg-pa-la gsar-du žugs-pa-la bstan-pa ḥdi thos na ḥjigs śiñ dñān-ba dañ. skrag-par-mi-ḥgyur-ba lags*.—The Bodhisattva who has recently entered the Vehicle must not become possessed of fear and depression when he hears this Teaching.—Ibid. *dge-baḥi bśes-gñen-gyi lag-tu ma-ḥphons-na ḥjigs-śiñ* etc. If he is not assisted by the Spiritual Teacher, he will be possessed of fear etc.

IV. The Fundamental Element of the (Saintly) Lineage, the Foundation of the Mahāyānist Activity.

प्रतिपत्तेराधारः प्रकृतिस्थं गोत्रं = *theg-chen sgrub-paḥi rten rañ-bzīn-gnas-rigs*. Kār. I. 37-39.—(4).

[1. Definition of *gotra* in accordance with the Mādhyamika standpoint. 2. The element of the lineage in its 13 aspects as the substratum of the different degrees of the Path. 3. The conventional varieties of the *gotra* are not in conflict with its unique ultimate nature.]

1. DEFINITION OF *gotra* ACC. TO THE Mādhyamika STAND-POINT.

Definition: The element of the Absolute which, through perfect purification, becomes fit for Enlightenment and represents the foundation for the activity of the Mahāyānist Saint (whose true nature it forms).

[Don. 5b. 1-2] *chos-dbyiñs gañ sbyañs-na byañ-chub-tu ḥgyur-ruñ yañ yin. theg-chen sgrub-paḥi rten-gzi-byed-pa*.

Varieties: (1) The fundamental element and (2) the element which becomes developed. परिपुष्टं च = *rañ-bzīn-gnas-rigs dañ rgyas-gyur-gyi rigs gñis*.

Definition of the fundamental element: The Absolute Essence, the final metamorphose of which is the Body of Absolute Existence (of the Buddha).

[Skabs. I. 240a. 1-2.] *rañ-gi thob-byaḥi no-bo-ñid-skur ḥgyur-ruñ-gi chos-ñid de rañ-bzīn-gnas-rigs-kyi mtshan-ñid*.¹

Having been made the object of constant contemplation, it finally manifests itself as the Cosmical Body which is devoid of all defilement and is the substratum of all the Saintly properties. As such it is demonstrated by numerous examples.

[Skabs. I. 240a. 2-3.] *de rigs-su ḥgyur-tshul yod-de. de ḥdzin-staṅs-su dmigs-te bsgoms-pas ḥphags-paḥi chos dañ dri-ma dañ-bral-baḥi chos-skur-ḥgyur-bar dpe du-mas bśad-paḥi-phyir*.²

1 The Skabs quotes here Uttaratantra I. Kār. 147, 148. Transl., p. 229.

2 In the Uttaratantra (the 9 examples etc.)

Definition of the element which becomes developed: The active element¹ which, being cultivated by study etc., has for its final metamorphose Buddhahood.

[Skabs. I. 240b. 4-5.] *thos-sogs-kyis gsos-thab paḥi rañ-gi thob-byaḥi saṅs-rgyas-su ḥgyur ruñ-gi dños-po*.

Varieties of the element which becomes developed:—

1 The force of the mind which has the possibility of developing into the Body of Absolute Wisdom.

2 The force which has the possibility of developing into the corporeal forms (of the Buddha).

[Skabs. I. 240a. 5-6.] *ye-śes-kyi chos-skur ḥgyur-ruñ-gi sems-kyi nus-pa dañ. gzugs-skur ḥgyur-ruñ-gi sems-kyi nus-pa gñis yod*.²

Other varieties: The temporary forms of the element of the lineage (i.e. of the Śrāvakas, the Pratyekabuddhas and the Bodhisattvas),³ the definite and the indefinite forms, and the element which temporarily becomes annihilated.

[Skabs. I. 240b. 2.] *dbye-na gnas-skabs-kyi rigs gsum dañ ma-ñes-pa dañ gnas-skabs-su rigs-chad*. . . .⁴

1 *dños-po* = *vastu*. is always opposed to *rtag-pa* = *nitya*. Acc. to Tibetan tradition *vastu* = *dños-po*, *samskṛta* = *ḥdus-byas*, *sāmṛta* = *kun-rdzob* etc. are to be regarded as synonyms.

2 The Skabs. quotes the Uttaratantra, cf. above.

3 Acc. to the adherents of the theory of the Unique Vehicle (*eka-yāna-naya-vādinah*) i.e. the Svāntarikas and Prāsaṅgikas, the position of the Śrāvaka and Pratyekabuddha Arhat does not represent a final result. Cf. Uttaratantra, p. 169 and "Doctrine of Pr. pār" p. 28-30.

4 In connection with this paragraph the Skabs gives moreover the definitions of *gotra* in accordance with the other 3 Buddhist schools, as follows:—

Acc. to the Vaibh āśikas the element of the Saintly Lineage is the consciousness free from attachment (to worldly objects), or otherwise, contentment.—Skabs. I. 238a. 6.—

Bye-smras ma-chags-paḥi śes-pa chog-śes ḥphags-paḥi rigs-su ḥdod (sic. acc. to Abh. kośa.).

Acc. to the Sautrāntikas it is the 'seed' or the force, inherent in the mind which brings about the origination of the undefiled wisdom of the Saint. Ibid. 232a. 6-b 1.—*Mdo-sde bas zag-med ye-śes ḥbyuñ-ruñ-gi sems-kyi nus-paḥam sa-bon-la rigs-su ḥdod*.

Acc. to the Yogācāras: (a), without admission of the store-consciousness (*ālaya-vijñāna* = *kun-gzi-rnam-par-śes-pa*).—A pure force which governs the 6 internal bases of cognition and which, if it meets with favourable conditions, becomes a force which brings about the intuition of the Truth peculiar to either of the 3 Vehicles.—*Rnam-bśad* 102a. 5-6.—*kun-gzi ma-bzag na nañ skye-mched drug-gi steñ-nyā*

2. THE FUNDAMENTAL ELEMENT OF THE SAINTLY LINEAGE IN ITS 13 ASPECTS AS THE SUBSTRATUM OF THE ELEMENTS CONSTITUTING THE PATH.

From the standpoint of conventional reality, in accordance with the various positions of the elements characterizing the activity of the Bodhisattva, the Essence of the Absolute which represents the source, the substratum of the properties of the Buddha and is (the true essential nature of) the Bodhisattva, is demonstrated in 13 aspects, as follows :—

[Abhis. ālokā, MS. 58a. 8-11.]

संज्ञया पुनः प्रतिपत्तिवर्मस्यावस्थान्तरभेदेन धर्मधातुस्वभावेनैव बुद्धधर्मा-
धारो बोधिसत्त्वस्योदशविधो गोत्रमिति निर्दिश्यते ।

1—4 (The Element of the Lineage) as the Source for the origination of the 4 Degrees conducive to Illumination which are still of a mundane character.—

[Ibid. 58a. 11-12.]

तत्रादौ तावच्चतुर्विधलौकिकनिर्वेधभागीयानामुत्पादाधारः ।

[Sphuṭ. 19b. 5-6.] *re-zig dan-por hjig-rten-paḥi nes-par-hbyed-paḥi cha dan-mthun-pa-rnams (kyi skye-baḥi rten).*¹

yod-paḥi zag-pa-med-paḥi sa-bon rkyen dan-phrad-na, theg-pa gsum gaṇ-run-gi rtogs-pa skye-run-gi nus-pa-ñid yin-la.—(b) With the admission of the store-consciousness, it is a pure force which is included in the store-consciousness. As far as this seed is not cultivated through the agency of favourable factors, it is called the primordial or fundamental element. If it is cultivated through study etc. it is the element which becomes developed.

1 Pañc. I. 171a. 3-4.—*Rab-hbyor ḥdi-lta-ste dper-na nam-mkhaḥ-la byaḥi rjes med-do. Rab-hbyor de-bzin-du byaṇ-sems-kyi tshig-gi don med-do.*—O Subhūti just as the track of the birds is not to be perceived in the skies, in a similar manner the object designated by the name of 'the Bodhisattva' does not exist (as a separate entity,—corresp. to the Degree of Heat).—Ibid. 171a. 6.—*yaṇ-dag-paḥi mthah-la gnas med-do* etc.—One cannot insist upon the Ultimate Limit as a separate entity (corr. to the Climax).—Ibid. 171a. 8.—*sgyu-maḥi skyes-buḥi gzugs-la gnas-med-do.*—One cannot insist upon the illusory living being (as a separate reality, corr. to the Degree of Steadfastness).—Ibid. 171b. 1.—*sgyu-maḥi skyes-bu nañ-stoṇ-pa-ñid-la spyod-paḥi tshig-gi don med-do.* The illusory being, as cognizing the Non-substantiality of the internal element does not exist as a separate reality (corr. to the Degree of Highest Mundane Virtues).

5-6 (The Element of the Lineage) as the substratum of the Paths of Illumination and Concentrated Contemplation which are of a transcendental character.—

[Abhis. ālokā, MS. 58a. 12-13.]

ततो लोकोत्तरदर्शनभावनामार्गयोः ।

[Sphuṭ. 19b. 6.] *deḥi ḥog-tu hjig-rten-las-ḥdas-paḥi mthoṇ-baḥi lam dan sgom-paḥi lam-dag-go.*¹

7-8 (The Element of the Lineage as the substratum or the basis for) the origination of all the antidotes (against the defiling elements), and for the annihilation of the latter which are the points to be shunned. (These two facts)² are conditioned by the efficiency of the 2 Paths just mentioned, are simultaneous, and resemble the expulsion of thieves and the act of shutting the door behind them.³

[Abhis. ālokā, MS. 58a. 13-15.]

ततस्तदुत्पत्तिबलेनचौरनिष्कासनकपाटपिधानवत्समकालं समस्त-
प्रतिपन्नोत्पादविपन्ननिरोधयोः ।

[Sphuṭ. 19b. 6-20a. 1.] *deḥi ḥog-tu de-dag skyes-paḥi stobs-kyis rkun-po phyuṇ-ba dan sgo-ḥphar bcad-pa-ltar dus-mñam-du gñen-po dan mi-mthun-paḥi phyogs skyed-ba dan ḥgag-pa dag-go.*⁴

1 Rnam-bśad. 107a. 4-5.—*hjig-rten-las-ḥdas-pa stoṇ-ñid mñon-sum-gyis gsar-du rtogs-paḥi mthoṇ-baḥi lam dan. rtogs-zin goms-par-byed-paḥi sgom-paḥi lam-dag-gi rten.*—The basis of the Path of Illumination which represents the direct cognition of the Monistic Principle for the first time, and of the Path of Concentrated Contemplation, i.e. of the repeated practice of meditation over the said principle after it has been cognized.—Pañc. I. 172b. 2-3.—*de-bzin-gsēgs-pa dgra-bcom-pa yaṇ-dag-par-rdzogs-paḥi saṇs-rgyas-kyi gzugs-la gnas-med-do.*—One must not insist upon (the reality of) the corporeal frame of the Tathāgata, the Arhat, the Perfect Supreme Buddha.—Ibid. 174b. 5. *skye-ba-med-pa-la gnas-pa med-do*—One must not insist upon the principle of Non-origination.—The 4 Degrees of the Path of Training and the Paths of Illumination and concentrated contemplation are "the 6 forms of the practical Doctrine" (*ṣoḍhā-adhigama-dharma*) mentioned in Kar. I. 37.

2 i.e. the origination of the antidotes and the removal of defilement.

3 Cf. "The Doctrine of Prajñā-pāramitā, etc." p. 41.

4 Pañc. I. 176a. 1-2. *Rab-hbyor-ḥdi-lta-ste dper-na ñi-maḥi dkyil-ḥkhor mñon-par-ḥchar-baḥi tshe mun-paḥi gnas med-do.*—O Subhūti, at the time when the disc of the sun makes its apparition there can be no room for darkness.—Ibid. 176a. 2-3.—*bskal-paḥi me ḥbar-baḥi tshe*

9 (The Element of the Lineage as the basis for) the removal of realistic imputations concerning the origination of the antidotes (against the defiling elements) and the removal of the points to be shunned,—as far as the separate reality of these items is not to be perceived (from the standpoint of the Absolute).—

[Abhis. ālokā, MS. 58a. 15-b 1.]

ततस्तदनुपलब्ध्या तयोर्विपक्षप्रतिपक्षयोर्निरोधोत्पादयुक्तविकल्पाप-
गमस्य ।

[Sphuṭ. 20a. 1-2.] *dehi hog-tu de-dag mi-dmigs-pas de-dag skye-ba dan hḡag-pa dan ldan-paḥi rnam-par-rtog- pa spaṅs-paḥo.*¹

10 (The Element of the Lineage as the foundation of) the Highest Wisdom and Commiseration (of the Bodhisattva). The two manifest themselves owing to the efficiency of the previous vows (of he Bodhisattva) and his skill in the practice of the 6 Transcendental Virtues, Charity etc., and prevent his abiding in (the 2 limits of) Saṃsāra and Hīnayānistic Nirvāṇa.—

[Abhis. ālokā, MS. 58b. 1-3.]

ततः पूर्वप्रणिधानदानाद्युपायकौशलबलेन संसारनिर्वाणाप्रतिष्ठान-
लक्षणयोः प्रज्ञाकल्पयोः ।

[Sphuṭ. 20a. 2-3.] *dehi hog-tu sñon-gyi smon-lam dan sbyin-pa-la-sogs-pa thabs-la-mkḥas-paḥi stobs-kyis hḡkhor-ba dan mya-nan-las-hḡdas-pa-la mi-gnas-paḥi mtshan-ñid-kyi śes-rab dan thabs-so.*³

11 (The element of the Lineage as the foundation for) the special properties (of the Bodhisattva) which are not common to the Śrāvakas and Pratyekabuddhas,⁴—

hdu-byed-kyi rnam-pa thams-cad-kyi gnas med-do.—At the time when the destructive fire at the close of an aeon blazes forth, none of the active elements of existence can continue to exist.

1 Pañc. I. 176a. 3-4.—*de-bzin-gsḡgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi saṅs-rgyas-kyi tshul-kḡhrims tshul-kḡhrims ñan-paḥi gnas med-do.*—There is no room for immorality in the morals of the Tathāgata, the Arhat, the Perfect Supreme Buddha.

Ibid. 176b. 1-2.—*ñi-ma dan zla-baḥi ḡod-la gnas med-do.*—the light of the sun and that of the moon have no permanent existence.

2 The Tib. texts of the Abhis. ālokā and the Sphuṭ. have both : *śes-rab dan thabs=prajñā-upāyayoh.*

3 Pañc. 176b. 1-2.—*ñi-ma dan zla-baḥi ḡod-la gnas med-do.*—One cannot insist upon the reality of the sun's light and of that of the moon.

4 Acc. to Rnam-bśad 108b. 4-5. these are the means of converting the living beings and the 4 Methods of Intense Penetration.

this through the origination of wisdom and commiseration.—

[Abhis. ālokā, MS. 58b. 3.]

ततस्तदुत्पत्त्या श्रावकाद्यसाधारणधर्मस्य ।

[Sphuṭ. 20a. 3.] *dehi hog-tu de-dag skyes-pas ñan-thos-la-sogs-pa dan thun-moñ-ma-yin-paḥi chos-so.*¹

12 (The Element of the Lineage as the foundation for) the gradual action for the sake of others by using different means as manifestations in accordance with the needs of the converts, and by converting (the living beings) to the teachings of the 3 Vehicles.—

[Abhis. ālokā, MS. 58b. 3-5.]

ततो यथाशयमवतारणाद्यभिसंधिद्वारेण यानत्रयप्रतिष्ठापनलक्षणपरार्थानु-
क्रमस्य ।

[Sphuṭ. 20a. 3-4.] *dehi hog-tu bsam-pa ji-lta-ba-bzin-du bzugs-pa-la-sogs-pa-la ldem-por-dgoñs-paḥi sgo-nas theg-pa gsum-gyi lam-la ḡgod-paḥi mtshan-ñid-kyi gzan-gyi gc-rims-so.*²

13 (The Element of the Lineage as the foundation of) the wisdom which, free from effort and without clinging to the conception of separate entities, works for the weal of the living beings, as long as they abide in the Phenomenal World.—

[Abhis. ālokā, MS. 58b. 5-6.]

ततो यावदासंसारं निनिमित्तानाभोगपरकार्यज्ञानस्य चाधारः ।

[Sphuṭ. 20a. 4-5.] *dehi hog-tu hḡkhor-ba-ji-srid-bar mtshan-ma-med ciñ lhun-gyis-grub-par gzan-gyi don-gyi ye-śes ḡbyuñ-baḥi-phyir.*³

(*pratisamvid=so-so-yañ-dag-par-nig-pa*) which are acquired on the 9th Stage. Cf. Uttaratāntra, Transl. p. 117.

1 Pañc. I. 176b. 2-3.—*Rab-ḡbyor ḡdi-lta-ste dper-na gzaḥ dan škār-ma dan nor-bu rin-po-che dan glog-gi ḡod-la gnas med-do.*—O Subhūti just as it is impossible to insist upon the (reality of the) light of the planets, of the stars, of jewels, and of lightning...etc.

2 Pañc. I. 176b. 3-4.—*rgyal-chen-bziḡi lha-rnams-kyi ḡod-la gnas med-do...*etc. up to : *hog-min-gyi bar-gyi lha-rnams-kyi ḡod-la gnas-med-do.*—One must not insist upon (the reality of) the lustre of the gods belonging to the regions of the 4 Great Guardian Kings, etc. etc., and upon that of the lustre of the gods of Akaniṣṭha.

3 Pañc. I. 176b. 6.—*de-bzin-gsḡgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi saṅs-rgyas-kyi ḡod-la gnas med-do.*—One must not insist upon (the reality of) the lustre of the Tathāgata, the Arhat, the Perfect Supreme Buddha.

Such an order is adopted here in accordance with the process of cognition, (i.e., the Path of the Bodhisattva).—

[Abhis. ālokā, MS. 58b. 7.]

ततश्चैवमधिगमानुक्रमादियमानुपूर्वी ।

3. DISCOURSE CONCERNING THE CONVENTIONAL VARIETIES OF THE GOTRA AS NOT BEING IN CONFLICT WITH ITS UNIQUE ULTIMATE NATURE.—Kār. I. 39.—

The element of the Absolute exclusively is the cause owing to which the saintly properties are realized.¹ Accordingly, the Bodhisattva whose essential nature this element forms, is called (the bearer of) the primordial source of the unsurpassable properties of the Buddha. The element of the Absolute is the common (essential nature of the Bodhisattva and of all other living beings likewise), and exists (invariably with all of them). If this be so (i.e. as the Absolute is unique and undifferentiated,) it is not suitable to make a discrimination between the varieties of the Element of the Lineage, as: (1) This is the primordial element which is derived from the beginningless essence of all things; (2) this is the element which is brought to development and which is acquired through the previous practice of virtue; (3) this is the definite Element of the Lineage, that of the Śrāvakas, the Pratyekabuddhas, and the Bodhisattvas; it is of a definite character, since it cannot be changed² even by very efficient factors; (4) this is the indefinite element of the Śrāvakas etc., which can be changed owing to the agency of different factors.—

However, as far as the process of cognition peculiar to either of the (3) Vehicles, that of the Śrāvakas etc., is taken into consideration, the element of the Absolute, being established as the cause for the attainment of the saintly attributes (of this or that Vehicle), is indicated as the element of the Lineage (of this or that Vehicle, separately). Otherwise, just as receptacles made of one and the same clay and by the agency of the same fire are styled differently as the receptacles of honey, sugar etc., in a similar manner, owing to the different character of the properties that are to be realized and are included in the 3 Vehicles, we speak of the varieties of the Element of the Lineage and there is no mistake in this.—

[Abhis. ālokā, MS. 59a. 1-15]

यदि धर्मधातोरेवार्थधर्माधिगमाय हेतुत्वात्तदात्मको बोधिसत्त्वः

1 Cf. Uttaratantra, Transl. p. 230. (The dhātu as a cause).

2 Lit. 'displaced' or 'shaken' (hārya).

प्रकृतिस्थमनुत्तरबुद्धधर्माणां गोत्रधर्मतासंज्ञकं तदा धर्मधातोः सामान्यवर्तित्वाद् । इदं प्रकृतिस्थं गोत्रमनादिकालायातधर्मताप्रतिलब्धम् । इदं समुदानीतं पूर्वकुशलमूलाभ्यासप्रतिलब्धम् । इदं नियतं श्रावकप्रत्येकबुद्ध-तथागतगोत्रं महद्भिरपि प्रत्ययैरहार्यत्वाद् । इदमनियतं श्रावकादिगोत्रं प्रत्ययैरहार्यत्वाद् । इति गोत्रभेदो न युज्यते । यथा श्रावकयानाद्यधिगम-क्रमेणालम्बते तथार्थधर्माधिगमाय धर्मधातोर्हेतुभावेन व्यवस्थापनाद्गोत्रत्वेन व्यपदेशयतीति समाधानम् । अथवा यथैकमृद्व्याभिनिवृत्तैकतेजः परि-पाकाधारघटादेराधेयत्वाद्द्रव्यशर्कादिभाजनत्वेन भेदस्तद्व्यापनत्रयसंगृहीता-धिगन्तव्याधेयधर्मनानात्वेनाधारनानात्वं निदिष्टमिति न दोषः ॥

[Sphut. 20b. 1-2, 3, 4-21a. 1.] gal-te chos-kyi-dby-
inś kho-na hphags-paḥi chos rtogs-par-gyur-paḥi rgyu yin-
paḥi-phyir deḥi bdag-ñid-can-gyi byaṅ-chub-sems-dpaḥ
bla-na-med-paḥi saṅs-rgyas-kyi chos-rnams-kyi raṅ- bzin-
du gnas-paḥi rigs yin-no. ho-na-ni deḥi-tshe de-ni spyir
gnas-pa yin-paḥi-phyir byaṅ chub-sems-dpaḥ kho-na ma-
yin-no sñam (-na). ji-ltar ñan-thos-kyi theg-pa-la-sogs-
paḥi rtogs-paḥi rim-gyis dmigs-pa de-bzin-du hphags-
paḥi chos rtogs-par-bya-baḥi-phyir chos-kyi-dbyinś
rgyuḥi ño-bor nam-par-hjog-paḥi sgo-nas rigs-ñid-du tha-
sñad hdogs-so... dper-na hjin-pa gcig-las mñon-par grub-
ciñ me-lce gcig-gis so-btañ-baḥi rten bum-pa-la-sogs-pa.
brten-pa sbrāñ-rtsi dañ li-kha-ra-la-sogs-paḥi snod-ñid.
kyis tha-dad-pa de-bzin-du brten-paḥi chos theg-pa gsum.
gyis bsduś-pa. rtogs-par-bya-ba tha-dad-pa-ñid-kyis rten
tha-dad-pa-ñid-do zes bstan-to.

The etymological interpretation of gotra is as follows : The Element of the Absolute is gotra, inasmuch as it saves (trāyate=tra) the virtuous properties (of a living being; guṇa=go, sic !!)¹ Indeed, the latter have their origin in the element of the Absolute as it is said : All the saintly individuals have as their essential nature the immutable (element of the Absolute).

Now (it may be said) : The Element of the Lineage should be discussed first of all, since it is antecedent to the Creative Mental Effort for Enlightenment, to the preliminary Steps conducive to Salvation, and to the Degrees conducive to Illumination. Why is it then spoken of here in such a way (i.e. after the Creative Effort etc.)? Such an objection is unfounded. However the order here

1 Sic. acc. to Sūtrālamkāra, III. 4.—For similar specimens of the artificial etymology frequently occurring in the Buddhist texts cf. my Translation of Buxton's History, vol. I. pp. 37 and 38 (vinaya) and 109 sqq. (saṃbhāra).

is such, that the effect (i.e. the Creative Effort and the Path of Training) is indicated first and after it its cause. There is no mistake in this.

[Abhis. ālokā, MS. 59b. 1-11.]¹

निरुक्तं तु गुणोत्तारणार्थेन धर्मधातुगोत्रं । तस्माद्धिते रोहन्ति
प्रभवन्तीत्यर्थः । एवं कृत्वोच्यते । असंस्कृतप्रभाविताः सर्वार्यपुद्गलाः ।
इति । ननु चादावेव गोत्रं वक्तव्यं तत्पूर्वकत्वाच्चित्तोत्पादस्य मोक्षनिर्वेध-
भागोयानां चेति कथमेवमुक्तम् । अथानुपूर्वेया यत्कार्यं प्रतिपाद्य पश्चात्कारणं
निर्दिश्यत इत्यदोषः ॥

Limits. The Element of the Lineage manifests itself in general from the time of (the Bodhisattva's entering) the Path of Accumulating Merit. In its actual form, however (that which is discussed here), it manifests itself from (the time of entering) the Degree of Heat (of the Path of Training). It lasts till the end of the Process of Illumination.

[Don. 5b. 6.] *sa-mtshams spyir theg-chen tshogs-lam-
nas rgyun-mthaḥi bar dan dños-bstan drod-nas rgyun-
mthaḥi bar-du yod.*

¹ The order of the Minaev MS. is inverted,



The Object or Sphere of the Mahāyānist Activity.

प्रतिपत्तेरालम्बनं = *theg-chen-sgrub-paḥi dmigs-pa.*

Kār. I. 40, 41.—(5).

[1. Definition acc. to Don. 2. The 11 varieties acc. to the Abhis. ālokā and the Sphuṭ. 3. Refutation of the point of view of the Vijñānavādins.]

1. Definition: The object of cognition during the process of Mahāyānist Illumination.—

[Don. 6a. 2.] *theg-chen sgrub-paḥi śes-par-bya-ba de theg-chen sgrub-paḥi dmigs-paḥi mtshan-ñid.*

2. Varieties: After the foundation (of the Path has been communicated, there necessarily arises the following question):—What is the object (or the sphere of action) of the Bodhisattva who is endowed with such a foundation for his activity, as has just been described? This object is as follows:—

[Abhis. ālokā, MS. 59b. 11-13.]

आधारानन्तरं यथोक्तप्रतिपत्त्याधारस्य किमालम्बनमित्यालम्बनार्थ-
माह ।

[Sphuṭ. 21a. 1.] *ji-skad-bśad-paḥi sgrub-paḥi rten-
gyi dmigs-pa gaṇ-yin ze-na.*

(1-3) First of all, in general, (the Bodhisattva directs his mind upon) all the elements of existence and classifies them into 3 categories, viz. the good, the bad and the neutral, such as asceticism, the taking away of life, and corporeal actions of an indeterminate character, respectively, and contemplates them as points to be accepted, rejected, or left without attention.

[Abhis. ālokā, MS. 59b. 16-60a. 4.]

तत्रादौ तावत्सामान्येन सर्वधर्मान् कुशलाकुशलव्याकृतान् यथाक्रमं
श्रमण्यप्राणातिपाताव्याकृतकायकर्मादय इति त्रिधा विभिन्न उपादेय-
परित्यागोपेक्षास्थानीयत्वेन विभावयति ।

[Sphuṭ. 21a. 3-4.] *re-ḥig dan por spyir dge-ba dan mi-dge-ba dan luṇ-du-ma-bstan-pa-ste go-rims-bñin-du dge-sbyon-gi tshul-ñid dan srog-gcod-pa-la-sogs-pa dan luṇ-du-ma-bstan-paḥilus-kyi las-la-sogs-paḥo.*

Thereafter, having directed his mind upon those elements which are to be accepted, he takes into consideration (4) the mundane elements, the 5 groups constituting the personality of the ordinary worldly being¹ and (5) the transcendental

¹ *pañca-upādāna-skandhāḥ* are here synonymous with *prthag-jana* as opposed to *ārya*.

elements, as the 4 Degrees of Trance, etc. which are included in the Path of the Saint.

[Abhis. ālokā, MS. 60a. 4-7.]

ततः पुनरुपादेयानादाय लौकिकमार्गसंगृहीताः पञ्चोपादानस्कन्धादयो लौकिकाः। सम्यगार्यमार्गेण संगृहीताश्चतुर्ध्यानादयो लोकोत्तरा इति चिन्तयति।

[Sphuṭ. 21a. 4-6.] *dehi hog-tu de-dag-ñid-la hjiḡ-rten-pa-la-sogs-pa rnam-pa-gñis-poḥi dbye-ba-bži-ñid-kyis lhag-ma-rnams-te grañs-bžin-du byis-paḥi skye-bo thams-cad dañ-hbrel paḥi phuñ-po lña dañ hphags-paḥi skye-bo thams-cad-kyis bsdus-paḥi bsam-gtan bži.*

Thereafter he examines—

(6) the mundane elements, such as the 5 groups constituting the ordinary individual etc. which are influenced by defiling agencies, and do not represent the antidote against the conception of the Ego, and

(7) the elements which are not influenced by defiling agencies, such as the 4 methods of intense mindfulness etc. which are the antidotes against the conception of the Ego.—These 2 categories are examined as the points to be shunned and accepted respectively.—

[Abhis. ālokā, MS. 60a. 7-11.]

तत्रात्मग्रहाप्रतिपक्षत्वेन लौकिकाः पञ्चोपादानस्कन्धादयः सास्रवाः। लोकोत्तरा आत्मदर्शनप्रतिपक्षत्वेन स्मृत्युपस्थानादयोऽनास्रवा इति हेयोपादेयतया निरूपयति।

[Sphuṭ. 21a. 6.] *bdag-tu lta-baḥi gñen-po-ma-yin-paḥi ñe-bar-len paḥi phuñ-po lña dañ de-la lta-baḥi gñen-po dran-pa-ñe-bar-gzag-pa bži.*

Thereupon, having adopted the undefiled elements (as the object of his meditation, the Bodhisattva) contemplates them as being of 2 categories:

(8) the active elements, relating to the Empirical World,—those which are included in the World of Carnal Desire and the other spheres of existence and depend on causes and conditions, as the (37) characteristic features of Enlightenment, and—

(9) the immutable elements relating to the Ultimate Reality, which are not dependent on causes and are not included in the 3 Spheres of Existence, as the Monistic Absolute in its different aspects.—

[Abhis. ālokā, MS. 11-14.]

ततोऽनास्रवानादाय हेतुप्रत्ययाधीनकामादिधातुसंगृहीता बोधिपक्षादयः

संस्कृताः संवृत्या। कारणानपेक्षास्त्रिधातुतयापर्यापन्नतथादयोऽसंस्कृताः परमार्थत इति द्विधा ध्यायति।

[Sphuṭ. 21a. 6-b. 1.] *rgyu dañ rkyen-la rag-las-pa hdod-paḥi khams-la-sogs-pa dañ. rgyu-la mi-ltos-pa de-bžin-ñid.*

Thereafter he meditates over the immutable elements which are likewise classified into 2 groups, viz.—

(10) the elements which are peculiar to all the Saints, those which manifest themselves in the spiritual streams of all the different saintly individuals, and

(11) the elements which manifest themselves only in the spiritual stream of the Supreme Buddha, as the 10 Powers, etc.

Thus in accordance with the process of cognition, all the elements of existence are made the object of meditation. In such a manner we have the object (or the sphere of action of the Bodhisattva) demonstrated in 11 varieties.

[Abhis. ālokā, MS. 60a. 14-b. 4.]

ततोऽसंस्कृतप्रभाविताः सर्वार्थजनसंतानप्रभवचतुर्ध्यानादयः साधारणा धर्माः। सम्यक्संबुद्धसंतानोदयधर्मदशबलादयोऽसाधारणा धर्मा इति द्विधा भावयति। इत्येवमधिगमानुक्रमेण सर्वधर्मा मायोपमतया यथावदियन्त एवालम्बयन्त इत्यालम्बनमेकादशविधं ज्ञेयम्॥

[Sphuṭ. 11b. 1-2.] *hphags-paḥi skye-bo thams-cad-kyi rgyud-la hbyuñ-baḥi bsam-gtan bži dañ yañ-dag-par-rdzogs-paḥi sañs-rgyas-kyi rgyud-la hbyuñ-baḥi chos-can stobs bcu ste. de-lta-bu-la-sogs-paḥi chos thams-cad ji-lta-ba-bžin-du rtogs-paḥi rim-gyis dmigs-pas-na dmigs-pa rnam-pa bcu gcig-go.¹*

¹ In the Pañc. the passage referring to ālambana begins I, 176b. 8.—*Rab-hbyor byañ-chen chos thams-cad-la chags-pa med-pa yañ-dag-pa-ñid-la bslab-par-byaho.* The same in Aṣṭ. 18. 6, 7.—

सर्वधर्माणां हि सुभूते बोधिसत्त्वो महासत्त्वोऽसक्ततायां शिञ्चते।

—O Subhūti, the Bodhisattva, the Mahāsattva, becomes trained in the contemplation of all the elements of existence without clinging (to the conception of their reality).—After that comes an enumeration of the elements as the object of the Bodhisattva's activity as follows (177a. 2-4): *bcom-ldan-hdas-kyi's bkah-stsal-pa. Rab-hbyor, chos-thams-cad ces-bya-ba-ni (sarva dharmā iti) dge-ba (=kuśalāḥ) dañ. mi-dge-ba (=akuśalāḥ) dañ. luñ-du-ma-bstam-pa (=avyākṛtāḥ) dañ hjiḡ-rten-pa (=laukikāḥ) dañ. hjiḡ-rten-las-hdos-pa (=lokottarāḥ) dañ. zaṣi-pa-dañ-bcas-pa (=sāsravāḥ) dañ. zag-pa-med-pa (=anāsravāḥ) dañ.*

3. Refutation of the Opinion of the Vijñānavādins.

There are some (the Vijñānavādins) who consider the object of the Bodhisattva's meditation to be the Absolute which at all times represents the perfectly pure monistic spiritual principle.¹ But, in such a case, how can we speak of an attainment of higher and still higher degrees of purification if this purity is natural, beginningless and everlasting?—It may be said that the purity is here similar to that of the element of water, of gold and of space.²—But if so there will be a contradiction. (The Vijñānavādin) maintains the purity of the knowledge cognizing the Absolute Truth (which is identical with the latter like one particle of water uniting with another). At the same time he maintains the reality of the antidotes (against the points to be shunned) and consequently, of the latter as well. And, as the imputation in regard to the points to be shunned and their antidotes will not be removed,

169 *hdus-byas* (= *saṃskṛtāḥ*) *dañ.* *hdus-ma-byas* (= *asaṃskṛtāḥ*) *dañ.* *kha-na-ma-tho-ba-dañ-bcas-pa* (= *sāvadāyāḥ*) *dañ.* *kha-na-ma-tho-ba-med-pa* (= *anavadāyāḥ*) *dañ.* *thun-moñ-ba* (*sādhāraṇāḥ*) *dañ.* *thun-moñ-ma-yin-pa* (= *asādhāraṇāḥ*) *ste.*—This is followed by a detailed indication of each of the categories of elements just mentioned. The whole passage ends 179b. 8-180a. 1.—*de-la byaṅ-chen śer-phyin-la spyod-pas rañ-gi-mtshan-ñid-kyis stoñ-paḥi chos thams-cad-la rtog-pa-med-pas chags-par mi-byaḥo. chos thams-cad gñis-su-med-paḥi tshul-gyis rtog-pa-med ciñ rnam-par-rtog-pa med-paḥi-phyir chos-thams-cad khor-du-chud-par-byaḥo.*—The Bodhisattva, the Mahāsattva, who acts in the field of the Climax of Wisdom can have no constructive thought in regard of any of the elements of existence which are all of them devoid of a real (separate) essence. Owing to the cognition of the unique monistic essence of the elements there can be no constructive thought. In such a manner all the elements are cognized.

1 As an independent (not relative) separate reality. The Yogācāras consider the Ultimate aspect (*pariniṣpanna-lakṣaṇa* = *yoñs-su-grub-paḥi mtshan-ñid*) i.e. the Absolute to be such a reality, which can be established in *as* without its relation to anything else. The Mādhyamikas deny the thing in itself; acc. to them the Absolute is itself relative (established by its relation to the Empirical Reality etc.) Acc. to the Mādhyamikas there are no independent realities whatever; all are non-substantial, i.e. relative. Cf. Nāgārjuna's Lokāitā-stava, śloka 22.—*yaḥ pratitya-samutpādaḥ śūnyatā saiva te matā/bhāvāḥ svatantra nāstīti śiṃha-nādas tava' tulaḥ* (For this reference I am indebted to Prof. M. Tubiansky).

2 Just as water becomes purified from dust, gold from sand, etc. The quotation (अस्वातुकनका०) is from the Madhyānta-vibhaṅga.

one must make the undesirable conclusion that the purity is incomplete.¹

If you say: We read in the Sūtra: O Subhūti, the unreality of the Omniscience of the Buddha is the object of meditation.—(If so), of what kind is the true ultimate object?—Now, (no persistent separate) reality can be admitted from the point of view of Logic; we have therefore to speak (of the object as) of an unreality which is admitted from the correct empirical standpoint (as a conventional existence). Through the gradual cognition of the illusory character of this (seeming reality) which like a veil covers the true (monistic) nature of the Absolute, the perfect purification is attained.

Thus we have the original (Absolute) Essence as predominating in the (fundamental) element of the Lineage, and the transformations of this essence as predominating in the object of meditation. But in these two cases, neither of both (the Element of the Lineage and the object as different items from the conventional standpoint) can be denied. The difference between the former and the latter consists in the different characteristics (which are given to them).

[Abhis. alokā, MS. 60b. 10-61a. 7.²]

ये तु धर्मधातुमेव सदा विशुद्धमद्वयं ज्ञानमालम्बनं मन्यन्ते सदाविशुद्ध-
त्वात् । उत्तरोत्तरविशुद्धिविशेषगमनं कथमिति वक्तव्यम् । अत्र धातु-
कनकाकाशशुद्धिवच्छुद्धिरिष्यते । इति चेत् । एवं तर्हि शुद्धं तात्त्विक-
ज्ञानमिति प्रतिपत्तामिनिवेशादर्थान्तिस्वविपत्तामिनिवेशः । अतो विपत्त-
प्रतिपत्तविकल्पप्रहाणाभावात्प्रादेशिकशुद्धिप्रसङ्गः । भवत्पक्षे । सर्वाकारज्ञतायाः
सुभूतेऽभाव आलम्बनम् । इत्यालम्बननिष्ठा कथमिति चेददोषः । यतो
न्यायानुयायी भावो नास्तीत्यभावस्तद्व्यसृज्यतिरुच्यते । तस्याश्च मायोपम-
त्वप्रतीतेरेव शुद्धिः । एवं च कृत्वा प्रकृतिप्रधानं गोत्रं विकृतिप्रधानमा-
लम्बनम् । उभयं तुभयत्राप्रतिषिद्धमित्याधारालम्बनयोरलक्षणे भेदः ॥

There are no limits that could include all the elements which form the object of the Mahāyānist activity.

[Don. 6a. 4-5] *theg-chen sgrub-paḥi dmigs-paḥi chos thams-cad-la khyab-paḥi sa-mtshams med.*

1 If the perfectly pure monistic principle is regarded as an independent separate reality, it is impossible to admit the existence of points to be shunned that could be removed from it. Acc. to the Mādhyamikas, if there could exist an independent separate reality, it would have to be everlasting and unchangeable.

2 Tib. version—cf. Appendix.

3 Corr. acc. to Rnam-bśad. The MS. has here also प्रकृति-प्रधानम्.

VII The Aim of the Mahayanistic Activity. प्रतिपत्तेरुद्देशः = theg-chen sgrub-paḥi ched-du-bya-ba. Kār. I. 42.—(6).

[1. Definition acc. to Don. 2. The 3 varieties of uddēsa. Concordance with the Pañc. and Aṣṭ. 3. Explanation of Skabs. etc. 4. Limits.]

1. Definition: The ultimate goal which the Bodhisattva is to attain by his activity.—

[Don. 6a. 6.] *byañ-sems sgrub-pa hjug-paḥi thob-bya mthar-thug.*

2. Varieties: (1) The greatness of intellectual power which makes one superior to all living beings.—सर्वसत्त्वाग्रताचित्तमहत्त्व = *sems-can kun-gyi mchog-ñid-kyi sems chen-po-ñid.*

[Pañc. I. 180a. 3.—*ciḥi slad-du byañ-chub-sems-dpaḥ sems-dpaḥ chen-po ṣes-bgyi.* The same in Aṣṭ. 18. 11. केन कारणेन भगवन् बोधिसत्त्वो महासत्त्व इत्युच्यते —For what reason, O Lord, the Bodhisattva is called the Mahāsattva, the Great Being?—The answer follows: Pañc. I. 180a. 4.—*bcom-ldan-hdas-kyis bkaḥ-stsal-pa. Rab-hbyor sems-can-gyi phuñ-po chen-po ṇes-paḥi phul-byed-par-hgyur-bas. deḥi-phyir byañ-chub-sems-dpaḥ-la sems-dpaḥ-chen-po ṣes-byaḥo.*—Aṣṭ. 18. 12, 13.—भगवानाह । महतः सत्त्वरामेहतः सत्त्वनिकायस्याग्रतां कारयिष्यतीति तेनार्थेन बोधिसत्त्वो महासत्त्व इत्युच्यते ।—

The Lord said: He attains the state of predominance over a great multitude of living beings. In this sense the Bodhisattva is called "the Mahāsattva, the Great Being".—]

(2) The greatness in the removal (of the Obscurations).—प्रहाणमहत्त्व = *spoñ-ba-chen-po-ñid.*

[Pañc. I. 182b. 4.—*yoñs-su-mya-ñan-las mi-hdah-bar lta-ba rab-tu-spañ-baḥi slad-du chos ston-par-bgyid.*—

Aṣṭ., 19. 4, 5.¹ एतासामेवमाद्यानां दृष्टीनां प्रहाणाय धर्मं देशयिष्यतीति तेनार्थेन बोधिसत्त्वो महासत्त्व इत्युच्यते ।—

Without passing away into Nirvāṇa he will teach the Doctrine conducive to the removal of the erroneous philo-

¹ This is preceded by an indication of the different erroneous views (*dṛṣṭi*).

sophical views. For this reason the Bodhisattva is called "the Mahāsattva," the Great Being.—]

(3) The greatness in the process of cognition.—अधिगममहत्त्व = *rtogs-pa chen-po.*

[Pañc. I. 183a. 6.—*byañ-chub-kyi sems. mi-mñam-pa dañ-mñam-paḥi sems. ñan-thos dañ rañ-saṅs-rgyas thams-cad dañ thun-moñ-ba ma-lags-paḥi sems.*—Aṣṭ.,

19. 8-11. यदपि तद् भगवन् बोधित्तं सर्वज्ञताचित्तमसाधारणं सर्वश्रावक-प्रत्येकबुद्धैः । —The mind (of the Bodhisattva) striving after Enlightenment is the mind directed towards the attainment of Omniscience; it is the incomparable mind which has nothing in common with that of the Śrāvakas and the Pratyekabuddhas.¹]

The first of these is synonymous with the special Omniscience of the Buddha,²—the cognition of all the absolute and empirical aspects of existence; the second is the removal of the Obscuration of Ignorance,³ and the third includes the Buddha's Mental Effort, his Commiseration, altruistic thoughts, and Love.

3. [Skabs. I. 262b. 4-5.] *ji-lta ji-sñed rtogs-paḥi rñam-mkhyen de dañ-po dañ ṣes-sgrib spañs-pa de gñis-pa dañ. sans-rgyas-kyi sems-bskyed sñin-rje lhag-bsam byams-sogs rñams rtogs-pa chen-po yin.*

In such a form the threefold aim of the Bodhisattva's Activity is indicated. This aim is similar to that of a king who wishes to conquer in battle. (Such a king) has to annihilate all the hostile forces,⁴ to take possession of all the ground that is to be gained, and to attain a predominant position with regard to all (the other kings).

[Abhis. ālokā, MS. 63a. 9-10.]

तदेवमजितजयोद्देशसाधर्म्येण त्रिविधः प्रतिपत्त्युद्देशो बोधिसत्त्वस्य

निर्दिष्टो वेदितव्यः ।

[Rnam-bśad. 116b. 2.] *rgyal-po gyul-du hjug-pa dañ-chos-mtshuñs-par mi-mthun-phyogs ma-lus-pa spañs-pa dañ. thob-bya ma-lus-pa thob-pa dañ. rañ-ñid kun-gyi*

¹ For the detailed explanation of this passage acc. to the Abhis. ālokā—cf. Appendix.

² *sarva-ākāra-jñatā.*

³ *jñeya-āvaraṇa.*

⁴ Corresponds to *prahāṇa-mahattva*. The others corresp. to *adhigama-mahattva* and *sarva-sattva-agra-tā-citta-mahattva* respectively.

mchog-ñid-du byed-paḥi ched-du-bya-ba gsum-gyi don yin-no.

4. Limits: (The 3 ultimate aims) are confined exclusively to the Stage of the Buddha.¹

[Don. 6b. 1.] *sa-mtshams saṅs-rgyas-kyi sa kḥo-nar yod.*

¹ This seems contradictory to the passages of the Sūtras quoted above where the individual spoken of is the Bodhisattva (and not the Buddha). We have to understand them in the sense of: "the Bodhisattva when he has become a Buddha."

The Mahāyānist Activity

महायानप्रतिपत्तिः = *theg-chen-sgrub-pa.*

[1. General definition. 2. Concordance with the first seven subjects of Prajñā-pāramitā. 3. The four varieties of *pratipatti*, their definitions, etc.]

1-2. Definition: The action which, on the basis of the Mental Effort of the Mahāyānist Saint, is directed towards the attainment of Supreme Enlightenment and pursues a twofold aim.¹

[Don. 6b. 1.] *theg-chen sems-bskyed-pa-la brten-nas bla-med byaṅ-chub-kyi ched-du don gñis sgrub-paḥi bya-ba de theg-chen sgrub-paḥi mtshan-ñid.*

After the indication of the ultimate goal (of the Bodhisattva), it is spoken of the activity for the attainment of this goal. (This activity) is the action which, as regards the 3 kinds of Omniscience (as they are demonstrated in the first 3 *adhikāras*) as the object (of study, analysis and meditation), has for its basis all the virtuous elements in general. Being viewed in the aspect of each of the 4 Methods of Realization, beginning with the intuition of all the aspects (of the 3 kinds of Omniscience), it is the action which is based upon the 6 Transcendental Virtues.²

¹ I.e. the weal of oneself and of other living beings (*svārtha* and *parārtha*). Sic. acc. to Sūtrālamkāra, V. 1.—*mahārtha-sampādana-kṛtya-kārikā* (*pratipattiḥ*).

² This refers to the order in which the Activity of the Bodhisattva is demonstrated in the Prajñā-pāramitā-sūtras and is to be understood as follows:—The 3 kinds of Omniscience are spoken of in the Prajñā-pāramitā, in the parts which correspond to the first 3 *Adhikāras* of the Abhisamayālamkāra (and in the latter itself) as the object of action (*pravṛtti-viśaya* = *hjug-paḥi yul*). In the said 3 *Adhikāras* the process of realization of the 3 kinds of Omniscience, taken separately is exposed as being founded upon all the virtuous elements in general. Among these the 6 Transcendental Virtues are not especially pointed to (with the exception of the passage summarised in Kār. I. 43,—on the Action of the Outfit). In the following 4 *Adhikāras*, the same process of intuition or the activity of the Bodhisattva is demonstrated as the action which with respect to each of the 4 Methods of Realization (*catvāraḥ prayogāḥ* = *sbyor-ba bzī*), is founded upon the 6 Transcendental Virtues. The latter are especially indicated in Chapter IV. Kār. 7.—*dāna-śīlādi-caryayā*; in Chapter V. Kār. 22.—*ekāikaśyaiva dānādaḥ*, in Chapter VI. Kār. 1.—*dānena prajñayā yūvat*; in Chapter VII. Kār. 1.—*ekā-kaṣaṇāvabodho*’ *yaṃ jñeyo dānādinaḥ muneh*. (Rnam-bśad. 118b. 3-119a 3.). "Founded upon the 6 Transcendental Virtues" means "to be

[Abhis. ālokā, MS. 63a, 16-b4.]

उद्देशानन्तरमिदानीं तन्निष्पत्तये प्रतिपत्तिर्वक्तव्या । सा च त्रिसर्वज्ञता-
विषये सामान्येन शुक्लवर्माधिष्ठाना । सर्वाकाराभिसंबोधादौ चतुर्विधेऽभि-
समये प्रत्यभिसमयं षट्पारमिताधिष्ठाना च क्रिया प्रतिपत्तिः ।

[Sphuṭ. 21b. 6-22a. 2.] *thams-cad-mkhyen-pa-ñid gsum-gyi yul-la spyir dge-baḥi chos-kyi rten-can dan nām-pa-kun mñon-par-rdzogs-par-rtogs-pa-la-sogs-pa mñon-par-rtogs-pa re-re žiñ pha-rol-tu-phyin-pa drug-gi rten-can-gyi bya-ba-ni sgrub-pa-ste.*

3. Varieties: (1) The Action of the Outfit, characterized by the greatness of (the Bodhisattva's) resolve *संनाहप्रतिपत्तिः* = *go-chaḥi sgrub-pa*.¹ *bsam-pa rgya-che-ba.*

(2) The Action of the Access, charac-

brought to accomplishment by means of them" (Gser. I. 268b. 6).—Accordingly, the activity of the Bodhisattva, viewed in the aspect of the first Method of Realization (*sarva-ākāra-abhisambodha*) is represented as the practice of the 6 virtues with effort. At the culminating moments of the Path (*mūrdha-abhisamaya*) the action of the Bodhisattva is a practice of meditation over the 6 Virtues without effort in a quiescent form. In the progressive Process of Illumination (*anupūva-abhisamaya*), the 6 Virtues are contemplated in a gradual order, in connection with the other virtuous elements. This is done in order to bring the said Virtues to the highest point of perfection and power. Finally, the activity at the time of the ultimate momentary intuition is the *yoga* of him who has come to the full cognition through the practice of the 6 Virtues, each of them taken separately. As regards the Cosmical Body it represents the final result; at the time when it is fully realized the "Activity" i.e. the Path is considered to have taken an end. Therefore, the Activity (*pratipatti*) does not represent the subject matter of the 8th Adhikāra (Gser. I. 268a. 6-b. 1). So far as regards the order of exposition of *pratipatti* in the Prajñā-pāramitā-sūtras and in the Abhisamayālaṃkāra. It belongs to one of those exceedingly complicated schemes which characterize our work and must be put in connection with the system of the 4 Methods of Realization. (Cf. above and "The Doctrine of Prajñāpāramitā etc.," p. 68-72). The varieties of the Mahāyānist Activity, as we shall see presently, are 4 in number. The first of them, viz. the Action of the Outfit (*saṃnāha-pratipatti*) is the most general form, being another synonym of the Mahāyānist Path as a whole.—Ibid. p. 73.

1 Abridged *go-sgrub*. This is the usual abbreviation in the Tibetan manuals.

terized by the greatness in the (meditative) practice.
स्थानप्रतिपत्तिः = *hjug-paḥi sgrub-pa*.¹ *sbyor-ba rgya-che-ba.*

(3) The Action of Accumulation, characterized by the greatness of the Accumulations of Virtue and Transcendental Wisdom. *संभारप्रतिपत्तिः* = *tshogs-kyi sgrub-pa*.² *tshogs-gñis rgya-che-ba.*

4 The Action of the Issue, which inevitably brings about the attainment of Omniscience. *निर्याण-प्रतिपत्तिः* = *ñes-hbyuñ sgrub-pa. nām-mkhyen gdon-mi-za-bar hbyin-par-byed-pa.*

The Limits of the 4 Actions acc. to Asaṅga.³

The (initial degrees of) the Action of the Outfit and that of the Access, the essence of which, in a direct and indirect form, consists in Training,⁴ are included in the Stages of Accumulating Merit⁵ and those of Action in Faith,⁶ respectively. The Action of Accumulation beginning with (the Accumulation of) Charity and ending with that of Memory, is included in the highest sub-division of the Degree of Highest Mundane Virtues, which represents the most actual, essential part of the Path of Training. The Action of Accumulation which refers to the Stage of Joy, the first (of the 10 Stages of the Bodhisattva) represents the Path of Illumination. The Action of Accumulation which, by its essence, represents (the process of intuition on) the second Stage and the rest, refers to the Path of Concentrated Contemplation. The Action of Accumulation which consists in (the realization of) the antidotes, relates to both the Paths (i.e. that of Illumination and of Concentrated Contemplation). Finally, the Action of the Issue has for its basis the Path of Concen-

1 Abridged: *hjug-sgrub*.

2 Abridged: *tshogs-sgrub*.

3 Here we have "the initial limits" (*ma-mthah*), i.e. the Degrees of the Path where this or that action is considered to have its beginning.

4 I.e. in the training for the attainment of the position of a Saint. Cf. above, under *citta-utpāda—prathama-pramūditā-bhūmi-praveśa-prayoga-mārga*.

5 I.e. the Path of Accumulating Merit (*sambhāra-mārga* = *tshogs-lam*). Cf. "The Doctrine of Prajñā-pāramitā etc.," p. 33. sqq.

6 *adhimukti-caryā-bhūmi* = *mos-pas spyod-paḥi sa* is a synonym of the Path of Training. Cf. above and "Doctrine of Pr. pār.," p. 37.

trated Contemplation (or that part of it which is included in the 3 last Stages of the Bodhisattva).¹ This is the point of view of the Saint Asaṅga.

[Abhis. ālokā, MS. 63b. 5—64a. 1.]²

80-81 तत्र संनाहप्रस्थानप्रतिपत्ति यथासंख्यं पारंपर्येण साक्षात्प्रयोगस्वभावे
संभाराधिसुक्त्वयोभूमिसंगृहीते। संभारप्रतिपत्तिर्दयामारभ्य धारणी-
पर्यन्तेन साक्षात्प्रयोगमार्गस्वभावाधिमत्त्राग्रधर्मसंगृहीता। प्रथमप्रमुदिता-
भूमिस्वभावा संभारप्रतिपत्तिर्दर्शनमार्गात्मिका। द्वितीयादिभूमिस्वरूपा
भावनामार्गस्वभावा। प्रतिपन्नात्मिका च संभारप्रतिपत्तिरुभयमार्गगोचरा।
निर्याणप्रतिपत्तिर्भावनामार्गाधिष्ठाना। इत्यार्यासङ्गः।

As regards the intuition of the Cosmical Body, the Activity of the Bodhisattva is not associated with it, since this last intuition is the ultimate result, where there is no action anymore.

[Abhis. ālokā, Ms. 63b. 4-5.]

न धर्मकायाभिसमये फलत्वेन तत्र क्रियासंभवात्।

[Tg. MDO. VI.³ 63a. 1.] *chos-kyi-skuḥi mñon-par-rtogs-pa-la ni ma-yin-te ḥbras-bu-ñid-yin-pas de-la bya-ba yod mi-srid-do.*

¹ Rnam-bśad, 120a. 5.—*dag-pa sa-gsum-gyi sgrub-pa nes-ḥbyun-sgrub-par.....dag-pa sa-gsum*, "the 3 pure Stages" are the last 3 Stages of the Bodhisattva. Cf. "Doctrine of Pr. pār.", p. 57.

² For the Tib. version cf. Appendix. Cf. also "Doctrine of Pr. pār.", p. 87, note 3.

³ Tib. text of the Abhis. ālokā.

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VII. The Action of the Outfit.

संनहप्रतिपत्तिः = *go-chaḥi sgrub-pa* Kār. I. 43.—(7).

[1. Definition acc. to Don. 2. The Action of the Outfit acc. to the Abhis. ālokā. 3. Separate indication of the 6 Transcendental Virtues and concordance with the Pañc.].

1. DEFINITION OF SAMŪHA-PRATIPATTI ACC. TO DON.

Definition: It is the yoga of the Mahāyānist Saint who grasps by detailed analysis the 6 Transcendental Virtues. Each of the latter fully includes the elements of all the others (as its component parts).

[Don. 6b. 2.] *phyin drug re-reḥi nañ-du drug-drug tshañ-bar bsdus-nas ṇams-su-len-paḥi śes-rab-kyis zin-paḥi sems-dpaḥi nal-hbyor.*

The Action of the Outfit is a synonym of the Mahāyānist Path as a whole.¹

[Ibid.] *de dañ byañ-sems-kyi lam don-gcig.*

Varieties: There are 6 principal varieties to be distinguished, the first being the Outfit with the Climax of Charity and the last—the Outfit with the Climax of Wisdom.

[Ibid. 6b. 3.] *dbye-na sbyin-paḥi go-sgrub-nas śes-rab-kyi go-sgrub bar drug yod.*

In detail, the varieties of the Action of the Outfit are 36 in number, since the action concentrated upon each of the 6 Transcendental Virtues contains the elements of all the six, to wit, beginning with the Outfit with the element of Charity in the Transcendental Virtue of Charity, and ending with the element of Highest Wisdom relating to the same virtue (i.e., that of Charity) and so on with all the six respectively.

In the Pañc. the passage concerning the Action of the Outfit begins I. 185a. 6 sqq.—

de-nas tshe-dañ-ldan-pa Byams-maḥi bu Gañ-pos. bcom-ldan-hdas-la ḥdi-skad ces gsol-to. bcom-ldan-hdas don gañ-gi slad-du byañ-chub-sems-dpaḥi sems-dpaḥi-chen-po ṇes-bgyi-ba de-la bdag-kyañ spobs-pa skyeḥo. bcom-ldan-hdas-kyis bkah-stsal-pa Gañ-po khyod-kyis spobs-pa skyed-cig. Gañ-pos gsol-pa bcom-ldan-hdas de-ni go-cha-chen-po bgos-paḥi sems-can lags-le, etc. = Dutt, 175. 3. Aṣṭ. 20. 9-11.

¹ Cf. "Doctrine of Pr.-pār. p. 73.

अथ खल्वायुष्मन् पूरणं मैत्रायणीपुत्रो भगवन्तमेतदवोचत् । बोधिसत्त्वो
महासत्त्व इति यदिदं भगवन्नुच्यते । महा संनाहसंनद्धः स सत्त्वः ।

Thereafter the reverend Pūrṇa, the son of Maitrāyaṇī addressed the Lord as follows: O Lord, I must likewise have a clear insight, for what reason the Bodhisattva is called "the Mahāsattva," the Great Being.—The Lord said:—Be thou, O Pūrṇa, possessed of this clear insight.—Pūrṇa then said:—O Lord, he (the Bodhisattva) is a being who is endowed with the Great Outfit, etc.—

THE 6 TRANSCENDENTAL VIRTUES AS ANALYSED IN SKABS. IN ACCORDANCE WITH THE SŪTRĀLAMKĀRA.

1. *Definition of the Climax of Charity:* The Transcendental Wisdom of the Bodhisattva characterized by the will of granting gifts.—Is endowed with 4 characteristic features.

[Skabs. I. 271a. 3-4.] *chos bži-lan-gyi gloṅ-baḥi sems-paḥi cha-nas-bḥag-paḥi ye-śes de. sbyin-paḥi phar-phyin-gyi mtshan-ñid.*

The 4 characteristic features are: ¹ (a) the rejection of the points to be shunned as any of the 7 kinds of attachment (to worldly objects) and of envy, ² (b) the cognition of Non-substantiality, ³ (c) the fulfilment of the desires of others ⁴ and (d) the conversion (of others) to the Paths of the 3 Vehicles by means of Charity. ⁵—

[Skabs. I. 271a. 4-5] *chos bži ni chags-pa bdun gaṅ-ruṅ daṅ ser-sna ci-rigs ṅams-pa daṅ. stoṅ-ñid rtogs-pa daṅ. gḥan-gyi re-ba rdzogs-pa daṅ. sbyin-pas bsdus-nas theg-pa gsum-du smiṅ-pa gaṅ-ruṅ byed-pa bži yin.*

2. *Definition of the Climax of Morality:* The Transcendental Wisdom (of the Bodhisattva) characterized by the

1 Sūtrālamkāra. XVI. 8.

2 *mātsarya*. The text ed. by Prof. S. Lévi has *tātparyasya* (sic. instead of *mātsaryasya*) *prahīnatvāt*.

3 Commentary: *nirvikalpa-jñāna-sahagataṃ dharmā-na-rātmya-prativedha-yōgāt*.

4 Ibid. *sarva-icchā paripūrakaṃ yo yad icchatī tasmai tasya dānāt*.

5 Ibid. *dānena sattvān saṃgrhya triṣu yāneṣu yathābhavya-niyojanāt*—having united the converts by means of Charity (as one of the *saṃgraha-vastu*) etc.—

will of preserving (moral purity).—Is endowed with 4 characteristic features. ¹

[Skabs. I. 271b. 2.] *chos bži-lan-gyi sruṅ-baḥi sems-paḥi cha-nas-bḥag-paḥi ye-śes de. tshul-khrims-kyi phar-phyin-gyi mtshan-ñid.*

3. *Definition of the Climax of Patience:* The Transcendental Wisdom characterized by the virtuous element of steadfastness.—Is endowed with 4 characteristic features. ²—

[Skabs. I. 271b. 2-3.] *chos bži-lan-gyi mi-ḥkhrugs-paḥi dge-rtsaḥi cha-nas-bḥag-paḥi ye-śes de. bzod-paḥi phar-phyin-gyi mtshan-ñid.*

4. *Definition of the Climax of Energy:* The Transcendental Wisdom characterized by the perseverance in the practice of virtue.—Is endowed with 4 characteristic features. ³—

[Skabs. I. 271b. 3-4.] *chos bži-lan-gyi dge-ba-la yaṅ-dag-par-spro-baḥi cha-nas-bḥag-paḥi ye-śes de. brtson-ḥgrus-kyi phar-phyin-gyi mtshan-ñid.*

5. *Definition of the Climax of Concentration:* The Transcendental Wisdom characterized by a virtuous concentration of the mind upon one point.—Is endowed with 4 characteristic features. ⁴—

[Skabs. I. 271b. 4-5] *chos bži-lan-gyi dge-baḥi sems-rtse-gcig-paḥi cha-nas-bḥag-paḥi ye-śes de. bsam-gtan-gyi phar-phyin-gyi mtshan-ñid.*

6. *Definition of the Climax of Wisdom:* ⁵ The Transcendental Wisdom characterized by the thorough analysis of the elements of existence.—Is endowed with 4 characteristic features. ⁶—

1 Sūtrā. XVI. 9.—The first characteristic feature is the rejection of immorality (*dauḥśīlya=ḥchal-baḥi tshul-khrims*). The rest are the same as with *dāna-pāramitā*.

2 Sūtrā. XVI. 10.—The first characteristic feature is the rejection of wrath (*krodha=kḥro-ba*). The other 3 are the same as with *dāna-pāramitā*.

3 Ibid. XVI. 11.—The first char. feature is the rejection of lassitude (*kausīdya=le-lo*). The others are the same as with *dāna-pāramitā*.

4 Ibid. XVI. 12.—The first char. feature is the rejection of distraction (*vikṣepa=rnam-gyeṅ*). The other 3—ditto.

5 As one of the 6 *pāramitās*.

6 Sūtrā. XVI. 13. The first char. feature is the rejection of incorrect analysis (*daṣṭrajñāya=śes rab-ḥchal-ba*). The other 3—ditto.

[Skabs. I. 271b. 5.] *chos bñi-ldan-gyi chos rab-tu nam-par-hbyed-paḥi¹ cha-nas-bzag-paḥi ye-śes de. śes-rab-kyi phar-phyin-gyi mtshan-ñid.*

2. THE ACTION OF THE OUTFIT ACC. TO THE ABHIS. ĀLOKĀ.

We have thus the 4 Actions, viz. of the Outfit, the Access, the Accumulation, and the Issue, which as regards their essence, represent the activity (of the Bodhisattva) on the Paths of Training, Illumination, Concentrated Contemplation, and on the Special Path. Among these, the Action of the Outfit which, essentially, is a manifestation of the Bodhisattva's energy, is to be discussed presently :—

१ [Abhis. ālokā, MS. 64a. 1]² एवं प्रयोगदर्शनभावनाविशेष-मार्गस्वभावप्रतिपत्तिलक्षणानां संनाहप्रस्थानसंभारतिर्याणानां मध्ये वीर्यरूपतया संनाहप्रतिपत्तिं प्रथमां दर्शयितुमाह ।

[Sphuṭ. 22a. 2-3.] *de-ltar ji-lta-ba-bñin-du sbyor-ba dañ. mthor-ba dañ. sgom-pa dañ. khyad-par-gyi lam-gyi ño-bo-ñid-kyi sgrub-paḥi mtshan-ñid go-cha dañ. hjug-pa dañ. tshogs dañ. ñes-par-hbyun-ba-mams-kyi nañ-nas brtson-hgrus-kyi ño-bo-ñid-kyis dañ-po go-chaḥi sgrub-pa gsun-s-pa.*

THE 6 TRANSCENDENTAL VIRTUES AS BEING ALL OF THEM THE COMPONENT PARTS OF THE CLIMAX OF CHARITY.

1. With the Bodhisattva who practises the Climax of Charity, the Outfit with the Climax of Charity *par excellence* is brought to accomplishment by granting the gift of the Doctrine, etc.

[Abhis. ālokā, MS., 64a. 7-9] दानपारमितायां चरतो बोधिसत्त्वस्य धर्मदानादिदानादानपारमितासंनहः ।

[Tg. MDO. VI.³ 63a. 8-b1.] *byañ-chub-sems-dpaḥ sbyin-paḥi pha-rol-tu-phyin-pa-la spyod-pa-na chos-kyi sbyin-pa-la-sogs-pa sbyin-par-byed-pas sbyin-paḥi pha-rol-tu-phyin-paḥi go-cha yin-no.*

2. With the same (Bodhisattva who practises the Climax of Charity), the Outfit with the Climax of Morality is brought to accomplishment by the rejection of thoughts peculiar to the Śrāvakas etc. (i.e. of the desire of attaining Salvation exclusively for one's own benefit).—

1 *dharmapracicaya*.

2 The order of the MS. is inverted.

3 Tib. text of the Abhis. ālokā.

[Abhis. ālokā, MS. 64a. 9-10] तस्यैव श्रावकादिमनस्कारपरिवर्जनाच्छीलपारमितासंनहः ।

[Tg. MDO. VI. 63b. 1] *de-ñid ñan-thos-la-sogs-paḥi yid-la-byed-pa yoñs-su-spañs-pas tshul-khrims-kyi pha-rol-tu-phyin-paḥi go-chaḥo.¹*

3. The Outfit with the Climax of Patience (or of Steadfastness) is brought to accomplishment by mastering the Doctrine of Omniscience, by finding satisfaction with it and by the analysis of its elements. Moreover (it is brought to accomplishment) by enduring harsh words etc. from all human beings.—

[Abhis. ālokā, MS. 64a. 10-13.] तस्यैव सर्वज्ञताधर्माणां क्षमणरोचनोपपरीक्षणसर्वजनाप्रियवादित्वसहनात्क्षान्तिपारमितासंनहः ।

[Tg. MDO. VI. 63b. 1-2.] *de-ñid nam-pa-thams-cad-mkhyen-pa-ñid-kyi chos-mams-la bzod-pa dañ mos-pa dañ ñe-bar-rtog-pa dañ skye-bo thams-cad-kyi mi-sñan-par-smra-ba-ñid bzod-pas-na bzod-paḥi pha-rol-tu-phyin-paḥi go-chaḥo.²*

4. The Outfit with the Climax of Energy (with the same Bodhisattva who practises the Climax of Charity) is brought to accomplishment by arousing zeal, in order that the roots of virtue might grow higher and higher.—

[Abhis. ālokā, MS. 64a. 13-15.] तस्यैवोत्तरोत्तरकुशलमूलाभिवृद्धयर्थं छन्ददिजन्ननाद्वीर्यपारमितासंनहः ।

[Tg. MDO. VI. 63b. 2-3.] *de-ñid dge-baḥi rtsa-ba goñ-nas goñ-du mñon-par-hphel-bar-bya-baḥi-phyir ḥdun-pa-la-*

1 Pañc. I. 186a. 7-8.—*gñan-yañ byañ-chen nam-pa-thams-cad-mkhyen-pa-ñid dañ-ldan-paḥi yid-la-bya-bas sbyin-pa yoñs-su-gtoñ zin. ñan-thos dañ rañ-sañs-rgyas-kyi saḥi don du yoñs-su-mi-bsño-ba ḥdi-ni. byañ-chen śes rab-kyi pha-rol-tu-phyin-pa-la spyod-ciñ sbyin-pa yoñs-su-gtoñ-baḥi tshul-khrims-kyi pha-rol-tu-phyin-paḥi go-chaḥo.* = Dutt, 176. 10—12.—Again, the Bodhisattva, the Mahāsattva, with his mind directed towards the attainment of the Omniscience of the Buddha, practises Charity, but does not transform it into a component factor for the attainment of the Stage of a Śrāvaka or Pratyekabuddha (Arhat).....This is the Outfit with the Climax of Morality of him who practises the highest form of Charity.—

2 Pañc. I. 186a. 8-b 1.—*gñan-yañ.....nam-pa-thams-cad-mkhyen-pa-ñid dañ-ldan-paḥi yid-la-bya-bas. chos de-dag-la bzod-pa dañ mos-pa dañ. rten pa ḥdi-ni. sbyin-pa yoñs-su-gtoñ-baḥi bzod-paḥi pha-rol-tu-phyin-paḥi go-chaḥo.* = Dutt, 176. 12—14.

sogs-pa bsk'yed-pas-na brtson-hgrus-kyi-pha-rol-tu-phyin-paḥi go-chaḥo.¹

5. The Outfit with the Climax of Concentration (with the same Bodhisattva who practises the Climax of Charity) is brought to accomplishment by the attainment of a state of mind-concentration which it is impossible to bring about, if one is an adherent of the other Vehicles (i.e. of the Śrāvakas and Pratyekabuddhas). By the force of this concentration, the roots of virtue become directed towards the attainment of Supreme Enlightenment.

[Abhis. ālokā, MS. 64a. 15b. 1.] तस्यैव यानान्तराव्यवकीर्ण-चित्तैकाग्रतया तत्कुशलमूलानुत्तरसम्यक्संबोधिपरिणामालम्बनाद्व्यानपारमिता-संनाहः ।

[Tg. MDO. VI. 63b. 3-4.] *de-ñid theg-pa gzan dañ-ma-ḥdres-paḥi sems-rtse-gcig-pa-ñid-kyis dge-baḥi rtsa-ba de bla-na-med-pa yañ-dag-par-rdzogs-paḥi byañ-chub-tu bño-bar-byed-pa-la dmigs-pa bsam-gtan-gyi pha-rol-tu-phyin-paḥi go-chaḥo.*²

6. The Outfit with the Climax of Wisdom (with the Bodhisattva who practises the Climax of Charity) is brought to accomplishment by taking the point of view similar to that of a conjurer who produces magical apparitions.³ (Such a conjurer has the perfect notion that the forms produced by him are unreal. Similar is the standpoint of the Bodhisattva) who has the intuition of all the separate elements as being unreal. Through this the relative character of the giver, the object that is given, and the person who receives⁴ is cognized.

[Abhis. ālokā, MS. 64b. 1-3.] तस्यैव मायाकारसंज्ञोपस्थानेन देयदायकप्रतिग्राहकानुपलम्भात्प्रज्ञापारमितासंनाहः ।

1 Ibid. 186b. 2-3.—*gzan-yañ.....brtson-hgrus mñā-par mi-byed-pa ḥdi ni.....sbyin-pa goñs-su-gtoñ-baḥi brtson-hgrus-kyi pha-rol-tu-phyin-paḥi go-chaḥo.* = Dutt, 176. 14—16.

2 Ibid. 186b. 3-5.—*gzan-yañ.....ḥdi-ltar nām-pa-thams-cad-mkhyen-pa-ñid dañ-ldan-paḥi yid-la-bya-bas sems-rtse-gcig-tu-byed ciñ. de-la dmigs-pa gcig-pas ñān thos dañ rañ-saṅs rgyas dañ-ldan-paḥi sems-bskyed-pa-rnams-kyi go-mi-ḥbyed-pa-ḥdi-ni.....sbyin-pa goñs-su-gtoñ-baḥi bsam-gtan-gyi phar-phyin-gyi go-chaḥo.* = Dutt, 176. 16—19.

3 Cf. above.

4 Lit. "Through the non-perception of the giver, the object given and the person who receives."

[Tg. MDO. VI. 63b. 4-5] *de-ñid sgyu-maḥi nām-pa-lta-buḥi ḥdu-śes-la ñe-bar-gnas-pas¹ sbyin-par-bya-bo dañ sbyin-pa-po dañ len-pa-po ñe-bar-ma-dmigs-pa-ni śes-rab-kyi pha-rol-tu-phyin-paḥi go-chaḥo.*—

In such a form we have, with the Action of the Outfit, the first group of six as relating to the Climax of Charity. In a similar way we have the second group of six with respect to (the Bodhisattva) as practising the Climax of Morality,² the third—containing all the 6 Virtue as the component elements of the Climax of Patience (or of Steadfastness)³ the fourth group (as the component elements of) the Climax of Energy,⁴ the fifth group as referring to the Climax of Concentration,⁵ and the sixth group with respect to (the Bodhisattva as) acting in the field of the Climax of Wisdom.⁶ So we have 6 groups of six. There are accordingly 6 actions of the Outfit. Each of these has 6 component elements, there being a similarity between Charity and all the other Virtues (in this respect).

[Abhis. ālokā, MS. 64b. 3-9.]⁷ इत्येवमिदं प्रथमं संनाहप्रतिपत्तेर्दानपारमिताषट्कम् । एवं तस्यैव शीलपारमितायां चरतो द्वितीयम् । चान्तिपारमितायां तृतीयं वीर्यपारमितायां चतुर्थम् । ध्यानपारमितायां पञ्चमम् । तस्यैव प्रज्ञापारमितायां चरतः षष्ठमिति । एवमेते षट् षट्का भवन्ति संनाहानां षट्साधर्म्यादानादिसाधर्म्याच्च षट् संनाहप्रतिपत्तयोऽभिधीयन्ते ॥

VIII. The Action of the Access. प्रस्थानप्रतिपत्तिः
= *hjug-paḥi sgrub-pa.* Kār. I. 44, 45. (8).

[1. Definition acc. to Don. 2. The 9 Varieties of *prasthāna-pratipatti*; concordance with the Pañc.].

Definition: The action of starting on the realization of the elements which are the factors and the result of the

1 The translator evidently read: *māyā-ākāra-samjñā-upasthānena* instead of *māyā-ākāra.....* Acc. to his version:—"by having the notion of the illusionary character (of the elements)"

2 Pañc. I 197a. 2-67.—(ends:) *byān-chen tshul-khrims kyi pha-rol-tu-phyin-pa-la de-ltar spyod-pa-ni pha-rol-tu-phyin-pa drug thams-cad goñs-su-ḥdzin-te* = Dutt, 177. 16—17.—The Bodhisattva, the Mahāsattva, who practises the Climax of Morality, takes recourse to all the 6 Virtues.—

3 Ibid. 187b. 7—188b. 4.

4 Ibid. 188b. 4—189b. 3.

5 Ibid. 189b. 3—190b. 2.

6 Ibid. 190b. 2—191b. 2.

7 Tib. version—Cf. Appendix.

Mahāyānist Path, Transcendental analysis which is the result of concentration plays here a predominant part.¹

[Don. 6b. 5-6.] *sgom-byuñ gtso-bor-gyur-paḥi sgo-nas theg-chen-gyi rgyu-hbras ci-rigs-la hjug-paḥi bya-ba.*

THE 9 VARIETIES OF THE ACTION OF THE ACCESS ACC. TO THE ABHIS. ĀLOKĀ.

(The Bodhisattva who has become endowed with) the Outfit, can obtain the Access to the properties (of a Mahāyānist Saint). Accordingly with respect to the Action of the Access it is said (in the Sūtras):²—The Bodhisattva who has obtained the access to the Great Vehicle and has mounted the Great Vehicle.—The etymology of the word *yāna* (in Mahāyāna) can be both objective and instrumental. Thus, we have first the Bodhisattva who secures the access to Mahāyāna as consisting of the elements which represent the factors and the result (of the Path). Thereafter the Bodhisattva is spoken of as ascending on the Mahāyāna, (by means of it) in as much as he comes to higher and still higher degrees of perfection. This is the Action of the Access which represents the subject-matter (of the passage of the Sūtras which has been quoted).—

[Abhis. ālokā, MS. 65a. 3-9] कृतसंनहस्यैवं प्रस्थानमिति प्रस्थानप्रतिपत्तिं द्वितीयां कथयन्नाह । महायानसंप्रस्थितो महायानसमारुढश्चेति । यानशब्दस्य कर्मकरणसाधनत्वादादौ प्रस्थानप्रतिपत्त्या महायाने हेतुफलात्मकधर्मे संप्रस्थितः पश्चादुत्तरोत्तरविशेषाधिगमान्महायानसमारुढ इति पदद्वयम् । सा चेयमर्थज्ञप्तिः प्रस्थानप्रतिपत्तिः ।

[Tg. MDO. VI. 64a. 3-6.] *de-ltar go-bgos-pa-la hjug-pa hbyuñ-bas gñis-pa hjug-paḥi sgrub-pa bstan-par-bya-baḥi-phyin sems-dpaḥ-chen-po theg-pa-chen-po-la yañ-dag-žugs-pa theg-pa-chen-po-la yañ-dag-par-gnas-pa žes-bya-ba gsuñs-te. theg-paḥi sgra-ni las dañ byed-pa sgrub-pa-ñid yin-paḥi-phyir dañ-po hjug-paḥi sgrub-pas theg-pa chen-po rgyu dañ hbras-buḥi bdag-ñid-can-gyi chos-la hjug-pa-yin-la phyis goñ-nas goñ-du khyad-par rtogs-pas yañ-dag-par-gnas-pa-yin-pas tshig gñis smos-so. de yañ hjug-paḥi sgrub-pa hdi don-gyis hphen-pa yin-te.*

(The varieties of it) are as follows:—

1. First of all, in order to bring the mind to a state of complete firmness, (the Bodhisattva secures) the access

¹ *prasthāna-pratipatti* begins with the Path of Training where the Bodhisattva first becomes possessed of *bhāvanāmayi-prajñā*.

² Aṣṭ., 20. 11.

to the (4) Degrees of Trance (in the world of Ethereal Bodies) and the (4) Degrees of Mystic Absorption in the Immaterial Sphere, with their aspects, characteristic marks, and features. He (gradually) enters (these states of transic meditation) and then rises up (from them, after the practice of them is brought to an end).—

[Abhis. ālokā, MS. 65a. 9-11.] यदुत आदौ चित्तस्थिरीकरणाय¹ स्वाकारलिङ्गनिमित्तैर्ध्यानसमापत्तिव्युत्थानप्रस्थानं भवति । = ध्यारूपेषु (44a.).

[Tg. MDO. VI. 64a. 6-7.] *hdi-lta-ste. dañ-po sems brtan-par-bya-baḥi-phyir rañ-gi rnam-pa dañ rtags dañ mtshan-ma-nams-kyis bsam-gtan dañ gzugs-med-pa-la sñoms-par-hjug-pa dañ ldañ-paḥi² hjug-pa yin-no.*

2. Thereupon, when his mind has attained the state of complete firmness, he becomes fully trained in the practice of virtue and wisdom. He obtains, accordingly, the access to the 6 Transcendental Virtues.⁴ The latter are (with him) perfectly pure as regards the 3 aspects, viz. the object given, the giver, and the person who receives etc.

[Abhis. ālokā, MS. 65a. 11-13.] ततः स्थिरीभूतचित्तस्य पुण्य-ज्ञानाभ्यास इति देयदायकप्रतिप्राहकादिति मण्डलविशुद्ध्या षट्पारमिता-प्रस्थानम् । = दानादौ । (44a.).

[Tg. MDO. VI. 64a. 7-8.] *deḥi hog-tu sems brtan-par-gyur-pa-ni bsod-nams dañ ye-śes-kyi tshogs-la slob-par-bya-*

¹ Corr. acc. to Gser.—The MS. has: *sthirikaraṇāt* which is confirmed by the Tib. *sems brtan* (xyl: *bstan*)—*par-byas-pas*, but the correction of Gser. is unquestionably founded, if we compare with the following—*sthirī-bhūta-cittasya*.

² The Xyl. has *ldan-paḥi*.

³ Pañc. I. 192a. 4.—*tshe-dañ-ldan-pa Sā-riḥi bu hdi-la byaṇ-chen pha-rol-tu-phyin-pa drug-la spyad-de. de sbyin-paḥi pha-rol-tu-phyin-pa-la spyod-ciñ hḍod-pas dben. sdig-to mi-dge-baḥi chos-kyis cben-pa. rtog-pa dañ-bcas. dpyod-pa dañ-bcas-pa dben-pa-las-skyes-paḥi dgah-ba dañ bde-ba-can bsam-gtan dañ-po-la ñe-bar-bsgrubs-te gnas-so (=vivikṭam kāmair vivikṭam pāpakair akuśalair dharmair savitarkaṃ sāvīcāraṃ vivekaja-prīti-sukhaṃ prathamam dhyānam upasampadya viharati) etc. etc. up to 192b. 1.—gzugs-med-pa-na yod-pa hdi-dag-la nam-mkhaḥi rnam-pa dañ tshul dañ mtshan-mas mñam-par-gzag-ciñ ldañ-baḥi tshe yañ rnam pa-thams-cad-mkhyen-pa-ñid-du goñs-su-bsño-ba hdi-ni byaṇ-chen-gyi sbyin-paḥi pha-rol-tu-phyin-paḥo.* = Dutt, 180. 2—8.

⁴ On the connection of the *punya-jñāna-sambhāra* with the 6 pāramitās cf. my translation of Bu-ston's History, vol. I, pp. 111-112.—

*bañi-phyir sbyin-par-bya-ba dañ sbyin-pa-po dañ len-pa-po-la-sogs-pa hkhōr gsum yōis-su-dag-pas pha-rol-tu-phyin-pa drug-gi hjug-paño.*¹

3. Thereafter, (the Bodhisattva) who has brought to accomplishment the Accumulation of Virtue and Wisdom, becomes possessed of faith in the principle of the (Monistic) Absolute. He, accordingly, obtains the access to the Path of the Saint (in which this principle is directly cognized) and which consists of the Paths of Illumination, Concentrated Contemplation, the Ultimate, and the Special.²

[Abhis. ālokā, MS. 65a. 13-15.] ततः संभृतपुरयज्ञानस्य तत्त्वाधिमोक्ष इति दर्शनभावनाशैक्षविशेषमार्गस्वभावार्थमार्गप्रस्थानम्³ । =मार्गे (44b.).

[Tg. MDO. VI. 64a. 8-b. 1.] *deñi hog-tu bsod-nams dañ ye-śes-kyi tshogs bsags-pa-ni de-kho-na-ñid-la lhag-par-mos-pañi-phyir mthoñ-ba dañ sgom-pa dañ mi-slob-pa dañ khyad-par-gyi lam-gyi rañ-bzin hphags-pañi lam-gyi hjug-paño.*⁴

4. Thereafter, he who has fully penetrated into the Essence of the Absolute, (begins to work for) the weal of other living beings, in accordance with their needs. He secures thus the access to the 4 limitless noble altruistic feelings, that of love, and the rest.—

[Abhis. ālokā, MS. 65a. 15-16.] ततो धर्मताप्रवणस्य यथाशयं परार्थ इति मैत्र्यादिचतुरप्रमाणप्रस्थानम् । =मैत्र्यादिकेषु च (44b.).

[Tg. MDO. VI. 64b. 1-2.] *deñi hog-tu chos-ñid-la gžol-ba-ni bsam-pa-ji-lta-ba-bzin-du gžan-gyi don byed-pañi-phyir byams-pa-la-sogs-pa tshad-med-pa bžihi hjug-paño.*⁵

1 Pañc. I. 192b. 8—193b. 5.=Dutt, 180. 18—181. 12.

2 Acc. to the Pañdit Sthirapāla (Trilakṣa), the Special Path (*viśeṣa-mārga*) represents the 9th and the 10th Stages of the Bodhisattva. (Gser. I. 278a. 3.—*khyad-par-gyi-lam sa dgu-pa dañ bcu-paño zcs hbum-pa hchad-la*).

3 Sic. acc. to Tib. q. v. The MS. has *darśana-bhāvanā-śaikṣa-viśeṣa-mārga-prasthānam*.

4 Pañc. I. 193b. 5-8.—(An indication of the 37 characteristic features of Enlightenment, the 4 principles of the Saint, the different Degrees of Trance, the supernatural faculties, the 10 Powers of the Buddha etc. as the elements constituting the Paths mentioned.) =Dutt, 181. 13—17.

5 Pañc. I. 193b. 8—194b. 5. (An indication of the 6 Transcendental Virtues, as connected with the 4 limitless feelings.)=Dutt, 181. 18—182. 21.

5. Thereupon, he who acts for the sake of other living beings comes to the insight that the insistence upon a realistic standpoint in regard of the separate entities¹ is a fetter (that binds one to the Phenomenal World).² He accordingly secures the access to the state of transic meditation in which he is no more possessed of realistic views (regarding the separate elements).

[Abhis. ālokā, MS. 65a. 16-b. 2.] ततः परार्थं प्रवृत्तस्योपलम्भो बन्धनमित्यनुपलम्भयोगप्रस्थानम् । =गतोपलम्भयोगे (44c.).

[Tg. MDO. VI. 64b. 2.] *deñi hog-tu gžan-gyi don-la hjug-pañi hchīn-ba-ni dmigs-pa yin-pañi-phyir mi-dmigs-pa-la sbyor-bañi hjug-paño.*³

6. After that (there arises the following question):—Of what kind must be the action of him who practises meditation over the Non-substantiality (of the elements)?—(Answer:) He does not perceive the (separate reality of the) object and the subject (of an action), as well as the action itself. (He acts accordingly with the idea that his activity is) similar to that of an illusory being, and secures thus the access to the perfect purity of the 3 items of an action.—

[Abhis. ālokā, MS. 65b. 2-4.] ततो निःस्वभावयोगवतः कथं प्रवृत्तिरिति कर्मकर्तृक्रियानुपलम्भेन मायापुरुषस्यैव सर्वत्र त्रिमण्डलविशुद्धिप्रस्थानम् । =त्रिमण्डलविशुद्धिषु (44d.).

[Tg. MDO. VI. 64b. 2-3.] *deñi hog-tu no-bo-ñid-med-pañi rnal-hbyor dañ-ldan-pa ji-lar hjug ces las dañ byed-pa-po dañ bya-ba ma-dmigs-pas sgyu-mañi skyes-bu bzin-du dños-po thams-cad-la hkhōr gsum yōis-su-dag-pañi hjug-paño.*⁴

1 Lit. 'the perception' (*upalambha*, of the separate entities).

2 Or: 'an impediment.' Gser. I. 288b. 1.—*deñi hchīn-baḥam bar-gcod (=antarāya) mñon-zen (=abhiviveśa) yin-pas*..... Cf. also Bodhicaryāṇ, IX. 49.

3 Pañc. I. 194b. 5-7.—*tshe-dañ-ldan pa Sā-rihi bu gžan-yañ byañ-chen-gyi theg-clien-ni. nāñ-stoñ-pa-ñid śes-kyañ dmigs-pañi tshul-gyis ma-yin* etc.=Dutt, 183. 1—3.—

Again, O reverend Śāriputra, the Great Vehicle of the Bodhisattva is as follows: He possesses the knowledge of the Non-substantiality of the internal elements, but does not perceive it (as a separate entity), etc.

4 Pañc. I. 195. 8—b 1. *sbyin-pañi phar-phyin-la yañ-dag-par gnas-kyañ des sbyin-pa yañ mi-dmigs*.....*byañ-sems yañ mi-dmigs len-pa yañ mi-dmigs*. =Dutt, 183. 20—21 ff.

7. Thereupon (the Bodhisattva whose activity is thus characterized by perfect purity, applies his energy for the realization (of the aim proposed). He thus secures the access to the 3 ultimate aims, the greatness of intellectual power through which one is superior to all other living beings, and the rest.

[Abhis. ālokā, MS. 65b. 4-6.] तत एव परिशुद्धचारिणः स्वसाध्ये यत्न इति सर्वसत्त्वाग्रताचित्तमहत्त्वादित्रिविधोद्देशप्रस्थानम् । =उद्देशे (45a.).

[Tg. MDO. VI. 64b. 3-4.] *dehi hog-tu de-ltar yoñs-su-dag-par spyod-pa-nams rañ-gi sgrub-par-bya-ba-la hbad-paḥi-phyir sems-can kun-gyi mchog-ñid-kyi sems-chen-po-la-sogs-pa ched-du-bya-ba nam-pa-gsum-gyi hjug-paḥo.*¹

8. Thereupon, he who applies his energy for the realization of the ultimate aims, necessarily exerts himself in order to secure the cognition of the minds of other living beings etc. He obtains thus the access to the 6 supernatural faculties, the vision of the gods etc.

[Abhis. ālokā, MS. 65b. 6-7.] ततः कृतोद्देशप्रयत्नस्य परचित्त-परिज्ञानादौ वीर्यमिति दिव्यचक्षुरादिषडभिज्ञाप्रस्थानम् । =षट्त्वभिज्ञासु (45a.).

[Tg. MDO. VI. 64b. 4-5.] *dehi hog-tu ched-du-bya-ba-la hbad-par-byas-pa nams-ni gzan-gyi sems ses-pa-la-sogs-pa-la rison-par-byed-pa yin-paḥi-phyir lhaḥi mig²-la-sogs-pa mñon-par-ses-pa drug-gi hjug-paḥo.*³

Though he abides in the practice of the Climax of Charity, he does not perceive (the separate reality of) the act of charity. He does not perceive (himself as) the Bodhisattva (who grants the gift), and of the person who receives it etc.

1 Pañc. I. 195b. 8—196a. 1.—*tshe-dañ-ldan-pa sā-riḥi bu gzan-yañ byañ-chen nam-pa-thams-cad-mkhyen-pa-ñid dañ-ldan-paḥi yid-la-bya-ba ma-hdres-pas. bsgom-pa nam-par-bsgom-paḥi don-du. de mi-dmigs-paḥi tshul-gyis byañ-chub-kyi phyogs-kyi chos-nams bsgom-mo.* =Dutt, 184. 5—7. ff.—O reverend Śāriputra, the Bodhisattva, the Mahāsattva, with his mind directed exclusively towards the attainment of the Omniscience of the Buddha, in order to bring his meditation to full accomplishment, contemplates the 37 characteristic features of Enlightenment, without perceiving them (as having a separate reality of their own).

2 The Xyl. has: *lhaḥi dmigs.*

3 Pañc. I. 197a. 3—4.—*byañ-chen sems dañ-po* (corr. acc. to Cser. The Pek. ed. of the Pañc. has: *sems chon-po*) *bskyed-pa-nas. sñin-po byañ-chub hdug-gi-bar-du mñon-par-ses-pa thams-cad yoñs-su-rtog-par-byas-ñin sems-can yoñs-su-smin-par-byed-do* =Dutt, 184. 20—185. 1—9.—The Bodhisattva, the Mahāsattva from the time of his first mental effort, and up to the time when his Ultimate Essence

9. Thereafter, having obtained the supernatural faculties, (the Bodhisattva) exercises his activity for the attainment of Buddhahood, and thus secures the access to the Omniscience of the Buddha.—

[Abhis. ālokā, MS. 65b. 7-8.] ततः प्राप्ताभिज्ञस्य बुद्धत्वोत्साह इति सर्वाकारज्ञताप्रस्थानं भवति । =सर्वाकारज्ञतानये (45b.).

[Tg. MDO. VI. 64b. 5-6.] *dehi hog-tu mñon-par-ses-pa thob-pa-nams-ni htshan-rgya-ba-ñid-du spro-ba yin-paḥi-phyir nam-pa-thams-cad-mkhyen-pa-ñid-kyi hjug-pa yin-te.*¹

So we have 9 varieties, in accordance with the process of cognition (on the Path). Such is the Action of the Access, which by its nature represents the attainment of a correct position and the (process of) mastering all the properties of a Mahāyānist Saint.—

[Abhis. ālokā, MS. 65b. 8-10.] एवमधिगमानुक्रमेण नवधैव सम्यगव्यवस्थितिलक्षणा समस्तमहायानधर्माक्रमणस्वभावा प्रस्थानप्रतिपत्तिः ।

[Tg. MDO. VI. 64b. 6-7.] *de-ltar-na rtogs-paḥi rim-gyis yañ-dag-par-gnas-paḥi mtshan-ñid-can theg-pa-chen-poḥi chos mthaḥ-dag gnou-paḥi ño-bo-ñid hjug-paḥi sgrub-pa-ni nam-pa-dgu-ñid-du hgyur-ba yin-no.*

Limits: The Action of the Access begins with the Degree of Heat of the Path of Training and lasts till the end of the Process of Illumination.—

[Don. 7a. 2.] *sa-mtshams mos-spyod² sbyor-lam drod-nas rgyun-mthaḥi bar-ro.*

IX. The Action of Accumulation. संभारप्रतिपत्तिः=

tshogs-kyi sgrub-pa. Kār. I. 46, 47-71. (9)

[1. Definition acc. to Don. 2. The first 7 varieties of *sambhāra-pratipatti* acc. to the Abhis. ālokā. 3. The Accumula-

(*taiḥgata-garbha*=*gotra*) attains Enlightenment, realizes all the supernatural faculties and brings the living beings to maturity.

1 Ibid. I. 197a. 7—b. 1.—*des nam-pa-thams-cad-mkhyen-pa-ñid-kyi ye-ses thob-nas-kyañ ñan-thos dañ rañ-saṅs-rgyas thams-cad dañ lha dañ klu dañ gnou-sbyin dañ dri-za dañ lha-ma-yin dañ nam-mkhaḥi-ldin dañ mi-ḥam-ci dañ lto phyen-chen-po dañ mi dañ mi-ma-yin-pa-dañ-bcas-paḥi hjug-rten-gyis bskor-bar mi-nus-paḥi chos-kyi hkhor-lo rab-tu-bskor-ro.* =Dutt, 185. 10-11.—Having obtained the Divine Wisdom of the Omniscient, he swings the Wheel of the Doctrine which none in this world, the human and the superhuman, the gods, the Nāgas, the Yakṣas.....etc. are able to swing.—

2 *adhimukṭi caryā-bhūmi*=*prayoga-mārga.* Cf. above.

tion of Mental Quiescence (*śamatha*), of Transcendental Analysis (*vipaśyanā* or *vidarśanā*) and the following. (4.) The Accumulation of Wisdom (*jñāna-sambhāra*),—the 20 aspects of *śūnyatā* acc. to the Abhis. ālokā, etc. 5. The Accumulation of Memory (*dhāraṇī-sambhāra*). 6. The Accumulation of the 10 Stages of the Bodhisattva (*daśa-bhūmi-sambhāra*),—the appliances (*parīkharman*) of the 10 Stages. 7. The Accumulation of the antidotes (*pratipakṣa-sambhāra*).].

Definition: The action which belongs to the category of those that bring about the direct realization of Supreme Enlightenment which is its result.

[Don. 7a. 3.] *rañ hbras byañ-chen dños-su hbyin-paḥi rigs-gnas-kyi bya-ba.*

THE FIRST 7 VARIETIES OF THE ACTION OF ACCUMULATION ACC. TO THE ABHIS. ĀLOKĀ.

He who has secured the Access (to the elements which are the constituent members of the Mahāyānist Path and its result), brings to accomplishment the Accumulation (of the factors for the attainment of Buddhahood).¹ Accordingly, the third form of (the Bodhisattva's) action, that of Accumulation with its 17 varieties, is now made the subject of discussion.—

[Abhis. ālokā, MS. 66a. 3-4.] कृतप्रस्थानस्यैव संसार इति संभारप्रतिपत्तिस्तृतीया सप्तदशप्रकारा वक्तव्या ।

[Tg. MDO. VI. 65a. 2-3.] *de-ltar hjug-pa byas-pa-la tshogs skye-ba yin-paḥi-phyir gsum-pa tshogs-kyi sgrub-pa-ni bcu-bdun-du brjod-par-byaḥo.*

[The passage referring to the Action of Accumulation begins in the Pañc. I. on fol. 197b. 7.=Aṣṭ. 20. 13, 14.—महासंनहसंनद्ध etc.—“(The Bodhisattva) endowed with the Great Outfit.”—Here this is considered to refer to the Action of Accumulation.].

Now, a person who is devoid of Commiseration and is deprived of skill cannot install other living beings on any (of the Paths to Salvation) and is consequently incapable of leading them to Nirvāṇa. This is to be understood from the context.—(The Bodhisattva) who owing to his Commiseration is grieved (when he beholds the sufferings of the living beings) administers help to them by means of the 6 Transcendental Virtues, Charity and the rest. By means of the Climax of Charity he conveys to the living beings happiness in this life; by causing others to embrace the Climax of Morality, he secures for them a

¹ Cf. my translation of Buston's History, vol. I, p. 117.

blissful existence in the future;¹ in order that (the living being who is to be converted might become) steadfast, energetic, and possessed of a concentrated mind, and in order that he might attain the result upon which his mind is exclusively directed, he brings about the bliss of the full absorption in the idea of the unique (Absolute) by means of the Climax of Steadfastness, of Energy, and of Concentration. And finally, by means of the Climax of Wisdom he conveys the highest illimited felicity.—

He thinks:—just as I abide myself in the practice of the 6 Transcendental Virtues, in the same manner by teaching (about these Virtues) to the other living beings, by inciting others to practise them, and by installing the living beings (on the Path to Salvation), I shall secure the possession (of the said Virtues for the persons I intend to convert). All my attention is to be directed upon this subject.—7 kinds of Accumulation are accordingly indicated, viz. 1. the Accumulation of Great Mercy,² 2. the Accumulation of Charity,³ 3. the Accumulation of Morality,⁴ 4. the Accumulation of

¹ Gser. I. 295a. 5.—*tshul-khrims-la bkod-pas bde-hgroḥi lus hdzin-pas des-ni zia-ḥoṅs-paḥi bde-ba.*

² Pañc. I. 197b. 2-4.—*des ston-gsum-gyi ston-chen-poḥi hjig-rtan-gyi khams hdi-na. sems-can dmyal-baḥi meḥi phuṅ-po ji-sñed-cig yod-pa de-dag thams-cad med-par-byas-te. De-bzin-gsegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas de-la phyag-ḥtshal-lo zes-bya-baḥi sgra brjod-do dbyaṅs sgrog-go. deḥi tsho sems-can dmyal-ba-paḥi sems-can de-dag-kyañ sañs-rgyas-kyi sgra thos-nas dgaḥ-ba dañ bde-ba thob-ste. de-dag dgaḥ-ba dañ bde-ba des sems-can dmyal-ba de gnas rnam-par-ldañ-ño.* =Dutt, 186. 3-3.—As, in these 3000 thousands of worlds, the masses of hellish fire tormenting the living beings, wherever they existed, were all of them annihilated, there arose the exclamation:—Praise be to the Tathāgata, the Arhat, the Perfect Supreme Buddha!—And at that time, the living beings who abided in hell, having heard the name of the Buddha, became possessed of the highest bliss and felicity. And owing to this, those denizens of hell changed their abode for a higher existence.—

³ Ibid. 199b. 2.—*de-ltar zas hdod-pa-rnams-la ni zas byin. miḥi yo-byad gañ-ci-yañ-ruñ-baḥi bar-du byin-nas. sems-can de-dag-la hdi-lta-ste. pha-rol-tu-phyin-pa drug dañ-ldan-paḥi chos-bstan-pa hdi-ñid-kyi chos ston-to* =Dutt, 187. 1-8.—Having given food to those that required food, and all the other necessary things used by human beings, he teaches the Doctrine which speaks of the 6 Transcendental Virtues.—

⁴ Ibid. 199b. 8-200a. 1.—*Rab-hbyor gzan-yañ byañ-chen tshul-khrims-kyi pha-rol-tu-phyin-pa-la gnas śiñ ched-du-bsams-te. skye-ba yoñs-su-bzuñ-bas. hkhhor-los-sgyur-baḥi rigs-su skye ziñ hkhhor-los sgyur-baḥi dbañ-phyug de-la gras-nas. sems-can-rnams dge-ba bcuḥi*

Steadfastness,¹ 5. the Accumulation of Energy,² 6. the Accumulation of Concentration,³ and 7. the Accumulation of Highest Wisdom.—⁴

las-kyi lam-la rab-tu hgod-do. = Dutt, 187. 21-22.—Again, O Subhūti, the Bodhisattva, the Mahāsattva, who abides in the practice of the Climax of Morality is possessed of regard (for the living beings). And, having assumed a state of existence (in this world) he becomes born in a race of universal monarchs (*cakravartin*) and, having become a universal sovereign (himself), he leads the living beings to the Path which is characterized by the practice of the 10 virtues.—

1 Ibid. 200b. 3-6.—*Rab-hbyor gzan-yañ byañ-chen bzod-paḥi pha-rol-tu-phyin-pa-la gnas-te.....ñā-rgyal sems-can thams-cad bdag-la rdo dan dbyug-pas brdeg-ciñ mtshon-gyis hdebs-kyañ de-la bdag-gis kḥkrug-paḥi sems hgaḥ-tsam-yañ bskyed-par mi-byaḥo.* = Dutt, 188. 11-12.—O Subhūti, the Bodhisattva, the Mahāsattva, who abides in the practice of the Climax of Patience (or Steadfastness), thinks :—All the infatuated living beings may beat me with stones, and sticks and wound me with their weapons, but nevertheless, I will not, in any case, give way to an irritated mind.—

2 Ibid. 201a. 3-4.—*Rab-hbyor gzan-yañ byañ-chen brtson-hgrus-kyi pha-rol-tu-phyin-pa-la gnas śiñ sems-can thams-cad brtson-hgrus-kyi pha-rol-tu-phyin-pa-la bshul zin gzag-go.* = Dutt, 189. 1-2.—Again, O Subhūti, the Bodhisattva, the Mahāsattva, who abides in the practice of the Climax of Energy, incites all the living beings to practise the said virtue and supports them (in this practice).—

3 Ibid. 201b. 3-4.—*Rab-hbyor gzan-yañ byañ-chen bsam-gtan-gyi pha-rol-tu-phyin-pa-la gnas śiñ sems-can thams-cad bsam-gtan-gyi pha-rol-tu-phyin-pa-la yañ dag-par-bśkūl zin gzag-go.* = Dutt, 189. 10-11.—Again, O Subhūti, the Bodhisattva, the Mahāsattva, who abides in the practice of the Climax of Concentration, incites all living beings (to follow him in this practice) and supports them.—

4 Pañc. I. 202a 7-b. 1.—*Rab-hbyor ḥdi-la byañ-chen śes-rab-kyi pha-rol-tu-phyin-pa-la spyod-paḥi tshe chos gañ-yañ skyebaham. hgag-paham. kun-nas-ñon-moñs-paham. rnam-par-byañ baham tshu-rol-tam pha-rol mi-dmigs-te.* *Rab-hbyor de-ltar byañ chen śes-rab-kyi pha-rol-tu-phyin-pa-la gnas-pa yin-te.* = Dutt, 189. 23.—O Subhūti, the B. M. who acts in the field of the Climax of Wisdom does not perceive any of the elements of existence as becoming originated, as disappearing, as defiling or purifying, and as relating to this or to the other world. In such a manner, O Subhūti, the B. M. takes his stand in the Climax of Wisdom.

[Abhis. ālokā, MS. 66b. 4—67a. 1.]

कृपया विहीनस्यानुपायवतः परेषां कचिदप्रतिष्ठापनेन निर्वापणासंभवादिदमर्थोक्षितं भवति । करुणया पीड्यमानस्य दानादिभिः षड्भिः पारमिताभिरुपायभूताभिरनुगृह्य दानपारमितया तदात्वसुखोपसंहारेण शीलपारमितयायतिसुखोपसंहारेण सहिष्णोरुत्साहिन एकाग्रचित्तस्यैकान्तिकफलप्राप्तिमुपादाय क्षान्तिवीर्यध्यानपारमिताभिरैकान्तिकसुखोपसंहारेण प्रज्ञापारमितयायन्तिकसुखोपसंहारेण चात्मनः षट्सु पारमितास्वस्थानवत्तत्समादापननिवेशनप्रतिष्ठापनैरविक्षेपात् प्रतिष्ठापयितव्या मयेति । एवं सप्त संभारा निर्दिष्टा भवन्ति । यदुत । करुणासंभारः १ । दानसंभारः २ । शीलसंभारः ३ । क्षान्तिसंभारः ४ । वीर्यसंभारः ५ । ध्यानसंभारः ६ । प्रज्ञासंभारः ७ । इति । = दया दानादिकं षट्कं (46a.).

[Tg. MDO. VI. 65b. 2-8.] *sñiñ-rtse-ba dan-bral zin thabs dan-mi-ldan-pas ni gzan-rnams hgaḥ-ḥig kyañ mya-ñan-las-bzla-ba mi-srid-paḥi-phyir-te. sñiñ-rje yid-gduñs-pa-rnams sbyin-paḥi pha-rol-tu-phyin-pas ḥdas-paḥi dus-kyi¹ bde-ba ñe-bar-sgrub-pa dan. tshul-khrims-kyi phā-rol-tu-phyin-pas ma-hoñs-paḥi bde-ba ñe-bar-sgrub-pa dan. bzod-pa dan spro-ba dan sems-rise-gcig-pas ḥbras-bu gcig-tu-ñes-pa² thob-pa-yin-paḥi phyir. bzod-pa dan. brtson-hgrus dan. bsam-gtan-gyi pha-rol-tu-phyin-pa-rnams-kyis gcig-tu-ñes-paḥi bde-ba ñe-bar-sgrub-pa dan. śes-rab-kyi pha-rol-tu-phyin-pas gtan-du-baḥi bde-ba ñe-bar-sgrub-pas-na. thabs-su-gyur-pa sbyin-pa-la-sogs-pa pha-rol-tu-phyin-pa drug-po-rnams-kyis rjes-su-bzuñ-nas bdag-ñid pha-rol-tu-phyin-pa drug-la gnas-pa dan ḥdra-bar. de-ñid-la yañ dag-par-sbyor-ba dan ḥjog-pa dan rab-tu ḥjog-pas mi-gyel-bas rab-tu-gzag-par-byaḥo. zes-bya-ba ni don-gyis ḥphañs-pa yin-no. zes brjod-pa yin-no. de-ltar-na tshogs bdun bstan-par gyur-pa yin-te. ḥdi-ltar sñiñ-rjeḥi tshogs dan. sbyin-paḥi tshogs dan. tshul-khrims-kyi tshogs dan. bzod-paḥi tshogs dan. brtson-hgrus-kyi tshogs dan. bsam-gtan-gyi tshogs dan. śes-rab-kyi tshogs-so.*

We have next:—

8. The Accumulation of Mental Quiescence (or of Mind-concentration). The latter

¹ This translation of *tadātva* seems strange. Cser. (I. 295a. 5.): *dus dehi bde-ba.*

² Cser. I. 295a. 6.—*ḥbras-bu-gcig-tu-ñes-pa rgyu dan-rjes-sumthun-pa kḥo-na hgrub-pas.*—As they bring about the definite result, just that which is conformable with the causes. This is opposed to the 'illimited' bliss mentioned in connection with the Climax of Wisdom.

becomes originated with (the Bodhisattva) who manifests his skill in practising the 6 Transcendental Virtues. The point meditated on is the welfare of other living beings.¹

9. The Accumulation of Transcendental Analysis. The latter becomes originated with him who has come to Mental Quiescence and is characterized by the cognition of the object upon which the mind is concentrated, of the agent and of the act itself, without the notion of their having a separate reality.²—

शमथसंभारः । विदर्शनसंभारः [Abhis. ālokā, MS. 67a. 1-2.]
तत्रापि (करुणादिसंभारेषु) समाधिलभात्कर्तृकर्मोपलम्भो नास्ति । =शमथः
सविदर्शनः (46b.).

[Gser. I. 295b. 1-2] *phyin-drug-gi thabs dañ-ldan-pa-la tiñ-ñe-hdzin skye-bas gzan-don-la rtse-gcig-tu gnas-paḥi ži-gnas dañ. de thob-pa-la lhag-mthoñ skye-ba ži-gnas-kyi yul mi-dmigs-par rtogs-paḥi lhag-mthoñ* (—*gi tshogs*).

10. The Accumulation of the Path including both (the former) combined together. (The Bodhisattva), in practising Transcendental Analysis which is directed upon the principle of Non-substantiality, can easily 'fall, into the Small Vehicle and attain only that form of Enlightenment which is peculiar to the Śrāvakas etc. Therefore he must adopt the Path where both (mental Omniscience and Transcendental Analysis, are combined together and where, owing to wisdom and skill, the fall into the extremities of the

1 In the Aṣṭ. the teaching about the first 7 varieties of *saṃbhāra-pratipatti* is considered to be summarised in the passage (20. 16, 17.)

अप्रमेया मया सत्त्वाः परिनिर्वापयितव्या इति । Innumerable living beings are to be led by me to Nirvāṇa.—With regard to *śamatha-saṃbhāra* we have in the Pañc. I. 202b. 6-8.—*Rab-hbyor gzan-yañ byañ-chen go-cha chen-po bgos śiñ śar-phyogs-kyi hjig-rten-gyi kḥams Gañ-gaḥi klun-gi bye-ma-sñed-dag-tu soñ žiñ jī-lar bdag sbyin-paḥi pha-rol-tu-phyin-pa-la gnas-pa de-bžin-du hjig-rten-gyi kḥams de-dag-na sems-can ji-sñed-cig hkhod-pa de-dag thams-cad kyañ sbyin-paḥi pha-rol-tu-phyin-pa-la yañ-dag-par-bśkul žiñ gžog-go.* =Dutt, 190. 5-7.—Again, O Subhūti, the B. M., endowed with the Great Outfit, goes to all the lands of the eastern quarter which are innumerable like the sands of the Ganges. And, as he abides himself in the practice of the Climax of Charity, he incites to practise it all the living beings in these lands and supports them.

2 Ibid. 203a. 8-205a. 4. (Cf. Appendix).

3 Here instead of *vipaśyanā*.

Phenomenal World and of Hinayānistic Nirvāṇa is made impossible.¹—

[Abhis. ālokā, MS. 68a. 6-8.]

विदर्शनया शून्यतालम्बने श्रावकादिबोधौ पातादतोऽनन्तरं युगनद्धसंभारः []
=युगनद्धश्च यो मार्गः (46c.).

11. The Accumulation of Skill. (The Bodhisattva) who is endowed with the Accumulation of (Mental Omniscience and Transcendental Analysis) combined together, manifests his skill in the means of action etc., for the sake of other living beings, his mind being directed towards the attainment of Omniscience. Accordingly, we have next the Accumulation of Skill.²

[Abhis. ālokā, MS. 70b. 1-4.]

