

Jetsun Chökyi Gyaltsen's
Stainless Oral Transmission:
The Sublime Method for Ascertaining the
Eight Categories and Seventy Topics –
The Subject Matter of the
Ornament for Clear Realisations

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Translated by Shahar Tene

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Square brackets are insertions by the translator.

Text titles and Tibetan words are italicised, Sanskrit is not.

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Introduction

Namo Guru Mañjughoṣaya.

Here, to explain the eight categories and seventy topics – the subject matter of [Maitreya's] *Ornament for Clear Realisations* – it initially says:

The perfection of wisdom

Is perfectly explained by the eight categories.

[v0.4ab]

The **definition of perfection of wisdom** is:

A final exalted wisdom qualified by the three attributes.

This and resultant perfection of wisdom are mutually inclusive.

The Exalted Knower of All Aspects possesses three attributes because of:

1. The attribute of support: it exists only in the continua of Ārya Buddhas;
2. The attribute of entity: it is a non-dual exalted wisdom;
3. The attribute of separation from the object of negation: empty of true existence, like an illusion.

When that is terminologically divided, there are four:

1. Natural perfection of wisdom
2. Textual perfection of wisdom
3. Path perfection of wisdom
4. Resultant perfection of wisdom

This is because [their illustrations are:]

1. Emptiness
2. The extensive, middling, and brief Mothers¹
3. Exalted knower of a Bodhisattva
4. Exalted Knower of All Aspects.

The **definition of resultant perfection of wisdom** is:

A final exalted wisdom qualified by four attributes.

The four attributes are:

1. The attribute of support: it exists only in the continuum of an Ārya Buddha;
2. The attribute of entity: it is an exalted wisdom;
3. The attribute of aspect: non-duality;
4. The attribute of separation from the object of negation: empty of true existence, like an illusion.

¹ i.e. Perfection of Wisdom Sutras.

Boundaries for natural perfection of wisdom: it exists on the basis of all phenomena.

Boundaries for textual perfection of wisdom: it exists from before entering a path and up to the Buddha-ground.

Boundaries for path perfection of wisdom: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.²

² i.e. the final uninterrupted path of the tenth ground of the Mahayana path of meditation.

The Eight Categories

1. Exalted Knower of All Aspects

The Exalted Knower of All Aspects.

[v0.4c]

The **definition of an Exalted Knower of All Aspects** is:

A final exalted wisdom directly realising the ten [topics], mind generation and so forth.

This and an exalted knower in the continuum of an Ārya Buddha are mutually inclusive.

When divided there are two:

1. Exalted Knower of All Aspects that knows [all] aspects of objects of knowledge without exception
2. Exalted Knower of All Aspects that knows the principal causes and effects, i.e. the seventy topics

Boundaries: it exists only on the Buddha-ground.

2. Knower of Paths

The Knower of Paths.

[v0.4c]

The **definition of a Knower of Paths** is:

A Mahāyāna Ārya's clear realisation conjoined with wisdom directly realising emptiness, in the continuum of the person who possess it.

This and a Mahāyāna Ārya's exalted knower are mutually inclusive.

When divided there are three:

1. The Knower of Paths that knows the paths of Hearers
2. The Knower of Paths that knows the paths of Solitary Realisers
3. The Knower of Paths that knows the Mahāyāna paths

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

3. Knower of Bases

Then, the Knower of All.

[v0.4d]

The **definition of a Knower of Bases** is:

That which is 1) an exalted wisdom conjoined with wisdom directly realising selflessness, in the continuum of the person who possesses it and 2) abides in the class of Hīnayāna realisations.

This and an exalted knower in an Ārya's continuum that abides in the class of Hīnayāna realisations are mutually inclusive.

When divided there are four:

1. Knower of Bases that is close to the resultant mother
2. Knower of Bases that is distant from the resultant mother
3. Knower of Bases of the discordant class
4. Knower of Bases of the antidote class

Boundaries: it exists in the continua of all Āryas.

4. Application in Complete Aspects

Clear complete realisation of all aspects,

[v0.5a]

The definition of an Application in Complete Aspects is:

A Bodhisattva's yoga conjoined with wisdom collectively cultivates the aspects of the three exalted knowers.

This and a Bodhisattva's exalted knower are mutually inclusive.

When divided there are 173.

Boundaries: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.

5. Peak Application

Gone to the peak,

[v0.5b]

The **definition of Peak Application** is:

A Bodhisattva's yoga conjoined with wisdom that has been thoroughly transformed from the Mahāyāna path of accumulation that collectively cultivates the aspects of the three exalted knowers.

This and engaged practice are mutually inclusive.

When divided there are four:

1. Peak Application of the path of preparation
2. Peak Application of the path of seeing
3. Peak Application of the path of meditation
4. Uninterrupted Peak Application

Boundaries: it exists from the heat level of the path of preparation and up to the end of the continuum.

6. Serial Application

...the Serial, [v0.5b]

The definition of Serial Application is:

A Bodhisattva's yoga conjoined with wisdom that gradually cultivates the aspects of the three exalted knowers in order to attain stability with respect to the aspects of the three exalted knowers.

When divided there are thirteen:

- The six Serial Applications of the six perfections
- The six Serial Applications of the six recollections
- The Serial Application of the entity-ness of non-things

Boundaries: it exists from the Mahāyāna path of accumulation and up but not including the end of the continuum.

7. Instantaneous Application

Clear complete enlightenment in a single instant. [v0.5c]

The **definition of Instantaneous Application** is:

A Bodhisattva's final yoga that has attained stability with respect to the aspects of the three exalted knowers.

This and the exalted wisdom at the end of the continuum are mutually inclusive.

When divided there are four:

1. Fully ripened momentary application
2. Non-fully ripened momentary application
3. Characterless momentary application
4. Non-dual momentary application

Boundaries: it exists only at the end of the continuum.

8. Resultant Dharmakāya

Dharmakāya – these are the eight.

[v0.5d]

The **definition of Resultant Dharmakāya** is:

The final result attained through the force of having cultivated the aspects of the three exalted knowers (its method of attainment).

This and Buddha are mutually inclusive.

When divided there are four:

1. The nature body (Svabhāvikakāya)
2. The exalted wisdom Dharmakāya (Jñānadharmakāya)
3. The enjoyment body (Saṃbhogakāya)
4. The emanation body (Nirmāṇakāya)

Boundaries: it exists only on the Buddha-ground.

The Seventy Topics

1. The Ten Topics of an Exalted Knower of All Aspects

1.1 Mind Generation

Mind generation,

[v0.6a]

The **definition of Mahāyāna conventional mind generation** is:

A Mahāyāna special main mental knower distinguished by 1) arising in concomitance with its accompanying aspiration observing complete enlightenment for the benefit of others and 2) abiding in the class of path that is the gateway to the Mahāyāna path.

When that is divided by way of entity, there are two:

1. Aspiring mind generation
2. Engaging mind generation

When divided by way of simile, there are twenty-two:

1. Earth-like mind generation
2. Gold-like mind generation
3. Waxing moon-like mind generation
4. Fire-like mind generation
5. Treasure-like mind generation
6. Jewel mine-like mind generation
7. Ocean-like mind generation
8. Diamond-like mind generation
9. King of mountains-like mind generation
10. Medicine-like mind generation
11. Virtuous friend-like mind generation
12. Wish-fulfilling jewel-like mind generation
13. Sun-like mind generation
14. Pleasant melodious song-like mind generation
15. King-like mind generation
16. Treasury-like mind generation
17. Highway-like mind generation
18. Riding mount-like mind generation
19. Water-fountain-like mind generation
20. Pleasant sound-like mind generation
21. River-like mind generation
22. Cloud-like mind generation

This is because [the root text] says:

Moreover, earth, gold, moon, fire,
Treasure, jewel-mine, ocean,
Diamond, mountain, medicine, virtuous friend,
Wish-fulfilling jewel, sun, song, [v1.2]

King, treasury, highway,
Riding mount, water-fountain,
Pleasant sound, river, and cloud:
By these there are twenty-two types. [v1.3]

Boundaries: it exists from the Mahāyāna path of accumulation and up to the Buddha-ground.

