

Illumination of the Thought: An Extensive Explanation of Supplement to the Middle Way

Chapters 1 – 5

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Please see the bibliography at the end for quoted Sutras and Treatises.

Square brackets are insertions by the translator.

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

Words from the root or other quoted verses in an interwoven commentary are in bold.

Tsongkhapa often interweaves (unattributed) quotes from Candrakīrti's *Autocommentary*, but they are mostly paraphrases and have been left unmarked (to improve clarity).

{#} indicate page numbers in the Tibetan edition (rounded to nearest paragraph).

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FIRST MIND GENERATION

{1} I prostrate and go for refuge with great respect at the feet of the Venerable Lama Mañjuśrī and the Ārya [Nāgārjuna], Father and Sons.

Treasury of all the vast and profound good explanations,
Natural¹ friend of the entire world,
The eyes revealing the excellent path to migrators of the three levels,
King of Subduers, Sun of Proponents, always protect me!

Surrounded by limitless Conquerors, source of the profound,
Unequalled in thoroughly proclaiming
The lion's roar that sets forth the authentic [teachings],
Lama Mañjuśrī, always grant your blessings!

The mind-essence of the Sugatas of the three times,
The middle path of dependent arising free from extremes;
I wholeheartedly bow to the prophesied Nāgārjuna,
Who explained it just as it is. Hold me with your hook of compassion!

Having proceeded to a high state through the advice of that protector,
Masterful in teaching the excellent path that
Clarifies to migrators what he had realised,
I bow at the feet of the glorious Āryadeva!

{2} He who accomplished the teachings of Venerable Mañjuśrī,
Clarified the final intention of the Ārya, and
Proceeded to the abode of the knowledge bearers,
I bow my head at the feet of Buddhapālita!

The path of the Great Sage both subtle and difficult to realise and
The unique points of Nāgārjuna's system,
I bow at the feet of Candrakīrti as well as Śāntideva,
Who taught these completely and perfectly.

The unique points of Nāgārjuna and Āryadeva's tenets
And that of the three great trailblazers' commentaries
I have correctly perceived in their entirety
Through the eyes of flawless intelligence,

In order to clear away the adulterated explanations in this place
By most who wish to explain this system,
And due to being requested by others,
I will extensively and thoroughly explain the *Supplement to the Middle Way*.²

Here, I will explain the great treatise [Candrakīrti's] *Supplement to the Middle Way*, which unerringly settles both the vast and profound meaning, in accordance with [Candrakīrti's] *Autocommentary*.

¹ Tib: *ma 'dris pa*; lit. "not familiarised with", in the sense that friendship does not require getting to know them.

² Tib: *dbu ma la 'jug pa*; in general, the Tibetan seems to take advantage of the numerous meanings of the verb '*jug pa*' as to enter, to engage, to supplement, to apply, and so forth. I have opted for "supplement".

This has four sections:

1. The meaning of the title
2. Translator's homage
3. Meaning of the text
4. Conclusion {3}

1.1 The meaning of the title

In Sanskrit, one of the four languages of India:

[Root Text:] In the Indian language: Madhyamakāvatāranāma.

The title of this treatise is Madhyamakāvatāranāma.

[Root Text:] In Tibetan: *dbu ma la 'jug pa zhes bya ba*

When that is translated into Tibetan, it is *dbu ma la 'jug pa zhes bya ba* [i.e. *Supplement to the Middle Way*].

In this context, the “Middle Way”³ that is supplemented is [Nāgārjuna's] *Treatise on the Middle Way* because [the *Autocommentary* says:]

Due to supplementing the *Treatise on the Middle Way*.

Moreover, in his commentary on this [text, Candrakīrti] often says “from the *Middle Way*” when quoting from [Nāgārjuna's] *Root Wisdom*.⁴ Accordingly, this should be taken as referring to the *Root Wisdom* and not to other Middle Way texts or other meanings of “Middle Way”.

Stemming from the root of the term “Madhyamaka,” [Bhāvaviveka's] *Lamp of Wisdom* explains that Middle Way treatises and Middle Way tenets are also referred to as Middle Way. Therefore, although only “Middle Way” appears [in the title], here it should be understood as referring to [Nāgārjuna's] *Treatise on the Middle Way*.

In that case, in what way is the *Root Wisdom* “supplemented”⁵ through this treatise? With respect to this, someone says:⁶

The nature of the conventional and the ultimate are not extensively expressed in that treatise; whereas since those two are extensively indicated here, it is supplemented.

{4} Since the number of reasonings that establish suchness are far more extensive in the *Root Wisdom* than in the *Supplement*, that explanation does not seem good.

Our own system is that there are two ways in which the *Root Wisdom* is supplemented:

1. In terms of the profound and
2. In terms of the vast.

With respect to the first, [Candrakīrti's] *Autocommentary* says:

The wise should ascertain that “This system is unique.”

³ Tib: *dbu ma*; lit. “The Middle” but due to strong familiarity, it has been left as “Middle Way”.

⁴ Another name for Nāgārjuna's *Treatise on the Middle Way*, which has a variety of name combinations: *Root Wisdom*, *Middle Way Root Verses*, *Fundamental Wisdom of the Middle Way*, and so forth.

⁵ Tib: *'jug pa*; see n2.

⁶ Referring to Jayānanda's *Explanatory Commentary on the Supplement to the Middle Way*.

And:

Through not realising just that, this profound Dharma is abandoned. Therefore, in order to unerringly indicate the suchness in the *Treatise*, this supplement or addition to the *Treatise of the Middle Way* was added.

[Candrakīrti] says he composed the *Supplement* in order to show that:

- The meaning of Middle Way that he ascertained is uncommon to other Middle Way systems, [i.e. Svātantrika,] and
- That it is unsuitable to explain the *Treatise* in accordance with the Cittamātra.

This is because:

- [Candrakīrti's] *Clear Words* says, “the mode of dependent designation should be known from the *Supplement*,” and
- The refutation of the Vijñaptimātra system, which was not extensive in the *Root Wisdom* and *Clear Words*, is extensive here.

Therefore, one way in which this text supplements the *Middle Way* is that the meaning of the *Root Wisdom*, in terms of these two purposes, can be correctly ascertained in dependence upon this text.

The way it supplements the *Middle Way* in terms of the vast is as follows. In the system of Ārya [Nāgārjuna], the two vehicles are not differentiated in terms of whether or not one possesses the wisdom realising the most subtle suchness and while the *Root Wisdom* does not explain the qualities of the vastness of the Mahāyāna (which are not included in the topic of the profound), nevertheless, from among the Mahāyāna and Hīnayāna, that text is composed in terms of the Mahāyāna. This is because:

- An extensive explanation of the selflessness of phenomena by means of limitless types of reasoning {5} is only made in the context of Mahāyāna trainees, and
- The *Root Wisdom* indicates it in that way.

Moreover, this is very clearly stated in the *Autocommentary*:

In order to clarify the selflessness of phenomena, the Mahāyāna teachings are pertinent because they aim to express this teaching extensively. In the Hīnayāna, the selflessness of phenomena is limited to a brief illustration.

This will be explained later.

In this way, since it would be very good to fill in the gaps regarding the paths taught in that text with the vast paths of the Mahāyāna from Ārya [Nāgārjuna's] quintessential instructions, then in order to fill in those gaps [Candrakīrti] explains:

- The three practices on the level of ordinary beings,
- The ten grounds of learner Āryas,
- The resultant ground, and
- The sequence of the fifth and sixth grounds: the cultivation of special insight that analyses suchness (the two selflessnesses) using the wisdom of individual investigation in dependence upon calm abiding that is the entity of concentration.

Therefore, when contemplating the meaning of the *Root Wisdom*, if someone thinks about these explanations in the *Supplement* but does not take to mind the graduated path combining both the profound and the vast, then the two purposes for composing the *Supplement* have eluded that person.

As such, the second way of supplementing the *Middle Way* is that in dependence upon this text the paths of the *Root Wisdom* are supplemented in terms of the vast.

1.2 Translator's homage

[Root Text:] I prostrate to the Youthful Mañjuśrī!

The meaning of these words is easy to understand. Homage is paid to Mañjuśrī because this text is a presentation of the ultimate Abhidharma and thus mainly [concerns] the training in wisdom. This accords with the past decree.⁷ {6}

1.3 Main body of the text

This has four sections:

1. Expression of homage: the means of starting to compose the text
2. The actual body of the composed text
3. The way the text was composed
4. Dedicating the virtue of composing the text

1.3.1 Expression of homage

This has two sections:

1. Praising great compassion without dividing it
2. Homage to great compassion while dividing it

1.3.1.1 Praising great compassion without dividing it

The Venerable Candrakīrti, wishing to compose the *Supplement to the Middle Way* in order to supplement the *Treatise on the Middle Way*, does not set forth Hearers and Solitary Realisers (the objects of expressing homage in other texts) as the objects of homage. Moreover, even more so than the Buddhas and Bodhisattvas, [Candrakīrti] indicates that great compassion is foremost worthy of praise – being the first excellent cause of Buddhahood, possessing the characteristic of thoroughly protecting all the defenceless sentient beings bound in the prison of Saṃsāra, and being the Bhagavatī (the name of the effect being designated onto its main cause). Therefore, two verses are stated starting with “Hearers...”⁸

This has two sections:

1. Showing that compassion is the main cause of a Bodhisattva
2. Showing that it is also the root of the other two causes of a Bodhisattva

⁷ Referring to the decree made by King Tri Rālpachen (*khri ral pa can*), which assigned three types of homage in order to identify the three baskets: “Buddhas and bodhisattvas” for the Sutra basket, “omniscient mind” for the Vinaya basket, and “Mañjuśrī” for the Abhidharma basket.

⁸ i.e. v1-2 of the *Supplement*.

1.3.1.1.1 Showing that compassion is the main cause of a Bodhisattva

This has three sections:

1. The way Hearers and Solitary Realisers are born from the Kings of Subduers
2. The way Buddhas are born from Bodhisattvas
3. Indicating the three main causes of Bodhisattvas {7}

1.3.1.1.1.1 The way Hearers and Solitary Realisers are born from the Kings of Subduers

Hearers and Middling Buddhas are born from the Kings of Subduers;

Buddhas are born from Bodhisattvas;

The mind of compassion, non-dual awareness,

And the mind of enlightenment are the causes of the children of the Conqueror. [v1.1]

Hearers⁹ are so called because they listen to correct instructions from others and then, when they have attained the result of their meditation (i.e. the Hearer's enlightenment), they teach¹⁰ others the meaning [of what they have realised]. The way they do this is by saying, "In this way, I have done what needed to be done! Through this, I will not know another existence!" and so forth. Many similar [statements] appear in the Sūtras.

Although there are some, such as the Hearers in the Formless Realm, to whom this etymology does not apply, there is no fault because the application of a proper name to a term does not necessarily have an etymological reason. For example, it is like applying the proper name "lake-born"¹¹ to a lotus that grew from dry soil.

Alternatively, in terms of the [Sanskrit] equivalent for Hearer, i.e. Śrāvaka, this can also apply to "Hearer-Proclaimers": Having learnt from the Buddhas about the supreme result or the path proceeding to Buddhahood, they proclaim that to those of the Mahāyāna lineage who seek that path; therefore, {8} they are called Hearers.

The *White-Lotus of Holy Dharma* says:

Protector, today we have become Hearers:
We will correctly proclaim the highest enlightenment
And thoroughly express the terms of enlightenment.
Therefore, we are like the formidable Hearers.

These are two reasons why Bodhisattvas are similar to Hearers, but the actual meaning of "Hearer-Proclaimers" applies to Hearers.

Someone says:¹²

Since the word "highest" is missing from the third line [of the *White-Lotus of Holy Dharma* quote], the first "enlightenment" refers to that of the Mahāyāna while the latter refers to the enlightenment of Hearers.

However, the intention of [Candrakīrti's] commentary is that the first refers to the enlightenment of the Mahāyāna while the second refers to the path proceeding to that enlightenment.

⁹ Tib: *nyan thos*; the two syllables – *nyan* (listen) and *thos* (hear/learn) – are being individually explained.

¹⁰ Tib: *thos par byed pa*; lit. "make others learn".

¹¹ An alternate name for the lotus flower.

¹² Referring to Jayānanda's *Explanatory Commentary*.

Someone thinks:

Since Bodhisattvas also learn about the path to Buddhahood from the Buddhas and then proclaim it to disciples, they become Hearers.

There is no such fault because this has in mind that that path is merely proclaimed without one practicing even a similitude of it.

Regarding the term “Buddhas” in “**Middling Buddhas**”, the *Autocommentary* says that “Tattva-Buddha” applies to all three persons¹³ and the meaning of this is as follows.

Some explain the term “Tattva-Buddha” {9} as applying to all three persons and this is fitting; they say that “Tattva” means suchness and “Buddha” means realisation. In accordance with that, taking the term “Buddhas” [in the Sanskrit original] to mean “realisers of suchness,” then since that applies to all three persons, one can say that the term “realisers of suchness” also relates to Solitary Realisers; but it has been translated [into Tibetan] as [just] *sangs rgyas* [i.e. “a Buddha”].

In general, the term “Buddha” should be translated as *sangs rgyas* but in this context it does not fit. Since the term “Buddha” is also explained as applying to the blossoming of lotus petals and to waking up, it is not necessary to translate it only as *sangs rgyas*.¹⁴

The meaning of “Middling” is as follows. Solitary Realisers are superior to Hearers due to increasing their cultivation of merit and wisdom over a hundred eons. However, due to lacking the two collections of merit and wisdom, great compassion that always acts for all sentient beings, the Exalted Knower of All Aspects, and so forth, they are inferior to Buddhas and thus are middling.

Someone says:

The meaning of [Solitary Realisers] surpassing the wisdom of Hearers is in accordance with “Due to abandoning conceptions of apprehendeds as objects”.¹⁵

This is unsuitable because:

- In this system it is said that both Hearers and Solitary Realisers possess the realisation of all phenomena as lacking inherent existence, and
- Even that objector asserts this tenet.

Therefore, the *Autocommentary* specifies that their increase of wisdom is surpassing; the meaning of “increase” is to proceed higher and higher in one’s progress on the path. That, in turn, means that {10} [Solitary Realisers] greatly exert themselves in familiarising with merit and wisdom over a hundred eons and are not incapable of sustaining familiarisation with the path like the Hearers.

¹³ The *Autocommentary* says:

With respect to the term “Buddha”: “Tattva-Buddha” can apply to all three: hearers, solitary realisers, and unsurpassable perfect complete Buddhas. Therefore, the term “Buddhas” relates to solitary realisers.

¹⁴ i.e. according to Tsongkhapa, the words of the verse would more clearly refer to Solitary Realisers via the translation “middling realisers of suchness,” as opposed to “Middling Buddhas.”