युगनद्धमार्गसंभारवतः सर्वाकारज्ञताप्रतिसंयुक्तैर्मनसिकारैः सत्त्वार्थकरणादुपाय-
कौशलसंभारः । =उपाये यच्च कौशलम् (46d.).

[Tg. MDO. VI. 69a. 7-8.] *zurū-du-hjug-paḥi lam-gyi tshogs dañ-ldan-pa-ni nram-pa-thams-cad-mkhyen-pa-ñid dañ-rab-tu-ldan-paḥi yid-la-byed-pas sems-can-gyi don byed-paḥi-phyir thabs-la-mkḥas-paḥi tshogs yin-no.*³

1 Cf. above. The fall into Hinayāna means that the Bodhisattva, in perceiving everything as unreal, can cease to care for the weal of other living beings.

2 The 3 preceding varieties of the Action of Accumulation, i.e. *śamatha-saṃbhāra*, *vipaśyanā-saṃbhāra*, and *yuganaddha-mārga-saṃbhāra* relate to the state of intense concentration (*saṃāhita-jñāna*=*mñam-bžag-ye-śes*), whereas the Accumulation of skill refers to the Wisdom of the Bodhisattva which is acquired after the termination of the trance (*prajñā-labdha-jñāna*=*rjes-thob-ye-śes*).

3 Pañc. I. 212b. 4.—*Rab-hbyor pha-rol-tu-phyin-pa drug-ni byañ-chen-gyi theg-pa-chen-po-ste.* =Dutt, 194. 7-8.—O Subhūti, the Great Vehicle of the Bodhisattva is contained in the 6 Transcendental Virtues.—Cf. Bu-ston's History, Transl. vol. I. p. 112.

The Accumulation of Transcendental Wisdom.

THE COGNITION OF THE 20 ASPECTS OF RELATIVITY.¹

12. (The Bodhisattva) who perfectly knows how to manifest his skill in the means of action, becomes (subsequently) trained in the Highest Transcendental Wisdom. We have next, accordingly, the Accumulation of Transcendental Wisdom. (This Accumulation) is known to be of 20 kinds in correspondence with (the cognition of) the Internal Relativity and the other (19 aspects).—

[Abhis. ālokā, MS. 70b. 4-6.]

विदितोपायकौशलस्य ज्ञानाभ्यास इति ज्ञानसंभारः । स पुनरध्यात्मादिशून्यताभेदेन विंशतिविधो वेदितव्यः । =ज्ञानं (47a.).

[Tg. MDO. VI. 69a. 8-b. 1.] *thabs-la-mkhas-paḥi tshogs śes-pa-ni ye-śes-la slob-pa-yin-pas ye-śes-kyi tshogs-so. de yañ nañ-stoñ-pa-ñid-la-sogs-paḥi dbye-bas rnam-pa-ñi-śur śes-par-byaḥo.*

The 20 aspects of Relativity are as follows:—

I. The Subjective Relativity. We have this aspect in consideration of the dialectical nature² of the faculty of vision and the remaining internal faculties.—

[Abhis. ālokā, MS. 70b. 6-8]

तत्रेयं विंशतिविधा शून्यता । यदुत । आध्यात्मिकानां चक्षुरादीनाम कूटस्थविनाशितां प्रकृतिसुपादायाध्यात्मशून्यता ।

[Tg. MDO. VI. 69b. 1-2.] *de-la-stoñ-pa-ñid rnam-pa-ñi-śu-ni ḥdi yin te. ḥdi-lta-ste. nañ-gi dños-po³ mig-la-sogs-*

1 IHQ. Vol. IX, part I. The rendering of *śūnyatā* by 'Relativity' is the only one which can be adopted, if we take the term from the standpoint of the Mādhyamikas to whom Haribhadra belongs. The correctness of this rendering has been clearly demonstrated by Prof. Th. Stcherbatsky in his "Conception of Buddhist Nirvāṇa." We have innumerable quotations which prove that the meaning of *śūnyatā* acc. to the Mādhyamikas is Relativity. Among the most pregnant passages we have the śloka (22) of the Lokāṭīṣṭava quoted above—*yaḥ prāṭīṣṭava samutpādaḥ śūnyatā saiva te matā. bhāvaḥ svatantra nāstīti sīṃhanādas tava'tulah.* Cf. also below, under *sarva-dharma-śūnyatā*.

2 Lit. The nature (of the internal elements) which is that of being neither eternal nor evanescent (in the ultimate sense). Cf. Pañc. quoted below.

3 = *ādhyātmikānām bhāvānām* or *vastūnām*.

*pa-rnams-kyi rañ-bzīn ther-zug-tu-gnas-pa dañ ḥjig-pa-ma-yin-paḥi-phyir nañ-stoñ-pa-ñid-do.*¹

II. The Objective Relativity. We have this aspect, considering just the same nature of the external elements, as visible matter, and the rest.

[Abhis. ālokā, MS. 70b. 8-9.]

बाह्यानां रूपादीनां तथाप्रकृतिसुपादाय बहिर्धाशून्यता ।

[Tg. MDO. VI. 69b. 2.] *phyiḥi gzugs-la-sogs-pa-rnams-kyi rañ-bzīn de-lta-bu-yin-paḥi-phyir phyi-stoñ-pa-ñid-do.*²

III. The Relativity of both the Subjective and Objective. We have this aspect, considering just the same nature of the external and internal bases of cognition. Here the internal bases are constituted by the elements which have the character of sense-faculties. The external are constituted by the elements which have the character of the objects (that correspond to the sense-faculties). As regards the physical foundations of the sense-faculties,³ they are internal elements, inasmuch as they are governed by the mind, and external, inasmuch as they are not included in the category of the sense-faculties as such.—(The cognition of) these first 3 aspects of Relativity is associated with the Stage of Action in Faith.⁴

1 Pañc. I 213b. 5-6.—*de-la nañ-stoñ-po-ñid gañ ze na. nañ-gi chos zes-bya-ba-ni mig dañ. rna-ba dañ. sna dañ. lce dañ lus dañ yid-de (caḥṣuḥ śrotraṃ ghrāṇaṃ jihvā kāyo manaś ca). de-la mi-rtag mi-ḥjig-paḥi-phyir (anitya-avināśītvāt) mig mig-gis stoñ-ño.....de ciḥi-phyir ze-na. dehi rañ-bzīn de-yin-paḥi-phyir te. ḥdi-ni nañ-stoñ-pa-ñid-do.* =Dutt, 195. 12-16.—Of what kind is the Internal (Subjective) Relativity?—The elements which we call 'internal' are (the faculties of) vision, auditions, the olfactory, gustatory, tactile, and that of the intellect. Now, as it is neither eternal, nor evanescent, the faculty of vision is relative (devoid of a real essence of its own), etc. (Similar indications with regard to the other sense-faculties).—Why that? Because this is their essential nature.—This is the Internal (Subjective) Relativity.

2 Ibid. 213b. 6-7. =Dutt, 195. 17-20.—(The same repeated in regard to the External Relativity—*rūpādīnām*).

3 Sic. acc. to Gser. I. 307a. 2.—*phyi-nañ gñis dbaṅ-poḥi rten-gyis bsduṣ-paḥi yul lña.*

4 Sic. acc. to Haribhadra. In the Gser. and the Rnam-bśad we have the indication that these first 3 varieties also refer already to *saṃbhāra-mārga*.

[Abhis. ālokā, MS. 70b. 10-15.]

आध्यात्मिकबाह्यानामायतनानां तथाप्रकृतिसुपादायाध्यात्मबहिर्धाशून्यता ।^१
तत्राध्यात्मिकमायतनं यदिन्द्रियरूपसंगृहीतम् । बाह्यं यद्विषयरूपसंगृहीतम् ।
आध्यात्मिकबाह्यं तु यदिन्द्रियाधिष्ठानसंगृहीतम् ।^१ तद्व्याध्यात्मिकं चित्तेनोपात्त-
त्वाद्बाह्यं चानिन्द्रियसंगृहीतत्वात् । एतच्च शून्यतात्रयमधिसुक्किचर्याभूमौ ।

[Tg. MDO. VI. 69b. 2-5] *phyi dan nañ-gi bdag-ñid-can-gyi skye-mched-rnams-kyi rañ-bzīn de-lta-bu yin-paḥi-phyir phyi-nañ-stoñ-pa-ñid-do. de-la nañ-gi skye-mched-rnams-ni dbaṇ-poḥi rañ-bzīn-gyis bsdus-pa gañ-yin-paḥo. phyi-ni yul-gyi rañ-bzīn-gyis bsdus-pa gañ-yin-paḥo. phyi-nañ-ni dbaṇ-poḥi rten-gyis bsdus-pa gañ-yin-paḥo. de-ni sems-kyis zin-pa-ñid-kyis-na nañ yin-la. dbaṇ-pos ma-bsdus-pa-ñid-kyis phyi hañ yin-no. stoñ-pa-ñid ḥdi gsum-ni mos-pas spyod-paḥi sa-la yin-no.*²

IV. The Relativity of (the Transcendental Wisdom cognizing) Relativity. The essence of the Relativity of all the elements of existence is the Transcendental Wisdom which has for its object the Relativity of the internal elements etc. As this Wisdom is itself relative, we speak of "the Relativity of Relativity." Indeed, "the Relativity of all the elements of existence" is to be understood merely as "the knowledge about the Relativity of all the elements." In such a sense Relativity is itself

¹ This passage is omitted in the MS. The text is restored acc. to the Tib. version and the Gser. q.v.

² Pañc. I. 213b. 8—214a. 2—*de-la phyi nañ stoñ-pa-ñid gañ ze-na. nañ-gi skye-mched drug dan. phyiḥi skye-mched drug dan. ḥdi-dag-ni phyi-nañ gi zes-bya-ste. de-la mi-rtag mi-ḥjig-paḥi-phyir nañ-gi chos-rnams phyiḥi chos-rnams kyis stoñ-no. de ciḥi-phyir ze-na. deḥi rañ-bzīn de yin-paḥi-phyir-ro. phyiḥi chos-rnams nañ-gi chos-rnams-kyis stoñ-no. de ciḥi-phyir ze-na. deḥi rañ-bzīn de yin-paḥi-phyir-te. ḥdi-ni phyi-nañ stoñ-pa-ñid ces-byaḥo.* =Dutt, 195. 21—196. 4.—Of what kind is the Relativity of both the Subjective and the Objective? We have the 6 internal and the 6 external bases of cognition. So we speak of them (together) as "the external and the internal." Now, being neither eternal nor evanescent, the internal elements are relative with respect to the external. Why that? Because this is their essential nature. The external elements are relative in regard to the internal. Why that? Because such is their essential nature. This is what we call "the Relativity of both the subjective and the objective elements."

relative.¹ The cognition of this aspect takes place on the Path of Training (i.e. the Degree of Highest Mundane Virtues)² since it is characterized by the removal of the (gross form) of subjective imputation.

[Abhis. ālokā, MS. 70b. 15-71a 3.]

सर्वधर्मशून्यताया अध्यात्मादिशून्यतालम्बनज्ञानस्वभावाया अपि शून्यत्वेन शून्यताशून्यता ।^४ सर्वधर्मशून्यताज्ञानमात्रं सर्वधर्मशून्यता । तेन च शून्यता शून्या । तस्या ग्राहकविकल्पप्रहारात् । इयं प्रयोगमार्गे ।

[Tg. MDO. VI. 69b. 5-7.] *chos-thams-cad-stoñ-pa-ñid-kyis nañ-stoñ-pa-ñid-la-sogs-pa-la dmigs-paḥi ses-paḥi rañ-bzīn-gyi stoñ-pa-ñid kyañ stoñ-pa-ñid yin-paḥi-phyir stoñ-pa-ñid-stoñ-pa-ñid-do. chos-thams-cad-stoñ-pa-ñid-du ses-pa-tsam-ñid-ni chos-thams-cad-stoñ-pa-ñid yin-la. des kyañ stoñ-pa-ñid stoñ-pa yin te der-ḥdzin-paḥi rnam-par-rlog-pa spoñ-baḥi-phyir-ro. ḥdi-ni sbyor-baḥi lam-laho.*³

V. The Great Relativity. The 10 parts of the horizon are relative, since each of them is taken in its relation to the others. (Their Relativity is called the "Great") owing to the all-embracing character (of the horizon). The cognition of this aspect is associated with the first Stage of the Bodhisattva. On this Stage we have (the cognition of the

¹ This interpretation is adopted in the Madhyānta-vibhaṅga (Aga Ed.) 3a. 1.—*de yañ gañ-gis ji-ltar mthoñ*, in Dinnāga's Aṣṭasāhasrikā-piṇḍārtha (Tg. MDO. XIV. 333b. 5.), in Tiratnādāsa's commentary on the latter, by Ārya Vimuktasena, and Haribhadra. Another interpretation is to be found in the Mādhyamika-avatāra where the understructure or the foundation of Relativity is considered to be the principle of Relativity itself. The cognition of it has for its aim the removal of imputed views as to its being an absolute principle. (Gser. I. 307a. 6-b. 4). Cf. Conc. of Buddh. Nirvāṇa, p. 49. "Is Relativity itself relative?"

² Sic. acc. to Gser. and Rnam-bśad. Cf. above.

³ Pañc. I. 214a. 2-3.—*de-la stoñ-pa-ñid-stoñ-pa-ñid gañ ze-na. mi-rtag mi-ḥjig-paḥi-phyir. chos-rnams-kyi stoñ-pa-ñid gañ-yin-paḥi stoñ-pa-ñid des stoñ-pa-ñid stoñ-no. de ciḥi-phyir ze-na. deḥi rañ-bzīn de yin-paḥi-phyir-te. ḥdi-ni stoñ-pa-ñid-stoñ-pa-ñid ces-byaḥo.* =Dutt, 196. 5-6.—Of what kind is the Relativity of Relativity? As it is neither eternal nor evanescent, the Relativity of the elements is devoid of the essence of Relativity (as of something absolute). Why that? Because such is its essential nature. This is the Relativity of Relativity.—In the Pañc. in all the remaining aspects of *śūnyatā* the fact of being neither eternal nor non-eternal (*akūṣṭha-avināśī*) is indicated as the essential nature of Relativity. Cf. the following paragraphs.

Absolute as being) all-pervading.¹ (Every kind of limitation as "eastern," "western," and the like is consequently inadmissible from the standpoint of the Ultimate Reality).—

[Abhis. ālokā, MS. 71a. 3-5.]

दशानां दिशां दिग्भिः शून्यत्वेन महाशून्यता ।५ तासां महासंनिवेश-
त्वात् । इयं सर्वत्रगतार्थेन प्रथमायां भूमौ ।

[Tg. MDO. VI. 69b. 7.] *phyogs bcu-po ni phyogs-
kyis ston-pa-ñid yin-paḥi-phyir chen-po-ston-pa-ñid-de. de-
rnams-ni dbyibs che-ba yin-paḥi-phyir-ro. ḥdi-ni kun-tu-ḥgro-
baḥi don-gyis sa dan-po-laḥo.*²

VI. The Relativity of the Ultimate Reality. The latter, that is Nirvāṇa, is devoid of the essence of Nirvāṇa (as of a separate entity),³ inasmuch as it represents the mere separation (from the phenomenal elements).⁴ The cognition of this aspect is associated with the second Stage. In the latter we have the cognition of the Absolute as being (Nirvāṇa) the highest aim⁵ that is to be attained. (This highest aim is cognized as having itself a relative character.⁶

[Abhis. ālokā, MS. 71a. 5-7.]

परमार्थस्य निर्वाणस्य निर्वाणार्थरूपशून्यत्वेन परमार्थशून्यता । तस्य
विसंयोगमात्रत्वात् इयमग्रार्थेन द्वितीयायाम् ।

[Tg. MDO. VI. 69b. 7—70a. 1] *don-dam-pa mya-
ñan-las-ḥdas-pa-ni mya-ñan-las-ḥdas-paḥi don-gyi rañ-bzin-
gyis ston-pa-ñid yin-paḥi-phyir don-dam-pa-ston-pa-ñid-de.
de-ni ḥbral-ba-tsam yin-paḥi-phyir ro. ḥdi-ni mchog-gi don-
ñid-kyis-na sa gñis-pa-laḥo.*⁷

1 Madhyānta-vibhaṅga (Aga Ed.) 4a. 3, Mahāyāna-saṃgraha, Tg. MDO., LVI. 34b. 4, "Doctrine of Pr. pār." p. 53.

2 Pañc. I. 214a. 3-5.—*de-la chen-po-ston-pa-ñid gañ ze-na. mi-
rtag mi-ḥjig-paḥi-phyir śar-phyogs śar-phyogs-gis ston.....de ciḥi-
phyir ze-na. deḥi rañ-bzin de yin-paḥi-phyir-te. ḥdi-ni chen-po-ston-pa-
ñid ces-byaḥo.*—Of what kind is the Great Relativity? Being neither
eternal, nor evanescent, the eastern quarter is devoid
of a real essence of its own, etc. (Similar indications
in regard to all the other points of the horizon). Why that? etc.

3 Cf. "Conception of Buddhist Nirvāṇa," p. 27.

4 Abhidharmakośa, I. 6.

5 *parama-artha*. Cf. Abh. kośa-bhāṣya on I. 2.—Madh. vibh. 4a.

3. Mah. saṃgr. 34b. 4, "Doctrine of Pr. pār." p. 54.

6 Gser. I. 299b. 6—*mya-ñan-las-ḥdas-pa mchog kyañ ston-par
rtogs-pas-so.*—Although Nirvāṇa is the highest (aim), it is cognized as
being relative.

7 Pañc. I. 214a. 5-6—*de-la, don-dam-pa-ni mya-ñan-las-ḥdas-
pa ste. mi-rtag mi-ḥjig-paḥi-phyir mya-ñan-las-ḥdas-pa de-yañ mya-*

VII. The Relativity of conditioned existence. The 3 Spheres of Existence which are a product of causes and conditions (are relative, inasmuch as the World of Carnal Desire (or of Gross Bodies) etc., are devoid of a separate essence of their own. And, as they have no absolute existence, they are correlative and are possible antidotes of one another. The cognition of this aspect is associated with the third Stage. In the latter we have the cognition of the Absolute as being the homogeneous cause (of Phenomenal Existence). The latter, as the natural outflow of the Absolute, is cognized as being relative.¹

[Abhis. ālokā, MS. 71a. 7-10.]

संस्कृतस्य त्रैधातुकस्य कामादिधातुशून्यत्वेन संस्कृतशून्यता । तस्यापरिनि-
ष्पन्नसभावत्वेन शक्यप्रतिपक्षत्वात् । इयं निष्पन्दार्थप्रत्यवेन तृतीयायाम् ।

[Tg. MDO. VI. 70a. 1-2.] *ḥdus-byas-pa ḥhams gsum-
pa-ni ḥdod-paḥi ḥhams-la-sogs-pa ston-pa-ñid yin-paḥi-phyir
ḥdus-byas-ston-pa-ñid-de. de-ni yoñs-su-ma-grub-paḥi rañ-
bzin-ñid-kyis gñen-poḥi phyogs-ñid-du nus-pa-ñid-kyi-phyir-ro.*²

VIII. The Relativity of the unconditioned. The unconditioned is that which is beginningless, endless and not liable to change. It is relative, inasmuch as

*ñan-las-ḥdas pas ston-ño. de ciḥi-phyir ze-na. deḥi rañ-bzin de-yin-
paḥi-phyir te. ḥdi-ni don-dam-pa-ston-pa-ñid ces-byaḥo.* =Dutt, 196. 9-10.—The Absolute Reality (or the highest aim) is Nirvāṇa. Being
neither eternal nor evanescent (Cf. the Salutation in the Mūla-
mādhyaṃika—*anucchedam aśāśvatam.....prapañcopaśamaṃ śivam*),
this Nirvāṇa is devoid of a real essence of its own. Why that?
Because such is its essential nature. This is what we call the
Relativity of the Ultimate Reality (or of the highest aim).

1 Gser. I. 300a. 2.—*deḥi rañ-bzin-can ḥdus-byas ḥkhor-ba.....
ston-par rtogs-pas-so.*

2 Pañc. I. 214a. 6-8.—*de-la ḥdus-byas-ston-pa-ñid gañ ze-na
ḥdus-byas zes-bya-ba-ni ḥdod-paḥi ḥhams dan. gzugs-kyi ḥhams dan.
gzugs-med-paḥi ḥhams ie. de-la mi-rtag-mi-ḥjig-paḥi-phyir ḥdod-paḥi
ḥhams ḥdod-paḥi ḥhams-kyis ston-ño.....de ciḥi phyir ze-na.
deḥi rañ-bzin de yin-paḥi-phyir-te. ḥdi-ni ḥdus-byas-ston-pa-ñid ces-
byaḥo.* =Dutt, 196. 11-13.—Of what kind is the Relativity of con-
ditioned existence? Conditioned existence is (included in) the
World of Carnal Desire, the World of Pure
Matter, and the Immaterial Sphere. Being neither,
eternal, nor evanescent, the World of Carnal Desire is
devoid of a real essence of its own, etc. (the same in regard to the
Sphere of Pure Matter and the Immaterial). Why that? Because such
is their essential nature. This is what we call the Relativity of
conditioned existence.

origination etc., (which are denied in) the beginningless and so on, do not exist, being the contradictorily opposed parts, the mere foundation of a name.¹ The cognition of this aspect is associated with the fourth Stage, in which the Absolute is cognized as the Unique Principle in regard to which there can be no attachment.²

असंस्कृतस्यानुत्पादस्यानिरोधस्य स्थितेरनन्यथात्वस्य च तेनैव शून्यत्वाद-
संस्कृतशून्यता । न अनुत्पादादीनां प्रवृत्तिनिमित्तस्य विरुद्धप्रतियोगिन
उत्पादादेरभावात् । इयं निष्परिग्रहार्थेन चतुर्थ्याम् ।

[Tg. MDO. 70a. 2-4.] *hdus-ma-byas skye-ba-med-pa*
dañ hgag-pa-med-pa dañ gnas-pa-las gzan-du-hgyur-ba-med-
pa-ni de-nid-kyis ston-pa yin-paḥi-phyir hdus-ma-byas-ston-pa-
ste. skye-ba-med-pa-la-sogs-pa-rnams-kyi blags-paḥi rgyu-
mtshan mi-mthun-paḥi zla skye-ba-la-sogs-pa med-paḥi-phyir-
ro. hdi-ni yoris-su-hdzin-pa-med-paḥi don-gyis-na bzi-pa-
*laho.*⁴

IX. The Absolute Relativity. As every limit or end is devoid of a real essence of its own, (we have this aspect of Relativity) as transgressing all limitation. A limit (or end) means a part. Now, between the limits of Eternity and of the Nought there exists absolutely nothing which could draw a boundary between them and thus make them appear as having each its own separate essence. The cognition of this aspect is associated with the fifth Stage, where the Absolute is cognized as including the collective personality,⁵ (since from the standpoint of Ultimate Reality there can be no limitations whatsoever.—

1 Gser. I. 308a. 2.—*zlag-phyogs skye-ba-sogs-kyis dben-pa-ni*
tha-sñad-kyi rgyu-mtshan-no.

2 Ibid. 300a. 2.—*yoris-su-hdzin-pa-med-paḥi hdus-ma-byas kyañ*
ston-par rtogs-pas-so.—Because the unconditioned which cannot be
the object of interest is cognized as being relative.—M. vibh. 4a. 3.
Mah. samgr. Tg. MDO. LVI. 34b. 4-5.—

3 This passage is omitted in the MS. Text restored acc. to
Tib. q. v.—

4 Pañc. I. 214a. 8—b. 2.—*de-la hdus-ma-byas-ston-pa-nid gañ*
ze-na. hdus-ma-byas zes-bya-ba-ni gañ-la skye-ba-med-pa dañ hgag-
pa-med-pa dañ. gnas-pa-las gzan-du-hgyur-pa-med-pa hdi-ni hdus-ma-
byas zes-bya-ste. mi-rtag-mi-hjig-paḥi-phyir hdus-ma-byas de-ni
hdus-ma-byas-kyis ston-no.—Dutt, 196. 14-16.—Of what kind is the
Relativity of the unconditioned? The unconditioned is that which does
neither become originated, nor disappears, and does not change its state. As it is neither
eternal etc.

5 In such a sense we have to understand *santāna-abheda*, the

[Abhis. ālokā, MS. 71a. 10-14.]

अन्तस्यान्तेन शून्यत्वादतीतान्तत्वेनात्यन्तशून्यता । ६ अन्तो भागस्तत्रो-
च्छेदशाश्वतान्तयोर्मध्ये न तदस्ति किंचिद्येन तयोर्भागव्यवच्छेदमात्रत्वेन
स्वभावो व्यवस्थाप्यते । इयं संतानाभेदार्थेन पञ्चम्याम् ।

[Tg. MDO. VI. 70a. 4-6.] *mthaḥ ni mthas ston-pa-*
nid yin-paḥi-phyir mthaḥ-las-hdas-pa-nid-kyis-na mthaḥ-las-
hdas-pa-ston-pa-nid-do. mthaḥ ni cha ste de-la chad-pa dañ
rtag-paḥi mthaḥ gñis-kyi dbus-na de-dag-gi cha rnam-par-
gcod-paḥi rgyu-mtshan gañ-gis deḥi rañ-bzin-du rnam-par-hjog-
pa de-ni ci-yañ-med-do. hdi-ni rgyud-tha-dad-pa-med-paḥi don-
*gyis-na lña-pa-laho.*¹

X. The Relativity of Degree.² “The beginning,” “the middle,” and “the end” are ideas that are correlative and have consequently no real essence of their own. They, the beginning etc., are knitted together in the Absolute Essence and consequently no limitation can be drawn between them. The cognition of this aspect is associated with the sixth Stage where the separate unreality of the defiling and the purifying elements is cognized.³ (There is consequently no differentiation of good and bad, high and low etc.—

[Abhis. ālokā, MS. 71a. 14-16.]

आदिमध्यपर्यवसानानां शून्यत्वेनानवराग्रशून्यता । १० आद्यादीनां धर्मतानु-
स्यूतत्वेनात्यन्तिकत्वात् । इयं निःक्लेशविशुद्धयर्थेन षष्ठ्याम् ।

[Tg. MDO. VI. 70a. 6-7.] *thog-ma dañ dbus dañ tha-*
ma-rnams ni de-rnams-kyis ston-pa-nid yin-pas thog-ma-dañ-

non-differentiation of the separate personalities. M. vibh. 4a. 3-4,
M. samgr. 34b. 5, “Doctrine of Pr.-pār.” p. 55.

1 Pañc. I. 214b. 2-3.—*de-la mthaḥ-las-hdas-pa-ston-pa-nid gañ-*
ze-na. gañ-la mthaḥ mi-dmigs-pa de-ni mthaḥ-las-hdas-pa ste mi-rtag
mi-hjig-paḥi phyir. mthaḥ-las-hdas-pa mthaḥ-las-hdas-pas ston-no. de
ciḥi phyir ze-na. deḥi rañ-bzin de yin-paḥi-phyir te. hdi-ni mthaḥ
las-ston-pa-nid ces-byaḥo.—Dutt, 196. 17-18.—Of what kind is the
Absolute (or illimited) Relativity? That with which no limit can be
perceived is called “the Absolute (or illimited).” Being neither eter-
nal nor evanescent, this “illimited” is devoid of a real essence of its
own, etc.

2 Lit. “Relativity of the high and low (beginning and end,
good and bad, etc.)” Otherwise: the Relativity of that which has
neither beginning nor end. (Sic. acc. to Pañc.).

3 I.e. that the Absolute, as the unique undifferentiated principle,
can be neither defiling nor purifying. M. vibh. 4a. 4, M. samgr. 34b.
5, “Doctrine of Pr.-pār.” p. 55.—

tha-ma-med-pa-stoñ-pa-ñid de.¹ thog-ma-la-sogs-pa-ni chos-ñid-kyi rjes-su-skyes-pa-ñid-kyis mthah-ñid śin-tu-med-paḥi phyir-ro. ḥdi-ni kun-nas-ñon-moñs-pa dañ rnam-par-dag-pa ma-yin-paḥi don-gyis-na² drug-pa-laḥo.³

XI. The Relativity of the points that are not to be rejected.⁴ The points that are not to be rejected are to be regarded as relative, since they can be taken only in their relation to rejection which is the same as removing or casting away. Now, rejection etc. which has the character of action is connected with an enunciation of non-rejection.⁵ The cognition of this aspect is associated with the seventh stage on which the undifferentiated character of the Absolute is cognized.⁶ This unique principle (which is Nirvāṇa, a point that is not to be rejected) is thus cognized as being relative.

[Abhis. ālokā, MS. 71b. 1-4.]

अवकिरणोत्सर्गलक्षणस्यावकारस्य विपर्ययेणानवकारशून्यता । ११
अवकिरणदेः किर्यारूपत्वेनानुत्सर्गप्रज्ञप्तिनिमित्तव्योगात् । इयमनानावा-
र्थेन सप्तम्याम् ।

1 The Tangyur text is corrupt: *thog-ma dañ tha-ma-med-pa-stoñ-pa-ñid-la-sogs-paḥi chos-ñid-kyi rjes-su-skyes-pa-ñid-kyis..*

2 Corr. acc. to Mah. saṃgr.—The Tib. version of the Abhis. ālokā has: *ḥdi-ni kun-nas-ñon-moñs pa-med-pas rnam-par-dag-paḥi don-gyis-na.....*

3 Pañc. I. 214b. 3-5.—*de-la thog-ma dañ tha-ma-med-pa-stoñ-pa-ñid gañ ze-na. gañ-la thog-ma mi-dmigs śin tha-ma yañ mi-dmigs-pa de-la ḥgro-ba mi-dmigs. hoñ-ba yañ mi-dmigs-te mi-rtag mi-ḥjig-paḥi-phyir* etc.=Dutt, 196, 19-21.—Of what kind is the Relativity of the beginningless and endless? That with which a beginning cannot be perceived, and an end likewise does not exist, cannot have a motion hither and thither. (Cf. Salutation to the Mūla-mādh.—*anāgamam anirgamam* and Conception of Buddhist Nirvāṇa, p. 69). Being neither eternal, nor evanescent, etc.

4 Acc. to Ratnākaraśānti's Śuddhimatī (Tg. MDO. IX.) this is the Mahāyānistīc Path; acc. to the Commentaries on the Śatasāhasrikā and the 3 Prajñā-pāramitā-sūtras (of Daṃṣṭrāsena, Tib. Gnod-ḥjoms gñis, Tg. MDO., XIII and XIV) it is the Final Nirvāṇa without residue (*anupadhi-śeṣa-nirvāṇa*=*lhag-med myaṇ-ḥdas*; Gser. I. 308a. 5).

5 Gser. I. 308a. 4-5.—*dor-ba dañ spañs-pa dañ blañ-ba-las bzlog-pa-ni tha-sñad-kyi rgyu-mtshan-no.*—The foundation for its name is the fact of being the counterpart of rejecting, or casting away.

6 M. vibh. 4a. 4, M. saṃgr. 34b. 5, "Doctrine of Pr. pār." pp. 55 and 56.

[Tg. MDO. VI. 70a. 7-b. 1.] *bral zīñ spañs-la yoñs-su-blañ-baḥi mts'han-ñid-can-gyi dor-ba-las bzlog-pa-ñid-kyis-na dor-ba-med-pa ste de-ni des stoñ-pa-ñid yin-paḥi-phyir dor-ba-med-pa-stoñ-pa-ñid-de. dor-ba-la-sogs-pa-ni bya-baḥi ño-bo-ma-yin-pa-ñid-kyis-na spañs-par btags-paḥi rgyu-mtshan-du mi-ḥthad-paḥi-phyir-ro.¹ ḥdi-ni tha-dad-pa-med-paḥi don-gyis-na bdun-pa-laḥo.²*

XII. The Relativity of the Ultimate Essence. This Essence is not something produced by the agency of all the different Saints. It is devoid of a real essence of its own (and consequently relative), since it is impossible for the conditioned and the unconditioned to be changed or unchanged anew into something either eternal or non-eternal.³

[Abhis. ālokā, MS. 71b. 4-6.]

सर्वार्थरकृता प्रकृतिस्तस्यास्तया शून्यत्वात्प्रकृतिशून्यता । १२ तस्याः
संस्कृतासंस्कृतविकाराविकारानापत्तेः ।

[Tg. MDO. VI. 70b. 1-2.] *ḥphags-pa thams-cad-kyis ma-mdzad-pa-ni rañ-bzin te. de-ni des stoñ-paḥi-phyir rañ-bzin-stoñ-pa-ñid-do. de-la ni ḥdus-byas dañ ḥdus-ma-byas-kyi rnam-par-ḥgyur-ba dañ rnam-par-mi-ḥgyur-baḥi gnod med-paḥi phyir-ro.⁴*

1 Acc. to the Tib. version: *kriyā-arūpaivena anutsarga-prajñāpti nimittatva-ayogāt.*

2 Pañ. I. 214b. 5-6.—*de-la dor-ba-med-pa stoñ-pa-ñid gañ ze-na. gañ-la gañ-yañ dor-ba med-pa-ste. mi-rtag mi-ḥjig-paḥi-phyir dor-ba-med-pa dor-ba-med-pas stoñ-ño. de cihi-phyir ze-na. dehi rañ-bzin de yin-paḥi-phyir* etc.=Dutt, 196, 22-197, 2.—Of what kind is the Relativity of the points that are not to be rejected? (The points that are not to be rejected) are those in regard of which absolutely nothing is to be removed. Being neither eternal nor evanescent, these points that are not to be rejected are devoid of a real essence of their own. Why that? Because such is their essential nature.

3 Gser. I. 308a. 6-b. 1.—*de ni ye-nas stoñ pas de stoñ-par ḥphags-pa gañ-gis kyañ ma-byas-pas ḥdus-byas ḥgyur-ba dañ ḥdus-ma-byas mi-ḥgyur-bas gnod-par mi-nus-pa.*—Being relative (void) from the outset, it cannot be rendered void by the Saints. Therefore we have here no opposition of the conditioned that becomes changed and the unconditioned which is unalterable.

4 Pañc. I. 214b. 6-8.—*de-la rañ-bzin-stoñ-pa-ñid gañ ze-na. ḥdus-byas-sam. ḥdus-ma-byas kyañ-run ste chos-thams-cad-kyi rañ-bzin gañ-yin-ḥa de ni ñan-thos-rnams-kyis ma-byas rañ-saṅs-rgyas-kyis ma-byas. byañ-chen-rnams-kyis ma-byas. de-bzin-gsēgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi saṅs-rgyas-rnams-kyis ma-byas-te.*

XIII. The Relativity of all the Elements of Existence. Every separate element is devoid of a real essence of its own. Indeed, all the elements, those belonging to the categories of the conditioned as well as the unconditioned, are mutually dependent and have consequently no ultimate existence.¹

The cognition of these 2 aspects (XII and XIII) is associated with the eighth Stage. On the latter we have the cognition of the Absolute as (the unique principle) from which nothing can be removed and to which nothing can be added.² Moreover, on this Stage (the Bodhisattva cognizes the Absolute as being) the foundation for the 2 kinds of controlling power, viz. that of direct cognition, and that of purifying the Sphere (of future Buddhahood).³ This Stage is thus characterized by both action and result. (As regards the cognition of the said two aspects of Relativity, they refer to) that appliance⁴ (of the eighth Stage) which represents the full penetration (into the Essence of the Absolute).

[Abhis. ālokā. MS. 71b. 7-11.]

धर्मस्य धर्मेण शून्यत्वात्सर्वधर्मशून्यता १३ सर्वधर्माणां संस्कृता-
संस्कृतराशयोरितरेतरापेक्षत्वेन स्वभावापरिनिष्पन्नत्वात् । एतच्च शून्यता-
द्वयमहीनानाधिकार्येण निर्विकल्पक्षेत्रपरिशुद्धिवशिताद्वयाश्रयत्वेन चर्याफल-
भूमित्वात्प्रतिवेधपरिकर्मभेदेनाष्टम्याम् ।

[Tg. MDO. VI. 70b. 2-4.] *chos-rnams-ni chos-rnams-kyis ston-pa-ñid yin-paḥi-phyir chos-thams-cad-ston-pa-ñid-de. ḥdus-byas dañ ḥdus-ma-byas-kyi chos-kyi tshogs thams-cad ni phan-tshun blos-pa-can yin-pas-na rañ-bzin yoñs-su-grub-pa-*

mi-rtag mi-hjig-paḥi phyir etc.=Dutt, 197, 3-5.—Of what kind is the Relativity of the Ultimate Essence? The Essence of all the elements, the conditioned and the unconditioned (Cf. Uttaratantra, Transl., pp. 230 and 231), is not produced by the Śrāvakas, the Pratyekabuddhas, the Bodhisattvas, and the Tathāgatas, the Arhats, the Perfect Supreme Buddhas. As it is neither eternal nor evanescent, etc.

1 This passage very pregnantly shows the real meaning of *sūnyatā*.

2 This refers to *prakṛti-sūnyatā*. M. vibh. 4a. 4., M. Saṃgr. 34b. 6. Cf. Abhisam. Kār. V. 21.—*nā'paneyam atah kimcit prakṣeptavayam na kim ca na*.

3 On *buddha-kṣetra-parisuddhi* see chapter IV. M. Saṃgr. 34b. 6. "Doctr. of Pr.-pār.," p. 56.

4 *pariḥarman*=*yoñs-su-sbyon-ba*. On these appliances Cf. below under "the Accumulation of the 10 Stages" (*daśa-bhūmi-sambhāra*).

med-paḥi-phyir-ro. ston-pa-ñid ḥdi gñis ni ḥgrib-pa dañ ḥphel-ba-med-paḥi don dañ nam-par-mi-rtog-pa dañ zin yoñs-su-dag-pa-la dbaṅ-ba gñis-kyi iten-ñid yin-paḥi-phyir ḥbras-buḥi sa-ñid yin-pas¹ so-sor-rtog-pa yoñs-su-sbyon-baḥi dbye-bas sa brgyad-pa-laḥo.²

XIV. The Relativity of Essence. Matter and the other (groups of elements) the essences of which are impenetrability etc. are devoid of these essences (as of something that is real in itself). Indeed, the general and the special characteristics (which are put forth as the essences of things) are merely nominal.—

[Abhis. ālokā, MS. 71b. 12-14.]

रूपरादिलक्षणस्य रूपादेस्तत्त्वक्षणाशून्यत्वात्क्षणाशून्यता । १४ लक्ष-
णव्यवस्थानस्य सामान्यविशेषप्रज्ञप्तिमात्रत्वात् ।

[Tg. MDO. VI. 70b. 4-5.] *gzugs-la-sogs-pa-ni deḥi mtshan-ñid gzugs-su-ruñ-ba-la-sogs-pa ston-pa yin-paḥi-phyir rañ-gi-m'tshan-ñid-ston-pa-ñid-de.³ mishan-ñid-du nam-par-bzag-paḥi spyi dañ khyad-par-ni btags-pa-tsam yin-paḥi-phyir-ro.⁴*

XV. The Relativity of (the present, past, and future) which cannot be perceived (all of them at once). If we take the elements relating to the past etc. separately, it is impossible to perceive (within each of these categories)⁵ other elements which are dialectically opposed.⁶ Indeed, (time is a property) which can be only nominally attributed to a thing.

1 Sic. ecc. to the Tg. Correct: *spyod-pa dañ ḥbras-buḥi sa-ñid yin-pas*.

2 Pañc. I. 214b. 8—215a. 5.—*de-la chos-thams-cad-ston-pa-ñid gañ ze-na. chos thams-cad ces-bya-ba-ni gzugs dañ. tshor-ba dañ* (an enumeration of all the *skandhas*, *āyatana*s etc.).—*ḥdus-byas kyī chos dañ. ḥdus-ma-byas-kyi chos te de-la mi-rtag mi-hjig-paḥi-phyir* etc.=Dutt, 197, 6-9.—

3 स्तलक्षणशून्यता

4 Pañc. I. 215a. 6-8.—*de-la rañ-gi-mtshan-ñid-ston-pa-ñid gañ ze na. gzugs-ni hjig-paḥi mtshan-ñid. (=rūpañā-lakṣaṇaṃ rūpaṃ; Cf. rūpyate, luhyate, badhyate, etc.)tshor-ba-ni myon-baḥi mtshan-ñid (=anubhava-lakṣaṇa-vedanā) etc. (Follow the essences of saṃjñā, saṃskāra, and vijñāna) mi-rtag mi-hjig-paḥi phyir* etc.=Dutt, 197, 10-14.—

5 I.e. the elements of the past, the present, and the future each taken separately.

6 I.e. if we take, for instance, the elements of the past, we have only the past, if we have those of the present, then only the present; it is impossible to perceive past and present together.

The cognition of these 2 aspects of Relativity (XIV and XV) is associated with the ninth Stage. On the latter (the Bodhisattva cognizes the Absolute) as being the basis of the Power of Transcendental Wisdom.¹—

[Abhis. ālokā, MS. 71b. 14-72a. 1.]

अतीतादीनां धर्माणामतीतादिष्वस्वितरेतरविपर्ययानुपलभ्यत्वेनानुप-
लम्भशून्यता । १५अध्वनां भावप्रज्ञप्तिमात्रत्वात् । एतच्च शून्यताद्वयं ज्ञान-
वशिताश्रयत्वेन तथैव नवम्याम् ।

[Tg. MDO. VI. 70b. 5-7.] *h̄das-pa-la-sogs-paḥi chos-
rnams ni h̄das-pa-la-sogs-paḥi dus-rnams-la phan-tshun-bzlog-na
dmigs-su-med-pa-ñid-kyis-na mi-dmigs-pa-stoñ-pa-ñid-de. dus-
rnams ni dños-po-la btags-pa-tsam-ñid yin-paḥi-phyir-ro.*²

XVI. The Relativity of (the combined elements which have) the essence of a Non-ens. Such entities do not represent realities by themselves, since they are functionally interdependent. Indeed it is said:—What is an entity beyond its causes?—

[Abhis. ālokā, MS. 72a. 2-4.]

नास्ति सांयोगिकस्य धर्मस्य भावः प्रतीत्यसमुत्पन्नत्वादिति संयोगस्य
तेन शून्यत्वादभावस्वभावशून्यता । १६सामग्रीमात्रं भाव इति कृत्वा ।

[Tg. MDO. VI. 70b. 7-8.] *sbyor-ba-las-byuñ-baḥi
chos-rnams ni ño-bo-ñid med-pa yin-te rten-ciñ-h̄brel-par-h̄byuñ-
baḥi-phyir-ro. zes-bya-bas tshogs-pa-ni des stoñ-pa-ñid-yin-
paḥi-phyir dños-po-med-paḥi-ño-bo-ñid-stoñ-pa-ñid-de. dños-
pa-rnams ni tshogs-pa-tsam yin-paḥi-phyir-ro.*³

1 Madh-vibh. 4a. 4.; M. saṃgr. 34b. 6; "Doctr. of Pr.-pār.," p. 56.

2 Pañc. I. 215a. 8-b. 1.—*de la mi-dmigs-pa-stoñ-pa-ñid gañ ze-na. gañ-la h̄das-pa mi-dmigs pa dañ. ma-ñoñs-pa mi-dmigs-pa dañ. da-ltar-byuñ-baḥi gnas mi-dmigs-pa ste. mi-rtag mi-h̄jig-paḥi-phyir* etc.=Dutt, 197, 15-18.—Of what kind is the Relativity of the non-perceptible?—That in regard of which neither past, nor future, nor present existence can be perceived, is neither eternal, nor evanescent etc.

3 Ibid. 215b. 1-3.—*de-la dños-po-med-pa ño-bo-ñid-stoñ-pa-ñid gañ ze-na. chos thams-cad rten-ciñ-h̄brel-par-h̄byuñ-baḥi-phyir. h̄dus-paḥi ño-bo-ñid-med-de. mi-rtag mi-h̄jig-paḥi-phyir. h̄dus-pa h̄dus-pas stoñ-ño.*=Dutt, 197, 19-20.—Of what kind is the Relativity of that which has the essence of a Non-ens? As all the elements are functionally interdependent, a combined existence has no real essence of its own. Being neither eternal nor evanescent, a combined existence is unreal in itself, etc.

XVII. The Relativity of Mundane Existence. The five groups of elements constituting a mundane individual existence are devoid of a real essence of their own. Indeed "a group of elements" has the meaning of "an assemblage."¹ But an assemblage cannot be an entity by itself. Therefore it can by no means be the foundation for an existence which bears the essence of the *causa materialis*² (of Phenomenal Life). The cognition of these two varieties (XVI and XVII) is associated with the tenth Stage, as the former (with the preceding Stages). On the tenth Stage we have the cognition of the Absolute as being the substratum of the controlling power over the Biotic Force.³ (The latter, as exercising its influence over the individual is relative).

[Abhis. ālokā, MS. 72a. 4-8.]

भावस्योपादानस्कन्धलक्षणस्य तेन शून्यत्वाद्भावशून्यता । १७राशयर्थो
हि स्कन्धार्थः । राशिश्चापदार्थत्वान्नोपादानलक्षणस्य भावस्य निमित्तं
भवितुमर्हतीति कृत्वा । एतच्च शून्यताद्वयं कर्मवशिताश्रयत्वेन पूर्ववद्दशम्याम् ।

[Tg. MDO. VI. 70b. 8-71a. 2.] *dños-po ñe-bar-len-
paḥi phuñ-poḥi mtshan-ñid ni des stoñ-pa-ñid yin-paḥi-phyir
dños-po-stoñ-pa-ñid-de. spuñs-paḥi don ni phuñ-poḥi don yin-la.
spuñs-pa yañ don-med-pa yin-paḥi-phyir ñe-bar-len-paḥi
mtshan-ñid-can-gyi dños-poḥi rgyu-mtshan-du h̄gyur-bar ḥos-
pa ma-yin-paḥi-phyir-ro. stoñ-pa-ñid gñis-po h̄di-dag-ni las-la
dbañ-baḥi rten-du-gyur-pa-ñid-kyis-na sñā-ma bzin-du sa bcu-
pa-laḥo.*⁴

XVIII. The Relativity of Non-ens. That which represents a Non-ens⁵ as space etc.⁶ which is

1 *rāṣi*=*spuñs*. Cf. Abh. kośa I. 20.

2 *upādāna-kāraṇa*=*ñer-len-gyi rgyū*.

3 M. saṃgr. 34b. 6-7. "Doctrine of Pr.-pār.," p. 57.

4 Pañc. I. 215b. 4-5.—*de-la dños-po zes-bya-ba gañ ze-na. phuñ-po lña ste. phuñ-po de-dag kyañ phuñ-po rnams-kyis stoñ-bas. de-ltar-na dños-po dños-pos stoñ-ño.*=Dutt, 197, 21-22.—Now, what is mundane existence? It is (constituted by) the 5 groups of elements. But these groups are devoid of a real essence of their own. Therefore mundane existence is relative (devoid of an essence of its own).—

5 *abhāva*=*dños-po-med-pa* (not simply: *med-pa*) has here the sense of "the absence of a conditioned, separate phenomenal reality (*bhāva*=*vastu*=*dños-po*)." The synonyms of the latter are: *saṃskṛta*=*h̄dus-byas*, *paratantra*=*gñan-dbañ*, etc. It is opposed to *nitya* and *asaṃskṛta* which are the understructure of Relativity in this case.

6 Space (*ākāśa*) and the two kinds of Extinction (*nirōdha*).

uncaused and unconditioned is devoid of an essence if its own. Indeed it is merely nominal, being the negation of a phenomenal reality, as something obstructing and the like.

[Abhis. ālokā, MS. 72a. 8-10.]

अभावस्यासंस्कृतस्याकाशादेस्तेन शून्यत्वादभावशून्यता । न वस्तुधर्मा-
वरणादिना तत्प्रज्ञप्तः ।

[Tg. MDO. VI. 71a. 2-4.] *dños-po-med ciñ hñus-ma-
byas-pa nam-mkhañ-la-sogs-pa-ni des stoñ-pa-ñid yin-paḥi-
phyir dños-po-med-pa-stoñ-pa-ñid de. dños-poḥi chos sgrib-
par-byed-pa-la-sogs-pa med-pa-las de brtags-pa yin-paḥi-
phyir-ro.*¹

XIX. The Relativity of the (true Monistic) Essence of Existence.² It is that which (exists from the outset) and is not produced by the Transcendental Wisdom or the intuition of the Saints. Indeed, Transcendental Wisdom and direct intuition only make clear the Ultimate Reality, (but do not produce it).

[Abis. ālokā, MS. 72a. 10-12.]

स्वभावस्य शून्यताख्यस्यार्याणां ज्ञानेन दर्शनेन वाकृतत्वात्स्वभावशून्यता ।
ज्ञानदर्शनस्य यथाभूतार्थद्योतकत्वात् ।

[Tg. MDO. VI. 71a. 4-5.] *rañ-bzin stoñ-pa-ñid-du grags-
ni hphags-pa-rnams-kyi śes-pa dañ mthorñ-bas ma-byas-pa-ñid
yin-paḥi-phyir rañ-gi-ño-bo-stoñ-pa-ñid-de. śes-pa dañ mthorñ-
ba ni yañ-dag-paḥi don ji-lla-ba-bzin-du gsal-bar-byed-pa-
ñid yin-paḥi-phyir-ro.*³

1 Pañc. I. 215b. 5-6.—*ji-ltar-na dños-po-med-pa dños-po-med-
pas stoñ ze-na. dños-po-med-pa zes-bya-ba-ni. hñus-ma-byas-te.
hñus-ma-byas de yañ hñus-ma-byas-kyis stoñ-pas. de-ltar-na dños-
po-med-pa dños-po-med-pas stoñ-ño.* = Dutt, 198, 1-2.—How is the Non-ens devoid of a real essence of its own? The Non-ens is the unconditioned. But the unconditioned is devoid of a real essence of its own, etc.—

2 *śūnyatā* in the sense of the negation of all separate reality.

3 Pañc. I. 215b. 6.—*rañ-bzin zes-bya-ba-ni ño-bo-ñid ma-
nor-ba-ste de-la stoñ-pa-ñid gañ-yin-pa de-ni śes-pas ma-byas.
mthorñ-bas ma-byas-te. hñi-ni rañ-bzin-stoñ-pa-ñid-do.* = Dutt, 198, 3-5.—The Ultimate Essence is the true essence. It is the ultimate principle of Non-substantiality which is not produced by knowledge and is not produced by intuition. This is the Relativity of the Ultimate Monistic Essence. Acc. to Gser. I. 309b. 6—310a. 1, this is not a repetition of *prakṛti-śūnyatā*, being a more detailed form.

XX. The Relativity of a foreign origin.¹ The Ultimate Absolute Essence of the elements is everlasting and exists independently from the appearance or the non-appearance of the Buddhas. It is relative being viewed in its (negative) relation to an agent from without. Indeed it is said:—Human effort that is directed upon the Ultimate Absolute Essence will have for its result only a useless toil.—

The cognition of these three aspects (XVIII, XIX, and XX) is associated with the Stage of the Buddha. On the latter the Absolute is cognized as the foundation for the removal of the Obscuration of Moral Defilement with its residues, for the removal of the Obscuration of Ignorance with its residues, and for the manifestation of the true nature of the Buddha.²

[Abhis. ālokā, MS. 72a. 13-b3.]

उत्पादाद्वा तथागतानामनुत्पादाद्वा स्थितैवैषा धर्माणां धर्मता । इति ११-१२
परेण कर्त्रा शून्यत्वात्परभावशून्यता । २० शून्यताधिष्ठानो हि पुरुषव्यापारो
केवलं विधातायेति कृत्वा । एतच्च शून्यतात्रयं यथार्थं सवासनक्षेपावरण-
प्रहाणाश्रयत्वेन सवासनज्ञेयावरणप्रहाणाश्रयत्वेन स्वयंभूतार्थेन च बुद्धभूमौ
वेदितव्यम् ॥

[Tg. MDO. VI. 71a. 5-8.] *de-bzin-gśegs-pa-rnams
hbyuñ yañ-ruñ ma-byuñ yañ-ruñ ste chos-rnams-kyi chos-ñid
hñi-ni ve-gnas-paḥo zes-bya-bas byed-pa-po gzan-gyis stoñ-
pa yin-paḥi-phyir gzan-gyi-ño-bo-stoñ-pa-ñid-de. stoñ-pa-
ñid-la-bren-paḥi skyes-buḥi bya-ba ni dub-pa hbañ-ñig-tu
hgyur-baḥi phyir-ro. stoñ-pa-ñid gsum-po hñi-dag-ni go-rim-
bzin-du ñon-moñs-paḥi sgrib-pa bag-chags dañ-bcas-pa spañs-
paḥi rten-ñid yin-paḥi-phyir dañ. śes-byaḥi sgrib-pa bag-
chags dañ-bcas-pa spañs-paḥi rten-ñid yin-paḥi phyir dañ.
rañ-byuñ-ñid yin-paḥi don-gyis-na sañs-rgyas-kyi sa-la yin-
par śes-par-byaḥo.*

13. The Accumulation of Virtue. (The Bodhisattva) who is trained in Transcendental Wisdom, has his faculty of analytic knowledge completely purified. By means of this knowledge and through the correct practice of meditation etc.,³ he works for the weal of the living beings and thus accumulates virtue.—

1 Or: of the Transcendental Essence. = Dutt, 198, 6-10.—

2 The 4 last aspects of *śūnyatā* are regarded as additions to *abhāva-svabhāva-śūnyatā*. Indeed, the fundamental aspects of Relativity (in the Sūtras) are 16 in number.

3 I.e. the eightfold Path of the Saint (*ārya-aṣṭāṅga-mārga*).

[Abhis. ālokā, MS. 73b. 1-2.]

ज्ञाताभ्यासवतः¹ परिशुद्धया प्रज्ञया सम्यक्समाध्यादिभिः सत्त्वार्थकरणा-
त्पुण्यमिति पुण्यसंभारः ।

Tg. MDO. 72a. 6.] *ye-śes-la goms-pa dan-ldan-pa-la-ni śes-rab nam-par-dag-pa dan yañ-dag-paḥi tiñ-ñe-hdzin-la-sogs-pas sems-can-gyi don byed-pa-las bsod-nams ḥbyuñ-bas-na bsod-nams-kyi tshogs-so.*

14. The Accumulation of the Path. (The Bodhisattva) who has received the Training in Virtue and Wisdom, exercises his activity on the Path (the essence of which is) the investigation of (the true state of) things.

[Abhis. ālokā, MS. 73b. 2-3.]

कृतपुण्यज्ञानाभ्यासस्य वस्तुपरीक्षासंभारो यन्न इति मार्गसंभारः ।

[Tg. MDO. VI. 72a. 7.] *bsod-nams dan ye-śes-kyi tshogs-la goms-par-byas-pas² ni dños-po yōñs-su-rlog-paḥi lam-la-sogs-pa-la ḥbad-pas-na lam-gyi tshogs-so.*³

15. The Accumulation of the Power of Memory.

Definition of the term *dhāraṇī*: The knowledge which, in its predominant part, is characterized by the attainment of special forms of memory and transcendental analysis which are the fruit (of previous virtue) or the result of study and meditation.

[Skabs. I. 279b. 4-5.] *nam-smin dan thos sgom ci-rigs-kyi stobs-kyis dran-pa dan śes-rab khyad-par-ḥphags-pa thob-paḥi cha-nas bzag-paḥi śes-pa de. gzuñs-kyi mtshan-ñid.*

The Bodhisattva who is possessed of (the elements constituting) the Path, directs his mind upon such and such sounds of which there are many varieties (and which are the media for the apprehension of the Doctrine). as:—*Ā* is a medium for (the cognition of) all the elements.—Indeed, (the sound *Ā* reminds us of the word *ādi*,—"beginning, outset.") It is contained in the compound: *ādy-anutpanna*, i.e.) "that which from the outset is not liable to origination." (This is one of the characteristics of all the elements of existence). This and similar sounds accordingly further (the Bodhisattva's) faculty of memory which is an indispensable factor for teaching the

1 Sic. acc. to Tib. 2. v. The MS. has: - परिशुद्धया सम्यक्समाध्यादिभिः ।

2 = कृतपुण्यज्ञानसंभाराभ्यासस्य ।

3 In the Pañc. the passages corresponding to *punya-sambhāra* and *mārga-sambhāra* are: I. 216a. 1—236b. 8.=Dutt, 198, 11—212, 7.—

Doctrine during numerous æons, without becoming exhausted. Indeed, through the power of memory we can retain (in the mind) the meaning of the sacred texts. (The sounds and words, in their turn, are the means by which this is made possible).—In such a form we have here (the Bodhisattva's) Accumulation of the Power of Memory.—

[Abhis. ālokā, MS. 73b. 4-7.]

मार्गान्वितस्य । आकारो मुखं सर्वधर्माणामाद्यनुत्पन्नत्वादित्यादिना तेन तेनात्तरविचित्रीकारिणा बहुकल्पधर्मदेशनहेतोः स्मृतेरप्युपयोगात् । स्मृतिर्हि ग्रन्थार्थधारणेन धारयतीति कृत्वा धारणीसंभार इति ।

[Tg. MDO. VI. 72a. 7-b1.] *lam dan-ldan-pa ni yi-ge ā ni chos thams-cad-kyi sgo yin-te gzod-ma-nas ma-skyes-paḥi-phyir-ro źes-bya-ba-la-sogs-pa-ni ri-mor-byed-paḥi yi-ge de-dan-des bskal-pa mañ-por chos-ston-pa rgyuḥi dran-pa yōñs-su-gtugs-pa-med-par-ḥgyur-baḥi-phyir dan ḥdzin-par-byed-pa źes-bya-baḥi tshul-gyis-na dran-pas kyañ gzuñ dan don ḥdzin-pas-na gzuñs-kyi tshogs-so.*¹

1 The word *dhāraṇī=gzuñs* has two different meanings. In the direct sense it signifies the faculty of retaining in the mind, i.e. memory connected with attention. Metaphorically, it indicates the sounds or letters (*akṣara=yi-ge*) of the mystic sentences and formulas etc. (Gser. I. 296b. 4-5.). On the foundation of these sounds as *ā* etc. one cognizes the essential nature of all the elements, and the power of memory becomes originated. Therefore these (sounds or letters) are called the media of memory (*dhāraṇī-mukha=gzuñs-kyi sgo*; Ibid. 297a. 1-2.).—Pañc. I. 236b. 8—237a. 1.—*Rab-ḥbyor gzan-yañ byañ-chen-gyi theg-pa-chen-po-ni ḥdi-ltar. gzuñs-kyi-sgo-rnams te. de-la yi-geḥi sgo dan yi-ge-la ḥjug-pa gañ źes-na. a źes-bya-ba ma-skyes-paḥi-phyir chos thams-cad-kyi sgoho. ra źes-bya-ba rdul dan-bral-baḥi-phyir chos thams-cad-kyi sgoho, etc. etc.*—Dutt, 212, 8-10.—Again, O Subhūti, the Bodhisattva's, the Mahāsattva's Great Vehicle consists of the media of memory. Now, of what kind is the medium of the sounds and how are these sounds used?—(Answer:—) *Ā* is a medium for (the cognition of) all the elements as not being liable to origination (*anutpanna*). *Ra* is a medium.....as being devoid of defilement (lit. 'dust'—*rajas*),—and so on.

The Accumulation of the Virtuous Properties on the Stages of the Bodhisattva.

Kār. I. 48-70.

16. The Accumulation of the Virtuous Properties on the ten Stages of the Bodhisattva. Kār. I. 48-70.

(The Bodhisattva) who has secured the power of Memory is able to realize the (ten) Stages peculiar to him. These Stages are the special degrees in the process of (the Bodhisattva's) intuition. (They bear the common name of *bhūmi*—"ground, basis, or stage"), inasmuch as each of them represents the foundation for higher and still higher forms of cognition and the substratum of all the virtuous properties, which are founded upon this cognition.¹ We have thus the Accumulation of the (ten) Stages.—

[Abhis. ālokā, MS. 73b. 10-12.]

प्राप्तधारणीकस्य उत्तरोत्तराधिगमप्रतिप्रायोगेन तदाश्रितगुणाधारयोगेन चाधिगमावस्थाविशेषा भूमय इति भूमिसंभारः ।

[Tg. MDO. VI. 72b. 2-3.] *gzurñs thob-paḥi gnas-skabs-kyi khyad-par-ñid-ni² rtogs-pa phyi-ma phyi-maḥi rten-byed-paḥi tshul-gyis dañ de-la-brten-paḥi yon-tan-gyi gzi yin-paḥi tshul-gyis sa yin zes saḥi tshogs.*

Through the meditation on the Non-substantiality of all the (separate) elements of existence, (the Bodhisattva becomes capable of) penetrating, fully, with all his nature, into the Essence of the Absolute. However, having in view the attainment of complete certainty, he cognizes (repeatedly, with the help of constructive thought, in the state which follows the con-

1 Acc. to the Gser. and the Rnam-bśad, the definition of *bhūmi* is as follows:—The Transcendental Wisdom free from constructive thought, (which is peculiar to the Bodhisattva) at the time of intense concentration, is directly intuiting the monistic Absolute, is dominated by Great Commiseration etc., and represents the foundation for all the virtuous properties:—Rnam-bśad. 133a. 3-4.—*de-bzin-ñid-la mñon-sum-du-dmigs-paḥi mñam-bzag rnam-par-mi-rtog-paḥi ye-śes de sñiñ-rje-chen-po-la-sogs-pas yonñs-su-zin-pa-la sa zes-bya-ste, yon-tan-gyi gnas-sam rten-byed-pas sa dañ-ḥdra-bas de-ltar bsñad-paḥo.*

2 The Xyl. leaves out *rtogs-pa=adhigama*. Read: *rtogs-paḥi gnas-skabs-kyi khyad-par-ñid-ni*.

centrated trance),¹ the Absolute as having an all-pervading character.² When, through this, the perfectly clear knowledge which directly perceives the Non-substantiality of all the separate elements becomes originated, the Bodhisattva attains the Path of Illumination, in passing over to the state which is completely free from the defects (peculiar to a worldly being).³ There (i.e. on the Path of Illumination) the Bodhisattva removes the following defiling elements:⁴—

Associated with the World of Carnal Desire (or of Gross Bodies)⁵ there are: 1 passion,⁶ 2 enmity,⁷ 3 pride,⁸ 4 ignorance,⁹ 5 doubt,¹⁰ 6 conception of a real individuality,¹¹ 7 extreme views,¹² 8 totally incorrect views,¹³ 9 consideration of one's own views (as being absolutely correct),¹⁴ and 10 adherence to incorrect observances of moral rules and vows.¹⁵ (These ten forms are to be multiplied by four, being taken with regard to each of) the four Principles of the Saint (taken separately).¹⁶ There are thus altogether 40 varieties of defiling

1 *prṣṭha-labdha-jñāna=rjes-thob-ye-śes*. This is the part of the Path which contains the elements of constructive thought (*kalpanā=rtog-pa*). Cf. "Doctrine of Pr.-pār." pp. 23, 43, 53. Certainty, that which is determined in a judgment (*niścaya=ñes-pa*) always contains the element of *kalpanā*. Cf. Prof. The Stecherbatsky, Buddh. Logic. Vol. II pp. 44, 45.

2 Cf. above under *mahā-śūnyatā*.

3 *samyakṭva-nyāma-avaṅrānti=yañ-dag-paḥi skyon-med-pa-la žugs-pa*. Cf. the preface of Prof. de La Vallée Poussin to the Translation of the V and VI Kośasthānas of the Abhidharmakośa.

4 *kleśa=ñon-moñs*.

5 *kāma-dhātu=ḥdod-khamis*.

6 *rāga=ḥdod-chags*.

7 *pratigha=khoñ-khro*.

8 *māna=ña-rgyal*.

9 *avidyā=ma-rig-pa*.

10 *vicikitsā=the-tshom*.

11 *satkāya-dṛṣṭi=hjig-tshogs-la-lta-ba*.

12 *ania-grāha-dṛṣṭi=mthar-ḥdzin-gyi lta-ba*.

13 *mithyā-dṛṣṭi=log-lta*.

14 *dṛṣṭi-parāmarṣa=lta-ba mchog-tu-ḥdzin pa*.

15 *śīla-vrata-parāmarṣa=tshul-khrims dañ brtul-žugs mchogs tu-ḥdzin-pa*.

16 I.e. all these defiling elements are impediments to the correct cognition of the four Principles of the Saint, each of them taken separately. Owing to these defiling forces we have a misconception of the Principle of Phenomenal Existence (*duḥkḥa-satya*) and that of its Cause (*samudaya-satya*), and fear in regard of the Principles of Extinction and the Path (*nirōdha-satya* and *mārga-satya*, in thinking that they represent complete annihilation). Therefore the 10 defiling elements mentioned bring about an incorrect mental activity with regard to the four Principles of the Saint (*log-par-žugs-pa*); sic. acc. to Abh. samuccaya, Aga. ed. 54a. 3-4.—(Gser. I. 321a. 1-2).

elements relating to the Sphere of Pure Matter and the Immaterial, these same forms with the exception of enmity, classified into 8 varieties,¹ there being thus 72 forms which are to be removed through the intuition of the four Principles of the Saint. In sum we have thus 112 varieties of defiling elements which are to be extirpated by means of direct intuition.² They are removed through one momentary intuition of the (four) Principles of the Saint.³ The first moment of the Stage of Joy represents thus the Path of Illumination.⁴

[Abhis. ālokā, MS. 74a. 2-15.]

६३.५१ तत्र यदा निरात्मनः सर्वधर्मा इति भावनया निरंशत्वात्सर्वात्मना धर्म-
धातोः प्रतिवेधेऽपि निश्चयोत्पादनापेक्षया सर्वत्रगतार्थेन प्रतिवेधात्सर्वधर्मनिः-

1 Corresponding to the four *dhyānas* and the four degrees of *ārūpya-samāpatti*.

2 *dr̥ṣṭi-heya* = *mthoñ-bas-spañ-ba* (*mthoñ spañ*). Cf. "Doctrine of Pr.-pār." p. 51, 52.—The classification of the defiling elements is the same as that given by the Abhidharma-samuccaya (Aga ed. 55a. 5.). Acc. to the Nirṇaya-saṃgraha of Asaṅga—ten forms of defilement relate to the Principle of Phenomenal Existence (*duḥkha-satya*). With regard to the Principle of the Cause (*samudaya-satya*) these are only 8 forms, as the conception of a real individuality (*satkāya-dr̥ṣṭi*) and the extreme views (*anta-grāha-dr̥ṣṭi*) are excluded. The number of the defiling elements connected with the Principles of Extinction and of the Path (*nirodha satya* and *mārga-satya*) is the same as with the Principle of the Cause. In the higher Spheres the defiling elements are to be classified in the same manner, with the exception of enmity (*pratigha*) which does exist in the higher worlds. Acc. to the Abh. kośa (Tsugol ed. 69b. 3-5 sqq., V. Kośasthāna, Transl. of Prof. de La Vallée Poussin, pp. 10, 11, 12, 13) the Saint removes by intuition 10 forms of defilement relating to *duḥkha-satya*, 7 forms relating to *samudaya-satya* (*satkāya-dr̥ṣṭi*, *anta-grāha-dr̥ṣṭi* and *dr̥ṣṭi-parāmarṣa* excluded), 7 forms relating to *nirodha-satya* (ditto), and 8 forms relating to the Path (*satkāya-dr̥ṣṭi* and *anta-grāha-dr̥ṣṭi* excluded).—With regard to the two higher spheres where enmity (*pratigha*) does not exist, we have, with the 4 Principles taken separately, nine, six, six, and seven forms respectively. So we have altogether: 32 (relating to *kāma-dhātu*)+28 (rel. to *rūpa-dhātu*)+28 (rel. to *ārūpya-dhātu*)=88 varieties of *dr̥ṣṭi-heya*.

3 Prof. de La Vallée Poussin, Preface to Transl. of V and VI Kośasth. p. V.

4 This seems strange, since there is a second moment of the Path of Illumination, viz. the Path of Deliverance (*vimukti-mārga*). Cf. "Doctrine of Pr.-pār." p. 22, 38. Compare, however, Kār. V. 22.

स्वभावतासाक्षात्कारि स्फुटतरं ज्ञानमुत्पद्यते तदा बोधिसत्त्वः सम्यक्त्व-
न्यामावक्रान्तितो दर्शनमार्गं प्रतिलभते । अत्र च रागप्रतिघमानाविद्या-
विकल्पाः सत्कायान्तग्राहमिथ्यादृष्टिपरामर्शशीलव्रतपरामर्शश्च कामधातौ
चतुःसत्यभेदेन चत्वारिंशद्भवन्ति । एवं रूप्यारूप्यधातौ त एव चतुः-
सत्यदर्शनप्रहातव्या अष्टप्रकाराःप्रतिघवजिता द्वासप्ततिः । समुदायेन
द्वादशोत्तरं क्लेशशतं दर्शनप्रहेयं प्रहीयते सत्यानामेकाभिसमयात् । अतः
प्रमुदिताया भूमेः प्रथमक्षणे दर्शनमार्गः ।

[Tg. MDO. VI. 72b. 5-73a. 3.] *de-la gañ-gi-tshe chos thams-cad bdag-med-paḥo zes sgoms-pas cha-med-pa-ñid-kyis chos-kyi-dbyiñs bdag-ñid thams-cad-kyis rtogs-su-zin-kyañ nes-pa bskyed-pa-la bltos-nas kun-tu-ḥgro-baḥi don-gyis so-sor-rtogs-paḥi phyir chos thams-cad ño-bo-med-par mñon-sum-du-byed-paḥi ses-pa śin-tu-gsal-bar skyed-bar-ḥgyur-ba deḥi tshe byañ-chub-sems-dpaḥi skyon-med-pa-la yañ-dag-par-ḥgugs-pas mthoñ-baḥi lam thob-par-ḥgyur-ro. ḥdir yañ ḥdod-chags dañ kḥoñ-kḥro-ba dañ ña-rgyal dañ ma-rig-pa dañ the-tshom dañ ḥjig-tshogs-la-lta-ba dañ mthar-ḥdzin-par-lta-ba dañ log-par-lta-ba dañ lta-ba-mchog-tu-ḥdzin-pa dañ tshul-kḥrims dan brtul-ḥgugs mchog-tu-ḥdzin-pa-rnams ḥdod-paḥi kḥams-na bden-pa bziḥi dbye-bas bzi-bcur ḥgyur-ro. de-bzin-du gzugs dañ gzugs-med-paḥi kḥams-su-ni de-dag bden-pa bziḥi mthoñ-bas spañ-bar-bya-ba kḥoñ-kḥro-ba brgyad bton-na bdun-cu rtsa-gñis-so. spyir sdoms-na mthoñ-bas spañ-bar-bya-baḥi ñon-moñs-pa brgya-rtsa-bcu-gñis spoñ-ste. bden-pa-rnams-kyi mñon-par-rtogs-pa-ni gcig-paḥi-phyir-ro. de-bas-na sa dañ-poḥi škad-cig-ma dañ-po-ni mthoñ-baḥi lam yin-no.*

The other moments which follow it, the second and the rest, including the whole of the Path that remains up to the Unimpeded Path at the final moment, which is called the "thunderbolt-like"¹ and is immediately followed by the attainment of the Stage of the Buddha, called "That of All-pervading Light," are all of them spoken of as the Path of Concentrated Contemplation. (The latter is accordingly included in the following nine Stages) on which the Absolute is cognized as the Highest Ultimate Essence through the intuition of which all the Obscurations are removed,² etc.

Here (on the Path of Concentrated Contemplation or the remaining nine Stages) 16 forms of defilement are removed in

1 *vajropama* = *rdo-rje-lta-bu*.

2 *agra-arthena* = *mchog-gi don-du*. Cf. above under *paramārtha-śūṅgalā*.

gradual succession. These defiling elements are as follows:—1 passion, 2 hatred,¹ 3 pride, 4 ignorance, 5 the conception of real individuality, and 6 extreme views,—six forms relating to the World of Carnal Desire. In the Spheres of Pure Matter and the Immaterial (each of them taken separately) we have the same forms with the exception of hatred,—thus in both together ten forms.²

[Abhis. ālokā, MS. 74a. 15-b. 5.]

ततोऽन्ये द्वितीयादयः क्षणा यावद्ब्रजोपमाख्यानन्तर्मार्गो यस्मादनन्तरं समन्तप्रभा बुद्धभूमिरवाप्यते सर्वोऽसावग्रार्थेनेत्यादिना धर्मधातोः प्रतिवेधाद्भावनामार्गोऽभिधीयते । तत्र षोडश क्लेशा यथासंभवं क्रमेण प्रहीयन्ते । तद्यथा रागद्वेषौ मानोऽविद्या सत्कायदृष्टिरन्तर्ग्राहदृष्टिश्चेति कामावचराः षट् । रूपारूप्यावचरास्त एव दश द्वेषवर्जिता इति ।

[Tg. MDO. VI. 73a. 3-6.] *de-las gzan-pa skad-cig-ma gn̄is-pa-la-sogs-pa-nas rdo-rje-lta-bur-brjod-paḥi bar-chad-med-paḥi lam gañ-las de-ma-thag-tu sañs-rgyas-kyi sa kun-tu-ḥod*

¹ *dveṣa* = *že-sdañ*. Here instead of *pratigha* = *khon-khro*.

² 5 (rel. to *rūpa-dhātu*) + 5 (rel. to *ārupya-dhātu*) = 10. These are defiling elements which are to be extirpated by concentrated trance (*bhāvanā-heya* = *sgom-spañ*, cf. "Doctrine of Pr.-pār." p. 53). The classification given here is the same as that of the Abhidh.-samuccaya, Aga ed. 55b. 1-3. Acc. to the Abhidharmakośa (V. 5. Transl. p. 11, 12),—there are four forms (*rāga*, *pratigha*, *māna*, *avidyā*) in the *kāma-dhātu*, three forms (the same with the exception of *pratigha*) in the *rūpa-dhātu*, and three forms (ditto) in the *ārupya-dhātu*.—The difference in the essential character of the defiling forces that are extirpated by direct intuition and those which are removed by concentrated trance (*dr̥ṣṭi-heya* and *bhāvanā-heya*) is explained in the Gser. I. 323a. 1 sqq. as follows:—The first (i.e. the *dr̥ṣṭi-heya*) are the gross forms of defilement which are originated owing to the influence of false views over the mind. They can be removed only through the intuition of the four Principles of the Saint. (*mthoñ-spañ-ni grub-mthah ñan-pas yid bslad-pas skyed-paḥi rags-paḥi cha yin-pas bden-pa mñon-sum-du mthoñ-ba tsam-gyis spoñ-baḥi phyir*). The defiling elements which are to be extirpated by concentrated trance (*bhāvanā-heya*) are not the result of imputations caused by perverse views. They represent the innate (*sahaja*) subtle forms defilement which accompany the stream of individual existence and are beginningless. (*sgom-spañ-ni grub-mthah ñan-pas kun-btags-pa-las ma byuñ yañ thog ma med-pa-nas rjes-su-zugs-pa lhan-skyes-kyi cha phra-ba yin*). Cf. "Doctrine of Pr.-pār." p. 24, 53.—

ḥthob-paḥi bar ḥdi-dag thams-cad-ni mchog-gi-don-la-sogs-par chos-kyi-dbyiñs so-sor- rlogs-paḥi-phyir sgom-paḥi lam yin-par-bśad-do. de-la-yañ ñon-moñs-pa bcu-drug ci-rigs-par rim-gyis spoñ-ño. ḥdi-lta-ste. ḥdod-chags dañ. že-sdañ dañ. ña-rgyal dañ. ma-rig-pa dañ. ḥjig-tshogs-la-lta-ba dañ. mthar-ḥdzin-par-lta-ba ste ḥdod-par-spyod-pa drug-go. de-dag-ñid-bas že-sdañ bton-na gzugs dañ gzugs-med-par spyod-pa bcu yin-no.

The position of the ten Stages, that of Joy and the rest, on the Path of Illumination and Concentrated Contemplation is determined by the varieties of the properties which are called appliances (or purifying factors).¹ Now, as long as the elements which represent the appliances of a Stage are not brought to full accomplishment, (the Bodhisattva is considered to abide on) the said Stage. As soon as they are fully accomplished, we know (that he has passed over to) the next Stage. These elements which we call appliances are all of them indicated in the *Pañcaviṃśatisāhasrikā*.

[Abhis. ālokā, MS. 74b. 6-10.]

दर्शनभावनामार्गे परिकर्मधर्मभेदेन प्रमुदितादिशभूमिव्यवस्थानम् । तत्र यद्भूमेर्ये परिकर्मभूता धर्मा यावन्न परिपूर्यन्ते तावत्तद्भूमिः । परिपूरौ तु भूम्यन्तरं वेदितव्यम् । तत्र मे परिकर्मभूता धर्माः पञ्चविंशतिसाहस्रिकायां निर्दिष्टाः ।

[Tg. MDO. VI. 73a. 6-8] *mthoñ-ba dañ sgom-paḥi lam-la yoñs-su-sbyoñ-baḥi chos-kyi dbye-bas rab-tu-dgaḥ-ba-la-sogs-paḥi sa bcur nam-par-bzag-go. de-la sa gañ-gi yoñs-su-sbyoñ-bar-ḥgyur-baḥi chos gañ-yin-pa-rnams ji-srid ma-rdzogs pa de-srid-du-ni sa de yin-la. yoñs-su-rdzogs-nas-ni sa gzan yin-par-śes-par-byaho. de-la yoñs-su-sbyoñ-bar-gyur-paḥi chos ḥdi-rnams-ni Stoñ-phrag-ñi-su-pa-las bstan-to.*

So we have (with regard to the first Stage) the following 10 appliances.¹ The full development of all the roots of virtue.² (1).

तद्यथा सर्वकुशलमूलसमुदानयनं । = आशयः (I. 48c.).

*ḥdi-lta-ste. dge-baḥi-rtsa-baḥi chos thams-cad yañ-dag-par sgrub-pa.*³

¹ *pariḥarman* = *yoñs su-sbyoñ-ba (yoñs-sbyoñ)*.

² Sanskr. version : Abhis. ālokā, MS 74b. 10-75a. 5. Tib. version, ibid. Tg. MDO. VI. 73a. 8—b. 5. Pañc. I. 239a. 1.—*Rab-ḥbyor sa-dañ-po-la gnas paḥi byañ-chen-gyis yoñs-su-sbyoñ-ba bcu-po ḥdi-dag dag-bya ste* = Dutt, 214, 12-13.—O Subhūti, the Bodhisattva who abides on the first Stage must bring to perfect purification the following 10 appliances.—

³ The version of the Sphuṭ. (24a. 3.) is nearer to the text of the Kārikās and the Pañc.—*gzi thams-cad-la gya-gyu med-paḥi-*

The complete mastery over the whole of the Mahāyānistic Doctrine, in order to help the living beings (by teaching it to them etc.). (2).

सत्त्वार्थेन महायानधर्मपरिग्रहः ।=हितवस्तुत्वं (I. 48c.).

*sems-can-gyi don-du theg-pa-chen-poḥi chos yoṅs-su-ḥdzin-pa.*¹

The full realization of the four limitless noble feelings. (3).

चतुरप्रमाणाभिनिर्हरणा ।=सत्त्वेषु समचित्तता (I. 48d.).

*tshad-med-pa bzhi-sgrub-pa.*²

The renunciation to all (worldly) property, by acting without any constructive thought (regarding the subject, object and act of charity). (4).

निर्विकल्पप्रयोगेण सर्वस्वपरित्यागः ।=त्यागः (I. 49a.).

*rnam-par-mi-ṭlog-paḥi sbyor-bas bdog-pa thams-cad yoṅs-su-gtoṅ-ba.*³

Homage and adoration with regard to the spiritual teacher. (5).

कल्याणमित्रारागणा = सेवा च मित्राणां (I. 49a.).

*dge-baḥi bśes-gñen mñes-par-byed-pa.*⁴

The search of a support (for one's activity) in the whole of the Highest Doctrine, without depending exclusively on the Hinayānistic teachings etc. (6).

bsam-pa=sarva-vastuṣv akūṭila-āśayaḥ. Pañc. I. 239a. 1.—*de mi-dmigs-paḥi tshul-gyis lhag-paḥi bsam-pa-la-sogs-pa=tad anupalambha-yogena adhyāśayādi*,—sublime altruistic views free from the perception of separate entities.=Dutt, 214, 13-14.—

1 Sphuṭ. 24a. 3.—*rañ-daṅ gñan-gyi dgos-pa-la phan pa-ñid=sva-para-prajojane hitam.* Pañc. I. 239a. 2.—*phan-paḥi dños-po yoṅs-su-sbyoṅ-ba=hitā-vastu-parikarma.*=Dutt, 214, 14, and the following appliances of the first stage up to 214, 20.

2 Sphuṭ. 24a. 3.—*sems-can thams-cad-la sems gcig-pa-ñid=sarva-sattveṣu citta-ekatā.* Pañc. I. 239a. 2.—*sems-can thams-cad-la sems mñam pa-ñid yoṅs-su-sbyoṅ-ba=sarva-sattveṣu citta-samatā-parikarma.*

3 Pañc. I. 239a. 2-3.—*sbyin-pa daṅ gtoṅ-ba daṅ len-pa mi-dmigs-paḥi phyir gtoṅ-ba yoṅs-su-sbyoṅ-ba*,—the appliance of renunciation (which is perfectly pure) since the separate reality of the gift, the act, and the person who receives is not perceived.—

4 Pañc. I. 239a. 3.—*dge-baḥi bśes-gñen bsten-pa yoṅs-su-sbyoṅ-ba=kalyāṇa-mitra-sevā-parikarma.*

श्रावक्यानादिनिरपेक्षतया श्लेषसद्धर्मालम्बनपर्येष्टिः ।=सद्धर्मालम्बनैषणा १५-१८ (I. 49. b.).

*ñan-thos-kyi theg-pa-la bltos-pa-med-pas dam-paḥi chos-kyi dmigs-pa ma-lus-pa yoṅs-su-ḥtshol-ba.*¹

A constant aversion towards worldly life (and the desire of abandoning it, owing to the perception of the defects of worldly existence). (7).

सदा गृह्वासानभिरतिः ।=सदा नैष्कर्म्यचित्तत्वं (I. 49c.).

*rtag-tu khyim-gyi gnas-la mñon-par-mi-dgaḥ-ba.*²

Non-bereavement, in whatever state the Bodhi-sattva might be, of thoughts directed upon the Body of the Buddha which is the highest and unsurpassable (form of existence). (8).

सर्वथानुत्तरबुद्धकायमनसिकाराविरहः ।=बुद्धकायगता स्पृहा (I. 49d.).

*rnam-pa thams-cad-du bla-na-med-paḥi saṅs-rgyas-kyi sku yid-la-byed-pa daṅ-mi-ḥbral-ba.*³

The demonstration of the Doctrine of the Sūtras etc. as it is (without making omissions as it is the case with teachers who conceal their books out of jealousy). (9).

यथावत्सूत्रादिधर्मप्रकाशनं ।=धर्मस्य देशना (I. 50a).

*mdo-la-sogs-paḥi dam-paḥi chos ji-lta-ba-bzin-du rab-tu-ston-pa.*⁴

1 Ibid. *chos thams-cad mi-dmigs paḥi phyir chos btsal-ba yoṅs-su-sbyoṅ-ba*,—the appliance of the search for the Doctrine, without perceiving the reality of all the separate elements.

2 Rnam-bśad, 134b. 2.—*khyim-paḥi ñes-dmigs mthoṅ-bas=grha-ādinava-darśanena.* Pañc. I. 239a. 4.—*khyim-mi-dmigs-paḥi-phyir yaṅ daṅ yaṅ ḥbyuṅ-ba yoṅs-su-sbyoṅ-ba=grha-anupalambhāt punaḥ punar naiṣkramya-parikarma.*

3 Rnam-bśad, 134b. 3.—*saṅs-rgyas rjes-su-dran-pa daṅ-mi-ḥbral-bas bla-na-med pa saṅs-rgyas-kyi sku ḥdod-pa*,—The desire of (obtaining) the Body of the Buddha, the highest form of existence,—by never being deprived of the mindfulness directed upon the Buddha (*buddha-anusmṛti*). Pañc. I. 239a. 4.—*saṅs-rgyas-kyi sku-la mos-pa yoṅs-su-sbyoṅ-ba=buddha-kāya-adhimukti-parikarma.*

4 Rnam-bśad, 134b. 3.—*chos slob-dpon-gyis dpe-mkhyud daṅ ser-sna med-pas.* (*chos slob-dpon-gyis dpe-mkhyud-pa med-pa=an-ācārya-muṣṭi-dharma*, cf. Bu-ston, Transl. vol. I. p. 27, note 230). Pañc. I. 239a. 4-5.—

Realization of that which has been promised; (by this the Bodhisattva shows that he is truthful and may be relied upon). (10).

प्रतिज्ञातार्थनिष्पत्तिश्च = सत्यं द'शमं वाक्यमिष्यते (I. 50a, b.).
dam-bcas-paḥi don rdzogs-par-byed-pa ste.²

These 10 elements are the appliances which bring about the origination of all the virtuous properties peculiar to the first Stage, being thus causes or factors of a special kind. By means of these appliances, which are, moreover, especially characterized by the non-perception of the separate essences (of the elements), the first Stage (of the Bodhisattva) is realized. It is called "the Stage of Joy," owing to the fact of the origination (with the Bodhisattva) of the feeling of delight, as he cognizes the true essence of the elements which had been unknown to him before.

[Abhis. ālokā, MS. 75a. 1-5.]

एभिर्दर्शभिर्धर्मैः सर्वैर्धर्मैर्पाद्यमानत्वात्परिकर्मभिः कारणविशेषैः स्वभावा-
नुपलम्भतया कृतविशेषलक्षणपरिकर्मभिरेव प्रथमा अपूर्वधर्मतत्त्वाधिगमेन
प्रमोदलाभ्यत्वात्प्रमुदिता भूमिः प्राप्यते ।

[Tg. MDO. VI. 73b. 4-5.] rgyuḥi khyad-par yoṅs
su-sbyoṅ-baḥi chos bcu-po ḥdi-rnams-kyis rnam-pa-thams-
cad-du bskyed-par-bya-ba yin-paḥi-phyir ṅo-bo-ñid mi-
dmigs-pas khyad-par-du-byas-paḥi mtshan-ñid-kyi yoṅs-
su-sbyoṅ-ba-rnams kho-nas sa daṅ-po sñon-ma-byuṅ-
baḥi chos-kyi de-kho-na-ñid rtogs-pas rab-tu-dgaḥ-ba
ḥthob-paḥi-phyir sa daṅ-po rab-tu-dgaḥ-ba ḥthob-pa-yin-
no.³

1 Has the meaning of "the 10th appliance."

2 Rnam-bśad, 134b. 3-4.—dam-bcas-pa mthar-phyin-par-byed-
pas bden-par-smra-ba-ñid. Pañc. I. 239a. 5.—tshig mi-dmigs-paḥi-
phyir bden paḥi tshig yoṅs-su-sbyoṅ-ba,—the appliance of the
truthful word, free from the perception of the (separate reality of)
words.—

3 Cf. "Doctrine of Pr.-pār." p. 51

THE EIGHT APPLIANCES OF THE SECOND STAGE¹.—
Kār. I. 51.

These are as follows:—

Perfectly pure Morality,² devoid of the tendencies peculiar to the Śrāvakas and the Pratyeka-buddhas (i.e. egoistic).—It is of three kinds, viz. (a) Morality consisting in the accumulation of all the virtuous elements, (b) Morality consisting in the action for the sake of other living beings and (c) Morality in fulfilling the religious vows and observances. (1)

सर्वथापरिशुद्धं श्रावकप्रत्येकबुद्धमनस्कारपरिवर्जितं कुशलधर्मसंग्राहकसत्त्वार्थ-
क्रियासंवरशीलं ।=शीलं (I. 51a.).

dge-baḥi chos sdud-pa daṅ. sems-can-gyi don bya-ba
daṅ. sdom-paḥi tshul-khrims nam-pa-thams-cad-du yoṅs-
su-dag-pa ṅan-thos daṅ raṅ-saṅs-rgyas-kyi yid-la-byed-pa
nam-par-spaṅs-pa.³

Gratitude, the constant recollection⁴ of the service rendered by others. (2)

परकृतोपकारस्याविप्रणशनं ।=कृतज्ञता (I. 51a.).

gžan-gyis phan-pa byas-pa chud-mi-gzon-pa.⁵

A mind free from the thoughts of injuring others, (notwithstanding all the harm that may be done to one) by the (hostile) living beings. (3)

सत्त्वानामन्तिकेऽव्यापादादिचित्तता ।=ज्ञान्तिः (I. 51a.).

1 Sanskr. version—Abhis. ālokā, MS. 75a. 10-b. 2.—Tib. version—Ibid. Tg. MDO. VI. 73b. 8-74a. 3.—Pañc. I. 239a. 6-7.—Rab-ḥbyor gžan-yaṅ byaṅ-chen sa gñis-pa-la gnas-pas chos brgyad-po ḥdi-dag yaṅ-daṅ yaṅ yid-la-bya ziṅ de-dag-la nan-tan-du byaḥo.=Dutt, 215, 1-6 (including the 8 appliances). Again, O Subhūti, the Bodhisattva, the Mahāsattva who abides on the second Stage must direct his attention upon the following eight elements and apply his energy with regard to them.

2 The Transcendental Virtue of the Climax of Morality is predominant on the second Stage. Rnam-bśad, 135a. 2.—tshul-khrims-kyi phar-phyin (=śīla-pāramitā) rdzogs-pa khyad-par-du-byed-pa. Cf. Doctrine of Pr.-pār," p. 54.—

3 Pañc. I. 239a. 7.—tshul-khrims yoṅs-su-dag-pa daṅ.....
Perfectly pure Morality.—

4 Lit. "never losing (out of memory)."

5 Pañc. I. 239a. 7.—byas-pa śes-śiṅ drin-du-gzo-ba,—
Knowledge of (the good) done to one and gratitude.—

*sems-can rnam-skyi thad-du gnod-pa-la-sogs-paḥi sems med-pa.*¹

(Joy and) absence of regret, in bringing other living beings to maturity etc. (4).

सत्त्वपरिपाचनादावविप्रतिसारः । प्रमोद्य (I. 51b.).

*sems-can yon-su-smin-par-bya-ba-la-sogs-la hgyod-pa-med-pa.*²

A firm will of abiding for a long time in hell and the like even for the sake of saving one single living being. (—The Great Commiseration of the Bodhisattva). (5)

एकसत्त्वस्यापि कृते दीर्घकालनरकादिवासोत्साहः ।=महती कृपा (I. 51b.).

*sems-can gcig-gi don-du yañ dus rin-por dmyal-ba-la-sogs-par spro-ba.*³

Reverence with regard to all the (superior) persons, (as the spiritual teachers, etc.). (6)

सर्वजनप्रणतता ।=गौरवं (I. 51c.).

*skye-bo thams-cad-la ḥdud-pa-ñid.*⁴

Consideration for the teachers as for the Buddha himself, by fulfilling the precepts of the Buddha taught by them. (7)

गुरुणामन्तिके बुद्धवचनानुष्ठानेन शास्त्वसंज्ञा ।=गुरुशुश्रूषा (I. 51c.).

*bla-maḥi thad-nas des bstan-paḥi tshig bsgrub ciñ ston-par ḥdu-śes-pa.*⁵

Will and energy to practise charity and the other Transcendental Virtues, without giving oneself up to other kinds of action. (8)

1 Rnam-bśad, 135a. 3-4—Pañc. I. 239a. 7.—*bzod-paḥi mthu-la gnas-pa dañ*.....a firm support in the force of patience.—

2 Rnam-bśad, 135a. 4.—Pañc. I. 239a. 7.—*rab-tu-dgaḥ zin spro-ba myon-bar-byed-pa* (=prāmodyam utsāha-anubhavaś ca).

3 Cf. Chapter IV. Kār. 43.—*lokārtham narakaiṣaṇā*. Pañc. I. 239a. 7-8.—*sems-can thams-cad yon-su-mi-gton-ba dañ sñiñ-rje-chen-po mñon-du-bya-ba* (=sarva sattva-aparityāgo mahā-karuṇā-saṃmukhi-karaṇam ca).

4 Rnam-bśad, 135a. 4-5.—

5 Pañc. I. 239a. 8.—*bla-ma-la bsñen-bkūr zin dad-pas gus-par-bya-ba dañ*.....—Adoration of the teachers and reverence with regard to them, connected with faith (refers to appliances 6 and 7.).

अनन्यकर्मणा दानादिपारमितासूद्योगपर्येष्टिश्च ।=वीर्यं दानादिकेऽष्टमम् (I. 51d.).

*las gžan med-par sbyin-pa-la-sogs-paḥi pha-rol-tu-phyin-pa-la brtson zin spro-ba.*¹

By means of these eight appliances which have the same characteristic feature as (those of) the preceding (Stage; they are intuited as being devoid of a real essence of their own),² the second Stage (of the Bodhisattva) is fully realized. It is called "the Immaculate," owing to the removal of all the stains of immorality.—

[Abhis. ālokā, MS. 75b. 2-5.] इत्येवं परिकर्मणा पूर्ववत्कृत-परिकर्मविशेषेणाष्टप्रकारधर्मेण द्वितीया सर्वदौःशील्यमलापगमाद्विमला भूमिरधिगम्यते ।

[Tg. MDO. VI. 74a. 3-4.] *de-lta-buḥi yon-su-sbyon-ba sñā-ma-bžin-du yon-su-sbyaṇ-ba byas-paḥi khyad-par-can-gyi chos rnam-pa-brgyad-kyis tshul-khrims ḥchal-baḥi dri-ma thams-cad dañ-bral-bas sa gñis-pa dri-ma-med-pa thob-pa yin-no.*³

THE FIVE APPLIANCES OF THE THIRD STAGE.⁴—Kār. I. 52, 53a, b.

These are:—

(Non-satisfaction with one's learning), the intention of apprehending the Doctrines preached by all the Buddhas. (1)

सर्वबुद्धभाषितधर्मधारणाभिप्रायः ।=अतृप्तता श्रुते (I. 52a.).

*sañs-rgyas thams-cad-kyis gsuñs-paḥi chos-ḥdzin-paḥi-bsam-pa.*⁵

The exposition of the Highest Doctrine without looking to profit etc. (2)

1 Pañc. I. 239a. 8.—*pha-rol-tu-phyin-pa-rnams-la brtson-zin tshol-ba*.

2 *svabhāva-anupalambhatoyā* = *rañ-bžin mi dmigs-par*.

3 Cf. "Doctrine of Pr.—pār." p. 54.

4 Sanskr. version—Abhis. ālokā, MS. 75b. 7-13.—Tib. version—*Ibid.* Tg. MDO. VI. 74a. 5-8.—Pañc. I. 239b. 1 sqq.—*Rab-ḥbyor gžan-yañ byaṇ-chen sa gsum-pa-la gnas-pas chos lña-la gnas-par-bya-ste*. =Dutt, 215, 7-12 (including the 5 appliances).—Again, O Subhūti, the Bodhisattva, the Mahāsattva abiding on the third Stage must take his stand in the following five elements.—

5 *Ibid.* *mañ-du-thos-pas mi-noms śiñ*.....(=bāhuśrutyaena atīptatā).

¹लामादिनिरपेक्षतया सद्धर्मप्रकाशनं ।=दानं धर्मस्य च निरामिषम्
(I. 52a, b.).
*rñed-pa² la-sogs-pa-la mi-bltos-par dam-paḥi chos rab-tu-
ston-pa³*

The convergence of the elements which bring about the purification of the sphere of future Buddhahood (into effective factors) for (accomplishing) this (purification).
(3)

बुद्धक्षेत्रपरिशोधनकरधर्माणां तलैव परिणामना ।=बुद्धक्षेत्रस्य संशुद्धिः
(I. 52c.).
*sañs-rgyas-kyi zin yoñs-su-sbyoñ-bar-byed-paḥi chos-
rñams de-ñid-du yoñs-su-bsño-ba.⁴*

Never falling into despair or giving way to lassitude whilst acting for the sake of the living beings. (4)

सत्त्वार्थकरणाय न जातु विखेदापत्तिः ।=संसारापरिखेदिता (I. 52d.).
*sems-can-gyi don bya-baḥi-phyir nam-yañ sems skyo-ba-
med-pa.⁵*

Modesty with regard to oneself and others, shame of being possessed of egoistic tendencies peculiar to the Śrāvakas and Pratyekabuddhas.⁶ (5)

श्रावकप्रत्येकबुद्धमनस्कारादिभिः स्वपरापेक्षया लज्जा च ।=हीरपत्न्याम्
(I. 53a.).

1 Sic. acc. to Tib. q.v. The MS. has : कुशलमूलादिनिरपेक्षतया

2 Xyl. : *sñed-pa*.

3 Pañc. I. 239b. 2.—*zan-zin-med-par chos-kyi sbyin-pa* (=nirāmaṣa-dharma-dāna) *rnam-par hbyed-ciñ des rlom-sems su mi-hgyur-ba dañ*.....granting the immaterial gift of the Doctrine without becoming possessed of pride of doing this. On the *nirāmaṣa-dāna* Cf. Bu-ston, Transl. Vol. I, pp. 12, 13 sqq.—

4 Pañc. I. 239b. 2-3.—*sañs-rgyas kyi zin yoñs-su-dag par-bya-baḥi dge-baḥi rtsa-ba bskyed-ciñ-yoñs-su-bsño-ba dañ. des rlom-sems su mi-hgyur-ba dañ*.—The origination and convergence of the roots of virtue that purify the sphere of (future) Buddhahood and the absence of conceit at bringing this about.—

5 Ibid. 239b. 3.—*dpag-tu-med-paḥi hkhor-bas yoñs su-skyo-ba-med ciñ*.....(=*amita-saṃsāra-aparikheda*). This refers to the Transc. Virtue of Patience (*kṣānti-pāramitā*) which is predominant on the third Stage. Cf. "Doctrine of Pr.—pār." p. 54.—

6 *hrī*=*ño-tsha* is the feeling of shame at doing something sinful with respect to one's own conscience. *apatrāpya*=*khrel-yod* is the same feeling of shame with a consideration of the opinions of others.—

*ñan-thos dañ rañ-sañs-rgyas-kyi yid-la-byed-pa-la-sogs-pas
rañ dañ gzan-la bltos-pa ño-tsha dañ khrel-yod-pa.¹*

By means of these five appliances the essence of which, as in the preceding cases, is the absence of the consideration of separate realities, the third Stage of the Bodhisattva is fully intuited.

It is called "the Illuminating," since (the Bodhisattva who has attained it) is able to expand the light of supermundane Transcendental Wisdom.—

[Abhis. ālokā, MS. 75b. 13-15.] इत्येवं पञ्चधापरिकर्मणा पूर्ववत्कृतानवबुध्यमानस्वभावपरिकर्मणा तृतीया लोकोत्तरज्ञानावभासकर-
णात्प्रभाकरी भूमिरवबुध्यते ।

[Tg. MDO. VI. 74a. 8-bl.] *de-lta-buḥi yoñs-su-sbyoñ-ba rnam-pa-lña-po sñā-ma-bzin-du ño-bo-ñid-du mi-rtog-par yoñs-su-sbyañ-ba byas-pas. hjig-rten-las-
ḥdas-paḥi ye-śes-kyi sñañ-ba byed-paḥi-phyir sa gsum-
pa ḥod-byed-pa rtogs-pa yin-no.²*

THE TEN APPLIANCES OF THE FOURTH STAGE³.—
Kār. I. 53c, d, 54.

These are:—

(Solitary life in a forest), owing to the absence of the tendencies peculiar to the Śrāvakas etc. (1)

श्रावकादिमनस्कारविवेकः ।=वनाश (I. 53c.).

ñan-thos-la-sogs-paḥi yid-la-byed-pa-las dben-pa.⁴

Absence of desires connected with realistic views, even in regard of Enlightenment which is the aim to be attained, but has not yet been secured. (2)

1 =स्वपरपेक्षया होरपत्न्याम् Pañc. I. 239b. 3-4.—*ño-tsha śes śin khrel-yod-pa-la gnas kyañ des rlom-sems su mi-hgyur-ba ste*.

2 Cf. "Doctrine of Pr.—pār." p. 54.—

3 Sanskr. version—Abhis. ālokā, MS. 76a. 2-8—Tib. version—Ibid. Tg. MDO. VI. 74b. 2-5.—Pañc. I. 239b. 4.—*Rab-hbyor gzan-yañ byañ-chen sa bzhi-pa-la gnas-pas chos bcu-po ḥdi-dag yoñs-su-blañs-śin gnas-par-bya-ste de-dag-yoñs-su-gtañ-bar mi-byaḥo*. =Dutt, 215. 13-19 (including the 10 appliances).—Again, O Subhūti, the Bodhisattva, the Mahāsattva who abides on the fourth Stage, must assume the following ten properties and take recourse to them. They are in no case to be abandoned by him.—

4 Rnam-bśad, 135b. 5.—*ñan-rañ-gi yid-byed-kyis dben-pas nags-na gnas-pa*.—Pañc. I. 239b. 5.—*dgon-pa-la gnas-pa*—life in a wilderness.—

उपलम्भयोगेनाप्राप्तबोधेरप्यनिच्छा=अल्पैच्छता(I. 53c.).

*dmigs-paḥi sbyor-bas thob-par-bya-baḥi byaṅ-chub-la yaṅ ḥdod-pa-med-pa.*¹

Modesty and absence of conceit, even if one has secured the most sublime objects.² (3)

प्राप्ते नापि प्रणीतवस्तुनाऽमनना=तुष्टिः । (I. 53c.).

*gya-nom-paḥi dños-po khyad-par-can thob-tu-zin-kyan rlom-pa-med-pa.*³

Non bereavement of a steadfast mind mastering the profound Doctrine, of the full cognition of the latter, etc. (4)

गम्भीरधर्मज्ञान्तिनिध्यानाद्यपरित्यागः ।=व्रतिसंलेखसेवनम् (I. 53d.).

*chos zab-mo-la-bzod-paḥi ñes-par-rtog-pa-la-sogs-pa yoṅs-su-mi-gtoṅ-ba.*⁴

Absence of disregard with respect to any of the Disciplines, even if this would cost (the Bodhisattva) his life. (5)

सर्वशिखाणां⁴ जीवितार्थेऽप्यपरित्यजनं ।=शिखाया अपरित्यागः (I. 54a.).

*bslab-pa-blaṅs-pa thams-cad srog-gi-phyir yaṅ yoṅs-su-mi-gtoṅ-ba.*⁵

Non-origination of a mind possessed of desire. (6)

कामचित्तस्याप्यनुत्पादः=कामानां विजुगुप्सनम् (I. 54b.).

*ḥdod-paḥi sems kyan mi-bskyed-pa.*⁶

The absence of a creative will for the production anew of the elements (of the Phenomenal World. This means otherwise the cessation of the stream of the worldly elements—Nirvāṇa). (7)

1 Ibid. 239b. 5.—*ḥdod-pa chuṅ-ba*—scant desires.

2 Ibid. *chog-śes-pa* 'daṅ.....modesty.

3 Rnam-bśad, 136a. 2.—*bsod-sñoms-pa-ñid-la-sogs-pa sbyaṅs-paḥi yon-tan bcu-gñis la yi-dam brtan-pas yaṅ-dag-par-sdom-pa*.—Strict observance of the rules for the practice of the 12 virtues of rigid asceticism (*dhūta-guṇa*) in regard of alms etc.—This is necessary in order to obtain a steadfast mind. Cf. Chapter IV. Kār. 43.—*ādānaṃ dhūtasya*.—Pañc. I. 239b. 6.—*sbyaṅs-paḥi yon-tan-gyi sdom-pa yoṅs-su-mi-gtaṅ-ba*=*dhūta-guṇa-saṃvara-aparityāga*.

4 Sic. acc. to Tib. The MS. omits जीवितार्थेऽपि

5 Pañc. I. 239b. 6.—*bslab-pa yoṅs-su-mi-gtaṅ-ba* 'daṅ.....

6 Pañc. I. 239b. 6.—*ḥdod-paḥi yon-tan-la smad-pa*—disregard for the objects of sensual pleasure (*kāma-guṇa*).

सर्वधर्माणामनभिसंस्कारः ।=निवृत् (I. 54c.).

*chos thams-cad-la mñon-par ḥdu-byed-pa med-pa.*¹

Absence of attachment, regarding one's body, (property), etc. (8)

स्वशरीराद्यग्रहणता ।=सर्वास्तिसंत्यागः (I. 54c.).

*raṅ-gi lus-la-sogs-par yoṅs-su-ḥdzin-pa-med-pa.*²

Absence of mental lassitude, regarding the acquisition of the virtuous elements. (9)

कुशलधर्मात्मन्वचितासंकोचः ।=अनवलीन (I. 54d.).

*dge-baḥi chos-la dmigs-pa-la sems mi-ḥzum-pa.*³

A perfectly independent mental activity (free from realistic imputations in regard of) any of the separate phenomenal entities. (10)

सर्ववस्तुनिरपेक्षमनसिकारश्च ।=अनपेक्षते (I. 54d.).

*dños-po thams-cad yid-la-mi-byed-pa.*⁴

By means of these appliances, ten in number, which (have the same characteristic feature as) in the preceding cases, the fourth Stage (of the Bodhisattva) is fully realized. It is called "the Radiant" or "the Blazing" (since the knowledge of the Bodhisattva abiding on it) is like a flame consuming all the defiling elements which may be compared with fuel.—

[Abhis. ālokā. MS., 76a. 8-11.]

इत्येवं परिक्रमणा पूर्ववदशप्रकारेण चतुर्थी सकलक्लेशेन्धनदहनज्वालयो-
पेतत्वादर्चिष्मती भूमिरभिरुह्यते ।

[Tg. MDO. VI. 74b. 5-6.] *de-lta-buḥi yoṅs-su-sbyoṅ-ba sñā-ma-lta-bu rnam-pa-bcus ñon-moṅs-paḥi bud-śiṅ ma-lus-pa sreg-paḥi ḥbar-ba daṅ ñe-bar-ldan-paḥi-phyir sa bzi-pa ḥod-ḥphro-ba-can gnon-pa yin-no.*⁵

1 Pañc. I. 239b. 6.—*mya-ñan-las-ḥdas-pa daṅ-ldan-paḥi sems bskyed-pa* 'daṅ.....The origination of a mind which is possessed of (the will of attaining) Nirvāṇa.—Rnam-bśad, 136a. 3. (acc. to Sphuṭ. 25a. 6.)—*gdul-bya daṅ-ḥtsham-par thar-pa-la ḥgod-pas mya-ñan-las-ḥdas-pa-la gzol-bar-byed-pa*—the act of leading the converts to Salvation in accordance with their constitution and, through this, the tendency towards Nirvāṇa.—

2 Pañc. I. 239b. 6.—*rdzas thams-cad yoṅs-su-btaṅ-pa*—*sarva-draya-parityāga*.

3 Ibid. *sems ḥzum-pa-med-pa*=*alīna-cittam*.

4 Ibid. 239b. 6-7.—*dños-po thams-cad-la lios-pa-med-pa*.

5 Cf. "Doctrine of Pr.pār." p. 54.

THE TEN APPLIANCES OF THE FIFTH STAGE.¹
Kār. I. 55, 56.

These appliances are the reverse of the following ten properties which (the Bodhisattva) has to reject as impediments to the attainment of Enlightenment:—

Co-habitation with householders and ascetics, for the sake of profit, (honours), etc. (1)

स्नाभाद्यर्थं गृहिप्रव्रजितैः संवासः ।=संस्त्वं (I. 55a.).

*rñed-pa-la-sogs-paḥi don-du khyim-pa dañ rab-tu-byuñ ba dañ-hgrog-s-pa.*²

(Pride in regard of one's high birth and) disregard for the families of such who are devoted (to the Doctrine). (2)

श्राद्धकुलानुपदर्शनं ।=कुलमात्सर्यं (I. 55a.).

*dad-pa-can-gyi khyim ñe-bar-mi-ston-pa.*³

Frequenting cities and other places inhabited by multitudes of people. (3)

जनाकीर्णनगरादि ।=स्थानं संगणिकावहं (I. 55b.).

*skye-bo mañ-por hgrog-ba-la-sogs-pa.*⁴

Self-praise and depreciation of others. (4)

स्वप्रशंसनपरनिन्दने ।=आत्मोत्कर्षपरावज्ञे (I. 55c.).

*bdag-la-bstod-pa dañ gzan-la smod-pa.*⁵

The path of the ten sinful actions. (5)

दशाकुशलकर्मपथाः ।=कर्ममार्गान्दशाशुभान् (I. 55d.).

*mi-dge-ba bcuḥi las-kyi lam-bcu.*⁶

1 Sanskr. version—Abhis. ālokā, MS. 76a. 15b. 3.—Tib. version—Ibid. Tg. MDO. VI. 74b. 7-75a. 4.—Dutt, 215. 19-24.

2 Pañc. I. 239b. 8-240a. 1.—*khyim-pa dañ-sten-pa yoñs-su spañ-bar-bya-ba dañ dge-slon-ma dañ-sten-pa yoñs-su spañ-bar-byaho.*—Abstaining from serving householders and nuns. —

3 Ibid. 240a. 1.—*rigs-la ser-sna-byed-pa*=*kula-mātsarya*.

4 =जनाकीर्णगमनादि Pañc. I. 240a. 1.—*hdu-hdzihi gnas dañ gnod-sems.*—Abiding in places of entertainment, and injurious thoughts(?).

5 Ibid.—*bdag stod ciñ gzan-la smod-pa.*—

6 Ibid. 240a. 1-2.—*mi-dge-ba bcuḥi las-kyi lam-rnams yoñs-su spañ-bar-byaho.*—One must reject the paths of the ten sins.—

Pride regarding one's own great learning etc. (6)

श्रुताद्यभिमानः ।=मानं (I. 56a.).

*thos-pa-la-sogs-pas rlom (-pa).*¹

Absence of reverence for other (respectable persons). (7)

पराप्रणमनं ।=स्तम्भं (I. 56a.).

*gzan-la mi-hdud-pa.*²

False preconceived views regarding virtue and sin. (8)

कुशलाकुशलविपरीताभिनिवेशः ।=विपर्यासं (I. 56a.).

*dge-ba dañ mi-dge-ba phyin-ci-log-tu mñon-par-zen-pa.*³

False opinions dominated by the conception of a real individuality, etc. (9)

सत्कायदृष्ट्यादिमतिः ।=विमतिं (I. 56b.).