1.2 Mahāyāna Instructions

...Instructions, [v0.6a]

The **definition of Mahāyāna instructions** is:

Mahāyāna speech that indicates the method for attaining that which
Mahāyāna mind generation is striving for.

When that is divided by way of entity, there are two:

1. Instructional Mahāyāna instructions
2. Subsequent Mahāyāna instructions

When divided by way of the mode of instruction, there are ten:

1. Instructions that instruct on the practices, their own entity
2. Instructions that instruct on the four truths, the objects of observation
3. Instructions that instruct on the three jewels, the support
4. Instructions that instruct on the joyous effort of non-adherence
5. Instructions that instruct on tireless joyous effort
6. Instructions that instruct on the joyous effort that thoroughly upholds the path
7. Instructions that instruct on the Five Eyes: the Physical Eye,³ the Divine Eye, the Wisdom Eye, the Dharma Eye, and the Buddha Eye.
8. Instructions that instruct on the six clairvoyances:
 1. clairvoyance of magical emanation,
 2. the clairvoyance of divine hearing,
 3. the clairvoyance of knowing others' minds,
 4. the clairvoyance of remembering past states,

³ Tib: *sha'i spyan*; lit. "eye of flesh". Not the ordinary physical eye; one of the Five Eyes that allows remote viewing.

5. the clairvoyance of divine sight, and
6. the clairvoyance of [knowing the] exhaustion of contaminations.
9. Instructions that instruct on the path of seeing
10. Instructions that instruct on the path of meditation

This is because [the root text] says:

Practices, and the truths,
 The three jewels: Buddha and so forth,
 Complete tirelessness of non-adherence,
 Thoroughly upholding the path, [v1.4]

The five eyes and the clairvoyances'
 Six qualities, path of seeing and
 Meditation – these are referred to as instructions,
 And should be known to be ten in nature. [v1.5]

Boundaries: it exists from before entering a path and up to the Buddha-ground.

1.3 Mahāyāna path of preparation

Four types of branches of definite discrimination. [v0.6b]

The **definition of Mahāyāna path of preparation** is:

A mundane Mahāyāna path that 1) abides in the class of clear realisations that arise subsequent to completing the partial concordance with liberation and 2) is concordant with the clear realisation of truth.

This and Mahāyāna partial concordance with definite discrimination are mutually inclusive.

When divided there are four, the path of preparation's:

1. Heat
2. Peak
3. Forbearance
4. Supreme qualities

Boundaries: it exists only on the Mahāyāna path of preparation.

1.4 Naturally abiding lineage – the support of Mahāyāna practices

That which is the support of the practices:

The nature of dharmadhātu.

[v0.6cd]

The definition of naturally abiding lineage that is the support of Mahāyāna practices is:

That which is a common locus of 1) being the dharmatā of the Bodhisattva's continuum and 2) acting as the actual basis of Mahāyāna practices.

When divided there are the thirteen dharmatās of the thirteen practices that are the supported phenomena.

The thirteen practices are:

- Mahāyāna four partial concordances with definite discrimination and
- Both the Mahāyāna paths of seeing and meditation,
Together: the six dharmas of realisation.
- Practice of antidotes
- Practice of abandonment
- Practice of fully completing those
- Practice of wisdom together with compassion
- Practice not common to Learners
- Practice of gradually enacting the welfare of others
- Practice that effortlessly engages in exalted wisdom.

This is because [the root text] says:

The six qualities of realisation,
Antidote and abandonment,
Fully completing those,
Wisdom together with compassion,

[v1.20]

That not common to Learners,
The stages of the welfare of others,
Effortlessly engaging in exalted wisdom:
The support of those is referred to as lineage.

[v1.21]

Boundaries: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.

1.5 Observed-objects of Mahāyāna practices

Observed-objects

[v0.7a]

The **definition of an observed-object of Mahāyāna practices** is:

A basis with respect to which Mahāyāna practices eliminate superimpositions.

This and object of knowledge are mutually inclusive.

When divided there are eleven:

1. Virtue
2. Non-virtue
3. The unspecified
4. The five mundane aggregates
5. The four supramundane concentrations
6. The five contaminated appropriated aggregates
7. The four uncontaminated close placements of mindfulness
8. The three compounded realms
9. Uncompounded suchness
10. Four common concentrations
11. The ten uncommon strengths of a Subduer

This is because [the root text] says:

The observed-objects – all phenomena;
Moreover, they are virtue and so forth,
Realisations of the mundane,
What is asserted to be supramundane,

[v1.23]

Contaminated and uncontaminated phenomena,
What is compounded and uncompounded,
The phenomena common with learners, and
What is uncommon to the Subduers.

[v1.24]

Boundaries: it exists on the basis of all established-bases.

1.6 The objective of Mahāyāna practices

...and objective, [v0.7a]

The **definition of the objectives of Mahāyāna practices** is:

The final result that is the objective for which [Bodhisattvas] engage.

This and Buddha are mutually inclusive.

When divided there are three:

1. Great heroic attitude
2. Great abandonment
3. Great realisation

This is because [the root text] says:

The supreme mind [for] all sentient beings,
Abandonment and realisation, these three
Are referred to as the three greatnesses
That are the objective of the self-arisen.

[v1.25]

Boundaries: it exists only on the Buddha-ground.

1.7 Armoured practice

Armour, [v0.7b]

The **definition of armoured practice** is:

A Bodhisattva's yoga conjoined with vast activities of the intention wishing to practice the perfections (generosity and so forth) by including all six within each of the six.

This and a Bodhisattva's exalted knower are mutually inclusive.

When divided there are thirty six:

- The six armoured practices of generosity
- The six armoured practices of ethics
- The six armoured practices of patience
- The six armoured practices of joyous effort
- The six armoured practices of concentration
- The six armoured practices of wisdom

This is because [the root text] says:

Individually they include
The six types, generosity and so forth;
Such an armoured practice
Is explained accordingly by six groups of six. [v1.26]

Boundaries: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.

1.8 Engaged practice

... Activity of engagement, [v0.7b]

The **definition of engaged practice** is:

A Bodhisattva's yoga practicing an application of any Mahāyāna Dharma
of cause and effect, mainly by way of joyous effort.

When that is divided there are nine:

1. Practices engaged in the concentrations and formless [absorptions]
2. Practices engaged in the six perfections, generosity and so forth
3. Practices engaged in the path of seeing, path of meditation, path of no more learning, and the special path
4. Practices engaged in the four immeasurables, love and so forth
5. Practices engaged in that which possesses non-observation
6. Practices engaged in the completely pure three spheres
7. Practices engaged in the objective
8. Practices engaged in the six clairvoyances
9. Practices engaged in the Exalted Knower of All Aspects

This is because [the root text] says:

Concentrations, formless, generosity and so forth,
Paths, love and so forth,
That possessing non-observation,
The completely pure three spheres, [v1.27]

Objective, six clairvoyances,
The Exalted Knower of All Aspects:
The practices engaging in their modes
Should be known to be ascending the Mahāyāna. [v1.28]

Boundaries: it exists from the heat level of the Mahāyāna path of preparation and up to the end of the continuum.