¹⁵ From Maitreya’s *Abhisamayālaṅkāra* ch2 v8. Objection in Jayānanda’s *Explanatory Commentary*, which says: The feature of increasing their cultivation of wisdom is that solitary realisers have abandoned the conceptualisations of apprehendeds whereas hearers have not abandoned those.

Although in general the word “collection” can be applied to both merit and wisdom, with respect to the main usage of the term “collection”, [Haribhadra’s] *Clear Meaning Commentary* says:

Due to holding great enlightenment by nature of fully accomplishing it, great compassion and so forth are collections.

It therefore refers to the merit and wisdom that fulfil that explanation’s criteria, i.e. those that hold the result by way of being the method for unerringly accomplishing unsurpassable enlightenment. Those that do not fulfil these criteria are secondary collections. This is also the meaning of the contextual etymology of the Sanskrit word for collections, i.e. *saṃbhāra*.

Since their progress in merit and wisdom greatly surpasses the Hearers’, during their final existence in the Desire Realm [Solitary Realisers] are able to generate the exalted wisdom of an Arhat without relying upon the teachings of another master. Moreover, since they become enlightened (i.e. have attained or are working to attain the state of an Arhat) only for themselves, they are called “Solitary-Buddhas”¹⁶ and also “Self-Arisen”.

Although the term “Subduer” can also be applied to Hearer and Solitary Realiser Arhats, they are not the *Kings* of Subduers. Only Buddhas are called the Kings of Subduers due to attaining lordship over the Dharma, unsurpassed even by Hearers, Solitary Realisers and Bodhisattvas, and due to the Buddha’s words holding dominion over these three persons in the sphere of Dharma.

Hearers and Solitary Realisers being **born from Kings of Subduers** means that they are produced from those. {11} How are Hearers and Solitary Realisers produced from Kings of Subduers? When Buddhas appear in the world they engage in faultlessly teaching profound dependent-arising. Those who possess the Hearer and Solitary Realiser lineage listen to that system, contemplate the meaning of what they have heard, and meditate on the meaning of what they have contemplated. In dependence upon these stages, the respective aims of the Hearers and Solitary Realisers are fulfilled in accordance with their desired results. In this way, these two are produced from the Kings of Subduers.

Someone thinks:

Although many Hearer lineage-bearers actualise enlightenment in the very life in which they hear the Dharma from the Buddha, those who possess the Solitary Realiser lineage do not actualise their enlightenment in that very life. Therefore, it is incorrect to say that they fulfil their aims through listening, contemplating and meditating on the meaning set forth by the Subduer.

There is no such fault because some Solitary Realiser lineage-bearers become skilled in realising the ultimate just through listening to the Teacher teaching dependent-arising. However, even if they do not attain the Solitary Realiser’s Nirvāṇa in the same lifetime in which they heard the Dharma, the Solitary Realiser practitioner to whom the Buddha taught dependent-arising will definitely attain Nirvāṇa in another lifetime. This is similar to how the result of an action definite to be experienced will definitely be experienced in another birth if it is not experienced during the same lifetime in which it was accumulated.

¹⁶ For the same etymological reason discussed regarding “Middling Buddhas”, pratyekabuddha (*rang sangs rgyas*) is most usually translated into English as “Solitary Realisers” despite the Sanskrit “Buddha” having been translated into the Tibetan *sangs rgyas* (as in v1.1) and therefore a more literal translation from the Tibetan would be “Solitary-” or “Self-Buddhas”.

It is also because the previous explanation that they fulfil their aims through listening, contemplating and meditating on the Dharma previously taught by the Buddha, does not refer to just that lifetime.

Similarly, [Āryadeva's] *Four Hundred Verses* also says:

If someone who knows suchness
Does not attain Nirvāṇa in this [life], {12}
They will definitely attain it effortlessly
In another lifetime; just like actions.¹⁷

And [Nāgārjuna's] *Middle Way* says:

When Buddhas do not appear and
Even Hearers are extinct,
The exalted wisdom of Solitary Realisers
Thoroughly arises without support.¹⁸

With respect to the meaning of “If someone says...” and so forth in the *Autocommentary*, some assert that this is in response to, “Despite teaching dependent-arising, it appears that some do not attain the state of Hearers and so forth; therefore, Hearers and so forth do not thoroughly complete [their aims] through the teaching of dependent-arising.” While others explain that this indicates a response to, “It would be suitable for the effects to arise immediately upon practicing dependent-arising and non-production, but since they do not, the effects will also not be produced later.”

These explanations do not understand the meaning of this section because the greater doubt is with respect to the way Kings of Subduers produce Solitary Realisers and having focused on such [doubts], the doubts that need resolving are left unresolved.

1.3.1.1.1.2 The way Buddhas are born from Bodhisattvas

If Hearers and Solitary Realisers are born from Kings of Subduers, what are those Kings of Subduers born from?

Buddhas are born from Bodhisattvas; [v1.1b]

The perfect **Buddhas are born from Bodhisattvas**.

Are Bodhisattvas not called “children of Conquerors” due to being born from the Buddhas’ teachings? Since they are children of Conquerors, {13} how can it be logical that Buddhas are born from Bodhisattvas? For example, it is similarly illogical for a child’s father to be born from that child.

Although it is true that Bodhisattvas are the children of certain Conquerors, Bodhisattvas become the causes of Buddhas for two reasons:

1. The way Bodhisattvas become the causes of Buddhas in terms of their different states is because the state of a Tathāgata is the result of the state of a Bodhisattva. This indicates that those who attain the state of a Buddha can only do so by previously attaining the state of a Bodhisattva on the learner path; i.e. that a Bodhisattva is the cause of a Buddha in terms of being the substantial cause included in the same continuum as that Buddha.

¹⁷ Chapter 8 v22.

¹⁸ Chapter 18 v12.

2. The way Bodhisattvas become causes of Buddhas in terms of engaging in taking care [of them]¹⁹ is expressed in the Sūtras: the Venerable Mañjuśrī, as a Bodhisattva, encouraged our own Teacher as well as a great many other Buddhas to initially develop the mind of enlightenment. This establishes that Buddhas are born from Bodhisattvas in terms of one Bodhisattva acting as a cooperative condition for the Buddha that another Bodhisattva of a different continuum will become.

{14} Here, that same opponent might think:

In response to the debate that since Bodhisattvas are children of Conquerors, it is logical that Bodhisattvas are born from Conquerors but it is illogical to express it the other way round, [Candrakīrti] says “although it is true” that Bodhisattvas are children of Conquerors, indicating that he also asserts as such.

Asserting that, it is necessary to indicate the reason for it not contradicting that Buddhas are born from Bodhisattvas; without indicating that, establishing that Buddhas are born from Bodhisattvas is illogical because despite having established as such, the earlier doubt will still arise and thus that doubt has not been resolved.

There is no such fault; the meaning of the teaching in the root text that Buddhas are born from Bodhisattvas is as follows.

In the context of the first reason, when learner Bodhisattvas are explained to attain the result of Buddhahood through practicing the path, it is understood that that Bodhisattva is not the child of the Buddha they themselves will become; therefore, how could [Candrakīrti] be referring to that in saying “although it is true”?

Moreover, a Bodhisattva newly born from the speech of our Teacher is the child of that Buddha, but that Buddha is not born from that Bodhisattva. Therefore, the objector has not properly differentiated between these two; with some intelligence, why would they not realise this in dependence upon the answer provided in the *Autocommentary*? Although this is the case, many meaningless explanations have appeared regarding this.

Bodhisattvas are the main cause of Buddhas and for that very reason Buddhas praise Bodhisattvas. There are four purposes for this praise:

1. Because the excellent cause of the Buddhas is very important, i.e. precious;
2. Because through paying homage to the cause, i.e. Bodhisattvas, homage to the effect, i.e. Buddhas, is implicitly indicated;
3. Because, just like when one sees the stem and sprouts of a medicinal tree that gives limitless desired fruit {15} one would greatly cherish and protect it when the leaves of the tree are young and tender, similarly, one should cherish and protect with great effort the novice Bodhisattva, who is the sprout of the tree of Buddhahood which will nourish all sentient beings; and
4. Because when Bodhisattvas are praised in the presence of those established in the three vehicles, such persons will definitely join the Mahāyāna.

¹⁹ Tib: *yang dag par 'dzin du 'jug pa*; this term implies “one who thoroughly takes care”, i.e. Tutor (*yongs 'dzin*).

Similarly, the *Jewel Mound Sūtra* also says:

Kāśyapa, it is as follows. For example, some bow down to the new moon but not to the full moon. Kāśyapa, similarly, whoever has great faith in me should bow down to Bodhisattvas and not to the Tathāgatas. Why? From Bodhisattvas, Tathāgatas arise; from Tathāgatas, all Hearers and Solitary Realisers arise.

This establishes through scripture that Buddhas are born from Bodhisattvas, while the previous two reasons establish this through reasoning.

As such, [Candrakīrti] does not explicitly pay homage to Hearers and Solitary Realisers or to Buddhas and Bodhisattvas, which are well-known objects of homage in other texts because he pays homage to the root cause of those. Indicating those four respectively as being causes and effects through the two lines “Hearers...”²⁰ and so forth, is in order to identify the final root cause of those.

As such, although Bodhisattvas are born from the teachings of the Buddhas, there is no need to explain this as it was with Hearers and Solitary Realisers in the context of “born from Kings of Subduers”.²¹ Those two {16} are indicated as being born from Kings of Subduers in order to indicate that the final root of those two originates in compassion, whereas the root of Bodhisattvas originating in compassion is indicated separately.

1.3.1.1.1.3 Indicating the three main causes of Bodhisattvas

If Hearers and Solitary Realisers are born from Kings of Subduers and Kings of Subduers are born from Bodhisattvas, what is the cause of those Bodhisattvas?

The mind of compassion, non-dual awareness,
And the mind of enlightenment are the causes of the Conqueror children. [v1.1cd]

The mind of compassion (which will be explained), wisdom – an **awareness** realising the meaning of the **non-duality** of, i.e. freedom from, the two extremes of things and non-things and so forth – **and the mind of enlightenment**, these three **are the main causes of the Conqueror children**, i.e. Bodhisattvas.

Here in the *Autocommentary*, [Candrakīrti] says that the mind of enlightenment is as indicated in a quoted Sūtra,²² which says:

One having realised the suchness of phenomena and thinking, “I will cause this suchness of phenomena to be understood by all sentient beings!” That mind generated is called the mind of enlightenment.

This is an incomplete definition due to only observing one part of mind generation’s objectives. The *Autocommentary* also says:

Thinking, “I {17} will free the whole world from suffering and definitely connect them to enlightenment!” one definitely generates the mind.

²⁰ i.e. v1.1ab

²¹ i.e. v1.1a

²² The Ārya Dharmasaṃgīti Sūtra, quoted in the *Autocommentary*.

This definition is also partial due to missing the observation of the object of attainment, i.e. enlightenment. Therefore, when explaining that the mind of enlightenment is produced in dependence upon compassion, the *Autocommentary* says:

The cause giving rise to the excellent taste of the ambrosia of the holy Dharma, characterised by overcoming all erroneous conceptions and having the nature of being a friend to all migrators, is the wish to attain complete Buddhahood.

Since this clearly explains observation of the enlightenment to be attained, the complete definition of mind generation should be asserted as: The wish to attain unsurpassed enlightenment (the object of attainment) for the benefit of all sentient beings (the objects of benefit).

It also correctly appears as such in [Jayānanda's] *Explanatory Commentary* and there is no difference between this system and what is said in [Maitreya's] *Ornament for Clear Realisations*.²³

Positing the three practices as causes of Bodhisattvas in this way is the system of [Nāgārjuna's] *Precious Garland*, which says:

If oneself and the world
Wish to attain unsurpassed enlightenment,
The root of that is the mind of enlightenment
Steady like the King of Mountains,
Compassion reaching all directions,
And wisdom not relying on duality.²⁴

This passage indicates the root of enlightenment and does not explicitly indicate the root of Bodhisattvas. However, since “root” means beginning and {18} this is in the context of indicating the three main causes at that time, it can be understood from the context that they are the main causes of Bodhisattvas.

Since this indication of the three practices as causes of Bodhisattvas occurs in the context of analysing [the doubt,] “If Hearers and Solitary Realisers are born from Buddhas and Buddhas are born from Bodhisattvas, from what are Bodhisattvas born?” they are not suitable to be the classification-causes of Bodhisattvas but rather they are the producing-causes²⁵ of Bodhisattvas.

Someone says:

Does the lower boundary for a Bodhisattva for whom these three are posited as causes include a novice Bodhisattva who has just entered the path or not?

If so, it is illogical to posit the Mahāyāna mind generation as a cause of that [Bodhisattva] because one is posited as a Bodhisattva the moment that is attained.

It is also incorrect to posit the wisdom not relying on the two extremes as a cause of Bodhisattvas because Bodhisattvas, having initially generated the conventional mind of enlightenment, go on to practice the Bodhisattva practices, i.e. the six perfections, and therefore only when practicing the perfection of wisdom do they practice the wisdom not relying on the two extremes.

²³ Chapter 1, verse 1.1ab: Mind generation is the wish for perfect complete enlightenment for the welfare of others.

²⁴ Chapter 2 v75-76.

²⁵ Tib: *rnam 'jog gi rgyu* and *skyed byed kyi rgyu*; A nominal division of causes: the previous is synonymous with definition and is not a fully-qualified cause; the latter is the fully qualified cause.

If not, then this becomes contradictory with explanations that such Bodhisattvas are like the new moon and the shoot of a medicinal tree.

The second position is not asserted since this would incur the fault as explained.

Therefore, we assert the first position but the faults explained above do not apply because the mind generation that precedes a Bodhisattva is meant in the context of cultivating mind generation and not the actual mind generation produced in dependence upon that cultivation.

For example, it is like the difference between tasting the bark of sugarcane and tasting what is inside the bark. Since thinking “I will attain Buddhahood for the benefit of all sentient beings!” is merely an understanding following those words, it is like the sugarcane bark; although it is called mind generation, it is not actual mind generation. In dependence upon training in accordance with the instructions for developing the mind of enlightenment, a special experience is generated that is able to properly subdue the mind and is like the actual taste of what is inside the sugarcane bark; {19} this is the fully-qualified mind generation. With this meaning in mind, the *Questions of Adhyasaya Sūtra*²⁶ says:

Philosophy is just like the bark,
Contemplating the meaning is like the taste.

A sharp faculty Bodhisattva lineage-bearer first seeks out the view of suchness and then generates the mind. Therefore, the second fault also does not apply, as will be explained.

The non-dual awareness is not the absence of dualistic appearances of apprehendeds and apprehenders, but rather is explained in the *Autocommentary*²⁷ to be wisdom free from the two extremes and it is not contradictory for it to occur prior to [becoming] a Bodhisattva. Explaining it to be ultimate mind generation is completely senseless because “non-dual awareness” must also indicate the wisdom that is the cause of a Bodhisattva who initially enters [the path].