*hjig-tshogs-la-lta-ba-la-sogs-paḥi blo-gros ñan-pa.*⁴

Tolerance in regard of the defiling forces as passions, etc. (10)

सर्वरागादिक्लेशामुखीकरणं च ।=क्लेशमर्षणम् (I. 56b.).

*hdod-chags-la-sogs-paḥi ñon-moñs-pa thams-cad mñon-du-phyogs-par-byed-pa.*⁵

By means of the ten appliances which, naturally, represent the reverse (of the points just mentioned), and which have the same characteristic feature as in the preceding cases, the fifth Stage (of the Bodhisattva) is gained. It is called "the Unconquerable," since (the Bodhisattva who abides on it) can hardly be overcome (by the defiling forces).

[Abhis. ālokā, MS. 76b. 3-6.] इत्येवंलक्षणान् दश धर्मान्वधिविवन्धकत्वेन विवर्जयन्नर्थादाक्षिप्तविपर्ययधर्मेण दशप्रकारपरिकर्मणा पूर्ववत्पञ्चमी सुष्ठु दुःखेन जीयत इति सुदुर्जया भूमिराक्रम्यते ।

[Tg. MDO. VI. 75a. 2-4.] *de-lta-buḥi mtshan-ñid-kyi chos-bcu-ni byañ-chub-kyi bar-du-gcod-par-hgyur-ba-*

1 Pañc. I. 240a. 2.—*lhag-paḥi ña-rgyal dañ*.....

2 Ibid.—*kheñs-pa dañ*.....

3 Ibid.—*phyin-ci-log-rnams dañ*.....

4 Ibid.—*the-tshom dañ*.....—doubt.

5 Ibid.—*hdod-chags dañ. ze-sdañ dañ. gti-mug ñam-rañs-su gzag-pa yoñs-su spañ-bar-byaho.*

*ñid yin-paḥi phyir spoñ-ziñ don-gyis-ḥphañs-pa go-bzlog-paḥi chos yoñs-su-sbyoñ-ba rnam-pa-bcus. sñā-ma-bzīn-du śin-tu-dkaḥ-ba rgyal-baḥi phyir sa lña-pa sbyañ-dkaḥ-ba ḥthob-pa yin-no.*¹

THE TWELVE APPLIANCES OF THE SIXTH STAGE.²—

Kār. I. 57, 58.

The full accomplishment of the six Transcendental Virtues, beginning with Charity (I-6).

दानादिषट्पारमितापरिपूरणेन ।=दानशीलक्षमावीर्यध्यानप्रज्ञाप्रवृत्त्यात् (I. 57a, b.).

*sbyin-pa-la-sogs-paḥi pha-rol-tu-phyin-pa drug yoñs-surdzogs-par.*³

By means of this.—

The rejection of the wish of (attaining the form of Enlightenment) peculiar to the Śrāvakas and of a similar wish regarding (the Enlightenment of the Pratyekabuddhas. (7-8)

श्रावकप्रत्येकबुद्धामिलाषस्य ।=शिष्यखड्गस्त्वृहा (I. 57c.).

*ñān-thos dan rañ-saṅs-rgyas-la mñon-par-ḥdod-pa.*⁴

The rejection of a mind possessed of the fear which is (at first) caused by the contemplation of the idea of Non-substantiality.⁵ (9)

स्वभावानुपलम्भे वासचित्तस्य ।=वासचेतसां परिवर्जकः (I. 57. d.).

*ño-bo-ñid mi-dmigs-pa-la skrag-paḥi sems.*⁶

1 Cf. "Doctrine of Pr.-pār." p. 55.

2 Sanskr. version—Abhis. ālokā, MS. 76b. 10-15.—Tib. version—Ibid. Tg. MDO. VI. 75a. 5-7.—Pañc. I. 240a. 3-4.—Dutt, 216. 1-7.

3 Ibid.—*Rab-ḥbyor gzan-yañ byañ-chen sa drug-pa-la gnas-pas. chos drug yoñs-su-rdzogs-par bya ste. ḥdi-ltar pha-rol-tu phyin-pa drug-go.*—Again, O Subhūti, the B.M. who abides on the sixth Stage must bring to accomplishment six elements, viz. the six Transcendental Virtues.

4 Ibid.—*gzan-yañ chos drug yoñs-su-spañ-bar-byā-ste. drug gañ ze-na. ñān-thos-kyi sems yoñs-su-spañ-bar-byāḥo rañ-saṅs-rgyas-kyi sems yoñs-su-spañ-bar-byāḥo.*.....He has moreover to remove the following six elements. What are these six?—He has to reject the mind peculiar to the Śrāvakas and that peculiar to the Pratyekabuddhas, etc., etc.—

5 Lit. the non-perception (of the separate entities).

6 Pañc. I. 240a. 4-5.—*skrag-paḥi sems* (Xyl. : *sred-paḥi sems*) *yoñs-su-spañ-bar-byāḥo.*

The rejection of a mind heedless of the entreaties of those who pray (to assist them). (10)

याचकजनप्रार्थने संक्रोचचित्तस्य ।=याचितोऽनवलीनश्च (I. 58a.).

*sloñs-mo-paḥi skye-bos bsalāns-na zum-paḥi sems.*¹

The rejection of ill-will of giving away all one's property (for the sake of others). (11)

सर्वस्ववृत्तसत्त्वार्थत्यागदर्भिनस्यस्य ।=सर्वत्यागेऽप्यदुर्मनाः (I. 58b.).

*bdog-pa thams cad rañ-gi gtoñ-bar-zugs-pa-la mi-dgaḥ-ba.*²

The rejection of a mind inclined to repulse those who pray, owing to the fact of being poor oneself. (12)

दारिद्र्यदर्थिजनप्रतिक्षेपचित्तस्य च वर्जनेन ।=कृशोऽपि नार्थिनां क्षेप्ता (I. 58c.).

*dbul-baḥi sloñs-mo-paḥi skye-bo spoñ-baḥi sems ḥdor-ba.*³

By means of these ten appliances (which have the same characteristic feature) as in the preceding cases, the intuition of the sixth Stage (of the Bodhisattva), that which is Proximate to (the realization) of all the properties of the Buddha, is brought to full accomplishment.—

[Abhis. ālokā, MS. 76b. 1-16.]. इत्येवं द्वादशभिः

परिकर्मभिः पूर्ववत् षष्ठी सर्वबुद्धधर्माभिमुखी भूमिराज्ञायते ।

[Tg. MDO. VI. 75a. 7-8.] *de-lta-buḥi sñā-ma-bzīn-du yoñs-su-sbyoñ-ba bcu-gñis-kyis saṅs-rgyas-kyi chos thams-cad mñon-sum-du-gyur-pas sa drug-pa mñon-du-gyur-pa*⁴ *kun-ses-par-ḥgyur-ba yin-no.*⁵

1 Pañc. I. 240a. 4-5.—*sloñs-mo-pa mthoñ-na zum-pa med-par-bya.*

2 Ibid.—*dños-po thams-cad yoñs-su-btañ-bas yid-mi-bde-bar mi-bya.*

3 Pañc. I. 240a. 5-6.—*sloñs-mo-pa mthoñ-na sloñs-mo-pas ḥkhrug-par-mi-bya.*—If he sees people who pray him, he must not become irritated by this.—

4 The Xyl. has *sñon-du gyur-pa.*

5 Cf. "Doctrine of Pr.-pār." p. 55.

THE TWENTY APPLICATIONS OF THE SEVENTH STAGE.¹
Kār. I. 59-65.²

The three Media of Deliverance, viz. the Medium of Non-substantiality, (the cognition of all the elements of existence as devoid of a real essence of their own),³ the Medium of Non-differentiation, (the absence of consideration for the separate characteristic features of the elements),⁴ and the Medium of Absence of Desire (not giving way to a mind that is desirous of further repeated births in the three Spheres of Existence).⁵—By means of these three Media—the conception of the Ego (as having a real essence of its own),⁶ the consideration of the characteristic features of the living beings (as: 'this is a man,' 'this is a woman,' etc.),⁷ and the consideration in favour of an individual soul (as abiding in the three Spheres of Existence)⁸—are respectively removed (1-3). शून्यतानिमित्ताप्रणिहितत्रिविमोक्षमुखज्ञानाद्यथाक्रममात्मसत्त्वजीव-ग्रहाभावः ।=आत्मसत्त्वग्रहो जीव... (I. 59a.)—विविमोक्षमुखज्ञानं (I. 62a). *ston-pa-nīd dan. msthan-ma-med-pa dan. smon-pa-med-pa-ste. nnam-par-thar-paḥi sgo gsum yañ-dag-par-śes-pas. go-rim-bzīn-du bdag dan. sems-can dan. srog-tu-ḥdzin-pa med-pa.*⁹

The full accomplishment of the path of the ten virtuous actions characterized by the perfect purity of the three items (i.e. the non-perception of the subject and object of an action and of the latter itself). By means of this one becomes free from the

1 Sankrs. version—Abhis. ālokā, MS. 77a. 4-6. 11.—Tib. version—Ibid. Tg. MDO. 75b. 2—76a. 7.—Pañc. I. 240a. 6-7.—Rab-ḥbyor gzan-yañ byañ-chen sa-bdun-pa-la gnas-pas chos nī-śu mi-bya. Dutt, 216. 8-14.—Again, O Subhūti, the B.M. who abides on the seventh Stage, must not do the following 20 things.—

2 Kār. I. 59-61 contain an enumeration of the points to be shunned, and Kār. I. 62-65—an enumeration of the antidotes.

3 Gser. I. 346b. 5.—

4 Ibid. 346b. 6.—

5 Ibid.

6 Ibid. 347a. 1.—

7 Ibid.

8 Ibid.

9 Pañc. I. 240a. 7.—*bdag-tu-ḥdzin-par mi-byaḥo. sems-can-du ḥdzin-pa dan. srog-tu-ḥdzin-pa dan.*.....Ibid. 240b. 3-4.—*ston-pa-nīd rdzogs-par-bya-ba dan msthan-ma-med-pa mñon-du-bya-ba dan smon-pa-med-pa śes-par-bya*, etc.=Dutt, 216. 15-23 (the antidotes).

conception of the individual as an indivisible (and independent reality). (4)

विमण्डलविशुद्धदशकुशलकर्मपथपरिपूर्यविमोक्षादेकपुद्गलग्रहवर्जनं ।=पुद्गल... (I. 59b.)—विमण्डलविशुद्धिता (I. 62b.)

*ḥkhor gsum yoñs-su-dag-paḥi dge-ba bcuḥi las-kyi lam yoñs-su-rdzogs-pa mi-gtoñ-bas. gañ-zag gcig-tu spoñ-ba.*¹

The full manifestation of great mercy and love which have for their object all the suffering living beings.

Owing to this one cannot become possessed of nihilistic views (regarding the animate world). (5)

दुःखार्तसर्वजनालम्बनकृपाप्रतिवेधादुच्छेदग्रहायोगः ।=उच्छेद... (I. 58b.)— ११-१४
करुणा (I. 62c.).

*sdug-bsñal-gyis gduñs-paḥi skye-bo thams-cad-la dmigs-paḥi sñiñ-brtse-ba rtogs-pas. chad-par-ḥdzin-pa med-pa.*²

(Absence of conceit) manifesting itself in the non-perception of the reality of all the separate entities, considering the purification of the Sphere of Buddhahood.—

It removes the eternalistic conception in regard of the elements of existence, (viz. the views which maintain that the elements have a permanent, unchangeable separate essence of their own). (6)

बुद्धक्षेत्रपरिपूरिमुपादाय सर्ववस्तुनुपलम्भाच्छाश्वतग्रहविनिवृत्तिः ।=शाश्वता... (I. 59b.)—अमनना (I. 62c.).

*sañs-rgyas-kyi zīñ yoñs-su-rdzogs-pa-nas ñe-bar-bzuñ-ba ste. dños-po thams-cad-la ñe-bar ma-dmigs-pas rtag-par-ḥdzin-pa-las nnam-par bzlog-pa.*³

The cognition of the Transcendental Unity (equality) of all the elements of existence.—Owing to this one can no more take into consideration any specific characteristic marks (relating to the separate elements). (7)

1 Pañc. I. 240a. 7.—*gañ-zag-tu ḥdzin-pa*.....240b. 4.—*ḥkhor gsum yoñs-su-dag-pa.*

2 Ibid. 240a. 8.—*chad par-ḥdzin-pa-dan*.....240b. 4.—*sems-can thams-cad-la sñiñ-rje zīñ sñiñ-brtse-ba.*

3 Sic. acc. to the Commentators. In the Pañc. (I. 240a. 8.—240b. 4.) the explanation of *amananā* is different:—*rtag-par-ḥdzin-pa dan*.....*sems-can de-dag-la brñas par mi-bya-ba*.—Not showing contempt for those living beings.—

सर्वधर्मसमतावगमात्रिमितग्रहानुपपत्तिः ।=निमित्त... (I. 59c.)—धर्मसमता (I. 62c, d.).
*chos thams-cad mñam-pa-ñid-du rtogs-pas mtshan-mar-
 ḥdzin-pa med-pa.*¹

The cognition of the Principle of the Unique Vehicle to Salvation in the form of the Mahāyānist Path.

By means of this the conception of the (three different elements of the Saintly Lineage² as heterogeneous) factors is rejected. (8)

महायानत्वेनैकयानावबोधाद्धेतुग्रहत्यागः ।=हेत्वोः³ (I. 59c.)—एकनयज्ञता (I. 62d.).
*theg-pa-chen-po-ñid-du theg-pa gcig-par rtogs-pas rgyur-
 ḥdzin-pa spañs-pa.*⁴

The cognition of the mental and the physical elements as being, from the outset, something that is not liable to origination.

Through this one becomes free from the conception of (the reality of) the (5) groups of elements, (as something which becomes originated, etc. (9)

नामरूपाद्यनुत्पादपरिज्ञानात्स्कन्धग्रहवियोगः ।=स्कन्धेषु (I. 59c.).⁵
*miñ-dañ-gzugs-la-sogs-pa⁶ ma-skyes-par yonś-su-śes-pas
 phuñ-por ḥdzin-pa dañ-bral-ba.*⁷

The perseverance in the full cognition of the profound Doctrine (i.e. of the teaching that the 18 component elements of the individual are devoid of the character of plurality).

1 Pañc. I. 240a. 8.—*mtshan mañi ḥdu-śes* (= *nimitta-saṃjñā*)Ibid. 240b. 4-5.—*chos thams-cad mñam-pa-ñid-du lta ba yon-
 dag-paḥi tshul rtogs śiñ*.....

2 *gotra=rigs*. Cf. Uttaratantra, Transl. pp. 103, 107 and "Doctr. of Pr.-pār.," p. 31.

3 Forms a *dvandva* with the preceding.

4 Pañc. I. 240a. 8.—*rgyur lta-ba* (= *hetu-darśana*). The interpretation of *eka-naya-jñatā* given here is that of the *Eka-yāna-naya-vādi*ns. (Cf. "Doctr. of Pr.-pār.," p. 29). We could translate it simply as the "Knowledge of Monism."

5 In the Kār. referring to the antidotes we have (I. 63a.) *anutpāda-kṣamā-jñānam*; *kṣamā* is mentioned first *metri causa*.

6 *ādi* transl. incorrectly.

7 Pañc. I. 240a. 8.—*phuñ-po-la mñon-par-chags-pa*.

Owing to this, the conception of the (18) component elements of an individual (as having the character of real causes and effects) is put an end to. (10)

गम्भीरधर्मनिध्यानक्षान्त्यवगमाद्वातुग्रहोच्छेदः ।=धातुषु (I. 59d.).

*chos zab-mo-la ñes-par-rtogs-paḥi bzod-pa rtogs-pas
 kḥams-su-ḥdzin-pa spañs-pa.*¹

The demonstration, by means of the Mahāyānist teaching, of all the elements of existence from the monistic standpoint (as being free from the differentiation into subject and object).

By means of this one becomes free from the conception of the (12) bases of cognition (as real subjective and objective entities). (11)

सर्वधर्माणां महायानोपायमुखेन प्रकाशनादायतनग्रहविश्लेषः ।=आयतनेषु च (I. 59d.)—धर्माणामेकधेरणा (I. 63b.).

*chos thams-cad theg-pa-chen-poḥi sgo-nas ston-paḥi-
 phyir skye-mched-du-ḥdzin-pa dañ-bral-ba.*²

The perfect annihilation of all imputations (i.e. of realistic views regarding subject and object).

By means of this the views maintaining the reality of the existence in the three spheres (of the Phenomenal World) are fully removed. (12)

सर्वकल्पनोच्छेदात्तैधातुकप्रतिग्रानग्रहविच्छेदः ।=तैधातुके प्रतिग्रानं (I. 60a.)—कल्पनायाः समुद्रातः I. 63c.).

*rtog-pa thams-cad gcod-pas kḥams gsum-po-la gnas-paḥi
 ḥdzin-pa-la bcad-pa.*

The rejection of differentiation, of the conception of a real individuality and the other false views,³ and of the defiling forces as passion etc.

By means of this one becomes free from every kind of preconceived view (sympathy, antipathy, etc.). (13)

निमित्तोद्ग्रहणसत्कायादिरागादिक्लेशवर्जनात्सक्तिग्रहविरहः ।=सक्तिः (I. 60b.)—संज्ञादक्लेशवर्जनम् (I. 63d.).

1 Pañc. I. 240a. 8.—*kḥams-la mñon-par-chags-pa*.

2 Pañc. I. 240a. 8-b1.—*skye-mched-la mñon-par-chags-pa*.

3 I. e. *anta-grāha-dṛṣṭi*, *dṛṣṭi-parāmarṣa*, *śīla-urata-parāmarṣa* and *mithyā-dṛṣṭi*.

mtshan-mar-ḥdzin-pa dan ḥjig-tshogs-la-sogs-paḥi lta-ba-mams dan ḥdod-chags-la-sogs-paḥi ṇon-moṇs-pa spoṇ-bas. chags-par-ḥdzin-pa dan-bral-ba.

The power of deepest meditation connected with the perfect quiescence of the mind.¹ By means of it one gets free from views influenced by mental depression (since one has the mind perfectly concentrated upon the Omniscience of the Buddha that is to be attained, and never gives way to despair, thinking oneself incapable of attaining the desired aim). (14)

शमथभावनाबलादालीनचित्तग्रहविवेकः ।=आलीनचित्तता (I. 60b.)—

शमथस्य च निध्यप्तिः (I. 64a.).

*ḥi-gnas sgoms-paḥi stobs-kyis sems kun-tu-ḥum-paḥi ḥdzin-pa-las bral-ba.*²

Skill in Transcendental Analysis, (which brings about the cognition of the Body of the Buddha as resembling an illusion).

Owing to this one is no more possessed of the preconceived realistic views regarding the Jewel of the Buddha. (15)

प्रज्ञा³कौशलादुद्धृष्टनिश्चयारूपता ।=कौशलं⁴ च विदर्शने (I. 64b.).

*śes-rab dan thabs-la-mkhas-pas saṅs-rgyas-su lta-ba-la mñon-par-zen-pa ma-yin-pa.*⁵

The perfect pacification of the mind through the meditation on the unreality of the separate elements of existence.

By means of this the insistence upon preconceived views regarding the reality

¹ *śamatha* = *ḥi-gnas*.

² The Pañc. (I. 240b. 1.) has with regard to the points to be shunned relating to appliances 12, 13 and 14—*kḥams gsum-la mñon-par-zen-pa* (= *dhātu-traye' bhiniveśaḥ*) *dan kḥams gsum-la rten-pa* (= *dhātu-traya-pratiṣṭhāna*) and *kḥams gsum-la-gnas-pa* (= *dhātu-traya-sthānam*). Regrading the antidotes we have (Ibid.) 240b. 5-6.—*rtog-pa yaṅ-dag-par-bsal-ba dan. lta-ba rnam-par-zlog-pa dan. ṇon-moṇs-pa rnam-par zlog-pa dan. ḥi-gnas dan...*

³ Here a synonym of *vipaśyanā* or *vidarśana*.

⁴ The points to be shunned referring to appliances 15, 16 and 17 are counted together: *ratna-tritaya...* (I. 60a.)

⁵ Pañc. I. 240b. 1.—*saṅs-rgyas-la rten-paḥi lta-ba-la mñon-par-chags-pa*. Ibid. 240b. 6.—*lhag-mthoṅ-gis*—"by means of Transcendental Analysis."

of the Jewel of the Doctrine becomes unfounded. (16)

धर्मेनैरात्म्यभावनया चित्तोपशमाद्धर्मदृष्टिनिश्चयास्वभावता ।=चित्तस्य दान्तता (I. 64c.).

*chos bdag-med-pa bsgoms-pas. sems ṇe-bar-ḥi-baḥi-phyir chos-su-lta-ba-la mñon-par-zen-paḥi ṇo-bo-ñid ma-yin-pa.*¹

The origination of Knowledge which is based upon the two aspects of reality and is perfectly free from impediments (in cognizing the essential nature of) matter and the other elements of existence.

Owing to this the insistence upon the views maintaining the reality of the Jewel of the Congregation becomes impossible. (17)

उभयसत्याश्रितरूपाद्यप्रतिघातज्ञानोदयात्सद्दृष्टिनिश्चयानुदयः ।=रत्नचित्तय ... (60c.)—ज्ञानं सर्वथाप्रतिघाति च (I. 64c, d.).

*bden-pa gñis-la brten-paḥi gzugs-la sogs-pa-la thogs-pa-med-paḥi ye-śes skyes-pas. dge-ḥdun-du lta-ba-la mñon-par-zen-pa bsal-ba.*²

The acquisition of Knowledge which cognizes (the elements of existence) as not being the objects of preconceived realistic views.

Owing to this there is no room for the insistence upon the views maintaining the (separate reality of) morality and moral observances.³ (18)

अभिनवेशास्थानज्ञानलाभाच्छीलदृष्टिनिश्चयाभवनं ।=शीलेषु तद्दृष्टमभिनिवेशिता (I. 60c, d.).—सक्तेरभूमिः (I. 65a.).

*mñon-par-zen-paḥi gnas ma-yin-paḥi ye-śes thob-pas. tshul-kḥrims-su lta-ba-la mñon-par-zen-pa mi-ḥbyun-ba.*⁴

The act of going, simultaneously, to all the spheres of Buddhaic acti-

¹ Pañc. 240b. 1.—*chos-la-rten-paḥi lta-ba-la mñon-par-chags-pa*. Ibid. 240b. 6.—*dul-baḥi sems dan ḥi-baḥi sems*.

² Ibid. 240b. 2.—*dge-ḥdun-la rten-paḥi lta-ba-la mñon-par-chags-pa*. Ibid. 240b. 6.—*thogs-pa-med-pa*—"absence of impediments."

³ This means that one must not become possessed of conceit in thinking that one's moral merit is sufficient for bringing one to Salvation.

⁴ Pañc. I. 240b. 2.—*tshul-kḥrims-la rten-paḥi lta-ba-la mñon-par-chags-pa dan*.

vity for the sake of undertaking the correct analysis of all the elements of existence.

Owing to this the conflicting views (and doubts) in regard of the principle of Relativity can no more become originated. (19)

सम्यग्धर्मप्रविचयार्थं यथेष्टसमकालसर्वबुद्धक्षेत्रगमनाच्छून्यताविवादग्रहा-
प्रसवः ।=शून्यतायां विवादश्च (I. 61a.)—क्षेत्रान्तरगतिः समम् (I. 65b.)

*chos yañ-dag-par rab-tu-rnam-par-hbyed-paḥi don-du¹
sañs-rgyas-kyi zin thams-cad-du ji-ltar-hdod-pa-bzin-du
dus² -mñam-du hgro-bas-na stoñ-pa-ñid-la rtsod-par-hdzin-
pa dañ-bral-ba.*³

The act of showing, in all the different regions of the world, one's corporeal form in accordance with (the needs of the converts and) in order to bring deliverance to the fundamental element of the living beings⁴ who have preconceived realistic views.

By means of this the views owing to which one expresses theses conflicting with the principle of Relativity become rejected. (20)

उपलम्भाभिनिविष्टसत्त्वधातूत्तारणाय यथानुरूपं सर्ववस्वात्मभाव-
दर्शनाच्छून्यताविरोधोद्भावनाग्रहोत्पष्टिश्च ।=तद्विरोधश्च (I. 61b.)—सर्वव-
स्वात्मभावस्य दर्शनं (I. 65. c, d.).

*dmigs-pa-la mñon-par-žen-paḥi sems-can-gyi kham-
rnams bsgal-bar-bya-baḥi phyir thams-cad-du bdag-gi lus
ji-ltar-mthun-par ston-pas-na. stoñ-pa-ñid dañ-hgal-bar
brjod-paḥi hdzin-pa yoñs-su-spañs-pa.*⁵

Thus, by means of the realization of these appliances, twenty in number, which have the same special character-

1 The Xyl. has : *don-dus* (sic!)

2 The Xyl. leaves out : *dus*.

3 Pañc. I. 240b. 2.—*chos-rnams stoñ-ño zes zum-par-hgyur-ba dañ*, depression at hearing that the elements of existence are devoid of a real essence of their own.—Ibid. 240b. 6.—*gañ-du-hdod-paḥi zin-du hgro-ba ste*—going to that sphere (of buddhaic activity) which pleases one.

4 *saltoa-dhātu*=*sems-can-gyi kham*s. Is a synonym of *dhātu*, *gotra*, *tathāgata-garbha*, etc. Cf. *Uttaratantra*, Transl. p. 195.

5 Pañc. I. 240b. 2.—*stoñ-pa-ñid dañ-hgal-ba ste*—contradiction of the principle of Relativity.

istic essence as in the preceding cases,¹ the twenty varieties of defiling elements which have been mentioned are removed. By this the seventh Stage (of the Bodhisattva) is conditioned. It is called "the Far-reaching", since the activity of the Bodhisattva has an exceedingly wide and extensive sphere, this owing to the connection with the Path that is right and completely free from effort.

[Abhis. ālokā, MS. 77b. 11-15.] इत्येवं विंशतिप्रकारेण
पूर्ववत्कृतविशेषलक्षणपरिक्रमेणाधिगतेन यथोक्तविंशतिप्रकारधर्मकलङ्कापगमात्
सप्तमी सम्यग्गनाभोगमागोपश्लेषात्सुष्ठुदूरंगतत्वा दूरंगमा भूमिःसमीयते ।

[Tg. MDO. VI. 76a. 7-8.] *de-ltar-na yoñs-su-
sbyoñ-baḥi chos rnam-pa-ñi-sū-po śña-ma-bzin-du khyad-
par-gyi mtshan-ñid-can-gyi yoñs-su-sbyoñ-ba byas-pa
rtogs-pas-na ji-skad-du-bśad-paḥi chos rnam-pa-ñi-sū dañ-
brāl-baḥi phyir yañ-dag-par lhun-gyis-grub-paḥi lam
dañ-hbrel-bas śin-tu riñ-du-hgro-baḥi-phyir sa bdun-pa
riñ-du-son-ba hthob-pa yin-no.*²

THE EIGHT APPLIANCES OF THE EIGHTH STAGE.³—
Kār. I. 66, 67.

These are :—

The knowledge of the mental activity of all the living beings, as it is, in its true form. (1)

यथावत्सर्वसत्त्वचित्तचरितज्ञानं ।=सर्वसत्त्वमनोज्ञानं (I. 66a.).

*sems-can thams-cad-kyi sems-kyi-spyod-pa ji-lta-ba-bzin-
du-śes-pa.*⁴

The act of exhibiting, in the different regions of the world, one's supernatural faculties⁵ for the sake of the living beings. (2)

1 I.e. they have to be regarded as devoid of a real essence of their own.

2 Cf. "Doctrine of Pr.-pār." p. 55.—

3 Sanskr. version—Abhis. ālokā, MS. 78a. 13-b. 3.—Tib. version—*Ibid.* Tg. MDO VI. 76b. 6-77a. 2.—Pañc. I. 240b. 7.—*Rab-hbyor gzan-yañ byañ-chen sa brgyad-pa-la gnas-pas chos bzi-po hdi-dag yoñs-su-rdzogs-par-bya-ste*.—Dutt, 217. 1-5.—Again, O Subhūti, the Bodhisattva, the Mahāsattva who abides on the eighth Stage must bring to accomplishment the following 4 elements. Cf. below.

4 *Ibid.* 240b. 8.—*hdi-lter sems-can thams-cad-kyi sems khor-du-
chud-par-bya-ba*. Cf. Chapter IV. Kār. 14.—*sañvānām citta-caryāsu*.

5 Lit. "playing (*kṛīḍana*) with the supernatural faculties."

नानालोकधातौ सत्त्वार्थं प्रत्यभिज्ञाभिः क्रोडनं ।=अभिज्ञाक्रोडनं (I. 66b.).
*hjiḡ-rten-gyi kḥams sna-tshogs-su sems-can-gyi don-du rdzu-ḥphrul-gyi mñon-par-śes-pas brtse-ba.*¹

The preparation of the sphere of future activity as a Buddha, of the receptacle-world,² by transforming it into a region abounding with gold, jewels etc. (3)

आधारबुद्धक्षेत्रसुवर्णादिभावपरिणामः ।=शुभा बुद्धक्षेत्रस्य निष्पत्तिः (I. 66b, c.).
*rten-gyi sañs-rgyas-kyi zin gser-la-sogs-paḥi ño-bor yoñs-su-sgyur-ba.*³

Adoration of the Buddhas in order to (obtain from them the power of) investigating the elements of existence in all their aspects. (4)

सर्वाकारधर्मपरीक्षणार्थं तथागतारागणादि ।=बुद्धसेवापरीक्षणो (I. 66d.).
*rnam-pa thams-cad-du chos yoñs-su-brtag-par-bya-baḥi-phyir de-bzin-gśegs-pa mñes-par-byed-pa.*⁴

The origination of super-human divine vision (owing to which one comes to know the faculties of the living beings etc.). (5)

दिव्यचक्षुषो निष्पत्तिः ।=अक्षज्ञानं (I. 67a.).
*lhaḥi mig bskyed-pa.*⁵

¹ = ऋद्ध्यभिज्ञाभिः क्रोडनं Pañc. I. 240b. 8.—*mñon-par-śes-pas rnam-par-brtse-ba.*

² *ādāra* has here the meaning of *bhājana-loka* as opposed to *sattva-loka*. Cf. Chapter IV. Kār. 61.—*tathā bhājana-lokasya buddha-kṣetrasya śuddhatā.*

³ Pañc. I. 240b. 8.—*sañs-rgyas-kyi zin lta zin. sañs-rgyas-kyi zin ji-lar-mthoñ-ba de-dag yoñs-su-bsgrub-pa.*—He perceives his sphere of Buddhahood and arranges it as he sees it (to be necessary).

⁴ Ibid. 241a. 1.—*sañs-rgyas bsñen-bkür-zin sañs-rgyas-kyi sku yañ-dag-pa-ji-lta-ba-bzin-du brtag-pa.*—He worships the Buddha and examines the essential nature of the Buddha's Body as it is.—The Kārikā agrees with this passage (*buddha-sevā-parikṣaṇe*), whereas the interpretation of Haribhadra is different.

⁵ Pañc. I. 241a. 2.—*Rab-ḥbyor gzan-yañ byañ-chen sa brgyad-pa-la gnas-pas chos bzi yoñs-su-rdzogs-par-bya-ste. bzi gañ ze-na ḥdi-lta-ste dbaṇ-po rab dañ tha-ma śes-pa.*—Dutt, 217. 6-10.—Moreover O Subhūti, the B. M. who abides on the eighth Stage must bring to accomplishment four other elements, viz. the knowledge of acute and feeble faculties (of the living beings)...etc.

The purification of the living beings, the animate sphere of Buddhaic activity. (6)

आधेयबुद्धक्षेत्रसत्त्वपरिशोधनं ।=जिनक्षेत्रशुद्धिः (I. 67a, b.).
*brten-pa sañs-rgyas-kyi zin sems-can yoñs-su-sbyoñ-ba.*¹

A firm stand in the (contemplation of) the illusionary character (of every separate reality). (7)

सर्वत्र मायोपमतावस्थानं ।=मायोपमा स्थितिः (I. 67b.).
*thams-cad-du sgyu-ma-lta-bur gnas-pa.*²

The faculty of assuming a form of existence in the Phenomenal World, after having, through the perception of the needs of the living beings, come to the insight (that such or such form of existence is the most suitable). (8)

सत्त्वार्थदर्शनादुद्दिपूर्वकजन्मग्रहणं च ।=संचिन्त्य च भवादानं (I. 67c.).
*sems-can-gyi don mthoñ-nas blo sñon-du-btañ-baḥi skye-ba yoñs-su-ḥdzin-pa.*³

By means of this eightfold appliance which has the same characteristic feature as in the preceding cases, (the Bodhisattva) comes to the full intuition of the eighth Stage which is called "the motionless," since there one is no more disturbed by the differentiation of separate entities and by the necessity of using effort in one's acts.

[Abhis. ālokā, MS. 78b. 3-5.] इत्येवमष्टप्रकारधर्मेण परिकर्मणा पूर्ववदष्टमी निमित्ताभोगाप्रक्रम्यत्वादचला भूमिरनुभूयते ।

[Tg. MDO. 77a. 2-3.] *de-lta-buḥi yoñs-su-sbyoñ-baḥi chos rnam-pa-brgyad sñā-ma-bzin-du yoñs-su-sbyaṇs-pas mtshan-ma dañ rtsol-bas bskyod-du-med-paḥi-phyir sa*

¹ Pañc. 241a. 2.—*sañs-rgyas-kyi zin yoñs-su-sbyoñ-ba.* Cf. Chapter IV. Kār. 61.

² Pañc. I. 241a. 3.—*sgyu-ma lta-buḥi tiñ-ñe-ḥdzin-la yañ-dañ-yañ mñam-par-gzag-pa.*—Again and again he becomes absorbed in the meditation on the illusionary character (of existence).

³ Cf. Uttaratantra, Transl. p. 194.—Pañc. I. 241a. 3.—*sems-can-rnams-kyi dge-baḥi rtsa-ba ji-ltar ji-ltar grub-par ḥgyur-ba de-lta de-ltar yoñs-su-bsgrub-paḥi-phyir ched-du-bsams śiñ srid-pa ñe-bar-len-pa.*—In order to bring to development the roots of virtue of the living beings as they have to be developed (the Bodhisattva) assumes a Phenomenal Existence, having duly reflected (in what from) he must become born.—

*brgyad-pa mi-gyo-ba ñams-su-myoñ-bar-hgyur-ba yin-no.*¹

THE TWELVE APPLIANCES OF THE NINTH STAGE.²—
Kār. I. 68, 69.

These are:—

Vows and sublime wishes of an illimited character (which are all of them fully realized through the accomplishment of the six Transcendental Virtues). (1)

अनन्तप्रणिधानं = प्रणिधानान्यनन्तानि (I. 68a.).

*smoñ-lam mthah-yas-pa.*³

The Knowledge of the meaning of all the sounds uttered by the gods and all the other living beings. (2)

देवादि सर्वसत्त्वरुतज्ञानं = देवादीनां रुतज्ञता (I. 68b.).

*lha-la-sogs-pa sems-can-thams-cad-kyi skad śes-pa.*⁴

Flashes of idea, inexhaustible like the current of a stream, (through the attainment of the fourth method of intense penetration). (3)

नदपतिताक्षयप्रतिभानं = नदीव प्रतीभानानां (I. 68c.).

*spobs-pa chu-bo-ltar mi-zad-pa.*⁵

The entrance into the wombs⁶ of women who are praised and revered by all (like that of Māyādevi). (4)

सर्वजनप्रशस्तगर्भावक्रमणं = गर्भावक्रान्तिरुत्तमा (I. 68d.).

*skye-bo thams-cad-kyis bsñags-paḥi mñal-du-hjug-pa.*⁷

1 Cf. "Doctrine of Pr.-pār." p. 56.—

2 Sanskr. version—Abhis. ālokā, M. S. 78b. 8-15.—Tib. version Ibid. 77a. 5-8.—Pañc. I. 241a. 4-5.—*Rab-hbyor gñan-yañ byan-chen sa dgu-pa-la gnas-pas. chos bcu-gñis yoñs-su-rdzogs-par-byas-te.* = Dutt, 217, 11-16.

3 The same in Sphuṭ. 28a. 2-3, just as the following. Pañc. I. 241a. 5.—*smoñ-lam mthah-yas-pa yoñs-su-bzuñ ste.—prañidhāna-pāramitā* is the predominant virtue on the ninth Stage. Cf. "Doctr. of Pr.-pār." p. 56.

4 By means of the first three Methods of Intense Penetration (*pratisaṃvid* = *so-so-yañ-dag-par-rig-pa*; Gser. I. 351a. 6b. 1.) The four *pratisaṃvid* are secured by the Bodhisattva on the ninth Stage, Cf. Uttaratantra, Transl. p. 117.—Pañc. I. 241a. 5-6.—*lha dañ klu dañ. gnod-sbyin dañ dri-za dañ. lha-ma-yin dañ. nam-mkhaḥi ldiñ dañ. mi-ḥam-ci dañ. lto-phyee-chen-poḥi skad-śes-pa.*

5 Ibid. i.e. *pratibhāna-pratisaṃvid* (Gser. I. 351b. 1.—Pañc. I. 241a. 6.—*yoñs-su-rdzogs-paḥi spobs-pas ñes-par-bstan-pa śes-pa.*

6 In order to become born in the Phenomenal World.

7 Pañc. Ibid.—*maḥi mñal-du-ḥbro-ba phun-sum-tshogs-pa.*

Birth in a royal (or Brāhmaṇical) family. (5)

राजादिस्थानं = कुल (I. 69a.).

*rgyal-po la-sogs-par gnas-pa.*¹

The fact of becoming an off-spring of the solar races etc. (6)

आदित्याद्यपत्यं = जाल्योश्च (I. 69a.).

*ñi-ma-la-sogs-paḥi rus.*²

Relations who are on good terms with one's mother etc. (7)

मातादिसंबद्धज्ञातिः = गोत्रस्य (I. 69a.).

*ma-la-sogs-pa dañ-legs-par-ḥbrel-paḥi gñen.*³

A retinue of faithful and obedient followers. (8)

स्वविधेयपरिवारः = परिवारस्य (I. 69b.).

*rañ-dbañ-du-hgyur-baḥi ḥkhor.*⁴

A birth which is eulogized by Indra and the other (great gods). (9)

शक्राद्यभिनन्दितोत्पादः = जन्मनः (I. 69b.).

*brgya-byin-la-sogs-pas mñon-par-bstod-par skye-ba.*⁵

Departure from worldly life at the incitation of the Buddhas etc.⁶ (10)

बुद्धादिसंचोदननिष्क्रमणं = नैष्क्रम्य (I. 69c.).

*sañs-rgyas-la-sogs-pas bskul-te ñes-par-ḥbyuñ-ba.*⁷

(The production of) an enchanted Aśvattha tree etc., which resemble a wish-fulfilling gem. (11)

1 *rigs phun-sum-tshogs-pa* (= *kula-sampatti*).

2 Ibid. 241a. 6-7.—*rgyud phun-sum-tshogs-pa* (= *samtāna-sampatti*).

3 Ibid. 241a. 7.—*rus phun-sum-tshogs-pa* (= *gotra-sampatti*).

4 Ibid. *ḥkhor phun-sum-tshogs-pa* (= *parivāra-sampatti*).

5 Cf. the assistance of Indra and Brahmā at the birth of Sākya-muni.—Pañc. I. 241a. 7.—*tshe phun-sum-tshogs-pa* (= *āyuh-sampatti*).

6 Or of the Devaputras of the Pure Region (*śuddha-āvāsa-kāyikāḥ*) who arouse in the Bodhisattva aversion towards worldly existence. (Gser. I. 352b. 4 sqq.); cf. Bu-ston, Transl. Vol. II. p. 21 (quotation from Lalita-vistara, p. 173. 11-14 Lefm.)

7 Pañc. I. 241a. 7.—*mñon-par-ḥbyuñ-ba phun-sum-tshogs-pa* (= *abhiniṣkramaṇa-sampatti*).

चिन्तामणिसदृशाश्वत्थवृक्षादिः ।=बोधिवृक्षाणां (I. 69c.).

*gid-b'zin-gyi nor-bu dañ-hdra-baḥi śiñ a-śva-tha-la-sogs-pa.*¹

The full realization of all the virtuous properties which, essentially, represent the characteristic features peculiar to all the Buddhas. (12)

सर्वबुद्धधर्मस्वभावगुणपरिपूरणं च ।=गुणपूरेण्यं संपदः (I. 69d.).

*sañs-rgyas-kyi chos thams-cad-kyi ño-boḥi yon-tan yoñs-su-rdzogs-par-byed-pa.*²

The full accomplishment of these 12 appliances which have the character of the highest forms of perfection and the same distinctive feature as in the preceding cases, means the full realization of the ninth Stage (of the Bodhisattva). The latter is called "the Stage of Perfect Wisdom, owing to the irreproachability (of the Bodhisattva) as regards his skill in teaching the Doctrine.—

[Abhis. alokā, MS. 78b. 15-79a. 2.] इत्येवं संपत्तिलक्षणैर्द्वादशभिः परिकर्मभिः पूर्ववत्परिकर्मविशेषैर्नवमी धर्मदेशनाकौशलतोऽनवद्यत्वात्साधुमती भूमिः साक्षात्क्रियते ।

[Tg. MDO. VI. 77a. 8b. 2] *de-lta-buḥi phun-sum-tshogs-paḥi mtshan-ñid-kyi yoñs-su-sbyoñ-ba bcu-gñis śña-ma-b'zin-du yoñs-su-sbyaṅ-ba-byas-paḥi khyad-par-dag-gis chos-ston-pa-la mkhas-pa kha-na-ma-tho-ba-med-paḥi-phyir sa dgu-pa legs-paḥi blo-gros mñon-du-byed-pa yin-no.*³

THE TENTH STAGE OF THE BODHISATTVA AS THE RESULT OF THE FOREGOING NINE.⁴—Kār. I. 70.

(There are altogether the following Stages to be considered):—

The Stage of the Spiritual Lineage, of the Śrāvakas, etc.⁵

1 Pañc. I. 241a. 7.—*byaṅ-chub-kyi ś'ñ-gi rgyan phun-sum-tshogs-pa* (= *bodhi-vṛkṣa-alamkāra-sampatti*).

2 Ibid. 241a. 7-8.—*yon-tan thams-cad yoñs-su-rdzogs-pa phun-sum-tshogs-pa* (= *sarva-guṇa-paripūrī-sampatti*).

3 Cf. "Doctrine of Pr.-pār." p. 56.—

4 Sphuṭ. 28b. 1.—*rgyuḥi sa-rñams-kyi yoñs-su sbyoñ-ba de-ltar-ñes-par-bstan-nas hbras-buḥi sa-ñid*.....

5 Is identical with the Hinayānistic Path of Training (*prayoga-mārga*) "Doctr. of Pr.-pār." p. 49.—

The Stage of (the access to) the eight (Degrees of Saintliness),—that of the candidate to the first Result.¹

The Stage of Illumination,—of him who has entered the Stream.²

The Stage of Refinement,—of him who returns to this world once more.³

The Stage of the Dispassionate, of him who returns no more.⁴

The Stage of him who possesses the full notion of having terminated the course of Training on the Path, i.e. of the Arhat.⁵

The Stage of the Śrāvaka (without any special indications), referring to the three kinds of candidates.

The Stage of the Pratyekabuddha, i.e. the intuition peculiar to the latter.

The Stage of the Bodhisattva, consisting of the nine varieties which have just been described.

Having passed beyond the limits of these nine Stages, the Bodhisattva attains the tenth, and may be called a Buddha, "though not a fully accomplished Buddha," as it is said in the *Pañcaviṃśatisāhasrikā*. (He thus attains the state which directly precedes the full realization of Buddhahood.⁶ Accordingly, the Transcendental Wisdom

1 Is identical with the Hinayānistic Path of Training (*prayoga-mārga*) "Doctr. of Pr.-pār.," p. 49.—

2 Ibid. p. 50.

3 Ibid.

4 Ibid.

5 Ibid.

6 Cf. the comparison of the Bodhisattva abiding on the tenth Stage with the Buddha in the Uttaratantra. (Transl. p. 201).—Rnam-bśad, 131b. 2-4.—*ma-rig bag-chags-kyi sa dañ mtshan-maḥi spros-pa-las-byuñ-paḥi zag-med-kyi las dañ. yid-kyi rañ-b'zin-gyi lus dañ. bsam-gyis-mi-khyab-par-bsgyur-baḥi hchi-hpho zad-par ma-spañs-pas chos-kyi sku gtsaṅ-ba dañ. bde-ba dañ. bdag dam-pa dañ. rtag-paḥi pha-rol-ū-phyin-pa ma-thob-pas rdzogs-paḥi sañs-rgyas źes mi-byaho*.—As he has not fully removed the elementary force of Transc. Illusion (*avidyā-vāsanā*), the Undefined Biotic Force (*anāsrava-karma*) which is the result of pluralistic views (*nimitta-prapañca*), the non-physical body (*manomaya-kāya*), and the states of migration from one existence to another which take place in some inconceivable manner, he cannot yet fully realize the Cosmical body which is the Absolute Purity, Bliss, Unity, and Eternity, and cannot therefore be called a fully accomplished Buddha.—Cf. Uttaratantra, Transl. p. 170 sqq.

which cognizes the element of the Absolute as the foundation for the controlling power over the Biotic Force etc., and by means of which the entrance upon the Stage of the Buddha is secured represents the tenth Stage of the Bodhisattva. It is called "the Stage of the Clouds of the Truth" (or of the Doctrine), since (the Bodhisattva abiding on this Stage) causes the rain of the Highest Doctrine to descend (upon the converts).¹

[Abhis. ālokā, MS. 79a. 6-b. 1.].

गोत्रभूमिः श्रावकादिगोत्रस्य । अष्टमकभूमिः प्रथमफलप्रतिपन्न-
कस्य । दर्शनभूमिः स्रोतश्चापन्नस्य । तन्मूभिः सकृदागामिनः । वीत-
रागभूमिरनागामिनः । कृताविभूमिरर्हतः । विशेषवचनाभावेन श्रावकभूमिः
प्रतिपन्नकत्वस्य । प्रत्येकबुद्धभूमिः प्रत्येकबुद्धानां । बोधिसत्त्वभूमिश्च
यथोक्ता बोधिसत्त्वानां नवविधा । इत्येवं नव^२ भूमीरतिक्रम्य दशम्यां
पुनर्भूमौ बोधिसत्त्वो बुद्ध एव वक्तव्यो न तु सम्यक्संबुद्ध इति पञ्चविंशति-
साहस्रिकाया वचनायत्त बुद्धभूमौ येन कर्मवशिताश्रयत्वादिना ज्ञानेनाव-
तिष्ठति सा तेन प्राप्या दशमी धर्ममेघाम्बुप्रवर्षणाद्धर्ममेघा बोधिसत्त्वभूमिः ।

[Tg. MDO. VI. 77b. 3-8.³] *rigs-kyi sa-ni ñan-thos-la-sogs-paḥi rigs-so. brgyad-paḥi sa-ni ḥbras-bu dan-po-la žugs-paḥo. mthoñ-baḥi sa-ni rgyun-du-žugs-paḥo bsrab-paḥi sa-ni lan-cig-phyir-ñoñ-baḥo. ḥdod-chags-dan-bral-baḥi sa-ni phyir-mi-ñoñ-baḥo. byas-pa-rtogs-paḥi sa-ni dgra-bcom-paḥo. khyad-par-gyi tshig med-pas žugs-pa gsum-ni ñan-thos-kyi saḥo. rañ-saṅs-rgyas-kyi sa-ni roñ-saṅs-rgyas-rnams-kyiḥo.⁴ byañ-chub-sems-dpaḥi sa-ni byañ-chub-sems-dpaḥ-rnams-kyi sa rnam-pa-dgu-po ji-skad-da bsad-zin-pa rnams-so. sa dgu-žes-bya-ba de-lta-buḥi sa dgu-po-rnams-las ḥdas-nas sa-bcu-paḥi byañ-chub-sems-dpaḥi-la ni saṅs-rgyas ñid ces brjod-par-byaḥi yañ-dag-par-rdzogs-paḥi saṅs-rgyas-ni ma-yin-no. žes stoñ-phrag-ñi-śu-lha-pa-las gsuñs-pas. saṅs-rgyas-kyi sa gañ-la las-la-dbañ-baḥi rten-ñid-la-sogs-paḥi ye-śes gañ-gis gnas-pa de-ni des*

1 Cf. Uttaratantra, Transl. p. 117.

2 MS. नवभूमिरतिक्रमादशम्यम्पुनः

3 Similarly Sphuṭ. 28b. 3—29a. 1.—

4 Xyl. : rañ-saṅs-rgyas-kyi saḥo.

thob chos-kyi char ḥbebs-pas byañ-chub-sems-dpaḥi sa bcu-pa chos-kyi sprin ces-byaḥo.¹

THE ACCUMULATION OF THE ANTIDOTES.

प्रतिपन्नसंभारः = *gñer-poḥi tshogs*. Kār. I. 71.

(17) The Accumulation of the ten Stages refers to the Paths of Illumination and Concentrated Contemplation. Thereafter, we have the said Paths as representing the Accumulation of the Antidotes, in correspondence with the different degrees of extirpation of the points to be shunned.

[Abhis. ālokā, MS. 79b. 5-7.]

दर्शनभावनामार्गात्मक एव भूमिसंसार इति तदनन्तरं तस्य विपक्ष-
प्रहाणावस्थीमेदेन प्रतिपन्नसंभारत्वं ।

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[Tg. MDO. VI. 78a. 3-4] *mthoñ-ba dan sgom-paḥi lam-gyi bdag-ñid-can-kho-na saḥi tshogs yin-pas deḥi rjes-la deḥi mi-mthun-paḥi phyogs spoñ-baḥi gnas-skabs-kyi dbye-bas gñen-poḥi tshogs-ñid.*

(Here we have):—

A. THE ANTIDOTE OF THE PATH OF ILLUMINATION (of four kinds).

Definition: The intuition (of the Bodhisattva) at the time of intense concentration,² preventing the ori-

1 Pañc. I. 251a. 6-8.—*dkar-po-rnam-par-mthoñ-baḥi sa-las (=śukla-vidarśana-bhūmeḥ) yañ-dag-par-ḥdas. rigs-kyi sa dan. brgyad-paḥi sa dan. mthoñ-baḥi sa dan. bsrabs-paḥi sa dan. ḥdod-chags-dan-bral-baḥi sa dan. byas-pa-rtogs-paḥi sa dan. ñan-thos-kyi sa dan. rañ-saṅs-rgyas-kyi sa dan byañ-chub-sems-dpaḥi sa-las yañ-dag-par-ḥdas-te. Rab-ḥbyor de-ltar byañ-chen-gyis sa dgu-las yoñs-su-ḥdas-nas saṅs-rgyas-kyi sa-la gnas-pa-ste. Rab-ḥbyor de-ni byañ-chen-gyi sa bcu-paḥo.* =Dutt, 225, 16-19.—He passes beyond the limits of the Stage of Perception of the virtuous elements (Cf. "Doctr. of Pr.pār." p. 49.) and beyond the Stages of the Spiritual Lineage, the Stage of the Access to the eight Results of Saintliness, of Illumination, of Refinement, of the Dispassionate, of the full notion of the termination (of the Path), of the Śrāvakas, the Pratyekabuddha and the Bodhisattva. Thus, O Subhūti, he comes to the Stage of the Buddha. This (state immediately preceding the latter) is the 10th Stage of the B.M.—

2 *samāhita-jñāna* = *mñam-bzag-ye-śes*. Cf. "Doctrine of Pr.pār." Index s.v.

gination of that Obscuration of Ignorance which is to be extirpated by the direct intuition (of the Truth).

[Skabs I. 286b. 4-5] *mthoñ-spañ śes-sgrib skye-mi-ruñ-gi-chos-can-du-byas-paḥi theg-chen-gyi don mñon-par-rtogs-paḥi mñam-bzag-ye-śes.*

First of all we have, on the Path of Illumination, the removal of two kinds of objective imputation, viz.—

(the imputation) in regard of the objective entities in general (1), and

(the imputation) in regard of the (purifying elements which are the antidotes (against the defiling forces). (2),

and of two kinds of subjective imputation which are—

(the imputation) regarding (the perceiving subject as) a real individuality (3), and
(the imputation) of the nominal reality of the individual. (4).

In correspondence with the extirpation of these varieties of the points to be shunned, we have the realization of the degrees which represent their antidotes. We have thus, respectively, four varieties of the Accumulation of the Antidotes (relating to the Path of Illumination).

[Abhis. ālokā, MS, 79b. 8-13.]

तत्रादौ वस्तुमात्रप्रतिपक्षाधिग्रानग्राह्यविकल्पद्वयस्य द्रव्यपुद्गलप्रज्ञप्ति-
पुरुषाधिग्रानग्राह्यविकल्पद्वयस्य च दर्शनमार्गे प्रहाणाद्विपक्षभेदेन तत्प्रति-
पक्षावस्थाधिगमाद्यथाक्रमं चतुर्विधप्रतिपक्षसंभारः ।

[Tg. MDO. VI. 78a. 4-6.] *de-la dañ-por dños-po tsam dañ gñen-poḥi rten-can-te gzuñ-baḥi rnam-par-rtog-pa gñis dañ. gañ-zag rdzas-su-yod-pa dañ skyes-bu btags-par-yod-paḥi rten-can-te. ḥdzin-paḥi rnam-par-rtog-pa gñis-ni mthoñ-baḥi lam-la spoñ-ba yin-pas mi-mthun-paḥi phyogs-kyi dbye-bas deḥi gñen-poḥi gnas-skabs rtogs-par-ḥgyur-baḥi-phyir. go-rim-bžin-du gñen-poḥi tshogs.*¹

¹ In the Pañc. the passages corresponding to the Accumulation of the Antidotes relating to the Path of Illumination (*darśana-mārga-pratipakṣa-saṃbhāra*) are as follows:—

(a) Concerning the antidotes against the imputation of the objective realities in general:—Pañc. I. 251a. 8b. 1.—*Rab-ḥbyor khyod-kyis gañ yañ*

B. THE ANTIDOTE OF THE PATH OF CONCENTRATED CONTEMPLATION (of four kinds).

Definition: The subsequent, repeated intuition of the Truth by the Mahāyānist Saint, directed against that

ḥdi-skad-du theg-pa de gañ-nas-ḥbyuñ-bar-ḥgyur śes-smras-pa = Aṣṭ.

23. 13-14.—यदपि सुभूते एवं वदसि...कुतो वा तन्महायानं निर्यास्यति ।

de-ni de mi-dmigs-paḥi tshul-gyis (=तदनुपलम्भयोगेन; deest in Aṣṭ.)

kḥams gsum nas ḥbyuñ-bar-ḥgyur-ro = Aṣṭ. 23. 16.—

लैघातुक्कान्निर्यास्यति.—O, Subhūti, thou hast asked: wherefrom does one become delivered by this Great Vehicle? (I say):—One attains deliverance from the three Spheres of existence through the non-perception (of the separate entities).—The non-perception (*anupalambha*=*mi-dmigs-pa*) mentioned here is to be regarded as the antidote against the imputation of the objective elements. The passage quoted is followed by an indication of the 5 groups of elements (*skandha*), the 12 bases of cognition (*āyatana*), etc. etc. ending with the 18 exclusive properties (*āveṇika-dharma*) of the Buddha (the enumeration ends: Pañc. I. 255b. 5.). = Dutt, 225, 20—227, 3.—These are the entities in general, in regard of which there exists an objective imputation. The cognition of the relative character of all these elements represents the antidote. (Gser. I. 360a. 2.).

(b) Concerning the antidote against the objective imputation in regard of the purifying elements. The latter part of the list of elements just mentioned, beginning with the six Transcendental Virtues (*pāramitā*) and ending with the 18 exclusive properties of the Buddha (Pañc. I. 253b. 7—255b. 5. = Dutt, 227, 4-20.—refers to it. The cognition of the relative character of these purifying elements is the antidote against the objective imputation regarding them (Gser. I. 360a. 3.).

(c) Concerning the subjective imputation of a real personality it is said Pañc. I. 256a. 1-2.—*ḥdi-ltar dgra-bcom-paḥi no-bo-ñid-ni dgra-bcom-paḥi no-bo-ñid-kyis stoñ-baḥi phyir-ro. rañ-saṅs-rgyas dañ. byañ-chub-sems-dpaḥ dañ de-bžin-gśegs-paḥi no-bo-ñid-kyis stoñ-baḥi-phyir-ro.*—Indeed, the Arhat is devoid of a real essence of his own (as a real individual). In a similar manner, the Pratyekabuddha, the Bodhisattva and the Tathāgata are devoid of a real essence of their own. = Dutt, 227, 21—228, 9.—The non-perception of a real individuality with the Arhat etc. represents the antidote against the imputation of them as real perceiving subjects. (Gser. I. 360a. 3.4.).

(d) Concerning the antidote against the imputation in regard of the nominal reality of the subject. It is said that every kind of name (*nāma*=*miñ*), characteristic (*nimitta*=*mtshan-ma*), conventional appellation

Obscuration of Ignorance which is to be removed by means of profound meditation.¹

[Skabs. I. 287a. l.] *sgom-spañ śes-sgrib-kyi gñen-por gyur-paḥi theg-chen-gyi rjes-la mñon-rtogs.*

We have thus next, on the Path of Concentrated Contemplation, the removal of two kinds of objective imputation, viz.—

(the imputation) in regard of the (objective) entities in general (1), and
(the imputation) in regard of the (purifying elements which are the) antidotes (against the defiling forces). (2),

and of two kinds of subjective imputation which are—

(the imputation) regarding (the perceiving subject as) a real individuality (3), and
(the imputation) of the nominal reality of the individual (4).

In correspondence with these points to be shunned, we have the attainment of the degrees representing their antidotes. There are accordingly four varieties of the Accumulation of the Antidotes (relating to the Path of Concentrated Contemplation).

[Abhis. ālokā, MS. 79b. 15—80a. 3.]

तदनु भावनामार्गे वस्तुमात्रप्रतिपक्षाकाराधिष्ठानद्विविधग्राह्यविकल्पस्य
द्रव्यपुद्गलप्रज्ञप्तिपुरुषाधिष्ठानद्विविधग्राहकविकल्पस्य च प्रहाराद्विपक्षभेदेन
तत्प्रतिपक्षावस्थाधिगमादपरः चतुर्विधप्रतिपक्षसंभारः [.] ।

[Tg. MDO. 78a. 7-b1.] *deḥi ḥog-tu dños-po-tsam dañ gñen-poḥi mnam-pa-la brten-paḥi gzuñ-baḥi mnam-par-rtog-pa gñis dañ. gañ-zag rdzas-su-yod-pa dañ skyes-bu btags-par-yod-pa-la brten-pa ḥdzin-paḥi mnam-par-rtog-pa gñis sgom-paḥi lam-la spoñ-bas. mi-mthun-paḥi phyogs-kyi dbye-bas deḥi gñen-poḥi gnas-skabs-su rtogs-paḥi-phyir gñen-poḥi tshogs gžan mnam-pa bži.*²

(*saṃketa=brdag*) and designation (*prajñapti=gdags-pa*) are devoid of a real essence of their own. (Pañc. I. 256b. 4-6.=Dutt, 228, 9-18.).

1 *bhāvanā-heya=sgom-spañ*. These imputations differ from those that are to be extirpated on the Path of Illumination (*dr̥ṣṭi-heya*) in the sense that they are innate (*sahaja=lhan-skyes*) and not originated through the agency of incorrect views, as it is the case with the *dr̥ṣṭi-heya*.

2 In the Pañc. the passages corresponding to the four varieties of the Accumulation of the Antidotes on the Path of Concentrated Contemplation (*bhāvanā-mārga-pratipakṣa-saṃbhāra*) are as follows:—

(a) Concerning the Antidote against the objective imputation in regard of the

So we have, in the order given, Great Mercy and the other forms of Accumulation. They are called "Accumulations" because, without transgressing the limits of the Conventional and the Absolute Reality, they bring to full accomplishment the whole of the Mahāvānistic Path, representing thus an amassing of (the factors of) the Great Enlightenment, in the sense of bringing it to full realization. Such is the Action of Accumulation in its 17 varieties.

(separate) entities in general.—Pañc. I. 257a. 3-6.—*Rab-ḥbyor gžan yañ khyod-kyis gañ ḥdi-skad-du. theg-pa-chen-po de gañ-du gnas-par-ḥgyur śes-smras-pa de theg-pa-chen-po de gañ-du yañ gnas-par-ḥbyur-ba med-de* (=Aṣṭ. 23. 13-15-19.—यदपि सुभूते

एवं वदसि क्व वा तन्महायानं स्थास्यति ।...न क्वचित्थास्यति) । *de ciḥi-phyir ze-na. ḥdi-ltar chos thams-cad ni gnas mi-dmigs-paḥi-phyir mi-gnas-pa ste. Rab-ḥbyor de-ltar theg-pa-chen-po de-ni mi-gnas-paḥi tshul-gyis gnas-so. Rab-ḥbyor ḥdi-lta-ste. dper-nā chos-kyi-dbyinis-ni gnas-pa yañ ma-yin mi-gnas-pa yañ ma-yin-no. Rab-ḥbyor de-bžin-du theg-pa-chen-po de yañ gnas-pa yañ ma-yin mi-gnas-pa yañ ma-yin-no.*=Dutt, 228, 19—229, 12.—Again, O Subhūti, thou hast asked: Where does this Great Vehicle become stabilized? (I say):—This Great Vehicle is not stable (Cf. Uttaratantra, Transl. p. 174). Because with regard to all the elements of existence, we do not perceive any stabilization. Thus, O Subhūti, the stability of this Great Vehicle is not stabile (Cf. Uttaratantra, Transl. p. 174). Indeed, O Subhūti, just as the Essence of the Absolute, in the same manner this Great Vehicle cannot be regarded as being either stabilized or non-stabilized.—Just as there can be no stabilization nor its reverse in regard of the Absolute etc., in the same manner the non-perception of stability or non-stability regarding the objective entities represents the Antidote against the imputation of their reality. (Gser. I. 360b. 1.).

(b) Concerning the Antidote against the objective imputation regarding the purifying elements.—Pañc. I. 263a. 3-5.—*Rab-ḥbyor gañ-yañ khyod-kyis ḥdi-skad-du theg-pa des su-žig ḥbyuñ-bar-ḥgyur śes smras-pa-ni theg-pa-des su-yañ ḥbyuñ-bar-ḥgyur-ba med-do* (=Aṣṭ. 23. 13-15-20.—यदपि सुभूते एवं वदसि...को वानेन महायानेन निर्यास्यतीति

नापि कञ्चित्तेन महायानेन निर्यातः.....) *de ciḥi-phyir ze-na. Rab-ḥbyor de-ni ḥdi-ltar theg-pa de gañ-yiñ-pa dañ. gañ ḥbyuñ-bar-ḥgyur-ba dañ. gañ-gis ḥbyuñ-bar-ḥgyur-ba dañ. gañ-nas ḥbyuñ-bar-ḥgyur-baḥi chos de-dag thams-cad med-ciñ mi-dmigs-paḥi-phyir-te. de-ltar chos thams-cad med-ciñ mi-dmigs-na. chos gañ-žig chos gañ gis ḥbyuñ-bar-ḥgyur.*=Dutt, 229, 13—230, 13.—Again,

[Abhis. ālokā, MS. 80b. 2-5.]

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यथोक्तानुपूर्व्या संवृत्तिपरमार्थसत्यानतिक्रमेण समस्तमहायानानुग्रहनेन
संश्रियते समुदागमभावेन महाबोधिरेभिः करुणादिभिरिति करुणादयः
संभारा इति सप्तदशप्रकारा संभारप्रतिपत्तिः ।

[Tg. MDO. VI. 79a. 2-3.] *ji-skad-du-bśad-paḥi go-rim-gyis kun-rdzob dan don-dam-paḥi bden-pa-las mi-ḥdah-bar theg-pa-chen-po ma-lus-pa sñiñ-rje-la-sogs-pa-rnams-kyis rjes-su-bsgrubs-pas. byañ-chub chen-po thob-par-byed-paḥi ño-bos sgrub-par-byed-paḥi-phyir-na sñiñ-rje-la-sogs-paḥi tshogs yin-paḥi phyir tshogs-kyi sgrub-pa-ni rnam-pa bcu-bdun yin-no.*

O Subhūti, thou hast asked : Who obtains deliverance by means of this Great Vehicle?—(I say) :—There is (from the standpoint of the Absolute) no one who obtains deliverance by means of this Vehicle.—Why that? Because, O Subhūti, we do not perceive all such items as : what this Vehicle represents in itself, who is to obtain deliverance, by what means and wherefrom deliverance is to be obtained.—And, as all these elements are not to be perceived, what element can bring another to deliverance?—The non-perception, in such a manner, of the 6 Transcendental Virtues etc. which are the antidotes of defilement, as real objective entities, represents the antidote against the imputation in question. (Gser. I. 360b. 4-5.).

(c) Concerning the Antidote against the subjective imputation of a real personality.—Pañc. I. 263b. 7-8.—*śin-tu-rnam-par-dag-paḥi-phyir rgyun-du-ḥugs-pa dmigs-su-med-do* etc. etc. up to *de-bzin-gśegs-pa dgra-bcom-pa yañ-dag-par-rdzogs paḥi sañs-rgyas dmigs-su-med-do.* = Dutt, 230, 14-18.—Owing to the perfect purity (i.e. the unreality of all separate entities), the Saint who has entered the stream (*srota-āpanna*) is not to be perceived (as a real individual).....and the Tathāgata, the Arhat, the Perfect Supreme Buddha is (likewise) not to be perceived (as a real individual).—The non-perception of the individual substance (*pudgala-dravya*) of the *srota-āpanna* and the other kinds of Saints is the Antidote against the imputation of their reality as perceiving subjects (Gser. I. 360b. 6.—*rgyun-ḥugs-sogs-kyi gañ-zag-gi rdzas mi-dmigs-pa-ni gñen poḥo*).

(d) Concerning the Antidote against the imputation of the nominal reality of the subject.—Pañc. I. 263b. 8—264a. 2.—*śin-tu-rnam-par-dag-paḥi phyir rgyun-du-ḥugs-paḥi ḥbras-bu dmigs-su-med-do*.....etc. etc. *rnam-pa-ihams-cad-mkhyen-pa-ñid dmigs-su. med-do.* = Dutt, 230, 19—231, 10.—Owing to the perfect purity (i.e. the unreality of all separate entities) the Result of entering the Stream (which gives its name to the Saint who has attained it) is not to be perceived.....And, (in a

X. The Action of the Issue. निर्याणप्रतिपत्तिः = *ñes-ḥbyuñ sgrub-pa*. Kār I. 72, 73 (10).

1 Definition of *niryāṇa-pratipatti* acc. to Don.

2 General character of *niryāṇa pratipatti* acc. to the Abhis. ālokā.

3 The eight varieties of *niryāṇa-pratipatti* and concordance with the Pañc.

Definition: The transcendental Intuition of the Mahāyānist Saint abiding on the three Pure Stages,¹ which inevitably brings about the attainment of the Omniscience (of the Buddha) in regard of all the aspects of existence.

[Don. 7b. 1.] *rnam-mkhyen gdon-mi-za-bar ñes-par-ḥbyin-paḥi dag-saḥi sems-dpaḥi rnal-ḥbyor.*

(The Bodhisattva) who has brought to accomplishment (the 17 forms of) Accumulation, comes to the Final Issue, being similar to one who conquers, putting himself in possession of (a land) that had not yet been gained. Accordingly, the fourth kind of Action, that of the Issue is now to be spoken of.

[Abhis. ālokā, MS. 80b. 5-7.]

संवृतसंभारस्यैवमजितजयप्राप्त्या निर्याणमिति निर्याणप्रतिपत्तिश्चतुर्थी वक्तव्या ।

[Tg. MDO. VI 79a. 3-4.] *de-ltar tshogs-bsags-pa rnams-ni ji-ltar ḥphags-pa Byams-pas rñed-pa-ltar² ñes par-ḥbyuñ-ba yin-pas bñi-pa ñes-par-ḥbyuñ-baḥi sgrub-pa brjod-par-byaḥo.*

Now this action, in correspondence with the varieties of the object (or the point of the issue) is of eight kinds, as follows :—

First of all, as the most important form, we have—

similar manner) the Omniscience of the Buddha is not to be perceived.—These passages, referring to the Antidotes of the *bhāvanā-mārga* represent the subject from the standpoint of the Absolute (*paramārtha-satya āśrayaṇa*), whereas those relating to the Antidotes of the *darśana-mārga* refer to the Empirical Reality. From the standpoint of the latter, the Bodhisattva really becomes delivered from Phenom. Existence, the issue of his Path is Omniscience etc. (Abh. al. MS. 79b.).

1 I.e. the three last Stages of the Bodhisattva, viz. *acalā, sādhumatī*, and *dharmameghā*. Cf. "Doctrine of Pr.-pār." p. 57, and Uttaratantra, Transl. p. 221.

2 This is the translation of *ajita-jaya-prāpti*—"similar to the victory" (*jaya-prāpti*) of the Saint Maitreya (= Ajita). (Sic!).

1. The Issue in the Ultimate Goal. Again we have here three forms, viz.

- (a) The Issue in (the attainment of) the Greatness of Intellectual Power owing to which one becomes superior to all living beings,
- (b) The Issue in the Greatness as regards the removal of the Obscurations, and
- (c) The Issue in the Greatness as regards the cognition of the Truth.

Such is the Issue in the Ultimate Goal in its three varieties.

[Abhis. ālokā, MS. 80b. 7-10]

सा पुनर्विषयभेदेनाष्टधा । इत्यादौ प्राधान्यादुद्देशनिर्याणं । तत्पुनः सर्वसत्त्वागताचित्तमहत्त्वनिर्याणं । प्रहारासहत्वनिर्याणं । अधिगममहत्त्वनिर्याणं चेति त्रिविधम् ।=उद्देशे (I. 72a).

[Tg. MDO. VI. 79a. 4-6.] *de yañ yul-gyi dbye-bas rnam-pa-brgyad yod-pa-las dañ-po gtso-bo yin-pas ched-du-bya-baḥi ñes-par-ḥbyuñ-baḥo. de yañ sems-can kun-gyi mchog-ñid-kyi sems-chen-po-ñid-kyi ñes-par-ḥbyuñ-ba dañ. spoñ-ba-chen-po-ñid-kyi ñes-par-ḥbyuñ-ba dañ riogs-pa-chen-po-ñid-kyi ñes-par-ḥbyuñ-ba ste rnam-pa-gsum yod-pa.*¹

2. The Issue in (the cognition of) the Ultimate Transcendental Unity. Without the intuition of the unity (equality) of all

1 Pañc. I. 266b. 8-267a. 1.—*bcom-ldan-ḥdas theg-pa chen-po theg-pa chen-po zes-bgyi-ba-ni lha dañ mi dañ lha-ma-yin dañ-bcas-paḥi ḥjig-rtan zil-gyis-gnon-te ḥbyuñ-bar-ḥgyur-bas deḥi-slād-du theg-pa chen-po zes-bgyiḥo*=Aṣṭ. 24. 5-7. महायानं महायानमिति भगवन्नुच्यते सदेवमानुषासरलोकमभिभवन्निर्यास्यति ।=Dutt, 231, 11-13.—O Lord, that which is called the Great Vehicle, attains the Issue, surpassing the whole of the living world, including gods, men, and Asuras. For this reason it is called the "the Great Vehicle." In connection with this passage, the Abhis. ālokā, (MS. 80b. 11-15) quotes the Sūtrālamkāra, Kār. XXX. 59, 60, on the seven points of superiority of the Mahāyāna. The latter is characterized as the Path of the Bodhi-sattva with its result (महायानं सफलो बोधिसत्त्वमार्गः) Cf. above, under *uddesa*.—

the elements of existence, the Issue in the Ultimate Goal cannot be realized. Therefore we have next the Issue in (the intuition of) Ultimate Unity.

[Abhis. ālokā, MS. 81a. 6-8.]

समताधिगममन्तरेणोद्देशनिर्याणसंभव इति तदनन्तरं समतानिर्याणम् ।=समतायां च (I. 72a.).

[Tg. MDO. VI. 79b. 5-6.] *mñam-pa-ñid rtogs-pamed-par ched-du-bya-baḥi ñes-par-ḥbyuñ-bar mi-ḥbyuñ-bas. deḥi ḥog-tu mñam-pa-ñid-kyi ñes-par-ḥbyuñ-ba.*¹

3. The Issue in (the activity for) the sake of the living beings. Without acting for the weal of the living beings, one cannot store up merit, and it is thus impossible to come to the true cognition of the Ultimate Transcendental Unity. Accordingly we have now the Issue in (the activity for) the weal of the living beings.

[Abhis. ālokā, MS. 81a. 10-12.]

सत्त्वार्थमन्तरेण पुण्योपचयाभावाच्च समतावगमनं सम्यगिति तदनुसत्त्वार्थनिर्याणम् ।=सत्त्वार्थे (I. 72b).

[Tg. MDO. VI. 79b. 7-8.] *sems-can-gyi don bya-bamed-par bsod-nams bsags-pa mi-srid-paḥi-phyir mñam-pa-ñid yañ-dag-par rtogs-par mi-ḥgyur-bas. deḥi ḥog-tu sems-can-gyi don-gyi ñes-par-ḥbyuñ-ba.*²

1 Pañc. I. 267a. 1.—*bcom-ldan-ḥdas theg-pa-de-ni nam-mkhaḥ dañ-mñam-pa ste*=Dutt, 234, 21 etc. Aṣṭ. 24. 7.— आकाशसमतया अतिमहत्तया तन्महायानं—This Great Vehicle in its exclusive greatness is akin to space. The Abhis. ālokā, (MS. 81a. 8-10) explains this in the sense that the knowledge of the Mahāyānist which is free from defilement pervades all things cognizable in intuiting their Relativity and Ultimate Unity. (आकाशमिव समतया शून्यतया सकलज्ञेयमण्डलव्यापिनिर्मलज्ञानत्वान्महत्तयानम्).

2 Pañc. I. 267a. 2.—*ji-ltar nam-mkhaḥ sems-can grañs dañ tshad ma-mchis-paḥi go-ḥbyed-pa de-bzin-du theg-pa chen-po ḥdi-yañ sems-can grañs dañ tshad ma-mchis-paḥi go-ḥbyed-pas*.....=Dutt, 236, 8-10.—Aṣṭ. 24. 7-8.—यथाकाशेऽप्रमेयाणामसंख्येयानां सत्त्वानामवकाश एवमेव भगवन्नस्मिन् यानेऽप्रमेयाणामसंख्येयानां सत्त्वानामवकाशः—Just as in space there is room for all the innumerable and immeasurable (multitudes of) living beings, in the same manner in this

4. The Issue in (the activity) free from effort. If there remains the necessity of using effort in one's acts, one cannot bring about the fulfilment of the weal of all living beings without exception. Therefore, immediately after, we have the miraculous activity which is perfectly free from effort.

[Abhis. ālokā, MS. 81a. 16-b 1.]

आभोगे सत्यविकल्पसत्त्वार्थो न निष्पद्यत इत्यतोऽनन्तरमनाभोग-
निर्याणम् । = यत्नवर्जने (I. 72c).

[Tg. MDO. VI. 80a. 2-3] *hbad-pa yod-na sems-can-gyi-don ma-tshañ-ba-med-ba rdzogs-par-mi-hgyur-bas. dehi hog-tu lhun-gyis-grub-paḥi nes-par-hbyuñ-ba.*¹

5. The Issue in the liberation from the two limits. Without attaining the state in which one is completely free from the limitations (or the extremities) of Eternalism and of Complete Annihilation (or otherwise, the limitations of the Phenomenal World and of Hinayānistic Nirvāṇa),² the Issue in the activity free from effort is impossible. Therefore we have next the Issue in the Absolute, Illimited (Nirvāṇa).³

[Abhis. ālokā, MS. 81b. 4-6.]

शाश्वतोच्छेदरहितावस्थाधिगमं विना अनाभोगनिर्याणं न भवति ।
इत्यतोऽनन्तरमत्यन्तनिर्याणम् । = अत्यन्ताय च निर्याणं (I. 72c.).

Great Vehicle there is room for them (i.e. they all can be conduced to Salvation through the activity of the Mahāyānist Saint).

1 Pañc. I. 267a. 3-4.—*bcom-ldan-hdas hdi-lta-ste. dper-na nam-mkhaḥ-la hgro-baḥam hoñ-ba zes-bgyi-ba yañ ma-mchis-la gnas-pa yan ma-mchis* etc.=Dutt, 239, 12-14 etc.—Aṣṭ. 24. 10-11.—

नैवास्यागमो दृश्यते नैवास्य निर्गमो दृश्यते नाप्यस्य स्थानं संविद्यते—
As, in space, there is no motion hither and thither, and no stability, in the same manner this is (to be said of) the (activity of) the Mahāyānist (who acts without motion etc.).

2 Rnam-bśad, 142b. 5-6.—*srid-zihi mthaḥ spañs-pas*. The Hinayānistic Nirvāṇa is regarded as the mere annihilation of the elements of the Phenomenal World (*uccheda-nirvāṇa* = *chad-paḥi myaṇ-hdas*). Cf. Uttaratantra, Transl. p. 145.

3 I.e. the *apratishṭhita-nirvāṇa* = *mi-gnas-paḥi myaṇ-hdas*. Gser. I. 363a. 5-6.—*mthaḥ-hdas mi-gnas-paḥi myaṇ-hdas* (= *atyanta-apratishṭhita-nirvāṇa*). One of the characteristic features of this kind of Nirvāṇa is this power of acting without effort for the sake of all living beings.

[Tg. MDO. VI. 80a. 5-6] *rtaḥ-pa dañ chad-pa dañ-bral-baḥi gnas-skabs rtogs-pa-med-par hbad-pa-med-par nes-par-hbyuñ-bar mi-hgyur-bas. dehi hog-tu mthaḥ-las-hdas-paḥi nes-par-hbyuñ-ba.*¹

6. The Issue in the attainment (of all the degrees of perfection of the Mahāyānist Saint). Now, the Issue in the Illimited (Nirvāṇa) is impossible without the attainment of the state which is characterized by the full realization of the virtuous properties peculiar to (the Paths of) all the three Vehicles. We have, therefore, immediately after, the Issue consisting in the full acquisition (of the said properties).

[Abhis. ālokā, MS. 81b. 14-16.]

अत्यन्तनिर्याणमपि यान्त्यप्रतिविष्टावस्थाप्राप्तिं विना न संपद्यत
इत्यतोऽनन्तरं प्राप्तिनिर्याणम् । = निर्याणं प्राप्तिलक्षणम् (I. 72d).

[Tg. MDO. VI. 80b. 3-4.] *mthaḥ-las-hdas-paḥi nes-par-hbyuñ-ba yañ theg-pa-gsum-po so-soḥi khyad-par-gyi gnas-skabs thob-pa-med-par rdzogs-par mi-hgyur-bas dehi hog-tu thob-par nes-par-hbyuñ-ba.*²

7. The Issue in the Omniscience of the Buddha. Without the realization of the Omniscience in regard of all the aspects of existence (which is peculiar to the Buddha alone), the Issue consisting in the acquisition of all saintly properties is not possible. Accordingly, there is next the Issue in the (special) Omniscience of the Buddha.

1 Pañc. I. 267a. 4-5.—*bcom-ldan-hdas hdi-lta-ste. dper-na nam-mkhaḥ ni dus gsum mñam-pa-ñid-kyi-slād-du sñon-gyi mthaḥ mi-dmigs. phyi-maḥi mthaḥ mi-dmigs dbus mi-dmigs* etc.=Dutt, 240, 4-5 etc.—Aṣṭ. 24, 11-12.—एवमस्य भगवन् महायानस्य नैव पूर्वान्त उपलभ्यते नाप्यपरान्त उपलभ्यते नापि मध्य उपलभ्यते ।—O Lord, just as, with respect to space, the present, past and future, being equal, no initial limit, no final limit, and no middle can be perceived, in the same manner, with this Great Vehicle, there is no initial limit, no final limit and no middle.—

2 Pañc. II. 16b. 1.—Dutt, 242, 13-22 etc.—Aṣṭ. 24. 16-17.—

अत्र शिञ्चित्वा बोधिसत्त्वैर्महासत्त्वैः सर्वज्ञता अनुप्राप्ता अनुप्राप्यते
अनुप्राप्यते च । Having received the training in this Great Vehicle, the Bodhisattvas, the Mahāsattvas have attained Omniscience, will attain it in future and are attaining it (at present). The Omniscience mentioned here includes the forms of intuition peculiar to the Saints of all the three Vehicles.

103-104

[Abhis. ālokā, MS. 84b. 13-15.]

107

सर्वाकारज्ञताधिगमेन विना न प्राप्तिनिर्याणमिति तदनु सर्वाकार-
ज्ञतानिर्याणम् । = सर्वाकारज्ञतायां च (I. 73a.).

[Tg. MDO. VI. 83b. 7-8.] *rnam-pa-thams-cad-mkhyen-pa-ñid rtogs-pa-med-par thob-pa-med-par thob-paḥi ñes-par-ḥbyuñ-bar mi-ḥgyur-bas deḥi hog-tu rnam-pa-thams-cad-mkhyen-pa-ñid-du ñes-par-ḥbyuñ-ba.*¹

8. The Issue in the Ultimate Stages of the Path. The Issue in the Omniscience of the Buddha cannot be realized without the special (or highest) Degrees of the Path.² Therefore we have immediately after (and last of all) the Issue in (the final degrees of) the Path.

[Abhis. ālokā, MS. 89a. 4-6.]

112-113

तदपि सर्वाकारज्ञतानिर्याणं विशेषमार्गादि विना न भवति । इत्य-
तोऽनन्तरं मार्गनिर्याणम् । = निर्याणं मार्गगोचरम् (I. 73b.).

[Tg. MDO. VI. 83b. 7-8.] *rnam-pa-thams-cad-mkhyen-paḥi ñes-par-ḥbyuñ-ba de yañ khyad-par-gyi-lam-la-sogs-pa med-par-mi-ḥbyuñ-bas deḥi-hog-tu lam-gyi ñes-par-ḥbyuñ-ba.*³

1 Pañc. II. 48b. 8 sqq.—*byañ chen des-kyañ chos thams-cad-kyi rnam-pa thams-cad śes-te chos de-dag-la mñon-par-zen-pa med-do.* condensed acc. to Gser. = Aṣṭ. 27. 7-8 sqq.—एवं भवान् प्रज्ञापारमितायां सर्वाकारं सर्वधर्मान् व्युपपरीक्षमाणः तस्मिन्समये न रूपमुपैति etc.—He who has attained the Climax of Wisdom (or Enlightenment) cognizes all the elements of existence in all their aspects, but has no preconceived realistic views in regard of the said elements.—Dutt, 256, 7-12 etc.

2 Such as the *vajropama-samādhi* at the final moment of the Path.—Rnam-bśad, 143a. 1.—*khyad par-gyi lam rdo-rje-lta-buḥi tiñ-ne-hdzin-gyis bsdus-pa.*

3 Pañc. II. 74b. 3.—*ji-ltar-na byañ-chen phyin-drug-la spyod-paḥi-tshe byañ-chub-kyi lam yons-su sbyon-ba-yin. Rab-ḥbyor-gyis smras-pa. tshe-dañ-ltan-pa Śā-riḥi bu sbyin-paḥi phar-phyin-ni ḥjig-rten-pa yañ yod. ḥjig-rten-las-ḥdas-pa yañ yod.* = Dutt, 263, 18-21.—How does the Bodhisattva who practises the six Transcendental Virtues bring to complete purification the Path to Enlightenment? Subhūti said: O reverend Śāriputra, there is the mundane Transcendental Virtue of Charity, and there is the supermundane (the latter referring to the Path of the Bodhisattva. The version of the Aṣṭ. is different. (31. 10 sqq. q. v.).

Limits: (The Action of the Issue) is restricted to the three Pure Stages.¹

[Don. 7b.] *sa-mtshams dag-pa sa gsum-na yod.*

1 Cf. above. Acc. to Skabs. I. 288b. 2-3 the Action of the Issue, the intuition of the identity of Samsāra and Nirvāṇa (*bhava-śānti-śamatā*, Kār. IV. 60), the purification of the Sphere of Buddhahood (*kṣetra-śuddhi-prayoga*, Kār. IV. 61), the skill of the Bodhisattva (*upāya-kausāla*, Kar. IV. 62, 63) and the intuition on the three Pure Stages (*śuddha-bhūmi-jñāna*) are to be regarded as synonymous, representing the manifestation of the Transcendental Wisdom of the Bodhisattva at the end of the Path from different points of view. (*ñes-ḥbyuñ sgrub-pa dañ. srid-zi mñam-ñid kyi sgrub-pa dañ. zin-dag sbyor-ba dañ. thabs-mkhas-sbyor-ba dañ. dag-saḥi ye-śes-rnams don-gcig*).

CHAPTER II

THE OMNISCIENCE IN REGARD OF THE PATH. मार्गज्ञता
=lam-śes-(ñid).

The eleven Characteristic Elements of the Omniscience in regard of the Path are:—(Summary, Kār. I. 7-9.).¹

1. The auxiliary attributes of the Omniscience in regard of the Path. मार्गज्ञताज्ञानि =lam-śes-kyi yan-lag.

2. The Omniscience in regard of the Path as the cognition of the Path of the Śrāvakas. श्रावकमार्गज्ञानमयी मार्गज्ञता =ñan-thos-kyi lam-śes-paḥi lam-śes.

3. The Omniscience in regard of the Path as the cognition of the Path of the Pratyekabuddhas प्रत्येकजिनमार्गज्ञानमयी मार्गज्ञता =rañ-rgyal-gyi lam-śes-paḥi lam-śes.

4 The Mahāyānist Path of Illumination, endowed with exclusive merits. महानुशंसो दर्शनमार्गः =phan-yon-che-baḥi theg-chen-mthor-lam.

5. The functions of the Path of Concentrated Contemplation. भावनामार्गस्य कारित्वं =sgom-lam-gyi byed-pa.

6. The Path of Concentrated Contemplation characterized by Faith. अधिमुक्किलक्षणे भावनामार्गः =mos-paḥi mtshan-ñid-kyi sgom-lam.

7. The Virtues of the foregoing as extolled, praised and glorified. स्तुतिस्तोमप्रशंसाः =(deḥi phan-yon) bstod bkur bśnags gsum.

8. The Path of Concentrated Contemplation characterized by the convergence (of the roots of Virtue into com-

ponent parts of Supreme Enlightenment). परिणामनालक्षणो भावनामार्गः =bsno-baḥi mtshan-ñid-kyi sgom-lam.

9. The Path of Concentrated Contemplation characterized by the feeling of delight. अनुमोदलक्षणो भावनामार्गः =rjes-su-yi-rañ-gi mtshan-ñid-kyi sgom-lam.

10. The Path of Concentrated Contemplation as the highest achievement (of the Bodhisattva). अभिनिर्हारस्वभावो भावनामार्गः =sgrwb-paḥi mtshan-ñid-kyi sgom-lam.

11. The Path of Concentrated Contemplation as the attainment of Absolute Purity. अत्यन्तविशुद्धिस्वभावो भावनामार्गः =śin-tu-rnam-dag-gi mtshan-ñid-kyi sgom-lam.

SUMMARY OF CHAPTER II ACCORDING TO THE ABHIS. ĀLOKA.¹

The realization of the Omniscience (of the Buddha) in regard of all the aspects of existence is impossible without the cognition of all the Paths.

For this reason the Omniscience in regard of the Path is discussed directly after (the Omniscience of the Buddha).

1. (First of all) we have an indication of the receptacle² (of the Omniscience in regard of the Path). It is the individual in whose stream of elements³ pride has been annihilated. It is he who is worthy of realizing (the Omniscience in regard of the Path). This is expressed (in the Prajñā-pāramitā) in an indirect poetical form.⁴—It is said that the lustre of the Buddha which represents his essential nature eclipses the splendour of the gods etc., which is only the fruit (of their previous virtuous deeds), and thus puts an end to their pride of being the guardians of the world and the like.⁵

After that, having indicated the object, the necessary conditions etc. (of the Omniscience in regard of the

¹ Cf. "Doctrine of Pr.-pār.", p. 74.

¹ MS. 18a. 4-b 14.—Tib. version—Cf. Appendix.

² ādhāra=rten.

³ samtāna=rgyud.

⁴ vakrokti=zur-gyis bstan-pa.

⁵ Cf. Bu-ston's History, Translation, Vol. I, dedicatory verses.

Path, the Sūtras teach us) that in connexion with this kind of Omniscience, all the different Paths are to be brought to full accomplishment. Accordingly, after having demonstrated first

2. the Path of the Śrāvakas and

3. that of the Pratyekabuddhas (as they are to be cognized by the Bodhisattva), the Lord has spoken of

4. the exclusively meritorious Path of Illumination of the Bodhisattvas endowed with virtuous properties relating to this world and the super-world as well.

After that comes the description of the Path of Concentrated Contemplation. Here we have first of all the indication of

5. the functions (of this Path). These are indicated at the beginning, because the converts are to be invited to action by something which is communicated by few words and refers to the result (that is to be attained).¹

Thereafter we have the Path of Concentrated Contemplation (itself). The latter appears in two aspects, viz. as the Path which is influenced² (by worldly elements) and that which is completely free from such influence.³

The first aspect is, in its turn, of three kinds, viz. the Path of Concentrated Contemplation as characterized by (a) faith, (b) the convergence of the roots of virtue into component parts of Supreme Enlightenment, and (c) the feeling of delight. Among these three forms—

6. the mental activity characterized by faith is spoken of first, since it is that which produces virtue, the latter issuing from it like a lump of gold that is extracted from a mine.⁴

Then, in order to arouse the zeal of the Bodhisattva whose meditation is thus characterized by faith, the Buddhas etc.⁵ sing the praise of this his faith. Accordingly

1 *phala-nimnatvena* = *hbras-bu-la gzol-ba-ñid-kyis*.

2 *sāsrava* = *zag-bcas*. Cf. "Doctrine of Pr.-pār.", p. 43.

3 *anāsrava* = *zag-med*. Ibid.

4 *kāncana-piṇḍam* *iva dhātavyaḥ* = *hbyin-khuñ-nas gser-gyi gar-bu llar*.

5 And the Bodhisattvas who have attained higher degrees of perfection.

7. the praise, eulogy, and glorification (of faith) which have the character of higher and still higher expressions of delight are mentioned next.

Thereafter, (the Bodhisattva) applies all this virtue to (the realization of) Supreme Enlightenment, just as a jeweller (uses diverse precious articles to form) an ornament. Accordingly, we have—

8. the mental activity (of the Bodhisattva) which brings about the convergence (of the roots of virtue into component parts of Supreme Enlightenment). It is followed by—

9. the indication of the mental activity characterized by the feeling of delight (which the Bodhisattva experiences, as he sees that) his own virtuous acts become equal (in their efficiency) to those of the other (Bodhisattvas).

Thereupon we have the Path of Concentrated Contemplation which is uninfluenced (by the worldly elements). It appears in two aspects, viz. as the (highest form of) training and as the attainment of complete purification.

10. The first of these which has the character of the highest achievement having been mentioned, we have (last of all) the indication of—

11. (the Path of Concentrated Contemplation) which has the character of complete and absolute purification.—

This is the Omniscience in regard of the Path peculiar to the Bodhisattvas. It is discussed (in the *Aṣṭasāhasrikā*) beginning with the second chapter and ending with the following passage of the eighth chapter:—"That, O Lord, which represents the intuition of this Bodhisattva and Mahāsattva is his Climax of Wisdom." The Lord said:—(So it is), O Subhūti, owing to the absolute purity (of this intuition).—

तदनु सर्वाकारज्ञताधिगमो विना न सर्वमार्गाधिगमने । इति मार्ग-

ज्ञतां दर्शयितुम् । तथागतप्रकृतिप्रभाभिर्देवादीनां वैपाकिप्रभाया मलिनी-
करणेन लोकपालत्वाद्यभिमाननिराकरणाद् वक्रोक्त्या निहतमानसंतान
एव पुद्गलोऽधिगमेऽस्या भव्य इत्याधारकथनानन्तरं विषयप्रतिनियमादि-
क्रमभिधाय । मार्गज्ञताधिकारे सर्वमार्गाः परिपूरयितव्या इति श्रावक-

1 *Aṣṭa.*, p. 189. 15, 16.

प्रत्येकबुद्धमार्गप्रतिपादनपूर्वकमैहलौकिकादिगुरोरूपेतो महानुशंसो बोधिसत्त्वानां दर्शनमार्गे भगवताभिहितः । ततोऽनन्तरं भावनामार्गभिधाने सति स्वल्पवक्तव्यत्वेन फलनिम्नत्वेन च विनेयप्रवृत्तेश्च कारित्वमादौ निर्दिश्य सास्रवाणास्रवरूपेण द्विविधो भावनामार्ग इत्यधिमुक्तिपरिणामनानुमोदनभेदेन त्रिविधसास्रवभावनामार्गमध्ये काञ्चनपिण्डमिव धातव्याः पुरयमभिसंस्करोति । इत्यादावधिमुक्तिमनस्कारमुक्त्वा । तद्भावबोधिसत्त्वोत्सहनायैवमधिमुक्तेर्बुद्धादिभिः स्तुत्यादयः कियन्त इत्युत्तरोत्तराभिनन्दनरूपाः स्तुतस्तोभितशंसिताः कथिताः । तदनु सम्यक्संबोधेस्तत्पुरयमुपकरणीकरोति सुवर्णकार इवाभरणमिति परिणामनामनस्कारपूर्वकं स्वपरपुरयक्रियासमताप्रतिलाभार्थमनुमोदनामनस्कारमभिधाय । प्रयोगविशुद्धिभेदेन द्विविधोऽनास्रवो भावनामार्ग इति प्रथममभिनिर्हारलक्षणं प्रतिपाद्य द्वितीयोऽत्यन्तविशुद्धिलक्षणो देशितः । इति द्वितीयं परिवर्तमारभ्य यावदष्टमपरिवर्ते । य एवमस्य बोधित्वस्य महासत्त्वस्य भगवन्नवबोध इयमस्य प्रज्ञापारमिता । भगवानाह । अत्यन्तविशुद्धित्वात् सुभूते । इत्येतत्पर्यन्तेनोक्ता बोधिसत्त्वानां मार्गज्ञता ॥

Detailed Analysis of the Elements constituting the Omniscience in regard of the Path.

I. THE AUXILIARY ATTRIBUTES OF THE OMNISCIENCE IN REGARD OF THE PATH. मार्गज्ञताज्ञानि = *lam-śes-kyi yan-lag*. Kār. II. 1. (11).

1. Definition acc. to Don. 2. The five *mārgajñatā-aṅgāni* acc. to the Abhis. ālokā, the Sphuṭ. and Don. 3. Limits.

Definition: (a) (in general)—the virtues which represent the auxiliary factors for bringing the Omniscience in regard of the Path to full accomplishment.

[Don. 7-b 6—8a. 1.] *lam-śes rdzogs-byed-kyi cha-śas-su-gyur-paḥi yon-tan de lam-śes-kyi yan-lag-gi mtshan-ñid*.

(b) (actual, as discussed here)—the virtues forming an attribute of the stream of elements constituting the personality of the Bodhisattva, which act as auxiliary factors for the full realization of the Omniscience in regard of the Path.

[Don. 8a. 1.] *lam-śes-rdzogs-byed-kyi cha-śas-sugyur-paḥi sems-dpaḥi rgyud-kyi yon-tan de skabs ḥdir dños-su-bstan-paḥi lam-śes-kyi yan-lag-gi mtshan-ñid*.

These auxiliary attributes are five in number.

[Don. 8a. 2.] *lam-śes-kyi yan-lag-la lña yod-de*.

1. The rejection of self-conceit, the latter being an impediment to the attainment of the position of one who is a receptacle of the Omniscience in regard of the Path.

[Ibid.] *rten gags ḥa-rgyal mñon-gyur-daṅ-bral-ba*.

In order to demonstrate the condition indispensable for the origination of the Omniscience in regard of the Path, (the Sūtras speak about) the eclipse of the lustre of the gods, the result of their (previous virtuous) deeds, by the light of the Buddha which represents his essential nature. This is done in order to make it known that the intuition (called the Omniscience in regard of the Path) can arise (only) in such a stream of elements¹ in which pride has been completely annihilated. In such a

¹ I.e. with such an individual.

manner, by means of an indirect figurative form of speech, the receptacle (of the Omniscience in regard of the Path) is indicated.

[Abhis. ālokā, MS. 91b. 15-92a. 2.] मार्गज्ञतोत्पत्तिं प्रति

116 योग्यतापादनाय देवादीनां स्वकर्मजप्रभायास्तथागतप्रकृतिप्रभाभिर्मिलनो
करणता निहृतमानसंतानेऽधिगम उत्पद्यत इति ज्ञापनाय कृता । अतो
वक्रोक्त्याधारः कथितः ।

[Sphuṭ. 30a. 1-2.] *lam-śes-pa-ñid skye-bar ruñ-ba-ñid-du bsgrub-paḥi-phyir, de-bzīn-gśegs-paḥi rañ-bzīn-gyi ḥod-dag-gis lha-la-sogs-paḥi rnam-par smin-paḥi ḥod mog-mog-por-mdzad-pa-ni ña-rgyai bcom-paḥi rgyud-kho-na-la rtogs-pa skyeho źes-bya-bar śes-par-bya-baḥi phyir mdzad-de. deḥi-phyir tshig-zur-gyis rten brjod-pa yin-no.*¹

2. The Creative Mental Effort for Enlightenment which is a co-operating condition.

[Don. 8a. 2.] *lhan-cig-byed-rkyen*² *sems-bskyed-pa.*

He who is free from pride must next, in any case, make his Creative Mental Effort for Enlightenment; in such a way (only) he becomes worthy of acquiring the intuition (called) the Omniscience in regard of the Path. So we have the definite object or aim (i.e. Supreme Enlightenment).³

117 [Abhis. ālokā, MS. 92b. 3-5.] विगताभिमान एवोत्पादित-
बोधचित्तो मार्गज्ञताधिगमे भव्य इति विषयप्रतिनियमः [:] ।

[Sphuṭ. 30a. 2-3.] *de yañ byañ-chub-tu sems-bskyed-pa-kho-na yin-pas yul so-sor ñes-pa yin-no.*⁴

3. The pervasion (of all living beings) by the element of the Lineage (of Buddhahood) which is the original cause (of Enlightenment).

1 Pañc. II. 82b. 1-3. sqq. = Aṣṭ. 33. 7-9.— योऽपि च देवानां
स्वकर्मविपाकजोऽवभासः सोऽपि सर्वो बुद्धानुभावेन बुद्धतेजसा बुद्धाधिग्राने-
नाभिभूतोऽभूत् ।

2 *sahakāri-pratyaya.*

3 *Rnam-bśad* 164b. 3-4.— *lam-śes skye-baḥi rten-gyi yul ñes-pa yin-le. lam gsum rdzogs-par sgom-paḥi lam-la mkhas-pa-la ni. deḥi sñon-du rigs-can gsum-gyi don-du sañs-rgyas thob-ḥdod-kyi rten ñes-par dgos-paḥi-phyir.*

4 Pañc. II. 83a. 4-5. = Aṣṭ. 33. 17-18.— यैर्देवपुत्रैरनुत्तरायां सम्यक्-
संबोधौ चित्तं नोत्पादितं तैरुदयितव्यम् ।

[Don. 8a. 2.] *rgyu rigs-kyis khyab-pa.*

It is said that the attitude of the three Vehicles to Salvation (as being essentially different) is conventional¹ and does not represent the true state of things. This is an indication of the fact that the ultimate goal, the final Salvation for all living beings is (only one, viz.) the Perfect Supreme Enlightenment (of the Buddha).²—Accordingly, the (Arhat who is completely) dispassionate, as well as the other kinds of *yogins* likewise, must meditate on the Omniscience in regard of the Path in order to attain Buddhahood. Such is the all-pervading character (of the element of the Lineage of Buddhahood).

[Abhis. ālokā, MS. 92b. 7-10.] त्रियानव्यवस्थानामभि-
प्रायिकं न लाक्षणिकमिति न्यायादनुत्तरसम्यक्संबोधिपर्यवसान एव सर्वो
जन इत्यतो वीतरागेतरयोगिनापि बुद्धत्वप्राप्तये मार्गज्ञता भावनीया ।
इति व्याप्ति [:] ।

[Sphuṭ. 30a. 3-5.] *theg-pa gsum rnam-par-gzāg-pa-ni dgoñs-pa-can yin-gyi. mtshan-ñid-pa-ni ma-yin-no źes lugs-las-ḥbyun-bas skye-bo-thams-cad bla-na-med-pa-yañ-dag-par-rdzogs-paḥi-byañ-chub-kyi mthar-thug-pa-can yin-te. deḥi-phyir ḥdod-chags-dañ-bral-ba dañ cig-śos-kyi rnal-ḥbyor-pas kyañ sañs-rgyas-ñid thob-par-bya-baḥi-phyir lam-śes-pa-ñid bsgom-par-bya-ba yin-pas khyab-pa yin-no.*³

1 *ābhiprāyika* = *dgoñs-pa-can.*

2 Cf. Uttaratantra, Transl., pp. 104, 105, 108, 205 sqq. and Doctr. of Pr.-pār., p. 51.

3 Pañc. II. 83a. 5-6. = Aṣṭ. 33. 18-20, 34. 2, 3.— ये त्वक्कात्राः

सम्यक्न्यामं न ते भव्या अनुत्तरायां सम्यक्संबोधौ चित्तमुत्पादयितुम् ।
तत्कस्य हेतोः । बद्धसीमानो हि ते संसारस्त्रोतसः ।अपि न खलु
पुनस्तेषामप्यनुमोदे सचेत्तेत्यनुत्तरायां सम्यक्संबोधौ चित्तान्युत्पादयेरन्नाहं
कुशलमूलस्यान्तरायं करोमि ।

Those who have come to the perfectly irreproachable state i.e. the Hinayānistic Saintly Path, viz. Path of Illumination etc. are not capable of making the Mental Effort for Enlightenment. Why that? Because their stream of existence in the Phenomenal World meets with a boundary. However, if these (Saints) being possessed of the highest delight make the Creative Effort for Supreme Enlightenment, I shall not put impediments to (the growth of) their roots of virtue. The indication of the Hinayānists as not being capable of making the Creative Effort is regarded by Haribhadra (and all the other Eka-yāna-naya-vādins) as conventional, and its aim is to arouse

4. The essential character of the Omniscience in regard of the Path and of the Bodhisattva who becomes possessed of it,—the non-rejection of the Phenomenal World (in order to help the living beings).

[Don. 8a. 2.] *hkhcr-ba mi-hdor-baḥi rañ-bzin*.

(The Bodhisattva) who has made the Mental Effort for Enlightenment, in acting for the weal of the living beings, as long as they abide in the Phenomenal World, does not completely reject all the worldly elements, as desires etc. Such is his essential nature.¹

[Abhis. ālokā, MS. 95b. 15-96a. 1.] आसंसारं तत्त्वार्थं / स

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करणप्रवृत्तत्वेनोत्पादितबोधचित्तस्य सर्वथा क्लेशप्रहाणमित्यस्याः स्वभावः।

[Sphuṭ. 30a. 5-6.] *byañ-chub-tu sems-bskyed-pa-ni hkhcr-ba ji-srid-par-sems-can-gyi don-byed-par žugs-pa-ñid-kyis ñon-moñs-pa rnam-pa-thams-cad-du spañs-pa ma-yin-pa žes-bya-ba-ni rañ-bzin yin-no*.

5. The action of assembling one's adherents, etc.

[Don. 8a. 2-3.] *gžan-hkhcr-du-sdud-pa-sogs-kyi byed-las*.

He who is possessed of such an essential nature (as has just been demonstrated), without realizing the ultimate limit,² makes manifest his wisdom and skill in action. By means of these, by granting gifts and the like,³ he brings together, conduces (to the right path),

the zeal (of the Hinayānists and to induce them to the Great Enlightenment, as well as to keep together those who have entered the Mahāyāna and prevent their relapse into the Small Vehicle (Abhis. ālokā, MS. 11 sqq.). In connection with this subject, the Commentaries give us detailed discussions concerning the theory of the Unique Vehicle (*eka-yāna*). Cf. Appendix and "Doctr. of Pr.-pār.", p. 29.

1 Cf. Uttaratantra, p. 194 sqq. (on the *kuśala-mūla-sampra-yukta-kleśa*). Pañc. II. 83a. 6-7.—*khyad-par-du hphags-paḥi chos-rnams-las khyad-par-du hphags paḥi chos-rnams thob-par hgyur-bas*.—He the Bodhisattva becomes possessed of such properties which are superior to all virtuous qualities (of this kind).

2 *bhūta-koṭi* i.e. without passing away into Nirvāṇa.

3 *dānādi* means here the 4 methods of obtaining adherents, (*saṃgraha-vastūni*) viz., granting gifts (*dāna=abyin-pa*), agreeable, pleasant speech (*prīyavādita=ñan-par-smra-ba*), action for the sake of others (*artha-caryā=don-spyod-pa*) and common interest (*saṃāna-arthatā=don-mihun-pa*).

and leads to Deliverance the living beings who were not assembled together, who were deprived of the due guidance, and who had no means of becoming delivered.

[Abhis. ālokā, MS. 96a. 7-10.] यथोक्तस्वभावस्य भूत-

कोटेरसाक्षात्करणेन प्रज्ञोपायकौशलेन दानादिभिरपरिग्रहीतासमादापिता-
परिमोचितसत्त्वपरिग्रहणसमादापनपरिमोचनादि कर्म ।

[Sphuṭ. 30a. 6b. 1.] *de-lta-buḥi rañ-bzin-gyi las-ni yañ-dag-paḥi mthah mñon-du-mi-byed-pa dañ śes-rab dañ thabs-la-mkhas-pas sems-can yoñs-su-ma-bsdus-pa yoñs-su-sdud-pa-la-sogs-pa yin-pas byed-pa yin-no*.

Limits: In general, the auxiliary attributes exist already with an individual who has not yet entered the Path, and continue to be his essential properties till the attainment of the Stage of the Buddha.

[Don. 8a. 3.] *lam-śes-kyi yan-lag-ni lam-na žugs-ras sañs-rgyas-kyi saḥi bar-du yod*.¹

Actually, they exist while in the Path of Accumulating Merit and till the end of the Process of Illumination.

[Ibid.] *dños-bstan-gyi yan-lag tshogs-lam-nas rgyun-mthahi bar-du yod*.

II. THE OMNISCIENCE IN REGARD OF THE PATH AS THE COGNITION OF THE PATH OF THE ŚRAVAKAS. आवक्रमार्गज्ञानमयी मार्गज्ञता = *ñan-thos-kyi lam śes-paḥi lam-śes*. Kār. II. 2. (12).

1. Definition acc. to Don. 2. Enumeration of the aspects (*ākāra*) acc. to the Abhis. ālokā.

Definition: The intuition of the Mahāyānist Saint which is adapted to the faculty of understanding of the Śrāvakes. In its predominant part it represents the immediate direct cognition of Evanescence and the other aspects of the four Principles of the Saint² and has for its aim the assistance of those converts who belong to the Śrāvaka's spiritual lineage.

[Don. 8a. 5.] *gdul-bya ñan-thos-kyi rigs-can rjes-sugzuñ-baḥi ched-du dmigs-pa bden-bzi gañ-run-la dmigs-nas rnam-pa mi-rtag sogs gañ-run mñon-sum-du-rtogs-paḥi cha-nas-bzag-paḥi ñan-thos-kyi rtogs-rigs-su-gnas*.

1 The Mahāyānist Germ of Enlightenment is aroused to life before the beginning of the Path.

2 Lit. "being directed upon either of the four Principles of the Saint which are the object."

paḥi theg-chen hphags-paḥi don mñon-rtogs de. ñan-thos-kyi lam śes-paḥi lam-śes-kyi mtshan-ñid.

Varieties: (a) 16 forms, corresponding to the aspects of the four Principles of the Saint, (b) with regard to the Path—the Paths of Illumination, Concentrated Contemplation and the Ultimate which all three contain the elements of this aspect of the Omniscience in regard of the Path.

[Ibid. 3a. 6.] *dbye-na nram-paḥi sgo-nas bcu-drug dañ. lam-gyi sgo-nas rañ-yin-gyi mthoñ sgom mi-slob-lam gsum yod.*

[The Version of the Abhis. ālokā.]

Within the pale of the Omniscience in regard of the Path, the Bodhisattva proceeds towards the final aim of his Path, but does not fully realize it, having in view the weal of the living beings who are adherents of other Vehicles. And, by manifesting his skill in teaching about the (various) Paths, and their factors the Bodhisattva (himself) brings to full accomplishment all these Paths. For this reason, the Path of the Śrāvakas (as it is cognized by the Bodhisattva) is spoken of here.—

[Abhis. ālokā, MS. 97a. 9-12] यस्मान्मार्गज्ञताधिकारे स्व-

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मार्गपर्यन्तगतिमासाद्य सत्त्वार्थं प्रत्यसाक्षात्करणेन सहेतुकमार्गोपदेशपरिचयकौशल्यत्सर्वमार्गाः परिपूरयितव्या बोधिसत्त्वेन तस्मात्कारणाच्छ्रावकमार्गः [:]।

[Tg. MDO. VI. 97b. 5-6.] *gañ-gi-phyir lam-śes-pa-ñid-kyi skabs-su rañ-gi lam-gyi mthar-thug-pa phyin-par-byas-nas theg-pa gzan-gyis ḥdul-baḥi sems-can-rnams-kyi don-du mñon-du-ma-byas-par yañ rgyu-dañ-bcas-paḥi lam ston-pa dañ ḥdris-par-byas-pa-la mkhas-pa yin-paḥi-phyir byañ-chub-sems-dpaḥ lam thams-cad rdzogs-par-bya dgos-pa deḥi-phyir.....ñan-thos-kyi lam.*

(With regard to this Path we have the following aspects relating to the four Principles of the Saint):—

A. The aspects relating to the Principle of Phenomenal Existence.

These are:—

1. **Evanescence.** (The phenomenal elements are evanescent), since they are endowed with the quality of appearing and disappearing.

2. **Uneasiness.** (Phenomenal Existence is characterized by uneasiness), inasmuch as all the phenomenal entities which are influenced by defiling agencies represent something hostile.—As regards the Path of the

Saint, this Path, though it is non-enduring, does not represent something hostile, since the Saints are free from all defiling influence. Therefore we must not consider the Saintly Path to relate to the principle of Phenomenal Existence.