1.9 Accumulation practice

Accumulations,

[0.7c]

The **definition of accumulation practice** is:

A Bodhisattva's yoga that 1) surpasses the middling supreme qualities level of the Mahāyāna path of preparation and below by way of being conjoined with the two vast accumulations and 2) induces the great enlightenment that is its result.

When that is divided there are seventeen:

1. Accumulation practice of great compassion
2. Accumulation practice of generosity
3. Accumulation practice of ethics
4. Accumulation practice of patience
5. Accumulation practice of joyous effort
6. Accumulation practice of concentration
7. Accumulation practice of wisdom
8. Accumulation practice of calm abiding
9. Accumulation practice of special insight
10. Accumulation practice of the path that unifies [those]
11. Accumulation practice of skilful means
12. Accumulation practice of exalted wisdom
13. Accumulation practice of merit
14. Accumulation practice of the paths
15. Accumulation practice of the retentions
16. Accumulation practice of the grounds
17. Accumulation practice of antidotes

This is because [the root text] says:

Love and the six, generosity and so forth,
Calm abiding as well as special insight,
That which is the path unifying [those],
That which is skilled in means,

[v1.29]

Exalted wisdom, merit,
Paths, retentions, the ten grounds,
And antidotes: this should be known
To be the order of the accumulation practices.

[v1.30]

Boundaries: it exists from the great supreme qualities level of the Mahāyāna path of preparation and up to the end of the continuum.

1.10 Practice of definite emergence

... Together with definite emergence:

The Exalted Knower of All Aspects of the subduers.

[v0.7cd]

The **definition of practice of definite emergence** is:

A pure ground yoga that undoubtedly induces an Exalted Knower of All Aspects.

When that is divided there are eight:

1. Practice of definite emergence of the objective
2. Practice of definite emergence of equality
3. Practice of definite emergence of the welfare of sentient beings
4. Practice of definite emergence of effortless spontaneity
5. Practice of definite emergence of passing beyond the extremes of permanence and annihilation
6. Practice of definite emergence of attaining the aims of the three vehicles
7. Practice of definite emergence of the Exalted Knower of All Aspects
8. Practice of definite emergence of the object-possessor of the path

This is because [the root text] says:

Objective, equality,

The welfare of sentient beings, effortless,

Definitely emerging to pass beyond extremes,

Definite emergence with the characteristics of attainment,

[v1.55]

The Exalted Knower of All Aspects,

Definite emergence of object-possessor of the path:

The nature of these eight types

Is referred to as practice of definite emergence.

[v1.56]

Boundaries: it exists on the three pure grounds.

2. The Eleven Topics of a Knower of Paths

2.1 Branches of a Knower of Paths

Eclipsing and so forth,

[v0.8a]

The **definition of a branch of a Knower of Paths** is:

A special quality conjoined with great compassion and included within any of the three: the cause, entity, or result of a Knower of Paths.

When that is divided, there are five:

1. Freedom from manifest actual pride⁴ (the obstacle to the branches of a Knower of Paths)
2. Awakening of the Mahāyāna lineage (the substantial cause)
3. Generation of the mind of enlightenment (the concordant condition)
4. The nature of a Knower of Paths
5. The function of a Knower of Paths

This is because [the root text] says:

In order to make the gods suitable,
Eclipsing with light,
Ascertaining the objective, pervasion,
Nature, and its function.

[v2.1]

Boundaries: it exists from having awakened the Mahāyāna lineage and up to the Buddha-ground.

2.2 Knower of Paths knowing the paths of hearers

[Paths of] learners,

[v0.8b]

The **definition of a Knower of Paths knowing the paths of hearers** is:

A Mahāyāna Ārya's exalted knower abiding in the class of clear realisations that should be known in order to take care of disciples of the Hearer lineage, by way of being conjoined with the three: mind generation, dedications, and the wisdom realising emptiness.

This and a Mahāyāna Ārya's exalted knower abiding in Hearer's class of realisations are mutually inclusive.

⁴ Tib: *mngon pa'i nga rgyal mngon gyur pa*. Usually, this type of pride is translated as "manifest pride", but here it has been rendered as "actual pride" to avoid using "manifest" twice. GJG explains: it means inflating qualities one actually has, as opposed to pretending to have qualities one does not have.

When that is divided there are two:

1. Knower of Paths knowing the paths of Hearers in an Ārya Bodhisattva's continuum
2. Knower of Paths knowing the paths of Hearers in an Ārya Buddha's continuum

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

2.3 Knower of Paths knowing the paths of solitary realisers

... And rhinoceros paths, [v0.8b]

The **definition of a Knower of Paths knowing the paths of solitary realisers** is:

A Mahāyāna Ārya's exalted knower abiding in the class of clear realisations that should be known in order to take care of disciples of the Solitary Realiser lineage, by way of being conjoined with [those] three attributes.

This and a Mahāyāna Ārya's exalted knower abiding in the Solitary Realiser's class of realisations are mutually inclusive.

When that is divided there are two:

1. Knower of Paths knowing the paths of Solitary Realisers in an Ārya Bodhisattva's continuum
2. Knower of Paths knowing the paths of Solitary Realisers in an Ārya Buddha's continuum

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

2.4 Mahāyāna path of seeing

The path of seeing the greater benefits
Of the qualities in this and other [lives]. [v0.8cd]

The **definition of Mahāyāna path of seeing** is:

A Mahāyāna clear realisation of truth conjoined with the wisdom directly realising emptiness in the continuum of the person who possesses it.

When that is divided there are three:

1. Exalted wisdom of meditative equipoise of the Mahāyāna path of seeing
2. Exalted wisdom of subsequent attainment of the Mahāyāna path of seeing
3. Mahāyāna path of seeing that is neither of those two

Boundaries: it exists only on the Mahāyāna path of seeing.

2.5 Function of the Mahāyāna path of mediation

Function,

[v0.9a]

The **definition of the function of the Mahāyāna path of meditation** is:

A beneficial quality attained through the force of having cultivated the Mahāyāna path of meditation that is its method of attainment.

When that is divided, there are six because there are the functions of the Mahāyāna path of meditation of:

1. Complete pacification that makes the mind autonomous
2. Bowing down to all beings
3. Victory in the war with the afflictions
4. Never being overwhelmed by the harm of suffering
5. Possessing the ability to achieve enlightenment
6. Transforming the support, i.e. the place where a Bodhisattva on the path of meditation abides, into a basis of offering

This is because [the root text] says:

Complete pacification, bowing to all,
Victory over the afflictions,
Not overwhelmed by harm,
Enlightenment, and basis of offering.

[v2.17]

Boundaries: it exists from the second moment of cultivating the Mahāyāna path of meditation and up to the Buddha-ground.

2.6 Mahāyāna path of meditation of belief

... Belief,

[v0.9a]

The **definition of a Mahāyāna path of meditation of belief** is:

A Mahāyāna subsequent clear realisation convinced⁵ that the Mother is the source of the three welfares.

When divided by way of the root [text], there are three:

1. Path of meditation of belief of one's own welfare
2. Path of meditation of belief of others' welfare
3. Path of meditation of belief of both welfares

When divided by way of its branches, there are nine: a small, middling and great for each of the [above] three.

⁵ Tib: yid ches pa; same as in "faith of conviction" (*yid ches pa'i dad pa*).

When divided by way of minor branches, there are twenty-seven: a small, middling, and great for each of the [above] nine.

This is because [the root text] says:

Belief: own-welfare,
Welfare of self and others, and others' welfare –
It should be known as [these] three types.
Moreover, small, middling, and great, [v2.18]

Each is asserted as of three types.
By divisions such as small of the small,
Those are also of three types;
In this way, [belief] is asserted as of twenty-seven types. [v2.19]

Boundaries: it exists from the first ground and up to the end of the continuum.