1.3.1.1.2 Showing that [compassion] is also the root of the other two causes of a Bodhisattva

Since compassion is also the root of the mind of enlightenment and non-dual wisdom, then “Since...” and so forth is stated indicating compassion to be the main [cause] among those three:

Since compassion itself is asserted to be like the seed
Of a Conqueror’s marvellous harvest, the water for its growth,
And the ripening in a state of long-term enjoyment,
For that reason, in the beginning I will praise compassion. [v1.2]

{20} **Since compassion is asserted to be like the seed**, which is important for the initial development **of a Conqueror’s marvellous harvest**, in the middle it is like **water for its growth** higher and higher, **and** in the end like **the ripening of the fruit in a state of long-term enjoyment** for the trainees, **for that reason**, rather than initially [praising] Hearers and Solitary Realisers, Buddhas, Bodhisattvas, or the other two causes, **in the beginning** of composing the treatise **I, Candrakīrti, praise great compassion.**

²⁶ Part of the *Jewel Mound Sutra*.

²⁷ The *Autocommentary* says:

The non-dual awareness is wisdom free from the two extremes with respect to things and non-things and so forth.

Moreover, it is not that the praise is upcoming; rather, the immediately preceding indication of [compassion] to be important in the beginning, middle and end in terms of producing a Conqueror's harvest is that very [praise]. The word “**itself**” indicates that unlike in the context of the example, where there are three individual [things] important for an external harvest in the beginning, middle and end, just compassion is important for a Conqueror's harvest in the beginning, middle and end.

The way it is important in the beginning, like a seed, is as follows. Since those who possess such great compassion are pained by the suffering of sentient beings, they generate the mind observing the object of benefit, thinking “In order to protect all suffering sentient beings, I will free all these sentient beings from the sufferings of Saṃsāra and definitely connect them to Buddhahood!”

Moreover, seeing that this depends upon their own attainment of Buddhahood, they definitely generate the mind observing enlightenment, thinking “For the benefit of these beings, I will attain unsurpassed enlightenment by any means!”

Moreover, seeing that such a promise will not be fulfilled if the practices of generosity and so forth (illustrated by non-dual wisdom) {21} are discarded, they definitely engage in those very practices, whose principal is wisdom. Therefore, the seed of all the qualities of a Buddha are great compassion.

This is the meaning intended in [Nāgārjuna's] *Precious Garland*, which says:

Who with intelligence would belittle
All practices preceded by compassion
And the stainless wisdom
Explained in the Mahāyāna?²⁸

This indicates that the entire meaning of the Mahāyāna is included within the three:

1. In general, practices induced by bodhicitta,
2. Which is preceded by compassion, and
3. In particular, the practice of wisdom free from the stains of focusing on the two extremes.

The way [compassion] is important in the middle, like water, is as follows. Although the seed of compassion has already generated the sprout of the mind of enlightenment in the beginning, if it is not subsequently watered again and again with the water of compassion, then one will not accumulate the vast two collections that are the cause of Buddhahood (the result) and will definitely actualise either the Hearer or Solitary Realiser Nirvāṇa; if it is watered again and again with the water of compassion, then that will not happen.

The way it is important in the end, like the fruit, is as follows. Despite having already attained the state of a Conqueror, if one is separated from the fruit of compassion then one does not become the cause of happiness enjoyed by all sentient beings for as long as Saṃsāra remains and one also does not increase the uninterrupted transmission from one to another [among] the assembly of Hearer, Solitary Realiser, and Bodhisattva Āryas;²⁹ if great compassion is continuously applied on the resultant ground, then the opposite of that will occur.

²⁸ Chapter 4 v78.

²⁹ Geshe Jampa Gelek explains this can also be taken in the sense of the progression of cause and effect as described in the first root verse, i.e. Hearers and Solitary Realisers arising from Buddhas and so forth, since the root cause of that process is (hypothetically) missing.

{22} As such, through the commentary on the meaning of these four lines, “Since...” [i.e. v1.2], it is necessary to gain stable certainty regarding their indication of the purpose of training in those [practices], thinking “If I wish to become a Mahāyānist, initially my mind must come under the influence of great compassion. Then, in dependence on that, I must generate a fully-qualified mind of enlightenment from the depths of my heart. Through generating the mind, I must undoubtedly determine the practices of a Bodhisattva in general and the profound view in particular.”

1.3.1.2 Homage to great compassion while dividing it

This has two sections:

1. Homage to compassion observing sentient beings
2. Homage to compassion observing phenomena and the non-observed

1.3.1.2.1 Homage to compassion observing sentient beings

Initially, there is adherence to self, the “I”,
 Then an attachment for things is generated, the “Mine”.
 I bow to that compassion for migrators
 Who are powerless like a revolving water-mill. [v1.3]

The view of the transitory collection apprehending “I” generates the view of the transitory collection apprehending “Mine.” Therefore, regarding these sentient beings: **initially** (i.e. prior to the view of the transitory collection apprehending “Mine”) the view of the transitory collection apprehending “I” thinks that the **self**, which does not inherently exist, exists inherently, and **adheres to** this very object, i.e. **the “I”**, as truly existent.

{23} Subsequently, the view of the transitory collection apprehending “Mine” **generates attachment to the “Mine”** as truly existent, thinking “this is mine”, with respect **to things** other than the observed-objects of the apprehension of self, i.e. forms, eyes, and so forth that are not that.

Therefore, the meaning of homage to compassion observing sentient beings is: **I bow to that compassion for migrators who powerlessly cycle [in Saṃsāra] like a revolving (i.e. turning) water-mill.**

In what way are they similar to a water-mill? Regarding that, the two – sentient beings and water-mill – are that which is similar and the object of similarity,³⁰ the basis for the difference.

The way in which they are similar is that just like the example has the six distinguishing features (i.e. being bound by a rope and so forth), the meaning also has those; if they are indicated jointly, then the first distinguishing feature is:

1. This contained world-system³¹ is tightly bound by the ropes of karma and afflictions.

The word “this” also applies to the latter five [distinguishing features].³²

2. Similarly to the operator of the mechanism of the water-mill, [they] enter [Saṃsāra] in dependence upon being impelled by consciousness.
3. [They] revolve in the well of Saṃsāra without break, from the Peak of Existence to the depths of Avīci.

³⁰ Lit. the agent and indirect object of being similar (‘*dra ba po* and ‘*dra yul*); i.e. x is similar to y, respectively.

³¹ i.e. sentient beings; part of a division into contained and container, i.e. sentient beings and their environment.

³² i.e. in order to refer to sentient beings, despite the omission in the *Autocommentary*.

4. [They] go down to the lower migrations naturally and without relying on effort, but require great effort to draw themselves up to higher migrations.
5. Despite possessing the three thorough afflictions of:
 1. Afflictions – ignorance, craving, and grasping,
 2. Actions – compositional actions and existence, {24} and
 3. Birth – the remaining seven,
 [they] are not able to definitively ascertain the order (earlier and subsequent) of those three.
6. Every day they are battered by the suffering of suffering, the suffering of change, and pervasive compounded suffering.

Therefore, these migrators do not pass beyond the state of a water-mill.

Applying the similarities in terms of the six features is not only in order to generate an understanding of how sentient beings wander in Saṃsāra. In that case, what is [the purpose]?

Previously, it was indicated that those wishing to enter the Mahāyāna must generate great compassion but the way of generating compassion through cultivating what was not indicated. Therefore, in this context, the way to generate great compassion is indicated through the cultivation in accordance with the indicated way sentient beings powerlessly wander in Saṃsāra.

That is to say:

- What is the agent the makes them cycle [in Saṃsāra]? This very unpeaceful and untamed mind itself.
- Where and in what way do they cycle? In the abodes from the Peak of Existence and down to Avīci, and without the slightest occasion of non-cycling.
- Through what causes and conditions do they cycle? Through the power of karma and afflictions.

Moreover, through the power of non-meritorious actions and their afflictions they cycle in bad migrations and through the power of meritorious and immovable actions and their afflictions they cycle in happy migrations.

Regarding the first, no effort is needed in order to be born there, it happens naturally, but the latter are difficult [to obtain] since great effort is needed to establish their causes. This is in accordance with the *Chapters on Monastic Discipline*, which says:

Migrating from happy and bad migrations and going to bad migrations is similar to the atoms of the great earth. Migrating from those two and going to a happy migration is similar to the atoms held on the tip of a fingernail.

{25} Reflect that at the time of any one of the three [sets of thorough] afflictions of a round of dependent-arising, the two other sets of thorough afflictions from other rounds are operating and therefore this is uninterrupted; and that every day [sentient beings] are tormented by the three types of suffering not just once, but like the waves of the ocean.

Moreover, a beginner who has not induced any change in the mind by first reflecting about the way oneself wanders in Saṃsāra has no chance to find the suffering of those [sentient beings] unbearable when reflecting about that on the basis of other sentient beings. Therefore, as it says in [Candrakīrti's] *Commentary on the Four Hundred Verses*, first reflect on the basis of oneself and then one should meditate on other sentient beings.

In that case, is great compassion induced just by meditating on the way other sentient beings are tormented in Saṃsāra by sufferings and origins? Or is another aid needed?

When we see an enemy suffer, on top of not finding it unbearable we take joy in it. When we see those who have neither helped nor harmed us suffer, we mostly neglect [their suffering]. These reactions are due to lacking [a sense of] closeness³³ [to such people]; whereas when we see the suffering of a friend, we find it unbearable. In fact, the strength of finding their suffering unbearable appears to be proportional³⁴ to how strong our closeness [to them] is. Therefore, one must develop this closeness that greatly cherishes and values sentient beings. This is of great importance.

Regarding the method for generating this closeness, two systems of the Great Masters appeared. The first is just as Candrakīrti says in his *Commentary to Four Hundred Verses*:

If one reflects about how sentient beings have been one's friends and relatives, mothers and fathers, and so forth, since beginningless time, {26} then one will have the forbearance to leap into Saṃsāra in order to liberate them.

This is also set forth by the Great Being Candragomin and the Great Master Kamalaśīla.

The second position is the system of Śāntideva; that should be known from previous explanations elsewhere.

As such, those who strive to train in great compassion by way of both greatly cherishing sentient beings and [reflecting about] the way they are tormented in Saṃsāra, make Candrakīrti's unique homage meaningful. Otherwise, those who pretend to be learned in this merely chatter like parrots; this will also be understood as such in another context.

The way in which this becomes compassion observing sentient beings will be explained [below].

1.3.1.2.2 Homage to compassion observing phenomena and the non-observed

In order to also clarify compassion observing phenomena and the non-observed in terms of their observed-objects, two “migrators” are stated:

Migrators, like the wavering [reflection] of the moon in water,
Are seen as wavering and empty of inherent existence. [v1.4ab]

Homage to compassion observing phenomena is connected to “I bow to the compassion for **migrators** who, **like the wavering of the moon's** [reflection] **in water** due to the wind, **are seen as wavering**, i.e. momentarily disintegrating.”

{27} Similarly, homage to compassion observing the non-observed is connected to “I bow to the compassion for migrators who, like the moon's reflection in water, despite appearing to be established **inherently** are **empty** of that.

In the *Autocommentary*, omitting the term “migrators” and [just] saying “I bow to that compassion” has the intention that the latter two observed-objects include the term “migrators”.³⁵

³³ Tib: *rang gi yid du 'ong ba*; lit. “coming to one's mind”, usually translated as “pleasant” or “attractive”.

³⁴ Tib: *tshabs ji ltar che ba tsam gyis*; lit. “by just how great the strength is”, a way to express proportionality.

³⁵ i.e. unlike for the first type of compassion, here in the *Autocommentary* the phrase “I bow to that compassion” is without “for migrators”; however, these are connected to the two types of migrators that are the latter two observed-objects.

As such, when the reflection of the moon appears in a portion of very clear water covered with ripples due to a mild breeze, together with the water (i.e. the supporting-object that is observed prior to the reflection) and is like directly observing the actual momentarily disintegrating moon itself, the holy ones (i.e. beings skilled in such ways) perceive momentary impermanence and the emptiness of the inherent nature of the moon as it appears.

Similar to that example, Bodhisattvas empowered by compassion perceive sentient beings – who possess the vast blue river of ignorance that flows into and expands the ocean of the view of the transitory collection, who are blown away by the winds of the conceptualisations of improper mental attention, and the reflections of who’s black and white karma remain ahead of them, like that of the moon in the sky – as befallen with the compositional suffering of momentary disintegration and as empty of inherent existence. Having observed those [sentient beings, Bodhisattvas] generate great compassion; moreover, [they] generate that through reflecting about sentient beings as being close and the way they wander in Saṃsāra, as was previously explained.

{28} Although the view of the transitory collection is ignorance, ignorance is explained separately, referring to the ignorance apprehending a self of phenomena that induces the view of the transitory collection.

Here in the *Autocommentary*, it says that the three types of compassion are not differentiated by way of their aspect but are differentiated by way of their observed-objects. Since all three possess the aspect of wishing to free sentient beings from suffering, they are similar in observing sentient beings. This is because in the section on the first compassion it says “compassion for migrators”³⁶ and in the section of the latter two it says “wavering migrators,”³⁷ thereby indicating that sentient beings are the observed-objects.

Therefore, since compassion observing phenomena does not observe mere sentient beings but rather momentarily disintegrating sentient beings, the observed-object is sentient beings qualified by momentary impermanence.

When sentient beings are ascertained as momentarily disintegrating, the existence of permanent, unitary, and independent sentient beings is refuted from the perspective of that mind and one is able to ascertain the non-existence of sentient beings that are a different entity from their aggregates. At that time, since sentient beings are understood to be imputed on the mere collection of the aggregates, sentient beings that are imputed on mere phenomena (the aggregates and so forth) become the observed-objects and therefore it is referred to as “observing phenomena.”

Saying “impermanent sentient beings” is just an illustration. Taking sentient beings that are not self-sufficient substantially existent as the observed-object, for example, is also referred to as “observing phenomena.” Therefore, referring to “observing sentient beings that are imputed on mere phenomena” as “observing phenomena” is an abbreviation.

Compassion observing the non-observed also does not observe mere sentient beings but rather observes a special observed-object, i.e. sentient beings that are empty of inherent existence.

³⁶ i.e. in v1.3

³⁷ i.e. in v1.4ab; first two words of the verse (as quoted).

{29} “The non-observed” is lack of true existence, i.e. the non-existence of the determined-object in accordance with the way it is conceived by the apprehension of signs. Referring to “observing sentient beings qualified by lacking true existence” as “observing the non-observed” or “compassion of the non-observed” are abbreviations.