3. **Non-substantiality.** (The phenomenal elements are non-substantial), being devoid of the Ego as (a substance) other than themselves.

4. **Quiescent character.** (The phenomenal elements), as regards their own essential nature, do not constitute the Ego (as an active principle, and are therefore to be regarded as quiescent).¹

[Abhis. ālokā, MS. 97b. 15-98a. 4.] तत्त्वोदयव्ययधर्मि-

त्वेनानित्यता । साक्षवस्य वस्तुनः प्रतिकूलत्वेन दुःखता । एवं कृत्वा-
नित्योऽप्यार्यमार्गोऽनास्रवत्त्वेनार्याणां न प्रतिकूल इति नास्य दुःखत्वप्रसङ्गः ।
परेणात्मना शून्यत्वाद्दनात्मता । स्वयमनात्मत्वेन शान्तता । इति
दुःखसत्याकाराः ।

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[Tg. MDO. VI. 98b. 2-5] *de-la skye-ba dañ hjiḡ-paḥi chos-ñid-kyis-na mi-rtag-pa-ñid-do. zag-pa-dañ-bcas-paḥi dños-po-rnams-ni rjes-su-mi-mthun-pa-ñid-kyis-na sdug-bsñal-ba-ñid-do. de-ltar byas-na hphags-paḥi lam yañ mi-rtag-pa yin mod-kyi. zag-pa-med-pa-ñid-yin-paḥi-phyir hphags-pa-rnams-la mi-mthun-pa-ma-yin-pas ḥdi sdug-bsñal-ba-ñid-du thal-bar mi-ḡgyur-ro. bdag gzan-gyi ston-pa-ñid yin-paḥi-phyir bdag-med-pa-ñid-do. rañ-ñid-bdag-ma-yin-pa-ñid-kyis-na ḡi-ba-ñid-do ḡes-bya-ba-ni sdug-bsñal-gyi bden-paḥi mam-paḥo.²*

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1 Rnam-bśad, 156b. 4.—*mdoḥi dños-zin-la. rnam-pa phyi-ma gñis rnam-graṅs-kyi rnam-pas bstan-pas deḥi ltar-na ston-paḥi mtshan-ñid bdag-med-pa dañ. deḥi mtshan-ñid ḡi-baḥi rnam-paḡes-bśad-do.*—According to the Sūtras, the two last aspects are spoken of indirectly, in the form of synonyms (*paryāyena*). Accordingly, the aspect (usually known as that of) non-substantiality (*śūnya*) is designated here as "the absence of the Ego" or impersonality (*anātmatā*). The latter (which represents the fourth aspect of *duḥkha-sātya*) is spoken of here as "the quiescent character" (*śāntatā*).

2 Pañc. II. 83a. 7b 1.—*Kau-śi-ka ḥdi-la byañ-chen rnam-pa-thams-cad-mk'yen-pa-ñid dañ-ldan-paḥi sems-bskyed pas. de mi-dmigs-paḥi tshul-gyis gzugs-ni mi-rtag-par yid-la-byaḥo. gzugs-ni sdug-bsñal-ba dañ bdag-med-pa dañ ḡi-ba dañ.....*—"O Kauśika, the B.M. in whom the mind directed towards the attainment of Omniscience has become originated, must contemplate matter as being evanescent without maintaining its

B. The aspects relating to the Principle of the Origin or the Driving Force of Phenomenal Existence.

These are:—

1. Illness. (The Origin of Phenomenal Existence resembles) a seed that brings its fruit, being the fundamental cause (of the worldly turmoil). The latter which is characterized by uneasiness and suffering is produced by this Driving Force, (just as every kind of pain is the result of an unhealthy state of the body).

2. Resemblance with an abscess. (The elements relating to the Principle of the Origin resemble an abscess) inasmuch as they call forth (the great sufferings of) Phenomenal Life again and again).

3. Resemblance with a thorn (or a spear). (The causes of Phenomenal Existence) call forth the process of origination of the latter in an exceedingly painful form, (just as a thorn or a spear inflicts a painful wound).

4. Sin. (The elements relating to the origin of Phenomenal Existence) represent the conditions of the latter. In their faculty of producing Phenomenal Life, they (are like sinful deeds) owing to their harmful nature.¹

[Abhis. ālokā, MS. 98a. 4 sqq.²] फलस्यैव बीजं मूल-
हेतुत्वेन रोगता । दुःखसमुदयत्वेन गरुडता । दुःखप्रत्ययत्वाच्छ्रुत्यता ।

दुःखप्रबन्धप्रभवत्वेनातिविश्वसनात्पापमिति समुदयसत्याकाराः ।

[Tg. MDO. VI. 98b. 5-7.] *hbras-buhi sa-bon dan-
hdra-bar rgyuñi rtsa-bar-gyur-pa-ñid-yin-paḥi-phyir¹ nad-
ñid-do. sdug-bsñal-gyi rkyen yin-paḥi-phyir zug-rñu-ñid-
do. sdug-bsñal brgyud-mar rab-tu-hbyuñ-ba-ñid-kyis-na
śin-tu-hjoms-paḥi phyir sdig-pa-žes-bya-ba-ni kun-hbyuñ-
gi bden-paḥi nram-paḥo.*⁵

reality. (In the same manner he must contemplate) matter as characterized by uneasiness, as impersonal (non-substantial), as quiescent.....

1 Sic. acc. to the Rnam-bśad. In the Abhis. ālokā the preceding aspect appears as equivalent to *pratyaya*, and this last form—as equivalent to *prabhava*. The first two correspond to *hetu* and *samudaya* respectively.

2 MS. corrupt.

3 MS. *phala samudayatvena*.

4 Xylo :.....ñid-yin-paḥi-phyir-na de ñid-do.

5 Pañc. II. 83a. 8b. 1.—.....dben-pa dan nad dan śu-ba dan

C. The aspects relating to both the Principles of Phenomenal Existence and its Origin, each taken separately, which (are contemplated in order to) arouse aversion (towards Phenomenal Life and its cause).

These are:—

1. Adversity. (The elements of Phenomenal Life and its cause) are hostile factors (resembling actual foes).¹

2. Destructiveness. (The elements of Phenomenal Existence and its cause are destructive factors) inasmuch as every hostile agency is endowed with the quality of bringing harm and destruction.

[Abhis. ālokā, MS. 98a. 7-9.] प्रत्यर्थिकत्वेन परता । प्रत्य-
र्थिकभावस्य प्रलोपधर्मत्वात्प्रलोपधर्मता । इति तयोरेव प्रत्येकं निर्वेदा-
कारौ ।

[Tg. MDO. VI. 98b. 7-8.] *phyir-rgol-bar-gyur-pa-
ñid-yin-paḥi-phyir pha-rol-ñid-do. phyir-rgol-baḥi dños-
pos rab-tu-hjig-paḥi chos-can yin-paḥi-phyir hjig-paḥi
chos-can-ñid-do. žes-bya-ba ni sdug-bsñal dan kun-
hbyuñ-ba de-dag-ñid-la so-sor yid-hbyuñ-baḥi nram-
paḥo.*²

D. The aspects relating to both the principles of Phenomenal Life and its Cause, each of them taken separately, which (are contemplated in order to) bring about the liberation from passions.

These are:—

1. Unsteadiness (The elements of Phenomenal Life and its cause are unsteady) in the sense that their essence is non-enduring.

2. Destructibility. (The said elements) are liable to destruction by their very nature, independently from (existence) causes and conditions.

[Abhis. ālokā, MS. 98a. 9-11.] स्वरूपानवस्थितत्वेन चलता ।

हेतुनपेक्ष्य³ प्रकृत्यैव प्रभङ्गरत्वेन प्रभङ्गरता । इति तयोरेव प्रत्येकं
विरागाकारौ ।

sdig-pa dan na-ba dan dgra dan hjig-paḥi chos-can dan.....Here
śu-ba stand for *hbras* of the Commentary.

1 Rnam-bśad, 156b 6—157a. 1— *mtshan-ñid phyir-dgol-bas
pha-rol dgra-lta-bu*. Notice *dgra* in Pañc.

2 Cf. fn. 5, p. 204.

3 MS. *hetu-anapekṣasya*.

[Tg. MDO. VI. 98b. 8-99a. 1.] *rañ-gi-ño-bor gnas-pa-med-pa-ñid-kyi-phyir gyo-ba-ñid-do. rgyu-la bltos-med-par rañ-bzin-gyis hjig-pa-ñid yin-pa-phyir rab-tu-hjig-pa-ñid-do zes-bya-ba-ni de-dag-ñid-la so-sor hdod-chags dañ-bral-ba-ñi nram-pa-ño.*¹

E. The aspect relating to both the principles of Phenomenal Existence and its Cause, each of them taken separately, which (are contemplated in order to) bring about the annihilation (i.e. the Extinction of the phenomenal elements and their causes).

These are:—

1. Danger. (The elements of Phenomenal Existence and its cause are to be regarded as dangerous factors), since they are objects that produce harm with regard to the present and the future existence.

2. The character of great misfortunes. (The phenomenal elements and their causes have such a character) inasmuch as (the individual abiding in the Phenomenal World) can fall a prey to the violence of demons etc.

3. The character of calamities. (The elements of Phenomenal Existence and its cause have such a character), since (the Phenomenal World) is a place exposed to disturbances, such as the agitation of (the four) great elements, thunder and lightning etc.

By practising meditation on all these aspects, the Srāvaka Saint becomes fit for obtaining aversion (towards Phenomenal Existence), for securing the liberation from passions, and for bringing about the annihilation of the phenomenal elements.² In such a manner the meaning of Scripture can be explained.

[Abhis. ālokā, MS. 98a. 11-16.] ऐहिकामुल्लिख्यस्थान-त्वेन भयता । राक्षसप्रभृतीनामुपक्रमम्यत्वेनोपसर्गता । महाभूतसंज्ञो-भाशनिपाताद्युपक्रमस्थानत्वेनोपद्रवता च । इति तयोरेव प्रत्येकं निरोधा

1 Pañc. II. 83b. 1.—*mi brtan-pa dañ hjig-pa dañ*.....—(He must meditate over Matter as being) unsteady and destructible.....

2 According to the Paryāya-saṃgraha of Aśaṅga (Tg. MDO. LIV), the full aversion manifests itself on the Path of Illumination (*darśana-mārga*), the liberation from passions—at the end of the Path of Concentrated Contemplation (*bhāvanā-mārga*), and the annihilation of the phenomenal elements—at the time of the final Nirvāṇa without residue (*anupadhi-śeṣa-nirvāṇa*; Gser. II. 21 and Rnam-bśad, 157a, 3-4).

काराः । एवं च कृत्यार्थश्रावको निर्विदे विरागाय निरोधाय च प्रतिपन्नो भवतीत्यागमार्थः कथित स्यात् ।

[Tg. MDO. VI. 99a. 1-4.] *hdi dañ gzan-gyi gnod-pa-ñi gnas-su-gyur-pa yin-pa-phyir hjigs-pa-ño srin-po-la-sogs-pa-ñi htshe-bas glags-thod-pa yin-pa-phyir hgo-ba-ñi nad-ñid-do. hbyuñ-ba-chen-po hkhrgs-pa dañ thog-hbab-pa-la-sogs-pa-ñi gnod-pa-ñi gnas-su-gyur-pa-ñid yin-pa-phyir ñe-bar htshe-ba-ñid-do zes-bya-ba-ni de-dag-ñid-la so-sor hgog-pa-ñi nram-pa-ño. de-ltar-byas-na hphags-pa ñan-thos-rnams yid-hbyuñ-ba dañ hdod-chags-dañ-bral-ba dañ hgog-pa-ñi-phyir zugs-par-hgyur-ba yin-no. zes-bya-ba-ñi luñ-gi don bśad-par-hgyur-ro.*¹

F. The aspects relating to the Principle of Extinction (of Phenomenal Existence).

These are:—

1. Extinction (or Annihilation), in the sense of a separation² (from the phenomenal elements).

2. Quiescence, in the sense of a complete pacification (of the turmoil of) Phenomenal Existence.

3. Emancipation, in the sense that (the Extinction of Phenomenal Existence) represents the state of bliss and purity (which is completely free from the defiling forces of the Phenomenal World).³

4. Non-substantiality (the absence of Ego and Mine),⁴ Non-differentiation (the absence of the characteristic marks of the elements that are caused and conditioned),⁵ the Absence of Desire (owing to the rejection of attachment with regard to the 3 Spheres of Existence),⁶ and the absence of a creative will (producing the Biotic Force, i.e. the acts⁷ by which a future existence in the Phenomenal World is conditioned),—all this

1 Pañc. II. 83b. 1.—*hjigs-pa dañ hgo-ba-ñi nad dañ*.....—danger and calamity.

2 *visamyōga* = *bral-ba*. Cf. Abhidharmakośa, I. 6.

3 This is the aspect usually designated by the term *prañīta* = *gya-nom-pa*.

4 Gser. II. 22a. 5-6.

5 *saṃskṛta* = *hdus byas*. Ibid. 22a. 6.

6 Ibid.

7 *karma* = *las*.

because (the Extinction of Phenomenal Existence) is a state of welfare and has an eternal duration.¹

[Abhis. ālokā, MS. 98a, 16b. 3.] क्लेशविसंयोगत्वेन निरोधता । दुःखप्रशमनत्वेन शान्तता । सुखशुचिवस्तुत्वेन विविक्तता । नित्यहितवस्तुत्वेन शून्यतानिमित्ताप्रणिहितानभिसंस्कारता । इति निरोधसत्याकाराः ।

[Tg. MDO. VI. 99a. 4-6.] *ñon-moñs-pa dan-bral-ba-ñid-kyis-na hgog-pa-ñid-do.*² *sdug-bsñal rab-tu zi-ba-ñid-kyis-na zi-ba-ñid-do. bde-ba dan gtsaṅ-baḥi dños-po-ñid-kyis-na dben-pa-ñid-do. rtag-pa dan phan-paḥi dños-po-ñid-kyis-na ston-pa-ñid dan mtshan-ma-med-pa dan mñon-par-hdu-bya-ba-med-pa-ñid-do. zes-bya-ba-ni hgog-paḥi bden-paḥi mam-paḥo.*³

G. The aspects relating to the Principle of the Path.

These are:—

1. The fact of being the Path, in the sense of conducting to the city of Nirvāṇa.⁴
2. The fact of being the correct method, in the sense that (the Path) represents the complement of all the antidotes against the defiling forces.
3. The fact of being the correct activity, in the sense that (the Path) represents the action which brings the mind to a state that is completely free from error.
4. The fact of bringing about Deliverance, inasmuch as (by means of the Path) one comes to the state which is enduring and devoid of (all worldly) attachments.

1 These four items (the first three being the Media of Deliverance—*vimokṣa-mukhāni*) refer to the aspect designated by the term *nihsaraṇa=ñes-hbyuñ*.

2 The Xyl. has: *bdag-med-pa-ñid-do*.

3 Pañc. II. 85b. 2-4.—This passage contains an enumeration of the 12 members of the formula of functional inter-dependence and, subsequently an indication of pain, lamentation, suffering, ill-will and agitation. All these are to be contemplated as becoming annihilated (in Nirvāṇa; corresp. to *nirodhatā*).—Ibid. 85b. 4 sqq.—*de-bzin-du zi ba dan dben-pa dan ston-pa-ñid dan mtshan-ma-med-pa dan smon-pa-med-pa dan mñon-par-hdu-bya-ba-med-par yid-la-byaho* (corresponds to the remaining four aspects).

4 Cf. Bu-ton, Transl. Vol. I. p. 24.—(Quotation from the *Pratītya-samutpāda-ādi-vibhaṅga-nirdeśa-ṭikā* of Guṇamati, Tg. MDO. XXXVI.).

[Abhis. ālokā, MS. 98b. 4-7.] निर्वाणपुरपरिप्रापणार्थेन मार्गता । निःशेषक्लेशप्रतिपक्षराशिभावेन न्यायता । चित्तस्याविपर्यास-प्रतिपादनार्थेन प्रतिपत्तिता । निरभिनिवेशनित्यस्थानगमनेन नैर्याशिकता । इति मार्गसत्याकाराः ।

[Tg. MDO. VI. 99a. 6-8.] *mya-ñan-las-hdas-paḥi gñon-khyer thob-par-byed-pa-ñid-kyis-na lam-ñid-do. ñon-moñs-pa ma-lus-paḥi gñen-poḥi-tshogs-su-gyur-pas-na rigs-pa-ñid-do. sems phyin-ci-ma-log-pa-ñid-du sgrub-paḥi don-gyis-na sgrub-pa-ñid-do. mñon-par-žen-pa med-pas rtag-paḥi gnas-su-hgro-ba yin-paḥi-phyir ñes-par-hbyin-pa-ñid-do. zes-bya-ba-ni lam-gyi bden-paḥi rnam-paḥo.*¹

In such a manner, in the order given, the Mahāyānist Scripture² demonstrates some of the aspects indirectly by means of synonyms and some in their actual form. There is thus no room for the incorrect conclusion that all this does not refer to the Path of the Śrāvaka. Accordingly, within the pale of the Omniscience, in regard of the Path,³ the Bodhisattva has to cognize the Path of the Śrāvaka (as it appears here) without giving way to realistic views⁴ concerning the aspects that relate to the four Principles of the Saint.

[Abhis. ālokā, MS. 98b. 7-11.] तथा च सत्यमुना क्रमेण महायाने केचिदाकाराः पर्यायतः केचिच्च स्वरूपतो निर्दिष्टा इति नाश्रावक-मार्गत्वप्रसङ्गः । ततश्चैषां चतुरार्यसत्यसंगतानां स्वभावानुपलभ्यभावनया मार्गज्ञताधिकारे श्रावकाणां मार्गो बोधिसत्त्वेन परिज्ञेय इति ॥

[Tg. MDO. VI. 99a. 8b. 2.] *de-ltar rim-pa hdis-na theg-pa-chen-por rnam-pa la-la-ni rnam-graṅs-gyis 'la-la-ni raṅ-gi-ño-bo-ñid-du bstan-pa-yin-pas ñan-thos-kyi lam ma-yin-pa-ñid-du thal-ba mi-hgyur-ro. de-bas-na lam-śes-paḥi skabs-su byaṅ-chub-sems-dpas hphags-paḥi bden-*

1 Pañc. II. 85b. 7 sqq.—*byaṅ-chen.....mi-dmigs-paḥi tshul-gyis dran-pa-ñe-bar-gzag-pa bzi sgom-mo* etc.—The B.M. has to contemplate the 4 *smṛty-upasthāna* (as relating to the Path) etc.

2 I.e. in the Pañcaviṃśatisāhasrikā.

3 Rnam-bśad, 157b. 6-158a. 1.—*rnam-mkhyen-gyi rgyu-tshogs ston-pa lam-śes-pa-ñid-kyi skabs-suho*—whilst studying the Chapter on the Omniscience in regard of the Path which demonstrates the complex of factors for the attainment of the Omniscience of the Buddha.

4 Lit. “without perceiving (the separate reality).”

pa dañ-hbrel-pa hdi-rnams-kyi ño-bo-ñid mi-dmigs-par
bsgom-pas ñan-thos-kyi lam-śes-par-bya-ba yin-no.

Limits. (The Omniscience in regard of the Path as the cognition of the Path of the Śrāvaka) begins with the Mahāyānistic Path of Illumination and continues to exist up to the attainment of the Stage of the Buddha (as well as on the latter itself).

[Don. 8a. 6.] *sa-mtshams theg-chen mthoñ-lam-nas sañs-rgyas-kyi sañi bar-du yod.*

THE FOUR DEGREES CONDUCTIVE TO ILLUMINATION¹ AS PRECEDING THE BODHISATTVA'S COGNITION OF THE PATH OF THE ŚRĀVAKAS. Kār. II. 3-5.

The full intuition of the four Principles of the Saint is (necessarily) preceded by the (four) Degrees conducive to Illumination.—

1. Accordingly, the Bodhisattva, in order to attain the Degree of Heat, has to meditate on Matter as being devoid of a real essence of its own. In the same aspect he has to contemplate (the other groups of elements), the feelings etc. Moreover, he becomes absorbed in the idea of the Non-substantiality (Relativity) of Matter and of that of the feelings and the other (groups of elements) as being identical and undifferentiated.

[Abhis. ālokā, MS. 98b. 16-99a. 4.] यस्मान्निर्वेधभागी-
याधिगमपूर्वकं चतुःसत्यपरिज्ञानं तस्माद्बोधिसत्त्वेनोष्माधिगमार्थं रूपं रूप-
स्वभावेन शून्यम् । एवं च वेदनादयः । या च रूपस्य शून्यता या च
वेदनादीनामद्वयमेतदद्वैधीकारमित्यभेदतो भावनीयम् । रूपादिस्कन्ध-
शून्यत्वाच्छून्यतानामभेदतः । ऊष्माणः । (II. 3a, b, c.).

[Tg. MDO. VI. 99b. 5-7.] *gañ-gi-phyir dben-pa-bži yoñs-su-śes-pa-ni ñes-par-hbyed-paḥi cha dañ-mthun-pa rtogs-pa sñon-du-hgro-ba-can yin-paḥi-phyir byañ-chub-sems-dpas dro-ba rtogs-par-bya-baḥi don-du gzugs-ni gzugs² kyi ño-bo-ñid-kyis stoñ-pa dañ. tshor-ba-la-sogs-pa yañ de-bžin te. gzugs-kyi ño-bo-ñid gañ-yin-pa dañ. tshor-ba-la-sogs-paḥi stoñ-pa-ñid gañ-yin-pa de gñis-su-med ciñ gñis-su-byar med-do. źes dbyer-med-par bsgom-par-byaḥo.³*

1 nirvedha-bhāgīya=ñes-par-hbyed-paḥi cha-dañ-mthun-pa.—
Are identical with *prayoga-mārga*=sbyor-lam.

2 Xyl. omits: *gzugs-ni*.

3 Pañc. II. 87a. 6-8.—*kau-śi-ka-gzugs-ni gzugs-kyis stoñ-ño*.....

2. In order to come to the cognition peculiar to the Degree of the Climax, the contemplation of Matter and the other (elements of existence), free from realistic views regarding any of them, is necessary.

[Abhis. ālokā, MS. 99b. 9-10.] मूर्धाधिगमार्थं सर्वथानु-
पलम्भभावना रूपादीनां विधेया । अनुपलम्भन तेषां मूर्धगतं मतम् ।
(II. 3. 3, 4.).

[Tg. MDO. VI. 100b. 3-4] *rtse-mo rtogs-par-bya-baḥi-phyir gzugs-la-sogs-pa nam-pa-thams-cad-du mi-dmigs-par bsgom-par-byaḥo.¹*

3. In order to realize the Degree of Steadfastness one must meditate on the subject that the insistence upon a realistic standpoint in regard of such characteristic aspects as enduring, non-enduring etc. with respect to any of the elements of existence as Matter etc. is inadmissible.

[Abhis. ālokā, MS. 100a. 6-8.] चान्त्यधिगमाय रूपादौ
नित्यमनित्यमित्यादिभिराकारैरुपलम्भयोगेन सर्वथावस्थानं न विधेयमित्येव
भावनीयमिति । क्षान्त्यस्त्येव नित्यादियोगस्थाननिषेधतः । (II. 4a, b.).

[Tg. MDO. VI. 101a. 4-5.] *bzod-pa rtogs-par-bya-baḥi-phyir gzugs-la-sogs-pa-la rtag-pa dañ mi-rtag-pa źes-bya-ba-la-sogs-paḥi nam-pas dmigs-paḥi tshul-gyis gnas-skabs thams-cad-du gnas-par-mi-byaḥo źes de-ltar bsgom-par-byaḥo.²*

4. The Buddha, having attained Enlightenment, did not perceive any of the elements as having separate reality of its own. Therefore, the contemplation free from realistic view, in the sense that all these phenomenal entities appear as illusionary, is vindicated by the (negative) argument,³ viz. that of the non-perception (of

...stoñ-pa-ñid de-dag gñis-su med-ciñ gñis-su-byar med-do. (=Aṣṭ. 34. 22.)—O Kauśika, Matter is devoid of a real essence of its own (i.e. is relative).....and, as regards these aspects of Relativity, they are identical and no distinction can be made between them.—

1 Ibid. 90a. 4.—*dmigs-paḥi tshul-gyis gzugs-la gnas-par-mi-byaḥo*= न रूपे स्थातव्यमुपलम्भयोगेन । (=Aṣṭ. 35. 1.).

2 Pañc. II. 91a. 5—*gzugs itag ces-bya-bar dañ mi-rtag ces-bya-bar gnas-par-mi-byaḥo*=Aṣṭ. 35. 20—रूपं नित्यमनित्यमिति न स्थातव्यम् ।

3 *anupalabdhī*=*mi-dmigs-pa*. Cf. Prof. Th. Stcherbatsky, *Buddhist Logic*, vol. II, p. 60 sqq.

the elements) by an absolutely reliable person¹ (the Buddha). In order to come to the cognition of the Degree of Highest Mundane Virtues by means of this meditation, one must first of all concentrate one's mind upon the fact that it is impossible to insist upon the reality of the ten Stages of the Bodhi-sattva in the sense of their representing the Result of Entering the Stream, the position of a candidate for it, and so on. (This is demonstrated in the Sūtras) in details.

[Abhis. ālokā, MS. 107a. 12b. 1.] यस्मात्तथागतेन बोधि-
मसिंबुध्य तत्त्वतो न केचिद्धर्माः समुपलब्धास्तस्मान्मायास्वभावा एवामी
भावा प्रतिभान्तीति प्रमाणपुरुषादर्शनकारणो²पपन्नानुपलम्भभवनयाऽप्र-
धर्माधिगमार्थं विस्तरेण स्रोतश्चापत्तिफलप्रतिपन्नकत्वादिना दशसु भूमिष्व-
भिनिवेशयोगेन न स्थातव्यमित्येवं भावनीयम् । दश भूमीः समारभ्य
विस्तारस्थानदेशनात् ।

अप्रधर्मगतं प्रोक्तमार्थश्रावकवर्त्मनि ।

तत्कस्य हेतोर्बुद्धेन बुद्धा धेद्वेधा धर्मासमीक्षणात् ॥ (II. 4c, d, 5.)

[Tg. MDO. VI. 109b. 3-6.] gañ-gi-phyir de-bžin-
gśegs-pas byañ-chub mñon-par-rdzags-par-saṅs-rgyas-nas
de-kho-na-ñid-du-na chos gañ mi-dmigs-pa dehi-phyir
dños-po hdi-dag sgyu-maḥi rañ-bžin kḥo-na snañ-ba-yin
no žes tshad-mar-gyur-paḥi skyes-bus ma-gzigs-paḥi gtan-
tshigs-kyis hthad-paḥi mi-dmigs-pa-bsgom-pas rgyas-par
rgyun-du-žugs-paḥi hbras-bu dañ. žugs-pa-la-sogs-pas sa
bcu-la mñon-par-žen-paḥi tshul-gyis gnas-par-mi-byaḥo
žes de-ltar-bsgom-par-byaḥo.³

¹ pramāṇa-puruṣa = tshad-maḥi skyes-bu.

² kārāṇa had here the meaning of "logical argument." This is confirmed by the Tib. which gives the equivalent gtan-tshigs which usually corresponds to *hetu* in the sense of a logical argument or reason. Cf. my Index ad Nyāyabindu and Tīkā s.v. kārāṇa and *hetu*.

³ Pañc. II. 93b. 1-98a. 2.—kau-si-ka gžan-yañ rgyun-du-žugs-paḥi hbras bu hdus-ma-byas-pas gdags žes-bya-bur dmigs-paḥi tshul-gyis gnas-par mi-byaḥo.....śes-rab-kyi pha-rol-tu-phyin-pa-la de-ltar mi-dmigs-paḥi tshul-gyis-gnas-par-byaḥo. bslab-par byaḥo = Aṣṭ. 36. 5—38. 6. —स्रोतश्चापत्तिफलमसंस्कृतप्रभावितमिति न स्थातव्यम् ।सुस्थितोऽस्थानयोगेनेत्येवमत्र बोधिसत्त्वेन महासत्त्वेन स्थातव्यमेव सिञ्चितव्यं । etc.

III. The Omniscience in regard of the Path as the Cognition of the Path of the Pratyekabuddhas. प्रत्येकजिन-
मार्गज्ञानमयी मार्गज्ञता = rañ-rgyal-gyi-lam śes-paḥi lam-śes.
Kār. II. 6-8. (13).

1. Definition and varieties acc. to Don. 2. The points of superiority of the Pratyekabuddha's Path. 3. The Teaching of the Doctrine without words (*aśabda-dharma-deśanā*). 4. The essential character of the Pratyekabuddha's Path. 5. Limits.

Definition: The Path of the Mahāyānist Saint which agrees with the character of cognition peculiar to the Pratyekabuddhas and has for its aim the assistance to those converts who belong to the Pratyekabuddha spiritual lineage. In its predominant part it represents the immediate direct perception of the objective unreality of the external world, its object being the twelve bases of cognition¹ (which are intuited as being devoid of the character of external objects).

[Don. 8b. 2.] gdul-bya rañ-rgyal-gyi ched-du dmigs-pa skye-mched bcu-gñis-la dmigs-nas nam-pa gzuñ-bya phyi-don-gyis dben-par mñon-sum-du rtogs-paḥi cha-nas bžag-paḥi rañ-rgyal-gyi rtogs-rigs-su-gnas-paḥi hphags-lam de. rañ-rgyal-gyi lam-śes-paḥi lam-śes-kyi mtshan-ñid.

Varities: The Paths of Illumination, Concentrated Contemplation, and the Ultimate.

[Ibid. 8b. 3.] dbye-na mthoñ sgom mi-slob-lam gsum yod.

THE POINTS OF SUPERIORITY OF THE PRATYEKABUDDHA'S PATH DISTINGUISHING IT FROM THE PATH OF THE ŚRĀVAKA. Kār. II. 6.

After the Path of the Śrāvaka, the exposition of the Path of the Pratyekabuddha is in its proper place. There may here however arise the following question:—In what respect are the Pratyekabuddhas superior to the Śrāvakas, so that their Path must be regarded as a special variety?—Accordingly, we have first a demonstration of the points of superiority (of the Pratyekabuddha and his cognition).—

[Abhis. ālokā, MS. 107b. 3-6.] श्रावकमार्गानन्तरं प्रत्येक-
बुद्धानां मार्गाभिधाने न्यायप्राप्तेऽपि श्रावकेभ्यः कथं प्रतिविशिष्टास्ते येन
तेषां मार्गभेद इत्याशङ्क्य वैशिष्ट्यप्रतिपादनार्थं तावदाह ।

¹ āyatana = skye-mched.

[Sphuṭ. 31b. 4-6.] *ñan-thos-kyi lam-gyi mjug-thogs-su rañs-saṅs-rgyas-kyi lam brjod-par rigs mod-kyi, ñan-thos-rnams-las de-dag ji-ltar khyad-par-du-hphags-na gañgis-na de-dag-gi lam gzan-yin sñam-paḥi dogs-pa bsu-bar re-ñig khyad-ñugs-pa-ñid-du sgrub-pa.*

(These points of superiority are as follows):—

1. The Śrāvakas depend on the instructions of others for the attainment of the form of Enlightenment that is accessible to them.—So we have it in Scripture.—The Pratyekabuddhas in their turn, owing to the efficiency of their learning acquired in previous states of existence, attain their form of Enlightenment without depending on the instructions of others. Therefore the precepts of the Buddha and others are unnecessary for them.¹

[Abhis. ālokā, MS. 107b. 14-108a. 1.] श्रावकाः परोपदेशसापेक्षाः स्वबोधिं बुध्यन्त इत्यागमः । प्रत्येकबुद्धाः पुनः स्वयं पूर्वश्रुताद्यभिसंस्कारेण परोपदेशं प्रत्यनपेक्षाः स्वबोधिमधिगच्छन्ति । अतस्तेषां बुद्धाद्युपदेशनैरर्थक्यमित्येकं वैशिष्ट्यम् ।

[Sphuṭ. 32a. 1-3.] *luñ-las ñan-thos-rnams ni gzan-gyis bstan-pa-la ltos-nas rañ-gi byañ-chub rtogs-par-hgyur-la. gzan-dag-kyañ bryod-pa dañ-bcas-paḥi chos bstan-pas dge-ba-la hjug-par-byed-do źes-hbyuñ-ño. rañ-saṅs-rgyas-rnams-ni. sñon thos-pa-la-sogs-pa mñon-par-hdus-byas-pas gzan-gyis bstan-pa-la mi-ltos-par bdag-ñid-kyis rañ-gi byañ-chub mñon-par-rtogs-par-hgyur-te. deḥi-phyir de-dag-la saṅs rgyas-la-sogs-pas bstan mi-dgos-so. źes-bya-ba-ni khyad-ñugs-pa-ñid gcig yin-no.*²

2. The Śrāvakas conduce others to the practice of virtue by teaching the Doctrine that is communicated by words. Accordingly, by means of the words uttered,

1 At the time of the termination of the Path. Cf. "Doctrine of Pr.-pār.", pp. 59, 60.

2 Pañc. II. 98a. 2 sqq = Aṣṭ. 38. 7-10.—अथ खलु तत्र पर्षदि केषाञ्चिदेवपुत्राणामेतदभूत् । यानि तानि यक्षाणां यक्षभाषितानि यक्षरुतानि यक्षपदानि यक्षमन्त्रितानि यक्षप्रव्याहृतानि तानि विज्ञायन्ते जल्पमानानि । न पुनरिदं विज्ञायते यत् सुभूतिः स्थविरो भाषते प्रव्याहरति देशयत्युपदिशति ।

The words of Subhūti are not cognized, being unnecessary for the Pratyekabuddhas. (Abhis. ālokā. 108a. 2.).

the hearers come to know the character of the knowledge that is possessed by those who teach.¹ The Pratyekabuddhas in their turn, through the removal of one side of the Obscuration of Ignorance, viz. of the imputation in regard of the objective elements, obtain the (supernatural) power of teaching the Doctrine without uttering words. By means of this, through the force of the transcendental knowledge which they have acquired themselves etc., they induce others to the ten virtues. Therefore, their knowledge, as it is not to be conceived by others through verbal communication² is of an exceedingly profound nature.

[Abhis. ālokā, MS. 108b. 1-7.] सालापधर्मदेशनया परान् कुशले श्रावकाः प्रवर्तयन्तीति शब्दोच्चारणेन श्रोतृभिः क्रियते वक्तृज्ञान-सामर्थ्यावबोधः । प्रत्येकबुद्धाः पुनर्ज्ञेयावरणैकदेशप्राप्त्यविकल्पप्रहाणाद-शब्दोच्चारणधर्मदेशनया स्वाधिगतज्ञानादिसामर्थ्येन परान् दशकुशलादौ प्रवर्तयन्ति । अतस्तेषां परानवबोधतया गाम्भीर्याद् द्वितीयं वैशिष्ट्यम् ।

[Tg. MDO. VI. 110b. 8—111a. 3.] *ñan-thos-rnams ni tshig-tu-smra-ba dañ-bcas-paḥi chos ston-pas gzan-dag dge-ba-la hjug-par-byed-pa yin-pas ñan-pa-po-rnams-kyis sgras-brjod-paḥi sgo-nas hchad-pa-poḥi rtsal rtogs-par-byed-pa yin-na. rañ-saṅs-rgyas-rnams-ni śes-byaḥi sgrib-paḥi phyogs-gcig gzun-baḥi rnam-par-rtog-pa spañs-pas rañ-gis hthob-paḥi ye-śes-la-sogs-paḥi mthus sgrar brjod-pa-med-par chos-ston-pas gzan-dag dge-ba bcu-la hjug par-byed-do. deḥi-phyir de-dag-gi ye-śes gzan-gyis mi-rtogs-pa-ñid-kyis zab-pas khyad-ñugs-pa gñis-pa-yin-no.*⁴

THE TEACHING OF THE DOCTRINE WITHOUT WORDS.
Kār. II. 7.

Now, how can there be a teaching of the Doctrine without words?—(This is to be explained as follows):—

1 The words of those who teach represent the logical reason in the form of an effect (*kārya liṅga*=*hbras-buḥi rtags*, Cf. Buddh. Logic, Vol. II., p. 67.), from which the cause (i.e. their knowledge) is conjectured.

2 I.e. the *Kārya-liṅga* just mentioned does not exist.

3 Sic. acc. to Tib. MS. शब्दोच्चारणधर्मदेशनया

4 Pañc. II. 99a. 3-4.—*kye-ma hphags-pa rab-hbyor ḥdi ni śes rab-kyi pha-rol-tu-phyin-pa gsal-bar-byed-kyañ zab-pa-bas kyañ śes-tu-zab-pa ston.*—O Saint Subhūti, although this Climax of Wisdom is elucidated, it is shown as being the most profound of the profound (forms of knowledge).—

As one cannot utter words without searching¹ and reflecting,² the act of speaking will produce distraction (interrupting the state of transic meditation).³ The exposition of the Doctrine in a verbal form will therefore lead to the greatest distraction. And this distraction in its turn will bring forth a vehement agitation in the stream (of consciousness of an individual). Having taken this into consideration, Buddha the Lord, before, when he was still a Bodhisattva, made the following solemn vow:—After having attained Buddhahood, may I, even without uttering words, be able to act for the weal of the living beings, similar to a wish-fulfilling gem!—Just the same we have with the Pratyekabuddhas, as they have points of similarity with the Buddha. Therefore with them likewise (the following is to be experienced): At the time when the Pratyekabuddha attains Enlightenment, if there is some convert with whom there exists the desire of study with regard to such and such an object and in such and such a form,—the said object appears, by the force of the Pratyekabuddha's previous vows etc., in the consciousness of that convert just in the form that is necessary, though without any verbal expression. This is called "the teaching of the Doctrine without words."⁴

[Abhis. ālokā, MS. 109a. 14b. 7.⁵] यतो नावितर्क्यं नाविचार्यं वाचं भाषत इत्यालापो विक्षेपः । अतो धर्मदेशना आलापमयी महते विक्षेपाय संवर्तते ! विक्षेपश्च संतानन्तोभं गाढमादधातीति मत्वा यथा बुद्धेन भगवता प्राग्बोधिसत्त्वभूतेनैव प्रणिधानं प्रवर्तितम् । प्राप्तबुद्धत्वोऽहं चिन्तामणिरिवालापमन्तरेणापि सत्त्वार्थक्रियासमर्थो भूयासमिति । तथा बुद्धत्वसाम्यात्प्रत्येकबुद्धैः । अतस्तेषामपि स्वबोध्यधिगमावस्थायां पूर्वप्रणिधानादिसामर्थ्येन यस्मिन्नर्थे येन प्रकारेण यस्य श्रवणेच्छा तस्य विज्ञाने तेनैव प्रकारेणाशब्दोऽपि सोऽर्थः प्रतिभातीत्यशब्दधर्मदेशनोच्यते ।

1 *avitarkya* = *nam-par-ma-brtags*.

2 *avicārya* = *nam-par-ma-dpyad-par*.

3 *Rnam-bśad*, 161a. 1.—*tshig-tu-brjod-pa-ni tiñ-ñe-ḥdzin-las nam-par-gyeñ-ba-yin-lā*.—Cf. *Luñ*. II. 16a. 1.—*brjod-paḥam yid-kyi brjod-pa rtog-dpyod-ni nam-gyeñ yin*.—Direct speech or a murmur of the mind (*yid-kyi brjod-pa* = *mano-jalpa*) contains the elements of *vitarka* and *vicāra* which produce distraction.—

4 This is sometimes represented as a corporeal (?) hypnotic influence.—*Abhis. ālokā*, MS. 109b. 7-8.—*सूत्रान्तरेऽप्युक्तम् । प्रत्येकबुद्धानां कायिकी धर्मदेशना ।*

5 For the Tib. version Cf. Appendix.

THE ESSENTIAL CHARACTER OF THE PATH OF THE PRATYKABUDDHA. *Kār*. II. 8.

After the points of superiority have thus been indicated, we have to conclude that the Path of these superior beings must be of a superior kind. Accordingly, we now pass over to the main subject, viz. the Path of the Pratyekabuddhas.

[*Abhis. ālokā*, MS. 109b. 11-12.] वैशिष्ट्यमेवामिधाय विशिष्टानां विशिष्ट एव मार्गः इति प्रत्येकबुद्धमार्गं प्रकृतमाह ।

[*Sphuṭ*. 32b. 4-5.] *de-ltar khyad-ḥzugs-par brjod-nas khyad-ḥzugs-pa-rnams-kyi lam-ni khyad-par-du-ḥphags-pa kḥo-na yin-pas rnal-me rañ-saṅs-rgyas-kyi lam*.

Now, the intuition of the Pratyekabuddhas is regarded as superior to that of the Śrāvakas owing to the removal of the imputation regarding the objective reality of the external world.¹ On the other hand, the intuition of the Supreme Buddha is superior to that of the Pratyekabuddhas, since the latter cannot remove the imputation in regard of the perceiving subject.² Moreover, the Path of the Pratyekabuddha is characterized by its

1 *grāhya-viḥkalpa* = *gzun-baḥi nam-par-rtog-pa*. *Pañc*. II. 99a. 5-101a. 1.—*lhahi-bu-dag gzugs-ni zab-pa ma-yin, phra-ba ma-yin-no, tshor-ba dañ, ḥdu-ṣes dañ, ḥdu-byed dañ, nam-par-ṣes-pa-ni zab-pa ma-yin phra-ba ma-yin-no* etc. etc. *nam-pa-thams-cad-mkhyen-paḥi rañ-bzin-ni zab-pa ma-yin, phra-ba ma-yin-no*.—This is an indication that this essence of the elements as devoid of an objective reality is not something profound and subtle for the intellect of the Pratyekabuddhas.—*Gser*. II. 34b. 6-35a. 1.—*ḥdis gzun-bas ston-baḥi rañ-bzin de rañ-rgyal-gyi blo-la ltos-te zab-pa dañ phra-ba min-par bstan-pa*.

2 *Pañc*. II. 102a. 1-2 sqq.—*Rab-ḥbyor-gyis smras-pa lhahi-bu-dag de-bzin-no. de de-bzin-te sems-can de-dag sgyu-ma lta-bu-ste chos-ñan-pa de-dag kyañ sgyu-ma-lta-buho. sems-can de-dag sprul-pa lta-bu ste. chos-ñan-pa de-dag kyañ sprul-pa lta-buho* = *Aṣṭ*.

36. 9, 10.—मायानिर्मितसदृशा हि देवपुत्रा मम धर्मश्रवणिका एष्टव्याः । An illusion and forms produced by magic are devoid of the character of (real) objects, but there nevertheless exists the consciousness possessing the representations of these forms. In a similar manner the Pratyekabuddhas, albeit they cognize the essential unreality of the external objects, they at the same time do not possess the cognition of the perceiving subjects's unreality.—*Gser*. II. 36a. 3-4.—*ḥdi-dag-gis dper-na sgyu-ma dañ sprul-pa-ni yul*

foundation or substratum (the personality of him who proceeds on the Path, and the element of the Absolute which represents the essential nature of the said individual and is the object of concentration);¹ it has thus a special cause. The Path of the Pratyekabuddhas endowed with such distinctive features is to be fully cognized by the Bodhisattva, through the meditation on the relative character of the aspects of the four Principles of the Saint, which have been spoken of before as relating to the Path of the Śrāvakas. This meditation is accom-

med-kyān der snañ-baḥi nram- rig yod-pa-ltar. rañ-rgyal de-dag-gis gul rañ-bzīn-med-par rtogs kyañ-ḥdzin-pa med-pa ma-rtogs-par bstan-to.—Here there arises the following question: How can there be a subjective imputation, if the objective does not exist? (Cf. Kār. V. 7.—*grāhyau cen na tathā sto' rthau kasya tau grāhakaḥ malau.*) The Abhis. ālokā, MS. 110a. 15—b. 4. enlarges upon this subject as

follows: अयमभिप्रायः । वस्तुधर्मत्वे । यत्स्वलक्षणे वस्तुनि सति तद्ग्राहक-
निर्विकल्पकज्ञानस्वलक्षणमुत्पद्यते । तदभावात्तन्नेति । ग्राहकविकल्पस्य
पुनरनादिकालीननिरुध्यमानरूपादिग्राहकविकल्पज्ञानसमाप्तिस्वसंतानवासना-
प्रबोधजनमत्वात्रायं नियमो ग्राह्यविकल्पे सत्येव समुदय इति ।—

—If there exists a phenomenal reality as a thing in itself (*sva-lakṣaṇe vastuni*), we have the origination of non-constructive consciousness perceiving the said reality, which (consciousness) is (a point-instant) likewise real in itself. If the (object) is absent, it is impossible for the said consciousness to arise. Such is the case with the elements which have the character of realities in themselves (*vastu-dharmatve*). On the other hand, if we have subjective imputation, its origin is due (not to an external reality, but) to the revival (*prabodha*) of the beginningless force of illusion or of impression (*vāsanā*) which (every moment of) consciousness perceiving visible forms etc. (*rūpādi-grāhaka-vikalpa-jñāna*), in disappearing (*nirudhyamāna*) leaves (*ākṣipati*) on the (subsequent) stream of the same consciousness. Therefore we do not have here the limitation that subjective imputation can become originated only in the case if there exists objective imputation.—

1 Gser. II. 38a. 1.—*rtēn-gyi khyad-par-la gñis. sgrub-pa-poḥi rten-gyi gañ-zag dañ. sgrub-paḥi dmigs-paḥi chos-ñid-kyi rten-no.*—Pañc. II. 103a. 5b. 1.—*de nas tshe-dañ-ldan-pa Rab-ḥbyor-gyis ñan-thos-chen-pa de dag-dañ. byaṇ-chen de-dag-la ḥdi-skad ces-smras-so. tshe-dañ-ldan-pa-dag phyir-mi-ldog-paḥi byaṇ-chen nams-sam. bden-pa-mthoñ-baḥi gañ-zag-gam. dgra-bcom-pa zag-pa-zad-pa bsam-pa yoṇs su-rdzogs-paḥam. sñon-gyi rgyal-ba-la bya-ba byas-paḥi sems-can mañ-pa-la dge-baḥi rtsa-ba skyed-pa dag dañ rigs-kyi bu dañ rigs-kyi bu mo dge-baḥi bśes-gñen-gyis yoṇs-su-zin-pa śes-rab-kyi*

panied by the concentration upon the principle of functional interdependence, in accordance with this or that object.

[Abhis. ālokā, MS. 114a. 9-14.] तत्र ग्राह्यविकल्पप्रहाणेन
प्रत्येकबुद्धाधिगमं श्रावकेभ्यो विशिनष्टि । ग्राहकविकल्पप्रहाणाभावेन च
प्रत्येकबुद्धेभ्योऽनुत्तरबुद्धाधिगमम् । आधारेण चाधिगमस्य साकारण्यमिति
विशिष्टः प्रत्येकबुद्धानां मार्गो यथोक्तश्रावकचतुःसत्याकारानुपलम्भभावनया
यथावस्तुप्रतीत्यसमुत्पादानुगतया बोधिसत्त्वेन परिज्ञेयः ।

[Tg. MDO. VI. 117a. 8b. 3.] *de-la gzuñ-baḥi nram-par-rtog-pa spañs-pas-ni rañ-saṇs-rgyas-kyi rtogs-pa ñan-thos-las khyad-par-byas-pa yin-no. ḥdzin-paḥi nram-par-*

pha-rol-tu-phyin-pa ḥdi-ltar-zab-pa.....ḥdi-ltar mkhas śiñ ḥdzañs-pas rig-par-bya-ba ḥdi-len-par-ḥgyur-ro (acc. to Gser. : *yid-ches-par-ḥgyur-ro*). = Aṣṭ. 40. 17-20.—अथ खल्वायुष्मानानन्दस्तान् स्थविरानेतद-
वोचत् । ते खल्वायुष्मन्तो वेदितव्या अविनिवर्तनीया बोधिसत्त्वा महा-
सत्त्वा दृष्टिसंपन्ना वा पुद्गला अर्हन्तो वा क्षीणास्त्रवा येऽस्याः प्रज्ञापार-
मितायाः एवंनिर्दिश्यमानायाः प्रत्येषका भविष्यन्ति । According to the
Abhis. ālokā, MS. 112b. 3 sqq. : “those who have attained the Irretrievable State” (*avinivartaniya*) is an indication of those individuals who have attained the forms of cognition peculiar to the four Degrees conducive to Illumination and through this have become irretrievable from the Enlightenment of the
Pratyekabuddhas (अविनिवर्तनीया इति निर्वेधभागीयाधिगमेनावैवर्तिकाः

प्रत्येकबोधौ ; on the *avaivartika-linga* peculiar to the *nirvedha-bhāgiya* compare Kār. IV. 38-45). They are conventionally called the Bodhisattvas, inasmuch as they are desirous of Enlightenment—*bodhi* (त एव बोध्यभिलाषाद्बोधिसत्त्वाः). They are called Mahāsattvas, the Great Beings, since by means of the “corporeal” (? hypnotic; cf. above) they act for the weal of the living beings in those worlds where there is no Buddha. (कायिकया धर्मदेश-
नया अवुद्धकबुद्धक्षेत्रे सत्त्वार्थकरणभिप्रायान्महासत्त्वाः).—We have further-
more Pañc. II. 116b. 1—3=Aṣṭ. 41. 9-10.—अथ खलु शक्रो देवाना-
मिन्द्रस्तस्यां वेलायां पुष्पाण्यभिनिर्मायायुष्मन्तं सुभूतिमभ्यवाक्रिर्त् । The
meaning of this acc. to Gser. II. 39a. 2-4 is as follows:—The
flowers thus miraculously produced by the gods, albeit they have
no real existence of their own, appear to a mind which does not
investigate their nature as having a definite character, place, and

rtog-pa ma-spañs-pas ni rañ-saṅs-rgyas-rnams-las bla-na-med-paḥi saṅs-rgyas khyad-par-du-byas-pa yin-no. rten-gyis-kyañ rtogs-paḥi rgyu yin-pas-na khyad-par-du-hphags-paḥi rañ-saṅs-rgyas-kyi lam-ni ji-skad-du-bśad-paḥi ñan-thos-kyi bden-pa bñiḥi nam-pa mi-dmigs-par bsgoms-pas dños-po ji-lta-ba-bñin-du rten-ciñ-hbrel-par-hbyuñ-ba dañ rjes-su-mthun-par byañ-chub-sems-dpas yonś-su-śes-par-bya-ba yin-no.

THE FOUR DEGREES CONDUCTIVE TO ILLUMINATION AS PRECEDING THE BODHISATTVA'S COGNITION OF THE PRATYKABUDDHA'S PATH. Kār. II. 9, 10.

The Path of the Pratyekabuddha, as it has just been exposed, can be intuited only if it is preceded by the cognition peculiar to the Degrees conducive to Illumination. Accordingly, the latter are to be demonstrated now (as preceding the cognition of the Pratyekabuddha's Path).

14 3

[Abhis. ālokā, MS. 114a. 16b. 1.] निर्वेधभागीयाधिगमे सति यथोक्तप्रत्येकबुद्धमार्ग इति निर्वेधभागीयार्थमाह ।

[Tg. MDO. VI. 117b. 4-5.] *ñes-par-hbyed-paḥi-cha-dañ-mthun-pa rtogs-nas ji-skad-du-bśad-paḥi rañ-saṅs-rgyas-kyi lam skye-bas. ñes-par-hbyed-paḥi-cha-dañ-mthun-pa bstan-paḥi-phyir.*

(The cognition of the four Degrees is to be viewed as follows):—

1. The teaching about (the monistic) Absolute Truth is not in conflict with the nominal reality of Matter and the other elements which are allowed a conventional existence from the standpoint of Empirical Reality. When all the elements of existence are contemplated in such an aspect (i.e. as having a conventional reality which is not in conflict with the teaching of the Monistic Absolute), the Degree of Heat is attained.

[Abhis. ālokā, MS. 114b. 7-9.] रूपादिसांकेतिकधर्मप्रज्ञप्तेर-विरोधेन धर्मतायाः प्रतिपादनम् । इत्येवं सर्वधर्मालम्बने सत्युष्मगतमुत्पद्यते प्रज्ञप्तेरविरोधेन धर्मतासूचनाकृतिः ऊष्मगम् । (II. 9 a, 8, c.).

time, and as being instruments of worship. In a similar manner the true Absolute Essence of the Pratyekabuddhas (i.e. their *gotra*, *dhātu*, etc.), though it does not represent a foundation or a substratum in the sense of a phenomenal reality, still, from the conventional standpoint, the intuition of it brings about the realization of the elements (peculiar to the Path of the Pratyekabuddha).

[Tg. MDO. VI. 117b. 8—118a. 1.] *gzugs-la-sogs-pa brdaḥ-las-byuñ-baḥi chos btags-pa dañ mi-ḥgal-bar chos-ñid rtogs-paḥi-phyir-na. de-ltar chos thams-cad-la dmigs-par-gyur-na dro-bar-gyur-pa skyeḥo.*¹

2. From the standpoint of Absolute Reality it is taught that Matter and the other elements can neither become diminished nor can they increase. When all the elements of existence are contemplated in such an aspect, there arises (the cognition peculiar to) the Degree of the Climax.

[Abhis. ālokā, MS. 115a. 7-9.] रूपादेः परमार्थतो न हानिवृ-द्वाद्यर्थं शिञ्चणमित्येवं सर्वधर्मालम्बने मूर्धगतमुत्पद्यते । = मूर्धगं रूपाद्यहा-नादिप्रभावितम् । (I. 9. c, d.).

[Tg. MDO. VI. 118b. 2-3.] *gzugs-la-sogs-pa-la don-dam-par ḥgrib-pa dañ hphel-ba-med-pa-la-sogs-paḥi don-du slob-paḥi-phyir de-bñin-du chos-thams-cad-la dmigs-na rtse-mor-gtogs-pa skye-bar-hgyur-ro.*²

3. Considering the internal, the external, and the other aspects of Relativity of Matter and all other elements of existence, there can be no interest in regard of the said elements. When the latter are contemplated in such an aspect, (the cognition of) the Degree of Steadfastness is considered to arise.

[Abhis. ālokā, MS. 115a. 14-16.] रूपादेरध्यात्मवर्धिरादि-शून्यतामुपादायापरिग्रहादिकम् । इत्येवं सर्वधर्मालम्बने क्षान्तिरुत्पद्यते । = अध्यात्मशून्यताद्याभी रूपादेरपरिग्रहात् क्षान्तिः । (II. 10. a, b, c.).

1 Xyl. : *skye-bo*.—Pañc. II. 118a. 3.—*Kau-śi-ka gzugs-ni btags-pa-tsam-mo. btags-pa-tsam gañ-yin-pa de-ni chos-ñid-do. de-ni gnas-brtan Rab-hbyor-gyis mi-ḥgal-bar bstan-to*.—O Kauśika, Matter is merely nominal, and that which represents nominal existence is (in conformity with) the true state of things. This has been exposed by the Elder Subhūti without any contradictions. Aṣṭ. 42. 3-5.—गम्भीरप्रज्ञो वतायमार्यः सुभू-

तिस्तां च नाम पदप्रज्ञप्तिं निर्दिशति तां च न विरोधयति तां चोत्तानोक्-रोति तामेव चोपदिशति ।

2 Pañc. II. 123a. 4-5.—*gzugs hphel-bar-bya-ba dañ ḥgrib-par bya-baḥi phyir mi-slob-bo*=Aṣṭ. 42. 16.—न रूपस्य विवृद्धये शिञ्चते न परिहाणाय । एवं च न वेदनाया न संज्ञाया न संस्काराणां स न विज्ञानस्य विवृद्धये शिञ्चते न परिहाणाय ।

[Tg. MDO. VI. 118b. 6-7] *gzugs-la-sogs-pa nañ dañ phyi-la-sogs-paḥi stoñ-pa-ñid yin-paḥi-phyir yoñs-su-mi-ḥdzin-pa-la-sogs-paḥo. zes-de-ltar chos thams-cad-la-dmigs-na bzod-pa skye-bar ḥgyur-ro*¹

4. It is to be taught about Matter and the other Elements of existence from the standpoint of their not being liable to origination and destruction, etc. When all the Elements are contemplated in such an aspect, (the cognition of) the Degree of Highest Mundane Virtues is considered to take place.

[Abhis. ālokā, MS. 115b. 9-11.] *रूपादेरनुत्पादानिरोधायाकारैः शिञ्जणम्*। इत्येवं सर्वधर्मात्मन्नेऽग्रधर्मता भवति । = *रूपाद्यनुत्पादायाकाराग्रधर्मता* । (II. 10, c, d.)

[Tg. MDO. VI. 119a. 5-6.] *gzugs-la-sogs-pa-la skye-ba dañ ḥgag-pa med-pa-la-sogs-paḥi rnam-pa-rname-kyis slob-pas. de-ltar chos thams-cad-la dmigs-na chos-kyi mchog-tu ḥgyur-ro*³

Limits of the Omniscience in regard of the Path as representing the cognition of the Path of the Pratyekabuddhas. It begins with the Mahāyānist Path of Illumination and continues to exist till the attainment of the stage of the Buddha (and on the latter itself).

[Don. 8b. 4.] *sa-mtshams theg-chen mthoñ-lam-nas sañs-rgyas-kyi saḥi bar-du yod*.

1 Pañc. II. 124b. 1-2.—*tshe-dañ-lan-pa Sā-riḥi-bu de-ni ḥdi-ltar gzugs-la yoñs-su-ḥdzin-pa med-do. phyi-nañ-stoñ-pa ñid-kyi-phyir gzugs-la gzugs yoñs-su-ḥdzin-to*.—The version quoted in the Abhis. ālokā, (MS. 115a. 12-14.) is as follows:—*रूपस्य यावत्सर्वा*

कारज्ञताया अग्रधर्मस्य यावदभावस्वभावशून्यतामुपादायापरिग्रहत्वेन ।

43. 1.—*सन रूपस्य परिग्रहाय शिञ्जते ।*

2 Xyl. : *ḥgal-ba*.

3 Pañc. II. 125a. 4-6.—*Rab-ḥbyor-gyis smras-pa. tshe-dañ-lan-pa Sā-riḥi-bu ḥdi-la byañ-chen śer-phyin-la spyod-paḥi tshe gzugs-kyi skye-ba ma-mthoñ. ḥgag-pa dañ. blañ-ba dañ. dor-ba dañ kun-nas-ñon-moñs-pa dañ rnam-par-byañ-ba-dañ* etc.—Subhūti said:—O reverend Śāriputra, the B.M., at the time when he acts in the field of the Climax of Wisdom, does not perceive Matter as becoming originated, and as being subjected to annihilation.....defilement, purification, etc. Aṣṭ. 43. 3, 4 sqq. :—*नापि कस्यचिद्धर्मस्य परिग्रहाय शिञ्जते नोत्पादाय नान्तर्धानाय शिञ्जते ।*

IV. THE MAHAYĀNISTIC PATH OF ILLUMINATION
ENDOWED WITH GREAT MERITS.—*महानुशंसो महायानदर्शनमार्गः phan-yon che-baḥi theg-chen-gyi mthoñ-lam.*
Kār. II. 11-16. (14).

1. Definition acc. to Skabs.

2. Different classifications acc. to Don.

3. The sixteen moments (*ṣoḍaśa kṣaṇāḥ*) acc. to the *Abhidharma-samuccaya* and the *Abhis. ālokā*. The refutation of the theory of the *Abhidharma-kośa* (maintaining fifteen moments of *darśana-mārga*).

Definition. The intuition of the Truth by the Mahāyānist Saint, dominated by the Mahāyānist transcendental knowledge which cognizes for the first time through direct perception the Absolute Essence¹ of (the Saint's) own stream of elements.

[Skabs II. 32a. 5-6.] *rañ-rgyud-kyi stoñ-ñid mñon-sum-du gsar-du-rtogs-paḥi-theg-chen ye-śes-kyis zin-paḥi theg-chen-gyi bden-pa mñon-rtogs*²

Varieties: (a) The Transcendental intuition at the time of intense concentration, and the intuition which is acquired after the termination of the trance.

[Don. 8b. 5.] *dbye-na mñam-bzag-ye-śes³ dañ rjes-thob ye-śes⁴ gñis*.

(b) (In regard of the character of cognition)—

The Path of Illumination as the cognition of the Path of the Śrāvaka. (1).

The Path of Illumination as the cognition of the Path of the Pratyekabuddha. (2).

The Path of Illumination as the cognition of the Mahāyānist Path. (3).

[Don. 8b. 6.] *rtogs-rigs-kyis⁵ dbye-na rañ-yiñ-paḥi ñan-thos-kyi lam śes-paḥi mthoñ-lam gsum*.

(c) (as regards object and name)—the Path of Illumination is divided into (the 16 moments, viz.) the 8 forms of Perseverance⁶ and the 8 forms of (resulting) cognition.⁷

1 In such a sense we have to understand here the term *stoñ-ñid*=*śūnyatā*.

2 The definition according to Don. (8b. 5.) is: *srid-zīḥi mthaḥ-gñis ḥgog-paḥi bden-pa mñon-rtogs*.—The direct intuition of the Truth by means of which both the extremities of the Phenomenal World and of Hīnayānistic Nirvāṇa are shunned.

3 *samāhita-jñāna*; cf. "Doctr. of Pr.-pār." p. 38.

4 *prṣṭha-labdha-jñāna*, ibid.

5 Lit. : "in accordance with the lineage possessing this or that form of cognition (*abhisamaya-gotra*)."

6 *kṣānti*.

7 *jñāna*.

[Ibid] *dmigs-pa dan ldog-pas phye-na bzod-pa brgyad dan śes-pa brgyad de bcu-drug.*

The Sixteen Moments according to the Abhidharma-samuccaya and the Abhis. āloṅkā.

After the Path of Illumination of the Pratyekabuddhas, the Path of Illumination of the Bodhisattvas, endowed with merits ordinary and supernatural (or: relating to the present existence and future) is to be spoken of.—In short this (Path of Illumination) is to be known as the state of transic meditation which has for its object the principle of Relativity,¹ is connected with transcendental analysis and takes place directly after the Degree of Highest Mundane Virtues.

As regards the varieties, this (very state of transic meditation) consists of "the Perseverance in the Cognition of the Doctrine concerning Phenomenal Existence," "the Resulting Cognition of the same Doctrine," "the Perseverance in the Introspective Cognition regarding the Principle of Phenomenal Existence," and "the Resulting Introspective Cognition of the same." "In the same manner we have it with respect of the Principles of the Origin (of Phenomenal Existence), of its Extinction, and of the Path, (each taken separately).²—So we have the 16 moments of consciousness constituting the Path of Illumination.—"A moment of consciousness" in regard of the object cognized.—According to some³ "the Path of Illumination is called so owing to the perception of that which had not been perceived before and consists of 15 moments."—

(Now, the essential character of the moments is as follows):—

1 Lit. the meditation characterized by the non-perception or the negation (of the separate entities—*anupalambha*). This negation by means of direct intuition shows the transcendental (*lokottara*) character of the Path of Illumination. It will be interesting to compare here *Ga u ḍ a p ā d a*, Kār. IV. 88—*avastū anupalambhaṃ ca lokottaram iti smṛtam/jñānaṃ jñeyam ca vijñeyam sadā buddhaiḥ (!) prakīrtitam.*

2 I.e. we have: *samudaye dharma-jñāna-kṣānti, samudaye dharma-jñāna, samudaye 'nvaya-jñāna-kṣānti, samudaye 'nvaya-jñāna*, and so on.

3 This is the standpoint of the Abhidharmakośa, Kār. VI. 31a, b.

Before, on the Path of Training, we had the analysis of the Doctrine referring to the Principle of Phenomenal Existence.¹ On the foundation of this analysis there now arises a cognition free from all defiling influence,—the direct intuition of the Principle of Phenomenal Existence with regard to (the elements constituting the meditator's) own personality. By means of this cognition (the Bodhisattva) removes the defiling forces which are to be extirpated through the intuition of the Principle of Phenomenal Existence. This (kind of intuition) is called "the Perseverance in the Cognition of the Doctrine concerning Phenomenal Existence." After this "Perseverance" there is the knowledge which possesses the direct notion of deliverance (from the defiling forces).² This (knowledge) is called "the resulting cognition of the Doctrine concerning Phenomenal Existence."

After this resulting cognition we have another kind of knowledge, which is likewise free from defiling influence. It is directed upon the Perseverance in the cognition of the Doctrine concerning Phenomenal Existence and the Resulting Cognition of the same. It directly cognizes both of these, with respect to one's own personality as being the cause of all saintly properties. This knowledge is called "the Perseverance in the introspective cognition concerning Phenomenal Existence." (We have moreover) the knowledge which ascertains this "Perseverance." This kind of knowledge is called "the introspective cognition regarding Phenomenal Existence." In the same manner the forms of Perseverance and Resulting Cognition are to be viewed with regard to the remaining (three) Principles in the order given.—It will be correct to admit the Path of Illumination as consisting of 16 moments. If we take the number of moments to be 15,—there will be no ascertainment of the Perseverance in the introspective cognition concerning the Principle of the Path.³—There may be here an objection, viz. that

1 According to the Abhidharma-samuccaya from which Haribhadra has borrowed the theory of the 16 moments, *duḥkha-dharma* signifies "the teaching referring to the principle of Phenomenal Existence (Abh. samuccaya, Aga edition, 67b. 4-5.—*sdug-bsñal-gyi bden-paḥi dbaṅ-du-byas-paḥi chos-bstan-po-rnams-so.*

2 Cf. "Doctrine of Pr.-pār." p. 22.

3 *mārge 'nvaya-jñāna-kṣānti.*

the resulting introspective cognition regarding the Principle of the Path does not relate to the Path of Illumination, since there is nothing left unperceived at that time.¹ But, if this is so, the moments of Resulting Cognition with respect to the other three Principles, those of Phenomenal Existence etc., likewise will not represent the Path of Illumination, inasmuch as there will be no intuition of something not perceived before.—In such a manner we shall have the Path of Illumination as consisting (only) of 12 moments. But no such thing is to be acknowledged.

Now, the Perseverance in the cognition of the Doctrine and the corresponding Resulting Cognition represent the intuition of the objective part. The Perseverance in the introspective cognition and this cognition itself represent in their turn the intuition of the subjective part. During all these varieties of Perseverance and Resulting Cognition, the *yogin* abides in a state characterised by the non-differentiation (of separate entities).

[Abhis. ālokā, MS. 116a. 2-117a. 2] प्रत्येकबुद्धदर्शनमार्गानन्तरमैहिकामुत्रिगुणैर्युक्तो बोधिसत्त्वानां दर्शनमार्गो वक्तव्य इत्याह । प्रज्ञा-पारमिता आर्यशारिपुत्र । इत्यादि । प्रज्ञापारमिता बोधिसत्त्वानां दर्शनमार्ग इत्यर्थः² । स च समासतो लौकिकस्याग्रधर्मस्य समनन्तरमनुपलम्भसमाधिः प्रज्ञया चात्र ससंप्रयोगो वेदितव्यः । प्रभेदतः पुनस्तथैव दुःखे धर्मज्ञानज्ञानान्तिमवधारयति तदुच्यते दुःखेऽन्वयज्ञानज्ञानम् । एवं समुदये निरोधे मार्गं प्रतिपत्तव्यम् । इत्येते षोडश चित्तक्षणा दर्शनमार्गः । केचित् त्वष्टष्टष्टेष्टमार्गस्तत्र पञ्चदश क्षणाः । इति वर्णयन्ति । तथाहि³ प्रयोगमार्गे दुःखसत्याधिगते यस्य धर्मस्य पूर्वविचारणमधिपतिं कृत्वा प्रत्यात्मं दुःखः सत्यानुभविज्ञानमनास्रवं येन दुःखदर्शनप्रहातव्यं क्लेशं प्रजहाति तदु-

1 The Ābhidhammikas, in accordance with Kār. VI. 31 of the Kośa, consider that the Path of Illumination, in all its parts, must be a perception of something not perceived before. They are accused by Haribhadra of counting in such a manner all the *anvaya-jñāna* as not belonging to the Path of Illumination. This is not founded, since their theory of the moments is different. The *anvaya-jñāna-kṣāntayaḥ* and *anvaya-jñānāni* are acc. to them not introspective forms but refer to the higher Spheres of Existence. Cf. "Doctrine of Pr.-pār." p. 23.

2 Aṣṭ. 44. 1.—Pañc. II. 125b. 7.

3 Acc. to Gser. II. 43a. 8., the source from which Haribhadra has borrowed the theory of the 16 moments is the *Abhidharma*

च्यते दुःखे धर्मज्ञानज्ञानान्तिः । येन ज्ञानेन चान्त्यनन्तरं विमुक्तिं साक्षात्करोति तदुच्यते दुःखे धर्मज्ञानम् । दुःखे धर्मज्ञानस्यानन्तरं दुःखे धर्मज्ञानज्ञानान्तौ दुःखे धर्मज्ञाने च । अन्वय एष आर्यधर्माणामिति प्रत्यात्मं यत्प्रत्यक्षानुभवि ज्ञानमनास्रवं तदुच्यते दुःखेऽन्वयज्ञानज्ञानान्तिः । येन ज्ञानेन तामन्वयज्ञानज्ञानान्तिमवधारयति तदुच्यते दुःखेऽन्वयज्ञानम् । एवमवशिष्टेष्वपि सत्येषु यथायोगं ज्ञान्तयो ज्ञानानि च वेदितव्यानीति षोडशक्षणिक एव दर्शनमार्गो युक्तः । पञ्चदशक्षणिकत्वे तु मार्गेऽन्वयज्ञानान्तेरवधारणं न स्यात् । अष्टदृशदर्शनाभावेनान्यो मार्गेऽन्वयज्ञानक्षणो न दर्शनमार्ग इति चेत् । यद्येवं दुःखादिसत्यत्रयेष्वप्यपूर्वदर्शनवैकल्यादन्वयज्ञानक्षणो न दर्शनमार्ग इति द्वादशक्षणिक एव स्यात् । नचैतदभ्युपगतमिति यत्किंचिदेतत् ।

samuccaya (slob-dpon ḥdis spañ-byaḥi grañs-la sogs-pa rnam kun-btus ji-lta-ba-bzin).—The text of the Abhidharma-samuccaya referring to the 16 moments is indeed quite analogous. It is as follows (Aga ed. 67b. 4—68a. 5.):—*sdug-bsñal* (in *sdug-bsñal-la chos-śes-paḥi bzod-pa=duḥkḥe dharma-jñāna-kṣānti*). *gañ ze-na. sdug-bsñal-gyi bden-paḥo. sdug-bsñal-la chos gañ ze-na. sdug-bsñal-gyi bden-paḥi dbaṇ-du byas-paḥi chos (=duḥkḥa-sāṭya-ādhipateya-dharma) bstan-pa-rnams-so. chos-śes-pa gañ ze-na. sbyor-baḥi-lam-la sdug-bsñal-gyi dbaṇ-du-byas-pa-las-byuñ-baḥi chos-la rnam-par-dpyod-paḥi śes-paḥo. bzod-pa gañ ze-na. sñar rnam-par-dpyad-paḥi dbaṇ-du-byas-nas (=pūrva-vicāraṇam adhipatim kṛtvā) so-so rañ-la sdug-bsñal-gyi bden-pa mñon-sum-du-gyur-paḥi zag-pamed-paḥi śes-rab ste (=pratyātmam duḥkḥa-satyapratyakṣa-anubhavinī anāśravā prajñā) gañ-gis sdug-bsñal mthor-bas spañ-bar-bya-baḥi ñon-moñs-pa spoñ-ba ste (=yayā duḥkḥa-darśana-prahātavyam kleśam prajahāti) sdug-bsñal-la chos-śes-paḥi bzod-pa zes-byaḥo. sdug-bsñal-la chos śes-pa (=duḥkḥe dharma-jñāna) gañ ze-na. śes-pa gañ-gis bzod-paḥi mjug-thogs-su rnam-par-grol-ba mñon-du-byed-paḥo (=yena jñānena kṣānti-anantaram vimukṭim sākṣātkaroti), sdug-bsñal-la rjes-su-rtogs-par-śes-paḥi bzod-pa gañ ze-na. sdug-bsñal-la-chos-śes-paḥi mjug-thogs-su (=duḥkḥa-dharma-jñānasya anantaram) sdug-bsñal-la chos-śes-paḥi bzod-pa dañ sdug-bsñal-la chos-śes-pa ḥdi gñis hpḥags-paḥi chos-rnams-kyi rgyuḥo (=duḥkḥe dharma-jñāna kṣāntau duḥkḥe dharma-jñāne ca hetū etāv ārya-dharmāṇām) zes so-so-rañ-la mñon-sum-du-gyur-paḥi zag-pamed-paḥi śes-rab-bo. sdug-bsñal-la rjes-su-rtogs-paḥi śes-pa gañ ze-na. śes-pa-gañ-gis rjes-su-rtogs-par-śes-paḥi bzod-pa de ñes-par-ḥdzin-paḥo (=yena jñānena tām anvaya-jñāna-kṣāntim avadhārayati). de-bzin-du bden-pa lhag-ma rnam-la yañ bzod-pa dañ śes-pa-rnams ci-rigs-su śes-par-byaḥo (=evam avaśiṣṭeṣu api satyeṣu yathāyogaṃ kṣāntayo jñānāni ca veditavyāni).*

तत्र¹ धर्मज्ञानज्ञान्त्या धर्मज्ञानेन च ग्राह्यावबोधः । अन्ययज्ञानज्ञान्त्याऽन्ययज्ञानेन च ग्राह्यावबोधः । सर्वेष्वेव ज्ञान्तज्ञानेष्वनिमित्तनिमित्त-
विहारे योगी वेदितव्यः ॥²

1 *de-la chos-śes-paḥi bzod-pa dañ śes-pa-rnams-kyis-ni gzuñ-ba rtogs-so* (= *tatra dharma-jñāna-kṣāntiā dharma-jñānena ca grāhya-avabodhaḥ*) *rjes-su-rtogs-paḥi bzod-pa dañ śes-pa-rnams-kyis ni ḥdzin-pa rtogs-so* (= *anvaya-jñāna-kṣāntiā anvaya-jñānena ca grāhaka-avabodhaḥ*) *bzod-pa-dañ-śes-pa-thams-cad-la yañ mtshan-ma-med-par gnas-paḥi rnal-ḥbyor-can-du rig-par-byaḥo* (= *sarveṣu eva kṣānti-jñāneṣu animitta-vihāro yogi veditavyaḥ*).

2 The following text of the Abhis. ālokā contains an exceedingly subtle and difficult discussion about the character of the 16 moments. Three different opinions are quoted, one of which is Haribhadra's own point of view. According to the latter the Path of Illumination consists in reality of one moment of intuition (Cf. above,—the first Stage in *daśa-bhūmi-sambhāra* and VI. 22.) but is spoken of as consisting of 16 moments with respect to the various incorrect views which are produced by some cause of error and must be eradicated. Haribhadra says as follows:—

(It is said in the *Pramāṇa-vārttika* of Dharmakīrti):—

By means of some cause of error, another property is ascribed (to a thing), just as a shell is mistaken for silver, owing to the fact that a similarity in the outward forms is to be perceived. —

Accordingly, as far as we have the mere intuition of the essential nature of the four Principles of the Saint without any other aspect that can be imputed owing to some cause of error, we can speak of the intuition of the Path of Illumination as representing one moment. But as such imputations naturally arise, it is necessary to eradicate the defilement which becomes originated owing to these errors. Therefore different forms of meditation in different aspects are necessary. In accordance with this we have (in the Path of Illumination) different states, as that of a candidate to the first result etc. In this sense the Path of Illumination though it consists of one single moment of intuition from the point of view of Logic, is nevertheless spoken of as the intuition of 16 moments (with respect to the erroneous views that are to be removed).—
Abhis. ālokā, MS. 117b. 5—11.

नो चेद् भ्रान्तिनिमित्तेन संयोज्यते गुणान्तरम् ।

शुक्लो वा रजताकारो रूपसाधर्म्यदर्शनात् ॥

यावता केनचिद्भ्रान्तिनिमित्तेन समारोपितमाकारान्तरं न विद्यत इति-
तद्विपर्यासप्रभवक्लेशसहायमुन्मूलयितुमाकारान्तरेण भावनान्तरसंभवादष्टमका-

THE ASPECTS OF MEDITATION CORRESPONDING TO THE 16 MOMENTS OF THE PATH OF ILLUMINATION, IN DETAIL.
Kār. II. 12-16.

The Path of Illumination is now to be demonstrated in its aspects (which are as follows):—

1. From the standpoint of Ultimate Reality, the Absolute Essence of Matter and the other elements of existence on one side, and the Buddha on the other are identical and cannot be viewed, respectively, as a foundation and as that which is founded upon it. Accordingly they appear as synonymous and it is therefore impossible to admit them (as two separate entities). When all the elements are contemplated and intuited in such an aspect, the Perseverance in the cognition of the Doctrine concerning Phenomenal Existence becomes originated.

[Abhis. ālokā, MS. 118b. 14-119a. 2.] परमार्थतयैकत्वेन
रूपादितथताबुद्ध्योराधाराधेयभावो न विद्यत इति । अतस्तयोः पर्यायेणा-
वस्थितेरननुज्ञानम् । इत्येवं सर्वधर्मालम्बने दुःखे धर्मज्ञानज्ञान्तिरुत्पद्यते ।
= आधाराधेयताऽभावात्तथताबुद्ध्योर्मिथः । पर्यायेणाननुज्ञानं ।

(II. 12. a, b, c.).

[Tg. MDO. VI. 122b. 5-7.] *gzugs-la-sogs-paḥi de-bzin-ñid-dañ-saṅs-rgyas-dag don-dam-par rañ-bzīn gcig-pa-*

दिव्यवस्था सुस्थिता । अमुनैव चाभिप्रायेण न्यायबलादेकज्ञानाभिसमयोऽपि
दर्शनमार्गः षोडशज्ञानाभिसमयत्वेनोक्तः ।

As regards the succession in which the 16 moments are demonstrated in the Abhis. ālokā (first the *dharma-jñāna-kṣānti* and *dharma-jñāna* and then *anvaya-jñāna-kṣānti* and *anvaya-jñāna*), it refers to the order in which the Bodhisattva obtains certainty (makes his judgment) at the time after the termination of the trance (Skabs II. 36b. 3.—*de rjes-thob-tu (prṣṭha-labdhe) nes-śes ḥdren-tshul-la dgoṅs-paḥi-phyir*). Indeed, at the time of intense concentration (*samāhita-jñāna*) there cannot be any discrimination of the separate aspects and properties relating to the four Principles of the Saint. After the termination of the concentrated trance, with the help of constructive thought (*kālpānā*), the Bodhisattva recalls in his memory the 16 moments in the order given in the Abhis. ālokā and the Abhidh. samuccaya and is able to make his judgment (= *nes-śes = niścaya-pratyaya*).—For a more detailed exposition of the 16 moments and the different points of view regarding them (including the theories of the Mahīśāsakas and other Hīnayānistic sects), cf. Appendix.

ñid-kyis rten-dan-brten-paḥi dños-por med-pa deḥi-phyir de¹-dag phan-tshun rnam-gras-kyi gnas-par rjes-su mar-togs-so. zes de-ltar chos thams-cad-la dmigs-pa-na sdug-bśnal-la chos-śes-paḥi bzod-pa skye-bar-ḥgyur-ro.²

2. The elements of existence, Matter and the rest, are endowed with the unique essence of the Absolute. They therefore appear as one great (and all-pervading Whole).

3. From the same point of view the said elements are not liable to cognition through any source of (ordinary) knowledge.

4. In the same aspect, the said elements (being merged in the Unique Absolute) represent (one Whole) devoid of all limitations³ whatever, just as it is the case of space.

5. Owing to the relative character of Matter and the other elements of existence the "ends" (or extremities) of Eternality (on one side) and of Complete Annihilation on the other do not exist with them.

When all the elements are contemplated in these aspects in successive order, there will be the origination of—

(a) the Resulting Cognition of the Doctrine concerning Phenomenal Existence,

(b) the Perseverance in the Introspective Cognition concerning Phenomenal Existence, and

(c) the Resulting Introspective Cognition concerning Phenomenal Existence, and

1 Xyl. omits *de*.

2 Pañc. II. 126a. 5-8, quoted in the Abhis. ālokā, MS. 118b.

25.—इदं च पञ्चविंशतिसाहस्रिकायां स्पष्टमेवोक्तम् । न कौशिक रूपतथ-
तायां तथागत उपलभ्यते न तथागते रूपतथता । न चान्यत्र रूपतथ-
तायास्तथागतो विद्यते न तथागतादन्यत्र रूपतथता । इत्यादि । —
Aṣṭ. 44. 8-19.—(ends) तथा हि न रूपं प्रज्ञापारमिता नाप्यन्यत्र रूपात्प्रज्ञा-
पारमिता etc.

3 Abhis. ālokā, MS. 119a. 11-13. रूपिणां परमाणुकृतं संस्थानं परिमाणम् । अरूपिणां तल्लक्षणं परिमाणम् । With the material objects "limitation" (*parimāṇa*) signifies the form constituted by the atoms. With the immaterial it is the essence of the corresponding elements.

(d) the Perseverance in the Cognition of the Doctrine concerning the Principle of the Origin (of Phenomenal Existence),—respectively.

[Abhis. ālokā, MS. 119b. 2-7] रूपादीनां धर्मधातुस्वभावतया महत्ता । (II. 12. d.).

तथैव तेषामप्रमाणता=साप्रमाणता (II. 12. d.).

पूर्ववदाकाशापरिमाणतया तेषामपरिमाणता ।=परिमाण...¹ (II. 13. a.).

रूपादेर्निःस्वभावत्वेन शाश्वतोच्छेदाद्यन्ताभावादनन्तता ।=अनन्तताऽभावः । (II. 13. a.).

इत्थेवं सर्वधर्मालम्बने यथाक्रमं दुःखे धर्मज्ञानं । दुःखेऽन्वयज्ञानक्षान्तिः ।
दुःखेऽन्वयज्ञानं । समुदये धर्मज्ञानक्षान्तिरुत्पद्यते ।

[Tg. MDO. VI. 123a. 8-b. 3.] *gzugs-la-sogs-pa chos-kyi dbyiñs-kyi ño-bo-ñid yin-pas chen-po-ñid² dan. de-bzīn-du de-rnams tshad-ma-med-pa-ñid³ dan. śā-ma-bzīn-du nam-mkhaḥ tshad-ltar-med-pa-ñid-kyis-na de-rnams tshad-med-pa-ñid⁴ dan.*

gzugs-la-sogs-pa-la ño-bo-ñid-med-pa-ñid-kyis rtag-pa dan chad-paḥi mthaḥ gñis-la-sogs-pa-med-pas mthaḥ-las-ḥdas-pa-ñid-do.⁵

1 Is to be connected with *abhāva* of the following.

2 Pañc. II. 129b. 1.—*Kau śi-ka gzugs rgya-che-baḥi-phyir byañ-chen-rnams-kyi pha-rol-tu-phyin-pa ḥdi rgya-chen-po yin-le.* = Aṣṭ. 45, 9, 10. sqq.—रूपमहत्तया हि कौशिक महापारमितार्थं यदुत प्रज्ञापारमिता । एवं वेदनासंज्ञासंस्कारविज्ञानमहत्तया etc.

3 Acc. to Gser. II. 49b. 4-5. (omitted in the Pek. edition).—*gzugs-la tshad-ma-med-paḥi-phyir byañ-chen-rnams-kyi pha-rol-tu-phyin-pa ḥdi tshad-ma-med-paḥo* = Aṣṭ. 45. 12, 13 sqq.—रूपाप्रमाणा-
तया कौशिक अप्रमाणापरमितेयं यदुत प्रज्ञापारमिता । एवं वेदनासंज्ञा-
संस्कारविज्ञानाप्रमाणातया etc.

4 Pañc. II. 130a. 1-2 sqq.—*Kau śi-ka gzugs tshad-med-paḥi-phyir byañ-chen-rnams-kyi pha-rol-tu-phyin-pa ḥdi tshad-med-pa ste* = Aṣṭ. 45. 14, 15 sqq.—रूपापरिमाणातया कौशिक अपरिमाणापरमितेयं यदुत प्रज्ञापारमिता । एवं वेदनासंज्ञा etc.

5 Pañc. II. 130b. 3-4 sqq.—*Kau śi-ka gzugs mthaḥ-yas-paḥi-phyir byañ-chen-rnams-kyi pha-rol-tu-phyin-pa ḥdi mthaḥ-yas-pa ste* = Aṣṭ. 45. 17-18 sqq.—रूपानन्ततया कौशिक अनन्तपारमितेयं यदुत प्रज्ञापारमिता । एवं वेदनासंज्ञासंस्कारविज्ञानानन्ततया etc.

zes-de-ltar chos thams-cad-la dmigs-pa-na. go-rim-bzin-du sdug-bsñal-la chos-śes-pa dañ sdug-bsñal-la rjes-su-śes-pa¹ bzod-pa dañ. sdug-bsñal-la rjes-su-śes-pa² dañ. kun-hbyuñ-la chos-śes-pa³ bzod-pa skye-bar-hgyur-ro.

6. (The Bodhisattva) who has his stand in the Prajñā-pāramitā reduces Matter and the other elements of existence to the Principle of Buddhahood, inasmuch as, from the standpoint of Ultimate Reality, the said elements possess the Unique Essence of the Absolute (identified with the Cosmical Body of the Buddha)³. When all the elements of existence are contemplated in such an aspect, the Resulting Cognition of the Doctrine concerning the Origin (of Phenomenal Existence) becomes originated.

[Abhis. ālokā, MS. 122b. 1-3.] प्रज्ञापारमितास्थितस्य वस्तुतो धर्मधातुस्वभावतया रूपादीनां तथागतत्वावधारणम् । इत्येवं सर्वधर्मालम्बने समुदये धर्मज्ञानमुत्पद्यते ।=रूपादेरवधारणं । तस्यां (प्रज्ञापारमितायां) स्थितस्य बुद्धत्वे । (II. 13b, c.).

[Tg. MDO. VI. 127a. 3-4.] *śes-rab-kyi-pha-rol-tu-phyin-pa-la gnas-pa-ni don-dam-par chos-kyi-dbyiñs-kyi-ran-bzin-can yin-pa⁴hi-phyir gzugs-la-sogs-pa-la de-bzin-gśegs-pa-ñid-du ñes-par-gzuñ-ba⁴ho zes de-ltar chos thams-cad-la dmigs-na kun-hbyuñ-ba-la chos-śes-pa skye-bar-hgyur-ro.*⁴

7. The Bodhisattva who has his stand in the Climax of Wisdom, (in concentrating his mind upon) the Unique Essence of the Absolute, meditates on all the elements as something which cannot be the object, neither of interest, nor of rejection.—When all the elements are contemplated in such an aspect, the Perseverance in the Intro-

1 Xyl.: *sdug-bsñal-la chos-su-śes-pa¹hi.*

2 Xyl.: *sdug-bsñal kun-hbyuñ-la chos-su-śes-pa* (sic !)

3 Cf. Uttaratantra, Transl. pp. 230, 231.

4 Pañc. II. 132a. 7-8.—*bcom-ldan-hdas bdag-cag-gis byañ-chen dañ śes-rab-kyi pha-rol-tu-phyin-pa hdi dañ ma-bzal-ba de-ni. de-bzin-gśegs-pa-ñid-du gzuñ-bar-bgyi⁴ho* = Aṣṭ. 48, 4-7.—तथागतं तं वयं

भगवन् बोधिसत्त्वं महासत्त्वमयाग्रेण धारयिष्यामो योऽनया प्रज्ञापारमितायाऽविरहितो भविष्यति योऽपि चानेन बोधिसत्त्वो महासत्त्वः प्रज्ञापारमिताविहारेण विहरिष्यति ।

spective Cognition concerning the Origin (of Phenomenal Existence) becomes originated.

[Abhis. ālokā, MS. 125a. 8-11.] धर्मधातुस्वभावतया प्रज्ञापारमितायां स्थितस्य बोधिसत्त्वस्य सर्वधर्माणामनुदूष्यत्यागभावना-दिकमिति सर्वधर्मालम्बने समुदयेऽन्वयज्ञानान्तरूपदाने ।=अनुदूहात्या-गतादयः । (II. 13d.).

[Tg. MDO. VI. 130b. 2-4.] *byañ-chub-sems-dpah śes-rab-kyi-pha-rol-tu-phyin-pa-la gnas-pa ni chos-kyi-dbyiñs-kyi ño-bo-ñid-kyis chos thams-cad-la mi-len-pa dañ mi-hdor-bar bsgom-pa-la-sogs-pa yin-no zes chos thams-cad-la dmigs-pas kun-hbyuñ-la rjes-su-śes-pa¹hi bzod-pa skye-bar-hgyur-ro.*¹

8. (In order to help the living beings), the Bodhisattva must concentrate his mind upon the four limitless noble altruistic feelings and this concentration must be preceded by a firm belief in the Non-substantiality of the elements. When all the elements of existence are contemplated in such an aspect²,—the Resulting Introspective Cognition concerning the Origin (of Phenomenal Existence) is considered to arise.

[Abhis. ālokā, MS. 126b. 16-127a. 2.] निःस्वभावाधि-मोक्षपूर्वकं चतुरप्रमाणां विभावनीयम् । इत्येवं सर्वधर्मालम्बने समुदये-ऽन्वयज्ञानमुत्पद्यते ।=मैत्र्यादि । (II. 14a.).

[Tg. MDO. VI. 131b. 1-2.] *ño-bo-ñid-med-pa-la lha³g-par-mos-pa sñon-du-hgro-bas tshad-med-pa bzi³*

1 Pañc. II. 134a. 2-3.—*bcom-ldan-hdas byañ-chen-rñams-kyi śes-rab-kyi pha-rol-tu-phyin-pa hdi. de-ltar gzugs mi-len mi h³dor-ba³hi tshul dañ*.....—O Lord, such is the Climax of Wisdom of the B.M., that they neither take interest in the element of Matter, nor do they reject it.—Aṣṭ. 48. 17-18.—याव-

दियं प्रज्ञापारमिता बोधिसत्त्वानां महासत्त्वानां सर्वज्ञताया आहारिका अनुपरिग्राहिका चेति ।

2 I.e. that all the elements constituting the personality of a living being must become the object of the limitless noble feelings (*apramāṇa*).

3 The Xyl. has : *bzin* (sic !).

*bsgom-par-byaho zes de-ltar chos thams-cad-la dmigs-na kun-hbyun-la rjes-su-ses-pa skye-bar-hgyur-ro.*¹

9. The true essence of Matter and the other elements of existence is Non-substantiality and Relativity. When all the elements are contemplated in this aspect the Perseverance in the Cognition of the Doctrine concerning Extinction becomes originated.

[Abhis. ālokā, MS. 127b. 14-16.] रूपादेर्निजरूपा प्रकृत्यैव शून्यता । इत्येवं सर्वधर्मात्मबन्ने निरोधे धर्मज्ञानज्ञान्तिरुत्पद्यते ।=शून्यता (II. 14a.).

[Tg. MDO. VI. 132b. 3-4.] *gzugs-la-sogs-paḥi rañ-gi no-bo-ni rañ-bzin gyi stoñ-pa-ñid yin-no zes de-ltar chos thams-cad-la dmigs-pas ḥgog-pa-la chos-ses-paḥi bzod-pa skye-bar-hgyur-ro.*²

10. The fruit of the roots of virtue which develop into the unique Absolute Essence is the attainment of Buddhahood. When all the elements are contemplated in such an aspect, the Resulting Cognition of the Doctrine concerning Extinction becomes originated.

[Abhis. ālokā, MS. 128a. 6-8.] धर्मधातुपरिणामितकुशल-मूलानां फलं तथागतत्वस्य प्रापणम् । इत्येवं सर्वधर्मात्मबन्ने निरोधे धर्मज्ञानमुत्पद्यते=प्राप्तिर्बुद्धत्वस्य । (II. 14a, b.).

[Tg. MDO. VI. 132b. 7-133a. 1.] *chos-kyi-dbyiñs-su bsños-paḥi dge-baḥi rtsa-baḥi ḥbras-bu-ni de-bzin-gsēgs-*

1 Pañc. II. 135a. 2-4.—quoted in the Abhis. ālokā, MS. 126b.

13-16.—मैत्रीकरुणामुदितोपेक्षाणामनुपलम्भयोगभावित्वान्न मनुष्याद्यवतार-
लाभेनेत्यादि ।

Owing to the concentration upon (the limitless feelings, viz.) love, commiseration, joy, and equanimity, human beings and others will find no opportunity of ascribing faults (to the Bodhisattva).—Aṣṭ.

49. 12-14.—न तस्य मारो वा मारकायिका वा देवता...अवतारं लप्स्यन्ते ।

2 Pañc. II. 135b. 3-4.—*ḥdi-ltar rigs-kyi bu dañ rigs-kyi bu-mo de-dag-gis nañ-stoñ-pa-ñid de mi-dmigs-paḥi tshul-gyis śin-tu bsgoms-so* etc.—Indeed, the noble youths and the noble maidens have perfectly meditated over the principle of Internal Relativity without having preconceived realistic views regarding it, etc.

*pa-ñid thob-pa-yin-no zes de-ltar chos thams-cad-la dmigs-pas ḥgog-pa-la chos-ses-pa skye-bar-hgyur-ro.*¹

11. Within the pale of the Climax of Wisdom all the antidotes against defilement in all their forms are combined together.—When all the elements are contemplated in such an aspect, the Perseverance in the Introspective Cognition of the Doctrine concerning Extinction becomes originated.

[Abhis. ālokā, MS. 129a. 1-3.] प्रज्ञापारमितायां सर्वा-
कारप्रतिपक्षाणां संग्रहः । इत्येवं सर्वधर्मात्मबन्ने निरोधेऽन्वयज्ञानज्ञान्ति-
रुत्पद्यते ।=परिग्रहः सर्वस्य व्यवदानस्य । (II. 14b, c.).

[Tg. MDO. VI. 133b. 8-134a. 1.] *śes-rab-kyi-pha-rol-tu-phyin-pa-ni gñen-poḥi phyogs rnam-pa-thams-cad bsdu-pa yin-no zes de-ltar chos-thams-cad-la dmigs-na ḥgog-pa-la rjes-su-ses-paḥi bzod-pa skyeḥo.*²

12. Only by means of the Climax of Wisdom (in the sense of the Path and its result) all external and internal turmoil is brought to pacification. When all the elements of existence are contemplated in such an aspect, there arises the Resulting Introspective Cognition of the Doctrine concerning Extinction.

[Abhis. ālokā, MS. 130b. 6-8.] प्रज्ञापारमितैव बाह्या-
भ्यन्तरोपद्रवप्रशमनम् । इत्येवं सर्वधर्मात्मबन्ने निरोधेऽन्वयज्ञानमुत्पद्यते=
सर्वाधिव्याधिशान्तनम् । (II. 14. d.)

[Tg. MDO. VI. 136a. 1-2.] *śes-rab-kyi pha-rol-tu-phyin-pa-ñid-kyis phyi dañ nañ-gi ñe-bar-ḥtshe-ba zi-bar-*

1 Pañc. II. 135b. 5—136b. 4.—(ends)—*sems-can yoñs-su-smin-pa mchis-par-hgyur. sañs-rgyas-kyi zin yoñs-su-dag-pa mchis-par-hgyur. ḥjig-rten-dū de-bzin-gsēgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas ḥbyun-bar-hgyur* etc.—The living beings will be brought to maturity, the sphere of Buddhic activity will be purified, and the Tathāgata, the Arhat, the Perfect Supreme Buddha will appear in this world.

2 Ibid. 137a. 7. sqq.—*śes-rab-kyi-pha-rol-tu-phyin-pa yoñs-su-bzuñ-bas pha-rol-tu-phyin-pa thams-cad yoñs-su-bzuñ-bar-hgyur-ro. stoñ-pa-ñid thams-cad dañ byañ-chub-kyi phyogs-kyi chos-rnams* etc.—By attaining the Climax of Wisdom, one comes to master the aspects of Relativity, the (37) characteristic elements of Enlightenment, etc.—

*byed-pa yin-no zes de-ltar chos thams-cad-la dmigs-pas hlog-pa-la rjes-su-śes-pa skye-ho.*¹

13. By means of the concentration upon the Climax of Wisdom, all the defiling elements, as passions etc. and even the preconceived views regarding Nirvāṇa (as a separate reality) are put an end to.² When all the elements are contemplated in such an aspect, the Perseverance in the cognition of the Doctrine concerning the Path becomes originated.

[Abhis. ālokā, MS. 131a. 14-16.] प्रज्ञापारमिताभावनयैव रागादिनिर्वाणाभिनिवेशस्य शान्तिः । इत्येवं सर्वधर्मालम्बने मार्गे धर्मज्ञानक्षान्तिरुत्पद्यते ।=निर्वाणग्रहशान्तत्वं । (II. 15a.).

[Tg. MDO. VI. 136b. 5-6.] *śes-rab-kyi-pha-rol-tu-phyin-pa bsgoms-pa ñid-kyis hdod-chags-la-sogs-pa dan mya-ñan-las-hdas-par mñon-par-zen-pa zi-ba yin-no zes de-ltar chos thams-cad-la dmigs-na lam-la chos-śes-paḥi bzod-pa skye-bar-hgyur-ro.*³

14. The Bodhisattva who starts upon the study of the Doctrine of Prajñā-pāramitā, (its realization) etc. receives from the Buddhas and other (superior beings) protection, shelter, and defence. When all the elements (of the Bodhisattva's personality) are thus contemplated within the pale of the Climax of Wisdom, there arises the Resulting Cognition of the Doctrine concerning the Path.

[Abhis. ālokā, MS. 125b. 5-8.⁴] प्रज्ञापारमितोद्ग्रहणादिप्रवृत्तस्य

1 Pañc. II. 141a. 1-2.=Aṣṭ. 52. 6-7.— तेषां विग्रहीतुकामानां विवदितुकामानां विरोधयितुकामानां न तेऽभिप्रायाः परिपूर्णिं गमिष्यन्ति ।

2 Lit. "pacified."

3 Pañc. II. 141b. 1—142a. 4.—*hdod-chags dan. ze-sdan dan. gti-mug ñe-bar-zi-bar-byed-de. rnam-par-hphel-bar-byed-pa ma-yin-no* etc. etc. up to: *mya-ñan-las-hdas-par-hdzin-pa. ñe-bar-zi-bar-byed-de. rnam-par-hphel-bar-byed-pa ma-yin-no.*=Aṣṭ. 43. 4-5.—

प्रज्ञापारमिता हि रागादीनां यावन्निर्वाणग्रहस्योपशमयित्रो न विवर्धिका । इति—

Indeed, the Climax of Wisdom is the factor which brings to pacification the passions etc. and even the (realistic) conceptions of Nirvāṇa.

4 The order of the MS. is here inverted.

तथागतादिभ्यः सर्वे रक्षावरणगुप्तयो भवन्ति इत्येवं प्रज्ञापारमितया सर्वधर्मालम्बने मार्गे धर्मज्ञानमुत्पद्यते ।=बुद्धेभ्यो रक्षादिभ्यः । (II. 15b.).

[Tg. MDO. VI. 137a. 2-4.] *śes-rab-kyi-pha-rol-tu-phyin-pa hdzin-pa-la-sogs-pa-la hjug-pa-la de-bzin-gśegs-pa-la-sogs-pas rnam-pa-thams-cad-du bsruñ-ba dan bskyab-pa dan sba-ba byed-par-hgyur zes de-ltar śes-rab-kyi pha-rol-tu-phyin-pas chos thams-cad-la dmigs-na lam-la chos-śes-pa skye-bar-hgyur-ro.*¹

15. Owing to the power acquired through the mastery over the Doctrine of Prajñā-pāramitā, the person who is desirous of attaining Buddhahood gets a firm stand in (the Path leading to) the Omniscience of the Buddha, this being preceded by virtuous behaviour, as refraining from taking away life etc. Thereafter he has to install others on the same Path. When all the elements² are contemplated in such an aspect, the Perseverance in the Introspective Cognition concerning the Path becomes originated.

[Abhis. ālokā, MS. 126a. 13-16.] प्रज्ञापारमितापरिग्रह-बलादेव बुद्धत्वाभिलाषिणा स्वयं प्राणातिपातविरत्यादिपूर्वकं सर्वाकारज्ञतायां स्थित्वा परेषां स्थापनं कार्यम् । इत्येवं सर्वधर्मालम्बने मार्गेऽन्वयज्ञान-क्षान्तिरुत्पद्यते ।=अप्राणिवधमारभ्य सर्वाकारज्ञतानये । स्वयंस्थितस्य सत्त्वानां स्थापनं । (II. 15c, d, 16a.).

[Tg. MDO. VI. 138a. 2-4.] *śes-rab-kyi-pha-rol-tu-phyin-pa yonś-su-gzuñ-baḥi stobs-ñid-kyis htshañ-rgya-ba-ñid-du mñon-par-hdod-pas rañ-ñid srog-gcod-pa-spon-ba-la-sogs-pa-sñon-du-hgro-bas rnam-pa-thams-cad-mkyen-pa-ñid-la gnas-nas de-ñid-la gžan-dag gžag-par-byaḥo zes-*

1 Pañc. II. 142a. 6.=Aṣṭ. 53. 7-9.— सर्वे च बुद्धा भगवन्तो बोधिसत्त्वाश्च रक्षावरणगुप्तिं संविधास्यन्ति य इमां प्रज्ञापारमितामुद्ग्रहोष्यति धारयिष्यति वाचयिष्यति पर्यवाप्स्यति प्रवर्तयिष्यति देशयिष्यत्युपदेक्ष्यत्युद्देक्ष्यति स्वाध्यास्यति ।

2 Of the Bodhisattva's own personality and of that of other living beings.

3 MS. 131b. 1.

*de-ltar chos thams-cad-la dmigs-na lam-la rjes-su-śes-paḥi bzod-pa skye-bar-hgyur-ro.*¹

16. (The Bodhisattva) who wishes to make his charity and his other virtues inexhaustible² brings about their convergence into component parts of Supreme Enlightenment by the force of memory etc. When all the elements are contemplated in such an aspect, the Resulting Introspective Cognition of the Doctrine concerning the Path becomes originated.—Thus, owing to (the knowledge of) these aspects demonstrated by means of the instructions delivered by another person (and the concentration of the mind upon them) the 16 moments become originated.

[Abhis. ālokā, MS. 131b. 7-11.] दानादिकमच्चयं कर्तु-
मिच्छता सम्यक्संबोधौ परिणामनं स्मृत्यादिबलेन कार्यम् । इत्येवं सर्व-
धर्मात्मबन्धने मार्गेऽन्वयज्ञानमुत्पद्यते । यथोक्तैरेवाकारैरन्योपदेशनिर्दिष्टैः
षोडश क्षणाः समुत्पद्यन्ते ।=परिणामनं । दानादीनां च संबोधाविति
मार्गज्ञताक्षणाः ॥ (II. 16b, c, d.)

[Tg. MDO. VI. 138b. 2-4] *sbyin-pa-la-sogs-pa mi-zad-par-byed-hdod-pas dran-pa-la-sogs-paḥi stobs-kyis yañ-dag-par-rdzogs-paḥi byañ-chub-tu bsño-bar-byaho źes-de-ltar chos thams-cad-la dmigs-na lam-la rjes-su-śes-pa skye-bar-hgyur-ro.....ji-skad-du-bśad-paḥi rnam-pa tshig-gźan-gyis bstan-pa-rnams-kyis skad-cig-ma bcu-drug skye-bar-hgyur-ro.*³

1 Pañc. II. 143a. 2.—*bdag-kyañ srog-gcod-pa spon-bar-hgyur. gźan yañ srog-gcod-pa-la yañ-dag-par bskul-bar-hgyur-ro* etc.—(The Bodhisattva thinks):—I, myself, shall refrain from taking away life, and shall induce others to do the same.

2 Cf. below, under *pariṇāma* (Convergence, topic VIII.).

3 Pañc. II. 145a. 6-7.—*de pha-rol-tu-phyin-pa-drug-la spyod-paḥi tshe. sbyin-pa yonś-su-gtoñ yañ sems-can thams-cad dan thun-moñ-du byas-śiñ mi-dmigs-paḥi tshul-gyis bla-na-med-pa yañ-dag-par-rdzogs-paḥi byañ-chub-tu yonś-su bsño-bar-hgyur-ro.*—At the time when he (the Bodhisattva) practises the six Transcendental Virtues, in granting gifts, he must make all living beings partake of this (virtue) and, without any (preconceived) realistic views, must make this (virtue) a component part of the Perfect Supreme Enlightenment.

V. THE FUNCTIONS OF THE PATH OF CONCENTRATED CONTEMPLATION.

भावनामार्गकारित्वं = *sgom-lam-gyi byed-pa* Kār. II. 17. (15).

1. Definition acc. to Don. 2. Varieties acc. to the *Abhis. ālokā*. 3. Limits.

Definition. The advantages obtained by means of the meditation peculiar to the Path of Concentrated Contemplation of the Mahāyānist Saint.

[Don. 9a. 2.] *theg-chen sgom-lam-sgom-paḥi thobs-kyis thob-paḥi phan-yon-de. theg-chen sgom-lam-gyi byed-paḥi mtshan-ñid.*

THE FUNCTIONS OF THE PATH OF CONCENTRATED CONTEMPLATION ACC. TO THE ABHIS. ĀLOKĀ.

After the Path of Illumination, the next subject is to be the Path of Concentrated Contemplation. Now, we have here the functions of this Path exposed first of all, since this is a subject that can be communicated in few words, and because the converts must be incited to action (i.e. to the entrance upon the Path of Concentrated Contemplation) by the indication of that which refers to the result.

[Abhis. ālokā, MS. 132b. 9-11] दर्शनमार्गानन्तरं भावना-
मार्गाभिधाने सति स्वल्पवक्त्रव्यत्वेन फलनिम्नत्वेन विनेयप्रवृत्तेर्भावनामार्गस्य
कारित्रं तावत्कथयन्नाह ।

[Sphuṭ. 35a. 5-6] *mthoñ-baḥi lam-gyi mjug-thogs-su-sgom-paḥi lam brjod-par-bya-ba yin-pa-las. brjod-par-bya-ba ñuñ-ba-ñid dan gdul-bya hbras-bu-la gźol-ba ñid-źugs-paḥi-phyir re-źig deḥi byed-pa.*

These functions are six in number, as follows:—

1. Perfect self-discipline. The Climax of Wisdom brings about the mastery over all the passions, the defiling forces in all their different forms.

It is accordingly realized by the Bodhisattva as a means for the subjugation (of the said defiling forces) and conveys thus a perfect discipline (of the senses and the mind).

[Abhis. ālokā, MS. 132b. 13-15.] सर्वप्रकारक्लेशस्वविधेयी-
करणात् सर्वतोदमनार्थेन परिदमननिमित्तमभिमुखीभूता¹ । इति प्रथमं
दमनकारित्रम् ।=सर्वतो दमनं (II. 17a.).

1 Sc. प्रज्ञापारमिता.

[Tg. MDO. VI. 139b. 8-140a. 2] *ñon-moñs-paḥi rnam-pa thams-cad rañ dbaṅ-du-byed-paḥi-phyir rnam-pa thams-cad-du dul-baḥi don-gyis-na yon-su-dul-baḥi rgyu-mtshan-du mñon-du-phyogs-par-gyur-pa zes-bya-ba-ni dañ po dul-baḥi byed-pa yin-no.*¹

2. Submission. After the attainment of perfect self-discipline, (the Bodhisattva), completely rejects every kind of self-conceit. This he does by denying every kind of personal merit in attaining any degree of perfection by his cognition. Accordingly, (the Climax of Wisdom) is a means of becoming humble, in the sense of a complete submission (to one's teachers, etc.).

[Abhis. ālokā, MS. 132b. 15-133a. 1.] दमनानन्तरं विशिष्टे कियन्मात्रेणाधिगमेऽहंमानप्रतिषेधेनात्मोत्कर्षनिषेधान् सर्वतो नमनार्थेन परिणमनायेति द्वितीयं दमनकारित्रम् ।=नामः (II. 17a.).

Tg. [MDO. VI. 140a. 2-3.] *dul-baḥi yes-la cuñ-zad-tsam-gyi rtogs-pas khyad-žugs-par-gyur-pa-la bdag-tu rlom-pa-bkag-pas bdag-la bsod-pa spoñ-baḥi-phyir thams-cad-nas ḥdud-paḥi don-gyis yons su-ḥdud-pa zes-bya-ba-ni gñis-pa ḥdud-paḥi byed-paḥo.*²

3. The victory over the passions. Thereafter follows the suppression of the defiling forces as Desire etc. in all their forms.

[Abhis. ālokā, MS. 133a. 1-3.] ततोऽनन्तरं सर्वप्रकारक्लेशाभिभव इति तृतीयं क्लेशनिर्जयकारित्रम् ।=सर्वतः क्लेशनिर्जयः (II. 17b.).

[Tg. MDO. VI. 140a. 3-4] *deḥi hog-tu ḥdod-chags-la-sogs-pa-ñon-moñs-pa-rnams rnam-pa-thams-cad-du zil-gyis-gnon-pa zes-bya-ba ñon-moñs-pa-las-rgyal-baḥi byed-pa.*³

1 Pañc. II. 146a. 7-8=Aṣṭ. 54. 10, 11.—आश्चर्यं भगवन् यथेयं प्रज्ञापारमिता परिदमनाय प्रत्युपस्थिता

2 Pañc. Ibid.=Aṣṭ. 54, 11, 12. अनुनामाय बोधिसत्त्वानां महासत्त्वानां (प्रत्युपस्थिता) ।

3 Pañc. II. 148a. 3-4.—*ses-rab-kyi-pha-rol-tu-phyin-pa ḥdi-ñid-la bsgoms-te. bdag-gi ḥdod-chags-kyi mtshon dañ ḥdod-chags-kyi mdaḥ yañ bcom. gžan-gyi ḥdod-chags-kyi mtshon dañ ḥdod-chags-kyi mdaḥ yañ bcom* etc.—Having meditated on this Climax of Wisdom, one vanquishes the spears and the arrows of one's own passions and the spears and arrows of the passions of others.—

4. Inaccessibility to harm from without. After the removal of the internal disturbing factors, we have the pacification of the disturbances caused from without. One is no more subjected to the harm caused by foes in a human shape and others,—to wounds inflicted by the sword and the like.¹

[Abhis. ālokā, MS. 137a. 13-15.] आध्यात्मिकोपद्रवविगमानन्तरं बाह्योपद्रवोपशम इति परोपक्रमाविषकृत्वं चतुर्थं कारित्रम् ।=उपक्रमाविषकृत्वं (II. 17c.).