2.7 The beneficial qualities of the path of meditation of belief

Praise, veneration, and exaltation.⁶ [v0.9b]

The **definition of a beneficial quality of the path of meditation of belief** is:

A quality attained through the force of having cultivated the path of meditation of belief that is its method of attainment.

When that is divided there are [twenty-seven]:

- Nine praises
- Nine venerations
- Nine exaltations

This is because [the root text] says:

On the occasions of belief
In the perfection of wisdom,
They are asserted as three groups of nine:
Praise, veneration, and exaltation. [v2.20]

Boundaries: it exists from the second moment of having cultivated the path of meditation of belief and up to the Buddha-ground.

⁶ Tib: *bstod pa*, *bkur ba*, and *bsngags pa*. However, these terms are mostly synonymous.

2.8 Path of meditation of dedication

Dedication,

[v0.9c]

The *definition of a path of meditation of dedication* is:

A Mahāyāna subsequent clear realisation possessing conceptuality (apprehending sound and meaning [generalities] as suitable to be mixed) that acts to transform one's own or others' root virtues into branches of complete enlightenment.

When that is divided, there are twelve:

1. Path of meditation of dedication called special dedication
2. Path of meditation of dedication called possessing the aspect of non-observation
3. Path of meditation of dedication called possessing the characteristic of non-erroneous
4. Path of meditation of dedication called devoid
5. Path of meditation of dedication called recalling the nature of Buddha's merit
6. Path of meditation of dedication called possessing skilful means
7. Path of meditation of dedication called signless
8. Path of meditation of dedication called Buddhas' rejoicing
9. Path of meditation of dedication called not included within the three realms
10. Path of meditation of dedication called small dedication
11. Path of meditation of dedication called middling dedication
12. Path of meditation of dedication called great dedication

This is because [the root text] says:

Complete special dedication,

The function of that is supreme.

That which has the aspect of non-observation,

The characteristic of non-erroneous,

[v2.21]

Devoid, Buddha's collection of merit:

Possessing the object of utilisation that remembers the nature of that,

Possessing skill, without signs,

Rejoicing by the Buddhas,

[v2.22]

Not included in the three realms,

The small, middling, and great

Dedications – the other three,

By nature the source of great merit.

[v2.23]

Boundaries: it exists from the first ground and up to the end of the continuum.

2.9 Path of meditation of rejoicing

... Rejoicing,
The unsurpassable attentions. [v0.9cd]

The **definition of a path of meditation of rejoicing** is:

A Mahāyāna subsequent clear realisation possessing conceptuality (apprehending sound and meaning [generalities] as suitable to be mixed) that cultivates joy in one's own or others' root virtues.

When that is divided there are two:

1. Path of meditation of rejoicing that cultivates joy in one's own root virtues
2. Path of meditation of rejoicing that cultivates joy in others' root virtues

This is because [the root text] says:

Rejoicing in root virtues
Through method and non-observation:
This is expressed here as meditation
That is attention to rejoicing. [v.2.24]

Boundaries: it exists from the first ground and up to the end of the continuum.

2.10 Path of meditation of accomplishment

Practice, [v0.10a]

The **definition of a path of meditation of accomplishment** is:

That which 1) is an uncontaminated Mahāyāna subsequent clear realisation and 2) deposits the imprint of the final realisation that is its object of attainment.

This and pure path of meditation are mutually inclusive.

When divided, there are five:

1. Path of meditation of accomplishment distinguished by its entity
2. Path of meditation of accomplishment distinguished by its supreme result
3. Path of meditation of accomplishment distinguished by its function
4. Path of meditation of accomplishment distinguished by its temporary qualities
5. Path of meditation of accomplishment of the great aim, final qualities, and resultant ground.

This is because [the root text] says:

The entity of that, its supremacy,
Manifest non-composition in all,
Without observation of phenomena,
Acting to bestow, the great aim. [v2.25]

Boundaries: it exists from the first ground and up to the tenth ground.

2.11 Pure path of meditation

... That called “very pure”
Is the path of meditation.
The Knower of Paths of the skilful Bodhisattvas
Are explained like that. [v0.10]

The **definition of a pure path of meditation** is:

That which 1) is an uncontaminated Mahāyāna subsequent clear
realisation and 2) deposits the imprint of the final abandonment that is its
object of attainment.

When that is divided, there are the nine pure paths of meditation of the nine grounds
that directly realise emptiness.

This is because [the root text] says:

On the nine grounds:
The path of the small of the small and so forth,
Are the antidotes to the stains – the great of the great and so forth;
[These paths] are pure. [v2.30]

Boundaries: it exists from the first ground and up to the tenth ground.

3. The Nine Topics of a Knower of Bases

3.1 Knower of Paths not abiding in existence through knowledge

Not abiding in existence through knowledge, [v0.11a]

The **definition of a Knower of Paths not abiding in existence through knowledge** is:

A Mahāyāna Ārya's exalted knower abiding in the class of realisations that stop the extreme of existence in relation to conventional bases.

This and a Knower of Paths that knows the paths of Hearers are mutually inclusive.

When that is divided there are three, the Mahāyāna:

1. Path of seeing
2. Path of meditation
3. Path of no more learning

That abide in the Hearer class of realisations.

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

3.2 Knower of Paths not abiding in peace through compassion

Not abiding in peace through compassion, [v0.11b]

The **definition of a Knower of Paths not abiding in peace through compassion** is:

A Mahāyāna Ārya's exalted knower abiding in the class of realisations that stop the extreme of peace in relation to conventional bases.

This and a Mahāyāna Ārya's exalted knower abiding in the class of realisations possessing special method are mutually inclusive.

When that is divided there are three, the Mahāyāna:

1. Path of seeing
2. Path of meditation
3. Path of no more learning

That abide in the Mahāyāna class of realisations.

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

3.3 Knower of Bases that is distant from the resultant Mother

Since it is without method, it is distant, [v0.11c]

The **definition of a Knower of Bases that is distant from the resultant Mother** is:

That which is 1) a Knower of Bases and 2) devoid of great compassion and bound by the apprehension of true existence.

This and a Knower of Bases of the discordant class are mutually inclusive.

Boundaries: it exists from the Hīnayāna path of seeing and up to the Hīnayāna path of no more learning.

3.4 Knower of Bases that is close to the resultant Mother

Due to method, it is not distant, [v0.11d]

The **definition of a Knower of Bases that is close to the resultant Mother** is:

That which is 1) an exalted knower in the continuum of a Mahāyāna Ārya and abides in the Hīnayāna class of realisations and 2) conjoined with great compassion and the wisdom directly realising emptiness.

This and a Knower of Bases of the antidote class are mutually inclusive.

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

3.5 Knower of Bases of the discordant class

Discordant [v0.12a]

The **definition of a Knower of Bases of the discordant class** is:

That which is 1) a Knower of Bases and 2) devoid of special method and wisdom.

This and a Knower of Bases that is bound by the apprehension of true existence in the continuum of a Hīnayāna Ārya are mutually inclusive.

Boundaries: it exists from the Hīnayāna path of seeing and up to the Hīnayāna path of no more learning.

3.6 Knower of Bases of the antidote class

... And antidote classes, [v0.12a]

The **definition of a Knower of Bases of the antidote class** is:

That which is 1) an exalted knower in the continuum of a Mahāyāna Ārya and abides in the Hīnayāna class of realisations and 2) conjoined by special method and wisdom.

This and a Knower of Bases in the continuum of a Mahāyāna Ārya are mutually inclusive.

Boundaries: it exists from the Mahāyāna path of seeing and up to the Buddha-ground.