Many Tibetan commentators say that the second compassion itself observes [sentient beings] as momentarily disintegrating and that the third compassion itself observes [them] as lacking inherent existence. Such explanations do not properly understand the observed-objects and aspects of these [compassions] because 1) the two compassions must be asserted as having the aspect of wishing to free sentient beings from suffering and 2) if momentariness and lack of true existence are asserted as the aspects of those two, then each compassion would have two discordant aspects of the mode of apprehension.

Therefore, in order to posit sentient beings qualified by the two attributes as the observed-objects of those compassions, the aspects of those two attributes must appear in dependence upon the person who possesses these two compassions in their continuum having already previously ascertained sentient beings to be momentary and lacking inherent existence; it is not necessary that the compassions observe those two.

In both the root text and the *Autocommentary*, the latter two compassions are explained to observe sentient beings qualified by the previously explained attributes, whereas the first compassion is said to observe mere sentient beings without being qualified by such attributes. Therefore, with that intention, referring to it as “compassion observing sentient beings” is also an abbreviation for convenience.

Therefore, the assertion that this first compassion must observe sentient beings that are permanent, unitary, and independent is stated to be unsuitable because 1) there are many [instances of] compassion being produced through observing mere sentient beings also in the continua of those who have not found the view of selflessness and 2) there exist many [instances of] compassion observing sentient beings not qualified by either of the two previously explained attributes also in the continua of those who have found the common view of the selflessness of persons and the view of suchness.

{30} For example, despite understanding the impermanence of vase through refuting the determined-object of the apprehension of vase as permanent, there are many instances of positing “vase” as the observed-object without positing “vase qualified by impermanence” as the observed-object. Similarly, although someone has not understood the impermanence of vase, not every instance of positing “vase” as the observed-object posits “vase qualified by permanence” as the observed-object.

These three compassions, regardless of which of the three observed-objects they observe, have the aspect of wishing to protect all sentient beings from all suffering. Therefore, they greatly differ from the compassion of Hearers and Solitary Realisers. When such compassions have been generated, one will generate the mind of enlightenment, thinking “For the welfare of sentient beings, I must attain the state of a Buddha by all means!”

The compassion that is the object of the expression of homage is mainly the initial compassion but also includes others, i.e. the compassion of Bodhisattvas. Therefore, there is no contradiction with statements in the *Autocommentary* on these occasions indicating Bodhisattvas as those who generate compassion.

In that case, can all three types of compassion be the compassion that is the cause of the Bodhisattva that initially enters the path?

Regarding this there are two cases:

1. Mahāyāna lineage-bearers who are followers of reasoning initially seek to know the suchness of reality; then, after correctly ascertaining the ultimate, then in dependence upon generating great compassion for sentient beings, they generate the mind and train in the conduct of Subduers (i.e. the Bodhisattva practices). {31}
2. Mahāyāna lineage-bearers who are followers of faith, since they are not able to realise suchness first, train in the practices (such as seeking to know the meaning of reality) after generating the mind.

This is in accordance with [Śāntarakṣita's] *Ornament of the Middle Way*, which says:

Whoever initially seeks knowledge of reality,
Correctly ascertains the ultimate and
Then generates compassion
For the world enveloped in bad views;

They become a hero working for the welfare of migrators,
Skilled in the vast mind of enlightenment;
They purely practice the conduct of Subduers
Ornamented by wisdom and compassion.

Followers of pure faith,
Having generated the mind of complete enlightenment,
Take up the conduct of Subduers
And strive to seek knowledge of reality.

Therefore, generation of all three compassions exists before [entering the path].

Not only is there no contradiction that one ascertains and trains in the meaning of suchness when training in the practices despite having found the view of suchness before [entering the path], it must definitely be this way.

As such, although there is no explicit promise to compose [after] the expression of homage, there is no fault because it is similar to [Nāgārjuna's] *Fundamental Wisdom of the Middle Way* and *Sixty Verses of Reasoning*.

Similarly, there are also cases where there is a promise to compose but no explicit expression of homage, such as [Nāgārjuna's] *Letter to a Friend*.

Nevertheless, since homage is expressed through wishing to compose the *Supplement to the Middle Way*, implicitly there is a promise to compose.

Regarding the branch of engaging others, i.e. the purpose and relationship:³⁸

- The subject matter is the profound and the vast.
- The uncommon purpose has been previously explained.
- The essential purpose:
 - Provisional: starting with practicing the understood meaning of the treatise, progressing along the four paths. {32}
 - Final: the resultant ground.
- The connection is that the essential purpose depends upon the purpose and the purpose depends upon this treatise.

1.3.2 The actual body of the composed text

This has two sections:

1. Causal grounds
2. Resultant ground

1.3.2.1 Causal grounds

This has three sections:

1. General indication of the way to practice the path in this system
2. Explaining the way to practice at the level of ordinary beings in particular
3. Presentation of the Ārya Bodhisattva grounds

1.3.2.1.1 General indication of the way to practice the path in this system

If this treatise settles the profound and vast Bodhisattva paths following Nāgārjuna, first what is the graduated path progressing to the Buddha ground that is asserted by the Protector Nāgārjuna?

Regarding that, settling the system of the Venerable Nāgārjuna (the Second Buddha) and so forth through listening and contemplation is in order that one gains great certainty in the way to practice the correct path, such that one cannot be led astray by wrong paths.

Due to that, listening and contemplation that do not gain you any certainty regarding the way to practice the path, no matter how much you practice according to the textual systems of the Great Trailblazers, are an ineffective way of listening and contemplating. Therefore, though you weary yourself with the Mahāyāna, you do not properly reach the essence. Therefore, one should strive to know the stages of progressing on the path.

The Venerable Nāgārjuna composed many explanations of parts of the path, but among his three texts that indicate the [entire] overview of the path comprised of both the profound and the vast: 1) the way it is indicated in [Nāgārjuna's] *Precious Garland* is “The root of that is the mind of enlightenment.” and “All practices preceded by compassion.” and so forth, as was previously quoted.³⁹

³⁸ Second of the Four Root Sections (*rtsa ba'i sde tshan bzhi*) of a text: 1. Expression of Homage (*mchod brjod*), 2. Expression of the purpose and relationship (*dgos 'brel ngag*), 3. Overview of the text (*lus kyi rnam gzbag*), 4. Extensive explanation / Exegesis (*tshig don yan lag rgyas bshad*).

³⁹ i.e. quoted on p11 and p13, respectively.

Also, the same text says: {33}

Regarding that, the Bodhisattva's
Qualities are briefly indicated as:
Generosity, ethics, patience, joyous effort,
Concentration, wisdom, compassion and so forth.

Generosity is completely giving away one's wealth,⁴⁰
Ethics is acting to help others,
Patience is the abandonment of anger,
Increasing white Dharma is joyous effort,
Concentration is unafflicted one-pointedness,
Wisdom is ascertaining the meaning of the truths,
Loving-compassion is the intelligence of equal
Compassion for all sentient beings.

From generosity, wealth; from ethics, happiness;
From patience, a good appearance; from effort, brilliance;
From concentration, peace; from intelligence, liberation;
From compassion, the accomplishing of all welfares.

Through the simultaneous perfection of
These seven, without exception,
One attains the sphere of inconceivable wisdom and
Becomes the protector of the world.⁴¹

This identifies the six perfections, indicating their benefits and to train in them together with the assistance of compassion. It also indicates that mind generation (the foundation of the practices) comes first and then one progresses through the ten Bodhisattva grounds by means of those practices.

2) [Nāgārjuna's] *In Praise of Dharmadhātu* also indicates generating the mind having gone for refuge, increasing the lineage by means of the ten perfections, and the ten Bodhisattva grounds.

This rough summary of the body of the path is extensively explained in 3) [Nāgārjuna's] *Compendium of Sūtras*, where there are many explanations indicating the difficulty of finding the freedoms and opportunities as well as faith in the teachings, the even greater difficulty of generating the mind of enlightenment, the even greater difficulty of obtaining great compassion for sentient beings, and that even more difficult than these {34} is abandoning karmic obscurations from the actions of criticising and having contempt for Bodhisattvas, the actions of Mara, abandoning the holy Dharma, and so forth.

Although this [explanation from the *Compendium of Sūtras*] is indeed clear in comparison with the previous two,⁴² the stages of the path still more difficult to realise are clearly and extensively indicated by Śāntideva (a great holder of Master Nāgārjuna's system) generally in both his *Compendium of Trainings* and *Engaging in Bodhisattva Practices*; especially in the *Compendium of Trainings*, which is a meaning commentary on [Nāgārjuna's] *Compendium of Sūtras*.

⁴⁰ Corrected from *rang don* ("own welfare") to *rang nor* in accordance with other editions of the text.

⁴¹ Chapter 5 v35-39.

⁴² i.e. the explanations from Nāgārjuna's *Precious Garland* and *In Praise of Dharmadhātu*

It explains [Nāgārjuna's] *Compendium of Sūtras* by clearly indicating that having initially reflected upon the great meaning of the freedoms and opportunities and the great difficulty of finding them, one reflects upon the benefits of taking the essence in this life. Then, one generates faith in general and, in particular, a stable faith thinking about the qualities of the Mahāyāna. Then, one generates the aspirational mind of enlightenment, takes the engaging Bodhisattva vow, and then [it indicates] the way of giving away, protecting, purifying, and increasing one's body, enjoyments and roots of virtue.

The overview of the profound and vast paths is also set forth in [Āryadeva's] *Four Hundred Verses* and is similar to the body [of the path] briefly mentioned in [Bhāvaviveka's] *Essence of the Middle Way*, [Śāntarakṣita's] *Ornament of the Middle Way*, and [Kamalaśīla's] *Stages of Meditation on the Middle Way* in three parts. Therefore, all the great holders of the Ārya's system agree on the main parts of the path.

{35} The method that easily bestows conviction in these and is easily applied by beginners should be known from the teachings (whose way of guidance is very is easy to understand) in the *Stages of the Path to Enlightenment* of [Atīśa] Dīpaṃkaraśrījñāna, who was skilled in the two systems of the Great Trailblazers.

1.3.2.1.2 Explaining the way to practice at the level of ordinary beings in particular

If both the profound and vast paths of the Bodhisattvas and the result that is to be attained by those are thoroughly presented in this treatise, then it is necessary to indicate the graduated paths of ordinary beings (which are very important for Bodhisattvas) here, after the expression of homage. Without indicating that, how can it be suitable to explain [starting] only from the Ārya grounds?

This was explained in the context of the expression of homage itself and is therefore not explained in this context. The purpose of this is to indicate the three main causes in dependence upon the cultivation of which one becomes a Bodhisattva and therefore to indicate that those wishing to enter the Mahāyāna must initially practice those three. It is necessary to practice those three not only before [becoming a Bodhisattva], they must also be practiced [after] having become a Bodhisattva. Since non-dual wisdom is the main practice, through its illustration it should be understood that [this refers to] also training in the other practices of generosity and so forth.

Moreover, [Nāgārjuna's] *Compendium of Sūtras* says:

A Bodhisattva should not apply themselves in the profound reality devoid of skill in means. As such, the union of method and wisdom is the correct application of a Bodhisattva.

Accordingly, it is necessary to train in the union of the two collections and not to be satisfied with partial method and wisdom or rely upon just a single-pointed mind lacking any special method and wisdom.

{36} [There are those who,] without apprehending the boundaries of the object of negation that is negated by the reasoning analysing suchness, perceive everything as being negated and mistake any and all conceptual consciousnesses to be apprehending true existence. Therefore, they assert that all presentations of conventionalities employ only the perspective of others and in the context of the result, they assert that there is nothing but the Dharmakāya (a mere suchness empty of exalted wisdom) and that the Rūpakāya is included within the mental continuum of trainees. They say, "All

the proofs by means of scripture and reasoning that Hearers and Solitary Realisers are born from Kings of Subduers and that Buddhas are born from Bodhisattvas and so forth are not the system of the *Supplement to the Middle Way*. Also, cultivating the three practices are not the system of a Mādhyamika Bodhisattva, they are presented only from the perspective of others,” and thus deprecate the need to practice the path from one’s own side. Also, since explanations that sentient beings who are empty of inherent existence cycle by means of the six similarities with a water-mill become just a heap of contradictions, it should be known that they erroneously explain the meaning of the text starting with the expression of homage of the *Supplement to the Middle Way*.

Although the way of training in generosity and so forth is explained in the context of the Ārya grounds, having understood that there are many practices that should be practiced even from the level of an ordinary being, one should put effort into their practice from right now.

1.3.2.1.3 Presentation of the Ārya Bodhisattva grounds

This has three sections:

1. General presentation of the ten grounds
2. Presentation of the individual grounds
3. Indicating the qualities of the ten grounds

1.3.2.1.3.1 General presentation of the ten grounds

Here, [Candrakīrti] explains the eleven grounds, Very Joyful and so forth, based upon the coarse presentation of the ten grounds and the eleventh in [Nāgārjuna’s] *Precious Garland*, which says:

Just as in the Hearer vehicle
The Hearer grounds are explained as eight,
Similarly, in the great vehicle
There are ten Bodhisattva grounds.⁴³

{37} And also in dependence upon the *Sūtra on the Ten Grounds*.

The explanation of the ten grounds, Very Joyful and so forth, as being mind generation refers to ultimate mind generation. Regarding the entity of the ten grounds that are posited as ultimate mind generation, the *Autocommentary* says:

When the Bodhisattvas’ uncontaminated exalted wisdom itself (conjoined with compassion and so forth) is divided into parts, those obtain the name “ground” because of being a source of qualities.

That is indicated by means of four explanations: The entity of the grounds, what they are thoroughly conjoined with, the way they receive the name “ground”, and their etymology.

The entity of “uncontaminated exalted wisdom” is as follows. Some, in accordance with the explanation in [Vasubandhu’s] *Treasury of Knowledge*, explain “uncontaminated” as being unsuitable to increase contamination; it appears they have not understood the uncommon meaning of “uncontaminated” posited in this system.

⁴³ Chapter 5 v40 (probably including up to v64).

In our own system, “contaminated” is that polluted by either the ignorance apprehending true existence or its imprints and “uncontaminated” is the wisdom that is free from that pollution. This is in accordance with [Candrakīrti’s] *Clear Words*, which says:

It is not in relation to the nature of the object of the uncontaminated exalted wisdom of those free from the obscuration of ignorance.

Moreover, prior to attaining the state of a Buddha, there are no consciousnesses unpolluted by the imprints of ignorance that are not Āryas’ non-conceptual wisdom of meditative equipoise and those also alternate, i.e. when arising from meditative equipoise they become polluted by those imprints. Pollution by ignorance exists up to the seventh ground; {38} from the eighth ground as well as the for the two types of Arhats, due to having eliminated ignorance (the polluter), there is no pollution by that but there is pollution by the imprints of ignorance.