[Tg. MDO. VI. 141a. 4-5.] *nañ-gi bdag-ñid-can-gyi ñe-bar-ḥtshe-ba-dañ-bral-baḥi hog-tu phyi-rol-gyi ñe-bar-ḥtshe-ba ñe-bar-zi-ba yin-pas gžan-gyi gnod-pas mi-rdзи-baḥi byed-pa bži-pa.*²

5. Enlightenment. After the removal of all the disturbances, we have the fifth function, viz. the realization of Supreme Enlightenment, (this being followed by the full intuition of all the elements of existence).³

[Abhis. ālokā, MS. 138a. 12-13.] सर्वोपद्रवविगमानन्तरं सम्यक्संबोधिकारित्रं पञ्चमम् ।=बोधिः (II. 17d.).

[Tg. MDO. VI. 142a. 6-7.] *ḥtshe-ba thams-cad ñe-bar-zi-baḥi hog-tu yañ-dag-par-rdzogs-paḥi byaṅ-chub-kyi byed-pa lña-pa.*⁴

6. Sanctification of the place of residence. The place where the cognition (of the Buddha or the Bodhisattva) has originated, becomes through this of the greatest sanctity and must therefore be made an object of worship, connected with the mani-

1 Abhis. ālokā, MS. 137a. 15-16.—परो मनुष्यादिस्तस्योपक्रमः

खञ्जादिप्रहारदानम् ।

2 Pañc. II. 148b. 2-3.=Aṣṭ. 55. 3-5.—परोपक्रमेण जीवितान्तरायं सोऽनुप्राप्तयान्नैतत्स्थानं विद्यते । स चेत्पुनस्तस्य कश्चित् कौशिक तत्र शस्त्रं वा दग्धं वा लोष्ट्रं वा अन्यद्वा क्षिपेन्नैतत्तस्य शरीरे निपतेत् ।

3 Sic. acc. to Gser. II. 55b. 5.

4 Pañc. II. 149b. 7-8.=Aṣṭ. 55. 12-15.—अत्र हि कौशिक विद्यायां शिक्तमाणो बोधिसत्त्वो महासत्त्वोऽनुत्तरां सम्यक्संबोधिमभिसंभोत्स्यते सर्वज्ञानं च प्रतिलप्स्यते । तेन सोऽनुत्तरां सम्यक्संबोधिमभिसंबुध्य सर्वसत्त्वानां चित्तानि व्यवलोकयिष्यति ।

festation of the highest forms of devotion. Accordingly, after the function which consists in the realization of Enlightenment, we have the sixth (and last) function, viz. the place where the receptacle of the Climax of Wisdom¹ has his abode, becomes an object of worship and adoration.

[Abhis. ālokā, MS. 133b. 12-15.] श्रद्धातिशययोगेन पुण्य-महत्त्वाद्यत्र स्थाने तथागतादीनामधिगमो जातस्तपूज्यमिति बोधिकारित्रानन्तरं प्रज्ञापारमिताधारदेशपूज्यताकारित्रं षष्ठम् ।=आधारपूज्यता (II. 17d.).

[Tg. MDO. VI. 143a. 4-6.] *dad-pa phul-du-byun-ba dañ-ldan-pas bsod-nams che-ba-ñid yin-paḥi-phyir gnas-gar-du de-bziri-gsēgs-pa-la-sogs-paḥi thugs-su-chud-pa-la-sogs-pa skyes-pa de-ni mchod-par-bya-ba yin-no źes byañ-chub-kyi byed-paḥi hog-tu źes-rab-kyi-pha-rol-tu-phyin-paḥi yul-la mchod-pa-ñid-kyi byed-pa drug-pa.*²

Limits. (The functions of the Path of Concentrated Contemplation) begin to manifest themselves from the first Stage of the Bodhisattva and last till the tenth Stage.

[Don. 9a. 3-4.] *sa-mtshams sa dañ-po-nas bcu-paḥi bar-na yod.*

THE PATH OF CONCENTRATED CONTEMPLATION. भावनामार्गः = *sgom-lam*.

Definition. The subsequent intuition of the Truth by the Mahāyānist Saint.³

[Don. 9a. 4.] *theg-chen-gyi rjes-la mñon-rtogs de theg-chen sgom-lam-gyi mtshan-ñid.*

THE PRINCIPAL VARIETIES OF THE PATH OF CONCENTRATED CONTEMPLATION ACCORDING TO THE ABHIS. ĀLOKĀ.

After the functions of the Path of Concentrated Contemplation, the latter itself is to be made the subject of

1 I.e. the Buddha or the Bodhisattva.

2 Pañc. II. 150a. 2-3. = Aṣṭ. 56. 9-573. — अनयैव हि कौशिक प्रज्ञापारमितया पृथिवीप्रदेशः सत्त्वानां चैत्यभूतः कृतो वन्दनीयो माननीयः पूजनीयोऽर्चनीयोऽपचायनीयः सत्करणीयो गुरुकरणीयः। त्राणं शरणं लयनं परायणं कृतो भविष्यति ततोपगतानां सत्त्वानम् ।

3 This means that the monistic Absolute which is for the first time directly intuited by the Bodhisattva on the Path of Illumination is again made an object of meditation and repeatedly intuited again and again. Cf. Kār. IV. 53 and "Doctrine of Pr.-pār." p. 41.

discussion.—Now this Path appears in two aspects, since it consists of (two) different parts, viz. the Path which is and the Path which is not influenced (by mundane elements).

That which is influenced (by mundane elements)¹ in its turn appears in three aspects (which are as follows):—

1. The Path of Concentrated Contemplation as the mental activity characterized by Faith.²

2. Ditto—as the mental activity characterized by the convergence (of the roots of virtue into component parts of Enlightenment).

3. Ditto—as the mental activity characterized by the feeling of delight.

The Path of Concentrated Contemplation which is free from mundane influence³ is of two kinds which are:—

1. The Path of Concentrated Contemplation which,

1 *sāsrava* = *zag-bcas*. It is very difficult to give here a correct equivalent for this term. Acc. to the Tib. Commentaries *sāsrava* signifies here "connected with thought-construction or judgment" (*kalpanā*), as opposed to direct intuitive perception (*pratyakṣa*). Gyal-tshab enlarges upon the subject as follows:—*sāsrava* means here connected with thought-construction, that which implies the cognition of an aspect capable of coalescing with a verbal designation (*sgra don ḥdre-ruñ ḥdrin-paḥi rtog-pa* = *śabda-artha-saṃsarga-yogya-grāhi-viḥkalpa* = *abhilāpa-saṃsarga-yogya-prāṭbhāsa-pratiti*; Cf. Nyāyabindu and ṭikā BB. pp. 7, 20, Transl. Prof. Th. Stcherbatsky, Buddhist Logic, (II, p. 19). It is not that *sāsrava* which is a synonym of *kṛśa* i.e. the defiling elements which are to be extirpated (*spañ-byas bsodus-paḥi zag-bcas ni ma-yin* = *na heya-saṃgrhitam sāsravam*). It is no other but the cognition at the time which follows the intense concentration of the Bodhisattva (*rjes-ñob-kyi gnas-sṣabs* = *prṣṭha-labdha-avasthā*; Cf. "Doctrine of Pr.-pār." 43.). Thought-construction must necessarily exist with the Bodhisattva even on the highest Stages of the Path. If it were absent, he could not deal with an object that is not directly present before the senses. (= *lkog-gyur-gyi don* = *parokṣa-artha*). The latter can be only constructed by *kalpanā*, but can by no means be an object of perception (cf. Buddhist Logic, II. p. 44.). For this reason, thought-construction must necessarily exist on the *bhāvanā-mārga*, as a mundane "defiling" (*āsrava*) element (Rnam-bśad, 172a. 4-bl.).

2 *adhimukṭi* = *mos-pa*.

3 *anāsrava* = *zag-med*. Cf. "Doctr. of Pr.-pār." p. 43.

essentially, represents the highest achievement (of the Mahāyānist Saint).

2. Ditto—as representing essentially the (process of) perfect purification (of the Bodhisattva).

[Abhis. ālokā, MS. 135a. 8-12.] कारित्रानन्तरं भावनामार्गो वक्तव्यः । स च सास्त्रवानास्त्रवभेदेन द्विविधः । तत्र सास्त्रवोऽधिमुक्तिपरिणामना¹नुमोदलक्षणस्त्रिविधः । अनास्त्रवः पुनरभिनिर्हारात्यन्तविशुद्धिस्वभावद्विविधः ।

[Tg. MDO. VI. 144b. 6-8.] *byed-paḥi ḥog-tu sgom-paḥi lam brjod-par-bya-ba yin-la. de-yañ zag-pa dañ-bcas-pa dañ zag-pa-med-paḥi bye-brag-gis rnam-pa-gñis-so. de-la zag-pa dañ-bcas-pa-ni mos-pa dañ. bsño-ba dan. rjes-su-yi-rañ-ba yid-la-byed-paḥi mtshan-ñid-kyis rnam-pa-gsum-mo. zag-pa-med-pa yañ mñon-par-sgrub-pa dañ śin-tu-rnam-par-dag-paḥi rañ-bzin-gyis rnam-pa-gñis yin-no.*

VI. THE PATH OF CONCENTRATED CONTEMPLATION AS THE MENTAL ACTIVITY CHARACTERIZED BY FAITH. अधिमुक्तिमनस्कारलक्षणो भावनामार्गः = *mos-paḥi yid-la-byed-paḥi mtshan-ñid-kyi sgom-lam.* Kār. II. 18, 19. (16).

1. Definition acc. to Don. 2. General characteristic and varieties acc. to the Abhis. ālokā. 3. The object of Faith acc. to the Abhis. ālokā and the Rnam-bśad. 4. Concordance with the Pañc. and Aṣṭ. 5. Limits.

Definition. The subsequent contemplation and intuition of the Truth by the Mahāyānist Saint, which in its predominant part represents a manifestation of devotion and firm belief in the Climax of Wisdom as being the source of (the factors for) the realization of the triple aim.²

[Don. 9a. 6.] *yum don gsum-gyi ḥbyuñ-gnas-su yid-ches-paḥi dad-paḥi cha-nas-bzag-paḥi theg-chen-gyi rjes-la mñon-rtogs de. theg-chen-gyi mos-pa sgom-lam-gyi mtshan-ñid.*

(In discussing the Path of Concentrated Contemplation) we have first of all to speak about the manifestations of Faith. The latter implies the

¹ MS. omits अनुमोद

² I.e. the aim of oneself (*svārtha*), the aim of oneself and of others (*sva-para-artha*), and the aim of others (*parārtha*) exclusively.

absence, at first, of a full intuition of the Truth;¹ it refers indeed to (that part of) the Path of Concentrated Contemplation (which is influenced by thought-construction and is bereft of the direct perception of the object meditated upon). This (part of the Path) represents the foundation for (the intuition of) the Sublime Truth² which is (subsequently) directly perceived just as we believed it to be.

These manifestations of Faith have three main varieties, viz.

(a) those which pursue (the Bodhisattva's) own aim,

(b) those which are directed upon the realization of one's own aim and of that of others, and—

(c) those which have in view exclusively the weal of others.

Again, each of these forms is divided into a low, an intermediate, and a high degree; we have accordingly three groups consisting of three subdivisions each; thus altogether nine varieties as follows:—

The inferior, the intermediate, and the highest manifestations of Faith pursuing one's own aim. (1-3).

The same—as directed upon the realization of one's own aim and of that of others. (4-6).

The same—as pursuing exclusively the weal of others. (7-9).

Moreover each of these nine varieties is in its turn split into (three secondary) sub-divisions, viz. the most inferior of the inferior etc.

We have thus nine groups consisting of three varieties each. In such a way the manifestations of Faith appear altogether in 27 forms, as follows:—

The nine varieties of the manifestations of Faith directed upon the realization of (the Bodhisattva's) own aim—

¹ *ādāo asākṣāt-kriyā-rūpā adhimuktiḥ.* This passage is differently interpreted by the Tibetan Commentaries. We have rendered it in accordance with Bu-ton (Luñ. II. 26a. 1-2.). Gyal-tshab. (Rnam-bśad. 172b. 4.) and Khai-ḍub. (Rtogs dk. 103b. 5.) understand it as "the Faith which does not directly manifest itself before,—on the Path of Accumulating Merit (*saṃbhāra-mārga*) etc."

² *kuśala-dharma.* Acc. to Bu-ton (Luñ. II. 26a. 1.) this is Enlightenment (*byañ-chub=bodhi*); acc. to Gyal-tshab. (Rnam-bśad. 172b. 5.) it is the Climax of Wisdom, the object of faith.

The most inferior of the inferior (1), the intermediate of the inferior (2), and the highest of the inferior (3),

The most inferior of the intermediate (4), the intermediate of the intermediate (5) and the highest of the intermediate (6),

The most inferior of the high (7), the intermediate of the high (8), and the highest of the high (9).

In the same form we know it to be with the manifestations of Faith pursuing one's own aim and that of others, and with those directed upon the realization of the aim of others exclusively.

[Abhis. ālokā. MS. 135a. 12—b. 7.] अतो यथाधिमोक्षदृष्टकुशलधर्माधिष्ठानभावनामार्गाधिकारादावसाक्षात्क्रियारूपा अधिमुक्तिर्वक्तव्या । सापि स्वार्था स्वपरार्था परार्थेति मूलभेदेन त्रिविधा सती मृदुमध्याधिमाम्लभेदेन प्रत्येकं भेदात्तिकैस्त्रिभिर्नवधा भवति । तद्यथा मृद्वी मध्याधिमाम्लत्रा च स्वार्थाधिमुक्तिः । एवं स्वपरार्थाधिमुक्तिः परार्थाधिमुक्तिश्च । एवमेषापि नवप्रकारा मृदुमृद्वदिभेदेन प्रत्येकं विभिद्यमाना नवभिस्त्रिभिर्धिमुक्तिः सप्तविंशतिप्रकारा भवति तद्यथा । मृदुमृदुः 'मृदुमध्यः' मृद्वधिमाम्लः । मध्यमृदुः 'मध्यमध्यः' मध्याधिमाम्लः । अधिमाम्लमृदुः 'अधिमाम्लमध्यः' अधिमाम्लधिमाम्लः । इति स्वार्थाधिमुक्तेर्नव प्रकाराः । तथा सपरार्थाधिमुक्तिः परार्थाधिमुक्तिश्च वेदितव्या ।

[Tg. MDO. VI. 144b. 8—145a. 7.] *de-bas-na ji-ltar-mos-pa-bzin-du mthoñ-baḥi dge-baḥi chos-kyi rten sgom-paḥi lam-gyi dbaḥi-du-byas-pa-yin-pas. dan-po mñon-du-mi-byed-paḥi ño-bo mos-pa brjod-par-byaḥo. de yañ rañ-gi don dan. rañ dan. gzan-gyi don dan. dzan-gyi don ces-bya-ba rtsa-baḥi dbye-bas rnam-pa-gsum yod-pa-la, re-re zin chuñ-ñu dan ḥbriñ dan chen-poḥi dbye-bas tha-dad-paḥi-phyir-na gsum tshan gsum-gyis rnam-pa-dgur ḥgyur-ba-ni. ḥdi-lta-ste. rañ-gi don-gyi mos-pa chuñ-ñu dan ḥbriñ dan chen-po dan. rañ dan gzan-gyi don-gyi mos-pa dan. gzan-gyi don-gyi mos-pa-la yañ de-bzin-no, de-ltar rnam-pa-dgu-po de-dag kyañ re-re zin chuñ-ñuḥi chuñ-ñu-la-sogs-paḥi bye-brag-gis so-sor phye-na mos-pa dgu-tshan gsum-gyis rnam-pa-ñi-sū-rtsa-bdun-du ḥgyur-ba-ni. ḥdi-lta-ste. chuñ-ñuḥi chuñ-ñu-dan. chuñ-ñuḥi ḥbriñ dan. chun-nuḥi chen-po dan. ḥbriñ-gi chuñ-ñu dan. ḥbriñ-gi ḥbriñ dan. ḥbriñ-gi chen-po dan. chen-*

poḥi chuñ-ñu dan. chen-poḥi ḥbriñ dan. chen-poḥi chen-po ste. de-ltar rañ-gi don-gyi mos-pa dguḥo.¹ rañ dan gzan-gyi don-gyi mos-pa dan gzan-gyi don-gyi mos-pa-layan de-bzin-du śes-par-byaḥo.

The object of Faith on the Path of Concentrated Contemplation is Prajñā-pāramitā as the text of the Sūtras, as the Path, and as the Result (i.e. Buddhahood).

[Rnam-bśad. 173a. 1.] *sgom-lam mos-paḥi yul-ni gzuñ lam ḥbras-buḥi śes-rab-kyi pha-rol-tu-phyin-paḥo.²*

It is said (in Dignāga's *Aṣṭasāhasrikā-piṇḍārtha*):—

Prajñā-pāramitā is the pure monistic spiritual principle,—the Divine Wisdom which is devoid of every differentiation into subject and object.³—This is the Buddha.—

Accordingly, in the direct sense, Prajñā-pāramitā is the Buddha as manifesting himself in his spiritual Cosmical Body.⁴ Therefore, in worshipping "the Mother," the Book of Prajñā-pāramitā which speaks about the true Climax of Wisdom and elucidates it, one comes (to believe in) the Cosmical Body, the Spirit (or the Wisdom) of the Omniscient and through this reaps the greatest merit.

[Abhis. ālokā. MS. 136b. 8-9, and 138b. 3.]

प्रज्ञापारमिता ज्ञानमद्रयं स तथागतः ।

1 *Xyl. de-ltar-gyi don-gyi mos-pa dguḥo.*

2 In the Abhis. ālokā (MS. 23a. 15-b. 5.) we have the following characteristic of the three aspects of Prajñā-pāramitā acc. to Dignāga's *Aṣṭasāhasrikā-piṇḍārtha*:— प्रज्ञाया धर्मप्रविचयलक्षणायाः पारमिता मुख्यं बुद्धो भगवान् मायोपमज्ञानमद्रयं तत्प्राप्त्यनुकूलत्वेन ... पदवाक्यसमूह ग्रन्थो दर्शनादिलक्षणो मार्गश्च औपचारिकी प्रज्ञापारमिता । तथा चाहाचार्यदिग्भागः

प्रज्ञापारमिता ज्ञानमद्रयं स तथागतः ।

साध्यतादर्थ्ययोगेन ताच्छब्दं ग्रन्थमार्गयोः ॥

(*Aṣṭasāhasr. piṇḍ. Tg. MDO XIV. 333a. 7.*)

Cf. "Doctrine of Pr.-pār." p. 7, and below.

3 *advaya=gñis-med* means: *grāhya-grāhaka-rahita*.

4 Cf. "Doctrine of Pr.-pār." p. 45.

इति न्यायान्मुख्यतो धर्मकायस्तथागत एव प्रज्ञापारमिता । इति तद्द्योतिकाया मातुः पूजायां सर्वज्ञानस्य धर्मकायस्य पूजनाद्बहुतरं पुण्यं प्रसवति ।¹

[Tg. MDO. VI. 146b. 6-8.] *śes-rab-pha-rol-phyin gñis-med, ye-śes de-ni de-bzin-gśegs, źes-bya-baḥi tshul-gyis gtso-bor chos-kyi skuḥi de-bzin-gśegs-pa-ñid śes-rab-kyi-pha-rol-tu-phyin-pa yin-no. de-bas-na de ston-par-byed-paḥi rgyal-baḥi yum-la mchod-na thams-cad-mkhyen-paḥi ye-śes-kyi chos-sku-la mchod-paḥi-phyir bsod-nams mañ-du skye-ba yin-no.*

Limits of the Path of Concentrated Contemplation characterized by Faith.

It begins with the first Stage of the Bodhisattva and lasts till the tenth.

[Don. 9b. 2.] *sa-mtshams sa dañ-po-nas bcu-paḥi bar-du yod.*²

1 This is an explanation of Aṣṭasāhasr. 58. 21.—I have quoted it, since it is a very pregnant expression of what the real object of the *adhimukṭi* of the Bodhisattva on the Path of Concentrated Contemplation must be. At the same time this passage very clearly shows the nature of the Buddha's *dharma-kāya*.

2 The whole paragraph concerning *adhimukṭi* is perhaps the most striking of all the artificial and scholastic schemes and classifications of which the Abhisamayālamkāra is full. Why indeed do we have three principal varieties of the Bodhisattva's faith which are each split into three categories, and these again each into three? The whole classification would seem quite absurd, if we should not take into consideration the concordance with the Sūtras. The fact is that we have there 27 passages in which the worship of the Buddha, of his relics etc. are spoken of. These passages are considered to refer to the different manifestations of Faith, viz. of those which pursue personal aim, etc. The whole scheme, acc. to the Pañc. and the Aṣṭ. is as follows:—

(i) The most inferior of the inferior manifestations of Faith pursuing (the Bodhisattva's) own aim (*mṛdu-mṛdu-svārtha-adhimukṭi*).—Pañc. II. 150a. 4 sqq. = Aṣṭ. 57, 5-7.—

एवमुक्ते शक्रो देवानामिन्द्रो भगवन्तमेतदवोचत् । यो भगवन् कुलपुत्रो वा कुलदुहिता वा इमां प्रज्ञापारमितां लिखित्वा पुस्तकगतां कृत्वा स्थापयेदेनां च दिव्याभिः पुष्पधूपगन्धमाल्यविलेपनचूर्णाचीवरच्छत्रध्वजघटापताकाभिः समन्ताच्च दीपमालाभिर्वहुविधाभिश्च पूजाभिः सत्कुर्याद्भुक्तुर्यान्मानयेत्पूजयेदर्चयेदपचायेत् ।

VII. THE PRAISE, EULOGY, AND GLORIFICATION OF THE PATH OF CONCENTRATED CONTEMPLATION CHARACTERIZED BY FAITH. स्तुतिस्तोभप्रशंसाः = *bstod-bkḥur-bsñags-gsum*.

Kār. II. 20. (17).

1. Definition acc. to Don. 2. General characteristic acc. to the Abhis. ālokā. 3. Varieties and limits acc. to Don.

Definition: The distinction consisting in the approval of the Bodhisattva who abides on the Path of Concen-

(ii) The intermediate of the inferior forms of the same (*mṛdu-madhyā-svārtha-adhimukṭi*).—Pañc. II. 152a. 1 sqq. = Aṣṭ. 59. 6 sqq. —य इमे भगवन् जाम्बुद्वीपका मनुष्या इमां प्रज्ञापारमितां न लिखिष्यन्ति नोद्गृहीष्यन्ति न धारयिष्यन्ति न वाचयिष्यन्ति न पर्यवाप्स्यन्ति etc.

(iii) The highest of the inferior forms of the same (*mṛdu-adhimātra-svārtha-adhimukṭi*).—Pañc. II. 155a. 4-5 sqq. = Aṣṭ. 61. 14-16 sqq. —तस्मात्तर्हि कौशिक कुलपुत्रेण वा कुलदुहित्रा वा क्षिप्रं चानुत्तरां सम्यक्संबोधिमभिसंबोदुकामेन इयमेव प्रज्ञापारमिता अभीक्ष्णं श्रोतव्या उद्गृहीतव्या धारयितव्या etc.

(iv) The most inferior of the intermediate forms of the same (*madhyā-mṛdu-svārtha-adhimukṭi*).—Pañc. II. 156b. 3 sqq. = Aṣṭ. 61. 22-62. 3 sqq. —तस्मात्तर्हि कौशिक यः कश्चित्कुलपुत्रो वा कुलदुहिता वा तथागतस्यार्हतः सम्यक्संबुद्धस्य परिनिर्वृत्तस्य पूजायै कोटिशः सप्तरत्नमयांस्तथागतधातुगर्भान्स्तूपान् कारयेत् etc.

(v) The intermediate of the intermediate forms of the same (*madhyā-madhyā-svārtha-adhimukṭi*).—Pañc. II. 157a. 1 sqq. = Aṣṭ. 63. 1, 2 sqq. —तिष्ठन्तु खलु पुनः कौशिक कोटिशः सप्तरत्नमयास्तथागतधातुगर्भाः स्तूपाः etc.

(vi) The highest of the intermediate forms of the same (*adhimātra-mṛdu-svārtha-adhimukṭi*).—Pañc. II. 157a. 7-8. = Aṣṭ. 64. 1, 2 sqq. —तिष्ठन्तु खलु पुनः कौशिक अयं जम्बुद्वीपः सप्तरत्नमयानां तथागतधातुगर्भाणां स्तूपानां परिपूर्णः ।

(vii) The most inferior of the highest forms of the same (*adhimātra-mṛdu-svārtha-adhimukṭi*).—Pañc. II. 157b. 5-6. = Aṣṭ. 65. 1, 2 sqq. —तिष्ठन्तु खलु पुनः कौशिक चातुर्महाद्वीपके लोकधातौ सर्वसत्त्वाः etc.

(viii) The intermediate of the highest forms of the same (*adhimātra-madhyā-svārtha-adhimukṭi*).—Pañc. II.

trated Contemplation characterized by Faith in its three forms, by the Buddhas and the higher Bodhisattvas, and in their praise of the virtues of this Path.

157b. 6-7 = Aṣṭ. 66. 2-3 sqq. तिष्ठन्तु खलु पुनः कौशिक साहसं चूडिकायां लोकधातौ सर्वसत्त्वाः etc.

(ix) The highest of the highest forms of the same (*adhimātra-adhimātra-svārtha-adhimukṭi*).—Pañc. II.

158a. 4-5 = Aṣṭ. 67. 3, 4 sqq.— तिष्ठन्तु खलु पुनः कौशिक द्विसाहस्रं मध्यमे लोकधातौ सर्वसत्त्वाः etc.

Here ends the manifestation of Faith which pursues exclusively one's own aim. The Bodhisattva has not yet done away with the seed of selfishness and looks therefore to his own personal interest.

(Abhis. ālokā, MS. 142a. 2-3.— अक्षयिताहं मानवासनत्वेन प्रथमतः स्वार्थाधिमुक्तिं नवप्रकारां निर्दिश्य) ।

Next come :—

(x) The most inferior of the inferior forms of faith pursuing one's own aim and that of others (*mṛdu-mṛdu-svaparārtha-adhimukṭi*).—Pañc. II. 158b. 2-3 = Aṣṭ. 68. 2, 3 sqq.— तिष्ठन्तु खलु पुनः कौशिक त्रिसाहस्रमहासाहसं लोकधातौ सर्वसत्त्वाः etc.

(xi) The intermediate of the inferior forms of the same (*mṛdu-madhyā-svaparārtha-adhimukṭi*).—Pañc. II. 161b. 8-162a. 1 = Aṣṭ. 72. 8, 9 sqq.— उद्धृणीष्व मार्षं प्रज्ञापारमिताम् । उद्धृणीतव्या मार्षं प्रज्ञापारमिता ।

(xii) The highest of the inferior forms of the same (*mṛdu-adhimātra-svaparārtha-adhimukṭi*). Pañc. II. 169a. 4-5 sqq. = Aṣṭ. 80. 9, 10 sqq.— न भगवन् दानपारमितया वर्णं भाषते न नामधेयं परिकीर्तयति । etc.

(xiii) The most inferior of the intermediate forms of the same (*madhyā-mṛdu-svaparārtha-adhimukṭi*).—Pañc. II. 171b. 4-5 = Aṣṭ. 80. 3, 4 sqq.— न तावदिमे भगवन्स्त्थागते-नार्हता सम्यक्संबुद्धेन प्रज्ञापारमितायाः सर्वे गुणाः परिकीर्तताः etc.

(xiv) The intermediate of the intermediate forms of the same (*madhyā-madhyā-svaparārtha-adhimukṭi*).—Pañc. II. 173a. 2-4 sqq. = Aṣṭ. 83. 15, 16 sqq.— तस्य खलु पुनः कौशिक कुलपुत्रस्य कुलदुहितुर्वा इमां प्रज्ञापारमितां स्वाध्यायतो etc.

[Don. 9b. 3.] *mos-pa sgom-lam-gsum sgom-paḥi byañ-sems-la sans-rgyas byañ-sems-gon-ma-rnams dgyes-paḥi cha dañ deḥi don gnas-kyi yon-tan brjod-paḥi cha gañ-rui-gis bsdu-s-paḥi yon-tan de mos-pa sgom-lam-gyi phan-yon bstod-bkṛ-bśnags-gsum-gyis bsdu-s-paḥi phan-yon-gyi mtshan-ñid-du hjoḡ.*

(xv) The highest of the intermediate forms of the same (*madhyā-adhimātra-svaparārtha-adhimukṭi*).—Pañc.

II. 174b. 3-6 sqq. = Aṣṭ. 85. 16-18 sqq.— पुनरपरं कौशिक स कुलपुत्रो वा कुलदुहिता वा प्रियो भविष्यति मातापितृणां मित्रामाल्यज्ञातिसालाश्रमण ब्राह्मणानां etc.

(xvi) The most inferior of the highest forms of the same (*adhimātra-mṛdu-svaparārtha-adhimukṭi*).—Pañc. II. 175a. 6 = Aṣṭ. 84. 19 sqq.— उत्पन्नोत्पन्नानां परप्र-वादिनां सह धर्मेण विग्रहाय परैश्च प्रत्यनुयुज्यमानः प्रत्यनुयोगव्याकरण-समर्थो भविष्यति ।

(xvii) The intermediate of the highest forms of the same (*adhimātra-mṛdu-svaparārtha-adhimukṭi*).—Pañc. II. 175b. 1 sqq. = Aṣṭ. 85. 3 sqq.— यत्र खलु पुनः कौशिक कुलपुत्रो वा कुलदुहिता वा इमां प्रज्ञापारमितां लिखित्वा पुस्तक-गतां कृत्वा etc.

(xviii) The highest of the highest forms of the same (*adhimātra-adhimātra-svaparārtha-adhimukṭi*).—Pañc. II. 176a. 3. (?) = Aṣṭ. 88. 18-20.— तस्य खलु पुनः कौशिक कुल-पुत्रस्य वा कुलदुहितुर्वा गृहं वा लयनं वा प्रासादो वा सुरक्षितो भविष्यति ।

Here ends the manifestation of Faith which has for its object the Climax of Wisdom as the source of the welfare of oneself and of other living beings, inasmuch as the Bodhisattva considers the weal of others to have an importance equal to that of his own.

(Abhis. ālokā, MS. 151a. 10-11.— स्वपरसमतया स्वपरार्थाधिमुक्तेर्नव प्रकारान्निर्दिश्य) .

Next come :—

(xix) The most inferior of the inferior forms of Faith pursuing the weal of others (*mṛdu-mṛdu-parārtha-adhimukṭi*).—Pañc. II. 178b. 6 sqq. = Aṣṭ. 92. 9-11 sqq.— पुनरपरं कौशिक यः कुलपुत्रो वा कुलदुहिता वा इमां प्रज्ञा-पारमितां लिखित्वा पुस्तकगतां कृत्वा पूजापूर्वगमं स्थापयेत् पूजयेन्नो-द्धृणीयान् etc.

(The Bodhisattva) thus exercises his mental activity characterized by Faith, having for his object the Climax of Wisdom, the essence of the latter being the Truth which is intuited (subsequently) just as (the Bodhisattva)

(xx) The intermediate of the inferior forms of the same (*mṛdu-madhya-parārtha-adhimukṭi*).—Pañc. II. 179a. 6 sqq. = Aṣṭ. 94, 2, 3.—स चेत् कौशिक अयं ते जम्बु-द्वीपः परिपूर्णाश्चूडिकाबद्धस्तथागतशरीराणां दीयेत ।

(xxi) The highest of the inferior forms of the same (*mṛdu-adhimātra-parārtha-adhimukṭi*).—Pañc. II. 181a. 5. = Aṣṭ. 94, 19, 20 sqq.—तद्यथापि नाम भगवन् सुधर्मायां देवसभाया-महं यस्मिन्समये etc.

(xxii) The most inferior of the intermediate forms of the same (*madhya-mṛdu-parārtha-adhimukṭi*). = Aṣṭ. 95. 14, 15.—तिष्ठतु खलु पुनर्भगवन्नयं जम्बुद्वीपस्तथा-गतशरीराणां परिपूर्णाश्चूडिकाबद्धः ।

(xxiii) The intermediate of the intermediate forms of the same (*madhya-madhya-parārtha-adhimukṭi*).—Aṣṭ. 96. 4, 5.—अपि तु खलु पुनर्भगवंस्तानि तथागतशरीराणि प्रज्ञा-पारमितापरिभावितानि पूजां लभन्ते ।

(xxiv) The highest of the intermediate forms of the same (*madhya-adhimātra-parārtha-adhimukṭi*).—Aṣṭ. 98. 22-99. 1 sqq.—यथा च भगवन् राजपुरुषो राजानुभावान्महतो जनकायस्या-कुतोभयः पूज्य एवं स धर्मभाणकः etc.

(xxv) The most inferior of the highest forms of the same (*adhimātra-mṛdu-parārtha-adhimukṭi*).—Aṣṭ. 99. 3, 4 sqq.—तस्मात्तर्हि भगवन्तिष्ठतु त्रिसाहस्रमहासाहस्रो लोक-धातुस्तथागतशरीराणां परिपूर्णः etc.

(xxvi) The intermediate of the highest forms of the same (*adhimātra-madhya-parārtha-adhimukṭi*).—Aṣṭ. 99. 16, 17 sqq.—पुनरपरं भगवन् येऽप्रमेयेष्वसंख्येयेषु लोकधातुषु बुद्धा भगवन्त एतर्हि तिष्ठन्ति ध्रियन्ते etc.

(xxvii) The highest of the highest forms of the same (*adhimātra-adhimātra-parārtha-adhimukṭi*).—Aṣṭ. 100. 13, 14 sqq.—महापारमितेयं भगवन् यदुत प्रज्ञापारमिता ।

In the Pañc. the passages referring to the last 6 varieties are to be found on fol. 181a. 5—212b. 3.

believes it to be.¹—As he thus contemplates it in the nine degrees of the first, the second, and the third category,² the Buddhas etc., in order to arouse his energy, in each separate case, express their delight in nine forms. This delight becomes respectively higher and higher, (as the Bodhisattva makes manifest his Faith in a higher and still higher form). It is put into the form of hymns of praise, eulogy, and glorification (of the meditating Bodhisattva's merits).

[Abhis. alokā, MS. 161a. 15b. 3.] यथाधिमोक्षदृष्टधर्मलक्षणानां प्रज्ञापारमितां प्रति प्रवृत्तस्याधिमोक्षमनस्कारस्य प्रथमद्वित्रिनावस्थानां भावक-स्य बोधिसत्त्वस्य यथाक्रममुत्साहनाय प्रत्येकं नवभिः प्रकारैरुत्तरोत्तराभिनन्दने स्तुतिः स्तोमः प्रशंसा च बुद्धादिभिः क्रियते ।

[Tg. MDO. VI. 168a. 6—8. Sphuṭ. 36a. 5-6.] ji-ltar-mos-pa-bzin-du mthoñ-baḥi chos-kyi mtshan-ñid-kyi śes-rab-kyi-pha-rol-tu-phyin-pa-de-la žugs-paḥi mos-pa yid-la-byed-pa dguḥi gnas-skabs dañ-po dañ gñis-pa dañ gsum-pa sgom-par-byed-paḥi byañ-chub-sems-dpaḥ-la go-rim-bzin-du spro-ba skyed-par-bya-baḥi-phyir so-so-la rnam-pa dgus goñ-nas-goñ-du mñon-par-dgaḥ-bar-byed-pa. bstod-pa dañ bkur-ba dañ bsñags-pa sañs-rgyas-la-sogs-pa-rnams-kyis mdzad-pa yin.

Varieties: 27 forms (corresponding to the subdivisions of the Path of Concentrated Contemplation characterized by Faith).

[Don. 9b. 4.] dbye-na ñer-bdun yod.³
Limits: Are the same as those of the Path of Concentrated Contemplation characterized by Faith.

[Ibid.] sa-mtshams mos-pa dañ-ḥdra.

VIII. THE PATH OF CONCENTRATED CONTEMPLATION AS THE MENTAL ACTIVITY CHARACTERIZED BY THE CONVERGENCE OF THE ROOTS OF VIRTUE INTO COMPONENT PARTS OF SUPREME ENLIGHTENMENT. परिणामनामनस्कारलक्षणो भावनामार्गः

=yoñs-su-bsño-ba yid-la-byed-paḥi mtshan-ñid-kyi sgom-lam (bsño-ba-sgom-lam). Kār. II. 21-23. (18).

1 As the source of the threefold wheel.—Rnam-bśad 173a. 6.—yum don-gsum-gyi ḥbyun-gnas-su ji-ltar-mos-pa-bzin-du.

2 I.e. svārtha-adhimukṭi, svaparārtha-adhimukṭi, and parārtha-adhimukṭi.

3 I.e. each manifestation of Faith (the most inferior of the inferior etc.) receives a separate approval in the form of praise etc. In the Aṣṭ. the passages referring to this subject are: 102. 2—134. 12.

1. Definition acc. to *Don*. 2. The twelve varieties of *pariṇāmanā-manaskāra* acc. to the *Abhis. ālokā*. 3. Limits.

Definition: The subsequent cognition (of the Truth) by the Mahāyānist Saint, which is connected with thought-construction.¹ By force of it one's own roots of virtue, and those of others are converted into component parts of Supreme Enlightenment.

[*Don*. 9b. 5.] *rañ-gzan-gyi dge-rtsa rdzogs-byañ-gi yan-lag-tu sgyur-bar-byed-paḥi theg-chen-gyi rjes-la mñon-rtogs rtog-bcas.*

The mental activity (of the Bodhisattva) which is characterized by Faith and is extolled, praised, and glorified by the Buddhas must be transformed into (a factor for the realization of) the Perfect Supreme Enlightenment.³ Accordingly, we have next to speak about the mental activity characterized by convergence. It has different forms in correspondence with the different points, the separate reality of which is denied, (this negation being a characteristic feature of the Bodhisattva's convergence).

So we have first of all—

1. The special convergence characterized by the knowledge of the relative character of the virtuous elements and of Enlightenment.

[*Abhis. ālokā*, MS. 167b. 11-15.] सर्वबुद्धस्तुतस्त्वोमितप्रशस्तस्याधिमुक्तिमनस्कारस्यानुत्तरायां सम्यक्संबोधौ परिणामनं विधेयम् । इत्यतोऽनन्तरं परिणाममनस्कारो वक्तव्यः । स च व्यावृत्तिविषयभेदादनेकविधः । इत्यादौ विशेषपरिणामनामनस्कार [ः] । [*Ibid*. 168a. 7-9.] तथागतानुत्तरसम्यक्संबोध्यनुपलम्भालम्बनेन मनस्कारेण परिणामना विशेषपरिणामनामनस्कारः ।

[*Tg. MDO*. 174a. 6-7.] *sañs-rgyas thams-cad-kyis bstod-pa dañ bkur-ba dañ bsñags-paḥi mos-pa yid-la-*

1 *vikalpa*=*rtog-pa*.

2 An abbreviation of *rdzogs-paḥi byañ-chub*=*sambodhi*.

3 The essence of this convergence is to prevent the roots of virtue from becoming annihilated or exhausted. As we read in the Sūtra quoted in *Gser*. II. 63a. 3-4. "Just as a drop of water that falls into the ocean cannot disappear, but if the ocean itself dries up, in a similar manner the roots of virtue which are converted into component parts of Enlightenment, do not become exhausted until Enlightenment is attained."

byed-pa-ni bla-na-med-pa-yañ-dag-par-rdzogs-paḥi byañ-chub-tu yoñs-su-bsño-bar-bya-ba-yin-pas deḥi hog-tu bsño-ba-yid-la-byed-pa brjod-par-byaḥo. de-yañ ldog-paḥi yul-gyi¹ dbye-bas mnam-pa du-ma yod-pa-las dañ-por khyad-par-gyi yoñs-su-bsño-baḥi yid-la-byed-pa. [*Ibid*. 174b. 45.] *de-bzīn-gśegs-paḥi bla-na-med-pa-yañ-dag-par-rdzogs-paḥi byañ-chub mi-dmigs-par dmigs-pa yid-la-byed-pas yoñs-su-bsño-baḥi-phyir yoñs-su-bsno-ba-yid-la-byed-pa-khyad-par-can yin-no.*²

2. The convergence founded upon the knowledge of the relative character³ of the roots of virtue which become engendered on the Path of the Bodhisattva from the time of the initial Mental Effort⁴ and up to the attainment of Buddhahood,⁵ and especially of the virtuous elements relating to all the Buddhas, the accumulations of Morality, Concentration etc.⁶

[*Abhis. ālokā*, MS. 168b. 7.] अनुपलम्भाकारपरिणामनामनस्कार [ः] ।

1 The Xyl. has: *yum-gyi*.

2 Pañc. II. 214a. 1-3.—*de-nas byañ-chen Byams-pas gr̥as-brtan Rab-hbyor-la smras-pa. btsun-pa Rab-hbyor byañ-chen-gyi rjes-su-yi-rañ-ba-dañ-ldan-paḥi bsod-nams-bya-baḥi dños-po gañ-yin-pa dañ byañ-chen bsod-nams-bya-baḥi dños-po sems-can thams-cad dañ-thun-moñ-du-byas-te. de mi-dmigs-paḥi tshul gyis bla-na-med-pa yañ-dag-par-rdzogs-paḥi byañ-chub-tu yoñs-su-bsno-ba gan-yin-pa.*—*Aṣṭ*. 135a. 2 sqq.—(Beginning of Chapter VI—*Anumodanā-pariṇāmanā-parivarta*).—अथ खलु मैत्रेयो बोधिसत्त्वो महासत्त्व आयुष्मन्तं सुभूतिं स्थविरमामन्त्यते स्म । यच्च खलु पुनरायं सुभूते बोधिसत्त्वस्य महासत्त्वस्यानुमोदनापरिणामनासहगतं पुण्यक्रियावस्तु etc.

3 Lit. the "non-perception" (*anupalambha*) i.e. the negation of separate independent reality.

4 *prathama-citta-utpāda*=*sems-bskyed dañ-po*.

5 Sic. acc. to Pañc.

6 I.e. the five *skandhas* of the Buddha, *M. Vyutp.* § 4. *Abhis. ālokā*, MS. 171b. 3-5.—सर्वतथागतशीलादिस्कन्धस्यानुपलम्भालम्बनेन मनस्कारेणानुमोदनासहगतपुण्यं सर्वसत्त्वार्थमनुत्तरबोधौ परिणामनीयमिति ।

[Tg. MDO. VI 175a. 5.] *mi-dmigs-paḥi nām-pa-can-gyi yoṅs-su-bsṅo-ba yid-la-byed-pa*¹

3. The convergence free from error² which is characterized by the cognition of the relative character of the mind by which the convergence is brought about.³

135 [Abhis. ālokā, MS. 175b. 9-10.] अविपर्यासलक्षणपरिणामनामनस्कार [:] ।

[Tg. MDO. VI. 181b. 4.] *phyin-ci-ma-log-paḥi mtshan-ñid-kyi yoṅs-su-bsṅo-baḥi yid-la-byed-pa*.⁴

4. The convergence characterized by perfect emancipation, inasmuch as the force producing virtue, that is the volition which arouses to life the roots of virtue (as absence of desire etc.) is free from any connection with imputations regarding the reality of the Ego etc.

137 [Abhis. ālokā, MS. 177a. 15-b. 1.] विविक्तपरिणामनामनस्कार [:]...सोऽपि पुण्याभिसंस्कार इति पुण्यं कुशलमूलान्यलोभादीनि तस्याभिसंस्कारस्तत्समुत्थापिका क्रिया चेतना आत्मादिसंबन्धदोषरहितत्वाद्विविक्तः ।

1 Pañc. II. 214b.4—215b. 2.=Aṣṭ. 135, 11—136. 7 sqq. एवमुक्तं

आयुष्मन् सुभूतिः स्थविरो मैत्रेयं बोधिसत्त्वं महासत्त्वमेतदवोचत् ।
etc. etc..... यस्तेषां बुद्धानां भगवतां शीलस्कन्धः समाधिस्कन्धः
प्रज्ञास्कन्धो विमुक्तिस्कन्धो विमुक्तिज्ञानदर्शनस्कन्धश्च etc. ends 138. 7.—
अनुत्तरायां सम्यक्संबोधौ परिणामयति etc.

2 I.e. the conception of the Ego (Gser. II. 64a. 4.).

3 Gser. II. 64a. 4-5.—*gañ-gis bsṅo-bar-byed-paḥi sems*.

4 Pañc. II. 221a. 4-6.—*Byams-pa gal-te byañ-chen de saṅs-rgyas bcom-ldan-ḥdas ñan-thos dañ-bcas-pa de-dag-la sems-kyañ de-la saṅs-rgyas-su ḥdu-śes-par mi-ḥgyur ñan-thos-su ḥdu-śes-par-mi-ḥgyur* etc. up to: *de-ltar yoṅs-su-bsṅo-baḥi byañ-chen-la ḥdu-śes phyin-ci-log-tu-gyur-pa med-paḥo*.—O Maitreya, if the B.M. in thinking about the Buddha and Śrāvakas, does not become possessed of a consideration in favour of the Buddha (as a separate reality) and of the Śrāvakas (in the same aspect) etc. etc.....he, in bringing about the convergence, will not be possessed of erroneous views.—Aṣṭ. 140. 18 sqq.

[Tg. MDO. VI. 187a. 2-3.] *dben-paḥi yoṅs-su-bsṅo-ba yid-la-byed-pa.....bsod-nams mñon-par-ḥdu-byed-pa ṣes-bya-ba-la bsod-nams-ni ma-chags-paḥi dge-baḥi rtsa-ba-la-sogs-paḥo. de deḥi mñon-par-ḥdu-byed-pa-ni de kun-nas-slañ-bar-byed-paḥi sems-paḥo*.¹

5 The convergence characterized by the recollection of the relative character of the virtues of the Buddha. The roots of virtue of the Buddha and the mind which brings about their convergence are conceived as having no separate reality of their own.² As the Bodhisattva has no imputed views regarding their reality, he does not make a differentiation of them as separate entities.

[Abhis. ālokā, MS. 177b. 5-6] बुद्धकुशलमूलस्वभावानुस्मृतिपरिणामनामनस्कार [:] । [Ibid. 178b. 15-179a. 1.] तथागतकुशलमूलं परिणामकं च चित्तं मायोपमतया समन्वाहरति तद्रूपेणैव तत्त्वतोऽनभिनिवेशान्न च निमित्तीकरोति ।

[Tg. MDO. VI. 183a. 5-6.] *saṅs-rgyas-kyi dge-baḥi rtsa-baḥi rañ-bžin rjes-su-dran-paḥi yoṅs-su-bsṅo-ba yid-la-byed-pa*.

[Ibid. 184a. 7-8.] *de-bžin-gśegs-paḥi dge-baḥi-tshogs dañ yoṅs-su-bsṅo-bar-byed-paḥi sems-la sgyu-ma-lta-byur sems-ñin de-ḥho-na-ñid deḥi rañ-bžin-du mñon-par-žin-pa-med-pas mtshan-mar-mi-byed-do*.³

6 The convergence characterized by skill. This skill manifests itself in the cognition of the relative character of the six Transcendental Virtues

1 The Xyl. leaves out the last part of the sentence.—Pañc. II. 222a. 7-8.—*gal-te byañ-chen bsod-nams-bya-baḥi dños-po mñon-par-ḥdu-bya-ba de phuñ-po dañ. ḥhams dañ. skyemched-rnams-kyis dben-par-śes-te. śes-rab-kyi-pha-rol-tu-phyin-pas dben-par-śes*. = Aṣṭ.

149. 19, 20.—स चेत् पुनरस्यैवं भवति सोऽपि पुण्याभिसंस्कारी विविक्तः शान्तः etc.

2 Lit. "as resembling an illusion."

3 Pañc. II. 223a. 6-7.—*gžan-yañ byañ-chen saṅs-rgyas bcom-ldan-ḥdas ñan-thos-kyi dge-ḥdun dañ-bcas-pas yoṅs-su-mya-ñan-las-ḥdas-pa de-dag-gi dge-baḥi-rtsa-ba de-dag yoṅs-su-bsṅo-na. ḥdi-ltar yoṅs-su bsṅo-bar-bya ste. (acc. to Gser. II. 64b. 5.—de-dag-gi dge-rtsa de-dag thams-cad rjes-su-dran-par-byas-nas ḥdi-ltar yoṅs-su bsṅo-bar-bya ste*. = Aṣṭ. 150. 3, 4. sqq.—एवमियं तस्य बोधिसत्त्वस्य

महासत्त्वस्य प्रज्ञापारमिता यदपि तत्तेषां बुद्धानां भगवतां परिनिवृत्तानां कुशलमूलं etc.

through the Doctrine of Prajñā-pāramitā and the reliance upon it. Without the study of this Doctrine etc. the realization of the said virtues is impossible.

[Abhis. ālokā, MS. 179a. 1-2.] उपायकौशलपरिणामना-
मनस्कारः। [Ibid. 179a. 6-9.] उपायकौशलमिति दानादीनामनुष्ठानेऽप्यनु-
पलम्भः। एतदुक्तम्। दानादीनामुपलम्भेन या प्रज्ञापारमितया परिणामनक्रिया
सैव यस्मादुपायकौशलशिखा तस्मान्मातुः श्रवणादिकं विना न भवति।

[Tg. MDO. VI. 184a. 8-b. 1.] *thabs-la-mkhas-paḥi*
yoṅs-su-bsṅo-baḥi yid-la-byed-pa. thabs-la-mkhas-pa ṅes-
bya-ba-ni sbyin-pa-la sogs-pa rjes-su-sgrub-kyan mi-dmigs-
paḥo.

[Ibid. 184b. 3-4.] *ḥdi-skad-du gaṅ-gi-phyir ṅes-*
rab-kyi-pha-rol-tu-phyin-pas sbyin-pa-la-sogs-pa mi-dmigs-
par yoṅs-su-bsṅo-bar-bya-ba gaṅ-gin-pa de-nid thabs-
la-mkhas-pa-la slob-pa-yin-pa deḥi-phyir rgyal-baḥi yum
mñan-pa-la-sogs-pa med-par mi-ḥbyun-ṅo ṅes brjod-par-
*byaḥo.*¹

7 The convergence characterized by the non-differentiation of subject, object and act.²

[Abhis. ālokā, MS. 179b. 7-8.] अनिमित्तपरिणामनामनस्कारः।

[Tg. MDO. VI. 185a. 2-3.] *mtshan-ma-med-paḥi*
*yoṅs-su-bsṅo-baḥi yid-la-byed-pa.*³

8 The convergence characterized by the cognition of the relative character of the Paths of the three Vehicles, i.e. of the Saintly Activity approved by the Buddhas.⁴

1 Pañc. II. 223b.8—224a.1.—*Rab-ḥbyor-gyis-smras-pa. byaṅ-*
chen ṅes-rab-kyi pha-rol-tu-phyin-pa ḥdi-la thabs-mkhas-pa de-dag
bslab-par-bya-ste. ṅes-rab-kyi-pha-rol-tu-phyin-pa ḥdi-las byaṅ-chen-
gyi thabs-mkhas-par rig-par-byaḥo.—Aṣṭ. 150. 16-18.—एवमत्र बोधि-
सत्त्वेन महासत्त्वेन शिक्षितव्यं। इदं तद्बोधिसत्त्वस्य महासत्त्वस्योपायकौशलं
वेदितव्यम्।

2 Sic. acc. to Gser. II. 65a. 2-3.—*ḥkhor-gsum-du dmigs-paḥi*
mtshan-ma-med-pa (= *trimaṇḍala-upalambha-animitta*).

3 Pañc. II. 224b. 1-2. = Aṣṭ. 151. 6 sqq.—अपि तु खलु पुनः स
पुद्गलो निमित्तीकृत्य विकल्प्य च etc.

4 Gser. II. 65a. 4.—*saṅs-rgyas-kyis gnaṅ zīn dgyes-pa-ni theg-*
pa-gsum-gyi lam thams-cad-de.

[Abhis. ālokā, MS. 180b. 7-8.] बुद्धानुज्ञातपरिणामना-
मनस्कारः।

[Tg. MDO. VI. 186a. 1-2.] *saṅs-rgyas-kyis rjes-su-*
*gnan-baḥi¹ yoṅs-su-bsṅo-baḥi yid-la-byed-pa.*²

9 The convergence characterized by the cognition of the relative and timeless character of the three Spheres of Existence. The virtuous elements, those of Morality etc. are not to be regarded as having a real relation to the three Spheres of Phenomenal Existence and as referring to either the present, the past or the future, (since time is to be regarded as relative).

[Abhis. ālokā, MS. 181a. 4-5.] त्रैधातुकापर्यापन्नपरिणामना-
मनस्कारः।

[Tg. MDO. VI. 186a. 7.] *kḥams gsum-par ma-gtogs-*
*paḥi bsṅo-ba yid-la-byed-pa.*³

Next we have the convergence characterized by the cognition of the relative character of the growth of the highest merits (of the Bodhisattva).

Here we have to distinguish:—

10 The lowest degree.—It refers to the merit of installing all the living beings of the 3000 thousands of worlds on the Path of the ten virtues and of conducting them to the realization of the various virtuous properties, up to the six supernatural faculties.

[Abhis. ālokā, MS. 181b. 15—182a. 4.] दशकुशलकर्म-
पथसेविनः सत्त्वानारभ्य यावत्पञ्चाभिज्ञानां पुण्याभिसंस्कारान्मृदुभूतात्तदनुप-

1 Xyl: *rjes-su-snaṅ-baḥi.*

2 Pañc. II. 226b. 2-5.—*ji-ltar de-bzīn-gsṅes-pa dgra-bcom-pa*
yaṅ-dag-par-rdzogs-paḥi saṅs-rgyas de-dag-gis saṅs-rgyas-kyi ye-ṅes
bla-na med-pas etc. = Aṣṭ. 153. 7-12.—यथा ते तथागता अर्हन्तः सम्यक्-
संबुद्धा बुद्धज्ञानेन बुद्धचक्षुषा जानन्ति पश्यन्ति तत्कुशलमूलं...यथा च
ते तथागता अर्हन्तः सम्यक्संबुद्धा अभ्यनुजानन्ति etc.

3 Pañc. II. 226b. 7—228a. 6. = Aṣṭ. 153. 18—154. 1.—पुनरपरं
बोधिसत्त्वयानिकेन कुलपुत्रेण वा कुलदुहितेन वा एवं परिणामयितव्यं
यच्छीलं यः समाधिर्या प्रज्ञा या विमुक्तिर्यद्विमुक्तिज्ञानदर्शनं तद्यथापर्यापन्नं
कामधातौ अपर्यापन्नं रूपधातौ अपर्यापन्नमारूप्यधातौ नाप्यतीतं नानागतं न
प्रत्युत्पन्नम्। etc.

लम्भालम्बनमनस्कारेणानुमादनापूर्वकपरिणामस्याधिकपुरयेन मृदूपाधिभेदान्मृदुमहापुरयोदयपरिणामनामनस्कारः ।

[Tg. MDO. VI. 187a. 3-5.] *sems-can dge-ba-bcuhi las-kyi lam-la brten-pa-nas brtsams-te. mñon-par-ses-pa lña-rnams-kyi bsod-nams mñon-par-hdu-byed-pa chuñ-nur-gyur-pa-bas mi-dmigs-pa-la dmigs-paḥi yid-la-byed-pas rjes-su-yi-rañ-ba sñon-du-hgro-baḥi yoñs-su-bsño-ba bsod-nams lhag-pa-ñid yin-paḥi-phyir chuñ-nuḥi khyad-par-gyi dbye-bas bsod-nams chen-po ḥbyuñ-baḥi yoñs-su-bsño-baḥi yid-la-byed-pa chun-nu yin-no*¹

11 The intermediate degree.—It refers to the cognition of the relative character of the intermediate kind of merit (of the Bodhisattva), viz. that of bringing the living beings to the realization of the Result of Entering the Stream and the following results up to the realization of the Stage of the Pratyekabuddha.

[Abhis. ālokā, MS. 182a. 5-10.] प्रथमफलस्थमारभ्य यावत्प्रत्येकबुद्धानां पुरयाभिसंस्कारान्मध्यभूतात्तदनुपलम्भालम्बनमनस्कारेणानुमादनापूर्वकपरिणामस्याधिकपुरयत्वान्मध्योपाधिभेदेन मध्यमहापुरयोदयपरिणामनामनस्कारः ।

[Tg. MDO. VI. 187a. 6-7.] *ḥbras-du dañ-po-la gnas-pa-nas brtsams-te rañ-saṅs-rgyas-kyi bar-gyi bsod-nams mñon-par-hdu-byed-pa ḥbriñ-du-gyur-pa-bas-ni de mi-dmigs-paḥi dmigs-pa yid-la-byed-pas rjes-su-yi-rañ-ba sñon-du-hgro-baḥi yoñs-su-bsño-ba bsod-nams chen-po yin-paḥi-phyir ḥbriñ-gi khyad-par-gyi dbye-bas bsod-nams chen-po ḥbyuñ-baḥi yid-la-byed-pa ḥbriñ yin-no*²

12 The highest degree.—It refers to the cognition of the relative character of the highest form of merit (of the Bodhisattva) viz. that of bringing the living beings to the Supreme Enlightenment of the Buddha.³

1 Pañc. II. 230a. 2-6. = Aṣṭ. 154. 18—156. 3.—*ende*: ते सर्वं पञ्चानामभिज्ञानां लाभिनो भवेयुः ।

2 Pañc. II. 230a. 6b. 7. = Aṣṭ. 156. 3-21.—*tiṣṭntu* खलु पुनः सुभूते ...स्रोतश्चापन्ना भवेयुः up to ते सर्वे प्रत्येकबुद्धा भवेयुः ।

3 I have rendered this passage in an abridged form, the explanations of Haribhadra being very diffused.

[Abhis. ālokā, MS. 182b. 2.] अधिमात्रपुरयोदय-परिणामनामनस्कारः ।

[Tg. MDO. VI. 187b. 3.] *bsod-nams-chen-po ḥbyuñ-baḥi yoñs-su-bsño-baḥi yid-la-byed-pa*¹

Limits of the Path of Concentrated Contemplation characterized by moral convergence.—It begins with the first Stage of the Bodhisattva and lasts till the tenth.

[Don. 10a. 2.] *sa-mtshams sa dañ-po-nas bcu-paḥi bar-ro*.

IX. THE PATH OF CONCENTRATED CONTEMPLATION AS THE MENTAL ACTIVITY CHARACTERIZED BY THE FEELING OF DELIGHT. अनुमादनामनस्कारलक्षणो भावनामार्गः = *rjes-su-yi-rañ-baḥi yid-la-byed-paḥi mtshan-ñid-kyi sgom-lam*. Kār. II. 24. (19).

1. Definition and varieties acc. to Don. 2. *anumodanā-manaskāra* acc. to the Abhis. ālokā. 3. Limits.

Definition: The Mahāyānist Saint's subsequent repeated cognition (of the Truth) which is connected with thought-construction and is characterized by a feeling of satisfaction with one's own merits and those of others.

[Don. 10a. 3-4.] *rañ-gzan-gyi-dge-ba-la mñon-par-dgaḥ-baḥi theg-chen-gyi rjes-la mñon-rtogs rtog-bcas de theg-chen-gyi rjes-su-yi-rañ sgom-lam-gyi mtshan-ñid*.

Varieties: (a) The delight caused by one's own merits and (b) that which is experienced in contemplating the merits of others.

Or :—

(a) The feeling of delight from the standpoint of the conventional reality and (b) the same viewed in the aspect of the Ultimate Reality.²

1 Pañc. II. 230b. 8—231a. 1.—*Rab-ḥbyor gzan-yañ stoñ-gsum-gyi stoñ-chen-poḥi ḥjig-rten-gyi kḥams-na. sems-can ji sñed-cig yod-pa de-dag thams-cad bla-na-med-pa yañ-dag-par-rdzogs-paḥi byañ-chub-tu yañ-dag-par-ḥzugs-par-gyur-te* etc. Aṣṭ. 157. 1-14.—ये सुभूते गङ्गानदीवालुकोपमेषु त्रिसाहस्रमहासाहस्रेषु लोकधातुषु सत्त्वास्ते सर्वे अनुत्तरायां सम्यक्संबोधौ संप्रस्थिता भवेयुः । etc.

2 I.e. from the standpoint of the conventional reality the roots of virtue are perceived as real whereas in the aspect of the Absolute

[Ibid.] *dbye-na rañ-gžan-gyi dge-ba-la yi-ran-gñis sam. kun-rdzob dañ don-dam-paḥi yul-can-gyi yi-rañ-gñis yod.*

Through the mental activity characterized by the feeling of satisfaction (with one's own merits and those of others), the Bodhisattva acquires (the knowledge of) the equality of his own virtues and of those of others. We have therefore now as the next subject the mental activity characterized by the feeling of delight.

[Abhis. ālokā, MS. 184a. 16-b. 1.] अनुमोदनामनस्कारेण स्वपरपुण्यक्रियासमतां प्रतिबभूवे । इत्यतोऽनन्तरमनुमोदनामनस्कारः ।

[Tg. MDO. VI. 189a. 8.] *rjes-su-yi-rañ-baḥi yid-la-byed-pas-ni rañ dañ gžan-gyi bsod-nams-kyi bya-ba mñam-pa-ñid thob-pas-na deḥi hog-tu rjes-su-yi-rañ-ba yid-la-byed-pa.*

This subject can be summarized as follows:—Owing to his skill in the means of action, (the Bodhisattva), from the standpoint of conventional reality, appreciates the roots of virtue (his own and those of others) with a mind full of joy. On the other hand, from the point of view of the Absolute, he does not perceive (the separate reality of the said roots of virtue). In such a manner he makes manifest his satisfaction with his own merits and those of others.

[Abhis. ālokā, MS. 185b. 6-9.] तदयं समासार्थः । संवृत्त्योपायेन कुशलमूलान्युपलभ्य प्रमुदितचित्तेन परमार्थतोऽनुपलम्भतयानुमोदनीयानीत्यनुमोदनामनस्कारः ।

[Tg. MDO. 190b. 2-3.] *de-la bsodus-paḥi don-ni hdi yin-te. rab-tu-dgaḥ-baḥi sems-kyis kun-rdzob-tu thabs-kyis dge-baḥi rtsa-ba-rnams-la dmigs-nas don-dam-par ñe-bar-ma-dmigs-pas rjes-su-yi-rañ-bar-bya-ba-ni rjes-su-yi-rañ-baḥi yid-la-byed-pa yin-no.*¹

Limits. The limits of the Path of Concentrated Contemplation characterized by Faith, those of the same Path viewed as the convergence of the roots of virtue,

their separate reality is denied. With such a double outlook the Bodhisattva expresses his satisfaction. Cf. Abhis. ālokā, quoted below.

¹ Pañc. II. 233b. 4—236a. 4.=Aṣṭ. 161. 10-20 sqq.—In both ends the Chapter referring to the convergence of the roots of virtue and the mental activity characterized by the feeling of delight. (*Anumodanā-pariṇāmanā-parivarta*).

and those of the same Path as the mental activity characterized by the feeling of delight are the same.

[Don. 10a. 4.] *mos-bsno-yi-rañ sgom-lam-gsum-gyi sa-mtshams ḥdra.*

X. THE PATH OF CONCENTRATED CONTEMPLATION AS THE HIGHEST ACHIEVEMENT OF THE BODHISATTVA. अभिनिर्हारलक्षणो भावनामार्गः = *sgrub-paḥi mtshan-ñid-kyi sgom-lam.* Kār. II. 25. (20).

1. Definition acc. to Don. 2. The five aspects of *abhinirhāra* (or : *nirhāra*) acc. to the *Abhis. ālokā* and the *Gser*. 3. Limits.

Definition: The subsequent intuition of the Truth by the Mahāyānist Saint which is free from mundane influence and lays (upon the Bodhisattva's Path) the stamps of the ultimate cognition.

[Don. 10a. 5.] *zag-med-theḡ-chen-gyi rjes-la-mñon-rtogs-gan-rtogs-pa mthar-thug-gi lag-rjes ḥjog-byed-de. theḡ-chen sgrub-pa sgom-lam-gyi mtshan-ñid.*

After the Path of Concentrated Contemplation which is influenced by mundane elements, we have (that part of) the said Path which is completely free from all such influence. Here, first of all, we must speak of the Path of Concentrated Contemplation characterized as the highest achievement of the Bodhisattva.

[Abhis. ālokā, MS. 185b. 13-15.] सास्त्रवभावनामार्गानन्तरमनास्त्रवभावनामार्गो वक्तव्यः । स च द्विविधः । प्रथममभिनिर्हारलक्षणं भावनामार्गं वक्तुम् ।

[Tg. MDO. VI. 190b. 5-6.] *zag-pa dañ-bcas-paḥi sgom-paḥi lam-gyi hog-tu zag-pa-med-paḥi sgom-paḥi lam bjod-par-byaḥo, de yañ mnam-pa-gñis yod-pa-las. rañ-gi-ño-bo-ñid ston-pas dañ-po sgrub-paḥi mtshan-ñid-kyi sgom-paḥi lam bstan-paḥi don-du.*

Here we have to distinguish five aspects:—

1 The achievement as regards its essential character,—the immediate direct perception, free from error, of Matter and all the other elements of existence as devoid of the character of plurality.

[Abhis. ālokā, MS. 186a. 2.] रूपाद्यविपरीतदर्शनं स्वभावः ।

[Gser. II. 69a. 6-b1.] *gzugs-sogs-kyi chos-thams-cad-la phyin-ci-ma-log-pa spros-pa thams-cad dañ-bral-bar¹ mñon-sum-du mthoñ-ba.*²

2 The achievement as characterized by the predominance of the Climax of Wisdom. Without the help of the latter, the other five Transcendental Virtues or those degrees of the Path that are influenced by mundane elements are unable to bring about the attainment of Buddhahood.³ One must therefore rely upon Prajñā-pāramitā as upon the Teacher.

[Abhis. ālokā, MS. 187b. 12-13.] शास्त्रीव (प्रज्ञापारमितायां) स्थातव्यं प्रतिपत्त्यादिविधानात् । नान्यथा बुद्धत्वसंप्राप्तिरिति श्रेष्ठता कथिता ।

[Gser. II. 70a. 4.] *sgrub-pa sgom-lam-gyi mchog-ñid-ni. ḥdis ma-zin-par phar-phyin-gzan nam zag-bcas-kyis sañs-rgyas mi-thob-pa.*⁴

3 The achievement as characterized by the absence of a creative will to produce the elements of Phenomenal Existence anew.—This non-production of the elements is brought about through the training in the cognition of the unreality of every kind of origination whatsoever. Indeed, non-origination (from the standpoint of the Absolute) is characteristic for all the elements of existence, inasmuch as they possess one Ultimate (Quiescent) Essence. In such a form the (five) groups of elements are cognized.

[Abhis. ālokā, MS. 188b. 3-6-8.] सर्वधर्मानमिसंस्कृतिः [तथातारूपत्वात्सर्वधर्मविशेषानुत्पादत्वेनाधिगमप्रयोगोऽनमिसंस्कारस्तेन स्कन्धानामधिगमः ।

1 = *sarva-prapañca-rahitatvena*.

2 Pañc. II. 236a. 4 sqq. = Aṣṭ. 170. 2-4.—सर्वज्ञानपरिनिष्पत्तिर्भगवन् प्रज्ञापारमिता, सर्वज्ञत्वं भगवन् प्रज्ञापारमिता ।

3 In the Sūtras the five other *pāramitās* are spoken of as being like blind without the guidance of the Climax of Wisdom.—

Aṣṭ. 172. 17.—जात्यन्धभूतं भवति विना प्रज्ञापारमितया अपरिणायकत्वात् ।

4 Pañc. II. 237b. 2-4 sqq.—*Kauśika byañ-chen-rnams-kyi śes-rab-kyi-pha-rol-tu-phyin-pa ḥdi-ni sbyin-paḥi pha-rol-tu-phyin-pa zil-gyis-gnon-to*, etc. etc.—the same with regard to the following four *pāramitās*.—Aṣṭ. 171. 12—172, 12 sqq.

[Tg. MDO. VI. 193a. 6-8—193b. 1.] *chos thams-cad-la mñon-par-ḥdu-mi-byed-pa.....de-bzin-ñid-kyi ño-bo yin-paḥi-phyir chos thams-cad-kyi khyad-par sbye-ba-med-par rtogs-paḥi sbyor-ba-ni. mñon-par-ḥdu-mi-byed-pa ste. des phuñ-po rnams rtogs.*¹

4 The achievement as the act of imparting the virtuous elements to the spiritual stream of existence of the Yogin, this act being however free from the consideration in favour of the separate reality of the said virtuous elements.

[Abhis. ālokā, MS. 188b. 9-10.] सर्वधर्मानुपलम्भेनार्पणा ।

[Gser. II. 70b. 2-3.] *sgom-lam des gtod-par-byed-pa-ni. śnar-gyi de-lta-buḥi ño-bo-ñid-la-sogs-pa-dañldan-paḥi lam-gyi yon-tan-gyi chos-rnams mtshan-mar midmigs-pa-ñid-du rnal-ḥbyor-pa sgom-lam-paḥi rgyud-la skyed-par-byed-pa*²

5 The achievement as the factor which brings about the realization of the great aim—Buddhahood.

[Abhis. ālokā, MS. 189b. 2-3.] महार्थता । बुद्धत्वमहार्थसाधनात् ।

[Gser. II. 70b. 3-4.] *sgom-lam des don-chen-po-ñid-du byed-pa-ni thob-byaḥi don-nam ḥbras-bu-chen-po sañs-rgyas thob-pa-ñid-du byed-paḥi-phyir.*³

XI. THE PATH OF CONCENTRATED CONTEMPLATION AS THE ATTAINMENT OF ABSOLUTE PURITY. अत्यन्तविशुद्धिलक्षणो भावनामार्गः = *śin-tu-rnam-par-dag-paḥi mtshan-ñid-kyi sgom-lam*. Kār. II. 26-31. (21).

1 Pañc. II. 238a. 5—239a. 2.

2 Pañc. II. 239b. 3.—*bcom-ldan-ḥdas-kyis bkah-stsal-pa. mi-dmigs-pa dañ. mi-len-pa dañ. mi-gnas-pa dañ. mi-ḥdor-ba dañ. mñon-par-chags-pa-med-pa de-ltar thob-par-byed-de*.—Aṣṭa. 173.

11-15.—एवमभिनिर्हरणाभिनिर्हृता प्रज्ञापारमिता कतमं धर्ममर्पयति । etc. etc.

3 Pañc. II. 242a. 1.—*bcom-ldan-ḥdas rnam-graṇs-des-na ḥdi-lta-ste. śes-rab-kyi-pha-rol-tu-phyin-pa ḥdi-ni byañ-chen-rnams-kyi pha-rol-tu-phyin-pa chen-moḥo*. = Aṣṭ. 174. 20.—स्थविरः सुभुतिराह ।

महापारमितेयं भगवन् यदुत प्रज्ञापारमिता ।

1. Definition acc. to *Don*. 2. The three favourable conditions for the cognition of the Truth and the four unfavourable factors owing to which one can become deprived of the Doctrine. 3. The purification in general and in detail. 4. The Path of Concentrated Contemplation as connected with the 9 *bhūmis*. 5. Controversy.

Definition: The subsequent intuition of the Truth by the Mahāyānist Saint which is free from mundane influence and which lays (upon the whole of the Path) the stamp of the final removal of the Obscurations.

[*Don*. 10b. 2.] *zag-med-the-gchen-gyi mñon-rtogs gañ spañs-pa mthar-thug-gi lag-rjes hñog-byed-de. the-gchen-gyi rnam-dag sgom-lam-gyi mtshan-ñid.*

THE FAVOURABLE CONDITIONS FOR THE COGNITION OF THE TRUTH AND THE UNFAVOURABLE FACTORS CONDUCTIVE TO THE REJECTION OF THE DOCTRINE. *Kār*. II. 26, 27.

(After the Path of Concentrated Contemplation viewed as the achievement of the Bodhisattva), we have to meditate on the second aspect (of the said Path), viz. the process of perfect purification.

We have here first of all to take into consideration two (conflicting) kinds of factors, viz., those which bring about purification, and those owing to which it becomes impossible. The first are to be fully appreciated and the second completely removed. (Of these two kinds of factors), those which bring about the purification are to be mentioned first.

[*Abhis. ālokā*. MS. 190b. 4-7.]. तदनन्तरं द्वितीयोऽत्यन्त-विशुद्धिलक्षणो भावयितव्यः । तदुत्पादानुत्पादहेतोर्यथाक्रमं परिग्रहत्यागेन । इत्युत्पादहेतुं तावत् प्रतिपादयितुमाह ।

[*Tg. MDO. VI. 195a. 7-8.*] *dehi hñog-tu gñis-pa śiñ-tu rnam-par-dag-paḥi mtshan-ñid bsgom-par-bya-ba yin-la. de-ni skye-ba dañ mi-skye-baḥi rgyu go-rim-bzin-du yons-su-gzuñ-ba dañ dor-bas yin-no. de-bas-na re-ñig skyed-paḥi rgyu bstan-par-bya-baḥi-phyir.*

These factors are as follows:—

1 Adoration of innumerable Buddhas during a long period of time.¹

¹ Cf. *Kār. IV. 6, 7.*—*kṛtādhikārā buddheṣu and buddhopāsana sampraśna*.....

[*Abhis. ālokā*, MS. 191a. 3.] तथागतपशुपासनं ।

[*Gser. II. 71a. 4.*] *sañs-rgyas grañs-med-pa-yun-riñ-por bsñen-bkür-baḥi sgo-nas mñes-par-byed-pa.*¹

2 The full accomplishment of the six Transcendental Virtues, Charity etc.² दानादिषट्पारमितापरिपूरणम् ।

[*Gser. II. 71a. 5.*] *sbyin-pa-la-sogs-paḥi phar-phyin rdzogs-par-byed-pa.*³

3 Skill in the contemplation of the Ultimate Transcendental Unity whilst practising the six Transcendental Virtues. उपायकौशलं ।

[*Gser. II. 71b. 1.*] *phyin-drug⁴ grub-paḥi tshe mi-dmigs-par-rtogs-paḥi spros-bral-gyi ži-nas sgom-pa-la mkhas-pa.*⁵

The unfavourable conditions are:—

1 The influence of the Evil One. If one has not accumulated the roots of Virtue, one can be easily harmed by the Evil One and falls a prey to him.⁶

2 Absence of Faith in the profound Doctrine of Monism. This may take place if one has not duly cultivated the element of the Mahāyānist spiritual Lineage.⁷

¹ *Pañc. II. 244a. 4-5.*—*Śā-riḥi-bu byañ-chen de-ni phyogs-bcuḥi hjig rten-gyi kḥams-kyi de-bzin-gsēgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas tshad-med grañs-med-pa bsñen-bkür-nas.*—*Aṣṭ. 176. 14-16.*

² Cf. *Kār. IV. 7.*

³ *Pañc. II. 244a. 5-7.*—*Śā-riḥi-bu byañ-chen de-ni bskab-pa bye-ba khrag-khrig brgya-stoñ tshad-med dpag-tu-med-par sbyin-paḥi pha-rol-tu-phyin-pa-la spyad-paḥo etc. etc. up to śes-rab-kyi pha-rol-tu-phyin-pa-la spyad-paḥo.*—*Aṣṭ. 177. 4.*—चिरचरितावी.

⁴ An abbreviation of *phar-phyin drug*—the 6 *pāramitās*.

⁵ *Pañc. II. 245a. 7-8.*—*Aṣṭ. 177. 18-22 sqq.*

⁶ *Gser. II. 71b. 3.*—*snon dge-rtsa ma-bsags-pas bdud-kyis thibs-kyis gnon-pa ste. bdud-kyis gnod-par-byas-nas dehi dbaḥ-du soñ-baḥo.*—*Pañc. II. 249a. 6.*—*skyes-bu glen-pa gañ śes-rab-kyi pha-rol-tu-phyin-pa zab-mo hdi spoñ-ba de-dag-ni bdug-kyis byin-gyis brlabs-pa-yin-te.* 1d

⁷ *Gser. II. 71b. 3-4.*—*theg-chen-gyis rigs ma-sbyañs-pas chos zab-mo spros-bral-la ma-mos-paḥo.*—*Pañc. II. 249a. 7.*—*chos zab-mo-rnams-la yid-ches-pa dañ. dad-ciñ mos-pa-med-pa yin-te.*

3 Pre-conceived realistic views regarding the (5) groups of elements etc.

These are not to be removed, if one has got no practice in (the contemplation of) the separate unreality of the elements.¹

4 Company of bad friends and influence of such. This is possible if one does not take recourse to the help of a spiritual teacher.²

[Abhis. ālokā, MS. 194a. 13b. 1.] सदमप्रतिक्षेपस्य चतुरो हेतून् प्रतिपादयितुमाह³। चतुर्भिराकारैरिति माराधिष्ठानगम्भीरधर्मानधिभोक्तृ-स्कन्धाद्यभिनिवेशापमिलपरिग्रहैश्चतुर्भिः प्रतिक्षेपहेतुभिरित्यर्थः।

[Tg. MDO. VI. 199a. 3-4.] *rnam-pa bži-po de-dag ces-bya-ba-ni bdud-kyis byin-gyis-brlabs-pa dañ. zab-paḥi chos-la ma-mos-pa dañ. phuṇ-po-la-sogs-pa-la mñon-par-žen-pa dañ. sdig-paḥi grogs-pos yon-s-su-zin-pa-ste. spoṇ-baḥi rgyu bžis žes-bya-baḥi tha-tshig-go.*

THE GENERAL CHARACTER OF PURIFICATION.

Kār. II. 28.

After the exposition of the factors conducive to the realization of absolute purity and their reverse, which represent respectively the objects of appreciation and rejection, we come to the main topic, viz. the Path of Concentrated Contemplation as the attainment of perfect purity.—Here, in order to demonstrate this purity in general we speak of its profound character.

[Abhis. ālokā, MS. 194b. 5-8.] अधिगमानधिगमहेतुं प्राप्ति-परिहारविषयमुक्त्वा एवं प्रकृतस्यात्यन्तविशुद्धिलक्षणभावनामार्गस्य सामान्येन विशुद्धिं प्रतिपादयितुं गम्भीर्यं प्रतिपादयन्नाह।

[Tg. MDO. VI. 199a. 6-7.] *de-ltar rtogs-pa dañ ma-rtogs-paḥi rgyu thob-pa dañ yon-s-su-spaṇ-baḥi yul gsuṇs-*

1 Gser. II. 71b. 4.—*chos-la bdag-med-paḥi don-la ma-goms-pas phuṇ-po sogs-la dños-por-ḥdzin-pa ste žen-paḥo.*—Pañc. II. 249a. 8.—*brtson-hgrus med ciñ phuṇ-po lña-la mñon-par-žen-pas.*.....

2 Gser. II. 71b. 5.—*de-baḥi bśes-gñen-la ḥdri-par-ma-byas pas mi-dge-baḥi grogs-po dañ ḥgrogs-śiñ deḥi dbaṇ-du soṇ-ba-ste.*—Pañc. II. 249a. 7-8.—*skyes-bu glen-pa de-dag-ni sdig-paḥi grogs-poḥi lag-tu-soṇ-ba yin-te.* (=pāpa-mitra-hasta-gatāḥ). Cf. above, Chapter I under *samparigraha*.

3 Aṣṭ. 184. 11.

nas. skabs-su-bab-pa-śin-tu rnam-par-dag-paḥi mtshan-ñid-kyi sgom-paḥi lam-gyi rnam-par-dag-pa sphyir bstan-paḥi don-du zab-pa-ñid ston-par-byed-pa.

The purification of the elements of existence, the material and the rest is (brought about through the intuition of) their illusory character,—this being due to the removal of every imputation of Ego and Mind. It is at the same time the purification of the Climax of Wisdom as manifesting itself in the form of the Results of Saintliness, that of Entering the Stream and the rest, in the sense of a separation from all the points to be shunned.¹ In just the same way, that which represents the purification of the Results is at the same time the purification of Matter and the other elements. The two kinds of purification are essentially identical; they cannot be divided or separated from each other. Therefore the purity of the Result implies the purity of Matter etc. and *vice versa*.

[Abhis. ālokā, MS. 195a. 12-16.] या रूपादेरात्मात्मीयाद्य-भिनिवेशविगमात्मायोपमता विशुद्धिः सा च सर्वविषयक्षरहितत्वेन स्रोतश्चाप-त्यादिफलस्य प्रज्ञापारमिताया विशुद्धिः। तथा फलस्य या विशुद्धिः सा रूपादिविशुद्धिः। इत्यद्वयादद्वैधीकारादभिन्नमच्छिन्नं तस्मात्फलविशुद्धितो रूपादिविशुद्धिः। तथा रूपादिविशुद्धितः फलविशुद्धिः कथ्यत इति यावत्।

[Tg. MDO. VI. 200a. 1-4.] *bdag dañ bdag-gi-la-sogs-pa mñon-par-žen-pa dañ-bral-bas gzugs-la-sogs-pa sgyu-ma-lta-bur-gyur-paḥi rnam-par-dag-pa gaṇ yin-pa de-ñid mi-mthun-paḥi phyogs thams-cad dañ-bral-ba-ñid-kyis-na rgyun-du-žugs-pa-la-sogs-paḥi ḥbras-bu-dag śes-rab-kyi pha-rol-tu-phyin-paḥi rnam-par-dag-pa yin-la. de-bžin-du ḥbras-bu rnam-par-dag-pa gaṇ yin-pa de-ni gzugs-la-sogs-pa rnam-par-dag-pa yin-pas gñis-su med-de gñis-su-byar-med-pa yin-paḥi-phyir tha-mi-dag-de. ma-chad-paḥo. de-bas-na ḥbras-bu rnam-par-dag-pas gzugs-la-sogs-pa rnam-par-dag-pa dañ. de-bžin-du gzugs-la-sogs-*

1 Because these two kinds of purity, representing the separation from one and the same category of (defiling elements) to be removed, are, as regards their particular and general essence, identical and indivisible. Rnam-bśad. 176b. 3-4.—*dag-bya-gcig-gis dben-paḥi dag-pa de gñis rañ-gi-mtshan-ñid no-bo tha-dag-paḥi sgo-nas tha-dad ma-yin-ziñ rigs-tha-dad-paḥi sgo-nas bcad-du-med-pas-so.*

Abhis. ālokā, MS. 195a. 9.—स्वसामान्यलक्षणानात्वविरहात्।

*pa nam-par-dag-pas hbras-bu-rnam-par-dag-paḥo. ṣes-bya-bar bstan-to ṣes-bya-baḥi don-to.*¹

THE DIFFERENT FORMS OF PURIFICATION. Kār. II. 29.
These are:—

1 The purification of the Śrāvaka through the removal of Obscuration of Moral Defilement, and the purification of the solitary Pratyekabuddha, through the removal of one part of the Obscuration of Ignorance, viz. the imputation of the reality of the external world. Both these forms represent the purification (i.e. the full realization) of the Omniscience in regard of the Empirical World (which is accessible to the Hinayānist Saints).

[Abhis. ālokā, MS. 195b. 2-4.] श्रावकाणां क्लेशावरणप्रहाणात् । प्रत्येकबुद्धानां च क्लेशावरणज्ञेयावरणैकदेशप्राप्त्यविकल्पस्य च प्रहाणात् सर्वज्ञताविशुद्धिः ।

[Tg. MDO. VI. 200a. 6-7.] *ñan-thos-rnams-kyi ñon-moṅs-paḥi sgrib-pa spaṅs-pa daṅ rañ-saṅs-rgyas-rnams-kyi ñon-moṅs-paḥi sgrib-pa daṅ ṣes-byaḥi-sgrib-paḥi phyogs-gcig gzuñ-baḥi ranm-par-rtog-pa spaṅs-pas thams-cad-ṣes-pa ñid rnam-par-dag-paḥo.*²

1 Pañc. II. 251a. 7-b. 7. = Aṣṭ. 186. 14-187. 4.—या सुभूते रूप-विशुद्धिः सा फलविशुद्धिः या फलविशुद्धिः सा रूपविशुद्धिरिति हि सुभूते रूपविशुद्धिश्च फलविशुद्धिश्चाद्वयमेतदद्वैधीकारमभिन्नमच्छिन्नमिति हि सुभूते फलविशुद्धितो रूपविशुद्धी रूपविशुद्धितः फलविशुद्धिः । एवं वेदना-संज्ञासंस्काराः etc.

2 The Xyl. has *thams-cad-mkhyen-pa-ñid* etc. The honorific term (*mkhyen-pa*) is however never used when we speak of the *sarva-jñatā* which is peculiar to the Hinayānists.—Pañc. II. 253a. 3-254a. 2 (with regard to the purification of t'h'e Śrāvaka s)—*de-ltar-na ḥdod-chags rnam-par-dag-pa daṅ gzugs rnam-par-dag-pa ḥdi-la gñis-su-med-do.....ṣe-sdañ rnam-par-dag-pas gzugs rnam-par-dag-pa.....gti-mug rnam-par-dag-pas gzugs rnam-par-dag-pa* etc. etc. This indicates the purification from passion (*rāga*), hatred (*dveṣa*), and infatuation (*moha*) which constitute the Obscuration of moral defilement.—Ibid. 254a. 2-8 (with regard to the purification of the Pratyekabuddhas)—*Rab-ḥbyor gzan-yañ ma-rig-pa rnam-par-dag-pas. ḥdu-byed rnam-par-dag-pa. ḥdu-byed rnam-par-dag-pas. ma-rig-pa rnam-par-dag-pa (=avidyā-viśuddhitāḥ saṃskāra-viśuddhiḥ saṃskāra-viśuddhito*

2 The purification of the Bodhisattvas, through the removal of the Obscurations on the Paths of all the three Vehicles. This is the purification (i.e. the full realization) of the Omniscience in regard of the Path.

[Abhis. ālokā, MS. 195b. 5.] यानत्रयमार्गवरणप्रहाणाद्बोधिसत्त्वानां मार्गज्ञताविशुद्धिः ।

[Tg. MDO. VI. 200a. 8.] *byaṅ-chub-sems-dpaḥ-rnams-kyi theg-pa gsum-gyi lam-gyi sgrib-pa spaṅs-pas lam-ṣes-pa-ñid rnam-par-dag-paḥo.*¹

3 The absolute purification of the Buddhas, through the complete mergence in the Unique Ultimate Essence and the removal of all the Obscurations of moral defilement and of ignorance with their residues. This is the perfect purification (i.e. the realization) of the Omniscience in regard of all the aspects of existence (which is peculiar to the Buddha alone).

[Abhis. ālokā, MS. 195b. 6-7.] सवासनक्लेशज्ञेयावरणप्रहाणाद्धर्मधातुद्ववत्वादात्यन्तिकी तथागतानां सर्वाकारज्ञताविशुद्धिः ।

[Tg. MDO. VI. 200a. 8b. 1.] *de-bzīn-gśegs-pa-rnams-kyi ñon-moṅs-pa daṅ ṣes-byaḥi sgrib-pa bag-chags daṅ-bcas-pa rnam-pa-thams-cad-du spaṅs-paḥi-phyir śin-tu-rnam-par-dag-pa chos-kyi-dbyiṅs-las-byuñ-ba-ñid-ni rnam-pa-thams-cad-mkhyen-pa-ñid-kyi rnam-par-dag-pa yin.*²

VARIETIES OF THE PATH OF CONCENTRATED CONTEMPLATION VIEWED AS THE PROCESS OF ABSOLUTE PURIFICATION. Kār. II. 30.

We have nine main divisions of the Path of Concentrated Contemplation which act as antidotes against nine principal varieties of defilement that are to be

vidyā-viśuddhiḥ) etc. etc. in regard of the whole 12 membered formula of dependent origination which is a special object of cognition of the Pratyekabuddha.

1 Ibid. 254a. 8 sqq.—*ṣes-rab-kyi pha-rol-tu-phyin-pa rnam-par-dag-pas. bsam-gtan-gyi pha-rol-tu-phyin-pa rnam-par-dag-pa (=prajñā-pāramitā-viśuddhito dhyāna-pāramitā-viśuddhiḥ* etc. etc.

2 This is the *dharma-dhātu-viśuddhi*. Cf. "Doctr. of Pr. Pār." p. 45.

extirpated by means of concentrated trance.¹ (There are altogether 81 varieties), beginning with the most inferior of the inferior,—the antidote against the grossest of the gross form of Obscuration, and so on, up to the highest of the high degrees of the Path removing the most subtle of the subtle forms of defilement. (This classification is put in correspondence with the nine planes of Phenomenal Existence, viz. the World of Gross Bodies or of Carnal Desire (I), the four degrees of trance in the Sphere of Pure Matter or of Ethereal Bodies,² and the four planes of the Immaterial Sphere.³

[Don: 10b. 3.] *dbye-na sgom-spañ-skor-dguhi gñen-po skor-dgu yod. sgom-spañ-chen-poñi chen-poñi gñen-po-nas. chuñ-ñuñi chuñ-ñuñi gñen-po rnam-dag sgom-lam chen-poñi chen-poñi bar dgu yod.*

The Path of Concentrated Contemplation, viewed as the process of absolute purification refers to the nine stages or planes (of Phenomenal Existence) which have been mentioned before. It appears in nine varieties, the most inferior of the inferior and so on, as the antidotes against the points to be shunned which have likewise nine varieties, the grossest of the gross and so on, respectively. The said varieties are counted here in each case separately or in successive order. The Path of Concentrated Contemplation appears thus as the cause of the absolute and the other⁴ forms of purification. Owing to it these forms of purification are realized.

[Abhis. ālokā, MS. 196a. 1-3.] कामधातुरूपधात्वारूप्यधातु-
264 ष्विति⁵ वचनत्कामधात्वादि नवभूमिको भावनामार्गो ग्राह्यः। [Ibid. 196a. 8-12.] तदयं समासार्थः। यथोक्तासु नवसु भूमिषु प्रत्येकं यथासंख्यं चाधिमात्राधिमात्रादिनवप्रकारविपक्षस्य प्रतिपक्षभावेन मृदुमृद्वादिमार्गो यथा-

1 *bhāvanā-heya* = *sgom-spañ*. Cf. above, Chapter I. under *parikharman*.

2 I.e. the 4 *dhyānas* in the *rūpa-dhātu*.

3 *ārūpya-dhātu*. Cf. 'Doctrine of Pr. pār', pp. 24, 25, 42, 43. On the connexion with the nine stages of the Bodhisattvas, Cf. *ibid*.

4 I.e. the incomplete (*prādesika* = *ñi-tshe-ba*) forms of purification attained by the Śrāvakas and the Pratyekabuddhas.

5 Aṣṭ. 188. 2-3.—अत्यन्तानुपपत्तिर्भगवन् प्रज्ञापारमिता कामधातु-
रूपधात्वारूप्यधातुषु।

क्रमं नवप्रकारः सर्वथान्यथा च विशुद्धिहेतुत्वादायन्तिकी चेतरा च विशुद्धिरिति।

[Sphuṭ. 39a. 3-5.] *hdod-pañi khamś dañ. bsam-gtan dañ. gzugs-med-pañi sñoms-par-hjug-pa dag ste sa dgu-la mi-mthun-pañi phyogs chen-poñi chen-po-la-sogs-pa rnam-pa dguhi gñen-poñi ño-bor go-rim-bñin-du lam chuñ-ñuñi chuñ-ñu-la-sogs-pa rnam-pa-dgu-rnam-pa-thams-cad dañ cig-śos-su rnam-par-dag-pañi rgyu yin-pañi-phyir rnam-par-dag-pa śin-tu-ba dañ cig-śos źes-byaño.*

CONTROVERSY REGARDING THE PROCESS OF PURIFICATION, Kār. II. 31.

There may be here an objection of the following kind:—

The order in which the antidotes become originated and the points to be shunned are removed is not correct as given here.¹ If the points to be shunned are removed in such an order that the grossest of the gross forms comes first, it would be suitable that the antidote (i.e. the Path of Concentrated Contemplation) should become originated in the corresponding order:—first the highest of the high (i.e. the most efficient) forms and so on. Indeed, a powerful enemy must be overcome by as powerful an assailant.²

And, accordingly, if the most subtle of the subtle forms of defilement is removed last of all, the most inferior of the inferior forms of the antidote ought likewise to appear at the end.³—For what reason is it then indicated otherwise?

This objection is refuted from the point of view of Ultimate Reality in the sense that in the aspect of the Absolute there are no obstructions and no auxiliary agents at all.⁴ From the Empirical standpoint, the reply

1 Rnam-bśad. 179a. 1.—*ji-skad-bśad-pañi spañ-gñen skye-hgag-gi rim-pa mi-ñthad-de.*

2 *Ibid*. 179a. 1-2.—*dgra stobs-ldan-la gśed-ma stobs-ldan dgos-pa-ltar. de-la sgom-spañś chen-poñi chen-po-nas dañ-por rim-gyis hgag-na. gñen-po sgom-lam-ni chen-poñi chen-po-la-sogs-pañi rim-can-du skye-ba ñthad.*

3 As a feeble enemy does not require a strong assailant to overcome him. *Ibid*.

4 Pañc. II. 265b. 1. = Aṣṭ. 188. 12.—प्रज्ञापारमिता भगवन् सर्वज्ञताया नापकारं करोति नोपकारं करोति।

is to be given in the form of a comparison with a washerman who uses the greatest effort in removing just the most insignificant spots from a garment,¹ this being an indirect indication that the order in which the antidotes are to become originated is: the most inferior of the inferior etc. (up to the highest of the high which removes the most subtle forms of defilement). In such a form we have an indication of the following:—At the final moment of the Path of Concentrated Contemplation we have the intuition (which directly precedes the full Enlightenment).² It represents the cognition of the equality, the illusionary character of all elements of existence, through the negation of (the separate reality of) knowledge and its object³ in all the 3 Spheres of Existence. It has thus the character of that which includes all the antidotes (against the Obscurations). Thus, by refuting the objection, i.e. by putting forth the final moment of the Path of Concentrated Contemplation as the highest of the highest forms of the antidote and by ascertaining the essential nature of this intuition, we come to a correct point of view regarding the absolute purification of the Buddha.

[Abhis. ālokā, MS. 196b. 10—197a. 3.] ननु चाधिमा-
त्रादिः प्रतिपक्षो मृदुमृद्वादिर्विपक्ष इति भव्यम् । तत्कथमन्यथा निर्देश इति
चोद्यस्य । परमार्थेन कस्यापि विघ्नोपकारादिकमिति परिहारतः । तथा
संन्यासा सूक्ष्ममलापकर्षणे रजकमहायलोदाहरणेन मृदुमृद्वादिप्रतिपक्षोत्पादेन
च सामर्थ्याक्षिप्तेन समधानतस्तस्य यथानिर्दिष्टभावनामार्गस्यान्यक्षणास्य
तैधातुकाकारज्ञानज्ञेययोरनुपलम्भाद्या समता सर्वधर्ममायोपमताप्रतिपत्तिः
सैव समस्तप्रतिपक्षरूपत्वमिति कृत्वा आत्यन्तिकी विशुद्धिर्मुख्या भगवत
बुद्धस्येष्यते ॥

[Tg. MDO. VI 201b. 2-6. = Sphuṭ. 39a. 6-b. 3.] *gñen-
po-ni-chen-po-la-sogs-pa yin-la, mi-mthun-paḥi phyogs-ni
chuñ-ñuḥichuñ-ñu-la-sogs-pa yin-par-rigs-pa ma-yin-nam.
ji-ltar gžan-du bstan ces rgol-ba-la, don-dam-par phan-par-
byed-pa dañ gnod-par-byed-pa-gaṅ-yañ yod-pa ma yin-no.*

1 Just as it is the most difficult task to remove the insignificant spots from a garment, similarly, one must apply the highest, i.e. the most efficient antidotes for the removal of the most subtle forms of defilement (at the end of the Path).

2 I.e. the *vajropama-samādhi* by which the most subtle forms of defilement are removed. Cf. Uttaratantra, Transl. p. 223.

3 Pañc. II. 264b-2—265a. 1. = Aṣṭ. 188. 2-11.

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ANALYSIS
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CHAPTER III

The Omniscience regarding the Objects of the Empirical World.

सर्वज्ञता = *thams-cad-śes-pa-ñid* or वस्तुज्ञानं = *gži-śes*.

The nine characteristic elements of the Omniscience regarding the Empirical World. (Summary, Kār. I. 10, 11.)

[Don. 10b. 5.] *gži-śes mtshon-byed-kyi chos-dgu yod-de*.

1 The Omniscience in regard of the Empirical World as not taking its stand in Phenomenal Life, by virtue of highest analytic wisdom.

प्रज्ञया भवाप्रतिष्ठितं वस्तुज्ञानं = *śes-pas' srid-la mi-gnas-paḥi gži-śes*.

2 The Omniscience in regard of the Path which does not take its stand in Hinayanistic Nirvāṇa, by virtue of Commiseration.

कृपया शमाप्रतिष्ठिता मार्गज्ञता = *sñiñ-rjes ži-la mi-gnas-paḥi lam-śes*.

3 The Omniscience in regard of the Empirical World possessed by the Hinayanist Saint which is far from the Ultimate Result i.e. the Climax of Wisdom.

फलभूतमातुर्दूरीभूतं वस्तुज्ञानं = *hbras-yum-la riñ-baḥi gži-śes*.

4 The Omniscience in regard of the Empirical World possessed by the Bodhisattva which is near to the said Result.

फलभूतमातुरासन्नीभूतं वस्तुज्ञानं = *hbras-yum-la ñe-baḥi gži-śes*.

5 The Omniscience in regard of the Empirical World which is "fettered" by the differentiation of separate entities² and is a point to be shunned.

¹ Sic in Kār. 1, 10 *metris causa* for *śes-rab-kyis = prajñayā*.

² Cf. Bodhicaryāvatāra, IX. 49.—*vinā śūnyatayā /cittam baddham utpadyate punaḥ*.

निमित्तग्रहणबद्धं विपक्षभूतं वस्तुज्ञानं=*mtshan-ḥdzin-gyis bcins-paḥi mi-mthun-phyogs-kyi gzi-śes.*

6 The Mahāyānist Omniscience regarding the Empirical World which is the antidote against the differentiation of separate entities.

निमित्तग्रहणप्रतिपक्षपरिग्रहीतं प्रतिपक्षभूतं वस्तुज्ञानं=*mtshan-ḥdzin-gyi gñen-pos zin-paḥi gñen-po-phyogs-kyi bzi-śes.*

7 The Training for the real realization of the Omniscience in regard of the Empirical World.

वस्तुज्ञानप्रयोगः=*gzi-śes-sbyor-ba.*

8 The character of this Training,—the concentration upon the Ultimate Unity ("the Equality") of all the elements of Existence.

प्रयोगस्य समता=*sbyor-baḥi ḥdzin-staṅs¹ mñam-pa-ñid.*

9 The Path of Illumination in the aspect of the Omniscience regarding the Empirical World.

दर्शनमार्गः=*mthoñ-lam.*

SUMMARY OF CHAPTER III

ACCORDING TO ABHIS. ALOKA.

Thereafter, (i.e. after the exposition of the Omniscience in regard of the Path, the Sūtras) demonstrate the Omniscience in regard of the Empirical World, because the full realization of the Omniscience in regard of the Path is impossible without the full cognition of the objects of the Empirical World (and their essential nature).

First of all, we have it indicated that, owing to the knowledge, by means of transcendental analysis, of the miseries of Phenomenal Existence on one side, and owing to the fact of being in the power of love, i.e. of the Commiseration pursuing the weal of the living beings on the other, the Bodhisattvas do not take their stand—

1 neither in the Phenomenal World,

2 nor in the Hinayānistic Nirvāṇa, respectively.

1 "The manner of apprehension and appreciation." *ḥdzin-staṅs* is an especially Tibetan term.

This is intended to show, in the form of a reverse concomitance,¹ that (such Wisdom and Commiseration) do not exist with the Śrāvakas and Pratyekabuddhas.

Thereafter, in order to confirm this, it is shown, by means of direct and of reverse concomitance² that—

Owing to the views maintaining the differentiated, reality (of the separate entities)—

3 the knowledge of the Hinayānists is far from the Ultimate Result which is the Climax of Wisdom in its fully accomplished form, and that owing to the absence of a consideration in favour of this differentiated reality—

4 the knowledge of the Bodhisattvas is near to the said result. In this sense, (the knowledge of the Hinayānist which is characterized by) the appreciation of the reality of separate entities and (the knowledge of the Bodhisattva) which is free from this appreciation are indicated as—

5 a point to be shunned, and

6 the antidote of it, respectively.

Thereafter, in a direct form, we have the exposition of—

7 the Training of the Bodhisattvas in the contemplation of the said two kinds of knowledge.

Thereupon, after an indication of—

8 the Unity (Equality) of the elements of existence which characterizes the said Training, we have the last topic which is—

9 the Path of Illumination as an object to be meditated upon.

(These nine topics are dealt with in the *Aṣṭasāhasrikā*), beginning with the passage of the eighth chapter³ :— "The reverend Subhūti said" etc., and up to the passage in the ninth chapter⁴ :—"There is no element of existence whatsoever that could be caused to spring forth into existence or (on the contrary) that could be annihilated. Such is, O Subhūti, the Bodhisattva's, the Mahāsattva's Climax of Wisdom."

In such a form we have (in the *Aṣṭasāhasrikā*) the exposition of the Omniscience in regard of the Empirical

1 *vyatireka*. Cf. below.

2 *anvaya-vyatireka*.

3 189. 18.

4 203. 16-18.

World which is accessible to the Śrāvakas and the Pratyekabuddhas.

[Abhis. ālokā, MS. 19a. 3-16.]¹ ततः सर्ववस्तुपरिज्ञानं विना न मार्गज्ञतापरिज्ञानं सम्यगिति सर्वज्ञतां दर्शयितुं । प्रज्ञया संसारादीनवदर्शनेन कृपया च सत्त्वार्थकरुणया पारतन्त्र्येण बोधिसत्त्वानां भवशमानवस्थानाद्व्यतिरेकनिर्देशेन नैवं श्रावकप्रत्येकबुद्धानामिति निर्देशपूर्वकं तत्समर्थनार्थमेवान्वयव्यतिरेकतया निमित्तानिमित्तग्रहणाज्जनजनन्या निर्दिष्टदूरेतरभावेनोपलम्भानुपलम्भाभ्यां विपक्षप्रतिपक्षौ निर्दिश्य तयोर्विभावनायां पुनरन्वयमुखेनैव बोधिसत्त्वानां प्रयोगकथनादनन्तरं तत्समताप्रतिपादनपूर्वकं भावनीयो दर्शनमार्गोऽभिहितः । इत्यष्टमपरिवर्ते । आयुष्मान्सुभूतिराह । इत्यारभ्य यावन्नवमपरिवर्ते । नापि कस्यचिद्धर्मस्य प्रवर्तनं वा निवर्तनं वा । एवमियं सुभूते बोधिसत्त्वस्य महासत्त्वस्य प्रज्ञापारमिता । इत्येतत्पर्यन्तेनोक्ता श्रावकप्रत्येकबुद्धानां सर्वज्ञता ॥

Detailed Analysis of the Elements characterizing the Omniscience in Regard of the Empirical World.

I. The Omniscience in regard of the Empirical World which does not take its stand in the Phenomenal World. भवाप्रतिष्ठितं वस्तुज्ञानं = *srid-pa-la mi-gnas-paḥi gzi-śes*. Kār. III. 1. (22).

Definition: The Wisdom of the Mahāyānist Saint which agrees with the Hinayānistic faculty of cognition. It is governed by the Great Commiseration and directly cognizes (the 16 aspects peculiar to the four Principles of the Saint),—Evanescence and the rest.¹

[Don. 11a. 1-2.] *thabs snān-rje-chen-pos zin ciñ mrtag-sogs gañ-run mñon-sum-du-rtogs-paḥi theg-dman-gyi rtogs-rigs-su gnas-paḥi theg-chen ḥphags-paḥi mkhyen-pa*.

Varieties: The Paths of Illumination, Concentrated Contemplation and the Ultimate.

[Ibid.] *dbye-na mthoñ sgom mi-slob-lam gsum yod*.

Case falling under the definition: The Mahāyānist Path of Concentrated Contemplation which represents the direct cognition of the sixteen aspects of the four Principles of the Saint, that of Evanescence etc.

II. The Omniscience in regard of the Path which does not take its stand in Hinayānistic Nirvāṇa. शमाप्रतिष्ठिता मार्गज्ञता = *śi-la mi-gnas-paḥi lam-śes*. Kār. III. 1. (23).

Definition: The process of intuition of the Mahāyānist Saint which refers to the Empirical Reality and belongs to the character of cognition owing to which the finality of Hinayānistic Nirvāṇa is denied.

[Don. 11a. 2-3.] *kun-rdzob-la ltos-paḥi śi-mthah ḥgog-byed-kyi rigs-su gnas-paḥi theg-chen ḥphags-paḥi mñon-rtogs*.

Case falling under the definition: The Great Commiseration of the Bodhisattva abiding on the Path of Concentrated Contemplation.

¹ For the Tib. version Cf. Appendix.

¹ Cf. above and "Doctrine of Pr.pār.," p. 18 and p. 66.

[Ibid.] *mtshan-gzi theg-chen sgom-lam-paḥi rgyud-kyi sñiñ-rje lta-bu.*

The term "the Omniscience in regard of the Empirical World which does not take its stand on the Hinayānistic Nirvāṇa out of Commiseration" is not suitable (because such a kind of knowledge represents essentially the Omniscience in regard of the Path). It is not therefore of the same kind as the preceding form.

[Ibid. 11a. 3-4.] *sñiñ-rjes ḥi-la mi-gnas-paḥi gzi-śes mi-ruñ-bas-sna-ma dañ mi-ḥdraḥo.*

Varieties: The three forms of Great Commiseration of the Mahāyānist Saint,¹ the Mental Effort for Enlightenment etc.

[Ibid.] *dbye-na theg-chen ḥphags-paḥi sñiñ-rje-chen-po gsum dañ sems-bskyed sogs-yod.*

THE TWO FORMS OF OMNISCIENCE MENTIONED ACC. TO THE ABHIS. ĀLOKĀ.

The Climax of Wisdom peculiar to the Buddhas and the Bodhisattvas is of a highly transcendental nature. Indeed, it cognizes the unity of all the elements of existence in the present, past, and future in the sense of not being liable to origination. It cannot therefore be accessible to the Śrāvakas etc.

This Wisdom is not restricted—

Neither to this shore, i.e. to the Phenomenal World, since (the Mahāyānist Saint, being possessed of) transcendental analysis, perceives the defects (of worldly existence and does not become attached to the latter).

Nor to the opposite shore, i.e. (the Hinayānistic) Nirvāṇa, because (the Mahāyānist Saint), being possessed of Commiseration, works for the weal of the living beings (and does not abide in egoistic peace).

Nor to some interspace between Saṃsāra and Nirvāṇa, because (such a middle-point) does not exist in reality.²—

1 These are: (1) The Commiseration which is directed upon the elements of existence of an individual (*chos-la dmigs-paḥi sñiñ-rje*), (2) the Commiseration which is characterized by the negation (of the separate reality of the defiling elements—*dmigs-med-la dmigs-paḥi sñiñ-rje*) and (3) the Great Commiseration directed upon the living beings as such (*sems-can-tsam-la dmigs-paḥi sñiñ-rje*).

2 Sphuṭ. 40a. 1. has here: *go-rim-bzīn-du rtag-pa dañ chad-paḥi mtshan-ñiḍ dañ de-dag-gi bar-na mi-gnas-pas.*—It is not

The words (of the Sūtra)¹: "owing to perfect purification" mean: "owing to the absence of a consideration in favour of the separate reality of both Saṃsāra and Nirvāṇa."

Here, with reference to the (Hinayānistic) Omniscience in regard of the Empirical World, this is a reverse concomitance from which we may know by implication² that the highest wisdom of the Śrāvakas etc. is far from the true Climax of Wisdom, being bereft of the cognition of the unity of the elements in the present, past and future, and is of a limited nature.³ This wisdom being devoid of commiseration and transcendental analysis, is restricted to either Nirvāṇa (in the Hinayānist sense) or to the Phenomenal World, inasmuch as (the Hinayānist) perceives (a difference between) Ens (Saṃsāra) and Non-ens (Nirvāṇa).⁴

[Abhis. ālokā, MS. 197b. 12—198a. 3.] लैयध्विकधर्माणा-
मनुत्पादोकारेण तुल्यताबोधाय श्रावकाद्यगोचरत्वेन विप्र⁵कृता विप्रकृष्टरूपा
बुद्धबोधिसत्त्वानां प्रज्ञापारमिता सा खलु पुनर्नापरे तीरे संसारे प्रज्ञया-
दीनवदर्शनात् । न परे तीरे निर्वाणे कृपया सत्त्वार्थकरणात् । नापि संसार-
निर्वाणमुभयमन्तरेण वस्तुतोऽसत्त्वान्मध्येऽपि व्यवस्थिता । अत्यन्तविशुद्धि-
त्वादिति प्रज्ञाकरुणयोः सम्यक्प्रतिबोधेन संसारनिर्वाणोभयोलम्भविगमात् ।
[Ibid. 198a. 5-9.] सर्वज्ञताधिकारादव्यतिरेकनिर्देशेन श्रावकादीनामध्व

restricted, neither to Saṃsāra nor to Nirvāṇa which have respectively the character of enduring existence (*śāśvata*) and of complete annihilation (*uccheda*), nor to an interspace between the two.—On the unreality of this "interspace" between *śāśvata* and *uccheda*, cf. chapter I under *atyanta-sūnyatā* in *jñāna-saṃbhāra*:—*tatra uccheda-śāśvata-antayor madhye na tad asti kīṃcid* etc.

1 Aṣṭ. 189. 21.

2 Cf. Prof. Th. Stcherbatsky, *Buddhist Logic*, vol. I. p. 115.

3 In such a sense we have to understand the expression *sva-adhigama-mātrā*. Rnam-bśad, 182a. 5.—*ñan-rañ-rnams-kyi ñi-tshe-baḥi tshul-du-rañ-gis rtogs-pa tsam-gyi*.....etc. *ñi-tshe-ba* is the equivalent of *prādeśika*. Cf. below ad. Kār. V. II. and Uttaratantra, Transl. p. 142.

4 Acc. to the Mahāyāna tradition the Hinayānistic Nirvāṇa is a Non-ens. Cf. Uttaratantra, Transl. p. 145.

5 The Tib. gives here the equivalent *lkog-tu-gyur-pa* by which the term *parokṣa* is usually rendered. Cf. my Index of Nyāyabindu and Ṭikā, s.v. On the uncognizable nature of the Buddha and his Omniscience cf. "Buddhist Logic", vol. I, pp. 107 and 108.