3.7 Bodhisattva's application indicated in the context of the Knower of Bases

Application, [v0.12b]

The **definition of a Bodhisattva's application indicated in the context of the Knower of Bases** is:

A Bodhisattva's yoga that cultivates an antidote to either 1) false adherence to the entity and attributes of the mode of abiding of conventional bases or 2) false adherence to the entity and attributes of the mode of abiding of ultimate bases.

When that is divided there are ten:

1. Application that ceases adherence to true existence with respect to the bases of attributes, forms and so forth
2. Application that ceases adherence to true existence with respect to attributes, impermanence and so forth
3. Application that ceases adherence to true existence with respect to the incomplete and thoroughly complete supports of qualities
4. Application that ceases the conduct of adherence to true existence while abiding in non-attachment to true existence
5. Unchanging application that ceases adherence to true existence with respect to the three: objects, agents and results of actions
6. Application that ceases adherence to true existence with respect to the agent's ultimate non-existence
7. Application that ceases adherence to true existence with respect to the three: that which is difficult to attain, that which is difficult to apply, that which is difficult to enact

8. Application that ceases adherence to true existence with respect to the existence of results attained in accordance with fortune
9. Application that ceases adherence to true existence with respect to non-dependence upon others
10. Application that ceases adherence to true existence with respect to the [presentation of the] seven types of appearances by way of reason and examples

This is because [the root text] says:

Forms and so forth, their impermanence and so forth,
 Incomplete and thoroughly complete,
 The application that stops the activity of
 Non-attachment to that, [v3.8]

Unchanging, non-existence of agents,
 Applications of the three types of difficulties,
 Due to attaining results in accordance with fortune
 It is asserted as having a result, [v3.9]

That which lacks dependence upon others,
 Illustrations of the seven types of appearance. [v3.10ab]

Boundaries: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.

[Regarding the seventh application, the three types of difficulties are:]

1. That which is difficult to attain: the result, the Exalted Knower of All Aspects, is difficult to realise as an objective conventionally without observing it as an objective ultimately.
2. That which is difficult to apply: the cause, the Knower of Paths, is difficult to realise as an application that is the cause of the Exalted Knower of All Aspects conventionally without observing it as [that] ultimately.
3. That which is difficult to enact: the Knower of Bases is difficult to realise as possessing the function that is the method of taking care of other disciples conventionally without observing it as [that] ultimately.

[Regarding the tenth application,] setting forth the reasons of the seven types of appearances together with their examples:

1. The subject – these contaminated dependent-arising – they lack true existence because of being a mere appearance that came about due to the imprints of strong adherence; for example, like a dream.

Similarly, using the same subject and predicate:

2. Because of being an appearance that is an aggregation of the two: causes and conditions; for example, like a magical illusion.
3. Because of being an appearance that is contradictory to being truly existent; for example, like a mirage.
4. Because of being an appearance that depends upon conditions; for example, like an echo.
5. Because of being an appearance that has not moved beyond the aspect of that which deposited the imprint; for example, like a reflection.
6. Because of being an appearance that lacks a truly established basis; for example, like a city of gandharvas.
7. Because of being an appearance of an agent that is not truly established; for example, like an emanation.

3.8 A Bodhisattva's equality of application indicated in the context of the Knower of Bases

... The equality of that, [v0.12b]

The **definition of a Bodhisattva's equality of application indicated in the context of the Knower of Bases** is:

A Bodhisattva's yoga conjoined with the wisdom that ceases adherence to true existence with respect to bases' divisions, definitions and definienda, and objects and object-possessors.

When divided there are four:

1. Equality of application that does not misconceive the nature of forms and so forth to be truly existent
2. Equality of application that does not misconceive the definitions and definienda of those to be truly existent
3. Equality of application that does not misconceive the divisions of those to be truly existent
4. Equality of application that does not misconceive the objects and object-possessors of those to be truly existent

This is because [the root text] says:

Without misconceiving forms and so forth –

The equality of that is of four types. [v3.10cd]

Boundaries: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.

3.9 Mahāyāna path of seeing explicitly indicated in this context

Hearers and so forth, the path of seeing;

Such are asserted as knowers of all.

[v0.12cd]

The **definition of a Mahāyāna path of seeing explicitly indicated in this context** is:

A Mahāyāna clear realisation of truth directly realising freedom from elaboration, that is explicitly indicated in this context.

When that is divided there are the sixteen moments of knowledge and forbearance of the Mahāyāna path of seeing explicitly indicated in this context because each of the Four Truths has four:

1. Forbearance of dharma knowledge
2. Dharma knowledge
3. Forbearance of subsequent knowledge
4. Subsequent knowledge

This is because [the root text] says:

With respect to the truths, suffering and so forth,

Dharma knowledge and subsequent knowledge –

The instances of forbearance and knowledge of those,

The mode of knowing all these natures is the path of seeing.

[v3.11]

Boundaries: it exists only on the Mahāyāna path of seeing.

4. The Eleven Topics of an Application in Complete Aspects

4.1 Subjective-aspects of the antidote class indicated in this context

Aspects,

[v0.13a]

The **definition of a subjective-aspect of the antidote class indicated in this context** is:

An exalted knower that is able to eliminate its discordant class.

When that is divided there are three:

1. Subjective-aspects of a Knower of Bases
2. Subjective-aspects of a Knower of Paths
3. Subjective-aspects of an Exalted Knower of All Aspects

This is because [the root text] says:

The instances of knowing the bases
Are the characteristics called “aspects”.
Due to the three types of exalted knowers of all,
Those are asserted to be of three types.

[v4.1]

4.1.1 Knower-aspects of a Knower of Bases

When the subjective-aspects of a Knower of Bases are divided, there are twenty-seven because, ranging from the aspect of non-existence and up to the aspect of the immovable, there are:

- Four for each of the first three truths, and
- Fifteen for the subjective-aspects of a Knower of Bases in relation to true paths

This is because [the root text] says:

Starting from the aspect of non-existence
And up to the aspect of the immovable,
Are explained as four for each truth
And fifteen with respect to paths.

[v4.2]

4.1.2 Subjective-aspects of a Knower of Paths

When the subjective-aspects of a Knower of Paths are divided there are thirty-six because the subjective-aspects of a Knower of Paths in relation to the causes (origins and true paths) and the results (suffering and true of cessations), there are eight, seven, five and sixteen, respectively.

This is because [the root text] says:

The cause, paths, suffering, and
Cessation: respectively, are declared
As being eight, seven,
Five and fifteen.

[v4.3]

4.1.3 Subjective-aspects of an Exalted Knower of All Aspects

There are one hundred and ten subjective-aspects of an Exalted Knower of All Aspects:

- Thirty-seven subjective-aspects of an Exalted Knower of All Aspects that are concordant with those possessed by Hearers
- Thirty-four subjective-aspects of an Exalted Knower of All Aspects that are concordant with those possessed by Bodhisattvas
- Thirty-nine uncommon subjective-aspects of an Exalted Knower of All Aspects

This is because [the root text] says:

Starting from the close placements of mindfulness
[And up to] the final aspect of Buddha:
Since they are divided into the three exalted knowers of all
In accordance with true paths,

[v4.4]

Learners, Bodhisattvas, and
Buddhas are respectively asserted as
Thirty-seven, thirty-four,
And thirty-nine.