Also, the statement in the *Autocommentary* that the first ground possesses the name “non-dual exalted wisdom” refers to the lack of dualistic appearances where object and object-possessor [appear] distant and distinct; it should not be taken [as referring] to exalted wisdom that merely abandons the two extremes.

Since there are many references to wisdom and exalted wisdom free from the obscuration of ignorance in this Ācārya’s texts, it is a great deprecation to propound the system of this Ācārya to be that, taking ignorance and its imprints as pervaders of awareness, when those two are eliminated then exalted wisdom is also eliminated; this is similar to the assertions of the Tīrthika Mīmāṃsā, that when contamination is eliminated, then the mind is also eliminated and it is also similar to saying that there is no exalted wisdom during an Ārya’s meditative equipoise.

Moreover, [Nāgārjuna’s] *Precious Garland* says:

Due to that, perceiving as such is liberation.

Through what will it be perceived?

Conventionally, it is said to be the mind.⁴⁴

That is, in response to the question as to what kind of object-possessor agent directly perceives suchness, it says that conventionally the mind directly perceives suchness.

Moreover, [Nāgārjuna’s] *In Praise of Dharmadhātu* says:

When a garment that is to be cleansed by fire,
Stained by various stains,
Is put into the fire,
Its stains will burn but not the garment.

Similarly, the mind of clear light
Possesses stains produced from attachment.
The stains are burnt by the fire of exalted wisdom,
But just that is not the clear light.

⁴⁴ Chapter 4 v63d-64ab.

{39} This says that when a stained asbestos⁴⁵ garment is put into a fire, the fire burns the stains but does not burn the garment. Similarly, when the stains of the mind are burnt by the fire of exalted wisdom, the stains are burnt but the mind of clear light does not become non-existent.

Although the two – an Ārya Bodhisattva’s exalted wisdom of meditative equipoise and Hearer and Solitary Realiser Āryas’ exalted wisdom of meditative equipoise – are similar in directly realising dharmatā unpolluted by the imprints of ignorance, the difference in whether or not those are posited as an Ārya Bodhisattva ground is in terms of whether or not they are under the power of great compassion and whether or not they possess the potency of the twelve sets of one-hundred qualities and so forth.

Moreover, as previously explained, there is a great difference in whether one directly realises suchness through a vast or a non-vast mind with respect to the meaning of the profound in terms of [using] limitless types of reasoning pertaining to the meaning of suchness, i.e. the two selflessnesses, during the paths of accumulation and preparation.

With respect to the statement “when divided into parts”,⁴⁶ the individual parts of the same uncontaminated exalted wisdom (the part-possessor) – earlier and later parts that are individually divided into stages – become the individual grounds. A “ground”⁴⁷ is called as such due to being like the earth because it acts as a source or foundation of good qualities. That [quote] indicates that all ten ultimate grounds are posited as solely being non-conceptual exalted wisdoms.

Despite their similarity, there is a way to posit the individual grounds, Very Joyful and so forth, posited in terms of four distinguishing features:

1. The increase in the number of qualities: as will be explained, on the first ground there are twelve sets of one-hundred qualities, on the second there are twelve sets of one-thousand qualities, and so forth. {40}
2. An increasing attainment of excellent power: although [some] explain this as shaking a hundred worlds, then shaking a thousand, and so forth, since this is already included in the increase of the number of qualities, it seems it must be taken as the gradual increase of strength in purifying stains and progressing on the path on the occasion of the individual grounds.
3. The surpassing perfections: the surpassing perfection of generosity on the first ground, the surpassing perfection of ethics on the second, and so forth.
4. The increase in fruitional births: birth as a king ruling over Jambudvīpa on the first ground, as a king ruling over the four continents on the second, and so forth.

Therefore, since the non-conceptual exalted wisdoms of the individual grounds possess a great difference in terms of their inferior and superior potency (such as the number of qualities and so forth), the grounds are posited individually. Since the qualities of subsequent attainment of the individual grounds must also be included within their respective grounds, [the grounds] should not be taken as only meditative equipoise.

⁴⁵ Tib: *rdo rgyus*; a fireproof fibrous stone. There are Ancient Greek references to “Indian asbestos” and in China “Fire-laundered cloth” (火浣布) is believed to have been made from asbestos. The Mönlam Dictionary entry (partial): Emerges from the earth. The good type is blue with a whitish tinge resembling dried fibres. If pounded and sifted, it becomes like vulture feathers. It is said that in India and elsewhere, it is spun into thread and used to make cloth and other garments.

⁴⁶ *Autocommentary*, quoted on p23.

⁴⁷ Tib: *sa*; lit. “earth”.

The way of individually differentiating the grounds should be done as such; these ultimate grounds have no division that is made through a dissimilarity in their apprehended-objects and aspects because the *Sūtra on the Ten Grounds* says:

Just as the wise are not able to express or see
A bird's tracks across the sky,
Similarly, if all the Conqueror children's grounds
Are also inexpressible, who is able to listen?

This indicates that although a bird traverses the sky, the wise of the world cannot describe the bird's tracks with words nor can their minds perceive it. Similarly, the ultimate grounds (which are like the bird) traverse dharmatā (which is like the sky); but if their way of traversal as experienced by an Ārya cannot be expressed even by an Ārya (the explainer), then listeners cannot hear [about it] just as it is perceived. {41}

1.3.2.1.3.2 Presentation of the individual grounds

This has three sections:

1. Explanation of the five grounds: Very Joyful and so forth
2. Explanation of the sixth ground: Manifest
3. Explanation of the four grounds: Gone Afar and so forth

1.3.2.1.3.2.1 Explanation of the five grounds: Very Joyful and so forth

This has five sections, explaining:

1. The first ground: Very Joyful
2. The second ground: Stainless
3. The third ground: Luminous
4. The fourth ground: Radiant
5. The fifth ground: Difficult to Overcome

1.3.2.1.3.2.1.1 The first ground: Very Joyful

This has three sections:

1. Brief indication of the entity of the ground, the basis of the distinguishing features
2. Extensive explanation of the qualities of the ground, the distinguishing features
3. Summary by way of expressing the qualities of the ground

1.3.2.1.3.2.1.1.1 Brief indication of the entity of the ground, the basis of the distinguishing features

The mind of this Child of the Conquerors

Under the power of compassion to liberate migrators, and [v1.4cd]

Thoroughly dedicating through Samantabhadra aspirations;

Thoroughly abiding in joy is called the first. [v1.5ab]

The mind of this Child of the Conquerors who abides on the first ground, perceives migrators as lacking inherent existence, and takes the lack of inherent existence as qualifying the observed-object of compassion (as previously explained), **is under the power of great compassion** in order to thoroughly **liberate migrators and** {42} they **thoroughly dedicate** their virtue **through the aspirational** prayers of the Bodhisattva **Samantabhadra**. The ultimate mind of a Bodhisattva that **thoroughly abides** in the exalted wisdom lacking dualistic appearances, called “Very **Joyful**”, and illustrated by its resultant number of qualities and so forth, **is called the first** supramundane mind.

Regarding that, when a first grounder recites the ten countless hundred-thousand prayers, such as the ten great prayers that are mentioned in the *Sūtra on the Ten Grounds*, they are included within the prayer of Samantabhadra. Therefore, in order to include all prayers without exception, “Samantabhadra prayers” are referred to in the root verse. [This refers to] the *Prayer of Samantabhadra* and specifically the two verses “...brave Mañjuśrī...”⁴⁸ are said in [Śāntideva’s] *Compendium of Trainings* to be unsurpassable dedications.

The *Autocommentary* says:

Just as a Hearer on the path of preparation is not asserted to be an approacher to the first result,⁴⁹ even the great of the great practitioners through belief, i.e. Bodhisattvas who are just about to give rise to the first ground, are at the level of not having generated the mind of enlightenment.

This refers to not having generated the ultimate mind, whereas it has already been explained that, in general, this system asserts that generation of the mind of unsurpassed enlightenment and Bodhisattvas exist even below that [level]. Also, [Śāntideva’s] *Compendium of Trainings* explains that since it is established by many Sūtras that ordinary beings can generate the mind of enlightenment, asserting those as nominal Bodhisattvas is wrong.

{43} Some might think:

[Asanga’s] *Compendium of Knowledge* explains that Approachers to Stream-Enterer are those from the Hearer’s single-session of the path of preparation⁵⁰ and up to but not including attainment of the first result. Therefore, that example is not established.

⁴⁸ i.e. the two dedication verses, “Just as the brave Mañjuśrī and Samantabhadra, too,” and so forth.

⁴⁹ i.e. Approacher to Stream-Enterer.

⁵⁰ i.e. final moment prior to attaining the path of seeing.

[Vasubandhu's] *Treasury of Knowledge* explains that Approachers to Stream-Enterer are posited only as those who have attained an Ārya path, whereas the explanation in [Asanga's] *Compendium of Knowledge* is as above; therefore, there are two discordant systems and Ācārya [Candrakīrti] asserts this in accordance with [Vasubandhu's] *Treasury of Knowledge*.

This is in accordance with [Nāgārjuna's] *Compendium of Sūtras*,⁵¹ which says that compared to one who gives heavenly food with a hundred flavours and heavenly clothes every day for as many eons as there are grains of sand in the Ganga River to as many followers of faith as there are infinitesimal particles in all the world systems, if someone else gives one meal on one day to one follower of Dharma, then they generate incalculably more merit than the previous. Moreover, compared with someone who gives as before to as many followers of Dharma as [there were followers of faith] before, if [someone else] gives one meal on one day to one person on the [ground of] the eighth⁵² they generate incalculably more merit than the previous. This [accords with the above] because the two followers [of faith and Dharma] are clearly on the paths of accumulation and preparation.

1.3.2.1.3.2.1.1.2 Extensive explanation of the qualities of the ground, the distinguishing features

This has three sections, indicating:

1. Qualities that beautify one's own continuum
2. Qualities that outshine others' continua
3. Surpassing qualities on the first ground

1.3.2.1.3.2.1.1.2.1 Qualities that beautify one's own continuum

This has two sections:

1. Explanation of the individual qualities
2. Indicating the qualities in brief

1.3.2.1.3.2.1.1.2.1.1 Explanation of the individual qualities

This has three sections:

1. The quality of attaining a meaningful name
2. The four qualities of birth in the lineage and so forth
3. The three qualities of advancing to higher grounds and so forth {44}

1.3.2.1.3.2.1.1.2.1.1.1 The quality of attaining a meaningful name

Starting from then, they who have attained
Are referred to by the name "Bodhisattva".

[v1.5cd]

Starting from having entered the first ground, **that** Bodhisattva **who has attained** that ultimate mind **is referred to by the name** "ultimate **Bodhisattva**" in terms of passing beyond the level of an ordinary being and is not called by other [names] discordant with that because at that time that is an Ārya Bodhisattva.

The *Cloud of Jewels Sūtra*, quoted in the *Autocommentary*, says:

Someone on the great supreme qualities level of the path of preparation has not attained the ground of an ultimate Bodhisattva.

⁵¹ Marked as a quote but is a paraphrase.

⁵² i.e. an Approacher to Stream-Enterer.

Therefore, it is understood that the Bodhisattva is referred to by a particular name. The *Two-Thousand Five-Hundred Line Perfection of Wisdom Sūtra* says:

How are they known? Regarding the non-arisen, the not completely arisen, and the ceased, not in the manner those are designated by ordinary, childish beings and not in the manner [those] are found by ordinary, childish beings. Due to that, [they] are called “Bodhisattvas”.

Implicitly, this indicates that one who finds the suchness of these phenomena just as they are found by the Āryas is a Bodhisattva, with the intention of [them being] an ultimate Bodhisattva; it does not indicate that there are no fully-qualified Bodhisattvas among ordinary beings. {45}

1.3.2.1.3.2.1.1.2 The four qualities of birth in the lineage and so forth

They are born into the lineage of the Tathāgatas.

They completely abandon the three thorough entanglements;

This Bodhisattva holds a supreme joy and

Is able to shake a hundred world systems. [v1.6]

Moreover, **this** abider on the first ground due to passing beyond all levels of ordinary beings, Hearers, and Solitary Realisers, and due to producing the path that definitely proceeds to the Buddha-ground in their continuum, **is born into the lineage of the Tathāgatas**; without proceeding to other paths, they are definite in the lineage of their path.

They completely abandon the three thorough entanglements. [v1.6b]

This first grounder, due to directly perceiving the selflessness of person, which is the non-existence of a person established by way of its own-character, **completely abandons the three thorough entanglements** of 1) the view of the transitory collection, 2) the doubt that is a subtle increaser, and 3) holding [bad] ethics and modes of conduct as supreme, because they do not arise again.

This indicates that the seeds of those three are abandoned but the view of the transitory collection is the acquired object of abandonment of the path of seeing and not the innate.

Some might think:

Other objects of abandonment of the path of seeing that are subtle increasers are also abandoned, {46} so why are only these three mentioned?

There are two systems regarding explaining the intention of the Sūtras that indicate as such but the correct one is in accordance with the explanation in [Vasubandhu's] *Treasury of Knowledge*, which says:

Not wishing to go, the wrong path, and

Doubting the path; these

Act to hinder progress toward liberation;

Therefore, three are indicated.⁵³

For example, someone wishing to go to another country has three main hindrances: not wishing to go, mistaking the way, and doubting the way.

⁵³ Chapter 5 v44

Similarly, someone progressing towards liberation has three main hindrances:

1. Not wishing to go there due to fearing liberation
2. Mistaking the path due to relying upon other paths
3. Doubting the path

Therefore, three are indicated.

This Bodhisattva holds a supreme joy and [v1.6c]

This first ground **Bodhisattva**, as previously explained, enters a definite lineage whereby the attainment of its resultant qualities and the separation from the faults of that ground's objects of abandonment produce an uncommon joy; due to the many great joys, that Child of the Conquerors also **holds a supreme joy**. Due to the presence of this superior great joy, this ground is called "Very Joyful".

Is able to thoroughly shake a hundred world systems. [v1.6d]

[This Bodhisattva] is also **able to thoroughly shake a hundred** different world systems.

1.3.2.1.3.2.1.1.2.1.1.3 The three qualities of advancing to higher grounds and so forth

Pushing forward from ground to ground and proceeding higher. {47}

At this time, all their paths to bad migrations will cease.

At this time, all their levels of ordinary beings are eliminated.

They are indicated in the same manner as for the eighth Ārya. [v1.7]

There is great delight in **pushing forward from** the first **ground to** the second **ground and proceeding to higher** grounds. **At this time** of attaining the first ground, **all of this** Bodhisattva's **paths proceeding to bad migrations will cease**, i.e. be eliminated.

Some might think:

Is it not impossible to proceed to bad migrations through the power of actions having attained the forbearance level of the path of preparation? Why must the elimination of the paths to bad migrations depend upon attaining this ground?