समताज्ञानाभावात्सम्यक्प्रज्ञापारमिता दूरीभूतेति स्वाधिगममात्रा प्रज्ञापारमिता
कृपाप्रज्ञावैकल्यान्निर्वाणे संसारे व्यवस्थिता वस्त्ववस्तूपलम्भतयेति ज्ञेयम् ।

[Sphuṭ. 39b. 5-40a. 4.] *dus-gsum-paḥi chos-rnams skye-ba-med-paḥi rnam-pa mñam-pa ñid-du rtogs-pas sañs-rgyas dañ byañ-chub-sems-dpaḥ-rnams-la ñe-bar-gyur-par ḥdod-paḥi śes-rab-kyi pha-rol-tu-phyin-pa gañ-yin-pa de-ni. śes-rab-kyis tshu-rol-gyi mthaḥ ḥkhor-ba dañ sñiñ-rjes pha-rol-gyi mthaḥ mya-ñan-las-ḥdas-pa-ste go-rim-bzin-du rtag-pa dañ chad-paḥi mtshan-ñid dañ de-dag-gi bar-na yañ mi-gnas-pas srid-pa dañ zi-ba-la mi-gnas-pa yin-no. kun-śes-pa-ñid-kyi skabs-las bzlog-ste bstan-pas ñan-thos-la-sogs-pa-la dus gsum mñam-pa-ñid-du śes-pa med-paḥi-phyir yañ-dag-paḥi śes-rab-kyi pha-rol-tu-phyin-pa dañ riñ-bar-gyur-pas rañ-gi rtogs-pa-tsam-gyi śes-rab-kyi pha-rol-tu-phyin-pa-sñiñ-brtse-ba dañ śes-rab dañ-ḥbral-baḥi-phyir dños-po dañ dños-por dmigs-pa-ñid-kyis ḥkhor-ba dañ mya-ñan-las-ḥdas-pa-la gnas-pa yin par śes-par-byaḥo.*¹

Limits (of both the forms of Omniscience mentioned): They begin with the first Stage of the Bodhisattva and end with the tenth.

[Don 11a. 4.] *ḥdi gñis-kyi sa-mtshams sa dañ-po-nas sa-bcu-paḥi bar-du yod.*

III. The Omniscience in regard of the Empirical World which is far from the Ultimate Result—the Climax of Wisdom. फलभूतमातुर्दूरीभूतं वस्तुज्ञानं=ḥbras-yum-la riñ-baḥi gñi-ses. Kār. III. 2 a, b. (24).

Definition: The transcendental wisdom directly cognizing the fact of impermanence (or evanescence) and the other (characteristic aspects of the four Principles of the Saint), which is bereft of Great Commiseration and is "fettered" by the realistic views (in regard of the separate entities).

[Don. 11a. 5-6.] *mi-rtag-sogs mñon-sum-du rtogs-paḥi ye-śes gañ sñiñ-rje-chen-po dañ bral zin bden-ḥdzin-gyis bciñ-baḥi gñi-ses de ḥbras-yum-la riñ-baḥi gñi-ses-kyi mtshan-ñid.*

1 Pañc. II. 267b. 4-7.= Aṣṭ. 189. 18-20.—सा खलु पुनरिय भगवन् प्रज्ञापारमिता नापरे तीरे न परे तीरे नाप्युभयमन्तरेण विप्रकृता स्थिता ।

Varieties: The Omniscience in regard of the Empirical World as the cognition of the fact of impermanence etc., as it is peculiar to the Śrāvakas, and the Omniscience of the same kind as the property of the Pratyekabuddhas.

[Ibid. 11a. 6.] *dbye-na ñan-rañ¹ rgyud-kyi mi-rtag-sogs rtogs paḥi gñi-ses-sogs yod.*

Limits: Begins with the Hīnayānistic Path of Illumination and continues to exist up to the attainment of Arhatship (including the Stage of the Arhat as well).

[Ibid. 11a. 6-b1.] *sa-mtshams theg-dman mthoñ-lam-nas dgra-bcom-paḥi bar-du yod.*

IV. The Omniscience in regard of the Empirical World which is near to the Climax of Wisdom as the Ultimate Result. फलभूतमातुरासन्नीभूतं वस्तुज्ञानं=ḥbras-yum-la ñe-baḥi gñi-ses. Kār. III 2c, d. (25).

Definition: The Wisdom of the Mahāyānist Saint which agrees with the Hīnayānistic faculty of cognition. It is governed by the Great Commiseration and by the Highest Wisdom directly perceiving the Non-substantiality (Relativity) of all elements of existence, and cognizes the fact of impermanence and the other (aspects of the four Principles of the Saint).

[Don. 11b. 2.] *sñiñ-rje-chen-po dañ stoñ-ñid mñon-sum-du-rtogs-paḥi śes-rab-kyis zin-paḥi mi-rtag-sogs gañ-ruñ rtogs-paḥi theg dman-gyi rtogs-rigs-su-gnas-paḥi theg-chen ḥphags-paḥi mkhyen-pa de. ḥbras-yum-la ñe-baḥi gñi-ses-kyi mtshan-ñid.*

Varieties: The Mahāyānistic Paths of Illumination, Concentrated Contemplation, and the Ultimate.

[Ibid. 11b. 3.] *dbye-na theg-chen-gyi mthoñ sgom mi-slob-lam gsum yod.*

Limits: Begins with the Mahāyānistic Path of Illumination and continues up to the Stage of Buddhahood (including the latter itself).

¹ ñan-rañ is an abbreviation for ñan-thos dañ rañ-rgyal.

[Ibid.] *sa-mtshams theg-chen mthor-lam-nas sañs-rgyas-kyi sañi bar-ro.*

THE OMNISCIENCE IN REGARD OF THE EMPIRICAL WORLD WHICH IS FAR FROM THE CLIMAX OF WISDOM AND THAT WHICH IS NEAR TO IT ACCORDING TO THE ABHIS. ĀLOKĀ.

When an object, miraculously produced by a magician, makes its appearance, a person that does not know the true nature of such an object, imagines it to be real and does not possess the notion of its being devoid of an essence of its own. In a similar manner, the Śrāvakas etc., being deprived of a spiritual teacher and of the right means of action,¹ cognize (the elements of existence) as having a separate differentiated reality. Owing to the presence of this realistic conception, i.e. of an "attachment" (towards the phenomenal elements) which is essentially incorrect, the Hinayānists do not possess the knowledge of the true nature of things,² and the cognition of the Ultimate Transcendental Unity (of the Universe) does not exist with them. They are therefore far from the Mother of the Buddha (the Climax of Wisdom).

On the contrary, the Bodhisattvas have completely done away with the differentiation of separate entities which is the cause of the error of realistic imputation.³ With them the full cognition of Matter and all the other elements of existence means the cognition of their Ultimate Unity. For this reason they are near to the Mother of the Buddha.

[Abhis. ālokā, MS. 198b. 5-13.] एतदुक्तम् मायाकार-
निर्मितवस्तुनः प्रतिभासे । अविदिततत्त्वरूपस्य भावाभिनिवेशतया नैः-
स्वाभाव्याप्रतिभास इव । कल्याणमित्राद्युपायकौशलवैकल्यान्निमित्तयोगेन
प्रतपत्तौ विपर्यासलक्षणोपलम्भसङ्गसंभवात्तत्समतापरिज्ञानमविज्ञातभावरूपाणां

1 Cf. above Chapter I (*nirvedha-bhāgiya* in general and *saṃ-parigraha*).

2 Rnam-bśad, 183a. 5-6. *dños-poñi ño-bo bden-stoñ spros-bral mi-śes-pa-rnams-la.*—They do not know the true essence of things which is the negation of all separate reality and of all plurality whatsoever.

3 Cf. Uttaratantra, Transl. p. 171.

श्रावकादीनां नास्तीति । अतस्तेषां दूरीभावो जिनजनन्या इति । बोधि-
सत्त्वानां तूच्छासितभावाभिनिवेशश्रान्तिनिमित्तानां रूपादिसर्वधर्मपरिज्ञानमेव
तत्समतापरिज्ञानमिति । अतस्तेषां सम्यगासन्नीभावोऽस्य मातुरिति ।

[Sphuṭ. 40a. 6-b 5.] *sgyu-ma-mkhan-gyis sprul-baḥi dños-po snañ-ba-la deñi rañ-gi-ño-bo mi-śes-pas dños-por mñon-par-žen-pa-ñid-kyis ño-bo-ñid-med-par mi-snañ ba-bzin-du dge-baḥi bśes-gñen-la-sogs-pa thabs-mkhas-pa dañ-bral-baḥi-phyir dños-po mtshan-ma-dañ-lan-par rtogs-pas ñan-thos-la-sogs-pa dños-poñi ño-bo mi-śes-pa-rnams-la mñam-pa-ñid-kyi ye-śes de med-de. deñi-phyir de-dag-la rgyal-baḥi yum riñ-bar-gyur-te. deñi-chub-sems-dpaḥ dus-rin-mo-zig-nas dge-baḥi bśes-gñen yañ-dag-par mgu-bar-byas-paḥi man-ñag phyin-ci-ma-log-pa-can-bden-pa-gñis-la rten-paḥi thos-pa-la-sogs-paḥi śes-pa skye-baḥi thabs-la-mkhas-pas dños-por mñon-par-žen-paḥi hkhṛul-paḥi mtshan-ma bśal-ba-rnams-la-ni gzugs-la-sogs-paḥi chos yonś-su-śes-pa de-ñid mñam-pa-ñid-du yonś-su-śes-pa yin-te. deñi-phyir de-dag-la yum-ñdi yañ-dag-par ñe-bar-ḥgyur-ba (ño).¹*

1 Pañc. II. 267b. 7-268a. 6. = Aṣṭ. 189. 22-190.7.—In the Rnam-bśad this passage of the Sphuṭ is put into the form of a chain of syllogisms acc. to the methods of "sequence and reason" (*thal phyir*). So we have: (1) The Śrāvaka and Pratyeka Buddha Saints are far from the Climax of Wisdom, because with the Śrāvakas etc. who do not know the true nature of things, i.e. their Relativity and Ultimate Unity, the Knowledge of the Unity (the equality and relativity) of present, past, and future does not exist. (*ñan-rañ hphags-pa de-dag-la rgyal-baḥi-yum riñ-bar-gyur-to. ñan-thos-la-sogs-pa dños-poñi ño-bo bden-stoñ spros-bral mi-śes-pa-rnams-la dus gsum mñam-pa-ñid-kyi ye-śes med-pa deñi-phyir*). (2) This is right (i.e. it is right that the knowledge of the relative character of present, past, and future does not exist with the Hinayānists, because they cognize all the (empirical objects) as endowed with a separate differentiated reality (*der-thal de-dag-gis dños-po bden-grub-kyi mtshan-ma-dañ-lan-par rtogs-pas-so*). (3) This is right (i.e. it is right that the Hinayānists cognize the empirical objects as having a separate reality), because they cognize only the unreality of the Ego and are deprived of a spiritual teacher etc. who could show them the subtle aspect of Impersonality (i.e. the unreality of the separate elements) and are likewise bereft of skill (*der-thal gañ-zag-gi bdag-med-tsam rtogs-par zad-kyi. bdag-med phra-mo stoñ-paḥi dge-baḥi bśes-gñen-la-sogs-pa-thabs-mkhas-pa-dañ-bral-baḥi-phyir*). As we see, the reason of the first syllogism becomes the thesis of the second, and so on.

V. The Hīnayānistic Omniscience in Regard of the Empirical World as a Point to be shunned. विपक्षभूतं वस्तुज्ञानं = *mi-mthun-phyogs-kyi gzi-śes*. Kār. III. 3. (26).

Definition: The knowledge of the Empirical World possessed by the Hīnayānist Saint. It is bereft of the Great Commiseration and of the Highest Wisdom cognizing Relativity, and is "fettered" by realistic views.

[Don. II b. 4-5.] *thabs sñiñ-rje-chen-po dañ stoñ-ñid rtogs-paḥi śes-rab-dañ-bral žiñ bden-ḥdžin-gyis-bcin-baḥi theg-dman-gyi gzi-śes de. mi-mthun-phyogs-kyi gzi-śes-kyi mtshan-ñid.*

It is spoken of as a point to be shunned, since it is not suitable for the Bodhisattva to enter¹ the Hīnayānistic Path.

[Ibid.] *theg-dman-gyi lam-byaṅ-sems-kyis skyed mi ruñ-bas mi-mthun-phyogs zer-ro.*

THE HĪNAYĀNISTIC KNOWLEDGE AS A POINT TO BE SHUNNED ACC. TO THE ABHIS. ĀLOKĀ AND THE SPHUTĀRTHA.

The achievements of the Śrāvakas etc. which are far from the Climax of Wisdom represent by themselves an antidote (against the defiling forces). However, (as the Hīnayānists in their activity) start from an incorrect point of view, viz. a realistic conception (of the separate entities), their cognition is to be rejected by the Bodhisattvas and must therefore be regarded as a point to be shunned.

With regard to the Non-substantiality of the five groups of elements, the material etc., with regard to the nature of all the elements relating to the present, past, and future which appear as influenced by defiling agencies, as free from such influence, and as being of both kinds, and with regard to the realization of Charity etc. and the 37 characteristic features of Enlightenment, (the Hīnayānists) start from an incorrect point of view, as they possess a realistic conception of the said items. Their knowledge is therefore a point to be shunned. Indeed, (owing to these incorrect realistic views), they are incapable of intuiting the true essence of the elements which is the monistic Absolute.

¹ Lit. "Is not suitable to produce (*bskyed*) the Path of the Hīnayānist."

[Abhis. ālokā, MS. 199a. 4-7.] श्रावकादीनामेव मातुर्दूरीभावेनानुष्ठानं प्रतिपन्नोऽपि सन् वस्तुपलम्भविपर्यासप्रवृत्तत्वेन बोधिसत्त्वानां त्याज्यत्वादपि इति प्रतिपादयितुम् [Ibid. 199b. 5-10.] एतदुक्तम् । रूपादिस्कन्धानां शून्यत्वे त्रैयध्विकानां च सर्वधर्माणां सास्त्रवानास्त्वोभयस्थानीयानामतीतादिस्वभावत्वे दानादिबोधिपक्षाणामनुष्ठाने च तात्त्विकोपलम्भसंज्ञाविपर्यासप्रवृत्तत्वेन यस्माद्विपक्षस्तस्मादेषां प्रकृतिस्तथता संज्ञातुमशक्येति ।

[Tg. MDO. VI. 203b. 6-7.] *de-ltar yum-las riñ-bar rjes-su-bsgrub-pa ni ñan-thos-la-sogs-pa-rnams-kyi gñen-po-ñid yin yañ dños-por dmigs-pa phyin-ci-log-tu ḥjug-pa-ñid-kyis spañ-bar-bya-ba yin-paḥi-phyir byaṅ-chub-sems-dpaḥ-rnams-kyi mi-mthun-paḥi phyogs yin-par bstan-paḥi-phyir.*

[Sphuṭ. 4la. 1-3.] *gzugs-la-sogs-pa dus-gsum-paḥi chos zag-pa-dañ-bcas-pa dañ zag-pa-med-pa dañ gñis-kaḥi ño-bo dños-por ma-gyur-pa thams-cad-la. dños-por dmigs-pa-ñid-kyis gzan-gyis kun-brtags-paḥi bdag-la-sogs-pa stoñ-pa-ñid-du lta-ba¹ dañ sgrub-paḥi ḥdu-śes-ni de-dag-gi gñen-po yin-na yañ phyin-ci-log-tu žugs-pa-ñid-kyis spañ-pa-bya-ba-yin-paḥi-phyir mi-mthun-paḥi phyogs yin.....²*

Varieties and Limits: Are the same as those of the Hīnayānistic Omniscience viewed as being far from the Ultimate Result.

¹ The views maintaining the Unreality of the Ego as imagined by others (i.e. the heretics). This is the meaning of *śūnyatā* acc. to the Hīnayāna.

² Pañc. II. 268a. 6b. 7.—*de-nas tshe-dañ-ldan-pa Sā-riḥi-bus. tshe-dañ-ldan-pa Rab-ḥbyor-la ḥdi-skad ces-smras-so.....gzugs stoñ-paḥo žes-bya-bar ḥdu-śes-na chags-paḥo.....rnam-pa-thams-cad-nkhyen-pa-ñid-kyi bar-du-stoñ-paḥo žes-bya-bar ḥdu-śes-na chags-paḥo. Ibid. 268b. 7-8.—ḥdas-paḥi chos-rnams-la ḥdas-paḥi chos žes-bya-bar ḥdu-śes-na chags paḥo etc. Ibid. 269a. 1-6.—sbyin-paḥi pha-rol-tu-phyin-pa-la spyod-na chags-paḥo etc.—Aṣṭ. 190. 10-15:—*

इपमायुष्मन् शारिपुत्र शून्यमिति सङ्गः । एवं वेदनासंज्ञासंस्कारा विज्ञानमायुष्मन् शारिपुत्र शून्यमिति सङ्गः । अतीतेषु धर्मेष्वतीता धर्मा इति संजानीते सङ्गः । etc. etc. Attachment (*saṅga*) is the realistic conception of the Hīnayānist which must be shunned.

[Don. 11 b. 5.] *dbye-ba sa-mtshams-rnams rin-baḥi gzi-śes dañ-hdraḥo.*

VI. The Mahāyānist Omniscience in Regard of the Empirical World as the Antidote (against Realistic Conceptions). प्रतिपक्षभूतं वस्तुज्ञानं = *gñen-poḥi phyogs-kyi gzi-śes.* Kār. III. 4. (27).

Definition: The Mahāyānist Saint's Omniscience in regard of the Empirical World which is governed by Skill, the Great Commiseration, and by the Highest Analytic Wisdom, directly cognizing the principle of the Non-Substantiality (and Relativity) of all elements of existence.

[Don. 11b. 6-12a. 1.] *thabs sñiñ-rje-chen-po dañ stoñ-ñid mñon-sum-du-rtogs-paḥi śes-rab-kyis zin-paḥi theg-chen ḥphags-rgyud-kyi gzi-śes de. gñen-po-phyogs-kyi gzi-śes-kyi mtshan-ñid.*

Varieties and Limits: Are the same as with the Omniscience in regard of the Empirical World which is near to the Ultimate Result.

[Ibid.] *dbye-ba sa-mtshams ḥbras-yum-la ñe-baḥi gzi-śes dañ-hdraḥo.*

THE OMNISCIENCE IN REGARD OF THE EMPIRICAL WORLD VIEWED AS THE ANTIDOTE ACCORDING TO THE ABHIS. ALOKA AND THE SPHUTĀRTHA.

With respect to the practice of Charity and the other (Transcendental Virtues), the Bodhisattva has no consideration in favour of an Ego (as the agent that brings to accomplishment the said virtues) etc.,—this because he knows the relative character¹ of subject, object, and act. Owing to this cognition of his he has himself a firm stand in the Path towards Enlightenment² and can incite others to enter this Path.

(This activity of the Bodhisattva), starts from a correct standpoint and is to be adopted, since it repudiates all

1 Lit. "the perfect purity" (*tri-maṇḍala-viśuddhi*). Cf. above, Chapter I. under *saṃnāha-pratipatti* and *prasthāna-pratipatti*.

2 Rnam-bśad, 186a. 2.—*bdag-med-par mñon-sum-du rtogs-pas rañ gnas-pa*—he has himself a firm stand in the Path through the cognition of *nairātmya*.

the gross forms of attachment (i.e. realistic views). It represents therefore the antidote (against the Obscurations), whatsoever the case may be.

As regards the mental activity which has for its object the Buddha etc., it is likewise an antidote, inasmuch as it is the cause of the accumulation of Virtue. It is not however a complete antidote in all cases, since it bears the character of attachment, albeit of a very subtle kind.

[Abhis. ālokā, MS. 200a. 6-11.] तदयं प्रकरणार्थः ।

त्रिमण्डलविशुद्ध्यादानादावात्माद्यनवबोधेन स्वपरनियोजनं¹ सम्यक्प्रवृत्तत्वात् सर्वसंस्क्रिन्निचयस्थानप्रतिषेधेन चोपादयेत्वात् सर्वथा प्रतिपक्षः । तथा-गतादिषु नमस्कारादिपुरायसंभारहेतुत्वेन प्रतिपक्षोऽपि सन् सूक्ष्मसंस्क्रिरूपतया न सर्वथा प्रतिपक्षः । 270

[Sphuṭ. 41a. 4-6.] *ḥkhor-gsum rnam-par-dag-pas sbyin-pa-la-sogs-pa-la bdag-med-par rtogs-pas² rañ dañ gzan-sbyor-ba-ni.³ yañ-dag-par-ḥugs-paḥi-phyir dañ chags-paḥi tshogs-kyi gnas thams-cad bkag-pas⁴ blañ-bar-bya-ba yin-paḥi-phyir. rnam-pa-thams-cad-du gñen-po-yin-no. de-bzin-gsegs-pa-la-sogs-pa-la phyag-ḥtsha⁵-ba-la-sogs-pa-ni bsod-nams-kyi tshogs-kyi rgyu yin-pa-ñid-kyis gñen-po-yin mod-kyi. chags-pa phra-moḥi ño-bo-ñid-kyis rnam-pa thams-cad-du ma-yin-pas. mi-mthun-paḥi phyogs-yin-no.⁵*

WHY IS ATTACHMENT, EVEN IN A VERY SUBTLE FORM, A POINT TO BE SHUNNED? Kār. III. 5a, b.

/ All the different categories of elements, the subjective

1 We find the expression *para-niyojana* (or *cnya-niyojana*) also in Chapter IV. Kār. 36, 40.

2 Pañc. II. 271a. 3.—*bdag-ni sbyin-paḥi pha-rol-tu-phyin-pa-la spyod do zes-bya-bar rnam-par-rtog-par mi-hgyur-ba*.—He will not think: It is I who am practising the Transcendental Virtue of Charity.—

3 Ibid. 271b. 1.—*de-ltar yañ-dag-par-bston-par-bya. yañ-dag-par-bskul-bar-bya* etc. Aṣṭ. 191. 22.—परं संदर्शयता समादापयता समुत्तेजयता संप्रहर्षयता etc.

4 Pañc. II. 271b. 4.—Aṣṭ. 191. 4.—इमाश्चास्य सर्वाः सङ्गकोट्यो विवर्जिता भवन्ति ।

5 Pañc. II. 271b. 5. sq.—*Rab-ḥbyor de-bas-na khyod-la chags-paḥi rnam-pa de-bas-kyan phra-ba bstan-par-byas*. Ibid. 271b. 7.—Aṣṭ. 191. 10 sqq.—

as well as the objective are by their nature devoid of an essence of their own. Such is their profound character. Therefore, every realistic view, in whatsoever form it may be, even if it is a very subtle form of attachment (towards empirical entities) is a point to be shunned.

[Abhis. ālokā, MS. 200b. 12-15.] यस्मात् स्वभावेनैव सर्वधर्मगोत्राणां ज्ञानज्ञेयस्वभावानां प्रकृत्यैव शून्यत्वात्तेषां गाम्भीर्यं तस्मात्केन चिद्रूपेणोपलम्भः । सूक्ष्मसत्किंविपक्ष इति ।

[Sphuṭ. 41a. 6b. 1.] *yañ ji-ltar chags-pa phra-mo mi-mthun-paḥi phyogs yin že-na.....gañ-gi-phyir chos-kyi rigs-rnams ño-bo-ñid kḥo-nas stoñ-pas. de-dag zab-pa yin-pa deḥi-phyir¹ de-bžin-gśegs-pa-la dmigs-pa yañ mi-mthun-paḥi phyogs yin-no.²*

HOW CAN THE SUBTLE FORMS OF ATTACHMENT BECOME REMOVED? Kār. III. 5c, d.

From the point of view of Logic, the origination of all these empirical entities is proved to be inconsistent. There is no reason for regarding them as becoming originated from different causes (owing to which they could appear as having a different nature).³ And, (this being so), there can be no differentiation of the said entities from the standpoint of Absolute Reality. We have thus to maintain one unique essence (of the elements).

As we become thus convinced that Matter and all the other elements of existence have one unique essence which is just the absence of differentiated reality,⁴ we come to the cognition of the ultimate identity of subject

1 Pañc. II. 272a. 4-5.—*bcom-ldan-ḥdas śes-rab-kyi pha rol-tu phyin-pa-ni zab-bo. bcom-ldan-ḥdas-kyis bkah-stsal-pa Rab-ḥbyor chos thams cad rañ-bžin-gyis dben-paḥi-phyir.* = Aṣṭ. 192. 1-8 sqq.—
सुभूतिराह । गम्भीरा भगवन् प्रकृतिर्धर्माणाम् । भगवानाह । विविक्त्वान् सुभूते ।

2 = तथागतोपलम्भोऽपि विपक्षः ।

3 Cf. *Mūla-mādhyamika*, I. 1.—*na svato nāpi parato* etc. Compare *Lokātita-stava*, verse 13. (IHQ., vol. VIII, 2.)—*na svato nāpi parato na dvābhyāṃ jāyate katham*, and *Gauḍapāda* IV. 22.—*svato vā parato vā' pi na kimcid vastu jāyate*.

4 Cf. *Uttaratantra*, Transl. p. 168.

and object. When this kind of cognition becomes originated, the different forms of attachment which have been mentioned before, (including) those of a very subtle character, become removed.

[Abhis. ālokā, MS. 201b. 7-13.] एवं मन्यते । प्रमाणव्या-
हतोत्पादेनैषां भावानां भिन्नहेतुजन्यत्वनिवन्धनानेकस्वभावे यस्मादेषां नानारूपता परमार्थतस्तस्मादेकैव प्रकृतिरिति । यथोक्तकमेण रूपादिसर्वधर्मा-
णामेकैव प्रकृतिर्यदुताप्रकृतिरिति ज्ञानज्ञेयसमतैकपरिज्ञाने पूर्वोक्ताः सङ्गकोटयः
सूक्ष्मसत्किरूपा विवर्जिता भवन्ति ।

[Sphuṭ. 41b. 2-3.] *ḥo-na ji-ltar spañ že-na. gzugs-la-sogs-paḥi chos thams-cad rañ-bžin gcig-pa kḥo-na-ste. ḥdi-lta-ste. rañ-bžin-med-pa žes śes-pa dañ śes-bya mñam-pa-ñid-du gcig-par yoñs-su-śes-pa-ni chags-pa spañ-ba yin-no.¹*

THE ESSENCE OF THE ELEMENTS IS HARD TO BE COGNIZED. Kār. III. 6a, b.

Now, for what reason is this essence of the elements regarded as profound? This essence is spoken of as being accessible to the intuition of the Saint at the time of intense concentration,² and as something which it is impossible to cognize through ordinary empirical knowledge.³ Indeed, the objects which are perceived by all the different forms of empirical consciousness⁴ are excluded and denied an independent reality. This negation in its turn points to the identity of subject and object (from the standpoint of Ultimate Reality). For this reason, (the Unique Essence of the elements) is of such a profound nature that it is akin to space (owing to the fact of its being undifferentiated).⁵

1 Pañc. II. 272a. 6-7.—*Rab-ḥbyor ḥdi-ni de-liar chos-kyi rañ-bžin-ni gñis ma-yin-te. chos-kyi rañ-bžin-ni gcig-tu-zad-do* etc. Aṣṭ. 192. 17-20.—न हि सुभूते द्वे धर्मप्रकृती एकैव हि सुभूते सर्वधर्माणाम् प्रकृतिः । एवमेताः सुभूते सर्वाः सङ्गकोटयो विवर्जिता भवन्ति ।

2 Rnam-bśad, 187a. 5.—*ḥphags-paḥi mñam-b'ag-gis gzigs-par-bya-ba yin.* Cf. *Uttaratantra*, Transl. p. 237.

3 Rnam-bśad, 187a. 5.—*tha-sñad-paḥi śes-pas rtogs-par dkaḥ-ba-ñid-du bśad-pa* (= *vaiyavahārika-jñānena durbodhā eva kathiā*).

4 Ibid. 187a. 6.—*dbañ-śes-la-sogs-pa* (= *indriya-jñānādi*).

5 Cf. above, Commentary on Kār. II. 31. Compare *Gauḍapāda*, Kār. IV. 1.—Notice the expression *jñānena jñeya-abhinnena*

[Abhis. ālokā, MS. 202a. 1-3.] सर्वविज्ञानोपलब्धार्थनिरा-
करणेनानुपलम्भेन ज्ञानज्ञेयसमतासूचकेन यस्मात्तस्याः प्रकृतेर्दुर्बोधता कथित
अतस्तस्या आकाशस्येव गाम्भोर्यमित्यर्थः ।

[Sphuṭ. 41b. 3-5.] *yañ ji-ltar chos-rnams rañ-bzin-
gyis zab-pa yin źe-na.....gañ-gi-phyir rnam-par-śes-pa
thams-cad-kyis dmigs-paḥi doñ bsal-bas' rañ bzin-de-rtogs-
par-dkaḥ-ba-ñid-du bśad-pa-deḥi-phyir de zab-pa-ñid yin-
no.*²

THIS ESSENCE IS INACCESSIBLE TO DISCURSIVE THOUGHT.
Kār. III. 6c, d.

Again, the essence of the elements is inaccessible to cognition through the sources of ordinary knowledge,³ because it is considered to lie beyond the limits of discursive thought. Indeed, all the different aspects of existence,—the elements beginning with Matter and ending with the (18) exclusive properties of the Buddha do not give us a means for cognizing the Ultimate Essence.

[Abhis. ālokā, MS. 202a. 7-10.] एषाद्यावेणिकबुद्धधर्माद्याकारै
प्रकृतेस्तथास्वाभाव्यादनभिसंबोधेन यस्माच्चिन्तातिक्रान्तत्वमिष्यते । अतो
ऽस्यादुर्बोधतेति यावत् ।

[Sphuṭ. 41b. 5—42a. 1.] *gañ-gi-phyir gzugs-la-sogs-
pa-nas sañs-rgyas-kyi chos ma-ḥdres-paḥi rnam-paḥi bar-
gyis rañ-bzin yoñs-su-ma-śes-pas bśam-pa-las-ḥdas-pa-
ñid-du ḥdod-pa deḥi-phyir. de-ni rtogs-par-dkaḥ-ba-ñid
yin-no.*⁴

and Śaṅkara thereon: *jñeya-ātma-svarūpa-avyatirikṣtena*. This is exactly the same as the *jñāna-jñeya-samatā* mentioned here.

1 The Xyl. of the Aga Monastery has incorrectly: *gsal-bas*.

2 Pañc. II. 272b. 1-2. = Aṣṭ. 193. 4.—सुभूतिराह । दुरनुबोधा भगवन्
प्रज्ञापारमिता ।

3 Rnam-bśad, 187b. 2-3.—*de tha-sñad-paḥi tshad-mas (=vaiya-
vahārika-pramāṇena)...*

4 Pañc. II. 272b. 2-3 sqq.—*gsol-ba, bcom-ldan-ḥdas śes-rab-
kyi pha-rol-tu-phyin-pa-ni bśam-gyis mi-khyab-paḥo, bcom-ldan-ḥdas-
kyis bkāḥ-stsal-pa, Rab-ḥbyor-ḥdi-ni de-ltar sems-kyis ma-śes-so,
gzugs-dañ tshor-ba dañ ḥdu-śes dañ-ḥdu-byed dañ rnam-par-śes-pa
ma-śes-so, etc. up to 272b. 7.—rnam-pa thams-cad-mkhyen-pa-
ñid-kyis ma-śes-so.—Aṣṭ. 193. 6.—अचिन्त्या भगवन् प्रज्ञापारमिता etc.*

SUMMARY CONCERNING THE POINTS TO BE SHUNNED AND
THE ANTIDOTES. Kār. III. 7.

Such is the distinction made between the points to be shunned and the antidotes, which is to be fully appreciated. It is demonstrated in such a manner in order to help the persons whose minds are feeble, or in the intention of putting an end to the incorrect conceptions of the most proximate converts.

[Abhis. ālokā, MS. 203a. 10-13.] मन्दबुद्धिजनानुग्रहेण
संनिहितविनेयजनविपर्यासनिराचिकोर्षया वा यथा निर्दिष्ट एव विपक्षप्रति
पक्षयोरयं विभागोऽवसातव्यः ॥

[Tg. MDO. VI. 207b. 6-7.] *skye-bo blo-dman-pa
rnams rjes-su-ḥdzin-pās-sam gdul-byaḥi-skye-bo ñe-baḥi
phyin-ci-log spoñ-bar bzed-pas mi-mthun-pa dañ gñen-po
dag-gi rnam-par-dbye-ba-ni ji-skad-du-bśad-pa-ñid rtogs-
par-byaḥo.*

SYNONYMS

The Omniscience in regard of the Empirical World which is near to the Ultimate Result and is possessed by (a Bodhisattva) who has not been before a follower of the Hinayāna,

the Omniscience in regard of the Empirical World which is near to the Ultimate Result and is characterized by Skill,

the Omniscience in regard of the Empirical World representing the antidote (against realistic conceptions), and—

the Mahāyānist Omniscience in regard of the Empirical World,—are synonymous.

[Don. 12a. 2.] *theg-dman sñon-soñ ma-byas-pa
hbras-yum-la ñe-baḥi gzi-śes dañ. thabs-la-mkhas-paḥi
ñe-baḥi gzi-śes dañ. gñen-po-phyogs-kyi gzi-śes dañ. theg-
chen-gyi gzi-śes-rnams don-gcig.*

(On the other hand, the Omniscience in regard of the Empirical World which is the reverse of the Omniscience possessed by the Bodhisattva) has the following synonyms:—

The Omniscience in regard of the

Empirical World which is far from the Climax of Wisdom as the Ultimate Result,

the Omniscience in regard of the Empirical World which is bereft of Skill,

the Omniscience in regard of the Empirical World which is "fettered" (limited) owing to the differentiation of separate entities,

the Omniscience in regard of the Empirical World which represents a point to be shunned (by the Bodhisattva), and—

the Hinayānistic Omniscience in regard of the Empirical World.

[Don. 12a. 2-3.] *hbras-yum-la ñe-baḥi gzi-śes dañ. thabs ma-yin-paḥi gzi-śes. mtshan-ḥdzin-gyis bciñ-baḥi gzi-śes mi-mthun-phyogs-kyi gzi-śes. theg-dman-gyi gzi-śes-rnams don-gcig.*

VII. THE TRAINING FOR THE REALIZATION OF THE OMNISCIENCE IN REGARD OF THE EMPIRICAL WORLD. वस्तु-ज्ञानप्रयोगः (or सर्वज्ञताप्रयोगः *gzi-śes-sbyor-ba*. Kār. III. 8-10a, b. (28).

1. Definition. 2. Varieties of the Training acc. to the *Abhis. ālokā*, the *Gser.* and the *Rnam-bśad*:—4 forms with respect to the object of meditation (*yul-gyi sgo-nas dbye-ba bzi.*), 3 forms with respect to the essence of the Training (*ño-boḥi sgo-nas gsum.*), 2 forms with respect to the functions (*byed-paḥi sgo-nas gñis.*), and 1 form with respect to the point of comparison (*śes-byed-kyi dpāḥi sgo-nas.*)¹—altogether 10 forms. 3. The Training of the Hinayānists is indicated indirectly.

Definition: The *yoga* of the Bodhisattva which is in conformity with the Hinayānistic faculty of cognition and represents the antidote against the erroneous views in regard of the true nature of the Empirical World, its essence and characteristic features.

[Don. 12a. 6b. 1.] *gzi kun-rdzob-paḥi sdod-lugs-kyi ño-bo dañ khyad-par-la phyin-ci-log-tu zen-paḥi gñen-po*

¹ *Rnam-bśad*, 188a. 6—b. 1.

*theg-dman-gyi rtogs-rigs-su-gnas-paḥi sems-dpaḥi mal-ḥbyor-de. ḥdir-bstan gzi-śes sbyor-baḥi mtshan-ñid.*¹

Varieties (10 in number) are as follows:—

(a) 4 varieties with respect to the object (of meditation).—

1 The Training in the negation of realistic imputations with regard to Matter and the other elements of existence. (1).

[*Abhis. ālokā*, MS. 203b. 1.] रूपादिप्रयोगः ।=रूपादौ (III. 8a.).

[Don. 12b. 1.] *gzugs-sogs bden-ñin bkag-paḥi sbyor-ba.*²

2 The Training in the negation of realistic imputations regarding the characteristic features of Matter etc. as impermanence and so on. (2).

[*Abhis. ālokā*, MS. 203b. 3.] रूपादनित्यादिप्रयोगः ।=तदनित्यादौ (III. 8a.).

[Don. 12b. 2.] *khyad-chos de mi-rtag-pa-sogs-la bden-ñen-bkag-paḥi sbyor-ba.*³

3 The Training in the contemplation of Matter and the other elements of existence as 'incomplete' and 'complete,' i.e. as being the product of our thought-construction on one side and as having an Ultimate Transcendental Reality on the other. (3).

The elements of Matter etc. in the imputed aspect⁴ are merely the product of our constructive thought. They are therefore devoid of a real essence of their own and consequently 'incomplete' i.e. unreal as things in themselves. On the other hand, the same

¹ "The definition of the Training for the attainment of the Omniscience in regard of the Empirical World as demonstrated here." This is an allusion to the fact that there exists another kind of Training viz. that of the Hinayānist, which is different.

² *Pañc. II. 273a. 2-3.* = *Aṣṭ. 193. 13, 14.*—स चेत् सुभूते बोधि-सत्त्वो महासत्त्वः प्रज्ञापारमितायां चरन् न रूपे चरति प्रज्ञापारमितायाम् ।

³ *Pañc. II. 273a. 8.* = *Aṣṭ. 193. 16, 17.*—स चेद्रूपमनित्यमिति न चरति चरति प्रज्ञापारमितायाम् ।

⁴ *parikālpita* = *kun-btags*. Cf. "Doctrine of Pr.-pār." pp. 93, 94.

elements, being separated from all that is (conventionally ascribed to them by our constructive thought), make manifest their Ultimate Transcendental 'complete' nature which is the substratum of all the properties that are perfectly pure and indivisible as regards their essence.¹

[Abhis. ālokā, MS. 203b. 4-6.] रूपाद्यपरिपूरिपरिप्रयोज्य-
गार्थमाह । लक्षणशून्यत्वात् कल्पितं रूपमप्रतिपूर्णात् । गुणगणोपेतत्वाद्धर्मता
रूपं प्रतिपूर्णात् । तदपरिप्रयोज्यः (III. 8b.).

[Dñ. 12b. 2.] *gzugs-sogs de yan-tan-gyi rten-du ma-rdzogs-pa dañ rdzogs-paḥi sbyor-ba.* [Gser. III. 20a. 5b. 1.] *btags-paḥi gzugs-ni rtog-pas gzugs-su sgro-btags-pa-tsam yin-pas mtshan-ñid-dam ño-bo-ñid-kyi ma-grub-paḥi-phyir don-la med-paḥo. chos-ñid-kyi gzugs-ni gzugs-kyi rañ-bzin rtog-pas btags-pas stoñ-pa de-ñid yin-te. de-ni rañ-bzin-gyis dag-paḥi yon-tan byer-med-par gnas-paḥi-phyir tshan-baḥam don-la-gnas-pa zes tha-sñad-du byaḥo.*²

4 The Training as the process of meditation during which (the Bodhisattva) is on one side³ completely free from attachment (as regards Matter and the other elements), and on the other⁴ is not fully devoid of every consideration in favour of them. (4).

[Abhis. ālokā, MS. 203b. 14-15.] रूपाद्यसङ्गप्रयोग [:] ।
ससङ्गमसङ्गं सोपलम्भमनुपलम्भमित्यर्थः । तदसङ्गत्वे (III. 8c.).

[Gser. III. 20b. 4.] *mñon-zen-gyi dmigs-pa ycd-med-kyi chags-bcas dañ chags-pa-med-pa.*⁵

1 Cf. Uttaratāntra, Transl. pp. 230, 231.

2 In short, this passage can be formulated as: the absence of preconceived realistic views regarding Matter and all the other elements in the three aspects of existence (Gser. III. 20b. 2-3.—*mdor-na gzugs-sogs-la ño-bo-ñid gsum-du mi-zen*.....) Here we have the negation of preconceived views in regard of the elements in their imputed aspect (*kālpita*=*parikālpita*) and in their ultimate aspect (*dharma*=*pariniṣpanna*). Both imply likewise the negation of the preconceived views in regard of the causally dependent aspect (*vikālpita*=*paratantra*).—Pañc. II. 274a. 3.=Aṣṭ. 193. 20—194. 1.—

स चेद्रूपमप्रतिपूर्णं प्रतिपूर्णमिति न चरति etc.

3 From the standpoint of Ultimate Reality.

4 From the standpoint of the Empirical or Conventional Reality.

5 Pañc. II. 274b. 8—275a. 1.=Aṣṭ. 194. 8-9.— रूपं ससङ्गम-

सङ्गमिति सुभूते न चरति चरति प्रज्ञापारमितायाम् ।

(b) Three forms regarding the essence of the Training—

1 The Training as the concentration upon the Climax of Wisdom in its true form as being immutable and not subjected to increase or loss.

The Climax of Wisdom ('the Mother') as the book of the Doctrine is subjected to decrease in the sense that the study of it finally takes an end, or in the sense that the book itself can become destroyed.

Through the exposition (of the Doctrine) which is not in conflict with Logic and Scripture, the Climax of Wisdom (in the sense of the intuition on the Path) becomes originated in the stream of elements of another person¹ and is thus subjected to augmentation. Again, without any verbal exposition, through uninterrupted absorption (the Bodhisattva comes to the realization of the highest aim within his own stream of elements. In such a sense (the Climax of Wisdom as the transcendental intuition of the Bodhisattva) is likewise subjected to augmentation. But as regards the Climax of Wisdom in the fundamental aspect,² all this (augmentation and decrease) does not exist with it, since it is by its nature unchangeable. (5).

[Abhis. ālokā, MS. 204a. 7-12.] अविकारप्रयोग[:] यथाक्रमं
ग्रन्थात्मिकाया मातुर्निष्ठान्तर्धानाभ्यां परिहासिः । तथा देशनया युक्त्या-
गमावाधितरूपेण संतानान्तरे समुत्पादादृद्धिः । अदेशनया निरन्तरप्रतिसं-
लयनेन स्वसंतानेऽधिकार्थदर्शनादृद्धिः । मुख्यायास्तु मातुर्निर्विकारस्वभाव-
त्वात्सर्वमेतन्नास्ति ।=अविकारः (III. 9a.).

[Gser. III. 20b. 4-5.] *tshig-gi sgo-nas bstan ma-bstan-gyis hphel-hgrib-kyi sgo-nas gzān-du mi-hgyur-baḥi gtso-boḥi yum rnam-par mi-rtog-paḥi ye-śes (la bden-zen bkag-paḥi sbyor-ba).*³

1 I.e. the Bodhisattva, by teaching the Doctrine, brings about the realization of the Path by others.

2 I.e. as the Divine Wisdom which is free from the differentiation into subject and object and identical with the Buddha.

3 Pañc. II. 276a. 1.=Aṣṭ. 196. 1-3. सुभूतिराह । आश्चर्यं भगवन् यावद्रूपमीरोऽयं भगवन् धर्मः प्रज्ञापारमिता नाम या देश्यमानापि न परिहीयते अदेश्यमानापि न परिहीयते देश्यमानापि न वर्धते अदेश्यमानापि न वर्धते ।

2 The Training as the concentration upon the elements as not having the character of active creative agents. (Matter, and the other elements of existence) do not represent creative agents, since they are mere illusory appearances' (which are due to our incorrect appreciation). For this reason the Absolute Essence cannot be regarded as subjected to the influence of the defiling elements as passion and hatred and as capable of being harmed by them. Therefore (being free from the contact with the defiling elements) it cannot be polluted by them.² (6).

[Abhis. ālokā, MS. 204a. 16-b. 2.] अकर्तृप्रयोग[:]. वितथ-
प्रत्ययतिरूपत्वेनाकर्तृत्वाद्वागद्वेषकेशैर्नानुनीयते न प्रतिहन्यते। अत एव
तदुपकेशैर्न संक्षिप्यते इति योज्यम्। = न कर्ता (III. 9a.).

[Don. 12b. 3.] *byed-pa-po don-dam-par med-paḥi sbyor-ba*. [Gser. III. 20b. 5.] *bsñags-pa dan dman-brjod-pas rjes-su chags-pa dan kḥoñ-kḥro-ba-sogs-su byed-pa-po med-pa-ñid chos-rnams-kyi ran-bzīn*.³

3 Here we have the Training as the activity characterized by great difficulties. It appears in three aspects which are as follows:—

The Training for the realization of the Omniscience of the Buddha characterized by the greatest difficulty as regards the realization of the Ultimate Aim. If we concentrate our mind upon all the elements of existence as being (undifferentiated) like space, there can be no augmentation of high analytic wisdom etc. (i.e. no progress on the Path and no Salvation) from the standpoint of the Absolute Reality.⁴ Now, as in spite of this (the Bodhisattva) actively applies his energy for a realization of the

1 *vitatha-prakṣhyāti*. Compare *vaitathya* in Gauḍapāda's Kārikās, Chapter II.

2 Cf. Uttaratantra, Transl. pp. 139, 200 etc.

3 Through eulogy or deprecation the Bodhisattva will not give way to attachment or enmity respectively. His true nature cannot be influenced by these worldly elements. Pañc. II. 276a. 5.—*legs-pa brjod-kyan chags-par-hgyur-ba med-do. ñes-pa brjod-kyan kḥoñ-kḥro-bar-hgyur-ba med-do*. Aṣṭ. 196. 9, 10.

4 Gser. III. 20b. 6.—*nam-mkḥaḥ grol-hdod-pa-ltar don-dam-par deḥi don-du śes-rab-sogs-kyi sgom-pa khyad-par-du-hgror med*.

Omniscience of the Buddha and attains (higher and still higher) degrees of perfection, this is a very difficult (and inconceivable) topic. It is more so because, if we view the matter from the standpoint of the Empirical Reality, the number of living beings whom the Bodhisattva has to convert will never take an end,¹ (and he must thus be constantly acting).

The Training for the realization of the Omniscience in regard of the Path. This is likewise an exceedingly difficult matter, for though this Omniscience is to be realized by the Bodhisattva within his stream of elements,² it will be like the activity of one who wishes to ascend in the atmospheric space,³ because, from the standpoint of Ultimate Reality there can be no progress and no production (of something which did not exist before). The activity is likewise exceedingly difficult if we view it from the Empirical Standpoint, since the living beings (whom it is necessary to convert) are infinite in number.⁴

The Training for the realization of the Omniscience in regard of the Empirical World. The difficulty here is that albeit (the Bodhisattva) has to make it known to the living beings that he possesses this Omniscience and is consequently capable of teaching,—there are no points that could be really demonstrated and made an object of teaching from the standpoint of Ultimate Reality. (7).

[Abhis. ālokā, MS. 204b. 2-16.] दुष्करप्रयोगस्य त्वैविध्याद्-
उद्देशदुष्करताप्रयोग[:]. सर्वाकारजताप्रयोगः⁵। एतदुक्तम्। आकाशो⁶पमानपि

.....—As the activity of one who wishes to obtain deliverance for space, the whole process will be inconsistent from the standpoint of the Absolute. Compare Gauḍ. Kār II. 32.—न निरोधो न चोत्पत्तिरवद्वो न च साधकः। न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता। Pañc. II. 276b. 8—277a. 1.—Aṣṭ. 196. 15, 16 sqq.

1 Gser. III. 21a. 1.—*tha-sñad-du sems-can mi-zad-paḥi-phyir*.

2 Gser. III. 21a. 2.—*sems-can-gyi phyir-du lam-śes rgyud-la sbyor-baḥam skyed dgos-kyan*.

3 Ibid.—*nam-mkḥaḥ bar-snañ-la hdegḥ hdod-pa-ltar*. Pañc. II. 277a. 2.—Aṣṭ. 196. 22.

4 Gser. III. 21a. 2.—*tha-sñad-du sems-can ma-zad-paḥi-phyir*.

5 The MS. omits.

6 Cf. Gauḍ. Kār. IV. 1.—धर्मान् यो गगनोपमान

सर्वधर्मान्ध्यालम्ब्य तत्त्वतः संभवत्प्रज्ञादिप्रकर्षाभावेऽपि सर्वाकारज्ञताया
कृतशः संनाहकरणादतिशयो दुष्कर इति । १ प्रयोगदुष्करतामार्गज्ञता-
प्रयोगः । २ कारित्वदुष्करतासर्वज्ञताप्रयोगः । ३ =प्रयोगो दुष्करस्त्रिधा
(III. 9b.).

[Tg. MDO. VI. 209a. 2-3.] *sbyor-ba dkaḥ-baḥi*
rnam-pa gsum-las rnam-pa-thams-cad-mkhyen-pa-ñid-kyi-
sbyor-ba ched-du-bya-ba dkaḥ-baḥi sbyor-baḥi sbyor-ba
dkaḥ-baḥi don-du..... [Ibid. 209a. 5-6.] *hdi-skad-du*
chos thams-cad nam-mkhaḥ lta-bur dmigs-pas de-kho-
nar śes-rab-la-sogs-pa khyad-par-du-hgyur-ba yod-pa ma
yin yañ. rnam-pa thams-cad-mkhyen-paḥi don-du go-cha
gyon-par-byed-paḥi-phyir-na lhag-par bya-dkaḥ-ba yin-no.
[Ibid. 209a. 7 sqq.] *lam-śes-pa-ñid-kyi sbyor-ba*
bya-dkaḥ-ba. thams-cad-śes-pa-ñid-kyi sbyor-ba byed-pa
bya-khaḥ-ba.

(c) With regard to the functions.—

The Training as never being fruit-
less, since it always brings about
that result which corresponds to the
merits or the achievements (of the
meditator). (8).

[Abhis. ālokā, MS. 205a. 4.] यथाभव्यफलप्राप्त्यवन्ध्य
प्रयोगः । = यथाभव्यं फलप्राप्तेरवन्ध्यः (III. 9 c, d.).

[Tg. MDO. VI. 209b. 2-3] *skāḥ-ba ji-lta-ba bzin-du*
*hbras-bu thob-pas hbras-bu yod-paḥi sbyor-ba.*¹

2 The Training as bringing about
the attainment of a position where
one is completely independent (from
others). Owing to the non-separation of the Climax
of Wisdom, (the Mahāyānist Saint) can himself secure
the means of protection etc. (without needing the help
of others). (9).

[Abhis. ālokā, MS. 205a. 12-15, 16.] अपरप्रत्ययप्रयोगः ।
प्रज्ञापारमिताविरहित्वादेव स्वतस्तस्य रक्षादयो भविष्यन्ति । = अपरप्रत्ययो
यश्च (III. 10a.).

[Tg. MDO. 209b. 6-8.] *gzan-la-rag-ma-las-paḥi*
sbyor-ba.....śes-rab-kyi pha-rol-tu-phyin-pa dan-ma-
bral-ba-ñid-kyis de-la ran-ñid-kyis bsruṅs-pa-la-sogs-pa
*hgyur-ba yin.....*²

1 Pañc. II. 277b. 4-8.

2 Pañc. II. 278a. 1-8.

(d) With respect to the points of
comparison.—

1 The Training as bringing about the cognition of
the Phenomenal Elements in seven aspects which are
as follows:—

1a. The elements of existence have resem-
blance with visions in a dream, since
their appearance in this or that form of consciousness
is conditioned by the force of transcendental illusion¹
which may be compared with sleep.²

2a. The same elements have resemblance with an
illusion produced by magic, since they
appear as called forth by a complex of causes and
conditions (just as an illusory appearance is produced)
through the combined agency of spells and magical
drugs.³

3a. They bear a similarity with a fata-
morgana, since their appearance is contradictory
(with respect to the Ultimate Monistic Essence, just as a
fata-morgana is in conflict with the real state of things).⁴

4a. They are like the echo since they appear

1 *vāsanā = bag-chags.*

2 Gser. III. 22a. 1-2.—*bag-chags-kyi gñid-kyis rnam-śes de*
dan der yoṅs-su hbyur-bar snañ-baḥo. It is interesting to compare
here all that is said about the "visions in a dream" in the
Māṇḍ.-Up., in Gaud. Kār. and in Śaṅkara's Commentary on both :
(1) Śaṅkara on Māṇḍ. 4. (2) Gaud. Kār. I. 14, and Śaṅkara
thereon. (3) Gaud. Kār. I. 15, 16, and II. 13.—Cf. also
Samādhiraṇja-sūtra BTS. 29. 20, 21.—

यथा कुमारी सुपि नान्तरेऽस्मिन् स्वपुत्रजातं च मृतं च पश्यति ।

जातेऽतितुष्टा मृते दौर्मनस्यिता तथोपमान् जानथ सर्वधर्मान् ॥

3 Ibid. 29. 18, 19.—

रूपायथो निर्मिणि मायाकारो हस्तीरथानश्वरथोत्विचितान् ।

न चात्र कश्चिद्यथ तत्र दृश्यते तथोपमान् जानथ सर्वधर्मान् ॥

4 Ibid. 29. 26, 27.—

यथैव ग्रीष्माणि मध्याह्नकाले तृषामितसः पुरुषो व्रजेत ।

मरीचिकां पश्यति तोयराशिं तथोपमान् जानथ सर्वधर्मान् ॥

as something conditioned, (just as the echo is unreal by itself), being conditioned by a sound.¹

5a. They are akin to reflected forms, since they appear as not being capable of changing their position (by themselves), of making it other than that which is conditioned by the force of illusion (just as a reflected form cannot change its place by itself). Indeed, (the elements of existence) can never cease to have the character of objects of cognition (i.e. they have always to be taken in their relation to the consciousness by which they are cognized).

6a. They are similar to the city of the Gandharvas, since they appear as having no real foundation. Indeed, a real substratum does not exist with them.

7a. They have a resemblance with forms that represent a miraculous metamorphose, since they appear as being bereft of a creative agent. Indeed, a real cause (that produces them) does not exist.²

[Abhis. ālokā, MS. 205b. 2-11.] सप्तविधख्यातिज्ञान-
प्रयोगः[?] = सप्तधाख्यातिवेदकः (III. 10b.).

तत्र विज्ञानपरिणतत्वेन परिणामख्यात्या खप्रोपमाः ११
मन्त्रौषधिसंहतत्वेन समाहारख्यात्या मायोपमाः १२
अविद्यमानत्वेन विरोधख्यात्या मरीच्युपमाः १३
शब्दप्रत्ययत्वात्प्रत्ययख्यात्या प्रतिश्रुत्कोपमाः १४
ज्ञेयरूपासंक्रमणादसंक्रान्तिख्यात्या प्रतिभासोपमाः १५
आधारविगमान्निराधारख्यात्या गन्धर्वनगरोपमाः १६
हेतुविरहादकारकख्यात्या निर्मितोपमाच्च भावा ज्ञाता भवन्ति १७

1 Ibid. 29. 12, 13.—

यथा नरः शैलवनान्तरे स्थिते भरोय्य गायेय्य हसय्य रोदयो ।
प्रतिश्रुत्का श्रूयति नो च दृश्यते तथोपमान् जानथ सर्वधर्मान् ॥

2 Ibid. 29. 8, 9.—

यथैव गन्धर्वपुरं मरीचिका यथैव माया सुपिनं यथैव ।
स्वभावशून्या तु निमित्तभावना तथोपमान् जानथ सर्वधर्मान् ॥

Compare here Gauḍ. Kār. II. 31.—

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥

The similarity is striking.

इत्येवं पञ्चविंशतिसाहस्रिकायामुक्तम् ॥

[Tg. MDO. VI. 200a. 1-4.] rnam-pa-bdun-du snañ-
bañi śes-pañi sbyor-ba-ni.....de-la rnam-par-śes-pa
yoñs-su-gyur-pa-ñid-kyis yoñs-su-gyur-pañi snañ-bas-na
rmi-lcm-lta-buho. śaṅgs dañ sman-gyi tshogs-pa-ñid-kyis-
na mñam-par-sbyor-bañi snañ-bas-na sgyu-ma-lta-buho.
med-pa-ñid-kyis-na ḥgal-ba snañ-bas-na smig-rgyu-lta-
buho. sgrahi rkyen-la rag-las-pas-na rkyen-gyi snañ-
bas-ni sgra-brñan-lta-buho. śes-byañi tshul-las mi-ḥdah-
bas-na mi-ḥdah-bar-snañ-bas mig-yor-lta-buho. gzi-med-
pas-na rten-med-pañi snañ-bas-ni dri-ḥaḥi groñ-khyer-
lta-buho. rgyu dañ-bral-bas-na byed-pa-po med-pañi
snañ-bas-na sprul-pa-lta-buho. śes dños-po-rnams śes-
par-gyur-pa-ste. de-ltar stoñ-phrag-ñi-śu-pa-las gsuñs...¹

In such a form the Training of the Bodhisattva in its ten aspects is exposed directly.² As regards the Training of the Śrāvakas etc. we have to know by implication that it is of a kind reverse to that mentioned.³

[Abhis. ālokā, MS. 205b. 13-15.] तदेवमन्वयमुखेन बोधि-
सत्त्वानां दशविधाः प्रयोगाः कथिता अर्थायथोक्तविपर्ययेण धावकादौ न
वेदितव्यः ॥

[Tg. MDO. VI. 210a. 5-6.] des-na de-ltar byañ-
chub-sems-dpañ-rnams-kyi sbyor-ba rnam-pa-bcu rjes-su-
ḥgro-bañi sgo-nas bstan-pas don-gyis-na ñan-thos-la-sogs-
pañi-ni ji-skad-bstan-pa-las bzlog-pa yin-par śes-par-
byaḥo.

Limits: Begins with the Path of Accumulating Merit and lasts till the end of the process of Illumination.

[Don. 12b. 5.] sa-mtshams tshogs-lam-nas rgyun-
mthañi bar.....

1 Pañc. II. 278b. 7-8.—byañ-chen śer-phyin-la spyod-pas rmi-
lam-lta-buñi chos dañ. sgyu-ma-lta-bu dañ. smig-rgyu-lta-bu dañ.
sgra-brñan-lta-bu-dañ. mig-yor-lta-bu dañ. sprul-pa-lta-buñi chos-rnams
yoñs-su-śes-pa. Aṣṭ. 198, 8, 9.—प्रतिश्रुत्कोपमाः सर्वे धर्मा इति परि-
जानाति ।

2 anvaya-mukhena.

3 This means that it is not characterized by the negation of the reality of the separate elements. Cf. "Doctrine of Pr.-pār," p. 88.

VIII. The (Contemplation of) the Ultimate Transcendental Unity—the Mode of the Bodhisattva's Training. प्रयोगस्य समता=*sbyor-ba dehi ḥdzin-staṅs mñam-ñid*. Kār. III. 10b. (29).

1. Definition acc. to *Don*. 2. General characteristic and varieties acc. to the *Abhis. ālokā*.

Definition: The form of mind-concentration peculiar to (the Bodhisattva's) Training in the Omniscience of the Empirical World. It puts an end to the pre-conceived views in regard of subject and object.

[*Don*. 13b. 6—14a. 1.] *gzi-śes-sbyor-ba sgom-paḥi rnam-pa gaṅ yul daṅ yul-can-du rlom-pa ḥgog-byed-de. sbyor-ba dehi ḥdzin-staṅs mñam-ñid-kyi mtshan-ñid*.

This (contemplation of the ultimate Unity or Equality is characterized by) the cognition of the relative character (the 'non-perception' of the separate reality of the subjective and objective elements. This cognition) appears in four aspects as the negation of four kinds of preconception which are:—

1 The preconception in regard of (the reality of) the categories of elements, as the material and the rest.

2 The preconception in regard of (the reality of) special characteristic marks, as blue colour and the like.

3 The preconception in regard of the plurality of the elements, as:—

Matter is twofold and twentyfold,—and the like.

4 The preconception in regard of the process of cognition,—of that peculiar to the four degrees conducive to Illumination etc.

[*Abhis. ālokā*, MS. 206a. 9-12.] तदेवं रूपादिपदार्थमनना—नीलादिनिमित्तमननारूपं। द्विधा विंशतिधा। इत्यादिप्रपञ्चमनना—निर्वेध-भागीयाद्यधिगममननानां प्रतिवेधेन ज्ञातृज्ञेयधर्मानुपलब्धिश्चतुर्थोक्ता विज्ञेया।

[*Tg. MDO. VI. 210b. 3-5.*] *des-na de-ltar gzugs-la-sogs-paḥi dños-poḥi don-la rlom-pa daṅ. shon-po-la-sogs-paḥi mtshan-ma-la rlom-pa daṅ. gzugs rnam-pa gñis-sam rnam-pa-ñi-śu śes-bya-ba-la-sogs-pa spros-pa-la rlom-pa daṅ. nes-par-ḥbyed-paḥi cha-la-sogs-pa rtogs-par rlom-pa rnam-bkag-pas. rtogs-pa-po daṅ śes-byaḥi chos rnam-pa*

1) *Abhidharmakośa*, I. 10.

thams-cad-du mi-dmigs-pa rnam-pa-bḥi gsuṅs-pa yin-par śes-par-byaḥo.¹

Limits: (The contemplation of the Ultimate Unity or Equality) begins with the Path of Accumulating Merit and lasts till the end of the process of Illumination, as it is easy to conjecture.

[*Don*. 14a. 2.] *sa-mtshams tshogs-lam-nas rgyun-mthaḥi bar sla*.

IX. THE PATH OF ILLUMINATION. दर्शनमार्गः *-mthor-lam*. Kār. III. 11-15. (30).

1. Definition acc. to *Don*. 2. General characteristic and explanation of the 16th moments acc. to the *Abhis. ālokā*.

Definition: The immediate direct intuition of the four Principles of the Saint as devoid of thirty-two kinds of imputation.²

[*Don*. 14a. 3.] *sgro-ḥdogs so-gñis daṅ-bral baḥi bden-pa mñon-rtogs-de. mthor-lam-gyi mtshan-ñid*.

Now we have the exposition of the Path of Illumination. With respect to each of the (four) Principles of the Saint we have:

(a) The Perseverance in the Cognition of the Doctrine,

(b) The Resulting Cognition of the Doctrine,

(c) The Perseverance in the Intropective Cognition, and—

(d) The Resulting Intropective Cognition.

Such is the Path of Illumination consisting of sixteen moments, which is viewed here in its relation to the Omniscience in regard of the Empirical World.

[*Abhis. ālokā*, MS. 206b. 13-16.] अधुना दर्शनमार्गार्थमाह—प्रतिसत्यं धर्मज्ञानज्ञान्तः। धर्मज्ञानं। अन्वयज्ञानज्ञान्तः। अन्वयज्ञानम् इत्येवं षोडशक्षणमकः सर्वज्ञताधिकारे दर्शनमार्ग इत्यर्थः।

1 *Pañc. II. 279a. 1—280a. 1.*

2 This refers to the sixteen aspects peculiar to the four Principles of the Saint. Each of these may be viewed from a preconceived standpoint either in a positive or a negative sense. The Path of Illumination puts an end to both these views.

[Tg. MDO. VI. 211a. 5-6.] *da-ni mthoñ-baḥi lam-gyi don-du.....bden-pa re-re źiñ chos-śes-paḥi bzod-pa dañ. chos-śes-pa dañ rjes-su-śes-paḥi bzod-pa dañ rjes-su-śes-pa źes-bya-ba de-ltar škad-cig-ma bcu-drug-gi bdag-ñid-can-ni thams-cad-śes-pa-ñid-kyi škabs-su mthoñ baḥi lam źes-bya-baḥi tha-tshig-go.*

THE SIXTEEN MOMENTS AND THE ASPECTS RELATING TO THEM. Kār. III. 12-15.

1 The Perseverance in the Cognition of the Doctrine concerning Phenomenal Existence. दुःखे धर्मज्ञानज्ञान्तिः=*sdug-bsñal-la chos-śes-paḥi bzod-pa.*

(With reference to) the first aspect (i.e. Impermanence or Evanescence—अनित्यं=*mi-rtag-pa*). It is said:—Matter is neither permanent nor impermanent.—Owing to the absence of an (independent, non-relative) real essence, Matter (and the other phenomenal elements likewise) are devoid of the character of impermanence or non-impermanence (as an invariably inherent property).¹

[Abhis. ālokā, MS. 207a. 6-8.] न रूपं नित्यं नानित्यम् । इति नैःस्वाभाव्येन रूपं नित्यानित्यवियोगात् नित्यं नानित्यमित्याकारः प्रथमः =रूपं न नित्यं नानित्यम् (III. 12a.).

[Tg. MDO. VI. 211b. 2-3=Sphuṭ. 43a. 6b. 1.] *gzugs rtag-pa ma-yin mi-rtag-pa yañ ma-yin źes-bya-ba-ni ño-bo-ñid med-paḥi-phyir² gzugs-la-sogs-pa³ rtag-pa dañ mi-rtag-pa-ñid dañ-bral-bas-na rtag-pa yañ ma-yin mi-rtag-pa yañ ma-yin źes-bya-ba-ni rnam-pa dañ-poḥo.⁴*

1 This means that, owing to the relative character of Matter and other elements they cannot be spoken of as being impermanent in all cases, nor is it possible to maintain the reverse.

2 Sic. acc. to Sphuṭ.

3 Sic. acc. to Sphuṭ.

4 Pañc. II. 280b. 5-6=Aṣṭ. 200. 9, 10.—तथा हि सुभूते मैत्रेयी बोधिसत्त्वो महासत्त्वो न रूपं नित्यं नानित्यं (इत्यभिसंभोत्स्यते). Rgyal-tshab (Rnam-bśad, 191b. 3-4) formulates the passage in syllogisms (acc. to the *thal-phyir* method) as follows: The evanescent elements of Matter etc. which are the subject of inference (*gzugs-la-sogs-pa mi-rtag-pa chos can*) are, from the standpoint of the Absolute neither

2 The Resulting Cognition of the Doctrine concerning Phenomenal Existence. दुःखे धर्मज्ञानं=*sdug-bsñal-la chos-śes-pa.* (With reference to) the second aspect (i.e. Turmoil or Uneasiness—दुःखं=*sdug-bsñal*). It is said:—Matter (and the other elements of a personality) are neither fettered (by the bonds of Phenomenal Existence), nor delivered (from them). They are absolutely pure. Indeed, there are no fetters and there is no deliverance (from the standpoint of the Absolute), inasmuch as the elements are devoid of the character of uneasiness and non-uneasiness. They are therefore completely pure,—free from the extremes of Eternality and of Complete Annihilation.

[Abhis. ālokā, MS. 207a. 8-11.]¹ न रूपं बद्धं न मुक्तमत्यन्त-विशुद्धमिति दुःखादुःखविगमत्वेन बन्धमुक्ताभावाद्विशुद्धमपगतशश्वतो-च्छेदान्तमिति द्वितीयः ।=अतीतान्तं (III. 12b.).

[Tg. MDO. VI. 211b. 3-4.=Sphuṭ. 43b. 1.] *gzugs bcis-pa ma-yin grol-ba ma-yin-pas mthah-las-hdas śiñ rnam-par-dag-paḥo źes-bya-ba-mi sdug-bsñal dañ sdug-bsñal ma-yin-pa dañ-bral-ba-ñid-kyis bcis-pa dañ grol-ba med-paḥi-phyir rnam-par-dag ciñ rtag-pa dañ chad-paḥi mthah dañ-bral-ba źes-bya-ba-mi gñis-paḥo.²*

permanent nor impermanent (*don-dam-par rtag-pa yañ ma-yin mi-rtag-pa-yañ ma-yin-pa-ste*), because they are, from the standpoint of the Absolute, devoid of the character of permanence and impermanence (*don-dam-par rtag-pa dañ mi-rtag-pa-ñid dañ-bral-bas-so*). This is right (*der-thal*), because they have no real essence from the standpoint of the Absolute (*don-dam-par ño-bo-ñid med-paḥi-phyir*).

1 Cf. Gauḍapāda, II. 32.

2 Pañc. II. 281a. 8.—*gzugs śiñ-tu-rnam-par-dag-go źes śiñ-tu-rnam-par-dag-paḥi chos ston-par-ḥgyur-ro.* Aṣṭ. 200. 11.— न रूपं बद्धं न मुक्तं अत्यन्तविशुद्धमित्यभिसंभोत्स्यते । Acc. to Rnam-bśad, 191b. 5.—(The elements in) the aspect of uneasiness which are the subject of inference (*sdug-bsñal-gyi rnam-pa chos-can=duḥkḥā-ākāro dharmi*) are, from the standpoint of the Absolute, devoid of the extremes of Eternality and Complete Annihilation (*don-dam-par rtag-pa dañ chad-paḥi mthah dañ-bral-ba yin te=paramārthataḥ śāśvata-ucccheda-anta rahitāḥ*), because from the standpoint of the

3 The Perseverance in the Introspective Cognition concerning Phenomenal Existence. दुःखेऽन्वयज्ञानचान्तिः = *sdug-bsñal-la rjes-su-śes-paḥi bzod-pa*. (With reference to) the third aspect (i.e. Non-substantiality—*शून्यं* = *ston-pa*).—The said elements are perfectly pure, being devoid of the character of Non-substantiality and its reverse (as an invariably inherent property).

[Abhis. ālokā, MS. 207a. 15-16.] शून्याशून्यरहितत्वादिशुद्ध इति तृतीयः ।=विशुद्धकं (III. 12b.).

[Tg. MDO. VI. 211b. 6. =Sphuṭ 43b. 1.] *ston-pa* *dañ mi-ston-pa* *dañ-bral-baḥi-phyir rnam-par dag-pa* *śes-bya-ba-ni gsum-paḥo*.¹

4 The Resulting Introspective Cognition concerning Phenomenal Existence. दुःखेऽन्वयज्ञानं = *sdug-bsñal-la rjes-su-śes-pa*. (With reference to) the fourth aspect (i.e. Impersonality—*अनात्मकं* = *bdag-med-pa*).—It is said:

The perfect purity of the material elements consists in the absence of origination, disappearance, defilement, and (additional) purification. As the elements of existence are by their nature neither impersonal nor non-impersonal (in an invariable, absolute sense), they are neither liable to origination, nor can they disappear, nor become defiled, nor be subjected to (an additional) purification. Such is their absolute purity.

[Abhis. ālokā, MS. 207a. 16-b. 3.] रूपानुत्पादानिरोधासं-
क्लेशव्यवदानविशुद्धिरिति । आत्मानात्मस्वभावतया नोत्पन्नं न निरुद्धं न संक्लिष्टं न व्यवदातमेवं विशुद्धमिति चतुर्थः ।=अनुत्पन्नानिरुद्धादि । (III. 12c.).

Absolute, they are devoid of the character of uneasiness and non-uneasiness (*don-dam-par sdug-bsñal* *dañ sdug-bsñal* *ma yin-pa* *dañ bral-ba-ñid-kyis-so* = *paramārthato duḥkḥa-aduḥkḥa-rahitatvena*).

1 Pañc. II. 282b. 6-7. = Aṣṭ. 201. 1.—रूपविशुद्धितः सुभूते परिशुद्धा प्रज्ञापारमिता । एवं वेदनासंज्ञासंस्कारविज्ञानविशुद्धितः सुभूते परिशुद्धा प्रज्ञापारमिता ।

[Tg. MDO. VI. 211b. 6-8. =Sphuṭ 43b. 1-2.] *gzugs skye-ba-med-pa* *dañ hgag-pa-med-pa* *dañ kun-nas ñon-moñs-pa-med-pa* *dañ rnam-par-byañ-ba-med-pa* *yoñs-su-dag-pas* *śes-bya-ba-ni*. *bdag* *dañ bdag-med-paḥi* *ño-bc-ñid* *ma-yin-pas*. *ma-skyes-pa* *dañ ma-hgags-pa* *dañ kun-nas-ñon-moñs-pa* *ma-yin-pa* *dañ rnam-par-byañ-ba* *ma-yin-pa-ste*. *de-ltar rnam-par-dag-pa* *śes-bya-ba-ni bñi-paḥo*.¹

5 The Perseverance in the Cognition of the Doctrine concerning the principle of the Origin (or the Driving Force, of Phenomenal Existence). समुदये धर्मज्ञानचान्तिः = *kun-hbyuñ-la chos-śes-paḥi bzod-pa*. (With reference to) the fifth aspect (i.e. the Cause of Phenomenal Existence—*हेतुः* = *rgyu*).—(The elements relating to the Principle of the Origin of Phenomenal Existence) are perfectly pure and akin to space, being devoid of the character of causes and non-causes (from the standpoint of the Absolute).

[Abhis. ālokā, MS. 207b. 3-4.] हेत्वहेतुतुच्छत्वादाकाशसदृशं विशुद्धमिति पञ्चमः ।=व्योममं (III. 12d.).

[Tg. MDO. VI. 211b. 8. =Sphuṭ. 43b. 3.] *rgyu* *dañ rgyu-ma-yin-pa* *gsog-ñid-kyi-phyir nam-mkḥaḥ* *dañ-hdra-bar* *nam-par-dag-pa* *śes-bya-ba-ni lñā-paḥo*.²

6 The Resulting Cognition of the Doctrine concerning the Principle of the Origin. समुदये धर्मज्ञानं = *kun-hbyuñ la chos-*

1 Pañc. II. 283b. 3.—*Rab-hbyor gzugs skye-ba-med-pa* *dañ hgag-pa-med-pa* *dañ kun-nas-ñon-moñs-pa-med-pa* *dañ rnam-par-byañ-ba-med-pa-ni* *gzugs-yoñs-su-dag-paḥo* = Aṣṭ. 201. 3, 4.—रूपानुत्पादानिरोधासंक्लेशव्यवदानविशुद्धितः सुभूते परिशुद्धा प्रज्ञापारमिता । Acc. to the Rnam-bśad 191b. 5-6, the “subject of inference” (*chos-can* = *dharmin*) are the elements of Phenomenal Existence destitute of the Ego as a substance other than themselves (*sdug-bsñal don gzan-gyi bdag-gis ston-pa*).

2 Pañc. II. 284a. 3-4.—*Rab-hbyor gzan-yañ nam-mkḥaḥ* *yoñs-su-dag-paḥi-phyir* *śes-rab-kyi pha-rol-tu-phyin-pa* *yoñs-su-dag-paḥo* = Aṣṭ. 201. 6.—आकाशविशुद्धितः सुभूते परिशुद्धा प्रज्ञापारमिता Acc. to Rnam-bśad, 192a. 4-5, the “subject of inference” is here Desire and the Biotic Force (*las-sred* = *karma-trṣṇa*), the fundamental factors of Phenomenal Existence.

śes-pa. (With reference to) the sixth aspect (i.e. the Origin or the Driving Force— *समुदय* = *kun-hbyun*)—The elements relating to the Principle of the Origin are (from the standpoint of the Absolute) devoid of the character of Driving Forces or of not being such. They are not therefore polluted by all the primary and secondary defiling forces.¹

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[Abhis. ālokā, MS. 207b. 5-6.] *समुदयासमुदयविसंयोगात्सर्व-
क्षोपक्लेशनिरूपलसमिति षष्ठः । लेपवर्जितम् ।* (III. 12d.).

[Tg. MDO. VI. 212a. 1-2. =Sphuṭ. 43b. 3.] *kun-hbyun-ba dañ kun-hbyun-ba-med-pa dañ-brat-baḥi-
phyir ñon-moñs-pa dañ ñe-baḥi ñon-moñs-pa thams-cad-
kyis gos-pa-med-pa źes-bya-ba-ni drug-paḥo.*²

7 The Perseverance in the Introspective Cognition concerning the Principle of the Origin. *समुदयेऽन्वयज्ञानक्षान्तिः* = *kun-hbyun-la rjes-su-śes-paḥi bzod-pa*. (With reference to) the seventh aspect (i.e. the Process of Origination of Phenomenal Existence— *प्रभवः* = *rab-skye*).—The elements relating to the Principle of the Origin are free from a dominating influence of the defiling forces, relating to the process (of origination of Phenomenal Existence) and its reverse.

[Abhis. ālokā, MS. 207b. 7.] *प्रभवाप्रभवसंक्षेपपरिग्रहेण-
निर्मुक्त इति सप्तमः ।=परिग्रहेण निर्मुक्तः ।* (III. 13a.).

[Tg. MDO. VI. 212a. 2. =Sphuṭ. 43b. 4.] *rab-tu-
skye-ba dañ rab-tu-mi skye-ba med-pas kun-nas-ñon-
moñs-pa med-paḥi-phyir yoñs-su-ḥdzin-pa-med-pa źes-
bya-ba-ni bdun-paḥo.*³

1 Gser. III. 27b. 5.—*chags-sogs ñon-moñs-pa dañ khro-ba dañ
khon-ḥdzin-sogs ñe-baḥi ñon-moñs-pa thams-cad spañs-pa*—devoid
of the primary defiling forces as Desire (*lobha*) etc. and of the
secondary as wrath (*krodha*), rancour (*upenāha*) etc. For the other
kḷeśas and *upakḷeśas* see Appendix.

2 Pañc. II. 284a. 5=Aṣṭ. 201. 6, 7.— *रूपनिरूपलेपापरिग्रहतया
सुभूते परिशुद्धा प्रज्ञापारमिता ।*

3 Pañc. II. 284a. 6-7.—*Rab-hbyor nam-mkhaḥ gzuñ-du-med-
paḥi-phyir. śes-rab-kyi-pha-rol-tu-phyin-pa yoñs-su-dag-paḥo.*—Aṣṭ.
201. 6-7.—*रूपनिरूपलेपापरिग्रहतया सुभूते परिशुद्धा प्रज्ञापारमिता ।*

8 The Resulting Introspective Cognition concerning the Principle of the Origin. *समुदयेऽन्वयज्ञानं* = *kun-hbyun-la rjes-su-śes-pa*. (With reference to) the eighth aspect (i.e. the Condition of Phenomenal Existence— *प्रत्ययः* = *rkyen*).—The elements as relating to the Principle of the Origin are unutterable, through their very essence, (from the standpoint of the Absolute) neither conditioned nor unconditioned, similar to space or to the echo.

[Abhis. ālokā, MS. 207b. 8-10.] *आकाशप्रतिश्रुत्कावचनी-
याप्रव्याहारनिरूपलम्भतया । इति प्रत्ययाप्रत्यययोर्मुक्त्वादाकाशप्रतिश्रुत्का-
वत्स्वरूपतोऽवचनीयमित्यष्टमः ।=अव्याहारं स्वभावतः ।* (III. 13b.).

[Tg. MDO. VI. 212a. 2-3.] *nam-mkhaḥ dañ brag-
cha smrar-med ciñ brjod-du-med-pas źes-bya-ba-ni rkyen-
dañ rkyen-ma-yin-pa-las rnam-par-grol-ba yin-paḥi-
phyir¹-nam-mkhaḥ dañ brag-cha dañ-ḥdra-bar rañ-gi-
ño-bos brjod-du-med-pa źes-bya-ba-ni brgyad-paḥo.*²

9 The Perseverance in the Cognition of the Doctrine concerning Extinction *निरोधे धर्मज्ञानक्षान्तिः* = *hgog-pa-la chos-śes-paḥi bzod-pa*. (With reference to) the ninth aspect (i.e. Extinction— *निरोधः* = *hgog-pa*).—(From the standpoint of the Ultimate Reality) there can be no connection with (the ideas of Extinction or Non-extinction (of Phenomenal Existence. Therefore the meaning of the Principle of Extinction cannot be really communicated³ to another personality by means of words.

1 The Xyl. has *rnam-par-grol-ba ma-yin-paḥi-phyir*.

2 Pañc. II. 284a. 7.—*Rab-hbyor nam-mkhaḥ-la tha-sñad-med-
paḥi-phyir śes-rab-kyi-pha-rol-tu-phyin-pa yoñs-su-dag-paḥo.* (= *ākāśe
vyavahāra-abhāvāt parisuddhā prajñā-pāramitā*). The version of the
Aṣṭ. (201. 9-10.) is quoted in the text of the Abhis. ālokā (*आकाश-
प्रतिश्रुत्का* etc.).

3 On the unutterable and inexpressible character of *nirodha-
satya*, cf. Uttaratantra, Kār. I. 9, and Commentary thereon.
(Transl. pp. 131-133).

[Abhis. ālokā, MS. 207b. 10-12.] यस्मान्निरोधातिरोधेनासं-
बन्धस्तस्माद्वचनोदाहरणेन संतानान्तरे निरोधसत्यार्थोऽप्रापणीय इति नवमः ।
=प्रव्याहारेण नास्त्यर्थः परेषु प्राप्यते यतः । (III. 13c. d.).

[Tg. MDO. VI. 212a. 3-4. =Sphuṭ. 43b. 5.] *gañ-gi-
phyir ḥgog-pa dan ḥgog-pa-med-pa dan ma-ḥbrel-pa
dehi-phyir ḥgog-paḥi bden-paḥi don-brjod-pas bstan-
paḥi sgo-nas rgyud gžan-la thob-par-byar-med-pa źes-bya-
ba-ni dgu-paḥo.*¹

10 The Resulting Cognition of the
Doctrine concerning Extinction.
निरोधे धर्मज्ञानं = *ḥgog-pa-la chos-śes-pa*. (With reference
to) the tenth aspect (i.e. Quiescence शान्तः
= *źi-ba*).—(The Extinction of Phenomenal Existence is
from the standpoint of the Absolute) devoid of
the character of Quiescence or Non-
quiescence, (since these ideas are relative).
Therefore the Principle of Extinction is to be cognized
without any realistic imputations
whatsoever.²

[Abhis. ālokā, MS. 207b. 13.] शान्ताशान्ताभावान्नोपलम्भ-
करणमिति दशमः । = नोपलम्भकृत् । (III. 14a.).

[Tg. MDO. VI. 212a. 4. =Sphuṭ. 43b. 5-6] *źi-ba dan
ma-źi-ba med-pas dmigs-pa-med-par byed-pa źes-bya-
ba-ni bcu-paḥo.*³

11 The Perseverance in the Intros-
pective Cognition concerning Ex-
tinction. निरोधेऽन्वयज्ञानक्षान्तिः = *ḥgog-pa-la rjes-su-śes-
paḥi bzod-pa*. (With reference to) the eleventh
aspect (i.e. Perfection—प्रणीतः = *gya-nom-pa*).—
(From the standpoint of the Absolute) there is
neither perfection, nor the reverse.
Therefore, owing to the absence of a contact with the

1 Pañc. II. 284a. 8b. 1.—*Rab-ḥbyor nam-mkḥaḥ brjod-du-med-
paḥi-phyir śes-rab-kyi-pha-rol-tu-phyin-pa yoñs-su-dag-paḥo.*

2 Lit. "it brings about the non-perception" (*nopalambha*) of
a separate reality.

3 Pañc. II. 284b. 2-3.—*Rab-ḥbyor gžan-yañ nam-mkḥaḥ dmigs-
su-med-paḥi-phyir śes-rab-kyi-pha-rol-tu-phyin-pa yoñs-su-dag-paḥo*
(= *punar aparam Subhūte ākāśa-anupalambhatayā pariśuddhā prajñā-
pāramitā*).

defiling elements on one side¹ and those which are free
from defilement on the other,² the Extinction of Pheno-
menal Existence represents absolute purifica-
tion, the liberation from both the extremes.³

[Abhis. ālokā, MS. 207b. 14-208a. 1.] सर्वोपलेपानुपले-
पतया । इति प्रणीताप्रणीतविकल्पात्सर्वोपलेपधर्मः सास्त्रवैरनुपलेपधर्मैर
नास्रवैश्चानुपलितत्वादतिक्रान्तोभयान्ता विशुद्धिरित्येकोदशः = अत्यन्तविशुद्धिः
(III. 14a, b.).

[Tg. MDO. 212a. 4-6. =Sphuṭ. 43b. 6.] *ñe-bar-gos-
pa dan ma-gos-paḥi chos thams-cad-kyi gos-pa med-paḥi-
phyir źes-bya-ba-ni gya-nom-pa dan gya-nom-pa ma-yin-
pa dan-bral-baḥi-phyir. ñe-bar-gos-paḥi chos zag-pa-dan-
bcas-pa dan gos-pa-med-paḥi chos zog-pa-med-pa thams-
cad-kyis gos-pa-med-paḥi-phyir mthah-gñis-las ḥdas-śin
nam-par-dag-pa źes-bya-ba-ni bcu-gcig-paḥo.*⁴

12 The Resulting Introspective
Cognition concerning Extinction.
निरोधेऽन्वयज्ञानं = *ḥgog-pa-la rjes-su-śes-pa*. (With refer-
ence to) the twelfth aspect (i.e. Issue
or Deliverance निःसरणं = *ñes-pa-ḥbyun-ba*).—The Ex-
tinction of Phenomenal Existence implies the non-
origination of all the different
kinds of suffering and misery,⁵ inasmuch
as the ideas of deliverance and non-
deliverance are inconsistent (from the
standpoint of the Absolute).

[Abhis. ālokā, MS. 208a. 3-4.] निःसरणानिःसरणविवि-
क्तत्वात्सर्वव्याध्यनुत्पाद इति द्वादशः । = व्याध्यसंभवः । (III. 14b.).

1 Notice the synonyms : *upalepa-dharmaiḥ = sāsravaiḥ*.

2 *anāsrava-dharma* are here first of all the elements constitut-
ing the Path (cf. *Abhidharmakośa* I. 5.), or more precisely the
Path of the Saint, beginning with the Path of Illumination (*darśana-
mārga*). The Paths of Accum. Merit and of Training (*saṃbhāra-
mārga* and *prayoga-mārga*) do not come under this category; they
are *kuśala-sāsrava* (cf. *Nirṇaya-saṃgraha*, Tg. MDO. LII.
270a. 7b. 3., quoted in Bu-ston's History, Transl., Vol. I, p. 118.).

3 Of Eternality and Complete Annihilation (*śāśvata-uccheda*).

4 Pañc. II. 284b. 4-5.—*Rab-ḥbyor gžan-yañ chos thams-cad
skye-ba-med-pa dan ḥgag-pa-med-pa dan. kun-nas-ñon-moñs-pa-med-
pa dan nam-par-byañ-ba ma-mchis-paḥi slad-du śer-phyin yoñs-su
dag-paḥo.*

5 Cf. Kār. II. 14.

[Tg. MDO. VI. 212a. 8. =Sphuṭ. 43b. 6-44a. 1.] *ñes-par-hbyun-ba dañ ñes-par-hbyun-ba-med-pa dañ-bral-baḥi-phyir nad thams-cad mi-skye-ba zes-bya-ba-ni bcu-gñis-paḥo.*¹

13 The Perseverance in the Cognition of the Doctrine concerning the Path. मार्गे धर्मज्ञानज्ञान्तिः = *lam-la chos-śes-paḥi bzod-pa.* (With reference to) the thirteenth aspect (i.e. the Path—मार्गः = *lam*).—(The Path, i.e. the Transcendental Intuition of the Bodhisattva)² conveys the cessation of all the evil states of existence, as those of Hell etc., because (it represents pure, non-dialectical knowledge) in the aspect of which there is no discrimination between the Path and its reverse.

[Abhis. ālokā, MS. 208a. 10-13.] मार्गमार्गरहितत्वाद्—अपायोच्छित्तिरिति त्रयोदशः=अपायोच्छित्ति (III. 14, c.).

[Tg. MDO. VI. 212b. 3-5. =Sphuṭ. 44a. 1-2.] *lam dañ lam-ma-yin-pa dañ bral-baḥi-phyir nañ-son-chad-pa zes-bya-ba-ni bcu-gsum-paḥo.*^{2, 3}

14 The Resulting Cognition of the Doctrine concerning the Path. मार्गे धर्मज्ञानं = *lam-la chos-śes-pa.* (With reference to) the fourteenth aspect (i.e. the Method—न्याय = *rigs-pa*). (The intuition of the Path) implies the absence of dialectical thought-construction, this being a means for the realization of the Result (of Entering the

1 Pañc. II. 284b. 7-8. =Aṣṭ. 201. 16-18.—न तेषां चक्षुरोगो भविष्यति न श्रोत्ररोगो न घ्राणरोगो न जिह्वारोगो न कायरोगो भविष्यति etc.

2 Acc. to Rnam-bśad, 193a. 3-4.—“the Transcendental Intuition, the cognition for the first time, through direct perception, of the Path as having a relative character” (*lam bden-pas ston-par mñon-sum-gyis gsar-du-rtogs-paḥi ye-śes chos-can*).

3 Pañc. II. 285a. 6-7.—*Rab-hbyor de-la śes-rab-kyi pha-rol-tu-phyin-pa ḥdi yin-te. sems-can dmyal-ba-las yoñs-su grol-bar-byed-paḥo.*—Such, O Subhūti, is the Climax of Wisdom, that it delivers the living beings from Hell.

Stream etc.). Indeed, the Bodhisattva possesses non-dialectical knowledge to the extent that he cognizes the inconsistency of method and non-method (from the standpoint of the Absolute).

[Abhis. ālokā, MS. 203b. 6-10.] न्यायान्यायासंश्लेषात्फल-साक्षात्करणं प्रत्युपायोऽविकल्पकत्वम् ।—इति चतुर्दशः ।=अकल्पत्वं फल-साक्षात्क्रियां प्रति । (III. 14c, d.).

[Tg. MDO. VI. 213a. 2-3. =Sphuṭ. 44a. 2.] *rigs-pa dañ rigs-pa ma-yin-pa dañ ma-ḥdres-paḥi-phyir ḥbras-bu mñon-sum-du-bya-baḥi don-gyis thabs-la rnam-par-mi-rtog-pa-ñid. ces-bya-ba-ni bcu-bzi-paḥo.*¹

15 The Perseverance in the Introspective Cognition concerning the Path. मार्गेऽन्वयज्ञानज्ञान्तिः = *lam-la rjes-su-śes-paḥi bzod-pa.* (With reference to) the fifteenth aspect (i.e. Activity—प्रतिपत्तिः = *sgrub-pa*).—(The intuition of the Path is devoid of a contact with the separate characteristic features of the elements (i.e. of a conception of their reality). Indeed, it is even free from the views maintaining the reality of a correct activity and of the reverse (from the standpoint of the Absolute).

[Abhis. ālokā, MS. 208b. 13-15.] प्रतिपत्त्यप्रतिपत्तिविनि-मुक्त्वेन धर्माणाम् निमित्तैरसंसर्ग इति पञ्चदशः ।=असंसर्गो निमित्तैश्च (III. 15a.).

[Tg. MDO. VI. 213a. 5. =Sphuṭ. 44a. 2-3.] *sgrub-pa dañ sgrub-pa-ma-yin-pa-las rnam-par-grol-ba-ñid-kyis chos thams-cad mtshan-ma-dag dañ ma-ḥbrel-ba zes-bya-ba-ni bco-lña-paḥo.*²

1 Pañc. II. 286a. 8-b. 1.—*pha-rol-tu-phyin-pa rin-po-che de-la-ni. chos gañ-yañ 'skye-baḥam. ḥgag-paḥam. kun-nas-ñon-moñs-paḥam. rnam-par-byañ-baḥam. yoñs-su-gzuñ-baḥam. dor-ba-med-do.* =Aṣṭ. 202. 19—203. 2.

2 Pañc. II. 286b. 3.—*Rab-hbyor pha-rol-tu-phyin-pa rin-po-che de-la-ni chos gañ-gis kyañ gos-pa-med-do.*—The “pollution” (*gos-pa* = *upalepa*) is to be understood in the sense of a realistic view in regard of the separate elements.—Aṣṭ. 203. 3-4.—अनुपलब्धितः सुभूतेऽनुपलिप्ता प्रज्ञापारमिता ।

16 The Resulting Introspective Cognition concerning the Path, मार्गेऽन्वयज्ञानं = *lam-la rjes-su-śes-pa*. (With reference to the sixteenth aspect (i.e. the Path as a factor of deliverance—नैर्याणिकः = *nes-par-hbyin-pa*).—(The intuition of the Path) implies the non-origination of the knowledge cognizing the thing denoted and its appellation, i.e. the object cognizable which bears the essence of a phenomenal reality, and the word by which it is designated (as two separate items). Indeed (the intuition of the Path) is characterized by the cognition of the unreality of even the factors of deliverance and of their reverse (from the standpoint of the Absolute).

[Abhis. ālokā, MS. 209a. 2-4] नैर्याणिकानैर्याणिकविकलत्वे-
नोभयस्मिन् वाच्यवाचकभावलक्षणज्ञेयशब्दे ज्ञानस्यानुत्पत्तिरित्याकारः षोडशः
= वस्तुनि व्यञ्जने द्वयोः । ज्ञानस्य या चानुत्पत्तिः । (III. 15b, c.).

[Tg. MDO. VI. 213a. 7-8. = Sphuṭ. 44a. 3-4.] *nes-par-hbyin-pa dañ nes-par-hbyin-pa-ma-yin-pa dañ-bral-ba-ñid-kyis brjod-par-bya-ba dañ rjod-par-byed-paḥi no-bo mtshan-ñid śes-bya dañ sgra gñis-la¹ śes-pa skye-ba-med-pa śes-bya-ba-ni nram-pa bcu-drug-pa yin-no.²*

[The last Kārikā of Chapter III (16) sums up the contents of the first three Adhikāras of the Abhisamayālamkāra and of that part of the Sūtras which corresponds to them. Their subject-matter, as we have seen, consists of the three forms of Omniscience and of the Path conducive to their realization. These have been exposed as the subject of study etc.³ The scholar of Prajñā-pāramitā must fully apprehend them in such a form in order to be able to realize them practically. The methods of this practical realization form the subject-matter of the remaining part of the work.]

1 The Xyl. has : *gñis-las*.

2 Pañc. II. 286a. 4-5.—*Rab-hbyor gal-te byañ-chen śes-rab-kyi-pa-rol-tu-phyin-pa-la spyod-paḥi tshe. de-ltar ḥdu-śes-par yañ mi byed-la de-ltar mi-rlog-ciñ de-ltar mi-dmigs-te. de-ltar ḥgro-bar yañ mi-byed-na śer-phyin-la spyod-pa-ste. śer-phyin-la sgom-mo.* = Aṣṭ.

203. 8.—स चेदेवमपि सुभूते बोधिसत्त्वो महासत्त्वो न संजानीते चरति प्रज्ञापारमितायाम् ।

3 Cf. "Doctrine of Pr.-pār.," pp. 67, 68 sqq.

CHAPTER IV

The Process of Contemplation and Intuition of all the Aspects of the 3 Forms of Omniscience सर्वाकाराभिसंबोध
= *nam-kun-mñon-par-rdzogs-par-rtogs-pa*, abbr. *nam-rdzogs-sbyor-ba*.

Definition: The process of mind-connection (Yoga) of the Mahāyānist Bodhisattva, which is dominated by transcendental analysis grasping the 173 aspects of the 3 kinds of Omniscience.

[Don. 13b. 1.] *mḥyen gsum-gyi nam-pa brgya dañ don-gsum ṅams-su-len-paḥi śes-rab-kyis zin-paḥi sems-dpaḥi rnal-hbyor de. nam-rdzogs-sbyor-baḥi mtshan-ñid.*

Synonyms: 1. The Path of the Bodhisattva बोधिसत्त्वमार्गः = *byañ-sems¹-kyi-lam*.

2. The Climax of Wisdom in the sense of the Path. मार्गभूत-प्रज्ञापारमिता = *lam-śer-phyin*.

3. The "Yoga" of the Bodhisattva-*sams-dpaḥi-rnal-hbyor*.²

4. The Training for the realization of the Omniscience of the Buddha in regard of all the aspects of existence. सर्वाकारज्ञताप्रयोगः = *nam-mḥyen-sbyor-ba*.

5. The Training for the realization of the Omniscience in regard of the Path. मार्गज्ञताप्रयोगः = *lam-śes-sbyor-ba*.

6. The Action of the Outfit. संनाहप्रतिपत्तिः = *go-sgrub (go-chaḥi sgrub-pa)*.³

Varieties:—(a) 173 forms in correspondence with the aspects of the 3 forms of Omniscience. (b) 20 forms, corresponding to the 20 varieties of Training.

[Don. 13b. 2.] *dbye-nā nam-paḥi sgo-nas brgya don-gsum dañ. sbyor-byaḥi sgos ṅi-sū yod.*

1 An abbreviation of *byañ-chub-sems-dpaḥi*.

2 This term occurs only in the Tibetan manuals.

3 Cf. "Doctrine of Pr.-pār." p. 77.

Limits: (The process of contemplation and intuition of all the aspects) begins with the Mahāyānist Path of Accumulating Merit and lasts till the end of the whole course of training on the Path.

[Ibid.] *sa-mtshams theg-chen tshogs-lam-nas rgyun-mthaḥi bar-du yod.*

THE ELEVEN CHARACTERISTIC ELEMENTS OF THE PROCESS OF CONTEMPLATION AND INTUITION OF ALL THE ASPECTS OF THE THREE FORMS OF OMNISCIENCE.

[Ibid.] *nam-rdzogs-sbyor-ba mtshan-byed-kyi chos bcu-gcig yod-de.* Summary, Kār. I. 12, 13.

1. The (173) Aspects. आकाराः = *nam-pa*.
2. The (20) Methods of Training. प्रयोगा = *sbyor-ba*.
3. The (14) Merits. गुणाः = *yon-tam*.
4. The (46) Defects in the Process of Training. प्रयोगदोषाः = *sbyor-baḥi skon*.
5. The Characteristic Marks or Features of the Process. लक्षणानि = *mtshan-ñid*.
6. The (preliminary) Degrees conducive to Salvation.¹ मोक्षभागीयं = *thar-paḥi cha dañ-mthun-pa*.
7. The (4) Degrees (of the Path of Training)² conducive to Illumination. निर्वेधभागीय = *ñes-par-hbyed-paḥi cha dañ-mthun-pa*.
8. The Congregation of the Bodhisattvas who in their course of Training have attained the Irretrievable State.
शैक्षोऽवैवर्तिको बोधिसत्त्वगणः = *slob-pa phyir-mi-ldog-paḥi byaṅ-sems-kyi dge-hdun*.
9. The Training in the Contemplation of the Identity of Samsāra and Nirvāṇa (from the standpoint of Ultimate Reality). भवशान्तिसमताभावनाप्रयोगः = *srid-zi mñam-ñid-kyi sbyor-ba*.

¹ Are synonymous with the Path of Accumulating Merit (*sambhāra-mārga* = *tshogs-lam*).

² *prayoga-mārga* = *sbyor-lam*.

10. The Training in the Purification of the Sphere of future Activity as a Buddha. बुद्धक्षेत्रपरिशुद्धिप्रयोगः = *ñiḥ-dag-sbyor-ba*.

11. The Training (of the Bodhisattva on the three last Stages) characterized by skill (and representing an activity free from effort). उपायकौशल-प्रयोगः = *thabs-mkhas-sbyor-ba*.

SUMMARY OF CHAPTER IV ACCORDING TO THE ABHIS. ĀLOKĀ.

After the three forms of Omniscience have been fully apprehended (as an object of study etc.), it is necessary to secure the mastery over them (i.e. to realize them practically). For this purpose (the future Mahāyānist Saint) contemplates the three forms of Omniscience, having grasped together all the aspects of the Omniscience of the Buddha, of the Omniscience in regard of the Path, and of the Omniscience in regard of the objects of the Empirical World.¹ This is the process of contemplation and intuition of all the aspects (of the three forms of Omniscience).

It is expressed in the following manner:—

1. The (173) aspects (of the three forms of Omniscience) are to be meditated upon by means of—
2. (twenty) special methods.
3. the (fourteen) merits, and
4. the (forty-six) defects (which are connected with the process of Training) are respectively acquired and rejected. Along with this—
5. the characteristic features or marks of the process of meditation are fully apprehended. After that—
6. the roots of virtue peculiar to (the preliminary) degrees conducive to Salvation become originated.

¹ We must remember here that according to the habit of thought of the Yogins (Buddhistic and Non-Buddhistic) a perpetual intense contemplation of an object brings about the actual realization of the said object which appears like a myrobalan fruit on the palm of one's hand. So is it with the three forms of Omniscience. Cf. Nyāyabindu-ṭīkā, BB. 12, 3, Transl. Buddh. Logic, vol. II. p. 31.

Accordingly, (the contents of the Sūtras) contains an exposition of the aspects and the other (topics) just mentioned.

Thereupon, the person who has brought to development the (cognition peculiar to the) degrees conducive to Salvation and is full of energy—

7. by means of the cognition peculiar to the (4) degrees conducive to Illumination,—

8. secures the properties of (a member of) the Congregation of the Bodhisattvas who in their course of training have attained the Irretrievable State.

9. And, having meditated on the Ultimate Identity of Samsāra and Nirvāṇa in order to attain Buddhahood,—

10. the Bodhisattva brings to accomplishment the purification of his world of future activity as a Buddha, and—

11. Owing to his skill makes manifest the activity of a Buddha¹ without effort and in correspondence with the merits and needs (of the converts). (The contents of the Sūtras accordingly represent) an exposition of the Degrees conducive to Illumination etc.²

So we have the process of intuition of all the aspects (of the three forms of Omniscience) as peculiar to the Buddhas etc. according to the circumstances. It is spoken of (in the *Aṣṭasāhasrikā*), beginning with the passage of the ninth Chapter³:—Having been thus addressed the reverend Subhūti said to the Lord as follows:—The Climax of Wisdom is (the cognition of) the non-existence (of the Phenomenal objects as permanent enduring entities),—and ending with the passage of the twentieth Chapter⁴:—In the same manner the

1 Compare Uttaratantra-vyākhyā, Transl. p. 117.

2 The first part of the fourth Adhikāra, beginning with the 173 *ākāras* and ending with the 16 *svabhāva-lakṣaṇa* (Kār. IV. 1-31.), contains the general topics connected with the Path. Beginning with the (preliminary) degrees conducive to Salvation (*mokṣa-bhāgiya*) the fourth chapter contains an exposition of the actual process of realization on the Path. Rnam-bśad, 199 b. 2.—*rnam-rdzogs-sbyor-ba spyiḥi rnam-bzag dan. thar-pa cha-mthun-nas bzuñ ste rgyud-la skye-baḥi-rim-pa bśad-paho.*

3 Aṣṭ. 204. 20—205. 1.

4 Ibid. 380. 13.

Bodhisattvas, the Mahāsattvas cannot fall a prey to the world including the gods, the human beings, and the Asuras.—

[Abhis. ālokā. MS. 19b. 4-20a. 3.]¹

तदनु परिज्ञातत्रिसर्वज्ञतावशितार्थं पुनः सर्वाकारमार्गकस्तु ज्ञानप्रकार-संग्रहेण त्रिसर्वज्ञतां भावयति । इति सर्वाकाराभिसंबोधं दर्शयितुं । आकारा विशिष्टप्रयोगैर्भावयितव्या यथासंख्यं गुणदोषोपादानत्यागेन लक्षणज्ञान-पूर्वकमुत्पन्नमोक्षभागीयकुशलमूलेन । इत्याकारादीन्निर्दिश्य । विवर्धितमोक्ष-भागीयस्योत्साहिनो निर्वेधभागीयाद्यधिगमद्वारेण प्राप्तशैचावैवर्तिक-बोधिसत्त्वगणधर्मस्य बुद्धत्वनिमित्तसंसारनिर्वाणसमताभावनापूर्वकं निष्पा-दितस्वबुद्धचेत्रविशुद्धावुपायकौशलेन यथाभव्यतयानाभोगं बुद्धकृत्यं प्रवर्तते इति निर्वेधभागीयादयो देशिताः । इति नवमपरिवर्ते । एवमुक्ते आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । असत्पारमितेयम् । इत्यारभ्य यावद्विशतितमपरिवर्ते तथा बोधिसत्त्वा महासत्त्वा असंहाराः सदेव-मानुषासुरेण लोकेन । इत्येतत्पर्यन्तेनोक्तो बुद्धादीनां यथासंभवं सर्वाकारा-भिसंबोधः ॥ 23

DETAILED ANALYSIS OF THE ELEMENTS CONSTITUTING THE PROCESS OF CONTEMPLATION AND INTUITION OF ALL THE ASPECTS (OF THE THREE FORMS OF OMNISCIENCE).

I. The Aspects (of the three Forms of Omniscience) आकाराः = *rnam-pa*.

Kār. IV. 1-5 (31)

1 General definition acc. to Don. 2 The various meanings of *ākāra* acc. to *Skabs*. 3 General character of the aspects acc. to the *Abhis. ālokā*.

Definition: The varieties or the special modes of apprehension peculiar to the meditative training which consists in the contemplation of the three forms of Omniscience, grasped together.

[Don. 13b. 4-5.] *mḥhyen-gsum bsdus-sgom-gyi sbyor-baḥi ḥdzin-staṅs-kyi bye-brag-gam khyad-par de. mḥhyen-gsum bsdus-sgom-gyi sbyor-baḥi rnam-paḥi mtshan-ñid.*

The word *ākāra* can be interpreted in many different ways. We may take it to mean¹ the objective aspects of contemplation, 173 in number, referring to the characteristic features of the (5) groups of

1 For the Tib. version, cf. Appendix.

elements, as Impermanence etc., (2) the subjective aspects, the forms of cognition, 173 in number, peculiar to the three forms of Omniscience, that regarding the objects of the Empirical World and the rest, which cognize the (5) groups of elements as being impermanent, and (3) the subjective aspects peculiar to the Bodhisattva's meditative training which makes of the 173 modes of cognition peculiar to the three forms of Omniscience objects of contemplation. In these three senses the term *ākāra* is to be explained.¹

[Skabs IV. 16b. 5-6] *nam-pa-ṣes-bya, ṣes-paḥi nam-pa-la du-ma yod-de, phuṅ-po mi-rtag-pa-la-sogs-paḥi don-rnam brgya-bdun-cu-rtsa-gsum daṅ. phuṅ-po mi-rtag-par rtogs-paḥi gzi-ṣes-sogs mkhyen-gsum-gyi ṣes-rnam-brgya daṅ don-gsum daṅ. mkhyen-gsum-gyi ḥdzin-staṅs brgya-don-gsum ḥdzin-staṅs-su-byed-paḥi byaṅ-sems-kyi sbyor-baḥi ṣes-rnam brgya daṅ don-gsum-la nam-par-byas-pa ste gsum-gyis bsad dgos-paḥi phyir-te, mdo-las bsad-tshul deḥi-phyir.*

GENERAL CHARACTERISTIC OF THE ASPECTS ACCORDING TO THE ABHIS. ALOKĀ.

In order to secure the mastery over the three forms of Omniscience which have been fully apprehended before (as an object of study etc., i.e. in order to realize them practically),² the Bodhisattva contemplates the said three forms of Omniscience, having grasped together (in his mind) all the aspects of the special Omniscience of the Buddha, of the Omniscience in regard of the Path, and of the Omniscience in regard of the objects of the Empirical World. Accordingly, we have now to speak about the process of contemplation and intuition of all the aspects of the three forms of Omniscience.

Now, first of all, we have the varieties of (the meditator's) cognition which is directed upon (the characteris-

1 The principal meaning of *ākāra* here is however the subjective aspect, the aspect of cognition which acts as an antidote against realistic views. Cf. below.

2 On the difference between the contents of the first three Adhikāras and that of the fourth and the following cf. below and "Doctr. of Pr.-pār." p. 68 sqq. In short, the first three chapters expose the subject theoretically, whereas the fourth and the following chapters are devoted to the practical process of realization.

tic properties of the four Principles of the Saint), Impermanence and the rest. These varieties are in general, characterized as the aspects (of the three forms of Omniscience). Their essential character is that of being antidotes¹ against the points to be shunned, viz. the views which maintain (the elements of existence) to be enduring etc. Therefore here we have no such mistake as putting forth aspects without any real foundation for them. In correspondence with the three forms of Omniscience, the said aspects are to be divided into three principal categories.

[Abhis. ālokā. MS. 211a. 6-14.]

परिज्ञातत्रिसर्वज्ञतावशितार्थं पुनः सर्वाकारमागवस्तुज्ञानप्रकार-
संग्रहेण त्रिसर्वज्ञतां भावयतीति सर्वाकाराभिसंबोधो वक्तव्यः । तत्र २४५
तावन्नित्यादिग्राहकविपक्षस्य प्रतिपक्षधर्मेतास्वभावानामनित्याद्यालम्बन-
ज्ञानप्रकाराणामाकारत्वेन व्यवस्थानसामान्येन लक्षणं ज्ञेयम् । अतो
निर्वस्तुकाकारदोषो नेह विक्रन्तते । ते चाकारास्त्रिसर्वज्ञताभेदात्रिप्रकारा
एव मता इति ग्राह्यम् ।

[Tg. MDO. VI. 215a. 8-b. 3.] *yoṅs-su-ṣes-par-gyur-paḥi thams-cad-mkhyen-pa-ñid gsum-pa dbaṅ-du-bya-baḥi-phyir yoṅ nam-pa daṅ lam daṅ gzi-ṣes-pa thams-cad bsdu-baḥi sgo-nas thams-cad-mkhyen-pa-ñid gsum sgom-par byed-pa yin-pas. nam-pa kun mñon-par-rdzogs-*

1 *pratipakṣa* = *gñen-po*. In connection with this passage, the Skabs gives us the definition of *pratipakṣa* (IV. 16a. 4-5).—It is the knowledge which, in its predominant part, has the character of being contradictory to the point that is to be shunned by it and removes the said point) through the appearance of the direct object (which disagrees with the point to be shunned.—*raṅ-gi ḥdzin-staṅs-kyi yul-gyi nam-pa śar-baḥi sgo-nas raṅ-gi mi-mthun-phyogs-la gnod-byed-kyi cha-nas-bzag-paḥi rig-pa de. gñen-poḥi mtshan-ñid*).—There are four kinds of *pratipakṣa*, according to the Abhidharmakośa, V. 61.—(a) The antidote which has for its result the direct removal of the points to be shunned (*prahāṇa-pratipakṣa* = *spoṅ-gñen*); this is the so-called Unimpeded Path (*ānantarya-mārga*, cf. "Doctr. of Pr.-pār." p. 22.), (b) the antidote as that which confirms (the removal of the Obscurations—*ādhāra-pratipakṣa* = *gzi-gñen*); this is the Path of Deliverance (*vimukti-mārga*, cf. Ibid.), (c) the antidote which consists in drawing far (from the point to be shunned—*dūribhāva-pratipakṣa* = *thag-bsrin-gñen-po*); this is the Path which follows the *vimukti-mārga* and (d) the antidote which consists in aversion (*vidūṣaṇā-po pratipakṣa* = *nam-par-sun-ḥbyin-paḥi gñen-po*). See Prof. de la Vallée Poussin's Translation of Kośasthāna V, pp. 103, 104.

par-rtogs-pa brjod-par-byaḥo. de-la re-ḥig rtag-pa-la-sogs-par ḥdzin-pa mi-mthun-paḥi phyogs-kyi gñen-paḥi chos-kyi ḥo-bo-ñid mi-rtag-pa-la-sogs-pa-la-dmigs-paḥi śes-paḥi bye-brag-rnam-pa-ñid-du rnam-par-bzag-pa-ni spyiḥi mtshan-ñid yin-par śes-par-byā-ste. de-bas-na ḥdi-la gzi-med-paḥi ḥes-pa ḥbyuñ-bar mi-ḥgyur-ro. rnam-pa de-dag kyañ thams-cad-mkhyen-pa-ñid gsum-gyi bye-brag-gi rnam-pa gsum kḥo-nar bzed-do śes gzun-bar-byaḥo.