[v4.5]

4.1.3.1 Those concordant with Hearers

Moreover, there are thirty-seven subjective-aspects of an Exalted Knower of All Aspects that are concordant with those possessed by Hearers because in the continuum of an Ārya Buddha there are:

- The four close placements of mindfulness: paths that thoroughly investigates things
- The four correct abandonments: paths arisen from effort
- The four legs of magical emanation: paths that thoroughly train in concentration
- The five powers: paths that prepare for clear realisation
- The five strengths: paths that connect with clear realisation
- The seven branches of enlightenment: paths of clear realisation
- The eight branched of Āryas' paths: paths of definite emerging

There are four close placements of mindfulness:

1. Close placement of mindfulness of body
2. Close placement of mindfulness of feelings
3. Close placement of mindfulness of mind
4. Close placement of mindfulness of phenomena

There are four correct abandonments:

1. Correct abandonment of not generating non-virtue that has not arisen
2. Correct abandonment of abandoning [non-virtue] that has arisen
3. Correct abandonment of generating virtue that has not arisen
4. Correct abandonment of increasing [virtue] that has arisen

There are four legs of magical emanation:

1. Leg of magical emanation of aspiration
2. Leg of magical emanation of joyous effort
3. Leg of magical emanation of intention
4. Leg of magical emanation of analysis

There are five powers:

1. Power of faith
2. Power of joyous effort
3. Power of mindfulness
4. Power of concentration
5. Power of wisdom

There are five strengths:

1. Strength of faith
2. Strength of joyous effort
3. Strength of mindfulness
4. Strength of concentration
5. Strength of wisdom

There are seven branches of enlightenment:

1. Branch of enlightenment of correct mindfulness
2. Branch of enlightenment of correct discernment of phenomena
3. Branch of enlightenment of correct joyous effort
4. Branch of enlightenment of correct joy
5. Branch of enlightenment of correct pliancy
6. Branch of enlightenment of correct concentration
7. Branch of enlightenment of correct equanimity

There are eight branches of Āryas' paths:

1. Right view
2. Right thought
3. Right speech
4. Right limits of actions
5. Right livelihood
6. Right effort
7. Right mindfulness
8. Right concentration

4.1.3.2 Those concordant with Bodhisattvas

Moreover, there are thirty-four subjective-aspects of an Exalted Knower of All Aspects that are concordant with those possessed by Bodhisattvas because in the continuum of an Ārya Buddha there are:

- The three paths of antidotes
- The three paths of emanation
- The five paths of happily abiding in this life
- The nine supramundane paths
- The four paths of abandonment
- The ten paths of Buddhas

There are three paths of antidotes because there are the three aspects of the three doors of liberation.

There are three paths of emanation:

1. The liberation of one possessing form looking at form
2. The liberation of the formless looking at form
3. The liberation of the attractive that clears away obstacles

There are five paths of blissfully abiding in this life:

- The four formless absorptions that are paths happily abiding in this life
- The liberation of cessation

There are nine suitable to be referred to as supramundane paths, that are:

- The absorptions of the four concentrations,
- The four formless absorptions, and
- The absorption of cessation

In the continuum of Āryas.

There are four paths of abandonment because there are the four characterised with the aspects of the dharma forbearances of the uninterrupted path, objects included within the four truths, and object-possessors not possessing the thoroughly afflicted.

There are ten paths of the Buddhas:

- The six perfections, generosity and so forth
- The perfections of method, strength, prayer, and exalted wisdom.

4.1.3.3 Those unique to Buddhas

Moreover, there are thirty-nine uncommon subjective-aspects of an Exalted Knower of All Aspects:

- The ten strengths
- The four fearlessnesses
- The four individual correct knowledges
- The eighteen unmixed qualities of a Buddha
- The aspect of thusness
- The aspect of self-arising
- The aspect of Buddha

The ten strengths are:

1. The strength of knowing sources and non-sources
2. The strength of knowing the complete ripening of actions
3. The strength of knowing the various dispositions
4. The strength of knowing the various realms
5. The strength of knowing superior and inferior faculties
6. The strength of knowing the paths proceeding to all
7. The strength of knowing the thoroughly afflicted and completely pure
8. The strength of knowing, i.e. remembering, previous lives
9. The strength of knowing death, transference, and rebirth
10. The strength of knowing the exhaustion of contamination

The four fearlessnesses are:

In terms of one's own welfare:

1. The fearlessness in asserting abandonment
2. The fearlessness in asserting realisation

In terms of others' welfare:

3. The fearlessness in asserting objects of abandonment
4. The fearlessness in asserting antidotes

The four individual correct knowledges are:

1. The individual correct knowledge of phenomena
2. The individual correct knowledge of meaning
3. The individual correct knowledge of terminology
4. The individual correct knowledge of confidence

The eighteen unmixed qualities of a Buddha are:

The six unmixed behaviours:

1. Not possessing mistaken bodily behaviour
2. Not possessing senseless speech
3. Not possessing degeneration of mindfulness
4. Not possessing a mind not in meditative equipoise
5. Not possessing a discrimination of difference
6. Not possessing an equanimity that does not individually investigate

The six unmixed realisations:

7. Not possessing degeneration of aspiration
8. Not possessing degeneration of joyous effort
9. Not possessing degeneration of mindfulness
10. Not possessing degeneration of concentration
11. Not possessing degeneration of wisdom
12. Not possessing degeneration of complete liberation

The three unmixed enlightened activities:

13. Enlightened activities of body that are preceded and followed by exalted wisdom
14. Enlightened activities of speech that are preceded and followed by exalted wisdom
15. Enlightened activities of mind that are preceded and followed by exalted wisdom

The three unmixed qualities of exalted wisdom:

16. Exalted wisdom that is non-attached and unobstructed in relation to the past
17. Exalted wisdom that is non-attached and unobstructed in relation to the future
18. Exalted wisdom that is non-attached and unobstructed in relation to the present

Boundaries: it exists only on the Buddha-ground.

4.2 Principal applications explicitly indicated in this context

... Together with applications, [v0.13a]

The **definition of a principal application explicitly indicated in this context** is:

A Bodhisattva's yoga conjoined with the wisdom that is a union of calm abiding and special insight observing emptiness and explicitly indicated in this context.

When that is divided there are nineteen:

1. Application not abiding in forms and so forth
2. Application that ceases the abiding
3. Application of the profound
4. Application of the difficult to fathom
5. Application of the limitless
6. Application of attaining a prophesy
7. Application of irreversibility
8. Application of definite emergence
9. Application of the uninterrupted
10. Application that is close to enlightenment
11. Application of quickly awakening
12. Application of others' welfare
13. Application realising ultimately there is no increase or decrease
14. Application ultimately not perceiving dharma, non-dharma, and so forth
15. Application not perceiving the inconceivability of forms and so forth
16. Application not conceiving forms and so forth as truly existent in terms of their signs and the entity of their definienda
17. Application that bestows the precious result
18. Application of purity
19. Application of boundaries

This is because [the root text] says:

Due to not abiding in forms and so forth,
Due to ceasing the application in those,
Due to the subtle nature of those,
Since they are difficult to fathom, [v4.8]

Since they are immeasurable,
Due to being realised with great difficulty and over a long time,
Due to prophesy, irreversibility,
Definite emergence, as well as uninterrupted, [v4.9]

Enlightenment being close and quick,
Others' welfare, due to being without increase or decrease,
Not perceiving dharma, non-dharma and so forth,
Not perceiving the inconceivability of forms and so forth, [v4.10]

Forms and so forth: not conceptualising
Their signs and entity,
Bestowing the precious result,
The purity of that, as well as the boundaries. [v4.11]

Boundaries: it exists from the heat level of the Mahāyāna path of preparation and up to the end of the continuum.

4.3 Qualities of a Mahāyāna application

Qualities, [v0.13b]

The **definition of a quality of a Mahāyāna application** is:

A beneficial quality attained through the force of having cultivated a Mahāyāna application that is its method of attainment.