The impossibility of going to bad migrations having attained the forbearance level is not [a case of] the seeds leading there having been overcome by means of an antidote but rather due to the incompleteness of conditions. In this context, the seeds are overcome by means of an antidote. Moreover, [Asanga's] *Compendium of Knowledge* explains that the aggregates, constituents, and so forth of bad migrations are objects of abandonment of the path of seeing.

At this time, all their levels of ordinary beings are eliminated. [v1.7c]

At this time of attaining the first ground, **all of this** Bodhisattva's **levels**, i.e. states, **of ordinary beings are eliminated**.

1.3.2.1.3.2.1.1.2.1.2 Indicating the qualities in brief

They are indicated in the same manner as for the eighth Ārya.

[v1.7d]

{48} In summary, if the four Abiders in the Result and the four Approachers to the Result are counted downwards from Arhats, then the eighth Ārya is the Approacher to Stream-Enterer; from their attainment of the Āryas' Dharma, the qualities of abandonment and realisation concordant with that will arise; similarly, also for **this** Bodhisattva, faults are eliminated and qualities arise from attaining the first ground and this **is indicated in the same manner as for the eighth Ārya**.

1.3.2.1.3.2.1.1.2.2 Qualities that outshine others' continua

This has three sections:

1. Outshining Hearers and Solitary Realisers in terms of lineage on this ground
2. Outshining Hearers and Solitary Realisers in terms of intelligence on the seventh ground
3. Explaining the meaning established by indicating as such

1.3.2.1.3.2.1.1.2.2.1 Outshining Hearers and Solitary Realisers in terms of lineage on this ground

Even those abiding in the first mind of complete enlightenment

Defeat the Solitary Realisers as well as those born from the speech of Subduers

Through the power of their merit, and thoroughly excel.

[v1.8abc]

Not only those abiding in the second mind and so forth but **even those abiding in the first mind of complete enlightenment defeat** (i.e. outshine) **Solitary Realisers as well as those born from the speech of Subduers** (i.e. Hearers) **through the power of their merits** from the conventional mind of enlightenment and compassion, and their merit **thoroughly excels** those [of Hearers and Solitary Realisers]. {49} This distinguishing feature of their qualities is different from those explained previously.

This is in accordance with the *Complete Liberation of Maitreya*, which says:

Child of the lineage, it is as follows. For example, not long after the birth of a prince possessing the royal name, he outshines all the main senior ministers through the power of the greater nature of his lineage. Similarly, a novice Bodhisattva, not long after generating the mind of enlightenment, due to being born in the lineage of the Tathāgatas (the Kings of Dharma), outshines even Hearers and Solitary Realisers who have practiced purely for a long time, through the power of the mind of enlightenment and compassion.

And:

Child of the lineage, it is as follows. For example, one born as the offspring of a great and powerful Garuda, has qualities such as strength of wings and great clarity of vision that are possessed not long after [birth] and are without exception not possessed by all other [types of] older birds. Similarly, a Bodhisattva who generates the first mind of enlightenment is born in the lineage of the Tathāgatas (i.e. the great and powerful Garuda). The offspring of this powerful Garuda overpower others through the force of their wings of generating the mind [intent] on omniscience and possess the great clarity of vision of the altruistic intention. Such qualities are not possessed by all the Hearers and Solitary Realisers who have definitely emerged over one hundred thousand eons.

Although [Jayānanda's] *Explanatory Commentary* explains the meaning of these two passages in terms of mind generation arisen through conventions,⁵⁴ {50} the references to “novice” and “not long after generating the mind” are related to ultimate mind generation because:

- In the previous,⁵⁵ being born in the lineage of the Tathāgatas is indicated as being from the first ground and, apart from the different examples, both the previous and latter passages⁵⁶ have the same meaning;
- The meaning of those three lines from the root text [i.e. v1.8abc] appears to be a summary of the meaning of that Sūtra; and
- Many texts, such as [Maitreya's] *Ornament for Mahāyāna Sūtras*, indicate that “mind generation of the pure altruistic intention” refers to the mind generation of the first ground.⁵⁷

Some might think:

In that case, is the conventional mind generation of ordinary Bodhisattvas not asserted as outshining Hearers and Solitary Realisers?

That is not the case⁵⁸ because the *Complete Liberation of Maitreya* says:

Child of the lineage, it is as follows. For example, although a precious diamond is broken it still outshines all superior golden ornaments, it does not lose the name “precious diamond” and it completely alleviates all poverty. Child of the lineage, similarly, the precious diamond of generating the mind [intent] on omniscience, even lacking persistence, still outshines all the golden ornaments of the qualities of Hearers and Solitary Realisers, one does not lose the name “Bodhisattva” and it completely alleviates all the poverty of Saṃsāra.

And this is used in [Śāntideva's] *Compendium of Trainings* as a scriptural source for not having contempt towards a Bodhisattva who is devoid of the practices, whereas it is impossible for those who have attained a ground that their mind generation is devoid of the practices.

1.3.2.1.3.2.1.1.2.2.2 Outshining Hearers and Solitary Realisers in terms of intelligence on the seventh ground

They, on the Gone Afar, surpass also through intelligence. [v1.8d]

{51} **That** first ground Bodhisattva, **upon** reaching **the** [seventh] ground, **Gone Afar**, not only outshines by means of the conventional mind of enlightenment but **surpasses** (i.e. outshines) Hearers and Solitary Realisers **also through** the force of **intelligence**, i.e. the ultimate mind generation. This is in accordance with the *Sūtra on the Ten Grounds*, which says:

O Children of Conquerors, it is as follows. For example, a prince born in the king's lineage and possessing the king's name outshines all the ministers merely through his birth and the king's majesty, not through his own discriminating intelligence. When he matures and develops his intelligence, he greatly passes beyond all the ministers' activities. O Children of Conquerors, similarly, a Bodhisattva immediately

⁵⁴ Tib: *brda las byung ba'i sems bskyed*; there are five types, all referring to conventional mind generation.

⁵⁵ Jetsünpa: the two *Complete Liberation of Maitreya* passages above.

⁵⁶ Jetsünpa: the second *Complete Liberation of Maitreya* passage and the *Sutra on the Ten Grounds* (quoted on p32-33).

⁵⁷ Tib: *lhag pa'i bsam pa dag pa'i sems bskyed*; generally, it refers to the mind generation of the seven impure grounds.

⁵⁸ There is a double negation “it is not the case that it is not asserted”, i.e. it *is* asserted to outshine them.

upon generating the mind surpasses all Hearers and Solitary Realisers through the greatness of their altruistic intention, not through their analysing intelligence. The Bodhisattva who abides on this seventh Bodhisattva ground, due to abiding in the greatness of knowing its object, greatly passes beyond all the activities of Hearers and Solitary Realisers.

Since “immediately upon generating the mind” is in the context of the first ground, it is the mind generation of the pure altruistic intention. As such, the Bodhisattva outshines Hearers and Solitary Realisers through generating the force of their intelligence only starting from the [seventh] ground, Gone Afar; on the sixth ground and below they do not outshine [them] through the force of intelligence.

The meaning of passing beyond all the activities of Hearers and Solitary Realisers is understood from the summary of the *Autocommentary* to be outshining those two by means of intelligence. {52} When explaining the force of intelligence, “due to abiding in the greatness of knowing its object” is a Bodhisattva’s greatness of knowing its object, i.e. the cessation of the Perfect End.

With respect to the meaning of this, some say:

There is no difference in nature between the exalted wisdoms of the sixth [ground] and below and of the seventh [ground]. However, since the previous exalted wisdoms lack the ability to abandon knowledge obscurations whereas the exalted wisdom of the seventh [ground] has the ability to abandon knowledge obscurations, there is [a difference of] whether or not they outshine by way of intelligence.

Some say:

It is due to the ability to engage in leaping meditative stabilisations from the seventh ground.

Some say:

Outshining through intelligence is due to the exalted wisdom of the seventh [ground] being an exalted wisdom that approaches the irreversible eighth ground.

The first of those is unsuitable because this system asserts all apprehensions of the true existence of persons to be afflicted ignorance and that in order to abandon those such that they do not arise again it is necessary to abandon their seeds. Moreover, since this abandonment is in common with the two types of Arhats, abandoning the seeds of the apprehension of true existence is not abandoning the knowledge obscurations.

Knowledge obscurations are posited as obscurations that are imprints, as different from those seeds, and as not being abandoned prior to the attainment of the eighth ground. Therefore, this system does not assert the presentation of dividing the knowledge obscurations into nine (great, middling, and small) and their abandonment by nine paths of meditation (the second ground and so forth) by way of positing the apprehension of true existence as a knowledge obscuration. This is yet to be explained.

The second is also unsuitable because regarding the term “leaping”, it also appears as “*snrel zhi*” in older terminology and refers to a disordering of stages. However, in this context, there is no scriptural source for such engagement in meditative stabilisations not existing on the sixth [ground] and below but existing from the seventh [ground].

{53} The third is also unsuitable because it still does not eliminate the doubt regarding the reason for outshining and not outshining through the realisations of the seventh [ground] and the sixth [ground] and below, [respectively], and thus is similar to stating the basis of debate as a sign.

[Jayānanda's] *Explanatory Commentary* indicates that since the conceptualisations thinking "I will engage in the path" exist on the seventh ground, then it is together with effort, and due to not manifesting signs of Dharma (of the Sūtras and so forth), they attain a path of signlessness; whereas, those on the sixth [ground] and below as well as Hearers and Solitary Realisers do not possess this signlessness and therefore they outshine them by way of intelligence. However, it appears that the difference regarding this must be presented on the basis of the realisation of suchness.

[The difference] is by way of entering into and arising from the suchness of the Perfect End. As will be explained in the context of the seventh ground, it is indicated that from this ground one is able to enter into and arise from the cessation of the Perfect End in individual moments of mind; whereas one is not able to do this on lower grounds. This is in accordance with my holy lama's teachings⁵⁹ and is elegant because although it is not difficult for those who engage through belief⁶⁰ to enter into and arise in quick succession from a meditative stabilisation on emptiness where the mind and suchness do not become of one taste, that way of entering and arising is still very difficult for Āryas in terms of the mind and suchness becoming like water poured into water.

Some might think:

This explanation of outshining Hearers and Solitary Realisers by way of intelligence on the seventh ground is inappropriate in the context of [explaining] the qualities of the first ground.

There is no fault of mixing up the contexts. {54} Here, the explanation of the first ground and so forth is explained in dependence upon the *Sūtra on the Ten Grounds* and this Sūtra distinguishes a difference with respect to those abiding on the first ground outshining Hearers and Solitary Realisers by way of their conventional mind generation but not outshining them by way of ultimate mind generation. At this time, in order to clear away doubts regarding from which ground do they outshine by way of realisation, they are indicated to outshine by way of realisation from the seventh ground. Just that is also set forth in this treatise and therefore should be understood as a very appropriate context.

1.3.2.1.3.2.1.1.2.2.3 Explaining the meaning established by indicating as such

This has three sections:

1. Indication in the *Sūtra on the Ten Grounds* that Hearers and Solitary Realisers possess the realisation of phenomena as lacking inherent existence
2. Indicating the sources that establish that
3. Dispelling objections with respect to indicating in this way

⁵⁹ Rendawa's *Explanation of the Supplement to the Middle Way: A Lamp Clarifying Suchness*, referring to: At the time of the seventh [ground], Gone Afar, they surpass Hearers and Solitary Realisers also through the force of intelligence and wisdom 1) because of entering into and arising from an absorption of cessation with each moment of mind due to attaining the perfection of method on this ground and 2) because Hearers and Solitary Realisers are not able to do as such.

⁶⁰ Tib: *mos spyod*; i.e. those on the paths of accumulation and preparation.

1.3.2.1.3.2.1.1.2.2.3.1 Indication in the *Sūtra on the Ten Grounds* that Hearers and Solitary Realisers possess the realisation of phenomena as lacking inherent existence

This has two sections:

1. Clarification of the intention of the commentator
2. Indicating that just that is also the system of [Śāntideva's] *Engaging in Bodhisattva Practices*

1.3.2.1.3.2.1.1.2.2.3.1.1 Clarification of the intention of the commentator

The *Sūtra on the Ten Grounds* indicates that on the sixth ground and below [Bodhisattvas] are not able to outshine Hearers and Solitary Realisers in terms of realisation. Through this passage, one can clearly ascertain that Hearers and Solitary Realisers also possess knowledge of phenomena as lacking inherent existence. This is because if those two lacked that wisdom, then they would be similar to [Non-Buddhist] Sages who are separated from attachment to [all] levels apart from the Peak of Existence by means of a mundane path possessing the aspects of coarseness and peacefulness. Thereby, such Hearer and Solitary Realiser Arhats would also be outshined in terms of realisation by those who have generated the first ultimate mind because of lacking the knowledge of things as lacking inherent existence.

{55} The statement that, just like Non-Buddhist Tīrthikas, Hearers and Solitary Realisers would also not abandon all the afflictions operating in the three realms together with their seeds, indicates that without a correct realisation of and familiarisation with emptiness, one is not able to eliminate the seeds of the afflictions and this is similar to mundane paths possessing the aspects of coarseness and peacefulness.

Devoid of the realisation of suchness, then since the aggregates (i.e. form and so forth) are observed as truly existent, the awareness has become erroneous and due to that one will not realise a fully-qualified selflessness of persons because the object observed as truly existent with respect to the basis of designation of the self and person (i.e. the aggregates) is not refuted. This indicates that if one has not refuted the determined-object of the conception of true existence with respect to the aggregates (the basis of designation) one will also not refute the determined-object of the apprehension of the true existence of the person (the designated phenomenon). Therefore, due to not realising the person as lacking true existence, a fully-qualified selflessness of persons is not realised.

The meaning of these explanations is very difficult to realise and it appears that even those of this system and those who rely on Śāntideva's texts have not explained them properly. Therefore, in order to [provide] a decisive analysis of this, the way doubts regarding this are generated and eliminated will be settled.

Someone says:

One can definitely ascertain with valid cognition the sixteen [aspects], such as impermanence, selflessness and emptiness, which is the emptiness of a self-sufficient substantially existent person existing as one entity with the aggregates or as different from those. When that occurs, the main disciples of that will thoroughly familiarise with that. {56}

If they do that, then they will directly realise the selflessness of persons; this is established through the reasoning that establish yogic direct perceivers. As such, the

abandonment of the intellectually acquired afflictions by the path of seeing realising that is established and if that is established, then the path of meditation, which familiarises with the selflessness of persons that has already been directly perceived, is also established.

Therefore, since that is able to abandon also the innate afflictions, this establishes that all contaminations of the afflictions are eliminated. Therefore, despite not realising emptiness, one is able to abandon all the subtle increasers of the three realms together with their seeds because abandonment by the paths of seeing and meditation in the way just explained is the mode of abandonment of supramundane paths. Therefore, one is able to eliminate all afflictions also by means of the path cultivating the sixteen [aspects], impermanence and so forth.