*Varieties*¹: 1. 27 aspects relating to the Omniscience in regard of the Empirical World.—Kār. IV. 2.

[Pañc. III, 3b. 1—5a. 3.=Aṣṭ. 204. 20—206. 2.—

असत्पारमितेयं भगवन्नाकाशसत्तामुपादाय । etc. etc. ending with :
अचलितपारमितेयं भगवन् धर्मधातुस्थितितामुपादाय ।]

2. 36 aspects relating to the Omniscience in regard of the Path.—Kār. IV. 3.

[Pañc. III. 5a. 3—7a. 5.=Aṣṭ. 206. 3—207. 1.—
विरागपारमितेयं भगवन् सर्वधर्मवितथतामुपादाय । etc. etc. ending with : सर्वशून्यतापारमितेयं भगवन्नन्तापर्यन्ततामुपादाय ।

3. 110 aspects relating to the Special Omniscience of the Buddha.—Kār. IV. 4, 5.

[Pañc. III. 7a. 5—8b. 4.=Aṣṭ. 207. 1—15.—²स्मृत्युपस्थानादिबोधिपक्षधर्मपारमितेयं भगवन्तेषामनुपलब्धितामुपादाय । etc. etc. ending with सर्वज्ञज्ञानपारमितेयं भगवन् यदुत प्रज्ञापारमिता सर्वधर्मस्वभावसर्वाकारपरिज्ञानतामुपादाय ।]

[Don. 13b. 5.] *dbye-na brgya dañ don-gsum yod-de. gzi-śes-kyi rnam-pa ḥner-bdun. lam-śes-kyi rnam-pa so-drug. rnam-mkhyen-gyi rnam-pa brgya-rtsa-bcu yod.*

II. The Methods of Training. प्रयोगाः = *sbyor-ba*. Kār. IV. 6-11. (32).

1. The characteristics of the persons worthy of studying and apprehending the Doctrine of Prajñā-pāramitā acc. to the *Abhis. ālokā*, the *Sphuṭārthā* and the *Skabs*. 2. Definition of *prayoga* acc. to *Don*. 3. The 20 methods of training acc. to the *Abhis. ālokā* etc.

1 Here we give only the number of aspects and the corresponding passages of the Sūtras. For a detailed exposition of the *ākāras*, see tables. Cf. also "Doctrine of Pr.-pār." pp. 77 and 78. (note).

2 The 37 *bodhipakṣa* are here counted together, representing 37 aspects.

THE PERSONS WORTHY OF STUDYING, UNDERSTANDING AND REALIZING THE DOCTRINE OF PRAJÑĀ-PĀRAMITĀ. Kār. IV. 6. 7.

The aspects (of the three kinds of Omniscience) are to be meditated upon by means of special methods. It is not however possible to speak of these methods, without mentioning the person who acts according to them. Therefore, we have to speak of the person who acts, and characterizes him as being worthy of studying (the Doctrine of Prajñā-pāramitā) etc.

[*Abhis. ālokā*, MS. 220b. 3-4.]

विशिष्टप्रयोगैराकारा मानयितव्याः । ते च प्रयोक्तारं विना कथयितुमशक्या इति श्रवणादिभाजन-प्रयोक्तारं निर्दिशन्नाह ।

[*Sphuṭ. 50a. 6. bl.*] *sbyor-ba khyad-par-can-dag-gis rnam-pa-rnams bsgom-dgos-na de-dag kyañ sbyor-ba-po med-par brjod-par mi-nus-pas mñan-pa-la-sogs-paḥi snod sbyor-ba-po.*

Definition of a worthy hearer of the Prajñā-pāramitā.—The convert who has performed acts of devotion with regard to the Buddhas of former ages by building monasteries etc., who has fostered in his heart the roots of virtue by serving the Buddhas, by offering them alms and bowls for such etc., and who is endowed with the help of spiritual teachers in the sense that he receives their blessings and instructions. The persons endowed with these three distinctive characteristics are the worthy hearers of "the Mother" (i.e. the Doctrine of Prajñā-pāramitā) that is characterized by the aspects (of contemplation which have been mentioned before).

[*Abhis. ālokā*, MS. 220b. 3-8.] तथागतमुद्दिश्य विहारादिकरणात्पूर्वजिनकृताधिकाराः । पिरडपात्तादिदानाद्बहुबुद्धावरोपितकुशलमूलाः । कल्याणमित्तैरधिष्ठित्वेन कल्याणमित्तपरिगृहीताः । यथोक्तविशेषणतयोपेता एवाकारलक्षणाया मातुरस्या मुख्यतः श्रवणाभाजनम् ।

[*Skabs. IV. 78. 3-4.*] *śñon sañs-rgyas bsten-pa dañ. de-las dge-rtsa bskrun-pa dañ. theg-chen-gyi dge-baḥi bśes-gñen-gyis zin-pa gsum tshañ-baḥi skabs-ḥdir bstan-paḥi gdul-bya de. skabs ḥdir bstan-paḥi yum ñan-paḥi snod-ruñ gañ-zag-gi mtshan-ñid.*¹

1 Pañc. III. 8 b. 5—7.—*de-nas lhaḥi dbaḥi pa Brgya-byin-la ḥdi-sñam-dgyur-te. śes-rab-kyi pha-rol-tu-phyin-pa ḥdi rigs-kyi bu-dañ*

The virtues which characterize the converts who are worthy of studying (the Doctrine of Prajñā-pāramitā), of understanding the meaning of the words, of retaining it in memory and of duly meditating over it are, respectively—the adoration of numerous Buddhas by acts of devotion,¹ the habit of asking questions concerning the essence (of the Doctrine) whenever there are dubious points to be settled, the fostering of the roots of virtue by bringing to full accomplishment the practice of the ten Transcendental Virtues, and the blessings of the spiritual teachers (with which such persons are endowed).

[Abhis. ālokā, MS. 220b. 11-16.] कायायुपस्थानाराधनाद्बहु-
बुद्धपर्युपासिताः । संशयार्थनिर्णयाय स्वरूपपरिपृच्छात्परिपृष्टाः । दाना-
दिदशपारमिताप्रतिपत्त्यनुष्ठानाद्बहुबुद्धावरोपितकुशलमूलाः कृततथागतप-
र्युपासनादय एवोद्बुद्धादिभाजनमित्यवगन्तव्यम् ।

[Sphuṭ. 50b. 3-6.] *hdogs-pa dan da-ltar-byun-baḥi* *saṅs-rgyas-rnams-la spyir dge-baḥi rtsa-ba bskrun cin* *sbyaṅs-pa dan. de-bzin-gsegs-pa-rnams-la lus-la-sogs-paḥi* *bsñen-bkur-gyis mñes-par-byas-pa dan. the-tshom-gyi don* *yoṅs-su-hdri-ba dan. sbyin-pa-la-sogs-paḥi pha-rol-tu* *phyin-pa-bcu sgrub-pa dan-ldan-pa. dge-baḥi bśes-gñen-* *dag-gis byin-gyis brlabs-pa-rnams-ni. go-rim-ji-ltar-bat* *nam-paḥi mtshan-ñid-can-gyi yum hdiḥi gzun-ñan-pa* *dan. hdzin-pa dan. don mi-brjed-pa dan. tshul-bzin yid-* *la-byed-paḥi snod-ñid yin-par saṅs-rgyal-la-sogs-pa bzed-* *do.*²

rigs-kyi bu-mo gaṅ gi rna-lam-du. etc. = Aṣṭ. 208. 2-5.— अथ खलु
शक्रस्य देवानामिन्द्रस्यैतद्भूत् । पूर्वजिनकृताधिकारास्ते कुलपुत्राः
कुलदुहितरश्च भविष्यन्ति बहुबुद्धावरोपितकुशलमूलाः कल्याणमित्त-
परिग्रहीताश्च भविष्यन्ति येषामियं प्रज्ञापारमिता श्रोतावभासमप्यागमिष्यति ।

1 Lit. "corporeal devotion."

2 Pañc. III. 8b. 7-9a. 1.—*gaṅ hdzin cin hchaṅ-ba dan. klog cin* *kun-chub-par-byed-pa dan. tshul-bzin-du yid-la-byed cin gzun-ba* *dan. kun-chub-par-byas-nas-kyā de-bzin-ñid-du śes-rab-kyi pha-rol-* *tu-phyin-pa-la nan-tan-du-byed-pa lta-ci smos-te. rigs-kyi buḥam rigs-* *kyi bu-mo...de-dag-gis snon-de-bzin-gsegs-pa dgra-bcom-pa yaṅ-dag-* *par-rdzogs-paḥi saṅs-rgyas-rnams-la yoṅs-drīs-ṣo...de-dag-gis ni bskal-* *pa bye-ba maṅ-por sbyin-paḥi pha-rol-tu-phyin-pa-la spyod-do. tshul-* *khrims dan bzod-pa dan brison-hgrus dan bsaṅ-gtan dan śes-rab-kyi* *pha-rol-tu-phyin-pa-la spyod-do. Aṣṭ. 208. 5 sqq.*

THE METHODS OF TRAINING. Kār. IV. 8-11.

Definitions of the term *prayoga*: (a) actual, referring to this case:—

Mental Quiescence connected with transcendental analysis¹ which brings about the cognition of the separate unreality of subject and object, and moreover of the objects of the Empirical world, of the elements constituting the Path, and of the aspects of the Omniscience of the Buddha.

[Don. 14a. 5.] *yul yul-can dan gzi lam nam gsum* *bden-ston-du rtogs-paḥi zi-lhag zuṅ-hbrei de. dños-bstan* *gtso-boḥi sbyor-baḥi mtshan-ñid.*

(b) as a special characteristic of the training demonstrated here:—

The *yoga* of the Bodhisattva which is dominated by high wisdom and characterized by the attainment of mental Quiescence connected with transcendental analysis, this being indispensable for the intuition of all the aspects of the three kinds of Omniscience.

[Ibid. 14a. 6.] *mkhyen gsum-gyi nam-pay-sñed-pa-* *la zi-thag zuṅ-hbrei thob-paḥi śes-rab-kyis zin-paḥi sems-* *dpāḥi rnal-hbyor-de. hdir-bstan sbyor-baḥi mtshan-ñid* *byas-na legs-te.*

Varieties: Are twenty in number, as follows:—

(a) Five forms with respect to the essence of training *no boḥi sgo-nas lña.*

1. The Method of noninsistence upon the reality of Matter and the other elements of existence, within the pale of the Empirical World, of the Path and of the aspects of the Omniscience of the Buddha.

An insistence upon (the reality of) Matter and the other elements is condemned, inasmuch as the said elements have no real essence of their own. In such a sense we have to understand "the Method of Non-insistence." (1).

[Abhis. ālokā, MS. 222a. 5-9.] रूपाद्यनवस्थानप्रयोग [ः] ।

यस्माद्रूपादिषु । यः स्वभावतया स्थानप्रतिषेधस्तस्मात्तत्त्वानवस्थानप्रयोग इति रूपादिष्वनवस्थानात् (IV. 8a.).

1 *śamatha* and *vipaśyanā*. Cf. "Doctrine of Pr. pār." pp. 16, 68.

[Rnam-bśad. 218b. 4. and Don. 14b. 2.] *gzi lam rnam-pas bsduṣ-paḥi chos-rnams bden-med-du rtogs-nas bsgom-pa gzugs-la-sogs-pa mi-gnas-paḥi sbyor-ba.*¹

2. The Method of negation regarding the preconceived realistic views concerning the preceding method of concentration, that of the non-insistence upon the reality of Matter etc. (from the standpoint of the Absolute). In the aspect of the latter there can be no actual process of meditation. Therefore (the Bodhisattva may be regarded as) becoming absorbed in trance only from the point of view of Empirical Reality. The inconsistency of concentration itself i.e. of the subjective part (from the standpoint of the Absolute) forms (the object of) his meditation.² (2).

[Abhis. ālokā, MS. 222a. 9-13.] अयोगप्रयोग [:] । एवं तत्त्वतो योगाभावेन संवृत्त्या योगमापद्यते । अयोग एव तेषु योग इत्यर्थः ।= तेषु योगनिषेधतः (IV. 8b.).

[Rnam-bśad, 218b. 4-5.] *gnas-pa bkag-paḥi sbyor-ba de-la bden-par-žen-pa bkag-nas bsgom-pa sbyor-ba bkag-paḥi sbyor-ba.*³

1 Pañc. III. 11a. 4.—*Kau-śi-ka hdi-la byañ-chen śer-phyin-la spyod-paḥi tshe. gzugs-la mi-gnas-le. gañ-gi tshe gzugs-la mi-gnas-pa deḥi tshe gzugs-la brtson-par-byed-pa yin-no*—Aṣṭ. 211. 12 sqq.—

इह कौशिक बोधिसत्त्वो—रूपे न तिष्ठति रूपमिति न तिष्ठति । Beginning with this paragraph we shall establish likewise the concordance with the *Samcaya* (Ratna-guṇa-saṃcaya-gāthā). The original text of it has been discovered by Prof. M. TUBIANSKY in Mongolia (a Pe-king xylograph containing the Tibetan translation as well.) The verses referring to the first three *adhikāras* will be quoted in the Appendix. As regards the *rupādy-anavasīhāna-prayoga* we have :—(fol. 32b. 1-33a. 1.).

शक्रो जिनस्य परिपृच्छति देवराजो चरमाणप्रज्ञ कथं युज्यति बोधिसत्त्वो
अणुमात्रं यो न खलु युज्यति स्कन्धधातौ यो एव युज्यति स युज्यति

बोधिसत्त्वः ॥

2 Acc. to Cser. IV, 53a. 1-2. the non-concentration upon Matter and other elements from a realistic standpoint means the concentration upon (another) transcendental reality (*yañ-dag-paḥi don* = *bhū-tārtha*, cf. "Buddhist Logic," Vol. II. pp. 30, 31. viz. the Monistic Absolute Essence).

3 Pañc. III. 12b. 7-8.—*Rab-ḥbyor gzan-yañ byañ-chen śer-phyin-la spyod-paḥi tshe gzugs-la mi-sbyor mi-ḥbyed-de, gañ-gi tshe gzugs-la mi-sbyor mi-ḥbyed-pa deḥi-tshe gzugs-la brtson-par-byed-pa yin-no*—Aṣṭ. 211. 18 sqq.—रूपमिति कौशिक न योजयति etc.

3. The profound Method of contemplating (the absolute as) the true essence of the objects of the Empirical World.—Owing to the profound nature of the Ultimate Essence of Matter and the other elements of existence,¹ the empirical entities cannot be perceived as real foundations (since they have no separate reality of their own). Owing to such a point of view the meditation of the Bodhisattva in the aspect of the Omniscience in regard of the Empirical World is of an exceedingly profound character. (3).

[Abhis. ālokā, MS. 222a. 13-16] गम्भीरप्रयोग[:] ।
रूपादितथतागम्भीरतया प्रतिष्ठानुपलब्ध्यर्थेन सर्वज्ञताधिकारे गम्भीरेत्यव-
बोधात् ।=तत्तथतागम्भीरत्वात् (IV. 8c.).

[Don. 14b. 2.] *gzugs-sogs gzihi de-ñid rtogs-paḥi zab-paḥi sbyor-ba.*²

4. The unfathomable Method of intuiting the essence of the elements constituting the Path.—(The Climax of Wisdom as the meditation of the Bodhisattva) in the aspect of the Omniscience in regard of the Path is unfathomable in the sense that the true essence (of the elements constituting the Path) is inaccessible to discursive thought. As such it forms the object of faith. (4).

[Abhis. ālokā, MS. 222a. 16b. 3.] दुरवगाहप्रयोग[:]
प्रकृत्यनाविस्तार्येन मार्गज्ञताधिकारे दुरवगाहेत्यधिमोक्षात् ।=तेषां दुरवगाहतः
(IV. 8d.).

[Don. 14b. 2-3.] *lam-gyi chos rañ-bzin rtogs-paḥi gtiñ dpag-dkaḥ-baḥi sbyor-ba.*³

5. The Method of intuiting the true nature of the elements of existence, Matter etc. as something infinite and immeasurable in the aspect of the Omniscience of the Buddha.—(The Climax of Wisdom) in the

1 I.e. the negation of Plurality (*spros-bral*; Cser. IV. 53a. 4.).

2 Pañc. III. 14a. 1.—*bcom-ldan-ḥdas-kyis bkag-stal-ba. Sā-rihi-bu gzugs-kyi de-bzin-ñid zab-paḥi-phyir. śes-rab-kyi-pha-rol-tu-phyin-pa zab-paḥo*—Aṣṭ. 212. 4. 5.—गम्भीरा भगवन् प्रज्ञापारमिता ।

3 Pañc. III. 14a. 7 sqq.—*bcom-ldan-ḥdas-kyis bkag-stsal-ba. Sā-rihi-bu gzugs gtiñ-dpag-dkaḥ-baḥi-phyir. śes-rab-kyi-pha-rol-tu-phyin-pa gtiñ-dpag dkaḥo*—Aṣṭ. 212. 5.—दुरवगाहा भगवन् प्रज्ञापारमिता ।

aspect of the Omniscience of the Buddha is in its turn immeasurable, inasmuch as this Omniscience knows no limits, owing to the immeasurableness of Matter and the other elements of existence (from the standpoint of the Absolute). (5).

[Abhis. ālokā, MS. 222b. 5-7.] अग्रमाणाप्रयोग [ः] ।

रूपाद्यप्रमाणतया पर्यन्तानुपलम्भार्थेन सर्वाकारज्ञताधिकारेऽप्रमाणेत्यालम्बनात् ।=तदप्रामाण्यतः (IV. 9a.).

[Don. 14b. 3.] *gzugs-sogs-kyi rnam-paḥi rañ-bzīn tshad-med-pa rtogs-paḥi tshad-med-paḥi sbyor-ba.*¹

[Summary regarding the first five Methods.].

When (the Bodhisattva) does not insist in a preconceived realistic way upon Matter and the other elements as having (by themselves), from the standpoint of the Absolute, a profound character,² he assumes a correct point of view owing to which he becomes absorbed in the transic meditation which is of a (truly) profound character. And when he does not give himself up to the thought that his (cognition or meditation with respect to the elements) is of a profound nature, he ceases to insist upon the reality of Matter and the other elements. Thus through the negation of meditation (from a realistic point of view) and the negation of the insistence upon (the reality of) matter etc., the meaning of "the profound Method" can be explained correctly. From the same point of view the meaning of the "unfathomable" and the "immeasurable" Methods can likewise be explained.

[Abhis. ālokā, MS. 222b. 11—223a. 1.] तदयं समासार्थः

यदा गम्भीरं रूपादिकमित्यभिनिवेशयोगेन तत्त्वतो न तिष्ठति तदा विपर्यस्त-
त्वाद्गम्भीरं योगमापद्यते । यदा च गम्भीरमित्यपि न योगमापद्यते तदा
गम्भीरं रूपादिकमित्यपि न तिष्ठति एवं योगावस्थानस्य निषेधेनाविपरीत-
गम्भीरप्रयोगार्थः कथित इति । एतदनुसारेण दुरवगाहाप्रमाणप्रयोग-
योरप्यर्थो वाच्यः ॥

1 Pañc. III. 14b. 5.—*bcom-ldan-ḥdas-kyis bkāḥ-stsal-ba. Sā-rihi-bu gzugs tshad-med-paḥi-phyir. śes-rab-kyi-pha-rol-tu-phyin-pa tshad-med-do.*—Aṣṭ. 212. 6.—अग्रमाणा भगवन् प्रज्ञापारमिता ।

2 The elements of existence in their plurality, cannot have a profound, true, and everlasting nature, since they are relative and consequently devoid of a real and independent essence of their own.

[Tg. MDO. VI. 226a. 6—226b. 1.] *gañ-gi-tshe gzugs-la-sogs-pa zab-bo sñam-du mñon-par žen-paḥi tshul-gyis-de-kho-na-ñid-du mi-gnas-pa deḥi-tshe phyin-cin-ma-log-pa yin-paḥi-phyir de-la zab-paḥi sbyor-ba thob-par-ḥgyur-ro. yañ gañ-gi-tshe zab-bo sñam-du yañ rnal-ḥbyor-du mi-byed-pa deḥi-tshe gzugs-la-sogs-pa zab-pa-śes-bya-bar yañ mi-gnas te. de-ltar rnal-ḥbyor dañ gnas-pa bkag-pas zab-moḥi-sbyor-baḥi don phyin-ci-ma-log-par bstan-pa yin-no śes-bya-baḥi. de-bzīn-du gtiñ-dpag-dkaḥ-dañ tshad-med-paḥi sbyor-baḥi don-dag kyañ ḥdiḥi rjes-su-ḥbrañs-nas brojd-par-byaḥo.*¹

(b) With respect to the individual practising meditation:—*gañ-zag-gi sgo-nas.*

1. The Method of Training peculiar to the Bodhisattva who abides on the Stage of Preliminary Activity.² The Bodhisattva's Training here is very wearisome and requires a long period of time, since (the meditator) is still possessed of fear with respect to the profound teaching of the Non-substantiality (and Relativity) of all elements of existence. (6).

[Abhis. ālokā, MS. 223a. 3. and 14.] कृच्छ्रचिराभिसं-
बोधप्रयोग [ः] । उतासादिसंभवात् । =कृच्छ्राचिरेण प्रतिबोधतः ।
(IV. 9b.).

[Don. 14b. 3.] *stoñ-ñid zab-mo-la skrag-paḥi las-dañ-po-pa byañ-chub yun-rin-po-nas rtogs-paḥi sbyor-ba.*³

2. The Method of Training peculiar to the Bodhisattva who abides on the Degree of Heat.⁴ There the Bodhisattva has no more fear regarding the Teaching of Non-substantiality and Monism⁵ and obtains (from

1 Pañc. III. 15a. 3-4.—*gal-te gzugs zab ces-bya-bar mi-spyod-na, śes-phyin-la spyod-do.*—Ibid. 15b. 7-8.—*gal-te gzugs gtiñ-dpag-dkaḥo zes-bya-bar mi-spyod-na, śes-phyin-la spyod-do.*—Ibid. 16a. 8.—*gal-te gzugs tshad-med-do zes-bya-bar mi-spyod-na, śes-phyin-la spyod-do.*

2 *ādikarmikā-bhūmi* = *las dañ-po-paḥi sa*. This is a synonym of the Path of Accumulating Merit (*sambhāra-mārga* = *tshogs-lam*). Acc. to the Rnam-bśad, 220b. 5.—the Bodhisattva abiding on this Path is of a feeble intellectual faculty.

3 Pañc. III. 16b. 8 sqq.—*śes-rab-kyi pha-rol-tu-phyin-pa zab-mo ḥdi thos-na. ḥjigs sdañ śiñ skrag-par-ḥgyur-du mchiho.*—Having heard this Climax of Wisdom he can become terrified, agitated and be full of fear.

4 *ūṣmagata* = *drod*. In general the absence of fear is spoken of as being secured on the Degree of Steadfastness (*kṣānti* = *bzod-pa*; cf. "Doctrine of Pr.-pār." p. 36.).

5 *dharmatā* = *śūnyatā* = *pratitya-samutpāda* = *prapañca-rahitāva*.

the Buddhas) the prophecy (that he will soon attain Enlightenment and) will practise the (six) Transcendental Virtues even while he is dreaming.¹ (7).

[Abhis. ālokā, MS. 223a. 15.] व्याकरणलाभप्रयोग[:] ।
=व्यक्तौ (IV. 9c.).

[Don. 14b. 3-4.] *drod-nas chos-ñid-la mi-skrag ciñ rmi-lam-na yañ phyin-drug spyod-paḥi luñ-bstan thob-paḥi sbyor-ba.*²

3. The Method of Training peculiar to the Bodhisattva who has attained the Degree of the Climax. As the Climax of Wisdom i.e. the cognition of the Absolute becomes originated in him, he firmly abides in the Irretrievable State. (8).

[Abhis. ālokā, MS. 224a. 2-3.] अविनिवर्तनीयप्रयोग[:] ।
=अविन्यस्तत्वे (IV. 9c.).

[Don. 14b. 4.] *rtse-mo-nas chos-ñid rtogs-paḥi yum rañ-la-byuñ-bas phyir-mi-ldog brtan-paḥi sbyor-ba.*³

4. The Method of Training peculiar to the Bodhisattva who has attained the Degree of Steadfastness. It is called "the Method of the Issue," the Bodhisattva having (attained a sure passage for Deliverance and) become free from all the impediments that exist with the Hinayanists. Indeed, the Bodhisattva has secured a firm position as regards his cognition of the means of action and the Transcendental Analysis (of the elements). (9).

[Abhis. ālokā, MS. 225b. 6.] निर्याणप्रयोग[:]=निर्याणे (IV. 9d.).

[Rnam-bśad, 219b. 3.=Don. 14b. 4-5.] *bzod-paḥi škabs-su thabs-śes-kyi rtogs-pa brtan-po thob-pas ñan-rañ sog-kyi bar-chad-las ḥdas-pa nes-par-ḥbyuñ-baḥi sbyor-ba.*⁴

1 Cf. below, Kār. V. 1.

2 Pañc. III. 17a. 8-b. 2.—*Kau-śi-ka byañ-chen gañ śer-phyin zab-mo ḥdi thos-nas. mi-ḥgis mi-śdañ skrag-par-mi-ḥgyur-la-de-dag-ni riñ-po-mi-thogs-par bla-na-med-pa yañ-dag-par-rdzogs-paḥi byañ-chub-tu luñ-bstan-par-ḥgyur-te.*—Aṣṭ 213. 1.

3 Pañc. III. 18a. 5-7.—(ends) *yañ-dag-par-zdogs-paḥi byañ-chub-las phyir-mi-ldog-pa. rig-par-bgyi ba dag-go.* (=avinivartaniyā vedī-tavyā anuttarāyā samyakṣambodheh).

4 Pañc. III. 18b. 5-6.—*byañ-chen des de-slan-chad ñan-thos-kyi saḥam. rañ-saṅs-rgyas-kyi sas ḥgis-par-mi-bgyiḥo.*—The B. M. must not have any fear of (becoming restricted to) the Stage of a Śrāvaka or a Pratyekabuddha.

5. The Method peculiar to the Bodhisattva after the attainment of the Degree of Highest Mundane Virtues.¹ It is "the Method Characterized by the absence of impediments," at the time when the Bodhisattva sees that he may plunge into the ocean of the full and direct intuition of the Absolute. (10).

[Abhis. ālokā, MS. 225b. 5.] निरन्तरप्रयोग[:] ।=निरन्तरे (IV. 9d.).

[Rnam-bśad, 219b. 4.=Don. 14b. 5.] *chos-mchog-gi škabs-su chos-dbyiñs-kyi rgya-mtshor myur-du ḥjuḥ-par mthor-nas bar-chad-med-pa dañ-bcas-paḥi sbyor-ba.*²

6. The Method of Training peculiar to the Bodhisattva who has attained the Path of Illumination. It is characterized by the proximity of the (final) Enlightenment³ and makes possible the origination, for the first time, of the elements which are the factors for the realization of the Omniscience of the Buddha in regard of all the aspects of existence. (11).

[Abhis. ālokā, MS. 226a. 6.] आसन्नमिसंबोधप्रयोग[:]=
आसन्नबोधे (IV. 10a.).

[Rnam-bśad, 219b. 4-5.=Don. 14b. 5.] *rnam-mḥhyen-gyi rgyu zag-pa med-paḥi chos⁴ gsar-ba skye-run-gi nus-pa rgyud-la legs-par-grub-pa byan-chub-la ñe-baḥi sbyor-ba.*⁵

1 *lauḥika-agra-dharma*. We must remember that the final subdivision of this degree is called *ānantarya-samādhi*. Cf. above and "Doctrine of Pr.-pār." p. 36.

2 Pañc. III. 18b. 7-19a. 6.=Aṣṭ. 216. 14—217. 8=Samcaya, 33b. 2-34b. 1.

पुरुषो हि सागरजलं ब्रजि पश्यनाय स चि पश्यते द्रुमवनस्पतेशैलराजं ।

अथवा न पश्यति निमित्तं निकाडञ्च भोन्ति अभ्यासितो महसभुद्र न

सोऽतिदूरे ॥

एमेव बोधिवरप्रस्थितु वेदितव्यो श्रुणमानं ब्रह्म इमि पारमिता जिनानां ।

यद्यापि संमुखं न व्याकृतु नायकेनो तथपी स्पृशिशयति नचिरेण

हु बुद्धबोधिम ॥

3 Cf. "Doctrine of Pr.-pār." p. 51.

4 Cf. above. The Path becomes *anāsrava* (=zag-pa-med-pa) only from the time of attainment of the Path of Illumination.

5 Pañc. III. 19a. 7-b. 6.=Aṣṭ 217. 8-21. तद्यथापि नाम भगवन् वसन्ते प्रत्युपस्थिते etc.

7. The Method of Training peculiar to the Bodhi-sattva beginning with the second Stage and ending with the seventh.¹ It is characterized by the speedy attainment of the result i.e. Buddhahood. (12).

[Abhis. ālokā, MS. 226a. 14.] क्षिप्रमसिं बोधप्रयोगः [ः] = क्षिप्रं च (IV. 10a.).

[Rnam-bśad, 219b. 5.=Don. 14b. 5-6.] *hbras-bu de myur-du hbyin-par myur-bar htshan-rgya-baḥi sbyor-ba.*²

8. The Method of Training peculiar to the Bodhi-sattva on the eighth Stage.³ It is characterized by the activity pursuing the welfare of others, viz. the exposition of the Doctrine⁴ etc. out of Commiseration. (13).

[Abhis. ālokā, MS. 226b. 10.] परार्थप्रयोग [ः] = परार्थं (IV. 10b.).

[Rnam-bśad, 219b. 5.=Don. 14b. 6.] *sñin-rjes gzan-don-du chos-kyi hkhor-lo bskor-ba-la hjug-pa gzan-don-gyi sbyor-baḥo.*⁵

(c) With respect to the means for bringing the process of meditation to full accomplishment:—*sgom-pa rdzogs-paḥi thabs-kyi sgo-nas.*

Samcaya, 34b. 1-2.—

सुवसन्ति कालि पतिते तृणपत्रशाखा न चिरेण पत्रपुष्प समागमन्ति ।

प्रज्ञापारमित पश्यिमु हस्तप्राप्ता न चिरेण बोधिवर प्राप्सति नायकानाम् ॥

1 Rnam-bśad, 221a. 3-4.—*sa gñis-pa-nas bdun-paḥi bar-gyi ye-śes.*

2 Pañc. III. 19b. 8-20a. b.=Aṣṭ 218. 1-14.—(ends) न चिरेण बतायं बोधिसत्त्वो etc. Samcaya, 35a. 1-2.

यथ इह गुर्विणिय चेष्टति वेदनाभिः ज्ञातव्यु कालु अयमस्य प्रजायनाय ।

तथ बोधिसत्त्व प्रणमानु जिनान प्रज्ञां रतिच्छन्द वीक्षति स्पृशियति बोधि शीघ्रम्

3 Rnam-bśad, 221a. 4.—*sa brgyad-paḥi ye śes-ni gzan-gyidon dān.*

4 Lit. the Swinging of the Wheel of the Doctrine (*dharma cakrapravartana*).

5 Pañc. III. 20a. 8-21b. 6.—(ends) *bdag-kyan chos-kyi hkhor-lo bskor-la.*—Aṣṭ. 219. 1 sqq.—तथा हि सुभूते बोधिसत्त्वा महासत्त्वा बहुजनहिताय प्रतिपन्ना बहुजनसुखाय etc.

1. The Method of cognizing the merits and defects as neither increasing nor becoming diminished from the standpoint of Absolute Reality. (14).

[Abhis. ālokā, MS. 27a. 11—14.] अवृद्धचपरिहाणिप्रयोगः [ः] = अवृद्धयहानितः (IV. 10b.).

[Rnam-bśad, 219b. 6.=Don. 14b. 6.] *tha-sñad-du skyon dañ yon-tan hphel hgrib byeḥ kyan¹ don-dam-par hphel-med hgrib-med-du rtogs-paḥi sbyor-ba.*²

2. The Method of non-consideration of virtue and sin etc. (from the standpoint of Absolute Reality). (15).

[Abhis. ālokā, M.S. 227a. 14-15.] धर्माधर्माद्यनुपलम्भप्रयोग [ः] = धर्माधर्माद्यदृष्टौ च (IV. 10c.).

[Rnam-bśad, 220a. 1-2.=Don. 15a. 1.] *don-dam-par dge-sogs chos dañ chos-min-pa sogs mi-mthoñ-baḥi sbyor-ba.*³

3. The Method of non-consideration of Matter etc. as being inconceivable and the like, inasmuch as one has no preconceived views regarding the reality of the elements. (16).

[Abhis. ālokā, M.S. 227b. 1-2.] अचिन्त्याकारसंज्ञानिरोध-प्रयोग [ः] = रूपाचिन्त्याद्यदर्शने । (IV. 10d.).

[Rnam-bśad, 220a. 2-3=Don. 15a. 1.] *gzugs-sogs bsam-gyis-mi khyab-paḥi rnam-par bden-par rlom-pa*

1 "Although they become diminished and increased from the standpoint of conventional reality."

2 Pañc. III. 22a. 1-23a. 5.=Aṣṭ 219. 8-16.—यदि सुभूते बोधिसत्त्वो महासत्त्वः प्रज्ञापारमितायां चरन् न रूपस्य वृद्धिं समनुपश्यति चरति प्रज्ञापारमितायां ।—न रूपस्य परिहाणि समनुपश्यति and so on.

Samcaya, 35a. 2

चरमाणु प्रज्ञवरपारमिताय योगी न च रूपवृद्धि न च पश्यति परिहाणि ।

3 Pañc. III. 23a. 5-b. 3.=Aṣṭ. 219. 14-16.—धर्मं न समनुपश्यति चरति प्रज्ञापारमितायां । अधर्ममपि न समनुपश्यति चरति प्रज्ञापारमितायां । एवमस्य प्रज्ञापारमिताभावना परिपूर्तिं गच्छति ।

Samcaya, 35a. 2-b. 1

धर्मा अधर्म इमु पश्यति धर्मधातुं न च निवृत्ति स्पृशति सो ।

विहरति प्रज्ञाम् ॥

*med-pa gzugs-sogs bsam-mi-khyab mi-mthor-baḥi sbyor-ba.*¹

4. The Method characterized by the absence of imputation in regard of the characteristic features and the essence of Matter and the other elements of existence.—The Bodhisattva, as he is free from the imputations regarding the characteristic marks and the essences of Matter and the other elements, inasmuch as they have all one (unique undifferentiated) Absolute Essence from the standpoint of Ultimate Reality, secures the method which is characterized by the complete absence of imputation. Therefore he does not make any thought-constructions concerning the powers of the Buddha etc. as being inconceivable in the sense that they lie beyond the limits of discursive thought. (17).

[Abhis. ālokā, M.S. 227b. 6-11-14.] अविकल्पप्रयोग[ः] † तत्त्वतो धर्मधातुरूपताद्रूपादितन्निमित्तस्वभावविकल्पनादिप्रतिपत्तिसामर्थ्येनाविकल्पप्रयोगलाभाच्चिन्तातिक्रान्तत्वेनाचिन्त्यानि बलादीनि न कल्पयतीत्यर्थः । = रूपादेस्तन्निमित्तस्य तद्वाक्यस्याविकल्पकः (IV. 11.a, b.)

[Rnam-bśad, 220a. 3-4. = Don. 15a. 1-2] *gzugs-sogs dan gzugs-run-sogs-pa deḥi mtshan-ma³ dan deḥi mtshon-byaḥi no-bor bden-par rnam-par mi-rtog-paḥi sbyor-ba.*²

(d) With regard to the result:—*hbras-buḥi sgo-nas.*

1 The Method peculiar to the Bodhisattva who abides on the ninth Stage.³ It is characterized by the act of granting to others those precious jewels which are the 6 Results of

1 Pañc. III. 23b. 3-24a. 4 sqq. = Aṣṭ. 219. 19, 20.— रूपमचिन्त्यमित्यपि मुभूतेन संजानीते चरति प्रज्ञापारमितायां ।

2 *mtshan-ma* = *nimitta* has here the sense of "the particular essence" (*Svalakṣaṇa*) of an element, as shows the passage quoted, which gives as an example Impenetrability (*rūpaṇā* = *gzugs-in-run-ba*) as the *nimitta* of Matter (*rūpa*).

3 Pañc. III. 24b. 8-25a. 1 sqq. = Aṣṭ. 220. 8, 9 etc.— इह शारिपुत्र बोधिसत्त्वो महासत्त्वो बलानि न कल्पयति etc.

Samcaya, 35b. 1-2.—

चरमाणु यो न इह कल्पयि बुद्धधर्मान् बलवृद्धिपादन च कल्पयि बोधिशान्तं । अविकल्प कल्पविगतो अधिष्ठानचारी एषा स प्रज्ञवरपारमिताय चर्या ॥

4 Rnam-bśad, 221b. 1-2. *sa-dgu-paḥi ye-śes-ni.*

Saintliness.¹—The Climax of Wisdom is of a profound nature in the sense of being the antidote (against defilement), inasmuch as it represents the cognition of the unreality of the individual Ego and of the separate essences of the elements. By means of the saintly activity consisting in the intuition peculiar to the first Result etc. it gives the means for granting these precious Results, beginning with that of Entering the Stream and ending with the perfect Supreme Enlightenment, to those who take recourse to this method. In such a sense (the Climax of Wisdom proves to be) "an accumulation of jewels."² (18).

[Abhis. ālokā, MS. 227b. 15-228a. 4.] फलरत्नदानप्रयोग[ः] धर्मपुद्गलनैरात्म्यप्रतिपक्षत्वेन गम्भीरा सती प्रथमफलदर्शनादिप्रतिपत्त्या फलरत्नदानप्रयोगवता ह्येतन्नापत्त्याद्यनुत्तरसम्यक्संबोधिफलरत्नस्य दातृत्वाद्भरतिः । = फलरत्नप्रदाता च (IV. 11c.)

[Rnam-bśad, 220a. 5. = Don. 15a. 2.] *yon-tan hphel-bar-byed-pa hbas-bu rin-chen sbyin-byed-kyi sbyor-ba.* [Tg. MDO. VI. 230b. 6-7.] *chos dan gañ-zag-la bdag-med-pa gñen-po yin-pas zab-par-gyur-pa-na. hbras-bu dan-po mthor-ba-la-sogs-paḥi sgrub-pas hbras-bu rin-po-che sbyin-paḥi sbyor-ba dan-ldan-la rgyun-du-zugs-pa-la sogs-pa-nas bla-na-med-pa yañ-dag-par-rdzogs-paḥi byañ-chub-kyi hbras-bu rin-po-che sbyin-par-byed-pa-ñid yin-paḥi-phyir rin-po-cheḥi phuñ-poḥo.*³

2. The method peculiar to the Bodhisattva who abides on the tenth stage.⁴ It is characterized by the attainment of perfect purification. By means of the contemplation of the perfect purity (i.e. the unique undifferentiated essence) of Matter and the other elements of existence which is akin to space, the Climax of Wisdom presents for those who are in possession of

1 Cf. Abhis. ālokā quoted below and Gser. IV, 52a. 6.—*hbras-bu rin-po-che drug gzan-la sbyin-paḥi sbyor-ba.*

2 This passage is an explanation of Aṣṭ. 220. 16. Cf. below.

3 Pañc. III. 26b. 5-27a. 2.—*bcom-ldan-hdas śes-rab-kyi-pha-rol-tu-phyin-pa-ni rin-po-cheḥi phuñ-pa-ste chos rin-po-cheḥi phuñ-po-rnams sgrub-paḥo.....rgyun-du-zugs-paḥi hbras-bu dan. lan-cig-phyir-hor-baḥi hbras-bu dan. phyir-mi-hor-baḥi hbras-bu dan. dgra-bcom-pa-ñid dan. rañ byañ-chub sgrub-paḥo. rnam-pa-thams-cad-mkhyen-pa-ñid-kyi bar-du sgrub-paḥo.*—Aṣṭ. 220—16. रत्नराशि-भगवन् प्रज्ञापारमिता ।

4 Rnam-bśad, 221b. 2.—*sa-bcu-paḥi ye-śes-mi rnam-par-dag-paḥi sbyor-ba.*

this method the factors for the removal of the Obscurations of Moral Defilement and of Ignorance. In such a sense it appears as the accumulation of perfect purity.¹ (19).

[Abhis. ālokā. MS. 228a. 5-7.] विशुद्धिप्रयोगः। आकाश-
स्येव शुद्धतामुपादाय रूपादिविशुद्धिभावतया तत्प्रयोगवतां क्लेशज्ञेयावरण-
प्रदानहेतुत्वेन शुद्धराशिः।=शुद्धकः (IV. 11d.).

[Rnam-bśad, 220a. b=Don. 15a. 2-3.] ñes-pa sei-bar-
byed-pa sbyor-ba dehi rnam-par-dag-paḥi sbyor-ba.
[Tg. MDO. VI. 230b. 8.—231a. 1.] nam-mkḥah-ltar rnam-
par-dag-pa yin-paḥi-phyir gzugs-la-sogs-pa rnam-par-dag-
par bsgoms-pas sbyor-ba de dan-ltan-pa-rnams-kyi ñon-
moṅs-pa dan śes-byaḥi sgrib-pa spoṅ-baḥi rgyur-gyur-pa-
ñid-kyis dag-paḥi phuṅ-poḥo.²

(e) With respect to time:—*dus-kyi sgo-
nas.*

1. The Method of Training which consists in copy-
ing and reciting the text of Prajñā-pāramitā and in the
contemplation of the subjects exposed therein. In carry-
ing this out, (the Bodhisattva) establishes certain limits,
(as a month, a year etc.), during which he is uninterrup-
tedly practising meditation etc. This is a means for a
speedy realization of the meditative training. (20).

[Abhis. ālokā, MS. 228a. 7.] अवधिप्रयोगः।=सावधिश्च
सः। (IV. 11d.).

[Rnam-bśad, 220b. 1.=Don. 15a. 3.] myur-du yum
bsgom-par-byed-pa sa-mtshams-kyi-sbyor-baḥo.³

THE ORDER OF THE 20 METHODS ACCORDING TO THE
ABHIS.ĀLOKĀ.

This successive order of the 20 Methods is correct.

Indeed, (the meditator) who has his stand in the con-
templation of Matter and the other elements of existence
without any preconceived views⁴ and

1 This is an explanation of Aṣṭ. 220. 16-17.—

2 Pañc. III. 27a. 2-7.—Aṣṭ. 220, 16-17 शुद्धराशिर्भगवन् प्रज्ञा-
पारमिता ।

3 Pañc. III. 27a. 7-b. 8.=Aṣṭ. 221, 1-13.— तत्र शीघ्रं लिखता स
चेन्मासेन वा मासद्वयेन वा मासत्रयेण वा लिख्येत लिखितव्यैवं भवेत् । स
चेत् संवत्सरेण ततो वापरेण लिखिता भवेत् etc.

4 This is the rūpādy-anavasthāna-prayoga.

who exerts himself in the Training as regards the
negation of the ultimate reality of his
meditative trance, comes to the cognition of
the profound, the unfathomable, and the
immeasurable (Absolute) Essence of Matter and
the other elements.

Thereafter we have (the Bodhisattva) on the
Stage of Preliminary Activity who comes
to the cognition (of the Truth) with great
difficulty, since he takes recourse to an incorrect
form of *yoga*,¹—and the other (Bodhisattvas, i.e. those
abiding on the Degree of that etc.) who
having obtained the prophecy (of future
Enlightenment from the Buddhas) and secured the
Irretrievable Stage, can no more become
bereft of the correct means of attaining
Deliverance, draw near to the realiza-
tion of Enlightenment and can speedily
attain the latter.

Thereafter, in working for the weal of
others, (the Bodhisattva concentrates his mind upon
the fact that all elements of existence, or, in particular,
all the virtuous properties and defects) neither
increase nor become diminished (from
the standpoint of Ultimate Reality).

Thereupon, having rejected every con-
sideration in favour of (the separate reality
of) virtuous properties and their
reverse, which are generic characteristics, and in
favour of specific distinctive features, such as the in-
conceivable nature of Matter etc.,
becomes completely free from every kind of imputation.
And, by granting to others (i.e. by making
partake of) the Results (of Entering the stream etc. ending
with the Supreme Enlightenment of the Buddha) which
are like precious jewels, he attains the utter-
most limits of perfect purity, having
before thoroughly purified his stream of consciousness
by means of (different forms of practice of meditation
etc. which are confined to certain limits
of time as) a year etc. So we have the gradual

1 The *yoga* of the Bodhisattva abiding on the stage of Preliminary Activity (=the Path of Accumulating Merit) is incorrect, since he, being afraid of the profound teaching of Non-Substantiality, does not fully abandon realistic views.

order of the Methods determined by the degrees of Cognition (on the Path).

[Abhis. ālokā, MS. 228b. 14-229a. 10.] युक्तरूपा त्वियमेषां विंशतेः प्रयोगाणामनुपूर्वा । तथा हि रूपादिसर्वधर्मेभ्यः न भिन्नविशयोऽनेन स्थितो ऽयोगप्रयोगेणाभियुज्यमानस्तेषां रूपादीनां गम्भीरतां दुरवगाहतामप्रमाणतां चावगच्छति । ततोऽसम्यग्योगविहितत्वेनादिकर्मिकः कृच्छ्रेण । तदन्यः सुखेन व्याकरणमविनित्यभूमिं च प्राप्य निर्याणविरहितो भवति संबोधे-
रासन्नीभवति क्षिप्रमभिसंबुध्यते । ततः परार्थं कुर्वन् वर्धते न परिही-
यते । ततो धर्माधर्मादौ सामान्ये रूपाचिन्त्यादौ च विशेषे सर्वज्ञाप्रहाणा-
दविकल्पकः फलरत्नप्रदानेन परां शुद्धिनिष्ठां प्राप्तो भवति पूर्वमेव संवत्सर-
मभियोगपरिकर्मितचित्तसंतान इत्यधिगमप्रभावितः प्रयोगानुक्रमः ॥

[Tg. MDO. 231b. 4-232a. 2.] *sbyor-ba ni-su-po de-dag-gi go-rim hdi ni rigs-pa k'ho-na yin-te. hdi ltar gzugs-la-sogs-pa'hi chos thams-cad-la mñon-par-zen-pa-med-pas gnas-pa. mi-sbyor-ba'hi sbyor-ba-la mñon-par-brston-pa-ni. gzugs-la-sogs-pa de-dag-gi zab-pa-nid dan. gñin-dpag dkañ-ba-nid dan. tshad-med-pa-nid rtogs-par-hgyur-ro-de-nas yañ-dag-pa ma-yin-pa'hi sbyor-ba byed-pa-nid-kyis-na las dan-po-pas-ni tshegs chen-pos hthob-bo. de-las gzan-pa-ni luñ-bstan-pa dan phyir-mi-ldog-pa'hi sa bde-blag-tu thob-nas nes-par-hbyun-ba dan mi-hbral-bar-hgyur zin mñon-par-rdzogs-par byañ-chub-pa-la ñe-bar-hgyur-ba dan. myur-du mñon-par-rdzogs-par byañ-chub-par-hgyur-ba'ho. de-nas gzan-gyi don byed ciñ hphel-bamed-pa dan hgrib-pa med-par hgyur-ro. de-nas chos dan chos-ma-yin-pa-la sogs-pa spyi dan. gzugs bsam-gyis-mi-khyab-pa-la sogs-pa'hi khyad-par-la hdu-ses thams-cad spañs-pa'hi-phyir rnam-par-mi-rtog-pa-ni. hbras-bu rin-po-che sbyin-pas mchog-tu rnam-par-dag-pa'hi mthar-thug-pa thob-par-hgyur-ba-ni sñā-ma k'ho-nar lo-skor-gyi sbyor-bas sems-kyi rgyud yon-s-su-sbyañs-pa yin-pas sbyor-ba'hi go-rim-ni mñon-par-rtogs-pas rab-tu-phye-ba yin-no.*

III. THE MERITS ACQUIRED DURING THE PROCESS OF TRAINING. गुणाः = *yon-tan* Kār. IV. 12a. b. (33).

Definition: The advantages and virtuous properties which are obtained by the force of the meditative Training.

1 M. S. omits सर्वधर्मेषु Cf. Tib.

2 M. S. omits संबोधेरा०

[Don.] 15a. 3-4.] *sbyor-ba sgom-pa'hi stobs-kyis thob-pa'hi phan-yon de. sbyor-ba'hi yon-tan-gyi mtshan-nid.*

The Methods of Training are realized in the best way if we get before an aspect of the Merits which are acquired during the process of Training. For this reason the Merits are spoken of directly after (the exposition of) the (twenty) Methods.

[Abhis. ālokā, MS. 229a. 10-12.] प्रयोगानन्तरं गुण-
दर्शनपूर्वकं सुतरामभ्यस्यन्ते प्रयोगा इति तदुक्ता वक्तव्याः ।

[Sphuṭ. 51b. 6-52a. 1.] *yon-tan mthob-ba sñon-du-btan-na sbyor-ba-rnams-la śin-tu goms-par-byed-par sbyor-ba'hi hog-tu de-dag-gi yon-tan.*

Varieties: Are 14 in number, as follows:—

1. The annihilation of the power of the mischief-doing Evil One, this by force of the blessings granted by the Buddhas to him who practises profound meditation on the meaning of the Climax of Wisdom.

[Abhis. ālokā, MS. 229a. 12.] मारशक्त्व्याघातगुणः[.]

[Ibid. 229b. 4-5.] प्रयोगभावनावस्थायां तथागतानामधिष्ठानस्य लाभात् । ३०४

[Don. 15a. 4.] *sbyor-ba-ste ser-phyin hdihi don sgom-pa-la sañs-rgyas-rnams-kyis byin-gyis-brlabs-pas bar-chad bdud-kyi mthu bcom-pa.*¹

2. The favour of the Buddhas, granted to the Bodhisattva who undergoes Training and the knowledge (of the Bodhisattva about this favour).

[Abhis. ālokā, MS. 229b. 9-10.] बुद्धसमन्वाहारज्ञानत्वगुणः[.]

[Don. 15a. 4.] *sbyor-ba sgom-pa dgoñs śin mkhyen-pa'hi yon-tan.*²

3. The look of grace of the Buddha, directly perceiving (the meditator).

[Abhis. ālokā, MS. 229b. 16.] बुद्धप्रत्यक्षीकरणगुणः[.] ।

1 Pañc. III. 27b. 8-28a. 2. = Aṣṭ. 221. 13-222. 2. — मारः पापीयान् — न प्रसहिष्यते ऽच्छिद्रसमादानस्य बोधिसत्त्वस्य महसत्त्वस्यान्तरार्थ-
कर्तुम् ।

2 Pañc. III. 28a. 5 sqq. = Aṣṭ. 223. 3-9. — तांश्च ते बुद्धा भगवन्तः
समन्वाहरिष्यन्ति परिग्रहीष्यन्ति च । etc.

[Don. 15a. 5.] *sañs-rgyas-kyis mñon-sum-du-mdzad-paḥi yon-tan.*¹

4. Proximity to the Buddhas, and through this, to Supreme Enlightenment.

[Abhis. ālokā. MS. 230a. 6.] सम्यक्संबोध्यासन्नीभावगुणः।

[Ibid. 230a. 8.] तथागतानां समीपीभवनलाभेन ।

[Don. 15a. 5.] *yañ-dag-par-rdzogs-paḥi byañ-chub dañ ñe-bar-gyur-paḥi yon-tan.*²

5. The realization of the great aim etc. Those who apprehend the Doctrine of the Climax of Wisdom as it is written down in books, obtain great advantages, and the virtuous properties, as the great aim etc. are realized. Accordingly, we have (a) the great aim i.e. the non-separation from the Buddhas, (b) the great advantage, i.e. the promotion to blissful existence, (c) the great result, i.e. the attainment of Supreme Enlightenment, and (d) the great consequence, i.e. the action in behalf of others after the attainment of Nirvāṇa.³ With reference to these items, taken respectively we have in the Sūtras four words, viz. the great aim etc.

[Abhis. ālokā. MS. 230a. 10.] महार्थतादिगुणः। [Ibid.

230a. 13-b. 2.] महानुशंसलाभान्महार्थतादिगुणोदयेन पुस्तकलिखितायाः प्रज्ञापरिमितायाः) धारणावाचनवतां बुद्धैरविरहितत्वं सुगतिपरायणत्वं सम्यक्संबुद्धत्वं निर्वाणात्परेणापि परार्थप्रवृत्तिमधिकृत्य यथाक्रमं महार्थिको महानुशंसो महाफलो महाविपाकश्चेति चत्वारि पदानि वेदितव्यानि ।

[Tg. MDO. VI. 233a. 2.] *don-chen-po-ñid-la-sogs-paḥi yon-tan.* [Ibid. 4-6] *phan-yon chen-po thob-pas don-*

1 Pañc. III. 29a. 1-5. = Aṣṭ. 224. 6-8.— तेऽपि शारिपुत्र तथागतेन ज्ञातास्तेऽपि तथागतेनाधिष्ठितास्तेऽपि तथागतेन दृष्टास्तेऽपि तथागतेन व्यवलोकिता बुद्धचक्षुषा ।

2 Pañc. III. 29a. 5-7. = Aṣṭ. 224. 12-16.— आसन्नीभविष्यन्त्यनुत्तरायाः सम्यक्संबोधेस्तथाय स्यास्यन्त्यनुत्तरायै सम्यक्संबोधये ।

3 This passage shows very clearly that the Mahāyānist Nirvāṇa can by no means be regarded as annihilation, since it is characterized by the activity for the sake of other living beings. This is the *apratisthita-nirvāṇa*. Cf. Bu-ston., Transl., vol. I., note 9, and Uttaratantra, Transl., p. 174.

*chen-po-la-sogs-paḥi yon-tan ḥbyūn-baḥi-phyir glegs-bam-du-bri-ba dañ ḥchañ-ba dañ klog-par-byed-pa-ni sañs-rgyas dañ-mi-ḥbral-ba-ñid dañ. bde-ḥgror gzol-ba-ñid dañ yañ-dag-par-rdzogs-par sañs-rgyas-pa-ñid dañ. mya-ñan-ias-ḥdas-paḥi ḥog-tu yañ gzan-gyi don-la ḥjug-paḥi dbaḥ-du-mdzad-nas go-rim-bzin-du don-che-ba dañ phan-yon che-ba dañ ḥbras-bu-che-ba dañ rnam-par-smin-pa-che-ba zes-bya-baḥi tshig bzi gsuñs-pa yiñ-par ses-par-bya-ste.*¹

6. The power of investigating the character of the different countries, as for instance with a view of preaching (in these countries) the Doctrine of the Climax of Wisdom.

[Abhis. ālokā. MS. 230b. 12.] देशनिरूपणागुणः।

[Don. 15a. 5.] *ser-pkyin yul so-sor dar-ba lta-bu yul dpyod-paḥi yon-tan.*²

1 Pañc. III. 29b. 1-2.—(ends) *don-che-ba-dañ, legs-pa-che-ba-dañ, ḥbras-bu-che-ba dañ rnam-par-smin-pa che-bar-ḥgyur-ro.* = Aṣṭ. 225.

3-5.— तेषामपि शारिपुत्र महार्थिको महानुशंसो महाफलो महाविपाकश्च स परिश्रमः परिस्पन्दश्च भविष्यति ।

2 Acc. to Rnam-bśad 222a. 6-b. 1.—the investigation of the place where one will be born in future, where one is to obtain the prophecy of the Buddhas etc. In such a way one secures the possibility of making manifest the acts of a Buddha as the teaching of the Climax of Wisdom to others etc.—Pañc. III. 30a. 1.—31a. 1. = Aṣṭ. 225. 7, 8 sqq.

इमे खलु पुनः शारिपुत्र षट्पारमिताप्रतिसंयुक्ताः सूत्रान्तास्तथागतस्यालयेन दक्षिणापथे प्रचरिष्यन्ति दक्षिणापथात् पुनरेव वर्तन्त्याः प्रचरिष्यन्ति वर्तन्त्याः पुनरुत्तरपथे प्रचरिष्यन्ति etc. etc., Again, O Śāriputra, these Sūtras which contain (the teaching about) the six Transcendental Virtues will, after the Buddha will have passed away, become spread in the Deccan. From the Deccan they will subsequently be introduced in Vartanī acc. to the Abhis. ālokā, MS. 231a. 10.—in the East—वर्तन्त्यामिति पूर्वदेशे), from Vartanī they will subsequently be transferred to the North, etc.—This is an indication of the places where the Prajñā-pāramitā Doctrine first took its origin (in the Deccan) and where it became spread subsequently. According to the Gser. IV. 58b. 5-6.—“Some are of the opinion that, after the Buddha had passed away, the Saint Nāgārjuna propagated the Prajñā-pāramitā beginning with the Southern District, (the Deccan), that it was first of all spread there, and subsequently transferred to the East of India, and thence to China and Tibet etc.” (*kha-cig de-bśin-gśegs-pa ḥdas-nas*

7. The full accomplishment of all the purest virtuous elements.

[Abhis. ālokā. MS. 231b. 12.] सर्वनास्त्वधर्मपरिपूरिगुणः]

[Don. 15a. 6.] zag-pa-med-paḥi yon-tan thams-cad rdzogs-paḥi yon-tan.¹

8. The fact of becoming a person who is able to communicate to others the Teaching concerning the attainment of Omniscience.

[Abhis. ālokā. MS. 232a. 1.] कथापुरुषतागुणः]

[Don. 15a. 6.] smra-baḥi skyes-buḥi yon-tan.²

9. The impossibility of being diverted by the Evil One from the practice of virtue or from the Path leading to Omniscience.

[Abhis. ālokā. MS. 232a. 12.] अभेद्यतागुणः]

mgon-po klu-sgrub-kyis cho-phyogs-nas yum dar bar-byas-pas dañ-por de dañ. de-nas Rgya-gcr śar-phyogs dañ de-nas Rgya dañ Bod-la-sogs-par dar-baḥo. źes ḥdod-do). It is interesting to compare here the passage of the Mañjuśrī-mūla-tantra (Kg. RGYUD. XI. 149b. 5.—150a. 1. Narth.) concerning the propagation of the Mahāyānist Sūtras in general. It is said as follows :—As regards the recitation of the Mahāyānist Sūtras in the 4 regions it will be as follows :—The Mother of the Lord, the Prajñā-pāramitā is to be recited in the South. The Ārya-Candra-pradīpa-samādhi (i.e. the Samādhi-rāja-sūtra) will be recited in the West. The Ārya-gaṇḍa-vyūha is to be read in the North, and the Ārya-Suvarṇa-prabhāsa-uttama—in the East. (phyogs-bzīr theg-pa chen-pohi mdo-sde bkḥlag-par-bya-ba-la ḥdi-lta-ste. bcom-ldan-ḥdas yum śes-rab-kyi-pha-rol-tu-phyin-pa. lho-phyogs-su bkḥlag-par-byaḥo. ḥphags-pa zla-ba-sgron-mahi tin-ñe-ḥdzin nub-kyi phyogs-su bkḥlag-par-byaḥo. ḥphags-pa sloṇ-po rgyan-pa byaṇ-phyogs-su bkḥlag-par-byaḥo. ḥphags-pa Gser-ḥod-dam-paḥi mdo-sde-ni śar-phyogs-su bkḥlag-par-byaḥo).

1 Rnam-bśad, 222b. 2.—de-lta gñen-pohi chos lam-śer-phyin-gyi bsduṣ-pa ci-rigs-pa yoṇs-su-rdzogs-pa thob-paḥi-phyir—since the Bodhisattva at present brings to full accomplishment the antidotes which are comprised in the Climax of Wisdom taken in the sense of the Path. Cf. Kār. II. 14.—Pañc. III. 32a. 6 sqq.—rigs-kyi bu dañ rigs-kyi bu-mo de-dag-ni śer-phyin yoṇs-su rdzogs-par-ḥgyur-baḥi phyir-ro.

2 Pañc. III. 32b. 5.—rigs-kyi buḥam rigs-kyi-bu-mo de-dag-la ñas rnam-mkhyen dañ-ldan-paḥi gṭam brjod-paḥi-phyir-ro.—because I have communicated to these noble youths and noble maidens the Climax of Wisdom.

[Don. 15a. 6.] mi-phye-baḥi yon-tan.¹

10. The origination of special roots of virtue, as the faculty of leading others to the perfect Supreme Enlightenment.

[Abhis. ālokā. MS. 232b. 9-10.] असाधारणकुशलमूलोत्पत्तिगुणः]

[Don. 15a. 6.] dge-rtsa thun-moṇ-ma-yin-pa skyes-paḥi yon-tan.²

11. The fulfilment of the acts in behalf of others which (the Bodhisattva) has promised to carry out.

[Abhis. ālokā. MS. 232b. 15.] प्रतिज्ञायाथार्थसंपादनगुणः]

[Don. 15a. 6.] dam-bcaḥi don sgrub-paḥi yon-tan.³

12. The favourable factors for the attainment of the Grand Result.

[Abhis. ālokā. MS. 9-10.] उदारफलपरिग्रहगुणः]

[Don. 15a. 6-b. 1.] ḥbras bu rgya-chen-po yoṇs-su ḥdzin-paḥi yon-tan.⁴

13. The activity pursuing the welfare of other living beings.

[Abhis. ālokā. MS. 233a. 13.] सर्वार्थप्रतिपत्तिगुणः]

[Don. 15b. 1.] sems-can-gyi don-byas-paḥi yon-tan.⁵

14. The certain and complete realization of the Climax of Wisdom.

[Abhis. ālokā. MS. 233b. 11-12.] नियतलाभगुणः]

[Don. 15b. 1.] śer-phyin tshaṇ-ba rñed-paḥi yon-tan.⁶

IV. THE DEFECTS PREVENTING AND HINDERING THE TRAINING दोषाः = skyon. Kār. IV. 12. c, d. (34).

1. Definition acc. to Don. 2. The 46 defects and their classification acc. to the Abhis. ālokā and the Rnam-bśad.

1 Pañc. III. 32b. 8.—33a. 1 rigs-kyi bu dañ rigs-kyi bu-mo dag-ni mñam-par-ḥgyur-te.

2 Ibid. 33a. 1-3.

3 Ibid. 33a. 8.—b. 1.

4 Ibid. 33b. 4-5.—de-dag dge-baḥi rtša-ba rñabs-po-che yoṇs-su ḥdzin-par-ḥgyur-ro.

5 Ibid. 33b. 6 sqq.

6 Pañc. III. 34b. 2-35a. 1. Here ends Chapter XXX of the Pañcaviṃśatisāhasrikā.

Definition: The impediments which are adverse either to the origination of (the Bodhisattva's Training), or to its continuance, or to its success.

[Don. 15b. 2.] *sbyor-ba skye-ba dan gnas-pa dan khyad-par-du-hgro-ba gan-run-la bar-du-gcod-paḥi gegs de. sbyor-baḥi skyon-gyi mtshan-nid.*

After the exposition of the moral merits, there may arise the question:— of what kind are the defects representing the impediments to the Training which must be fully removed in order that the concentration according to the (20) Methods could be duly practised. Accordingly, these defects will presently be spoken of.—

[Abhis. ālokā. MS. 234b. 12-14.] गुणान्तरं के पुनः प्रयोगान्तरायकरा दोषा येषां परिवर्जनेन प्रयोगा भावयितव्या इत्यन्तरायकरान्दोषान्वक्तुमाह ।

[Tg. MDO. VI. 237b. 2-3.] *yon-tan-gyi hog-tu yaṅ gañ-ḥig yon's-su spañs-pas sbyor-ba-rnams bsgom-par-bya-baḥi sbyor-baḥi bar-chad-byed-paḥi skyon yaṅ gañ-dag yin zes de-dag-gi bar-chad-du-hgyur-baḥi skyon-bstan-paḥi-phyir.*

[In the Pañc. the passages referring to the defects of the Bodhisattva's Training begin on fol. 35a. 1-3 (III). In the Aṣṭ. this is the beginning of the Chapter concerning the Activity of the Evil One :¹— अथ खलु आयुष्मान् सुभूतिर्भगवन्तमेतदवोचत् । गुणा इमे भगवन्तेषां कुलपुत्राणां कुलदुहितृणां च भगवता परीकीर्तिताः केचित्पुनर्भगवन्तेषामन्तराया उत्पस्यन्ते । Thereupon the reverend Subhūti addressed the Lord as follows:—These, O Lord, are the merits of the noble youths and the noble maidens, which thou hast spoken of. Tell me now, O Lord, of what kind are the impediments that may occur to them (i.e. to the Bodhisattvas).² Saṃcaya, 36a. 1-2.

बुद्धं सुभूतिं परिप्रच्छति वादिचन्द्रं किं अन्तराय भविष्यन्ति गुणै रतानां । बहु अन्तराय भविष्यन्ति भणति शास्ता ततु अल्पमात्रं परिकीर्तयिष्यामि तावत् ॥

Varieties: Are 46 in number, including 23 unfavourable conditions for the commencement of the

¹ Māra-karma-parivarta, the eleventh Chapter of the Aṣṭasāhasrikā.

Training and 23 defective conditions (for its continuance and result).

[Don. 15b. 2-3] *ābye-na ze-drug yod-de. sbyor-ba ma-skyes-pa skyed-paḥi hgal-rkyen ñer-gsum dan. mthum-rkyen ma-tshan-ba-ñer-gsum yod-paḥi-phyir.*

The defects are as follows:—

(a) 20 unfavourable conditions for the Training which can be extant with the meditator himself. These are:—

1. The attainment of the knowledge of the Climax of Wisdom with great difficulty and during a long period of time. (1).

[Abhis. ālokā. MS. 235a. 2.] कृच्छ्रप्राप्तिः ।

[Rnam-bśad, 223b. 2.] *yum-gyi tshig-don-la dus yun-riñ-mo-ḥig-nas ñes-pa skye-ba tshegs-chen-poḥ hthob-pa.*²

2. Sudden flashes of idea regarding the Knowledge of the Climax of Wisdom which arise too quickly, without a full and accurate examination. (2).

[Abhis. ālokā. MS. 235a. 4.] अत्याशुप्रतिभानता ।

[Rnam-bśad, 223b. 2.] *mthaḥ ma-brtags-par ñes-pa myur-du skye-ba spobs-pa ha-cañ-myur-baḥo.*³

3. Unsuitable behaviour⁴ during the study of Prajñā-pāramitā, as yawning, laughing etc. (3).

[Abhis. ālokā. MS. 235, omitted] कायदौष्ट्यं ।

¹ Rnam-bśad, 223b. 1.—*sbyor-baḥi hgal-rkyen ran-la brten-pa ñi-śu.*

² Pañc. III. 35a. 3-7.—*Rab-hbyor spobs-pa ha-cañ hphyi-ste skye-ma. Rab-hbyor de-ni byañ-chen-gyis bdud-kyi las-su rig-par-byaho* etc. = Aṣṭ. 232. 9-11.— तेषां सुभूते बोधिसत्त्वानां महासत्त्वानां प्रज्ञापारमिताभाषमाणानां चिरेण प्रतिभानमुत्पस्यते । इदं सुभूते प्रथमं मारकर्म वेदितव्यं ।

³ Pañc. III. 35a. 7-b. 3.—*bcom-ldan-ḥdas ciḥi-slad-du śin-tu myur-bar spobs-pa skyi-bar-hgyur.*—Aṣṭ. 232. 11-12.—तदपि च प्रतिभानं जायमानमेव विक्षेप्यन्ते ।

Cf. Saṃcaya, 36a. 2-b. 1.—

प्रतिभानं नेकविधान्युपपद्यिष्यन्ति लिखमानप्रज्ञा इमु पारमिता जिनानां । युनशीघ्रविद्युत यथा परिहायिष्यन्ति अकरित्व अर्थं जगतो इमु मारकर्म ॥

⁴ Lit. "Corporeal depravity."

[Rnam-bśad, 223b. 3.] *glal-pa-sogs-kyi ñaṅ-nas yum ḥdri-ba-sogs lus-kyi gnas-ñāṅ-len.*¹

4. Mental depravity, i.e. distraction conditioned by desires during the study etc. of Prajñā-pāramitā. (4).

[Abhis. ālokā. MS. 235a. 7.] चित्तदौष्ट्यं ।

[Rnam-bśad, 223b. 3.] *chags-par-gyur-pas ḥdri-ba-sogs sems-kyi gnas-ñāṅ-len.*²

5. The recitation etc. of Prajñā-pāramitā out of unworthy motives, as for instance in order to gain profit and be honoured. (5).

[Abhis. ālokā. MS. 235a. 10.] अयोगविहितस्वाध्यायादिता ।

[Rnam-bśad, 223b. 3-4.] *rñed-bkur-sogs-kyis kunṭ-nas bslāṅ-nas kha-ton-byed-pa-sogs rigs-pa ma-yin-pas bsyed-paḥi kha-ton-byed-pa-la-sogs-pa.*³

6. Consideration of motives for the rejection⁴ of the Doctrine of Prajñā-pāramitā.⁵ (6).

[Abhis. ālokā. MS. 235a. 12-13.] वैमुख्यनिमित्तग्राहता ।

1 Pañc. III. 35b. 3-4.—*Rab-ḥbyor gzan-yaṅ glal zin ser-phyin ḥdi ḥdri-na de-yaṅ byaṅ-chen bdud-kyi las-su rig-par-byaho. Rab-ḥbyor gzan-yaṅ dgod ciṅ ḥdri-na de-yaṅ byaṅ-chen-gyis bdud-kyi las-su rig-par-byaho.* = Aṣṭ. 232. 12, 13.— ते विजृम्भमाना हसन्त उच्चगद्यन्तो लिखिष्यन्ति । इदमपि सुभूते मारकर्म वेदितव्यम् ।

2 Pañc. III. 35b. 5-6.—*sems gyeṅs-śiṅ ḥdri-na de-yaṅ byaṅ-chen-gyis bdud-kyi las-su rig-par-byaho.* = Aṣṭ. 232. 14.— विक्षिप्तचित्ताः पर्य-वाप्स्यन्ति । इदमपि etc.

3 Pañc. III. 35b. 8—36a. 1 sqq. = Aṣṭ. 232. 17. परस्परमुपहसन्तो लिखिष्यन्ति । इदमपि etc. Acc. to this passage the defect in question is simply "unsuitable study etc."

4 Lit. for turning away.

5 The fact of the convert's not being capable of entering the Path is never foretold by the Buddhas. Now, some who have not obtained the prophecy think that they have no chance of attaining Buddhahood and that it is useless to strive for it. The absence of a prophecy becomes thus a motive for turning away. (Gser. IV. 62a. 5-6).

[Rnam-bśad, 223b. 4.] *yum-la phyir-phyogs-paḥi rgyu-mtshan ḥdzin-pa-ñid.*¹

7. Absence of consideration i.e. loss of faith with regard to the Climax of Wisdom which is the cause (of Omniscience). (7).

[Abhis. ālokā. MS. 235b. 2-3]² हेत्वभिनिवेशभ्रंशः ।

[Rnam-bśad, 223b. 4.] *rnam-mkhyen-gyi rgyu-la mñon-par-zen-pa dad-pa ṅams-pa.*³

8. The fact of becoming deprived of the taste for the most perfect Teaching of the Climax of Wisdom.⁴ (8)

[Abhis. ālokā. MS. 235b. 7.] प्रणीतास्वादभ्रंशः ।

[Rnam-bśad, 223b. 4-5.] *gya-nom-paḥi yum-gyi ro ṅams-pa.*⁵

1 Pañc. III. 36a. 6-b. 6. = Aṣṭ. 2. 33. 3-5.— न वयमत्र व्याकृताः प्रज्ञापारमितायामित्यप्रसन्नचित्ता उत्थायासनात् प्रक्रमिष्यन्ति । इदमपि सुभूते मारकर्म वेदितव्यम् ।

Cf. Saṃcaya, 36b. 2-37a. 1.

काङ्क्षा च केषचि भविष्यति भाष्यमाणे न समात्र नाम परिकीर्तितु नायकेन । न च जातिभूमि परिकीर्तितु नापि गोत्रं न च सो श्रुणिष्यति क्षिपिष्यति मारकर्म ॥

2 MS. हेतुतंश (sic !)

3 Pañc. III. 36b. 6—37a. 7. = Aṣṭ. 233. 15-16.— पुनरपरं सुभूते बोधिसत्त्वयानिकाः पुद्गला इमां प्रज्ञापारमितां सर्वज्ञानस्याहारिकां विवृज्यो-त्सृज्य etc.

4 This by neglecting the doctrine of Prajñā-pāramitā which resembles a root, and by adhering to Hinayānistic doctrines which are merely like the branches of a tree. (Gser. IV. 62b. 1. sqq.)

5 Pañc. III. 37a. 7-b. 3. = Aṣṭ. 234. 4-8.— तद्यथापि नाम सुभूते कुक्कुरः स्वामिनोऽन्तिकात् पिण्डं द्यौरयित्वा कर्मकरस्यान्तिकात् कवडं पर्येषितव्यं मन्येत etc. Just a dog having neglected the piece given to it from its master, takes its food from the servant, in the same way the Bodhisattvas forsake the Prajñā-pāramitā which is the root of Omniscience and search for Buddhahood in the Vehicle of the Śrāvakas and Pratyekabuddhas that has a resemblance with the branches of a tree.—Cf. note 2 page 352.

9. The fact of being bereft of the mastery over the Highest of Vehicles, inasmuch as one strives to attain the Omniscience of the Buddha with the help of Hinayānistic scripture. (9).

[Abhis. ālokā, MS. 236a. 1-2.] उत्तमयानग्राहभ्रंशः।

[Rnam-bśad, 223b. 5.] *dman-paḥi sde-snod-las rnam-mkhyen tshol-ba rnam-pa-thams-cad-du theg-paḥi mchog yum kun-tu-ḥdzin-pa ṅams-pa.*²

10. Deviation for ever from the Ultimate Aim, by seeking to attain Omniscience with the help of Hinayānistic Scripture, having abandoned the Doctrine of Prajñā-pāramitā acquired before. (10).

[Abhis. ālokā, MS. 236a. 5.] उद्देशभ्रंशः।

[Rnam-bśad, 223b. 5.] *yum rñed-pa dor-ṅas dman-paḥi sde-snod-las rnam-mkhyen tshol-ba rtag-tu ched-du byed-ba ṅams-pa.*³

11. Absence of connection between cause and effect (i.e. the desire attaining Omniscience and the latter itself respectively), if one apprehends only the meaning of Hinayānistic Scripture. (11).

318 [Abhis. ālokā, MS. 236b. 6.] हेतुफलसंबन्धभ्रंशः।

[Rnam-bśad, 223b. 6.] *dman-paḥi sde-snod-kyi don-tsam ṅams-su-blaṅs-pas rnam-mkhyen thob-par-ḥdod-pa rgyu daṅ ḥbras-bu ḥphrel-pa ṅams-pa.*⁴

12. The fact of becoming deprived of the opportunity of attaining the forms of existence higher than which there are none, viz. the three Bodies of the Buddha,—this by forsaking the Doctrine of Prajñā-

1 Sic. acc. to Tjb. q. v. MS : उत्तमयानभ्रंशः .

2 Pañc. III. 37b. 3-5. = Aṣṭ. 235. 5-8.— सोऽन्धकारे हस्तिनं लब्ध्वा येन प्रकारं etc.

Cf. Samcaya, 37a. 1-2—

एवन्त मूल अपहाय अजानमाना शाखापलाश परिण्यस्यन्ति मूढाः ।

हस्ति लभित्व यथ हस्तिपदं गवेष्टेत् तथ प्रज्ञपारमित श्रुत्वा सूत्रान्त एषेत् ॥

3 Pañc. III. 37b. 5—38a. 1. = Aṣṭ. 235. 15-19. sqq.

4 Pañc. III. 38a. 1-8. = Aṣṭ. 236. 19-22. sqq. तद्यथापि नाम सुभूते पलगराडो वा पलगराडान्तेवासो etc.

pāramitā and striving to attain Omniscience with the help of Hinayānistic Scripture. (12).

[Abhis. ālokā. MS. 237a. 2-3.] निरुत्तरभ्रंशः।

[Rnam-bśad, 223b. 6.] *theg-chen-gyi sde-snod-daṅ de ṅāis ḥdra-bar ḥdzin pa¹ goṅ-na-med-pa sku-gsum-gyi rgyu-las ṅams-pa.*²

13. Flashes of idea and distracted thoughts directed towards a great number of various objects, viz. the objects of sensual pleasure, colours, sounds, etc. (13).

[Abhis. ālokā. MS. 237a. 13-14.] बहुविधविषयविकल्प-

प्रतिभानोत्पादः।

[Rnam-bśad, 224a. 1.] *gzugs sgra-la-sogs-pa ḥdod-yon³-gyi yul rnam-pa maṅ-po-la rnam-par-rtog-paḥi sbobs-pa ḥbyun-ba.*⁴

14. The consideration of the mere act of copying (the sacred texts) as being the fulfilment of the Document of the Climax of Wisdom.—(14).

[Abhis. ālokā, MS. 237b. 1.] लिखिताभिनिवेशः।

1 The consideration of the Mahāyānistic Code and of this (i.e. the Hinayānistic) Scripture as being of equal value.

2 Pañc. III. 38b. 1—39b. 2. = Aṣṭ. 237. 15. sqq.— इदमपि सुभूते तेषां मारकर्म वेदितव्यं । तद्यथापि नाम कश्चिदेव पुरुषो राजानं चक्रवर्तिनं द्रष्टुकामो (Rāj. has भ्रष्टुकामो sic!) भवेत् etc. Ibid. 239. 1. sqq. तद्यथापि नाम सुभूते बुभुक्षितः पुरुषः शतरसं भोजनं लब्ध्वा etc.

Cf. Samcaya 37a. 2—b. 1.

यथभोजनं शतरसं लभियान कश्चिद् भोगेषु षष्ठिकु लभित्व च भोजनाग्रयं ।

तथ बोधिसत्त्व इम पारमितां लभित्वा अर्हन्तभूमि गवेषयिष्यन्ति बोधिम् ॥

Just as a person who has obtained food of a hundred different tastes, subsequently gets food only of 60 tastes, similarly the Bodhisattva, having secured the Prajñā-pāramitā, seeks for Enlightenment on the foundation of a Hinayānistic Arhat.

3 = Kāma-guṇa.

4 Pañc. III. 39b. 2-4.—*Rab-ḥbyor gzan-yaṅ rigs-kyi bu daṅ rigs-kyi-bu-mo de-dag śer-phyin zab-mo ḥdi-ḥdri-baḥi tshe. Spobs-pa maṅ-po gaṅ-gis śer-phyin zab-mo ḥdi-ḥdri-baḥi dkrugs-mar-ḥgyur-ba de-lta-bu skye-bar-ḥgyur-ba.* = Aṣṭ. 240. 8-14.—(ends) बहूनि प्रतिभानान्युत्पत्स्यन्ते यानि चित्तविक्षेपं etc.

[Rnam-bśad, 224a. 1.] *yum-gyi yi-ger ḥdri-ba tsam-la yum-du mñon-par-žen-pa.*¹

15. The preconceived views which erroneously substitute Non-ens for Relativity and maintain this Non-ens to be the essential meaning of Prajñā-pāramitā.² (15).

[Abhis. ālokā, MS. 237b. 2.] अभावाभिनिवेशः ।

[Rnam-bśad, 224a. 1-2.] *rtēn-ḥbyuñ dños-po-med-pa-la gnas-lugs-kyi don-du mñon-par-žen-pa.*³

16. The consideration of the mere written letters and words as the Doctrine of Prajñā-pāramitā. (16).

[Abhis. ālokā, MS. 237b. 3.] अक्षराभिनिवेशः ।

[Rnam-bśad, 224a. 2.] *yi-ge-la yum-du mñon-par-žen-pa.*⁴

17. The preconceived views maintaining that the Doctrine of the Climax of Wisdom cannot be written down by means of letters. (17).

[Abhis. ālokā, MS. 237b. 3-4.] अनक्षराभिनिवेशः ।

1 Pañc. III. 40a. 5 sqq. = Aṣṭ. 240. 17, 18.—(ends) लिखित्वा प्रज्ञा-

पारमिता लिखितेति मंस्यन्ते ।

2 This passage is very noteworthy as it shows that *śūnyavāda*, the essence of Prajñā-pāramitā, is not Nihilism but Relativism (*rtēn-ḥbyuñ = pratītya-samutpāda-vāda*).

3 Pañc. III. 40b. 4-5.—*Rab-ḥbyor gal-te byañ-chub-sems-dpañi theg-pa-paḥi rigs-kyi bu dañ rigs-kyi bu-mo gañ ba-las śer-phyin zab-mo ḥdi dños-po-med ces-bya-bar ḥdu-śes-na de-yañ bdud-kyi las-su rig-par-byaḥo.*—O Subhūti, if some of the noble youths and the noble maiden adhering to the Bodhisattva Vehicle have the notion, that the profound climax of Wisdom is a Non-ens, this will be an act of the Evil One. = Aṣṭ. 240. 18.—असतीति etc.

4 Pañc. III. 40b. 5-6.—*bcom-ldan-ḥdas byañ-chub-sems-dpañi theg-pa-paḥi rigs-kyi-bu dañ rigs-kyi bu-mo gañ la-las śer-phyin zab-mo ḥdi yi-ger bris-nas śer-phyin zab-mo ḥdi bdag-gis bris-so žes mchi-na. de-ni śer-phyin zab-mo ḥdi-la yi-ger mñon-par-chags-pa lags te.*—O Lord, if the noble youths etc., having written down the profound doctrine of Prajñā-pāramitā, think—it has been written down by me,—this will be an attachment to the written letter.—Aṣṭ. 240. 19.—अक्षरेषु प्रज्ञापारमितामभिनिवेद्यन्ते ।

[Rnam-bśad, 224a. 2.] *yi-ge-med-pa-la yum-du mñon-par-žen-pa.*¹

18. Thoughts directed towards objects of worldly life, as pleasant country districts, one's relatives etc. (18).

[Abhis. ālokā, MS. 237b. 4.] जनपदादिमनस्कारः ।

[Rnam-bśad, 224a. 2.] *yul-gyi ro myaṅ-ḥdod-pas yul-la-sogs-pa yid-la-byed-pa.*²

19. The fact of finding pleasure in gain, honours, and praise. (19).

[Abhis. ālokā, MS. 237b. 14-15.] लाभसत्कारश्लोकास्वादनं ।

[Rnam-bśad, 224a. 2-3.] *rñed-pa dañ bkur-sti dañ bstod-paḥi tshig-gi tshigs-su-bcad-paḥi ro-myoñ-ba.*³

20. The search of means and expedients by a wrong way, owing to the advices of the Evil One. (20).

[Abhis. ālokā, MS. 238a. 2.] अमार्गेपायकौशलमार्गणम् ।

[Rnam-bśad, 224a. 3.] *lam-ma-yin-pa bdud-kyis bstan-paḥi tshig-las thabs-la-mkhas-pa tshol-ba.*⁴

(b) The defective conditions which exist either with (the student) himself or with others (i. e. the teacher)⁵ :—

1. The impossibility of accumulating merit and acting virtuously owing to the indolence of the teacher, while the pupils' desire of studying the Climax of Wisdom is great. (21).

1 Pañc. III. 40b. 6-41b. 3. = Aṣṭ. 240. 19.—अनक्षरेति वा ।

2 Pañc. III. 41b. 3-42a. 2. = Aṣṭ. 240. 20-22 sqq. पुनरपरं सुभूते प्रज्ञापारमितायां लिख्यमानायामुत्पस्यन्ते देशमनासकारा उत्पस्यन्ते ग्राम-नगरनिगमजनपदराष्ट्राजधानीमनसिकारा उत्पस्यन्ते उद्यानमनसिकारा etc.

3 Pañc. 42a. 2-6. = Aṣṭ. 242. 6-11. (ends) : लाभसत्काराश्लोकास्वादिश्रितोत्पीडा वा । इदमपि सुभूते बोधिसत्तैर्महासत्त्वैर्मार्कर्म वेदितव्यम्—Cf. Saṃcaya, 37b. 2-38a. 1—

सत्कारकामा भविष्यन्ति च लाभकामाः सापेक्षचित्तकुशलसंभवसंप्रयुक्ताः ।

छोरित्व धर्मकरिष्यन्ति अधर्मकार्यं पथ (Xyl. यथ) उत्पथगता इम मारकर्म ॥

4 Pañc. III. 42a. 6-b. 4. = Aṣṭ. 242. 12-243. 9.

5 Rnam-bśad, 23b. 1.

[Abhis. ālokā, MS. 238a. 7.] छन्दकिलासवैधुर्यं ।

[Rnam-bśad, 224a. 4-5.] *ñan-pa-po yun-la ḥdun-pa che-ba dañ. ḥchad-pa-po sñoms-las-kyi ñams-pa.*²

2. The same, through the difference of the place where the pupil desires to study and that where the teacher intends to expound. (22).

[Abhis. ālokā, MS. 238a. 10.] छन्दविषयभेदवैधुर्यं ।

[Rnam-bśad, 224a. 5.] *ñan-pa-po yul ḥdir ñan-ḥdod. ḥchad-pa-po gzan-du ḥchad-ḥdod-pas ḥdun-paḥi yul tha-dad-pas ñams-pa.*²

3. The same through the teacher's desire of receiving gifts, while the pupil is modest and his desires are scanty, and the reverse. (23).

321 [Abhis. ālokā, MS. 238b. 5.] लाभगौरवालपेच्छतावैधुर्यं ।

[Rnam-bśad, 224a. 5.] *ñan-pa-po ḥdod-chen chu-ba dañ. ḥchad-pa-po ḥdod-chen chu-ba ma-yin-pa-ñid-kyis ñams-pa.*³

4. The same owing to the fact of the pupil's being endowed with the (12) virtues of an ascetic,⁴ whereas the teacher is deprived of them (and the reverse). (24).

1 Pañc. III. 42b. 4-5.=Aṣṭ. 243. 9-12.—पुनरपरं सुभूते धर्मश्रवणि कश्छन्दिको भविष्यति प्रज्ञापारमितामुद्ग्रहीतुकामो धर्मभारणकश्च किलासी भविष्यति न धर्मं देशयितुकामः । इदमपि सुभूते बोधिसत्त्वेन महासत्त्वेन विसामग्रीमारकर्म वेदितव्यम् । etc. Follows the reverse : The teacher may be zealous in expounding the Doctrine, while the pupil is indolent.—

Cf. Saṃcaya, 38a. 1-2.—

ये चापि तस्मिन्समये इमु धर्मश्रेष्ठं श्रुणानायछन्दिक उत्पादयिष्यन्ति श्रद्धां । ते धर्मभारणकविदित्वं न कार्ययुक्तं प्रेमापनीता गमिष्यन्ति सुदुर्मेनाश्च ॥

2 Pañc. III. 42b. 5-8.=Aṣṭ. 243. 15 sqq.—पुनरपरं सुभूते धर्मश्रवणिकश्छन्दिको भविष्यति धर्मभारणकश्चात्युद्देशान्तरं क्षेप्यते etc.

3 Pañc. III. 42b. 8-43a. 5.=Aṣṭ. 244. 8-10 sqq.—पुनरप सुभूते धर्मभारणकश्चाभिषगुरुको लाभसत्कारचीवरगुरुको भविष्यति । धर्मश्रवणिकश्चाल्पेच्छः संतुष्टः etc.

4 *dhūta-guṇa*=*sbyaṅs-paḥi yon-tan*. M. Vyutp. § 49.

[Abhis. ālokā, MS. 238b. 7.] धृतगुणयोगयोगः ।

[Rnam-bśad, 224a. 5-6.] *ñan-pa-po sbyaṅs-paḥi yon-tan dañ-ldan-pa dañ cig-śos mi-ldun-pa-dag.*¹

5. The same, owing to the fact of the pupil's being endowed with virtuous properties, while the teacher is possessed of defects (and the reverse). (25).

[Abhis. ālokā, MS. 238b. 9-10.] कल्याणकल्याणधर्मत्वं ।

[Rnam-bśad, 224a. 6.] *ñan-pa-po dag-sogs dge-ba dañ cig-śos dge-ba-ma-yin-paḥi chos-ñid dañ-ldan-pa.*²

6. The same, owing to the fact of the pupil's being ready to give away all his property (to others), while the teacher is possessed of envy and greediness. (26).

[Abhis. ālokā, MS. 238b. 12.] त्यागमात्सर्यता ।

[Rnam-bśad, 224a. 6.] *ñan-pa-po bdog-pa thams-cad gtoñ-ba dañ. cig-śos de-la ser-sna byed-pa.*³

7. The same in the case when the pupil wishes to offer to the teacher presents etc. and the teacher does not accept them. (27).

[Abhis. ālokā, MS. 238b. 14.] दानाग्रहणं ।

[Rnam-bśad, 224b. 1.] *ñan-pa-po nor-sbyin-pa dañ cig-śos de-mi-len-pa.*⁴

1 Pañc. III. 43a. 5-b. 2.—*Rab-ḥbyor gzan-yañ chos-smra-ba-ni dgon-pa-la bsod-sñoms-pa. phyag-dar-ḥhrod-pa. zas phyis-mi-len-pa stan-gcig-pa etc....chos-ñan-pa-dgon-pa ma-yin. bsod-sñoms-pa ma-yin...Rab-ḥbyor gzan-yañ chos-ñan-pa-ni dgon-pa-pa dañ chos-gos gsum-paḥi bar-du gyur-la. chos-smra-ba ni dgon-pa ma-yin...de-yañ byañ-chen-gyis bdud-kyi las-su rig-par-byaho.*

2 Ibid. 43b. 3-7.—*Rab-ḥbyor gzan-yañ chos-ñan-pa-ni dad-ciñ bsam-pa dge-la...chos smra-ba-ni mi-dge tshul-ḥhrims ñan-pa-can zig-ste...gzan-yañ chos-smra-ba-ni dad-ciñ bsam-pa dge-ba. etc.*—Moreover, O Subhūti, the hearer may be possessed of virtuous thoughts etc...(but) the expounder may be immoral..., and so on.—Aṣṭ. 244. 17-19. sqq.

3 Pañc. III. 43b. 7—44a. 2.—*Rab-ḥbyor gzan-yañ chos-smra-ba-ni bdog-pa thams-cad yoñs-su gtoñ-ziñ sems-la chags-pa-med-pa, etc.* (order reverse to that of the Commentary).

4 Ibid. 44a. 2-4.—*Rab-ḥbyor gzan-yañ chos-ñan-pa-ni chos-smra-ba-la...yo-byad yoñs-su gtoñ-bar-ḥdod-la chos-smra-ba len-par mi-ḥdod-na.*—If the hearer of the Doctrine

8. The fact of the pupil's being able to understand the Doctrine from a brief indication, while the teacher is fond of communicating in detail and indulges in verbosity. (We have here likewise the opposite case, i.e. when the pupil needs an explanation in detail, whereas the teacher is accustomed to express himself in a too laconic style). (28).

[Abhis. ālokā, MS. 238b. 16.] उद्धटितविपश्चित्तज्ञता ।

[Rnam-bśad, 224b. 1.] *ñan-pa-po mgo-smos-pas go-ba dañ cig-śos rnam-par-spros-pas go-ba-ñid.*¹

9. The fact of the pupil's being capable of apprehending clearly the meaning of the Sūtras etc. i.e. the 12 classes of sacred writing,² while the teacher is deprived of this faculty (and the reverse.) (29).

[Abhis. ālokā, MS. 239a. 6.] सूत्रादिधर्माणामभिज्ञानभिज्ञता ।

[Rnam-bśad, 224b. 1-2.] *ñan-par-po mdo-la-sogs-paḥi gsuñ-rab yan-lag bcu-gñis-kyi chos mñon-par-śes-pa dañ. cig-śos de mñon-par mi-śes-pa-ñid.*³

10. The fact of the pupil's being endowed with the six Transcendental

wishes to present...and if the teacher does not accept, etc.

1 Pañc. III. 44a. 4-7.—*Rab-hbyor gzan-yañ chos-smra-ba-ni gleñs-pa-tsam-gyis śes-la. chos-ñan-pa-ni dkri dgos-siñ tshig lhur-len-par-gyur-na...gzan-yañ chos-ñan-pa-ni gleñs-pa-tsam-gyis śes-na* etc.—Moreover, O Subhūti, it may be the case that the expounder of the Doctrine understands at a mere hint, whereas the hearer of the Doctrine needs guidance and requires a verbose explanation...There may be also the case when the hearer apprehends at a mere hint, etc. (i.e. the reverse).

2 *dvādaśāṅga-dharma-pravacana* = *gsuñ-rab yan-leg bcu-gñis*.

3 Pañc. III. 44a. 7—b. 5.—*Rab-hbyor-gzan-yañ chos-smra-ba-ni mdo-* (=sūtra) *dañ. dbyaṅs-kyis bśad-pa* (=geya) *dañ. lun-bstan-pa* (=vyākaraṇa) *dañ. tshigs-su-bcad-pa* (=gāthā) *dañ. ched-du-brjod-pa* (=udāna) *dañ. gleñ-gzi* (=nidāna) *dañ. ḥdi-ltar-ḥdas-pa* (=itivṛtta) *dañ. skyes-paḥi-rabs* (=jātaka) *dañ. śin-tu-rgyas-pa* (=vaipulya) *dañ. chos-rmad-du-byuñ-pa* (=adbhuta-dharma) *dañ. rtogs-pa-brjod-pa* (=avadāna) *dañ. gtan-la-dbab-pa bstan-paḥi* (=upadeśa) *chos-kyi khyad-par śes-la* etc.

dental Virtues and the desire to practise them, whereas the teacher on the contrary is deprived of the said virtues. (The opposite case viz. that the teacher can be endowed with the six Virtues and the pupil—deprived of them is likewise to be taken into consideration here). (30).

[Abhis. ālokā, MS. 239a. 7.] षट्पारमितासमन्वागमासमन्वागमौ ।

[Rnam-bśad, 224b. 2.] *ñas-pa-po pha-rol-tu-phyin-pa drug dañ-ldan-pa dañ. cig-śos mi-ldan-pa.*¹

11. The fact of the pupil's being skilful in expedients through the practice of the six Virtues aforesaid, while the teacher on the contrary is obtuse. (31).

[Abhis. ālokā, MS. 239a. 11-12.] उपायकौशलाकौशले ।

[Rnam-bśad, 224b. 2-3.] *ñan-pa-po sañs-rgyd-baḥi thabs-mkḥas-pa*² *dañ. cig-śos thabs-ma-yin-pa-la mkḥas-pa.*³

12. The fact of the pupil's being possessed of the power of memory through which he retains words and sense, while the teacher is deprived of this power. (The reverse, as with the preceding paragraph must be likewise taken into consideration). (32).

[Abhis. ālokā, MS. 239a. 12.] धारणीप्रतिलम्भाप्रतिलम्भौ ।

1 Ibid. 44b. 5-8.—*Rab-hbyor gzan-yañ chos-ñan-pa-ni pha-rol-tu-phyin-pa drug dañ-ldan-la. chos-smra-ba-ni pha-rol-tu-phyin-pa drug dañ-mi-ldan-la* etc. Moreover, O Subhūti, it may be that the hearer of the Doctrine is endowed with the six Transcendental Virtues, but the expounder of the Doctrine is deprived of them, etc.

2 "Skilful as regards the means of attaining Buddhahood."

3 Pañc. III. 44b. 8-45a. 3.—*Rab-hbyor gzan-yañ chos-smra-ba-ni pha-rol-tu-phyin-pa. drug-la thabs-mkḥas-la. chos-ñan-pa-ni pha-rol-tu-phyin-pa drug-la thabs-mkḥas-la* etc.—Moreover, O Subhūti, there may be the case when the expounder of the Doctrine is skilful in expedients as regards the practice of the six Transcendental Virtues, but the hearer of the Doctrine does not possess this skill, etc. (the opposite case).

[[Rnam-bśad, 224b. 3.] *ñan-pa-po mi-brjed-paḥi gzuñs thob-pa dañ. cig-śos ma-thob-pa-dag.*¹

13. The fact of the pupil's being desirous of studying the Prajñā-pāramitā, of copying the sacred texts etc., whereas the teacher is averse to this. (33).

[Abhis. ālokā, MS. 239a. 12-13.] लिखितकामताल्लिखितकामते ।

[Rnam-bśad 224b. 3.] *ñan-pa-po yum yi-ger ḥdri ḥdod-pa dañ cig-śos yi-ger ḥdri mi-ḥdod-pa-dag.*²

14. The fact of the pupil's being free from the obscuration caused by desires and the other five forms of obscuration,³ while the teacher is not free from them. (34).

[Abhis. ālokā, MS. 239a. 13.] विगताविगतकामादिच्छन्दत्वे ।

[Rnam-bśad, 224b. 3-4.] *ñan-pa-po ḥdod-paḥi ḥdun-pa-sogs sgrib-pa lña dañ-bral-ba dañ. cig-śos de dañ-ma-bral-ba-ñid.*⁴

1 Pañc. III. 45a. 3-6.—*Rab-ḥbyor gzan-yañ chos-smra-ba-ni gzuñs thob-par-gyur-la. chos-ñan-pa-ni gzuñs ma-thob-na...chos-ñan-pa-ni gzuñs thob-par-gyur-la* etc.—Again, O Subhūti, there may be the case when the expounder of the Doctrine has secured the power of memory, but the hearer of the Doctrine (on the contrary) does not possess it....

2 Pañc. III. 45a. 6b-2.—*Rab-ḥbyor gzan-yañ chos-smra-ba-ni ḥbri-bar-ḥdod. klag-par-ḥdod...chos-ñan-pa-ni bri-bar mi-ḥdod. klag-par mi-ḥdod...chos-ñan-pa-ni bri-bar ḥdod. mñan-paḥi bar-du ḥdod-la. chos-smra-ba-ni bri-bar-mi-ḥdod.*—Again, O Subhūti, there may be the case when the expounder of the Doctrine wishes to write and to read, but the hearer is averse, etc. (follows the reverse case).

3 I.e. ill-will (*vyāpāda=gnod-sems*), drowsiness (*middha=gñid*), torpor (*styāna=rmugs-pa*), arrogance (*auddhatya=rgod-pa*), and regret (*kaukṛtya=ḥgyod-pa*).

4 Pañc. III. 45b. 2-7.—*Rab-ḥbyor gzan-yañ chos-smra-ba-ni ḥdod-paḥi sred dañ-bral. gnod-sems dañ sñom-pa dañ gñid-dan ḥgyod-pa dañ bral. the-tshom dañ-bral-la. chos-ñan-pa-ni ḥdod-paḥi sred-pa dañ-bcas*, etc.—Moreover, O Subhūti, the expounder of the Doctrine may be free from desires, from ill-will, indolence, drowsiness and regret, and free from doubt, whereas the hearer of the Doctrine is possessed of desires, etc.

15. The aversion from sinking into evil states of existence for the sake of other living beings, this in hearing from others about the sufferings of Hell and the like. (35).

[Abhis. ālokā, MS. 239b. 3.] अपायगतवैमुख्यं ।

[Rnam-bśad, 224b. 4-5.] *dmyal-ba-la-sogs-paḥi mi-bsñags-pa thos-pas gzan-don-du ñan-soñ-gi ḥgro-ba-la yid phyir-phyogs-pa.*¹

16. The egoistic desire of obtaining a blissful existence, this in hearing from others the praise of the happy life of the gods etc. (36).

[Abhis. ālokā, MS. 239b. 10.] सुगतिगमनसौमनस्यं ।

[Rnam-bśad, 224b. 5.] *lha-la-sogs-paḥi bsñags-pa thogs-pas de-la sred ciñ bde-ḥgror ḥgro-ba-la yid-bde-ba.*²

17. The teacher's desire of solitude, while the pupil on the contrary is found of being entertained by a great circle (of friends, and the reverse). (37).

[Abhis. ālokā, MS. 240a. 4-5.] एकाकिपर्वदवरत्वं ।

[Rnam-bśad, 224b. 6.=225a. 1.] *ḥchad-pa-po gcig-pu-la dgah-ba dañ. ñan-pa-po ḥkhor-la mñon-par-dgah-ba-ñid-kyis ñams-pa.*³

18. The teacher's desire of association with the pupil, whereas the latter does not present any opportunity for this. (38).

1 Ibid. 45b. 7—46a. 4.—.....*sems-can dmyal-baḥi mi-sñan-pa-brjod. byol-soñ-gis kye-gnas-pa dañ. gśin-rjchi ḥjig-rtēn dañ. yi-dbogs-kyi yul-gyi mi-mñan-pa brjod* etc. Aṣṭ. 245. 17-20. sqq.—पुनरपरं सुभूते कश्चिदेव तत्तागल्य निरयाणामवर्णं भाषिष्यते तिर्यग्योनेरवर्णं भाषिष्यते—इदमपि सुभूते बोधिसत्त्वेन महासत्त्वेन विसामग्रीमारकर्म वेदितव्यम् ।

2 Pañc. III. 46a. 4-b. 2.=Aṣṭ. 246. 2, 3. sqq. पुनरपरं सुभूते—कश्चिदेव तत्तागल्य देवानां वर्णं भाषिष्यते ।etc.

3 Pañc. III. 46b. 2-8.=Aṣṭ. 246. 14-17. sqq. पुनरपरं सुभूते येऽपि ते भिन्नवो धर्मभाणकास्ते एकाकिता अभिरता भविष्यन्ति । येऽपि धर्मश्रवणिकास्तेऽपि पर्वद्गुरुका भविष्यन्ति ।

[Abhis. ālokā. MS. 240a. 7-8.] अनुबन्धकामानवकाशदानत्वं ।
[Rnam-bśad, 225a. 1.] *hchad-pa-po gzan rjes-su-hbrañ-
bañi go-skabs mi-hbyed-pa-ñid dan. cig-śos rjes-su-hbrel-
par-hdod-pa-ñid.*¹

19. The fact of the pupil's needing some material help, while the teacher is not inclined to give such, (or the reverse: the fact of the teacher's needing some reward for his teaching, while the pupil has no desire of giving such). (39).

[Abhis. ālokā. MS. 240a. 12.] आमिषकिंचित्कामिलाषतदानकामता ।

[Rnam-bśad, 225a. 1-2] *hchad-pa-po zañ-zin-
cuñ-zad-tsam hdod-pa-ñid dan. cig-śos de sbyin-par mi-
hdod-pa-ñid.*²

20. The pupil's readiness of going to a place where his life may be in danger, while the teacher prefers to go to a safe place where no danger for one's life can be met with (and the reverse). (40).

[Abhis. ālokā. MS. 240a. 13-14.] जीवितान्तरायानन्तराय दिग्गमनं ।

[Rnam-bśad, 225a. 2.] *hchad-pa-po srog-gi bar-chad-
du-hgyur-bañi phyogs-su hgro hdod-pa dan. cig-śos
srog-gi bar-chad-du mi-hgyur-bañi phyogs-su hgro-bar
hdod-pa.*³

1 Pañc. III. 46b. 8-47a. 3.—*Rab-hbyor gzan-yañ chos smra-ba-ni
hdi-sked-du suhañ phyi-bzin-du hbrañ-ba de śes-rab-kyin-pha-rol-tu-
phyin-pa hdir-sbyin-no źes-zar-la. chos-ñan-pa-ni phyi-bzin mi-hbrañ-
na etc.* = Aṣṭ. 246. 17 sqq. तेऽपि धर्मभाषका एवं वक्ष्यन्ति । ये
मामनुवर्तस्यन्ति तेभ्योऽहमिमां प्रज्ञापारमितां दास्यामि । etc.

2 Pañc. III. 47a. 4-8.—*Rab-hbyor gzan-yañ chos-smra-ba-ni zañ-
zin cuñ-zad-kyi-phyir śer-phyin zab-mo hdi hdir gzug-par-hdod.
klog-tu gzug-par-hdod smra-bar-hdod-la. chos-ñan-pa-ni zañ-zin
cuñ-zad-kyi-phyir druñ-du-hgro-bar ma-mos-na etc.* = Aṣṭ. 246. 20, 21

स च धर्मभाषक आमिषकिंचित्कामिलाषी ते च न दातुकामाः ।

3 Pañc. III. 47a. 8-b. 3.—*Rab-hbyor gzan-yañ chos smra-ba-ni
srog-gi bar-chad-du-hgyur-bañi phyogs der hgro-bar-hdod-la. chos-
ñan-pa-ni der hgro-bar mi-hdod-na etc.*—Aṣṭ. 246. 21-247. 2 sqq.

स च तेन गमिष्यति येन येन दुर्भिक्षश्चायोगक्षेमश्च जीवितान्तरायश्च
भविष्यति । etc.

21. The teacher's readiness of going to a land wasted by famine, the while the pupil on the contrary has no desire of going there. (41).

[Abhis. ālokā. MS. 240b. 5.] दुर्भिक्षादिग्गमनागमनं ।

[Rnam-bśad, 225a. 3.] *hchad-pa-po mu-ge byuñ-bañi
phyogs-su hgro-bar, cig-śos der ni-hgro-ba.*¹

22. The teacher's readiness of going to a place haunted by robbers etc., while the pupil has no wish of going with him. (42).

[Abhis. ālokā. MS. 240b. 7-8.] चौराद्याकुलितदिग्गमनागमनं ।

[Rnam-bśad, 225a. 3-4.] *hchad-pa-po chom-rkun-pa-
la-sogs-pas dkrugs-pañi phyogs-su hgro-ba dan. cig-śos
der-mi-hgro-ba.*²

23. The fact of the teacher's having a look at the households and families who could offer him alms, while the pupil finds displeasure with this: (43).

[Abhis. ālokā. MS. 240b. 12.] कुलावलोकनदौर्मेनस्यं ।

[Rnam-bśad 225a. 4.] *hchad-pa-po rañ-la bsod-sñoms*

1 Pañc. III. 47b. 3-48a. 2.—*Rab-hbyor gzan-yañ, chos-smra-ba-
ni gañ-na zas dkon-pa dan chu dkon-pañi phyogs der hgro-bar hdod-
la. chos-ñan-pa-ni hgro-bar mi hdod-na chos-ñan-pa-ni gañ-na
zas dkon-pa dan etc.*—Again, O Subhūti, that may be the case, when the expounder of the Doctrine has the desire of going to a place where food and water are scarce, but the hearer of the Doctrine has no wish of going there and, on the contrary it may be that the hearer of the Doctrine has the desire of going to such a place, etc.

2 Pañc. III. 48a. 2-8.—*Rab-hbyor gzan-yañ, chos-smra-ba-ni gañ-
na rkun-pañi hjigs-pa dan. chom-pohi hjigs-pa dan. rñon-pohi
hjigs-pa dan gcan-zan khro-bohi hjigs-pa dan. sbrul-gyi hjigs-pa
dan. hbrog-dkon-pañi hjigs-pa yod-pa der hgro-bar-hdod-la. chos-
ñan-pa-dag-kyañ nos-kyi don-du chos-kyis skom-zin rjes-su-hbrañ-
na.*—Aṣṭ. 247. 13-15 sqq.—पुनरपरं सुभूते धर्मभाषको येन जन्तुभयं
येन व्याडभयं येन मनुष्यभयं तेन संप्रस्थितो भविष्यति । स तेन चरन्
विहरन् येन व्याडकान्तारं सरीसृपकान्तारं चोरकान्तारं etc.

ster-baḥi khyim yañ-yañ blta-bas yid-bde zin, ñan-pa-po yid-mi-bde-ba.¹

(c) The external unfavourable conditions² :—

1 The machinations of the Evil One who sows disunion by arousing doubt as regards the Doctrine and the individuals (who teach it). (44).

[Abhis. ālokā. MS. 240b. 14.] मारभेदकारणं ।

[Rnam-bśad, 225a. 5.] chos dañ gañ-zag-la dbyen-byed-pa bdud-kyis ḥbyed-paḥi sbyor-ba.³

2. Fictitious activity or action according to incorrect teachings. (45). कृत्रिमप्रतिपत्तिः⁴

[Rnam-bśad, 225a. 5-6.] yum bcos-ma ñe-bar-bsgrub pa.⁵

3. The fact of the Evil One's evoking lust in regard of undesirable things.

[Abhis. ālokā. MS. 241a. 7-8.] अयथाविषयस्पृहोत्पादनं ।

[Rnam-bśad, 225a. 6.] bdud sañs-rgyas-kyi cha-byad-du ḥoñs-pa-la sañs-rgyas-su dad-pa skye-ba dad-paḥi yul ston-pa ji-lta-ba bzin ma-yin-pa-la dgaḥ-ba bskyed pa.⁶

1 Pañc. III. 48a. 8-b. 3.—Rab-ḥbyor gzan-yañ, dge-sloñ chos-smra-ba bsod-sñoms gtoñ-baḥi groñ-khyer gtso-bor-byed-par-gyur-te = Aṣṭ. 248. 4-5.—पुनरपरं सुभूते धर्ममाणको भिज्जुर्मितकुलमिच्चादकुलगुरुक भविष्यति । etc.

2 Rnam-bśad, 223b. 1-2.—ḥgal-rkyen gzan-la brten-pa gsum-mo.

3 Pañc. III. 48b. 3-49a. 2.—Rab-ḥbyor gzan-yañ, bdud sdig-to-can-dag dge-sloñ-gi cha-byad-du-byas-ñiñ ci-nas-kyañ śer-phyin zab-mo ḥdi su-yañ ḥdri-bar mi-ḥgyur-ba dañ, etc. etc.—Aṣṭ. 248. 11, 12 sqq.—इति हि सुभूते मारः पापीयांस्तैस्तैः प्रकारैस्तथा चेष्टिष्यते यथेमां ब्रह्मापारमितां न कश्चिदुद्गृहीष्यति etc.

4 Omitted in M.S.

5 Pañc. III. 49a. 8-b. 1 sqq. bcom-ldan-ḥdas-kyis bkah-sisal-ba. Rab-ḥbyor, śes-rab-kyi pha-rol-tu-phyin-paḥi gzugs-brñan-ni bdud-kyi-las etc.—The Lord said:—A seeming (false) resemblance of the Climax of Wisdom is due to the activity of the Evil One, etc.