When that is divided there are fourteen, through the force of having cultivated an application:

1. The quality of overcoming the forces of Maras
2. The quality of attention and knowledge by the Buddhas
3. The quality of being directly perceived by the Buddhas
4. The quality of having become close to complete enlightenment
5. Qualities such as great purpose, great result, great benefit, and great ripening
6. The quality of utilising objects
7. The quality of completing all uncontaminated qualities
8. The quality of becoming a being who propounds
9. The quality of not being separated by the discordant class
10. The quality of giving rise to uncommon root virtues
11. The quality of accomplishing [one's] promised goal accordingly
12. The quality of fully upholding the extensive result
13. The quality of accomplishing the welfare of sentient beings
14. The quality of definitely attaining the Mother

This is because [the root text] says:

Overcoming the forces of Maras and so forth,
There are fourteen types of qualities. [v4.12ab]

Boundaries: from the Mahāyāna path of accumulation and up to the Buddha-ground.

4.4 Faults of application

... Faults,

[v0.13b]

The **definition of a fault of application** is:

An action of Mara that obstructs an application's arising, abiding, or completion.

When those are divided there are forty-three, ranging from attaining through great difficulty and up to generating joy in improper objects:

- Twenty discordant conditions that depend upon oneself
- Twenty-three incomplete concordant conditions that depend upon either oneself or others
- Three discordant conditions that depend upon others

This is because [the root text] says:

The faults should be realised to be definite

As six together with four groups of ten.

[v4.12cd]

Boundaries: it exists from before entering a path and up to the seventh ground.

4.5 Yoga of the path perfection of wisdom

... as well as characteristics,

[v0.13b]

The **definition of a yoga of the path perfection of wisdom** is:

A Bodhisattva's yoga conjoined with the union of calm abiding and special insight that is the method for attaining the resultant perfection of wisdom that is its object of attainment.

When that is divided there are four:

1. Knower-characteristics
2. Distinguishing-characteristics
3. Function-characteristics
4. Entity-characteristics

This is because [the root text] says:

That which is illustrated

Should be known as the characteristics;

That is of three types: knower, difference, and function,

That which is entity-ness is also illustrated.

[v4.13]

Boundaries: it exists from the Mahāyāna path of accumulation and up to the end of the continuum.

4.6 Mahāyāna partial concordance with liberation explicitly indicated in this context

[Partial concordance with] liberation

[v0.13c]

The **definition of a Mahāyāna partial concordance with liberation explicitly indicated in this context** is:

A clear realisation of Dharma in the continuum of a Bodhisattva skilled in accomplishing the Exalted Knower of All Aspects in their own continuum.

When that is divided there are three: the small, middling, and great Mahāyāna partial concordances with liberation explicitly indicated in this context.

Boundaries: it exists only on the Mahāyāna path of accumulation.

4.7 Mahāyāna partial concordance with definite discrimination explicitly indicated in this context

... and partial concordance with definite discrimination [v0.13c]

The **definition of a Mahāyāna partial concordance with definite discrimination explicitly indicated in this context** is:

A Mahāyāna clear realisation of the meaning explicitly indicated in this context and mainly qualified by the aspect of method.

When that is divided there are four: the Mahāyāna path of preparation's heat level and so forth indicated in this [context].

Boundaries: it exists only on the Mahāyāna path of preparation.

4.8 Bodhisattva Sangha who have attained signs of irreversibility

The assembly of irreversible learners,

[v0.13d]

The **definition of a Bodhisattva Sangha who has attained signs of irreversibility** is:

A Bodhisattva who has attained any of the forty-four signs, such as overcoming manifest adherence to true existence with respect to forms and so forth.

When that is divided there are three:

1. Sangha that attain a sign of irreversibility on the path of preparation
2. Sangha that attain a sign of irreversibility on the path of seeing
3. Sangha that attain a sign of irreversibility on the path of meditation

This is because [the root text] says:

Starting from the branches of definite discrimination,
Or on the path of seeing or meditation,
A Bodhisattva abiding there
Are the assembly of the irreversible here. [v4.38]

Boundaries: it exists from the heat level of the Mahāyāna path of preparation and up to the end of the continuum.

4.9 Application of the equality of existence and peace

The equality of existence and peace, [v0.14a]

The **definition of an application of the equality of existence and peace** is:

A pure ground yoga that exhaustively eliminates any opportunity for the arising of the manifest apprehension of true existence during subsequent attainment by way of being conjoined with the wisdom directly realising existence and peace to be empty of true existence.

When that is divided, there are the three exalted wisdoms of the three pure grounds that directly realise emptiness.

Boundaries: it exists only on the three pure grounds.

4.10 Pure-land application

Unsurpassable pure-land, [v0.14b]

The **definition of a pure-land application** is:

A pure ground application that is a powerful potency in one's continuum: the root virtues of the prayers and so forth that will establish the special land where one will become a Buddha.

When that is divided, there are the three exalted wisdoms of the three pure grounds that directly realise emptiness.

Boundaries: it exists only on the three pure grounds.

4.11 Application of skilful means

This, along with skilful means,

[v0.14c]

The **definition of an application of skilful means** is:

A pure ground application of spontaneous enlightened activities by way of the pacification of coarse effort.

When that is divided there are ten:

1. Application of skilful means that is victorious over the four Maras
2. Application of skilful means that abides conventionally and not ultimately
3. Application of skilful means that is driven to enact the welfare of others through the force of previous prayers
4. Application of skilful means that is uncommon
5. Application of skilful means that lacks the nature of true existence with respect to all phenomena
6. Application of skilful means of non-observation as truly existent
7. Application of skilful means of signlessness
8. Application of skilful means wishlessness
9. Application of skilful means of the signs of irreversibility
10. Application of skilful means of the immeasurable

This is because [the root text] says:

Objects and the possessor of application
Have passed beyond the enemies,
Not abiding, in accordance with force,
Uncommon characteristics,

[v4.62]

Not grasping, non-observation,
Exhaustion of signs and wishes,
The signs of that, immeasurable,
Skill in means is of ten types.

[v4.62]

Boundaries: it exists only on the three pure grounds.

5. The Eight Topics of Peak Application

5.1 Peak Application of heat

The signs of that, [v0.15a]

The **definition of Peak Application of heat** is:

The first Mahāyāna partial concordance with definite discrimination that has attained any of the twelve signs of attaining a Peak Application.

When that is divided there are three: the small, middling, and great Peak Applications of heat.

Boundaries: it exists only on the heat level of the Mahāyāna path of preparation.

5.2 Peak Application of peak

... And increase, [v0.15a]

The **definition of a Peak Application of peak** is:

The second Mahāyāna partial concordance with definite discrimination that has attained the sixteen thorough increases of merit, such as that exceeding making offerings to Buddhas equal to [the number of] sentient beings in a billion [world systems].

When that is divided there are three: the small, middling, and great Peak Applications of peak.

Boundaries: it exists only on the peak level [of the Mahāyāna path of preparation].

5.3 Peak Application of forbearance

Stability, [v0.15b]

The definition of Peak Application of forbearance is:

The third Mahāyāna partial concordance with definite discrimination that has attained stability with respect to 1) wisdom that completes a similitude of the three exalted knowers and 2) not being separated from the welfare of others.

When that is divided there are three: the small, middling, and great Peak Applications of forbearance.

Boundaries: it exists only on the forbearance level [of the Mahāyāna path of preparation].

5.4 Peak Application of supreme qualities

... Thoroughly abiding mind, [v0.15b]

The **definition of Peak Application of supreme qualities** is:

The fourth Mahāyāna partial concordance with definite discrimination that has attained a thoroughly abiding mind with respect to infinite concentrations from the perspective of ripening the potency that will generate the Mahāyāna path of seeing that is its result.

When that is divided there are three: the small, middling and great [levels of] supreme qualities.