This will be explained. We do not propound:

- That despite not finding the view of suchness, one cannot ascertain with valid cognition the sixteen [aspects], impermanence and so forth;
- That those trainees do not cultivate that meaning with great effort and that through that cultivation they directly perceive the coarse selflessness of persons; and
- That they do not familiarise with what has already been perceived.

In that case, how [is this explained]? Since such paths do not realise a fully-qualified selflessness of persons, those paths are not asserted as paths of seeing and supramundane paths of meditation.

Therefore, since they are unable to abandon the seeds of any objects of abandonment of the paths of seeing and meditation, explanations of those paths as paths of seeing and meditation, that they abandon the two objects of abandonment together with their seeds, and that at the end of those two paths one attains the state of an Arhat is a system explained as of interpretative meaning.

For example, the Cittamātra establish with valid cognition the refutation of partless particles and external objects composed of those as well as apprehenders that are a different substance from those. If the trainees who train in that familiarise with it over a long time, then it is admissible that they directly perceive the meaning of that and then familiarise with what has already been perceived. However, that they progress along the ten ground and the three latter paths on the basis of that is explained by the Mādhyamikas as being of interpretative meaning.

{57} Despite being a cultivation of the sixteen [aspects], impermanence and so forth, the previously explained realisation of the selflessness of persons itself is asserted as a path that liberates from the afflictions because [Asanga's] *Compendium of Knowledge* says:

The afflictions are abandoned by means of the mental engagement of selflessness and the remaining aspects are a method for thoroughly training that.

And [Dharmakīrti's] *Commentary on Valid Cognition* also accords with that, saying:

One is liberated through the view of emptiness, and
The remaining meditations are for that purpose.⁶¹

Some Indian [commentators], merely mistaking the words “view of emptiness”, assert this to be the view realising suchness but this is not the meaning; it is the view of emptiness of a self-sufficient substantially existent person.

⁶¹ Chapter 2 v255.

Although that path is not able to abandon the seeds of the afflictions, it is able to temporarily cease the manifest afflictions because it is necessary to assert (in accordance with the Abhidharmas⁶²) that the [mundane paths] possessing the aspects of coarseness and peacefulness that are common to Non-Buddhists are able to abandon the manifest afflictions of Nothingness and below; therefore, it goes without saying that the previous path is able to temporarily abandon manifest [afflictions].

However, the afflictions referred to in “abandoning the manifest afflictions” are afflictions possessing the aspects and observed-objects that accord with the explanations in the two Abhidharmas. On the other hand, this system explains the apprehension of true existence to be an afflicted ignorance and [that that path] is not able to abandon even the manifest afflictions (views and non-views) in terms of that [apprehension of true existence], i.e. those that are explained differently from how they are explained in the Abhidharmas.

Although the [mundane paths] possessing the aspects of coarseness and peacefulness are not able to abandon the manifest afflictions included in the level of the Peak of Existence as explained in the Abhidharmas, familiarisation with the previously explained path realising the coarse selflessness of persons is able to abandon those.

{58} These [points] clarify the statements in the *Autocommentary* to the effect that paths that are explained to be antidotes that abandon afflictions but are devoid of the realisation of suchness are similar to the paths possessing the aspects of coarseness and peacefulness and that they are not able to abandon all afflictions, just like Non-Buddhists.

1.3.2.1.3.2.1.1.2.2.3.1.2 Indicating that just that is also the system of [Śāntideva’s] *Engaging in Bodhisattva Practices*

This is also the explanation of the Great Conqueror’s Child Śāntideva because [Śāntideva’s] *Engaging in Bodhisattva Practices* says:

They will be liberated through perceiving the truths,
What is accomplished by their perceiving emptiness?⁶³

[Someone says:] Since **they will be liberated** from the afflictions **through** the path **perceiving** the sixteen [aspects] of **the four truths**, impermanence and so forth, it is not necessary to **perceive the emptiness** of the lack of inherent existence in order to eliminate the afflictions.

In response to this, [Śāntideva] says:

Because it is indicated in scripture that
Without this path there is no enlightenment.⁶⁴

This indicates that without this path perceiving the emptiness of inherent existence there is no attainment of any of the three enlightenments. This way of explaining is in accordance with the *Mother Sūtras*⁶⁵ quoted in [Prajñakaramati’s] *Great Commentary on Engaging in Bodhisattva Practices*, which indicates that those who possess discrimination of things lack liberation, whereas all the three time [results] of Stream-Enterer and up to Solitary Realiser are attained in dependence upon this very Perfection of Wisdom; it does not refer only to unsurpassed enlightenment.

⁶² i.e. Vasubandhu’s *Treasury of Knowledge* and Asaṅga’s *Compendium of Knowledge*.

⁶³ Chapter 9 v40ab, expressing the opponent’s position.

⁶⁴ Chapter 9 v40cd.

⁶⁵ i.e. the Perfection of Wisdom Sūtras.

Then, [Śāntideva] says:

If the root of the teachings is the Gelong, then
[It is difficult also for the Gelong to abide.
For minds together with the observed-object,
It is difficult for Nirvāṇa to abide.]⁶⁶

These four lines also indicate that Nirvāṇa will not be attained through a path that is a mind together with the observed-object of the apprehension of true existence.

{59} Then, it says:

If through abandoning the afflictions they are liberated,
Then immediately upon that they would become that.⁶⁷

The statement “If through abandoning the afflictions they are liberated” is expressing the opponent’s position and its meaning should be explained in accordance with “They will be liberated through perceiving the truths”, i.e. that through having cultivated the path of the sixteen [aspects], impermanence and so forth, the afflictions are abandoned and liberation is attained. This is because the debate in this context concerns whether or not one will attain liberation from the afflictions merely through the path of the sixteen [aspects], impermanence and so forth, and because this is [also] very clear from the debate of “[They will be liberated] through perceiving the truths” and so forth.

Therefore, explaining it as asserting that afflictions can be eliminated merely through the path of the sixteen [aspects], impermanence and so forth, but that one is not liberated from all suffering through that is certainly not the meaning of this.

Therefore, the intention is to refute that: **If** it is posited that **liberation** (i.e. the elimination of the afflictions) is attained through that path when the afflictions posited in common with the two Hearer schools are temporarily manifestly inactive through the generation of the previously explained path in one’s continuum, **then immediately upon** having temporarily **abandoned** just **the** manifest **afflictions**, liberation that is the elimination of all contamination **would be** attained.

This cannot be asserted; this is indicated by saying:

Despite lacking afflictions
The potencies of their actions are perceived.⁶⁸

Despite temporarily **lacking** the manifest **afflictions**, **potencies** projecting into future existences through the force **of actions are perceived**.

{60} Those passages must be explained as such and not in accordance with some commentators and Tibetans who say that, despite lacking afflictions, Maudgalyāyana, Aṅgulimāla, and so forth were not immediately liberated because they were perceived to have suffering induced by the results of actions accumulated when they were ordinary beings. This is because [these two lines] are necessarily indicating not potencies that generate the suffering of this life but rather that since the potencies that project future rebirths through [the force of] actions are not overcome, then there is no liberation.

⁶⁶ Chapter 9 v44.

⁶⁷ Chapter 9 v45ab.

⁶⁸ Chapter 9 v45cd.

This is indicated by:

For a mind devoid of emptiness
That ceased will arise again,
Just like the absorption without discrimination.⁶⁹

The meaning of this is that if one is **devoid of** the realisation of **emptiness**, then one can temporarily **cease minds** that possess afflictions by means of cultivating other paths. However, since they are not completely eliminated, the manifest afflictions **will arise again** and therefore cycling in Samsāra through the force of actions is not eliminated. Indicating that minds possessing afflictions are temporarily ceased refers to a temporary abandonment of the manifest afflictions, as previously explained.

In response to “The potencies of their actions are perceived”, it says:

If: You say temporarily there is no craving that appropriates,
But it is definitively.⁷⁰

[In other words,] since the **craving that appropriates** a rebirth is eliminated by that path, **it is definite** that one does not take future rebirths through the force of actions.

In response to that, [Śāntideva] says:

Although this craving is not afflicted
Why is it not like obscurations?⁷¹

Saying that the opponent asserts two types of unknowing obscurations in accordance with the explanation in the Abhidharmas: one that is afflicted and one that is not; similarly, why not also assert a craving that is afflicted and one that is not, in accordance with the explanation in the Abhidharmas?

{61} This indicates the existence of an unafflicted craving that is commonly known in the two Hearer schools and the Mahāyāna, but our own system asserts that that craving is afflicted.⁷²

Therefore, it says that although the manifest craving induced by the apprehension of a self that apprehends the person to be self-sufficient substantially existent has been temporarily abandoned, why would there be no craving induced by the view of the transitory collection that apprehends the person to be established by way of its own nature? Therefore, abandoning the previous manifest [afflictions] does not eliminate the latter manifest craving and view of the transitory collection.

If the manifest afflictions of both those systems are abandoned, then the seeds of both are similarly not abandoned and if having or not having the manifest [afflictions] makes no difference [in this sense], then it is meaningless to make this differentiation with respect to craving.

[Śāntideva] says:

Craving [arises] through the condition of feeling
And they possess feeling.⁷³

⁶⁹ Chapter 9 v48abc.

⁷⁰ Chapter 9 v46ab; i.e. the opponent’s position.

⁷¹ Chapter 9 v46cd.

⁷² Lit. “does not not assert that that craving is afflicted.”

⁷³ Chapter 9 v47ab.

This indicates the reason why craving is not overcome through abandoning other manifest afflictions by other paths; because if devoid of the view realising suchness, then ignorance apprehending true existence with respect to feelings is not even slightly abandoned. In that case, when a pleasant feeling is produced, why would craving to not be separated from it not arise? And when a suffering feeling is produced, why would craving wishing to be separated from it not arise? An effect is definite to arise from the complete collection of concordant conditions and the absence of discordant conditions.

The way craving for feelings is eliminated in our own system is in accordance with the statement from [Śāntideva's] *Engaging in Bodhisattva Practices*:

When there is no feeler
And feeling is also not existent,
Then, having perceived this state,
Why would craving not be overcome?⁷⁴

Since this indicates that if one familiarises with the perception of the feeler and feelings as completely lacking inherent establishment, then craving is overcome; {62} then it also indicates that if one lacks such a path, why would all cravings be overcome? This is the meaning of [Nāgārjuna's] *Sixty Verses on Reasoning* saying:

For one whose mind is together with an abode,
How could the great poison of the afflictions not arise?⁷⁵

Regarding the statement that craving exists by reason of the existence of feeling, Chapa [Chökyi Sengé] and Tsé Wangchug Sengé refute [this reading of] *Engaging in Bodhisattva Practices*, saying it is incorrect because the existence of the cause is not able to prove the existence of the effect. Among the two [assertions] that Hearers possess and do not possess the realisation of the selflessness of phenomena, the latter was more well-known in Tibet; due to the greater familiarity with that system and not having fully trained in the scriptures and reasoning of the previous position, they err greatly in recklessly finding fault with the Great Master [Śāntideva] without finding the subtle meaning of the valid reasoning. Similarly, there also appear to be some Tibetans who find fault with the Venerable Candrakīrti, expressing spurious faults without any understanding of the subtleties of the previous position; having revealed their nature, it is only a source of great shame when seen by the wise.

As such, [Jayānanda's] *Explanatory Commentary* says:

The path of the sixteen [aspects], impermanence and so forth, is able to abandon the intellectually acquired afflictions but is not able to abandon the innate.

However, such a differentiation is also not reasonable because the temporary abandonment of just the manifest afflictions recognised in the common vehicle is similar for both the acquired and innate [afflictions], and the inability to abandon their seeds is also similar for both.

⁷⁴ Chapter 9 v98.

⁷⁵ Verse 52ab.

There is a lack of understanding with respect to explaining that Candrakīrti and Śāntideva have the same intention in this regard. If the aggregates are not realised as lacking true existence, then the person is not realised as lacking true existence. As such, the selflessness of person is not realised; {63} for example, just as phenomena (the aggregates and so forth) being empty of true existence is posited as the selflessness of phenomena, the lack of true existence of persons must also be posited as the selflessness of persons for the exact same reason. As such, since the apprehension of the true existence of persons must be posited as the apprehension of the self of persons, it is necessary to posit that 1) until that has been eliminated, there will not be an elimination of all afflictions and 2) the apprehension of the true existence of persons and of phenomena are [both] afflictions. Śāntideva's system must also be presented as being just this.

1.3.2.1.3.2.1.1.2.2.3.2 Indicating the sources that establish that

This has two sections:

1. Stating the sources in Mahāyāna Sūtras
2. Stating the sources in Treatises and Hīnayāna Sūtras

1.3.2.1.3.2.1.1.2.2.3.2.1 Stating the sources in Mahāyāna Sūtras

This is very clearly indicated in the *Questions of Sthīrādhyāśaya Sūtra*, quoted in [Candrakīrti's] *Clear Words*, which says:

“For example, during a magician's magical performance, some people generate a mind of attachment upon perceiving the illusory woman conjured by the magician. Their mind entangled with attachment, they become anxious and embarrassed due to the audience, rise from their seat and leave. Having left, however, if they consider that woman as ugly, consider her to be impermanent, suffering, empty and selfless, Child of the Lineage: in thinking like that, does that person have a correct approach or a wrong approach?”

Reply: “Bhagavān, a person who engages in considering a non-existent woman as ugly, considering her to be impermanent, suffering, empty, and selfless, their effort is wrong.”

The Bhagavān said, “Child of the Lineage, in this case, any fully-ordained monks and nuns, lay men and lay women, who consider unproduced and non-arisen phenomena as ugly, consider them to be impermanent, suffering, empty {64} and selfless, should be regarded similarly to those. I do not say those foolish people are cultivating the path; they have a wrong approach.”

Regarding the illusory woman, considering her as impermanent and so forth upon having apprehended her as a real woman and considering the aggregates to be impermanent and so forth (those five) upon having apprehended the aggregates as truly existent are connected as example and meaning. Having taken truly existent aggregates as the observed-object, considering those as impermanent and so forth exists but because those are exclusively wrong consciousnesses that are mistaken with respect to their determined-object, they are not established by valid cognition.

Nevertheless, in the continuum of those who have not found the view refuting the object of the apprehension of true existence there are many cases of observing the aggregates without qualifying them as truths or falsities while establishing those through conventional valid cognition as being impermanent and so forth that are also not qualified as [truths or falsities]. Also when meditating, the previously explained path⁷⁶ arises in one's continuum due to having cultivated that meaning.

Moreover, in the *Ārya Dhyāyitamūṣṭisūtra Sūtra*, quoted in [Candrakīrti's] *Clear Words*, it says:

“Mañjuśrī, due to not perceiving the Ārya truths as they are, sentient beings whose minds have become erroneous through the four errors will not pass beyond this unreal Saṃsāra.”