6 Pañc. III. 49b. 9 sqq.—Rab-ḥbyor, gzan-yañ bdud sdig-to-can-dag sañs-rgyas-kyi cha-byad-du lus-gser-gyi kha-dog dañ. mi-chen-poḥi mtshan sum-cu-rtsa-gñis dañ. ḥod-ḥdom-gaṇ-bar ldan-par byas

[These 46 defects as well as the 14 merits mentioned before are topics common to the whole process of training on the Path.]¹

V. THE CHARACTERISTICS OF THE PROCESS OF TRAINING. प्रयोगस्य लक्षणानि = sbyor-baḥi mtshan-ñid. Kār. IV. 13-31. (35).

1. Definition of the Path (of Prajñā-pāramitā in the sense of the Path) from the standpoint of its characteristic features. 2. The meaning of the term *lakṣaṇa* as used here and the different varieties of *lakṣaṇa* in general acc. to the *Abhis. ālokā* and the *Don*. 3. The Mahāyānist Training viewed from the standpoint of the varieties of knowledge that characterize it. The 48 varieties of knowledge which characterize the Path and refer to the 3 forms of Omniscience (*aṣṭa-catuṣārimśaj jñāna-lakṣaṇāni* = śes-mtshan² ze-brgyad). 4. The 16 characteristics which represent the points of superiority of the Mahāyānist Path (*ṣoḍaśa-viśeṣa-lakṣaṇāni* = khyad-mtshan³ bcu-drug). 5. The 11 characteristics of the Bodhisattva's activity on the Path (*ekādaśa kṛitra-lakṣaṇāni* = byed mtshan⁴ bcu-gcig). 6. The 16 varieties of the essence of the Bodhisattva's Training as the part characterized (*ṣoḍaśa svabhāva-lakṣaṇāni* = ño-bo-ñid-mtshan bcu-drug⁵).

Definition of the Training in the Climax of Wisdom viewed as the Path. It is the Transcendental Intuition of the Mahāyānist Saint, viewed from the standpoint of the essence or the efficiency of meditative training.

[Don. 16b. 4.] sbyor-baḥi ño-boḥam mes-paḥi chanas mtshon-par-byed-paḥi sems-dpaḥi-rnal-ḥbyor de, lam śer-phyin-gyi sbyor-baḥi mtshan-ñid.

THE MEANING OF *lakṣaṇa* AND ITS VARIETIES ACC. TO THE ABHIS. ĀLOKĀ. (ad Kār. IV. 13.).

The (20) Methods of Training are thus to be practised, the merits and defects being (in the course of Training)

ñiñ byañ-chen-gyi druñ-du ḥons-te de-la byañ-chen-gyi mos-pa bskyed-do.—Moreover, O Subhūti, Māra, the Evil One, having assumed the form of a Buddha, with a body of the colour of gold, endowed with the 32 corporeal marks of the super-man and with all-pervading light, will approach the Bodhisattva, and the latter will become possessed of faith in him, etc. etc.—

1 Cf. "Doctrine of Pr.-pār., p. 88.

2 I.e. śes-paḥi mtshan-ñid.

3 I.e. khyad-par-gyi mtshan-ñid.

4 I.e., byed-paḥi mtshan-ñid.

5 Cf. "Doctrine of Pr.-pār.," p. 78, note 3.

respectively acquired and removed. It is moreover necessary to know about the characteristic features of the Training. For this reason, directly after the exposition of the defects, we take up the characteristics (*lakṣaṇa*). If we speak of *lakṣaṇa*, we have to understand this term (in two senses):—

With an instrumental sense,¹ it refers to the cognition, the points of superiority, and the action (which are the factors characterizing the Training of the Bodhisattva).² With the objective sense³ it means the essence (of the Bodhisattva's Training as the part characterized).

326 [Abhis. ālokā. 242a. 1-3 and 5-8.⁴] दोषानन्तरं यथासंख्यं गुणदोषादानत्यागेन प्रयोगा भावनीया लक्षणज्ञानपूर्वकम् । इति प्रयोगाणां लक्षणं । करणसाधनपरिग्रहेण ज्ञानविशेषकारित्वस्वरूपं । कर्मसाधनपरिग्रहेण च स्वभावात्मकं वक्तव्यम् ।

[Sphuṭ. 53b. 6-54a. 2-4.] *go-rim-bzîn-du yon-tan dan skyon blañ-ba dan dor-bas sbyor-ba-rnams bsgom-par-bya-ba-ni mtshan-ñid śes-pa sñon-du-ḥgro-ba-can yin-pas. skyon-gyi ḥog-tu de-dag-gi mtshan-ñid... byed-par sgrub-pas ḥdis sbyor-ba-rnams mtshon-par byed-pas-na. śes-pa dan khyad-par dan byed-pa dan las-su-sgrub-pas de-rnams mtshon-par-bya-ba yin-pas ño-bo-ñid-kyi mtshan-ñid-de. mtshan-ñid-ni rnam-pa bzîr śes-par-byaḥo.*⁵

1 *karāṇa-sādhana*.

2 *lakṣyate anena iti lakṣaṇam*.

3 *karma-sādhana*.

4 The order of the MS. is here inverted.

5 In the Gser. IV. 71a. 1-4 we have moreover as follows:—
If a certain adherent of the Mahāyānistic spiritual family (*mahāyāna-gotra*) actually becomes possessed of the desire of attaining Supreme Enlightenment, then, at the time he enters into the degrees of *yoga* concentrated upon the Climax of Wisdom, which (*yoga*) is the cause of Enlightenment,—it is necessary to investigate, whether the force producing the final Illumination exists (with the said member of the Mahāyānistic family) or not. Accordingly we must know:—(1) the characteristics of the knowledge which leads to final Enlightenment, and (2) the characteristics of the activity accompanying this cognition. Indeed, if the faculty of bringing the projects of other living beings to full accomplishment, is not to be perceived with the individual in question, the knowledge alone (will be insufficient), for the mere cognition of the Truth without the activity on behalf of others is not the chief aim of a Mahāyānist. Again, if these two forces (i.e. that of cognition and of altruistic

THE MAHĀYĀNISTIC TRAINING VIEWED FROM THE STANDPOINT OF THE VARIETIES OF KNOWLEDGE THAT CHARACTERIZE IT.

Definition: The Transcendental Intuition of the Bodhisattva, governed by Great Commiseration, by the Highest Analytic Wisdom cognizing the principle of Non-substantiality (and Relativity) etc., these special forms of means and knowledge having been brought to full accomplishment.

[Don. 16b. 5-6] *sñiñ-rje-chen-po dan stoñ-ñid rtogs-paḥi śes-rab-sogs thobs-śes khyad-par-can-gyi rigs rdzogs-pas zin-paḥi sems-dpaḥi ye-śes de sbyor-baḥi ño-bor-gyur-paḥi śes-paḥi mtshan-ñid.*

Case falling under the definition: The 16 forms of the intuition of the Bodhisattva, free from defiling elements, from their distinctive marks etc.¹

[Ibid.] *mtshan-gzi ñon-moñs rtags-sogs-kyis dben-paḥi sems-dpaḥi rnal-ḥbyor bcu-drug lta-bu.*

activity) exist on the Path of a Śrāvaka or a Pratyeka-buddha these will nevertheless refrain from entering the Mahāyānistic Path which presents many difficulties that have to be overcome. In order to make it known that such difficulties do not exist (with the Bodhisattva), an indication of the points of superiority (characterizing the Mahāyānist and his Path) is made. Finally, it is necessary to know the essential character of the meditative Training,—of what kind is the extirpation of the Obscurations and the cognition of the Truth attained by it. We meet therefore with the necessity of indicating the last variety of the *lakṣaṇas* (the 16 aspects of Training as the part characterized). Therefore the knowledge of the characteristics (*lakṣaṇa*) must go before the actual process of meditative training. In such a manner the necessity of an analysis of the characteristics and their definite number is indicated:—
theg-chen-gyi rigs-can gcig ñes-par bla-med byañ-chub don-du-gñer-ba-na deḥi rgyu yum-gyi rnal-ḥbyor-la ḥjug-la deḥi tshe de-la rtogs-pa mthar-thug skyed-paḥi nus-pa yod-med dpyod dgos-pas de-la śes-mtshan deñ. de-laḥaṇ gzan-don mthar-thug skyed-paḥi nus-pa mi-snañ-na rtogs-pa-tsam theg-chen-gyi don-du-gñer-byaḥi gto-bo ma-yin-pas de śes-pa-la byed mtshan dan. nus-pas de gñis ñan-rañ-gi lam-la yañ yod-na dkaḥ-ba du-ma spyad-dgos-paḥi theg-chen lam-la ḥjug-pa ldog-pas de med-par śes-pa-la khyad-mtshandañ sbyor-ba de rañ-gi-ño-bo spañs-rtogs ji-lta-bu dan-ldan-pa śes-par-byed-pa-la mtshan-ñid tha-ma bstan dgos-pas mtshan-ñid śes-pa sbyor-ba sgom-paḥi sñon-du-ḥgro-baḥi tshul de yin-no. ḥdis mtshan-ñid gtan-la-phab-paḥi dgos-pa dan grañs-ñes-pa yañ bstan-to.

1 I.e. the essence of the Training as the part characterized (*svabhāva-lakṣaṇa*).

Varieties of the forms of cognition which characterize the Training:

1. The forms of cognition characterizing the Bodhisattva's Training in the Omniscience in regard to the Empirical World.

2. The forms of cognition characterizing the Bodhisattva's Training in the Omniscience in regard to the Path.

3. The forms of cognition characterizing the Training for the attainment of the Omniscience of the Buddha.

[Don. 17a. 1.] *śes-mtshan de-la dbye-na. sems-dpañ gzi-śes sbyor-bañi śes-rnam dañ. sems-dpañ lam-śes-sbyor-bañi śes-rnam dañ. sems-dpañ rnam-mkhyen sbyor-bañi śes-rnam gsum.*

THE 48 VARIETIES OF KNOWLEDGE WHICH CHARACTERIZE THE PATH IN DETAIL. ज्ञानलक्षणानि = *śes-pañi mtshan-ñid* (*śes-mtshan*).

The 16 Varieties of Cognition characterizing the Training in the Omniscience in regard to the Empirical World. Kār. IV. 14-17.

Definition of the Bodhisattva's Training in the Omniscience in regard to the Empirical World viewed from the standpoint of the varieties of cognition. It is the yoga of the Bodhisattva which removes the defiling forces, their distinctive marks etc., altogether four items¹ and which is concentrated upon the appearance of the Buddha² and the other aspects which have a relation to the Omniscience in regard to the Empirical World (and which represent the subject-matter of the corresponding part of the Prajñā-pāramitā Sūtras).

[Don. 17a. 1-2.] *ñon-moñs rtags-sogs bzi spoñ zin de-bzin-gśegs-pa hbyuñ-ba-sogs gzi-śes-kyi rnam-pa gañ-ruñ-ba-la dmigs-pa-ñi sems-dpañi rnal-hbyor de sems-dpañi gzi-śes sbyor-bañi mtshan-ñid.*

[The 16 Forms of Cognition characterizing the Training in the Omniscience in regard to the Empirical World according to the *Abhis. ālokā*, etc.]

The characteristics of cognition differ with respect to the 3 forms of Omniscience.—

1 Cf. below, under *svabhāva-lakṣaṇa*.

2 I.e. *tathāgata-nirvṛtti-jñāna*, cf. below.

Accordingly, within the pale of the Omniscience in regard to the Empirical World we have—

1. The Bodhisattva's knowledge about the apparition of the Buddha in this world, the origination of his (10) Powers etc. as the result of the Climax of Wisdom viewed in the sense of the Training in the Omniscience regarding the Empirical World.

[*Abhis. ālokā*, MS. 242a. 10-11.] तत्र तावज्ज्ञानलक्षणे तिसर्वज्ञताभेदेन भिद्यमाणे सर्वज्ञताद्वारेण तथागतनिवृत्तिज्ञानं=तथागतस्य निवृत्तौ (IV. 14a.).

[*Sphuṭ. 54a. 4.*] *de-la śes-pañi mtshan-ñid thams-cad-mkhyen-pa gsum-gyi dbye-bas tha-dad-pa-la. re-ziḡ thams-cad-śes-pa-ñid-kyi sgo-nas. de-bzin-gśegs-pa hbyuñ-ba śes-pa.*¹

2. The Bodhisattva's knowledge about the Buddha's cognition² of the world as not being liable to destruction, neither in the form of momentary

1 Pañc. III. 54b. 8. sqq.—*Rab-hbyor-śes-rab-kyi pha-rol-tu-phyin-pa hdis de-bzin-gśegs-pañi stobs bcu skyed-do. mi-hjigs-pa bzi dañ. so-so-yañ-dag-par-rig-pa bzi dañ. byams-pa-chen-po dañ sñiñ-rje-chen-po dañ. sañs-rgyas-kyi chos ma-hdres-pa bco-brgyad dañ rnam-pa-thams-cad-mkhyen-pa-ñid-kyi bar-du skyed-do. Rab-hbyor chos de-dag-gis-ni de-bzin-gśegs-par brjod-do. Rab-hbyor de-bas-na śes-rab-kyi pha-rol-tu-phyin-pa zab-mo hdis de-bzin-gśegs-pa bskyed-do.*—O Subhūti, the Climax of Wisdom brings about the origination of the ten Powers of the Buddha. (In a like way) it brings about the origination of the four kinds of Moral Intrepidity (*vaiśāradya*), of Great Love (*mahāmaitrī*), Great Commiseration (*mahā-karuṇā*), of the eighteen exclusive properties of the Buddha (*āveṇika-dharma*), and the Omniscience in regard to all the aspects of existence (*sarva-ākāra-jñāta*). O Subhūti, by these elements the Buddha is characterized. Therefore, O Subhūti, this profound Climax of Wisdom brings about the origination (the apparition) of the Buddha (in this world).—Aṣṭ. 254. 18 sqq.

2 So here and in all the following paragraphs acc. to Gser. IV. 72b. 3.—*rtogs-pa-po de-bzin-gśegs-pa bskyed-pañi tshul dañ des ji-ltar rtogs-tshul śes-pa ste dañ-po dañ lhag-ma rim-bzin-no.*—The first (paragraph) refers to the knowledge of the way of producing the state of the Buddha who is the cognizer, and the others—to the knowledge about the modes of the Buddha's cognition.

disappearance, nor as the cessation of a continuity, from the standpoint of the Absolute. The essential meaning of this is that, since the (5) groups of elements are relative and essentially unreal, from the standpoint of Ultimate Reality, the two kinds of Evanescence, viz. momentary disappearance and the break of a continuity¹ are inconsistent as actual realities.² At the same time (these two kinds of Evanescence) are to be regarded as real from the point of view of conventional or Empirical Reality.

[Abhis. ālokā, MS. 247a. 7-15.] लोकज्ञानं ।—न लुज्यन्ते न प्रलुज्यन्ते³ इति क्षणिकप्रवन्धानित्यताभ्यां यथाक्रमं न नश्यति न प्रनश्यतीत्यर्थः । तत्त्वतोऽस्वभावत्वात्स्कन्धानां शून्यतादित्वेन वस्तु-धर्मस्वभावे क्षणिकप्रवन्धानित्यते न भवतः संवृत्त्या तु स्त इति भावः ।= लोके चालुज्यतात्मके⁴ । (IV. 14b.).

[Gser. IV. 73a. 3.] *phuñ ināhi hjiḡ-rten de-kho-nar rgyun dan škad-cig-gis hjiḡ-pa med-paḥi śes-pa.*⁵

3. The Bodhisattva's knowledge about the Buddha's cognition of the spiritual conduct, i.e. of the thoughts and inclinations of the living beings, which (conduct) can be classified

1 This refers, evidently to the *vijātiya-kṣaṇa-utpāda*. Cf. Buddhist Logic, Vol. I, p. 82.

2 *vastu*.

3 Expl. of Aṣṭ. 256. 7 sqq.

4 This appears to be the correct version instead of चालुम्बनात्मके or चालुज्जनात्मके

5 Pañc. III. 55a. 4-6.—*bcom-ldan-ḥdas-kyis bkah-stsal-ba. śes-rab-kyi-pha-rol-tu phyin-pa-ni phuñ-po lña-po ḥdi-dag hjiḡ-par ston-pa ma-yin. rab-tu-hjiḡ-par ston-pa ma-yin te. sbye śes-bya-bar-mi-ston-to. ḥgag ces-bya-bar mi-ston-to. kun-nas-ñon-moñs-pa śes-bya-ba dan. rnam-par-byañ-ba śes-bya-ba dan. ḥphel-śes-bya-ba dan. ḥgrib ces-bya-ba dan. blañ śes-bya-ba dan dor śes-bya-ba dan. ḥdas śes-bya-ba dan. ma-ñoñs śes-bya-ba dan. da-ltar-byuñ śes-bya-bar mi-ston-to.*—The Lord said: The Climax of Wisdom does not demonstrate (this world consisting of) the 5 groups of elements as disappearing as a momentary flash or as a break of a continuity. It does not demonstrate (these elements) as becoming originated, as disappearing, as defiling, purifying, increasing, diminishing, as something that is to be accepted, as something to be abandoned, as past, as future and as existing in the present.—Aṣṭ. 256. 1—7, 9.—Cf. also Uttaratantra, Transl. p. 154.

into 48 thousands varieties¹ or be regarded as beyond calculation. All these different forms are cognized as being devoid of the character of plurality, since they are merged in the Unique Absolute. The Buddha cognizes the immeasurable character of all the forms of the mental activity of the living beings, inasmuch as the separate individual does not exist (as a differentiated reality) from the standpoint of the Absolute, being merged in the Unique Ultimate Essence.

[Abhis. ālokā, MS. 147a. 15, 16—b. 6-9.] सर्वसत्त्वचित्त-चरितज्ञानं ।—सत्त्वास्वभावतयेति सत्त्वस्याविद्यमानस्य तत्त्वतोऽनुपलब्धधर्म-धातुरूपतया अप्रमेयादिरूपत्वेन सत्त्वानां चित्तचरितानि प्रजानाति ।=सत्त्वानां चित्तचर्यासु (IV. 14c.).

[Gser. IV. 73a. 4-5.] *sems-can thams-cad-kyi sems-kyi spyod-pa ste bsam-pa ston-phrag-gya-bzīham grañs-med-pa-rnams chos-dbyiñs spros-bral-gyi ño-bor tshad-med-pa-sogs-su śes-pa.*²

4. The Bodhisattva's knowledge about the Buddha's cognition of a concentrated mind, merged in the Absolute, which (mind) from the standpoint of Ultimate Reality has not ceased to exist, albeit empirically it has disappeared (as an individual intellect).

1 The antidotes of which are the 84 thousand aspects of the Teaching (*dharma-śkaṇḍha*). Cf. Abhidharmakośa I. 25, 26.

2 Pañc. III. 55a. 8-b. 1.—*Rab-ḥbyor sems-can tshad-med grañs-med dpag-tu-med-paḥi sems dan spyod-pa mkhyen-pa de-dag-kyañ. śes-rab-kyi-pha-rol-tu-phyin-pa-ñid-la brten-ciñ rab-tu-mkhyen-to.*—O Subhūti, the (Buddha's) knowledge of the minds of innumerable, and infinite multitude of the living beings is based upon the Climax of Wisdom (i.e. the Gnosis) exclusively.—Aṣṭ. 256b. 16—257. 3, 4.—(ends)—तानि सुभूते-ऽप्रमेयाणामसंख्येयानां सत्त्वानां चित्तचरितानि तान्यपि सुभूते तथागतः सत्त्वासद्भावतयैव प्रजानाति ।

The *Samcaya* (39b. 1—40a. 1) has with regard to the first three *lakṣaṇas* :—

येऽतीतयेऽपि च दशदिशि लोकनाथा
इतु ते प्रसूत भविष्यन्त्यनागतश्च ।
लोकस्य दर्शिक जनेति जिनान माता
परसत्त्वचित्तचरितानि निदर्शिका च ॥

[Abhis. āloka, MS. 247b. 10-14.] चित्तसंक्षेपज्ञानं ।..... ससंक्षेपं क्षयतः क्षयं चाक्षयत इति तदालम्बनेन धर्मतायां प्रविष्टं चित्तं ससंक्षेपं क्षयतो विनाशतः संवृत्या जानाति । क्षयमपि विनाशं क्षयिणेऽ-सत्त्वात्परमार्थतोऽक्षयमविनाशं यथाभूतं प्रजानाति ।=तत्संक्षेपे (IV. 14d.).

[Gser. IV. 73a. 5-6.] *de-bzīn-ñid-la mñam-par-bzag-pas sems de bsduṣ-pa de-kho-nar mi-hjig ciñ tha-sñad-du hjig-par-śes-pa.*¹

5. The Bodhisattva's knowledge about the Buddha's cognition of non-concentrated minds which are attracted by the objects of the external world or, to speak otherwise, distracted. This distraction may be admitted from the Empirical standpoint, but not from that of the Absolute. The distracted minds are those which are not directed towards the Absolute and not merged in it, being therefore attracted towards the external world. So are they from the standpoint of Empirical Reality. On the other hand, in the aspect of Ultimate Reality they are devoid of characteristic features and essences of their own. They do not cease to exist in the sense of momentary disappearance, nor do they become annihilated in the sense of a break in a continuity. They are not distracted, since, (from the standpoint of the Ultimate Reality) there can be no direction of the minds toward the external objects. In such a manner (the Buddha) cognizes the true nature (of the distracted minds).

[Abhis. ālokā, MS. 247b. 14—248a. 4.] चित्तविज्ञेयज्ञानं ।—धर्मधातोरनुत्पादस्तदमनसिकारेण बहिः प्रवृत्तानि चित्तानि विक्षिप्तानि संवृत्या । परमार्थतः पुनरलक्ष्यानि स्वभावरहितानि क्षणानित्यत्वेनाक्षीणानि प्रबन्धोपरमादविक्षीणानि बहिर्गमनासंभवादविक्षिप्तानि । इति यथाभूतं प्रजानाति ।=ब्रह्मिण्यौ । (IV. 14d.).

[Gser. IV. 73a. 6-b. 1.] *de-la mñam-par-ma-bzag-pas sems de phyi-rol-tu bltas-paḥam mñam-par gyeñ-ba tha-sñad-du phyi-rol-tu gyeñ-yañ de-kho-nar gyeñ-ba-med-par śes-pa.*²

1 Pañc. III. 56b. 1.—*Rab-hbyor de-bzīn-gśegs-pas sems-can de-dag-gi sems bsduṣ-pa dan*..... (Cf. the following note).—Aṣṭ. 257. 8-10.—

पुनरपरं सुभूते तथागत इमां प्रज्ञापारमितामागम्याप्रमेयाणामसंख्येयानां सत्त्वानां संक्षिप्तानि चित्तानि संक्षिप्तानि चित्तानोति यथाभूतं प्रजानाति । etc. etc.

2 Pañc. III. 56b. 1.—(*sems*) *spros-pa-ni chos-ñid-kyis yañ-dag-pa-*

6. The Bodhisattva's knowledge about the Buddha's cognition of minds, concentrated or distracted in their indestructible eternal essence from the standpoint of the Absolute.¹ In the aspect of the latter they are not liable to destruction and represent (the immutable element of) Nirvāṇa, having all the elements that are to be extirpated by means of analysis and concentration² removed, and the five groups of elements, those devoid of passions and those influenced by defilement, annihilated. They likewise represent the complete removal of the Obscurations that are to be extirpated by means of intuition. The eternal, indestructible character of the minds is thus cognized.

Owing to his Great Commiseration, the Buddha has pronounced a blessing, by the force of which his mind (or spirit) remains existing as long as the world exists (in order to help the living beings). This mind of the Buddha, being devoid of the three characteristics peculiar to the elements that are caused and conditioned,³ is not liable to annihilation, origination, and (temporary) stability. It is devoid of the character of a substratum, and cannot therefore represent a foundation (in the Empirical sense),⁴ infinite, since it cannot be measured, and inexhaustible like the Absolute Essence (with which it is identical). It is the mind by means of which the Buddha cognizes, from the standpoint of Ultimate Reality, the immeasurable and indestructible nature of the minds of the living beings which is akin to space,⁵ as it appears on the surface of the mirror of his meditative trance.

[Abhis. ālokā, MS. 248a. 5-14.] चित्ताक्षयाकारज्ञानं ।—अधिष्ठितमिति महाकरुणया आसंसारमधिष्ठितं चित्तं यथायोगं त्रिविधसंस्कृतलक्षणासंभवादिनिरोधमनुत्पादमस्थितमतो धर्मरूपत्वायोगादनाश्रय प्रमातुमशक्यत्वेनाप्रमेयं धर्मधातुवद्विनाशानुपपत्तेरक्षयं भवति तथागतस्य

ji-lta-ba-bzīn-du rab-tu-mkhyen-to.—Aṣṭ. 257. 16-17.—पुनरपरं सुभूते तथागत इमां प्रज्ञापारमितामागम्याप्रमेयाणामसंख्येयानां सत्त्वानां विक्षिप्तानि चित्तानि विक्षिप्तानि चित्तानीति यथाभूतं प्रजानाति ।

1 Here *citta* is evidently the synonym of *gotra* or *dhātu*. Cf. Uttaratantra, p. 191.

2 *bhāvanā-heyā* = *sgom-spañ*.

3 Cf. Uttaratantra, p. 125.

4 Ibid. pp. 190, 191.

5 Cf. Uttaratantra, Transl. pp. 151, 184.

येनैवं चित्तेना। काशमिवाप्रमेयाक्षयतया सर्वसत्त्वानां चित्ताप्रमेयाक्षयतां स्वस-
माधिर्दर्शयतले प्रतिभासनाद्यथाभूतं प्रजानाति। = अक्षयाकारतायां च
(IV. 15a.).

[Gser. IV. 73b. 1-3.] *bsdus-pa dan gyen-baḥi sems de yañ-dag-par-na rnam par-hjig-pa med-pas bsam sgom-spañ hgags-pas hdod-chags dan-bral-ba dan zag-bcas-kyi phuñ-po thams-cad hgags-pas hgog-pa dan mthoñ-spañ hgags-pas spoñ-baḥi spañs-pa hdus-ma-byas-kyi cha rnam-par-mkhyen-pas mi-zad-paḥi rnam-par ses-pa.*²

7. The Bodhisattva's knowledge about the Buddha's cognition of the minds of ordinary individuals³ possessed of passions, hatred, and infatuation. These minds, owing to the force of illusion,⁴ are influenced by the defiling elements which bear the nature of passions, of the Biotic force and of birth⁵ (or of worldly existence which is the consequence of the former two). From the standpoint of the Absolute these defiling forces do not really represent such, and (the minds influenced by them) are to be cognized as devoid of the character of plurality.

[Abhis. ālokā, MS. 248a. 14b. 2.] सरागादिचित्तज्ञानं ।

क्लेशकर्मजन्मलक्षणैः संक्लेशैस्तत्त्वतोऽसंक्लेशैर्विपर्ययसबलात्संक्लिष्टान्युपहतानि
(चित्तानि प्रजानाति)=सरागादौ⁶ (IV. 15b.).

1 Cf. Gauḍ. Kār. IV. 1.

2 Pañc. III. 56b. 7-8.—*Rab-hbyor de-bzin-gsegs-pa dgra-bcom-pa yañ-dag-par-rdzogs paḥi sañs-rgyas-kyis. sems-can de-dag-gi sems bsdus-pa dan spros-pa-ni zi-ba dan. dben-paḥi rnam-par (=śānta-vivikṭa-ākāreṇa) yañ-dag-pa-ji-lta-ba-bzin-du rab-tu-mkhyen-to (=yathā-bhūtaṃ prajānāti).* Aṣṭ. 258. 3-5.—

3 *prthagjana.*

4 *viparyāsa-balāt.* This *viparyāsa* appears to be no other than the incorrect appreciation (*ayoniśo manaskāra*) mentioned in the Uttaratantra, Transl. pp. 133. 187, which puts into motion the defiling elements.

5 On these 3 forms of *saṃkleśa*, see Guṇamati on Vyākhyā-yukti-ṭikā, quoted in Bu-ston, Transl. vol. I, p. 9, notes 53-56. The same classification of *saṃkleśa* according to which the members 1, 8, and 9, of the 12 membered formula (i.e. *avidyā, tṛṣṇā, and upādāna*) represent the *kleśa-saṃkleśa*, the members 2, and 10—the *karma-saṃkleśa*, and the remaining seven—the *janma-saṃkleśa* is to be found likewise in the Abhidharmakośa, III. 26—*kleśas triṇi dvayaṃ karma sapta vastu phalaṃ tathā.*

6 This refers likewise to the following paragraph.

[Gser. IV. 73b. 4.] *so-skyeḥi¹ sems hdod-chags dan-bcas-pa dan sog-s-pas ze-sdan dan gti-mug dan-bcas-pa-rnams spros-bral-gyi ño-bor ses-pa.*²

8. The Bodhisattva's knowledge about the Buddha's cognition of the minds of the Saints, devoid of passions etc. In general the minds of the living beings are pure and radiant by nature.³ This means that the minds, or rather the manifestations of the spiritual element of Buddhahood are in the state of a worldly being etc. impure, as far as the factors of error make themselves manifest. They can be made free from the connexion with passions etc. (Since the latter are of an accidental⁴ character and cannot really affect the element of Buddhahood, "stick to it").⁵ Therefore they are "radiant by nature" i.e. perfectly pure as regards their own essential character.⁶

1 An abbreviation of *so-soḥi skye-boḥi=prthagjanasya.*

2 Pañc. III. 57a. 1-4.—*Rab-hbyor gzan-yañ de-bzin-gsegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas-kyis. sems-can de-dag-gi sems hdod-chags dan-bcas-pa-la. hdod-chags dan-bcas-paḥi sems zes-bya-bar yañ-dag-pa-ji-lta-ba-bzin-du rab-tu-mkhyen-to... ze-sdan dan-bcas-pa...gti-mug dan-bcas-pa...etc.—*

Aṣṭ. 258. 13-15.—पुनरपरं सुभूते तथागत इमां प्रज्ञापारमितामगम्या-
प्रमेयाणां सत्त्वानां संक्लिष्टानि चित्तानि संक्लिष्टानि चित्तानीति यथाभूत
प्रजानाति ।

3 (*prakṛti-prabhāsvara=rañ-bzin-gyis hod-gsal-ba.* Cf. note 6.

4 *āgantuka=glo-bur-ba.* Cf. Uttaratantra, Transl. pp. 137, 138, 139, 150, 151 etc.

5 Ibid.

6 As regards this theory of the mind or the spirit perfectly pure and radiant by nature and inaccessible to the influence of the defiling forces, the Tarkajvālā of Bhāvaviveka (Tg. MDO. XIX 163b. 3.) shows us that it existed already in the Hinayāna among that branch of the Mahāsaṅghikas which is known by the name of the Eka-vyavahārikas (*Tha-sñad gcig-pa*); being one of their main tenets (*rtsa-baḥi dam-tshig*). We read accordingly :—*sems-ni rañ-bzin-gyis hod-gsal-ba yin-pas bag-la-ñal-ba-rnams sems dan-mtsuñs-par-ldan ze-ḥam mi-ldan zes brjod-par mi-byaḥo (=prakṛti-prabhāsvaraṃ cittam ity anuśayāḥ cittena samprayuktā asaṃprayuktā vā iti na vaktavyam).*—As the mind is radiant by nature, it is improper to say that the dormant residues of defilement (*bag-la-ñal=anuśaya*, cf. Uttaratantra, Transl. pp. 136, 175, 221) are really connected with it or the reverse. The Eka-vyavahārikas thus seem to be the first who maintained the theory of the one spiritual element.

[Abhis. ālokā, MS. 248b. 3-9.] विगतरागादिचित्तज्ञानं ।—
प्रकृतिप्रभास्वराणीति पृथज्जनाद्यवस्थायामेव भ्रान्तिकारणनिर्यातत्वेन तथाभूता-
न्यप्यशुद्धानि चित्तानि शक्यापनेयरागादिसहायत्वात् प्रभास्वराणि परिशुद्ध-
निजस्वभावमात्राणि ।

[Gser. IV. 73b. 5-6.] *hphags-pa-rnams-kyi sems*
hdod-chags dañ-bral-ba dañ ze-sdañ dañ gli-mug dañ-
*bral-ba-rnams spros-bral-du-śes-pa.*¹

9. The Bodhisattva's knowledge about the Buddha's
cognition of individual minds as ubiquitous,
inasmuch as they are merged in the
Absolute.

[Abhis. ālokā, MS. 249b. 16-250a. 10.] विपुलचित्तज्ञानं ।
—धर्मधातुस्वभाव्याद्विपुलानि चित्तानि (प्रजानाति) ।=प्रविस्तृते (IV. 15b.)

[Gser. IV. 73b. 6-74a. 1.] *chos-kyi-dbyiñs-kyi ño-bo-*
*ñid-kyis sems rgya-chen-po śes-pa.*²

10. The Bodhisattva's knowledge about the Buddha's
cognition of the minds as representing one
great whole³ through the fact of their being all-
pervading or otherwise because all the individual minds
are equal, being undifferentiated from the standpoint of
the Absolute. On the other hand, in the aspect of
Empirical Reality, in their illusory character, they are
also equal, since each of them is the source of every moral
virtue.

[Abhis. ālokā, MS. 250b. 1-6.] महद्गतचित्तज्ञानं ।...तत्त्व
तोऽनुत्पादरूपत्वादात्मादिनिःस्वभावतुल्यत्वेन समतासमानि । तथा (संवृत्या
सर्वगुणावाहकूपेण प्रतिभासनात्मतया स्वभावसमानानि । एवं महद्गतानि
(चित्तानि) ।=महद्गते (IV. 15c.)

[Gser. IV. 74a. 3-4.] *khyab-par-byed-pas sems*
chen-poñam yañ-na sems chen-por-gyur-paḥi don-ni

1 Pañc. III. 57a. 2-5.—*hdod-chags-dañ-bral-baḥi sems* etc.—
Aṣṭ. 258. 20-259. 6.—

2 Pañc. III 58a. 6-7.—*Rab-hbyor gzan-yañ de-bzin-gśegs-pa śer-*
phyin zab-mo hdi-la brten-te sems-can pha-rol dañ. gañ-zag pha-rol-
gyi sems rgya-che-ba-la sems rgya-che-ba zes-bya-bar yañ-dag-pa ji-
lta-ba-bzin-du rab-tu-mkhyen-to. Aṣṭ. 263. 6—10 sqq.—पुनरपरं सुभूते
तथागतः...विपुलानि चित्तानि विपुलानि चित्तानीति यथाभूतं प्रजानाति ।

3 Cf. "Doctrine of Pr. pār." p. 55.

mñam-pa yin-la de yañ sems-can thams-cad don-dam-par
bdag-med-pa dañ tha-sñad-du sgyu-ma-lta-buḥi ño-bos-
*yon-tan thob-paḥi rten-du mñam-par-śes-pa.*¹

11. The Bodhisattva's knowledge about the Buddha's
cognition of the immeasurableness of
the minds, inasmuch as it is impossible to apply to
them any calculation or measure, since there is no objec-
tive world, corresponding to each of them separately.

[Abhis. ālokā, MS. 250b. 6-8.] अप्रमाणचित्तज्ञानं ।...
अनाश्रयत्वादिति । न हि प्रतिनियतस्तेषामाश्रयो विद्यत इत्यप्रमाणानि
(चित्तानि)=अप्रमाणे (IV. 15c.)

[Gser. IV. 74a. 4-5.] *hjug-yul-gyi rten² so-sor ñes-pa*
med-pas grañs dañ tshad-kyis gñal mi-nus-pas sems
*tshad-med-pa de-ltar-śes-pa.*³

12. The Bodhisattva's knowledge about the Buddha's
cognition of minds as not liable to localiza-
tion, since they possess no separate essence of their
own, nor is there any similarity by which they might be
characterized. From the standpoint of Ultimate Reality
the mind (of a living being) is devoid of an essence
relating to the present and is thus essentially unreal.
At the same time it has no connection with the past
and the future in the sense of being an effect and a
cause respectively. From this point of view it is there-
fore likewise destitute of the character of a real object.
For this reason it cannot be the object of the three kinds
of vision, the ordinary "eye of flesh" etc.⁴ or of all the

1 Pañc. III. 58b. 5-6.—*sems yañs zes-bya-bar yañ-dag-pa-ji-lta-*
ba-bzin-du rab-tu-mkhyen-to. = Aṣṭ. 263. 22—264. 2— पुनरपरं सुभूते
तथागत इमां प्रज्ञापारमितामागम्याप्रमेयाणां सत्त्वानां महद्गतानि चित्तानि...
यथाभूतं प्रजानाति ।

2 = *pravṛtti-viśaya-āśraya.*

3 Pañc. III. 58a. 3-4.—*sems tshad-med ces-bya-bar yañ-dag-pa*
ji-lta-ba-bzin-du rab-tu-mkhyen-to. = Aṣṭ. 264. 7-9.—पुनरपरं सुभूते
तथागत इमां प्रज्ञापारमितामागम्याप्रमेयाणां सत्त्वानामप्रमाणानि चित्तानि...
यथाभूतं प्रजानाति ।

4 The other two being "the vision peculiar to the gods" which
is the result of previous virtuous deeds and "the vision of Analytic
Wisdom" (*vaipākṣika-divya-caḥṣuḥ* and *prajñā-caḥṣuḥ*). The "eye of
flesh" has for its objects the separate, differentiated thing (*pratiniyata-*
vastu), the "vision of the gods" perceives or has the power of premoni-

five.¹ In such a sense (the mind of a living being) is an imperceptible item that does not present itself (to the different faculties of vision). It is owing to this that (the minds) are spoken of as something which cannot be pointed to or localized.

[Abhis. ālokā, MS. 250b. 15-251b, 1] अनिदर्शनचित्तज्ञानम् ।
...तत्त्वतो वर्तमानस्वरूपविरहेणालक्षणत्वादतीतानागतरूपाभ्यां सह यथाक्रमं
कार्यकारणसंबन्धानुपपत्त्यर्थविविक्तत्वात्तयाणां सांसादिचक्षुषां सर्वेषां वा
पञ्चानामविषयत्वेनानवभासगतमदृश्यं चित्तम् । एवमनिदर्शनानि (चित्तानि) ।
=विज्ञाने चानिदर्शने । (IV. 15d.)

[Gser. IV. 74a. 6.] *dpe med-pas-sam ran-gi-no-bos stor-pas rnam-śes-sam sems² bstan-du-med-pa-la de-ltar śes-pa.*³

13. The Bodhisattva's knowledge about the Buddha's cognition of the imperceptibility of the minds, since they are devoid of a particular essence of their own and are not amenable to any of the five special faculties of vision of the Buddha.

The mind in the imputed aspect⁴ is imperceptible inasmuch as it is devoid of the character of a thing in itself⁵ and consequently unreal. The mind in the causally dependent aspect⁶ is unreal, inasmuch as there are no (actual) causes (that produce it.)⁷ It is therefore something uncognizable.

tion of the death and birth of all the living beings (*sarva-sattva-cyuty-upapatti*), and the "vision of Analytic Wisdom" is characterized by the absence of constructive thought with regard to all the elements of existence (*sarva-dharma-avikalpana*). Cf. above, under *avavāda* (Chapter I.).

1 I.e. including *dharma-caṅkuḥ* and *buddha-caṅkuḥ* also. Cf. *Ibid.*

2 "Consciousness or the mind." This addition has been made with regard to the word *viññāna*=*rnam-śes* which appears in the *Kārikā. citta=viññāna*.

3 Pañc. III. 59b. 1-2. = Aṣṭ. 264. 20-265. 2. पुनरपरं सुभूते तथागत इमां प्रज्ञापारमितामगम्याप्रमेयाणां सत्त्वानामनिदर्शनानि चित्तान्यनिदर्शनानि चित्तानीति यथाभूतं प्रजानाति ।

4 *parikalpita=kun-btags*.

5 *lakṣaṇa-śūnyatvena*. This is the same as *lakṣaṇa-niḥsvabhāvatā*, cf. "Doctrine of Pr.-pār.", pp. 93, 94.

6 *paratantra=gzan-dbañ*.

7 This refers to *utpatti-niḥsvabhāvatā*, cf. "Doctrine of Pr.-pār." p. 94.

The mind in the ultimate aspect¹ is devoid of an absolute nature, in the sense that a real (separate) essence of it does not exist. For this reason it cannot be made an object of cognition. Each of these three forms is (from the Empirical standpoint) put in connexion with the three varieties of vision, viz. that of Analytic Wisdom,² etc. But (from the standpoint of the Absolute, the minds) cannot be representations amenable to any of the five kinds of vision and are therefore imperceptible.

[Abhis. ālokā, MS. 252b. 2-9.] अदृश्यचित्तज्ञानं । लक्षणशून्यत्वेनासत्त्वाददृश्यं कल्पितं चित्तम् । हेत्वभावेनाभूतत्वादविज्ञेयं परतन्त्रम् ।
स्वरूपाविद्यमानत्वेनापरिनिष्पन्नत्वादग्राह्यं परिनिष्पन्नं चित्तम् । प्रत्येकं प्रज्ञाचक्षुरादिभिस्त्रिभिः संबन्धनीयं पञ्चानां च धर्मचक्षुरादीनामनवभासगतत्वाददृश्यादिकमवगन्तव्यम् । अदृश्यचित्तज्ञाने च (IV. 16a.)

[Gser. IV. 74b. 1.] *no-bo-ñid med-paḥam de-bzīn-gśegs-paḥi spyān lia-la ltar mi-snañ-bas sems bltar-med-pa-la de-ltar-śes-pa.*³

14 The Bodhisattva's knowledge about the Buddha's cognition of the minds "with opened eyes" and "with shut eyes." The "opening of the eyes" is the inclination of the mind towards its object in the sense of affirmation. "Shutting the eyes" is the absence of such an inclination towards an object and has the sense of negation.

As regards the question.—Does the Buddha exist after death or does he not?—we have⁴.

1 *pariṇiṣpanna=yoñs-grub*. Cf. Bu-ston, Transl. Vol. II, p. 52, note 346a.

2 *prajñā-caṅkuḥ*. The other two meant here are : *dharma-caṅkuḥ* and *buddha-caṅkuḥ*.

3 Pañc. III. 59b. 6-7.—*Rab-hbyor gzan-yañ de-bzīn-gśegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas-kyis śer-phyin zab-mo-ñdi-la brten-te. sems-can pha-rol dañ gañ-zag pha-rol-gyi sems bltar-med-pa-la bltar-med-paḥi sems etc.*—Aṣṭ. 265. 4-6.— अलक्षणत्वादर्थविविक्तत्वात् सुभूते अदृश्यं तच्चित्तं तयाणां चक्षुषां सर्वेषां वा अनवभासगतम् ।

4 In both the Pañc. (III. 60a. 3-4 sqq.) and Aṣṭ. (268. 18-270. 20.) a long passage is devoted to these different incorrect points of view which essentially refer to the existence of an individual Ego. For all these passages in detail as well as the analysis of this subject in the Gser. cf. Appendix.

1 The affirmation standpoint,¹ as that of the Sāṃkhya and similar systems, with regard to the material group of elements and the rest. (According to the Sāṃkhyas etc. every individual as a unity continues to exist after death).

2 The negation standpoint² of the Materialists, viz., that (after death, an individual existence) becomes totally annihilated and, consequently does not exist anymore.

3 The conditional standpoint of the Digambaras etc. who admit both (the affirmation-standpoint and the negation-standpoint) in saying that as, on one side, the subject³ that assumes such and such states of existence is one, and as on the other the very states themselves are different, (the individual after death) is to be regarded as both existing and non-existing.

4 The indefinite standpoint of the Individualists⁴ whose views are founded upon a double negation viz. that since the individual is something unutterable, either as identical (with the five groups of elements), or as differing (from them), it is neither existing, nor non-existing.

From the standpoint of the Absolute these different imputations cannot become originated, and, as they refer to the Ego the existence of which is admitted from the incorrect Empirical standpoint,⁵ they have no foundation whatsoever.

1 *unmiñjita-vikalpa*. 2 *nimiñjita-vikalpa*. 3 *avasthātṛ*.

4 *pudgala-vādinah* = *gañ-zag-tu-smra-ba*. Cf. *Tarkajvālā*, Tg. MDO. XIX. 160a. 8-b. 1. — *lhag-ma gnas-mahi bu-la-sogs-pa sde-pa lña-ni gañ-zag-tu-smra-ba yin-te. gañ-zag-ni phuñ-po-dag-las de-ñid dañ-gzan-du brjod-du-med-pa dañ rnam-par-śes-pa drug-gis śes par-bya-ba hkhhor-bar-gyur-pa yoñs-su gsal-bar-gyur-pa yin-no zes-ze-ro*—The remaining five sects (of the eighteen), the Vātsīputriyas and the rest (i.e. Vātsīputriyas, the Bhadrāyānikas, the Sammitīyas, the Dharmaguptakas, and the Saṃkrāntivādin) are those that admit the reality of the Individual. They say that the Individual is something in-expressible being neither identical with the (5) groups of elements, nor differing from them. It is to be cognized by the 6 forms of consciousness, is that which is subjected to Phenomenal Existence (*samsāra*), and its nature is to be made perfectly clear.— Cf. S. Schayer, *Kamalaśīla's Kritik des Pudgalavāda*.

5 *atathya-saṃvṛti* = *log-paḥi kun-rdzob*. It is the reverse of *tathā-saṃvṛti* or *samyak-saṃvṛti* = *yañ-dag-paḥi kun-rdzob*,—the

[Abhis. ālokā, MS. 252b. 11-15.] चित्तोन्मिजितादिज्ञानं ।... तत्र विधिसुखेन यः स्वविषयचित्तप्रसरः सोऽयमुन्मिजः । प्रतिषेधसुखेन विषयान्तराचित्तस्याप्रसरणं निमिजः । [Ibid. 253a. 6-16.]¹ सांख्यप्रभृतीनां रूपादिगतोऽयमुन्मिजितविकल्पः । तथैव सर्वात्मना निरन्वयविनाशान्न भवतीति लोकायतिकानां निमिजितविकल्पः । अवस्थातुरेकत्वादवस्थायाश्च भिन्नत्वाद्यथाक्रमं पूर्ववद्भवति न भवतीति दिगम्बरप्रभृतीनामुभयविकल्पः एकत्वान्यत्वरूपेणावाच्यत्वान्नैव भवति नैवापि न भवतीति पुद्गलवादिनामुभयप्रतिषेधाधिष्ठानो विकल्पः । एते च विकल्पास्तत्त्वतोऽनुत्पन्नत्वादतथ्यसंश्रुत्या भाव्यात्मस्वभावेन कथंचिन्न प्रतिष्ठां लभन्ते ।=तदुन्मिज्यादिसंज्ञकम् (IV. 16b.)

15 The Bodhisattva's knowledge about the Buddha's cognition of the unreality of all these views in the aspect of the Absolute, through the intuition of the latter as the true essence of the 5 groups of elements etc. which are devoid of the character of Plurality. Indeed, (they are unreal as separate entities through the fact of their being relative), as it is accordingly said² :—

That which represents the Principle of Relativity³ is viewed by thee (O Buddha) as the Non-substantiality of existence).—

[Abhis. ālokā, MS. 251a. 9-14.] तथताकारज्ञानं । यः प्रतीयसमुत्पादः शून्यता सैव ते मता । इति तथताकारेण रूपादिस्कन्धपरिज्ञानादुन्मिजितादीनामपि तथतापरिज्ञानमिति यावत् ।=पुनस्तथताकारेण तेषां ज्ञानमतः परम् ॥ (IV. 16c, d.)

[Gser. IV. 78b. 2.] *de yañ phuñ lña de-bzīn-ñid dañ ma-nor-ba de-bzīn-ñid sogs spros-bral-du śes-pas gyo-ba-sogs kyañ de-bzīn-ñid-kyi rnam-par-śes-pa*.⁴

correct empirical standpoint, according to which there is no Ego and all elements are momentary.

1 Ad. Aṣṭ. 206. 7 sqq.—भवति तथागतः परं मरणादिति रूपगतमेतत् and the following.

2 In Nāgārjuna's *Lokātita-stava*, verse 20. (Acc. to Patel's restoration in the *IHQ.*, vol. VIII. No. 2, p. 325.)

3 Alias : of Dependent Origination or Functional Interdependence (*pratitya-samutpāda*).

4 Pañc. III. 61a. 7-b. 1 sqq. = Aṣṭ. 271. 1-3 sqq.—इह सुभूते तथा-

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16. The Bodhisattva's knowledge about the Buddha's cognition of the Absolute and this teaching of it to others in accordance with this his cognition. (The Buddha) demonstrates the Absolute which pervades all elements of existence in its unique undifferentiated nature.

[Abhis. ālokā, MS. 251a. 14-253b. 3.¹] सम्यक्संबुद्धतथा-
तावबोधतत्परसमख्यानप्रज्ञापनज्ञानं । सर्वधर्मानुयायिनी तथतामेकरूपेण व्यव-
स्थापयति । अनेन तथताप्रज्ञापनज्ञानमुक्तम् । तथतायां मुनेर्बोधे तत्परा-
ख्यानम् (IV. 17a, b.)

[Gser. IV. 78b. 4-5.] *de-bzin-gsegs-pas de-bzin-ñid*
rtogs-pa de ran-gis rtogs-pa-ltar gdul-bya gzan-la bstan cin
*btags-paḥam ḥdogs-pa śes-pa.*²

THE 16 VARIETIES OF COGNITION CHARACTERIZING THE
TRAINING IN THE OMNISCIENCE REGARDING
THE PATH. KAR. IV. 18, 19.

Definition of the Training in the
Omniscience regarding the Path view-
ed from the standpoint of the varie-
ties of cognition.—It is the Transcendental
Intuition of the Bodhisattva as characterized by the
forms of cognition peculiar to the Omniscience in regard
to the Path, as those of Non-substantiality, Non-differen-
tiation,³ etc.

गतो रूपं जानाति । कथं च सुभूते तथागतो रूपं जानाति । तथा सुभूते
तथागतो रूपं जानाति यथा तथता ।

1 The order of the MS. is here inverted.

2 Pañc. III. 61b. 2-63a. 1-8.—Aṣṭ. 271. 10, 11 sqq.—एवं हि सुभूते
तथागतस्तथागततथतया च स्कन्धतथतया च उन्मिजितनिमिजिततथतया च
तथतां प्रज्ञपयति । The Saṃcaya (40a. 1-2) has with regard to *lakṣaṇas*
4-16 as follows :—

लोकस्य या तथता या तथताहृतानां
प्रत्येकबुद्धतथता तथता जिज्ञानां ।
एकैकभावितथता तथता अनन्या
प्रज्ञाय पारमितबुद्ध तथागतेन ॥

3 These are included in the 34 aspects of cognition common to the
Buddha and the Bodhisattvas. Cf. table and "Doctrine of Pr. pār.",
p. 78, note.

[Don. 17a. 6.] *ston-ñid mtshan-med-sogs lam-śes-*
kyi śes-paḥi rnam-pa gañ-ruñ-bas khyad-par-du-byas-paḥi
sems-dpaḥi ye-śes de ḥdir-bstan lam-śes-sbyor-baḥi śes-
mtshan-gyi mtshan-ñid.

Case falling under the definition.
The Training of the Bodhisattva whose distinctive feature
is the exertion for the sake of others, and which has for
its aspects Non-substantiality, Non-differentiation, or any
of the other aspects relating to the Omniscience in regard
to the Path.

[Don. 17b. 1.] *mtshan-gzi gzan-don-gyi bya-dkaḥ-ba-*
sogs sgrub-paḥi khyad-par-du byas śin ston-ñid mtshan-
med-sogs lam-śes-kyi rnam-pa gañ-ruñ-gi rnam-can-gyi
sems-dpaḥi sbyor-ba lta-bu.

[The 16 Varieties of Cognition characterizing the
Training in the Omniscience regarding the Path according
to the *Abhis. ālokā* and the *Gser.*] Thereafter we have
the exposition of the varieties of cognition with respect to
the Omniscience in regard to the Path. (We have here as
follows):—

1 The Bodhisattva's knowledge about the Bud-
dha's cognition of Non-substantiality,
i.e., of the separate unreality of all elements of existence
from the point of view of their essence.

[Abhis. ālokā, MS. 254b. 9-10.] तदनन्तरं मार्गज्ञताद्वारेण 342
ज्ञानलक्षणकथनार्थमाह ।

शून्यताज्ञानं-शून्यत्वे (IV. 18a.)

[Gser. IV. 79b. 5.] *chos thams-cad no-bos ston-pa-*
*ñid-du śes-pa.*¹

2 The Bodhisattva's knowledge about the Bud-
dha's cognition of Non-differentiation,
i.e., of the unreality of the elements from the point of
view of their causes.

अनिमित्तज्ञानं=सानिमित्ते च

[Gser. IV. 79b. 5.] *rgyuḥi mtshan-ma med-par*
*śes-pa.*²

3 The Bodhisattva's knowledge about the Buddha's
cognition of the unreality of the elements from the stand-

1 Pañc. III. 63b. 3.—*lhaḥi bu-dag śes-rab-kyi pha-rol-tu-phyin-*
pa zab-mo ḥdi-ni ston-pa-ñid-kyi mtshan-ñid-do.—Aṣṭ. 173. 1.—

शून्यमिति देवपुत्रा अत्र लक्षणानि स्थाप्यन्ते ।

2 Pañc. III. 63b. 3.—*lhaḥi bu-dag śes-rab-kyi pha-rol-tu-phyin-*
pa zab-mo ḥdi-ni. mtshan-ma-med-paḥi mtshan-ñid-do.

point of their result, inasmuch as it is not something really desirable.

अप्रणिहितज्ञानं ।=प्रणिधानविवर्जने । (IV. 18b.)

[Gser. IV. 79b. 5.] *hbras-bu-la smon-par-byar med-par śes-pa*.¹

4 The Bodhisattva's knowledge about the Buddha's cognition of the elements as not becoming originated anew according to the formula of dependent origination in the direct order.

अनुत्पादज्ञानं=अनुत्पादानिरोधादौ (IV. 18c.)

[Gser. IV. 80a. 1.] *rten-hbrel lugs-hbyun-gi³ skye-ba med-par (śes-pa)*.⁴

5 The Bodhisattva's knowledge about the Buddha's cognition of the elements as not disappearing in the reverse order of the members of the formula of dependent origination.=अनिरोधज्ञानं ।

[Gser. IV. 80a. 1.] *lugs-bzlog-gi hgag-pa med-par (śes-pa)*.⁵

6 The Bodhisattva's knowledge about the Buddha's cognition of the absence of defilement from the standpoint of the Absolute.=असंक्लेशज्ञानं ।

[Gser. IV. 80a. 1-2.] *rtsa-baḥi sogs-pa źes-bya-baḥi sgras bsduṣ-pa⁶ dri-maḥi bdag-ñid kun-nas-ñon-moṇs-pa med-par (śes-pa)*.⁷

1 Ibid. 63b. 3-4.—*lhahi bu-dag śes-rab-kyi pha-rol-tu-phyin-pa zab-mo ḥdi-ni smon-pa-med-paḥi mtshan-ñid-do*.—The Aṣṭ. (273. 2.) has with regard to *lakṣaṇas* 2 and 3—आनिमित्तमित्यप्रणिहितमिति देव-पुत्रा अत्र लक्षणानि स्थाप्यन्ते ।

2 The *pada* refers to this *lakṣaṇa* as well as to the following seven (ending with आकाशलक्षणज्ञानं)

3 =*anuloma*. Cf. below, Kār. V. 23.

4 Pañc. III. 63b. 4-5.—*lhahi bu-dag śes-rab-kyi pha-rol-tu-phyin-pa zab-mo ḥdi-ni skye-ba-med-paḥi mtshan-ñid-do*.—Aṣṭ. 273. 3.—

अनुत्पाद इति...

5 Pañc. III. 63b. 5.—*lhahi bu-dag.....hgag-pa-med-paḥi mtshan-ñid-do*.—Aṣṭ. 273. 3.—अनिरोध इति...

6 Included in the word *ādi* in Kār. IV 18c.

7 Pañc. III. 63b. 5.—*lhahi bu-dag.....ñon-moṇs-pa-med-paḥi mtshan-ñid-do*.—Aṣṭ. 273. 3.—असंक्लेश इति...

7 The Bodhisattva's knowledge about the Buddha's cognition of the unreality of the purifying elements, from the same standpoint.
=अव्यवदानज्ञानं ।

[Gser. IV. 80a. 2.] *dri-ma dañ-bral-baḥi rnam-par-byan-pa med-par (śes-pa)*.¹

8 The Bodhisattva's knowledge about the Buddha's cognition of the unreality, the absence of the objects that are to be accepted or rejected.=अभावज्ञानं ।

[Gser. IV. 80a. 2.] *spaṇ-blaṇ-gi dños-po med-par (śes-pa)*.²

[Abhis. ālokā, MS. 254b. 13-15.] शून्यतानिमित्ताप्रणिहिता-नुत्पादानिरोधासंक्लेशव्यवदानाभावज्ञानानीत्यष्टौ स्वशब्देनोक्तानि ।³

9 The Bodhisattva's knowledge about the Buddha's cognition of the essence of Nirvāṇa.

[Abhis. ālokā, MS. 254b. 15.] स्वभावज्ञानंज्ञानानीत्यष्टौ-निर्वाणमिति ।⁴

[Gser. IV. 80a. 2.] *mya-ñan-las-ḥdas-paḥi ño-bo-ñid śes-pa*.⁵

10 The Bodhisattva's knowledge about the Buddha's cognition of the elements as having no separate foundation, since they are all merged in the Absolute.

[Abhis. ālokā, MS. 254b. 15-16.] अनिश्रितज्ञानं धर्मधातु-रिति⁶ ।

[Gser. IV. 80a. 2.] *chos-dbyiṅs-kyi ño-bos gnas-paḥi rten-med-par (śes-pa)*.⁷

1 Pañc. III. 63b. 5-6.—*lhahi bu-dag.....rnam-par-byan-ba-med-paḥi mtshan-ñid do*.—Aṣṭ. 273. 3-4.—अव्यवदानमिति...

2 Pañc. III. 63b. 6.—*lhahi-bu-dag.....dños-po-med-paḥi mtshan-ñid-do*.—Aṣṭ. 273. 4.—अभाव इति...

3 This is a summary indication of the first eight *lakṣaṇas* which are directly mentioned in the Sūtras.

4 Aṣṭ. 273. 4.

5 Pañc. III. 63b. 6-7.—*ño-bo-ñid med-paḥi mtshan-ñid-do* (sic l)

6 Aṣṭ. 273. 4.

7 Pañc. III. 63b. 7.—*lhahi bu-dag.....mi-gnas-paḥi mtshan-ñid-do*.

11 The Bodhisattva's knowledge about the Buddha's cognition of the elements as analogous to space (through their separate unreality).

[Abhis. ālokā, MS. 254b. 16-255a. 1.] आकाशलक्षणं ज्ञानं तथेति ।¹

[Gser. IV. 80a. 3.] *de-dag-kyan dper-na nam-mkhaḥi mtshan-ñid-dam nañ-tshul ji-lta-ba de-ltar śes-pa.*²

12 The Bodhisattva's knowledge about the Buddha's cognition of the Absolute as not being the place of turmoil or as something to be shunned.

[Abhis. ālokā, MS. 255a. 5.] धर्मताविक्रोपनज्ञानं ।=धर्मताया अक्रोपने । (IV. 18d.)

[Gser. IV. 80a. 6.] *chos-ñid rnam-par-ḥkhrug-paḥam dor-ba med-par śes-pa.*³

13 The Bodhisattva's knowledge about the Buddha's cognition of the Absolute as not being produced by causes and conditions.

[Abhis. ālokā, MS. 255a. 9.] असंस्कारज्ञानं ।=असंस्कारे (IV. 19a.)

[Gser. IV. 80b. 1.] *chos-ñid rgyu-rkyen-gyis ḥdu-mi-byed-pa ste ḥdu-byed-pa med-par śes-pa.*⁴

14 The Bodhisattva's knowledge about the Buddha's cognition of the absence of any constructive thought in regard to the Absolute which is not liable to any verbal designation whatsoever.

1 Aṣṭ. 273. 4.

2 Pañc. III. 63b. 7-8.—*lhahi bu-dag.....nam-mkhaḥi mtshan-ñid-do.*

3 Pañc. III. 64a. 1.—*lhahi bu-dag mtshan-ñid de-dag-ni lha dañ. mi dañ. lha-ma-yin-du bcas-paḥi ḥjig-rten-gyis gzan-du-bya-bar-mi-nus-so.* = Aṣṭ. 273. 10-12.—नैतानि लक्षणानि देवैर्वा नारैर्वा मनुष्यैर्वा अमनुष्यैर्वा स्थापितानि नैतानि लक्षणानि सदेवमानुषासुरेण लोकेन शक्यानि चालयितुम् ।

4 Pañc. III. 64a. 3-8.—*lhahi bu-dag mtshan-ñid de-dag-ni gzugs-kyis ḥdus-byas-pa ma-yin-no etc. etc. up to rnam-pa thams-cad-mkhyen-pa-ñid-kyi bar-gyis ḥdus-byas-pa ma-yin-no.*—Aṣṭ. 273. 13, 14.—

नाप्येतानि लक्षणानि केनापि हस्तेन स्थापितानि ।

[Abhis. ālokā, MS. 255a. 11-12.] अविकल्पज्ञानं ।=अविकल्पे च (IV. 19a.)

[Gser. IV. 80b. 2.] *chos-ñid de ḥgar yañ-gdags-par-bya-ba ma-yin-pas rnam-par-mi-rtoḡ-par śes-pa.*¹

15 The Bodhisattva's knowledge of the Buddha's power of demonstrating the various characteristics of the elements, after having cognized them in their true form.

[Abhis. ālokā, MS. 255a. 15.] प्रभेदज्ञानं ।=प्रभेद (IV. 19b.)

[Gser. IV. 80b. 3-4.] *de-bzin-gsegs-pas chos-rnams-kyi mtshan-ñid de ji-ltar-gnas-pa-ltar mkhyen-nas mtshan-ñid-kyi rab-tu-dbye-ba bstan-par śes-pa.*²

16 The Bodhisattva's knowledge about the Buddha's cognition of the absence of all individual characteristics or essences from the standpoint of Ultimate Reality.

[Abhis. ālokā, 255b. 4-5.] सर्वाभिनिवेशरहितं परमार्थतोऽलक्ष्यज्ञानं ।=अलक्षणत्वयोः । 343

[Gser. IV. 80b. 4.] *don-dam-par mtshan-ñid thams-cad med-par śes-paḥo.*³

THE 16 VARIETIES OF COGNITION CHARACTERISING THE TRAINING FOR THE ATTAINMENT OF THE OMNISCIENCE OF THE BUDDHA IN REGARD TO ALL THE ASPECTS OF EXISTENCE. Kār. IV. 20-22.

Definition of the Training for the attainment of the Omniscience of the

1 Pañc. III. 64b. 1-2.—*lhahi bu-dag la-la-zig ḥdi-skad-du. nam-mkhaḥi mtshan-ñid gañ yin-zes zer-na. ci de yañ-dag-par smra-bas. yañ-dag-par smra-ba yin-nam etc.*—Aṣṭ. 273. 14-16.—यो देवपुत्रा एवं वदेदिदमाकाशं केनापि स्थापितमिति । अपि नु स देवपुत्राः सम्यग्वदन् वदेत् ।

2 Pañc. III. 64b. 6-65a 2 sqq.—*mñon-par-rdzogs-par-sans-rgyas-nas kyañ mtshan-ñid thams-cad rab-tu-dbye-ba mdzad-do.*—Having attained the Perfect Supreme Enlightenment, the Buddha shows all the characteristic features (of the elements) in their variety, etc.

3 Ibid. 65a. 4-5 sqq.—*lhahi bu-dag gzugs-ni gzig-tu-run-baḥi mtshan-ñid-de. de-ni de-bzin-gsegs-pas mtshan-ñid-med-par mñon-par-rdzogs-par sañs-rgyas-so.*—O Devaputras, Matter is possessed of the essence of destructibility (notice—*gzig-tu-run-ba*—the fact of being liable to destruction. Cf. *rūpyate bādhyate*).

Buddha viewed from the standpoint of the varieties of cognition which characterize it.—It is the Transcendental intuition of the Bodhisattva which has for its objects the aspects relating to the Omniscience of the Buddha, as the fact of the Buddha's enjoying a blissful existence in this life etc.

[Don. 17b. 4-5.] *de-bzīn-gśegs-pa-ñid-kyis mthoñ chos-la bder-gnas-sogs rnam-mkhyen-gyi rnam-pa gañ-ruñ-la dmigs-paḥi rnam-can-gyi sems-dpaḥi ye-śes de. rnam-mkhyen-sbyor-baḥi lam-śes-sbyor-baḥi mtshan-ñid.*

[The 16 Varieties of Cognition characterizing the Training in the Omniscience of the Buddha according to the *Abhis. ālokā* and the *Gser.*]

Thereafter we have the exposition of the characteristics of cognition referring to the Omniscience of the Buddha in regard to all the aspects of existence.

We have here:—

1 The Bodhisattva's knowledge of the fact of the Buddha's enjoying a blissful existence in this life, this being a result of his having taken recourse to the Climax of Wisdom. The latter is to be understood here as the cause of Buddhahood, viz. as the meditative training for the attainment of the Omniscience of the Buddha.

[*Abhis. ālokā*, MS. 255b. 15—256a. 1-2.] तदनन्तरं सर्वाकारज्ञताद्वारेण ज्ञानलक्षणाधर्ममाह । स्वधर्मोपनिश्चयविहारज्ञानं सम्यक्संबुद्धस्य ।=सधर्ममुपनिश्चित्य विहारे (IV. 20a.)

[*Gser. IV. 81b. 1-2. de-bzīn-gśegs-pa de-ni rañ-ñid-kyi rgyuḥi chos rnam-mkhyen-gyi sbyor-baḥi yum-la mñon-par-brten-nas mthoñ-chos-la bde-bar-gnas-pa śes-pa.*²

2 The Bodhisattva's knowledge of the necessity of the Buddha's paying reverence to the Climax of Wisdom when the Doctrine of

1 = *dr̥ṣṭa-dharma-sukha-vihāra.*

2 Pañc. III. 66a. 3-5.—*de-bzīn-gśegs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas-ni ḥdi-lta-ste. śes-rab-kyi pha-rol-tu-phyin-paḥi chos ḥdi-la brten ciñ rnam-par-spyod-do*=Aṣṭ. 274. 10-12.—

यथा सुभूते तथागता अर्हन्तः सम्यक्संबुद्धा इमं धर्मं प्रज्ञापारमितामुपनिश्चित्य विहरन्ति etc.

the latter is expounded, by erecting with his own hands a preacher's seat, a throne etc.

[*Abhis. ālokā*, MS. 256a. 5.] सत्कारज्ञानं ।=सत्कृतौ (IV. 20b.)

[*Gser. IV. 81b. 3. yum ston-pa-na ñid-kyis gdan dañ khri bsams-pa-sogs mdzad-nas gus-par-bya-bar śes-pa.*¹

3 The knowledge of the necessity of making *Prajñā-pāramitā* the object of highest devotion by actually realizing the precepts.

[*Abhis. ālokā*, MS. 256a. 5.] गुरुकारज्ञानं ।=गुरुत्वे (IV. 20c.)

[*Gser. IV. 81b. 3. bkaḥ bsgrub-par-bya-ba-ñid-du bkur-bas bla-mar-bya-bar śes-pa.*²

4 The knowledge of making it an object of rejoicing by speaking of its merits, etc.

[*Abhis. ālokā*, MS. 256a. 5.] माननाज्ञानं ।=माननायां च (IV. 20c.)

[*Gser. IV. 81b. 3-4. yon-tan brjod-pa-la-sogs-pas mñes-par-bya-bar śes-pa.*³

5 The knowledge of the necessity of a religious worship of *Prajñā-pāramitā*, by offering precious flowers, etc.

[*Abhis. ālokā*, MS. 256a. 5.] पूजाज्ञानं ।=तत्पूजा (IV. 20d.)

[*Gser. IV. 81b. 4. rin-po-cheḥi me-tog gtor-ba-sogs-kyis yum de-la mchod-par-bya-bar śes-pa.*⁴

1 Pañc. III. 66a. 5—*chos de-la rim-gror mdzad*.....Aṣṭ. 274.

15, 16.—प्रज्ञापारमितैवैषा सुभूते धर्माणां धर्मता इति तथागता अर्हन्तः सम्यक्संबुद्धा प्रज्ञापारमितां सत्कुर्वन्ति etc.—

O Subhūti, this Climax of Wisdom (this Gnosis) is the Absolute Essence of the elements. Therefore the Tathāgatas, the Arhats, the Perfect Supreme Buddhas pay their reverence to it. *Prajñā-pāramitā* as revered by the Buddhas is to be understood in the direct and absolute sense, viz. as the pure monistic spiritual principle. Cf. "Doctrine of Pr.-pār" pp. 7, 45.

2 Pañc. III. 66a. 5 sqq.—Aṣṭ. 274. 16.—गुरुकुर्वन्ति

3 Aṣṭ. 274. 16.—मानयन्ति

4 Ibid. 274. 17.—पूजयन्ति

6 The Bodhisattva's knowledge about the Buddha's cognition of all the elements as not being produced by a creative agent, and consequently of the unreality of the said acts of reverence etc. from the standpoint of the Absolute; indeed, in the aspect of the latter there is nothing appearing and disappearing and (all separate entities) are devoid of any individual essence of their own.

344 [Abhis. ālokā, MS. 256a. 14.] अकृतकज्ञानं ।=अकृतकत्वयोः (IV. 20d.)

[Gser. IV. 82a. 1.] *de-kho-nar skye-hjig dan rañ-gi-ño-bos ston-pas gus-par-bya-ba sogs de-ltar byed-pa-med-pa-ñid śes-pa.*¹

7 The Bodhisattva's knowledge about the Buddha's power of penetrating into the essence of all the different objects² without any impediments whatsoever.

[Abhis. ālokā, MS. 256b. 1.] सर्वत्रगज्ञानं ।=सर्वत्रवृत्तिसंज्ञानं (IV. 21a.)

[Gser. IV. 82a. 2.] *yul thams-cad-du thogs-med-du hjug-paḥam hgro-ba śes-pa.*³

8 The Bodhisattva's knowledge of the Buddha's power of demonstrating the essence of Matter and of the other elements of existence which are imperceptible from the standpoint of the Absolute, so that it can become an object of knowledge in the aspect of Empirical Reality.

[Abhis. ālokā, MS. 256b. 12-13.] अदृष्टार्थदर्शकज्ञानं ।=अदृष्टस्य च दर्शकम् (IV. 21b.)

1 Pañc. III. 66b. 3-4.—*Rab-hbyor gzan-yañ de-bzin-gsēgs-pas chos thams-cad mtshan-ma-med-pa-la brten-te. byed-pa-po med-paḥi-phyir. chos thams-cad ma-byas-par mñon-par-rdzogs-par sañs-rgyas-so.*—Aṣṭ. 275. 4-5.—पुनरपरं सुभूते तथागतेन सर्वधर्मा अकृता अकृता इत्यभिसंबुद्धाः etc.

2 Or : "of going to all the different lands."

3 Pañc. III. 66b. 5-6.—*Rab-hbyor gzan-yañ śes-rab-kyi pharol-tu-phyin-pa-ba-brten-te. de-bzin-gsēgs-pa dgra-bcom-pa yañ-dag-par-rdzogs-paḥi sañs-rgyas-kyi ye-śes byas-pa-med-pa. chos thams-cad-la hjug-pa-med-paḥi brdas hjug ste.*—Aṣṭ. 275. 7-8.—प्रज्ञापारमितां ह्यागम्य सुभूते तथागतस्यार्हतः सम्यक्संबुद्धस्यैवं सर्वधर्मेषु ज्ञानं प्रवृत्तम् ।

[Gser. IV. 82a. 3.] *gzugs-sogs-kyi don de-kho-nar ma-mthoñ-ba-ñid tha-sñad-du de-kho-na mthoñ-bar ston-par mḍzad-pa śes-pa.*¹

9 The Bodhisattva's knowledge about the Buddha's cognition of the Phenomenal World, of the 5 groups of elements etc. in the aspect of universal Non-substantiality (and Relativity).

[Abhis. ālokā, MS. 257a. 3-4.] लोकशून्यताकारज्ञानं ।=लोकस्य शून्यताकार... (IV. 21c.)

[Gser. IV. 82a. 4.] *phuñ lña-sogs-kyi hjig-rten ston-pa-ñid-kyi mnam-pa-can-du śes-pa.*²

10 The Bodhisattva's knowledge of the fact of the Buddha's teaching about this Non-substantiality of the Phenomenal World to the converts whom he has assembled.

[Abhis. ālokā, MS. 257a. 4-5.] लोकशून्यतासूचकज्ञानं ।=सूचक (IV. 21d.)

[Gser. IV. 82a. 4-5.] *gdul-bya-hkhor-du bsdus-pa-la hjig-rten de rañ-gir ño-bos ston-pa-ñid-du brjod-pa śes-pa.*³

11 The Bodhisattva's knowledge about the Buddha's power of making known this Non-substantiality of the Phenomenal World to a convert who has attained maturity.

[Abhis. ālokā, MS. 257a. 5-6.] लोकशून्यताज्ञापकज्ञानं ।=ज्ञापक (IV. 21d.)

1 Pañc. III. 67a. 8-b. 7.—*Rab-hbyor nam gzugs-la dmigs-paḥi mnam-par-śes-pa mi-hbyuñ-baḥi tshe gzugs mthoñ-ba med-paḥi-phyir ston-paḥo.*—Aṣṭ. 275. 22.—लोकस्य संदर्शयित्वा रूपस्यादृष्टत्वाद् Samcaya, 41b. 1-2.—

रूपस्यादर्शनु अदर्शनु वेदनाये

संज्ञायादर्शनु अदर्शनु चेतनाये ।

विज्ञानचित्तमनुदर्शनु यत् न नास्ती

अथु धर्मदर्शनु निर्दिष्टु तथागतेन ॥

2 Pañc. III. 67b. 8.—*hjig-rten ci ston*.....—Aṣṭ. 276. 13.—

इति लोकः शून्यः

3 Pañc. III. 67b. 8.—*phuñ-po lña ston-ño źes-bya-bar hjig-rten-du brjod-do.*—Aṣṭ. 276. 14.—इति लोकं सूचयति - -

[Gser. IV. 82a. 5.] *rgyud-smiñ-paḥi gdul-bya-la ḥjig-rten de ston-pa-ñid-du śes-par mdzad-pa śes-pa.*¹

12 The Bodhisattva's knowledge about the Buddha's power of directly showing, (i.e. presenting before the perceptive faculty) of the convert who has attained Salvation the said Non-substantiality of the Phenomenal World.

[Abhis. ālokā, MS. 257a. 6-7.] लोकशून्यतादर्शकज्ञानं = अक्षगम् (IV. 21d.)

[Gser. IV. 82a. 5-6.] *rnam-par-grol-baḥi gdul-bya-la ḥjig-rten de ston-pa-ñid-du mñon-sum-du mthoñ-bar-mdzad-pa śes-pa.*²

[Abhis. ālokā, MS. 257a. 7-9.] इत्येतानि त्रीणि ज्ञानानि यथाक्रमं संगृहीतपरिपाचितविमोचितानां विनेयानामर्थाय वेदितव्यानि ।

13 The Bodhisattva's knowledge of the Buddha's power of demonstrating the true essence of the 5 groups of elements as inaccessible to discursive cognition, since it cannot be an object of (ordinary human) knowledge.

[Abhis. ālokā, MS. 257a. 12.] अचिन्तताज्ञानं = अचिन्त्य... (IV. 22a.)

[Gser. IV. 83a. 1-2.] *phuñ lñahi de-kho-na-ñid rtogs-paḥi spyod-yul-las ḥdas-pas bsam-gyis mi-khyab-pa-ñid-du ston-par śes-pa.*³

14 The Bodhisattva's knowledge about the Buddha's power of demonstrating the true essence of the elements as the Quiescence of all Plurality.

[Abhis. ālokā, MS. 257a. 13.] शान्ताज्ञानं = शान्ततादर्शि (IV. 22a.)

1 Pañc. III. 68a. 7.—*ḥjig-rten-ston śes-bya-bar śes-par-byed-de.*—Aṣṭ. 276. 14.—इत्येवं प्रज्ञापयति

2 Pañc. III. 68a. 8.—*ḥjig-rten phuñ-po ston śes-bya-bar-ston* to.—Aṣṭ. 276. 14.—इत्येवं लोकं संदर्शयति ।

3 Pañc. III. 68b. 5-7.—*Rab-hbyor gzan-yañ śes-rab-kyi pha-rol-tu-phyin-pa-ni de-bzin-gśegs-pa-la ḥjig-rten bsam-gyis-mi-khyab ces-bya-bar ston-to. jiltar ḥjig-rten bsam-gyis-mi-khyab ces-bya-bar ston ce-na. phuñ-poḥi ḥjig-rten bsam-gyis-mi-khyab ces-bya-bar ston-to.*—Aṣṭ. 276. 14-15.—इति लोकोऽचिन्त्यः - -

[Gser. IV. 83a. 2-3.] *phuñ lñahi chos-nid spros-pa thams-cad zi-ba-ñid-du*¹ *ston-par śes-pa.*²

15 The Bodhisattva's knowledge about the annihilation of Phenomenal Life, i.e. of the 5 groups of elements influenced by defiling agencies, by the Buddha.

[Abhis. ālokā, MS. 257a. 13.] निरोधज्ञानं=लोक[निरोधि]³ (IV. 22b.)

[Gser. IV. 83a. 3.] *yul ḥjig-rten zag-bcas-kyi phuñ-po lña ḥgog-pa śes-pa.*⁴

16 The Bodhisattva's knowledge about the Buddha's extirpation of subjective ideas in regard to the Phenomenal World, viz. that the 5 groups of elements are something to be accepted or rejected, etc.

[Abhis. ālokā, MS. 257a. 15.] (लोक) संज्ञानिरोधज्ञानं = संज्ञानिरोधि च (IV. 22b.)

[Gser. IV. 83a. 4.] *yul-can phuñ-lña-la blañ-dor-ram ḥjig-rten pha-rol-dañ tshu-rol-gyi ḥdu-śes*⁵ *ḥgog-par śes-paḥo.*⁶

Such do we know to be the 16 varieties of cognition which are associated with the Omniscience (i.e. the Gnosis) of the Buddha in regard to all the aspects of existence.

[Abhis. ālokā, MS. 257a. 15-b. 1.] सर्वाकारज्ञतासंगृहीतानि यथोक्तान्येव षोडशज्ञानान्यवसातव्यानि ॥

THE 16 CHARACTERISTICS REPRESENTING THE POINTS OF SUPERIORITY OF THE MAHAYANISTIC PATH षोडशविशेषलक्षणानि = *khyad-mtshan bcu-drug*. Kār. IV. 23-26.

Definition of the Bodhisattva's Training viewed from the standpoint

1 = *sarva-prapañca-śāntatā* or *sarva-prapañca-upaśama*. Cf. Nāgārjuna's Salutation to the Mūla-mādhyamika, Māñḍ-up. 7. and Gauḍapāda.

2 Pañc. III. 69a. 8-b. 1.—*de-bzin-gśegs-pa-la ḥjig-rten zi śes-bya-bar ston-te.*—Aṣṭ. 276. 15.—इति लोकः शान्तः - -

3 निरोधि refers to both लोक and संज्ञा

4 Pañc. III. 69b. 2.—Aṣṭ. 276. 15.—इति लोको विविक्तः - -

5 "The idea of the reality of this and the other world."—

6 Pañc. III. 69b. 4-5.—*ci-nas-kyañ ḥjig-rten ḥdiḥi ḥdu-śes-*

of its being superior to that of the Hinayānists.—It is the Transcendental Intuition characterized by (the cognition of Buddhahood or the Absolute) as inaccessible to discursive cognition, etc.

[Don. 18a. 4-5.] *bsam-mi-khyab-sogs khyad-par-du-byas-paḥi sems-dpaḥi ye-śes de. sems-dpaḥi sbyor-baḥi khyad-par žugs-paḥi mtshan-ñid.*

Case falling under the definition.—The 16 varieties of the essence of the Bodhisattva's Training which are the characterized part.

[Ibid.] *mtshan-gzi no-bo-ñid-kyi sbyor-ba bcu-drug lta-bu.*

The distinction is to be viewed here from the standpoint of the superiority of the Bodhisattva's Training to that of the Hinayānists.

[Ibid. 18a. 5-6.] *theg-dman-gyi sbyor-ba-las khyad-par-du-ḥphags-paḥam khyad-žugs-pa mtshon-pa de khyad-par-gyis mtshon-tshul yin.*

GENERAL CHARACTERISTICS OF THE POINTS OF SUPERIORITY ACC. TO THE *Abhis. ālokā*. Kār. IV. 23.

(The modes of the Bodhisattva's Training) have in a general form been characterized by the aspects of cognition. It is now necessary to know the special distinctive characteristics (or otherwise the points of superiority distinguishing the modes of the Bodhisattva's Training from those peculiar to the Training of the Hinayānist). For this reason we have, directly after the characteristics of cognition, an exposition of the special characteristics or points of superiority.

Now we have the 16 moments (of the Mahāyānist Path of Illumination), viz. the varieties of Perseverance¹ and Resulting Cognition of the Doctrine, and the introspective forms.² These all (as we know) have for their objects Phenomenal Existence and the other (three) Principles of the Saint and are characterized by the intuition of the inconceivable character of the Absolute, of the fact of its being incomparable, etc.

suḥaṇ mi-ḥgyur-la. ḥjig-rten pha-rol-gyi ḥdu-śes-suḥaṇ mi-ḥgyur-ba de-ltar ston-te.

1 *kṣānti* = *bzod-pa*.

2 *anvaya-jñāna-kṣānti* and *anvaya-jñāna*.

These 16 moments of cognition are the said points of superiority (distinguishing the Bodhisattva's Path from that of the Hinayānists). Owing to them, the Path of the Bodhisattva¹ draws near to the Ultimate Aim which is Buddhahood etc.

[*Abhis. ālokā*, MS. 257b. 12-14.] सामान्यरूपतया ज्ञानाकारेण परिच्छिन्नानां विशेषो ज्ञेय इति ज्ञानलक्षणानन्तरं विशेषलक्षणं ।... 346
अचिन्त्यातुल्यत्वादिविशेषविशिष्टैर्दुःखादिसत्यविषयैः षोडशभिर्धर्मान्वय-
चान्तिज्ञानक्षरैर्विशेषलक्षणस्वभावैस्तथागतत्वाद्यर्थं प्रत्युपस्थितेत्यर्थः ।

[*Sphuṭ. 55b. 6-56a. 3.*]...*spyiḥi no-bo-ñid-du brjod-nas. śes-paḥi mnam-pas yon-su-bcad-pa-mams-kyi khyad-par śes-par-bya-ba yin-pas śes-paḥi mtshan-ñid-kyi ḥog-tu..... khyad-par-gyi mtshan-ñid. bsam-gyis mi-khyab-pa daṇ. mi-mñam-pa-la-sogs-paḥi khyad-par-gyis khyad-par-du-byas-paḥi sdug-bsñal-la-sogs-paḥi bden-paḥi yul-can chos daṇ rjes-su-śes-paḥi bzod-pa daṇ śes-paḥi mtshan-ñid bcu-drug-gis lam-śes-pa-ñid-la-sogs-paḥi sbyor-ba-dag mtshon-pas-na² khyad-par-gyi mtshan-ñid yin-no.*

The 16 varieties are as follows :—

1 Perseverance in the cognition of the Doctrine concerning Phenomenal Existence. दुःखे धर्मज्ञानचान्तिः = *sdug-bsñal-la chos-śes-paḥi bzod-pa*.

The cognition of the Absolute Essence underlying the elements of Phenomenal Existence as being inaccessible to (ordinary human) thought, since it is the cause of the four kinds of Divine Wisdom of the Buddha³ and cannot be made an object of analysis.

अचिन्त्यताविशेषः । [*Abhis. ālokā*, MS. 258a. 10.] तथा-
गतत्वादिनिष्पादनादचिन्त्यकृत्यत्वम् । = अचिन्त्य ... (IV. 24a.)

1 More precisely : *prajñā-pāramitā* viewed in the sense of the Path.

2 = मार्गज्ञतादिप्रयोगा लक्ष्यन्त इति

3 The Wisdom resembling a mirror (*ādarśa-jñāna* = *me-loṇ-lta-buḥi ye-śes*), the Wisdom cognizing the equality of oneself and other living beings in the sense of being possessed of the unique element of Buddhahood (*samatā-jñāna* = *mñam-ñid ye-śes*), the Discriminative Wisdom (*pratyavekṣaṇa-jñāna* = *so-sor-rtoḡ-paḥi ye-śes*), and the Wisdom acting for the sake of others (*kṛtya-anuṣṭhāna-jñāna* = *bya-ba sgrub-paḥi ye-śes*).

[Gser. IV. 85a. 4-5.] *sañs-rgyas-kyi ye-śes bžihi rgyu-byed ciñ rtog-gehi yul-las-ḥdas-paḥi bsam-gyis mi-khyab-pa.*¹

2 Resulting Cognition of the Doctrine concerning Phenomenal Existence.—दुःखे धर्मज्ञानं = *sdug-bsñal-la chos-śes-pa.*

The cognition of the same Absolute Essence as being unequalled, since there is nothing with which it might be compared.

अतुल्यताविशेषः ।=अतुल्यत्वे (IV. 24a.)

[Gser. IV. 85a. 5.] *dpe-zlar-ruñ-baḥi mtshuñs-pa-med-pas mi-mñam-pa-ñid.*²

3 Perseverance in the Introspective Cognition concerning Phenomenal Existence. दुःखेऽन्वयज्ञानचान्तिः = *sdug-bsñal-la rjes-su-śes-paḥi bzod-pa.*

The cognition of the said essence as limitless through the impossibility of applying to it any measure whatsoever.

अप्रमेयताविशेषः ।=मेय... (IV. 24a.)

[Gser. IV. 85a. 5.] *de-kho-nar tshad-mas gzal-ba-las yañ-dag-par-ḥdas-pa.*³

4 Resulting Introspective Cognition, concerning Phenomenal Existence.

दुःखेऽन्वयज्ञानं = *sdug-bsñal-la rjes-su-śes-pa.*

The cognition of the elements in the aspect of this essence as innumerable, as they cannot be counted by numbers that are expressed by words etc.

असंख्येयताविशेषः ।...संख्ययोः समतिक्रमौ (IV. 24b.)

1 Pañc. III. 69b. 6.—*bcom-ldan-ḥdas śer-phyin ḥdi-ni don bsam-gyis mi-khyab-paḥi slad-du ñe-bar gnas-so.*—Aṣṭ. 277. 4.—

अचिन्त्यकृत्येन (प्रत्युपस्थिता)

2 Pañc. III. 69b. 6.—*bcom-ldan-ḥdas śer-phyin ḥdi-ni don dpag-tu-ma-mchhis-paḥi slad-du ñe-bar gnas-so.*—Aṣṭ. 277. 4.—

अतुल्यकृत्येन (प्रत्युपस्थिता)

3 Pañc. III. 69b. 7.—*bcom-ldan-ḥdas śer-phyin ḥdi-ni don gzal-du ma-mchis paḥi slad-du ñe-bar gnas-so.*—Aṣṭ. 277. 4.—

अप्रमेयकृत्येन (प्रत्युपस्थिता)

[Gser. IV. 85a. 5-6.] *sgras-brjod-pa-sogs-kyi grañs-kyis bgrañ-ba-las yañ-dag-par-ḥdas-paḥi sdug-bsñal bži rtogs-pa.*¹

[Abhis. ālokā, MS. 258a. 3-5.] अचिन्त्यातुल्याप्रमेयासंख्येयता-भिस्तावद्विशेषैर्यथाक्रमं दुःखसत्यचतुःक्षणसंगृहीतैर्विशेषलक्षणमुक्तम् ॥

5 Perseverance in the Cognition of Doctrine concerning the Principle of the Origin. समुदये धर्मज्ञानचान्तिः = *kun-ḥbyuñ-la chos-śes-paḥi bzod-pa.*

The cognition of the Absolute Essence underlying the elements relating to the Principle of the Origin as including the virtuous properties of all the different kinds of Saints, beginning with the Śrāvaka and ending with the Buddha, these virtuous properties being viewed as referring to the removal (of defilement) and the cognition (of the Truth).

[Abhis. ālokā, MS. 260a. 5-6] सर्वार्यपुद्गलसंग्रहविशेषः [ः] समुदये प्रथमक्षणसंगृहीतः [ः] ।=सर्वार्यसंग्रहो (IV. 24c.)

[Gser. IV. 85b. 2-3.] *ñan-thos-nas sañs-rgyas-kyi bar ḥphags-paḥi gañ-zag thams-cad-kyi spañs-rtogs yon-tan thams-cad sdud-pa.*²

6 Resulting Cognition of the Doctrine, concerning the Principle of the Origin. समुदये धर्मज्ञानं = *kun-ḥbyuñ-la chos-śes-pa.*

The knowledge of the Absolute Essence of the said elements as accessible to the cognition of the wise, i.e. of persons endowed with special faculties.

[Abhis. ālokā, MS. 261a. 4-5.] पुरुषविशेषवेदनीयताविशेषः [ः] (समुदये) द्वितीयक्षणसंगृहीतः [ः] ।=विज्ञवेद्य (IV. 24d.)

[Don. 18b. 2.] *mkhas-pas śes-par-bya-baḥi de.*³

1 Pañc. III. 69b. 7.—*bcom-ldan-ḥdas śer-phyin ḥdi-ni mi-mñam-paḥi dañ mñam-paḥi slad-du ñe-bar gnas-so.*—Aṣṭ. 277. 4, 5.—

असंख्येयकृत्येनासमसमकृत्येन - - प्रत्युपस्थिता । Notice the absence of असंख्येय (*grañs-su-ma-mchis-pa*) in the Pañc.

2 Pañc. III. 70b. 7 sqq.—Aṣṭ. 281. 1. sqq.—

3 Pañc. III. 75a. 2.—*bcom-ldan-ḥdas śer-phyin ḥdi-ni zab-cin-blta-dkaḥ-la. rtogs-pa-dkaḥ-ba-ste mi-brtag-pa. brtag-paḥi spyod-yul ma-lags-pa zi ziñ phra-la mkhas-pa dañ. byaṇ-ba dañ. yid-gsal-bas htshal-bar-bgyi-baḥo.*—Compare Uttaratantra, Transl. pp. 131, 132, 133.

7 Perseverance in the Introspective Cognition concerning the Principle of the Origin. समुदयेऽन्वयज्ञानचान्तिः = *kun-hbyun-la rjes-su-śes-paḥi bzod-pa*.

The knowledge of the Mahāyānist cognized as being greatly superior to the intuition peculiar to the Śrāvakas and Pratyekabuddhas, and as having nothing in common with (this Hīnayānistic knowledge).

[Abhis. ālokā, MS. 261a. 11-12.] असाधारणताविशेषः (समुदये) तृतीयक्षणसंगृहीतः] = असाधारणज्ञत्वे ॥ (IV. 24d.)

[Don. 18b. 2.] *ñan-rañ dañ thun-moñ ma yin-paḥi de.*¹

8 Resulting Introspective Cognition concerning the Principle of the Origin. समुदयेऽन्वयज्ञानं = *kun-hbyun-la rjes-su-śes-pa*.

The cognition of the Bodhisattva known as being more speedy than that of the Hīnayānists.

[Abhis. ālokā, MS. 261b. 2-3.] क्षिप्राभिज्ञताविशेषः [1] (समुदये) चतुर्थक्षणसंगृहीतः] = क्षिप्रज्ञ... (IV. 25a.)

[Don. 18b. 2.] *ñan-rañ-las myur-baḥi śes-paḥi de.*²

9 Perseverance in the Cognition of the Doctrine concerning Extinction निरोधे धर्मज्ञानचान्तिः = *hgog-pa-la chos-śes-paḥi bzod-pa*.

The cognition of the Absolute as not being liable to loss or increase.

[Abhis. ālokā, MS. 261b. 5-6.] अन्यनूनापूर्णताविशेषः [1] निरोधे प्रथमक्षणसंगृहीतः] = अन्यनूनापूर्णत्वे (IV. 25a)

[Don. 18b. 2-3.] *hgog-bden-la dmigs-paḥi don-dam-par bri-gaṇ emd-paḥi de.*³

1 Pañc. III. 75b. 1-2.—*dad paḥi rjes-su hbrañ-ba dañ. chos-kyi rjes-su-hbrañ-ba dañ bgyad pa-dañ. rgyun-du-zugs-pa dañ. lan-cig-phyir-hoñ-ba dañ. phyir-mi-hoñ-ba dañ. dgra-bcom-pa-ñid dañ. rañ-saṅs-rgyas-kyi ye śes gaṇ ji-tsam-pa dañ. spoñ-ba etc.*

2 Ibid. III. 75b. 2-3.—*...ser-phyin zab-mo ñan-ciñ thos-nas hdi-ba dañ. bris-nas luñ-hbag-pa dañ. kha-ton-byed-pa dañ. tshul-bzin-du yid-la-byed-pa de-dag-ni myur-du hbyun-bar śes-par-byaḥo.*

3 Pañc. III. 76a. 3.—*ser-phyin zab-mo hdi hgrib-paḥam. hpheḥ-bar yaṇ migrdaho*—This profound Climax of Wisdom is not subjected to loss or increase.—

10 Resulting Cognition of the Doctrine concerning Extinction. निरोधे धर्मज्ञानं = *hgog-pa-la chos-śes-pa*.

Intense activity in accordance with the six Transcendental Virtues.

[Abhis. ālokā, MS. 261b. 13-14.] तीव्रसंप्रतिपत्तिविशेषः (निरोधे) द्वितीयक्षणसंगृहीतः] = प्रतिपत्ति (IV. 25b.)

[Don. 18b. 3.] *phar-phyin drag-tu sgrub-paḥi de.*¹

11 Perseverance in the Introspective Cognition concerning Extinction. निरोधेऽन्वयज्ञानचान्तिः = *hgog-pa-la rjes-su-śes-paḥi bzod-pa*.

Accomplishment of the Accumulation of Virtue and Knowledge,² equal to that amassed during a whole aeon. This is brought about through the perfect purity (i.e. the cognition of the relative character and separate unreality) of subject, object and act.

[Abhis. ālokā, MS. 262a.³] समुदागमविशेषो निरोधे तृतीयक्षणसंगृहीतः] = समुदागमः (IV. 25b.)

[Don. 18b. 3.] *hkhhor-gsum rnam-dag-gis⁴ bskal-par yañ-dag-par sgrub-paḥi de.*⁵

12 Resulting Introspective Cognition concerning Extinction. निरोधेऽन्वयज्ञानं = *hgog-pa-la chos-śes-pa*.

Energy in retaining the Doctrine of Prajñā-pāramitā by making the object of one's concentration

1 Pañc. III. 76b. 2-3.—Aṣṭ. 284. 2-6 sqq.—यो भगवन् बोधिसत्त्वो महासत्त्वः सह श्रवणेनैवास्यां गम्भीरायां प्रज्ञापारमितायामधिमुच्यते नावलीयते न संलीयते नावतिष्ठते न धन्वायति etc.

2 *punya-jñāna-sambhāra*.

3 The MS. omits this passage.

4 = *tri-maṇḍala-viśuddhyā*. Cf. Chapter I.

5 Pañc. III. 77a. 1-2.—*byaṇ-chen gaṇ saṅs-rgyas bcom-ldan-hdas gzan-dag-la bsñen-bkūr byed byed-pa-las. de-nas śi-hphos-te hdir skyes-pa de-ni. ser-phyin zab-mo hdi thos-ma-thag-tu mos-par-hgyuro. mos-par-gur-nas kyaṇ hbriho bris-nas-kyan lun-hbog-go kha-ton-du-byed.do. tshul-bzin-du yid-la-byed-do.*—Aṣṭ. 285. 3-5.—

स्यात् सुभूते बोधिसत्त्वोऽन्येभ्यो बुद्धक्षेत्रेभ्योऽन्यान् बुद्धान् भगवतः पुर्यपास्य - - च्युत इहोपपन्न एतैरेव गुणैः समत्वागतो वेदितव्यः ।

the virtuous elements as Charity etc.,¹ without however maintaining their separate reality.

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[Abhis. ālokā, MS. 262b. 16-263a. 1.] आलम्बनविशेष[:] (निरोधे) चतुर्थक्षणसंगृहीत[:] ।=आलम्बनं (IV. 25c.)

[Gser. IV. 87a. 2-3.] *žen-nas rnam-par-mi-rtog-par sbyin-sogs-kyi chos thams-cad-la dmigs-nas yum mi-hdor-baḥi brtson-hgrus-kyis de-dag ḥdzin-pa.*²

13 Perseverance in the Cognition of the Doctrine, concerning the Path. मार्गे धर्मज्ञानज्ञान्तिः = *lam-la chos-śes-paḥi bzod-pa.*

The knowledge of the essential nature of the Bodhisattva, the element of the Absolute which is the foundation of the Mahāyānistic Activity, inasmuch as nobody, with the exception of the Bodhisattva is able to attain the cognition of Prajñā-pāramitā.

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[Abhis. ālokā, MS. 263b. 1-2.] आधारविशेष[:] मार्गे प्रथम) क्षणसंगृहीत[:] ।=साधारं (IV. 25c.)

[Gser. IV. 87a. 6-b. 1.] *byaṅ-sems-las gzan yum śes-pa sogs-kyi rten-du mi-ruṅ-bas chos-kyi-dbyiṅs-kyi ṅo-bo-ñid de raṅ-bzin-can-gyi byaṅ-sems-ñid sgrub-paḥi rten yin-pa.*³

14 Resulting Cognition of the Doctrine concerning the Path. मार्गे धर्मज्ञानं = *lam-la chos-śes-pa.*

The complement of the factors for the realization of the Climax of Wisdom, the accomplishment of all the ten Transcendental Virtues, including that of the Effective Vow⁴ and the rest.

1 Or, acc. to Gser.,—"all the elements of existence, including Charity etc." Cf. Chapter I under *ālambana*.

2 Pañc. III. 80a. 6 sqq.—Aṣṭ. 286. 10 sqq.—तद्यथापि नाम सुभूते महासमुद्रगतायां नावि etc.

3 Pañc. III. 81ḥ. 1-5.—*Rab-hbyor ḥdi-lta-ste dper-na. skeyes-paḥam bud-med la-la-zig bum-pa so legs-par-btaṅ-bas chu-klun-ñam. mtshoḥam. mtseḥu-ḥam. khron-pa-nas chu-chu-na* etc. etc.—Aṣṭ. 287.

8-16.—तद्यथापि नाम सुभूते स्त्री वा पुरुषो वा परिपक्वेन धटेनोदकं परिवहेत् - - एवमेव सुभूते किं चापि बोधिसत्त्वस्यास्ति श्रद्धास्ति ज्ञान्तिरस्ति रुचिरस्ति छन्दोऽस्ति etc.

4 *prañidhāna-pāramitā* = *smon-lam-gyi pha-rol-tu-phyin-pa.*

[Abhis. ālokā, MS. 263b. 9-10.] साकल्यविशेष [:] (मार्गे) द्वितीयक्षणसंगृहीत[:] ।=साकल्यं (IV. 25d.)

[Gser. IV. 87b. 2-3.] *smon-lam-la-sogs-paḥi phar-phyin-bcu yoṅs-su-rdzogs-paḥi rgyuḥi tshogs-pa mthaḥ-dag tshaṅ-ba.*¹

15 Perseverance in the Introspective Cognition concerning the Path. मार्गेऽन्वयज्ञानज्ञान्तिः = *lam-la rjes-su-śes-paḥi byod-pa.*

The assistance of the spiritual teacher, the power of his Great Commiseration and his High Wisdom cognizing Relativity, owing to which one is preserved from falling into the Phenomenal World or (Hinayānistic) Nirvāṇa.²

[Abhis. ālokā, MS. 264a. 6-7.] संपरिग्रहविशेष[:] (मार्गे 355) तृतीयक्षणसंगृहीत[:] ।=संपरिग्रहः । (IV. 25d.)

[Gser. IV. 87b. 4.] *naṅ-gi dge-baḥi bśes-gñen-gyi thabs sñiṅ-rje daṅ stoṅ-ñid rtogs-paḥi śes-rab-kyis srid-ñir ltun-ba-las yoṅs-su-bzuṅ-ba.*³

16. Resulting Introspective Cognition concerning the Path. मार्गेऽन्वयज्ञानं = *lam-la rjes-su-śes-pa.*

The absence of taste i.e. of desire or consideration in favour of the separate elements through the cognition of their unreality, and the convergence of the roots of virtue into component parts of Supreme Enlightenment.⁴

1 Pañc. III. 81b. 6.—83a. 2.—Aṣṭ. 288. 9 sqq.—तद्यथापि नाम सुभूते दुष्प्रज्ञजातीयः पुरुषः सामुद्रिकान्नावमना कोटितामपरिकर्मकृतां चिरवन्धनवद्धामुदकेऽवतार्य समारोपितभाण्डां परिपूर्णं भारात् तामभिरुद्धासात् etc.

2 Cf. Chapter I under *samparigraha*. Compare Bu-ston, Transl. Vol. I. p. 20.

3 Pañc. III. 82ḥ. 8—84a. 8—88a. 1.—*de yaṅ śes-rab-kyi pha-rol-tu-phyin-pas yoṅs-su zin-par-gyur. thabs-mkhas-pas yoṅs-su-zin-par-gyur.....byan-chen de-ni ṅan-thos-kyi sa daṅ raṅ-saṅs-rgyas-kyi sar mi ltun-ṅo.*—(The Bodhisattva is) assisted by the Climax of Wisdom and by great Skill.....In such a manner he will not fall into the stage of a Śrāvaka or a Pratyekabuddha.—Aṣṭ. 290. 5 sqq.—

4 We have the same in connection with the last moment of the *darśana-mārga* in Chapter II (Kār. 16.)—*pariṇāmanam dānādīnām ca sambodhau.*

356 [Abhis. ālokā, MS. 264b. 1-2.] अनास्वादविशेष [:] मार्गे)
चतुर्थक्षणसंगृहीत[:] । अनास्वादश्च (IV. 26a.)

[Gser. IV. 87b. 6-88a. 1.] *chos thams-cad-ño-bo-ñid-med-par rtogs-pas de-la mchog-tu-ñdzin' ciñ ñdod-paḥi tshul-gyis mñon-par-ñen-paḥi ro-myon-ba med ciñ dge-rtsa byañ-chub-tu bsño-bar-ñes-paḥo.*²

In such a manner we are made acquainted with the 16 points of superiority which distinguish the special Path of the Bodhisattva, his Omniscience in regard of the Path etc. from the Paths of Hinayānists. These Paths are not mentioned here because their character is quite clear (without a special explanation). They are devoid of the points of superiority just mentioned and are characterized by the origination of realistic imputations etc.

[Abhis. ālokā, MS. 265a. 6-9.] तदेव षोडशप्रकारविशेष-
लक्षणमावेदितं येन श्रावकादिमार्गे यो बोधिसत्त्वादीनां मार्गज्ञतादिद्वये
विशेषमार्गे विशिष्यते । अतस्तेषां यथोक्तविशेषविकलोऽ³भिनिवेशाद्यु-
त्पादनलक्षणत्वेन सुगमत्वान्नोक्तम् ।

[Sphuṭ. 56b. 6—57a. 2.]...*sdug-bsñal-la-sogs-paḥi bden-paḥi skad-cig-ma-rnams-kyi khyad-par yin-te. gañ-gis ñan-thos-lu-sogs-paḥi lam-rnams-las byañ-chub-sems-dpaḥ-la-sogs-paḥi lam-ñes-pa-ñid-la-sogs-pa-gñis-ni khyad-par-gyi lam-yin-par khyad-ñugs-so. deḥi-phyir de-dag-gi-ni-ji-skad-bñad-paḥi khyad-par dañ bral-baḥi mñon-par-ñen-pa-la-sogs-pa skye-baḥi mtshan-ñid-kyis go-sla-baḥi-phyir ma-bñad-do.*

1 = *parāmarṣa*.

2 Pañc. III. 89b. 1.—*rigs-kyi-bu khyod gzugs-la ñdod-pa ma skyed-cig*.—O noble youth, thou must not become possessed of desire with regard to the material group of elements.

3 Sic acc. to the Tib. version of the Abhis. ālokā and the Sphuṭ.—*mñon-par-ñen-pa-la-sogs-pa-skye-baḥi mtshan-ñid-kyis*. The

MS. has: अभिज्ञायत्पादनलक्षणत्वेन । Tsoñ-kha-pa (Gser. IV. 88a. 4 sqq.) mentions this reading as contained “in the old translations” (*hgyur-rñin-las*); he remarks that some authorities explain the passage in accordance with this reading, but that it is in any case “a bad reading” (*yi-ge ma-dag*).

THE 11 VARIETIES OF THE BODHISATTVA'S ACTION CHARACTERIZING THE PATH. एकादश कारित्वलक्षणानि = *byed-paḥi mtshan-ñid bcu-gcig*. Kār. IV. 27, 28.

Definition of the Mahāyānistic Training as characterized by the action for the sake of others.—

It is the Transcendental Intuition of the Bodhisattva, the distinctive features of which are the acts of helping, conveying happiness, saving, etc.

[Don. 18b. 5-6.] *phan-bde-skyob'-sogs-kyi byed-las khyad-par-can-dañ-ldan-paḥi sems-dpaḥi ye-ñes de. sems-dpaḥi sbyor-ba gñan-don sgrub-paḥi byed-pa khyad-par-can-ldan-paḥi sbyor-baḥi mtshan-ñid.*

Case falling under the definition. The 16 varieties of Training viewed as the part characterized.

[Ibid.] *mtshan-gñi ño-bo-ñid-mtshan bcu-drug² lta-bu.*

[The 11 varieties acc. to the Abhis. ālokā etc.]

Now there arises the question:—of what kind is the action accompanying the modes of the Bodhisattva's Training characterized as they are by the points of superiority. Accordingly, the characteristics of the (Bodhisattva's) action (or the varieties of the action characterizing the Training) are to be spoken of presently.

[Abhis. ālokā, MS. 265a. 15-16.] विशेषलक्षणवच्छिन्नानां
किं कारित्वमिति कारित्वलक्षणं वक्तव्यम् ।

[Sphuṭ. 57a. 2-3] *khyad-par-gyi mtshan-ñid-kyis rnam-par-bcad-pa-rnams-kyi byed-pa gañ yin ñe-na. bar-skabs-kyi tshigs-su-bcad-pa gñis-kyis byed-paḥi mtshan-ñid.*³

As regards the varieties we have:—

(a) Three forms of action relating to the Training in the Omniscience regarding the Empirical World.

[Don. 19a. 1.] *sems-dpaḥi gñi-ñes-sbyor-baḥi byed-pa gsum.*

These are:—

1 Help, by securing for others the bliss of Salvation by means of the Training for the realization of the Omniscience in regard of the Empirical World. (1).

1 *hita-sukḥa-trāṇa*.

2 *śoḍaśa svabhāva-lakṣaṇāni*.

3 “The characteristics of cognition, (communicated) by the 2 verses (27 and 28) which refer to (the next) secondary subject.”—

[Abhis. ālokā, MS. 265a. 16.] हितकारित्वं । = हितं
(IV. 27a.)

[Don. 19a. 2.] *sems-dpaḥi gzi-ses-sbyor-bas sems-can thar-paḥi bde-ba-la ḥgod-paḥi phan-pa.*¹

2 The act of conveying happiness to others in this life; one has the power of doing this, being oneself free from corporeal and moral suffering. (2).

[Abhis. ālokā, MS. 265a. 16.] सुखकारित्वं । = सुखं च
(IV. 27a.)

[Don. 19a. 2.] *sdug-bsñal dan yid-mi-bde-ba-sogs med-pas tshe ḥdiḥi bde-ba.*²

3 The act of saving the living beings from all the sufferings of the Phenomenal World. (3).

[Abhis. ālokā, MS. 265b. 5.] त्राणादिकारित्वं । [Ibid. 265b. 10.] अदुःखविपाकधर्मतायां स्थापनात् । = त्राणं च (IV. 27a.)

[Don. 19a. 2.] *ḥkhor-baḥi sdug-bsñal thams-cad-las skyob-pa dan gsum-mo.*³

1 Pañc. III. 91a. 2-5.—*Rab-ḥbyor ji-ltar-na byañ-chen ḥjig-rten-la phan-paḥi-phyir yañ-dag-par-ḥugs-pa-yin ze-na.* *Rab-ḥbyor ḥdi-la byañ-chen sems-can-rnams ḥgro-baḥi rgyud-lña-nas yoñs-su bton-ciñ mi-ḥjigs-paḥi thar-bde mya-ñan-las-ḥdas-pa-la reb-tu ḥgod-de,* etc.—O Subhūti, how does the B. M. act for the sake of helping the living world?—O Subhūti, the B. M. rescues 'the living beings from the 5 forms of transmigratory existence and brings them to the blissful and fearless state of Nirvāṇa.—Aṣṭ. 293. 16-17.—

2 Pañc. III. 91a. 5-8.—*Rab-ḥbyor ji-ltar-na...ḥjig-rten-la bde-baḥi-phyir...ḥdi-la byañ-chen...sems-can-rnams sdug-bsñal-ba dan yid-mi-bde-ba dan ḥkhrug-pa-rnams-las yoñs-su-bkrol zin...*—How does the B. M. act for the sake of bringing happiness to the living world?...He delivers the living beings from (corporeal) suffering, mental uneasiness, and disturbance.—Aṣṭ. 293. 17.—लोकसुखाय संप्रस्यताः । The first act, viz. that of helping is considered to refer to the future (it is the act of bringing complete Salvation in one of the states of existence that are to come). The act of bringing about happiness refers to the present life. We have accordingly in the Abhis. ālokā, MS. 265b. 2-4.— तत्रानागततदात्व-

सुखोपसंहारमिप्रायेण हिताय सुखायेति द्वयमुक्तम् ।

3 Pañc. III. 91a. 8-b. 3.—*Rab-ḥbyor ji-ltar-na byañ-chen...ḥjig-rten mgon-byed-pa yin ze-na.* *Rab-ḥbyor ḥdi-la byañ-chen...ḥkhor-ba-na yañ-baḥi sdug-bsñal gañ ci-yañ-run-ste. de-dag-las*