Boundaries: it exists only on the supreme qualities level [of the Mahāyāna path of preparation].

5.5 Peak Application of the path of seeing

That called “seeing”, [v0.15c]

The **definition of Peak Application of the path of seeing** is:

A Mahāyāna clear realisation of truth abiding in the class of direct antidotes to the seeds of the conceptions that are the objects of abandonment of the path of seeing.

When that is divided, there are two: the meditative equipoise and subsequent attainment of the Mahāyāna path of seeing.

Boundaries: it exists only on the Mahāyāna path of seeing.

5.6 Peak Application of the path of meditation

... And the path
Called “meditation”. For each
Of the four types of conception,
The four types of antidotes. [v0.15cd-0.16ab]

The **definition of Peak Application of the path of meditation** is:

A Mahāyāna subsequent clear realisation abiding in the class of direct antidotes to the seeds of the conceptions of the objects of abandonment of the path of meditation.

When that is divided, there are nine: the small of the small and so forth.

Boundaries: it exists only on the [Mahāyāna] path of meditation.

5.7 Uninterrupted Peak Application

Uninterrupted concentration,

[v0.16c]

The **definition of an uninterrupted Peak Application** is:

That which is 1) a Bodhisattva's final yoga conjoined with wisdom that has been thoroughly transformed from the Mahāyāna path of accumulation that collectively cultivates the aspects of the three exalted knowers and 2) the direct producer of the Exalted Knower of All Aspects that is its result.

This and the exalted wisdom at the end of the continuum are mutually inclusive.

5.8 Wrong practices to be eliminated that are indicated in this context

Along with wrong practices,

Are the clear realisations of peak.

[v0.16d-0.17a]

The **definition of a wrong practice to be eliminated that is indicated in this context** is:

That which is included in this context as being either the seed of or the manifest apprehension of the two truths as being unsuitable to be included within a single entity.

When that is divided, there are sixteen:

- Wrong conceptions with respect to the feasibility of objects of observation
- Wrong conceptions with respect to the entity of the observed-objects being definitely apprehended
- Wrong conceptions with respect to the exalted wisdom of the Exalted Knower of All Aspects
- Wrong conceptions with respect to the two truths [2]
- Wrong conceptions with respect to the applications
- Wrong conceptions with respect to the three jewels [3]
- Wrong conceptions with respect to skilful means
- Wrong conceptions with respect to the clear realisations of the Subduers
- Wrong conceptions with respect to the mistaken
- Wrong conceptions with respect to the path
- Wrong conceptions with respect to the discordant class
- Wrong conceptions with respect to the characteristics of phenomena
- Wrong conceptions with respect to meditation

This is because [the root text] says:

The feasibility of the objects of observation,
The definite apprehension of the entity of those,
The exalted wisdom of an Exalted Knower of All Aspects,
The ultimate and the conventional, [v5.40]

Applications, and the three jewels,
Possessing method, the realisations of Subduers,
The mistaken, along with the path,
The class discordant with antidotes, [v5.41]

Characteristics, and meditation –
These wrong conceptions of the propounders,
Based upon the Exalted Knower of All Aspects,
Are asserted to be of sixteen types. [v5.42]

Boundaries: it exists from before entering a path and up to the seventh ground.

6. The Thirteen Topics of Serial Application

... Serial,
The three types, the ten types... [v0.17ab]

There are thirteen topics that illustrate Serial Application:

- Six: from the Serial Application of the perfection of generosity and up to the Serial Application of the perfection of wisdom
- Serial Application of the recollection of the Buddha
- Serial Application of the recollection of the Dharma
- Serial Application of the recollection of the Sangha
- Serial Application of the recollection of ethics
- Serial Application of the recollection of giving
- Serial Application of the recollection of the gods
- Serial Application of the entity-ness of non-things

This is because [the root text] says:

Those [from] generosity and up to wisdom,
The recollections of the Buddha and so forth, phenomena
The entity-ness of non-things –
These are asserted as the activities of the serial. [v6.1]

Boundaries: they exist from the Mahāyāna path of accumulation and up to just prior to the end of the continuum.

7. The Four Topics of Instantaneous Application

... By means of

A single instant: manifest complete enlightenment;

By way of characteristics there are four types. [v0.17bcd]

The **definition of an unripened Instantaneous Application** is:

A Bodhisattva's yoga that is the direct antidote to the knowledge obscurations by way of being conjoined with the wisdom that, when a single unripened uncontaminated quality is actualised, also actualises all those of its concordant class in the shortest instant for completing an action.

The **definition of a ripened Instantaneous Application** is:

A Bodhisattva's yoga that is the direct antidote to the knowledge obscurations by way of being conjoined with the wisdom that, when a single ripened uncontaminated quality is actualised, also actualises all those of its concordant class in the shortest instant for completing an action.

The **definition of an Instantaneous Application of non-character** is:

A Bodhisattva's yoga that is the direct antidote to the knowledge obscurations by way of being conjoined with the wisdom directly realising emptiness.

The **definition of an Instantaneous Application of non-duality** is:

A Bodhisattva's yoga that is the direct antidote to the knowledge obscurations by way of being conjoined with the wisdom directly realising apprehendeds and apprehenders as empty of being different substances.

These four are mutually pervasive.

Boundaries: they exist only at the end of the continuum.

8. The Four Topics of the Resultant Truth Body

8.1 Nature Body

Nature,

[v0.18a]

The **definition of Nature Body** is:

A final sphere possessing the two purities.

When that is divided there are two:

1. Nature Body that is the factor of natural purity
2. Nature Body that is the factor of purity of the adventitious

Boundaries: it exists only on the Buddha-ground.

8.2 Enjoyment Body

... along with Complete Enjoyment,

[v0.18a]

The **definition of Enjoyment Body** is:

A final Form Body possessing the five certainties.

The five certainties are:

1. Definite abode: abiding only in Akaniṣṭha;
2. Definite Body: ornamented by the clear and complete marks and signs;
3. Definite retinue: surrounded exclusively by Ārya Bodhisattvas;
4. Definite Dharma: teaching only the Mahāyāna Dharma;
5. Definite time: abiding until samsara is empty.

Boundaries: it exists only on the Buddha-ground.

8.3 Emanation Body

Likewise, the other: Emanation,

[v0.18b]

The **definition of Emanation Body** is:

A final Form Body distinguished by not possessing the five certainties.

When that is divided there are three:

1. Artisan Emanation Body
2. Birth Emanation Body
3. Supreme Emanation Body

Boundaries: it exists only on the Buddha-ground.

8.4 Exalted Wisdom Truth Body

The Truth Body along with its activities;
These are completely expressed in four types.

[v0.18cd]

The **definition of Exalted Wisdom Truth Body** is:

An exalted knower that is a final perception with respect to the modes and varieties.

When that is divided, there are the twenty-one sets of uncontaminated exalted wisdoms on the Buddha-ground.

Boundaries: it exists only on the Buddha-ground.

Enlightened Activities of the Exalted Wisdom Truth Body

The **definition of Enlightened Activities of the Exalted Wisdom Truth Body** is:

An excellent quality arisen from its empowering condition, i.e. the Exalted Wisdom Truth Body that is its cause.

When that is divided there are two:

1. Enlightened Activities that exist in the activity's object
2. Enlightened Activities that exist in the agent

The first is virtue in the disciple's continuum, for example.

The second is virtue included within the Ārya Buddha's own continuum, for example.

When that is extensively divided there are twenty-seven.

Boundaries: they exist from before entering a path and up to the Buddha-ground.

Summary of the Seventy Topics:

Ten, eleven, nine, and ten,
Eight, and thirteen, four, and four.

OM SVASTI