To which Mañjuśrī [replies]: “Bhagavān, please indicate what is observed by sentient beings due to which they do not pass beyond Saṃsāra?”

[In other words,] the Teacher says that due to not knowing the four truths as they are, [sentient beings] are not liberated from Saṃsāra and Venerable [Mañjuśrī] requests an explanation regarding what object is observed and in what way {65} such that they are not liberated from Saṃsāra.

In response, [the Bhagavān] says:

Due to thinking “I will pass beyond Saṃsāra; I will attain Nirvāṇa!” but conceiving [those] by way of adhering to true existence, when they meditate on impermanence and so forth, thinking “I know sufferings, I have abandoned origins, I have actualised cessation, and I have cultivated paths!”, the thought “I am an Arhat!” will arise.

[Similarly,] when they temporarily abandon the manifest afflictions as previously explained, the thought “I have extinguished all contaminations.” arises. Then, at the time of death, when they see that they will take birth, it says that they fall into the great hells due to the fault of generating doubt in the Buddha. This applies to some who abide in such a path but not all.

Then, Mañjuśrī asks how the four noble truths should be realised, since [the Bhagavān] said that in order to be liberated from Saṃsāra it is necessary to know the four truths as they are. In response, [the Bhagavān] says:

Mañjuśrī, those who see all compounded phenomena as unproduced, they thoroughly know suffering. Those who see all phenomena as without origin, they have abandoned origins. Those who see all phenomena as thoroughly passed beyond sorrow, they have actualised cessation. Those who see all phenomena as thoroughly unproduced, they have cultivated paths.

And says that due to that path, there is no taking [rebirth] and one passes beyond sorrow.

This indicates very clearly that those who perceive the four truths as lacking inherent existence are liberated from Saṃsāra, whereas one cannot pass beyond Saṃsāra through a path not separated from the apprehension of true existence. Therefore, this indicates that the path of the sixteen [aspects] of the four truths, impermanence and so forth, is not able to abandon the seeds of the afflictions and that in order to abandon those, it is necessary to cultivate the realisation of the object of the mode of being.

⁷⁶ i.e. the path of the sixteen aspects as described in the Two Abhidharmas.

{66} If these are not correctly distinguished, then through holding that Hearers lack a path for abandoning the afflictions other than just the cultivation of the sixteen [aspects], impermanence and so forth, Hearer Āryas and Hearer Arhats would not qualify as Āryas and Arhats. Saying as such accumulates the great misdeed of deprecating Āryas and if the propounder has the Bodhisattva vow, then they would also generate a root downfall because [Śāntideva's] *Compendium of Trainings* indicates this as a root downfall:

Holding that the vehicle of learners
Will not abandon attachment and so forth
And causing others to hold [the same].

This is also clearly indicated in the *Vajra Cutter Sūtra*:

“Subhūti, what do you think? Does a Stream-Enterer think ‘I have attained the result of Stream-Enterer’?”

Subhūti replied: “Bhagavān, it is not so. Why is that? Bhagavān, it is because of not entering anything that one is called a Stream-Enterer.”

And:

“Bhagavān, if that Stream-Enterer thinks ‘I have attained the result of Stream-Enterer’ then just that becomes apprehension of their self. It becomes apprehension of a sentient being, apprehension of a living being, and apprehension of a person.”

And the same is indicated regarding the latter three Abiders in the Result.⁷⁷

[In other words,] having apprehended the attainer and the attained result of Stream-Enterer as truly existent, if one thinks “I have attained [the Result of] Stream-Enterer!”, then just that becomes apprehension of their self. This statement indicates that the two apprehensions of the true existence of the person and of the result are [both] apprehensions of a self; the first being an apprehension of a self of persons and the second being an apprehension of a self of phenomena.

{67} That Stream-Enterers, having apprehended true existence, do not apprehend “I have attained the result!” is indicated in terms of disproving the object of the apprehension of true existence and not that they lack the innate apprehension. Through this one should also understand the latter [three Abiders in the Result].

Although some Svātantrikas explain this Sūtra passage differently, Prajñākaramati cites it as a scriptural source for the necessity of realising emptiness in order to progress to the Hearer and Solitary Realiser enlightenments and this is correct.

As such, these passages clearly indicate that without the view of suchness, one is not liberated from Saṃsāra and that in order to be liberated from Saṃsāra that view is necessary. Also, since no scholar asserts (and it is incorrect) that Hearer and Solitary Realiser Arhats are not liberated from the bondage of Saṃsāra, [these passages] clearly indicate that Hearers and Solitary Realisers realise that phenomena lack of inherent establishment.

Moreover, although there are many other sources, such as the *Great Mother*⁷⁸ and so forth, fearing wordiness I will not elaborate.

⁷⁷ i.e. Once-Returners, Non-Returners, and Foe-Destroyers.

⁷⁸ i.e. the Hundred Thousand Perfection of Wisdom Sutra.

1.3.2.1.3.2.1.1.2.2.3.2.2 Stating the sources in Treatises and Hīnayāna Sūtras

[Nāgārjuna's] *Precious Garland* says:

So long as there is apprehension of the aggregates,
From that there will be apprehension of the "I".
Moreover, when there is apprehension of the "I"
There will be actions, from which there is birth.

The three paths mutually cause each other
Without beginning, middle or end,
Turning the wheel of Saṃsāra
Like the wheel of a firebrand.

Since that is not obtained from
Self, others, or both over the three times,
Through the apprehension of the "I" being eliminated,
So will actions and birth.⁷⁹

The first two lines indicate that so long as there is apprehension of the true existence of the aggregates, then the view of the transitory collection apprehending the "I" will arise from that. Therefore, it indicates that in order to completely eliminate the view of the transitory collection {68} it is necessary to eliminate apprehension of the true existence of the aggregates. As such, it is understood that Hearer and Solitary Realiser Arhats also completely abandon the apprehension of the true existence of the aggregates.

As such, since the determined-object of the view of the transitory collection will not be disproven until the determined-object of the apprehension of true existence has not been disproven, it is understood that the selflessness of persons that is common to Mahāyāna and Hīnayāna tenet holders is a refutation of just a coarse self of persons and is not a subtle selflessness of persons.

Due to that, through holding that the way Hearers and Solitary Realisers realise the selflessness of persons in Ācārya [Candrakīrti's] system is similar to other proponents of tenets, some propound a difference regarding whether or not they possess the realisation of the selflessness of phenomena. They have not properly understood this system because it is stated in the *Autocommentary* that those who are devoid of the view of suchness will also not realise the selflessness of persons.

Then, the next two lines state that due to possessing the view of the transitory collection, actions that bind one in Saṃsāra are accumulated through the power of that and then through the power of those actions, there is birth in Saṃsāra. Specifically, it is in terms of not disproving the determined-object of the apprehension of true existence with respect to the aggregates and not to just possessing the view of the transitory collection in general because although the view of the transitory collection exists up to the seventh ground, birth is not taken through the power of actions from the first ground.

These passages indicate that without cultivating the view of suchness, one is not able to eliminate the view of the transitory collection. Therefore, they indicate that there is no complete abandonment of the afflictions if one has nothing but the path of the sixteen [aspects], impermanence and so forth.

⁷⁹ Chapter 1 v35-37.

After presenting this way of positing the uncommon selflessness of persons, {69} if the presentation of the afflictions that identifies the view of the transitory collection and so forth was left as it is in terms of just the common selflessness of persons, then there would be a great fault of not resolving this unique tenet; therefore, how could it be possible that this Great Master made such a mistake?

Therefore, those who follow [Candrakīrti] but do not understand that he established a textual system explaining that Hearers and Solitary Realisers possess the realisation of the selflessness of phenomena and have not even thought about whether or not there is a unique way of positing the presentation of the afflictions have nothing but faith in his system. Taking this as an illustration, there are many other occurrences that should be properly investigated.

The three paths [mentioned in the second verse above] are the three sets of thorough afflictions of afflictions, actions and birth. They are without beginning, middle and end because actions arise from afflictions and suffering arises from [actions]; since [suffering] of similar type and afflictions and so forth also arise from suffering, they act to give rise to each other. Therefore, the meaning of mutually causing each other is that they have no definite order.

[Regarding the third verse above,] since that dependent-arising is not produced from self, from other, or from both, and its inherent production is also not obtained, i.e. perceived as non-existent or not perceived, in all three times, then by eliminating the view of the transitory collection that apprehends the “I”, one overcomes cycling in Saṃsāra.

Subsequently, at the end of settling that the aggregates, constituents and so forth lack inherent existence, [Nāgārjuna’s *Precious Garland* says:]

As such, in accordance with reality
Knowing that migrators are non-objects,
Then, like a fire without its fuel,
One passes beyond sorrow, without abiding and taking.⁸⁰

This indicates that having perceived the meaning of suchness, one passes beyond sorrow.

Is such perception only in terms of Bodhisattvas?

Stating as such is in terms of Hearers and Solitary Realisers {70} because immediately after the above verse [Nāgārjuna’s *Precious Garland*] says:

Bodhisattvas also perceive as such
And definitely wish for enlightenment.
However, due to their compassion
They take rebirth until enlightenment.⁸¹

And so forth. The passages from [Nāgārjuna’s] *Precious Garland* quoted in the *Autocommentary* are an early translation that is not good.

⁸⁰ Chapter 4 v65.

⁸¹ Chapter 4 v66.

Moreover, in a Sūtra taught to Hearers,⁸² in order for Hearers to abandon the afflictive obscurations, it says:

Forms are like bubbles,
Feelings are like turbulent water,
Discriminations are like a mirage,
Compositional factors are like a plantain tree,
Consciousness is like an illusion;
Thus said the Sun-Friend.

Analysing compounded phenomena as lacking inherent existence by way of five examples.

[Nāgārjuna's] *Commentary on the Mind of Enlightenment* makes a distinction that the Teacher explained the five aggregates to Hearers and the five [examples] of forms being like bubbles and so forth to Bodhisattvas; this refers to some Hearers who are unable to realise suchness and not to all Hearers because the same text says:

Those who do not know emptiness
Are not supports for liberation.
The six types of migrators in the prison of Saṃsāra,
Those who are obscured, cycle [in Saṃsāra].

When indicating that just this is the meaning of phenomena lacking inherent existence in the Hīnayāna Basket, [Nāgārjuna's] *Precious Garland* says:

Non-production is indicated in the Mahāyāna
And extinguishment in the other [vehicle]; {71}
In fact, extinguishment and non-production are the same, i.e. emptiness,
Therefore, tolerate [the Mahāyāna].⁸³

In the Mahāyāna Basket, the non-existence of inherent production is indicated as emptiness, whereas when emptiness is taught in the other [vehicle], i.e. in the Hīnayāna Sūtras, it is indicated as the extinguishment of compounded phenomena. Therefore, the two indications of emptiness are of the same meaning and as such it says, “do not be intolerant of the teachings on emptiness in the Mahāyāna.”

Regarding these two being of the same meaning, some explain:

Hearers assert the extinguishment of functioning things, but if those existed inherently then extinguishment would be illogical. Therefore, when asserting that, they necessarily assert the lack of inherent existence from the outset. Therefore, those two must be equivalent.

This is incorrect because in that case, since that reason also applies to the assertion of any phenomenon (sprouts and so forth) that are asserted to exist by Mādhyamikas, it would absurdly follow that all sprouts and so forth and emptiness would be mutually inclusive. [Ajitamitra's] *Extensive Explanation of the Precious Garland*, which says:

Non-production and momentariness have no difference in meaning at all.

Is also an explanation that misunderstands the meaning of the text.

⁸² i.e. *Sutra of Mañjuśrī's Perfect Emanation*.

⁸³ Chapter 4 v86.

A Hīnayāna Sūtra quoted in [Candrakīrti's] *Commentary on the Sixty Verses of Reasoning* says:

Complete abandonment of this suffering, its definite abandonment, purification, extinguishment, freedom from attachment, cessation, complete pacification, disappearance, not connecting with other suffering, as well as non-arising and non-production: this is pacification, this is auspiciousness. It is as follows: definite abandonment of all aggregates, extinguishment of existence, freedom from attachment, cessation, and passing beyond sorrow.

{72} And when commenting on the meaning of that, [Candrakīrti] indicates that due to using the term of proximity “*this* suffering”, [the section] from “complete abandonment” and up to “disappearance” is only in terms of the suffering or aggregates presently in one’s continuum, whereas from “not connecting with other suffering” and up to “passing beyond sorrow” is in terms of future suffering.

Some might think:

A general term is being applied to an instance [because] “this suffering” or “aggregates” are being applied to the afflictions, which are their instances.

This is also unsuitable because if general terms are not suitable to be explained in terms of a general meaning, then it is necessary to explain those with respect to their instances; however, here there is an explanation in terms of the general terms.

If that were the case, then according to the Proponents of Things, it would be unsuitable to explain in accordance with [Maitreya's] *Sublime Continuum*, which says:

Since the afflictions are primordially extinguished,

That due to the aggregates being primordially without inherent production, they are primordially extinguished.

If it is necessary to explain it with respect to complete abandonment by means of a path, then when the Nirvāṇa that is actualised exists, the actualiser does not, and when the actualiser exists, the Nirvāṇa that is actualised does not (since the aggregates have not been eliminated). Therefore, they would be unable to explain that Sūtra.

According to us, the meaning of that Sūtra can be correctly explained through explaining this extinguishment in accordance with [the *Sūtra of the Tathāgata's Great Compassion*], which says:

Extinguishment is not extinguishing contaminations by means of an antidote;

Due to it being primordially extinguished, it is called extinguishment.

Therefore, through indicating extinguishment in accordance with this Sūtra, the indication of the cessation of suffering (i.e. passing beyond sorrow) and the indication of cessation that is the lack of inherent production are of the same meaning; since it appears that these statements by Ārya [Nāgārjuna] have not been understood, I have explained them in detail.

{73} Moreover, [Nāgārjuna's] *Root Wisdom* says:

The Bhagavān, exalted knower of
Things and non-things,
In the *Advice to Kātyāyana*,
Refuted existence, non-existence, and both.⁸⁴

This also indicates that a refutation of the two extremes is indicated in Hīnayāna Sūtras. This Sūtra appears in the *Connected Discourses*.⁸⁵

These [passages] are just illustrations; there are many [other passages] in [Nāgārjuna's] *Precious Garland* that have not been quoted here as well as many in [Nāgārjuna's] *Sixty Verses of Reasoning* and [Nāgārjuna's] *Collection of Praises*.⁸⁶

1.3.2.1.3.2.1.1.2.2.3.3 Dispelling objections with respect to indicating in this way

This has two sections:

1. Dispelling objections explained in the *Autocommentary*
2. Dispelling objections not explained in the *Autocommentary*

1.3.2.1.3.2.1.1.2.2.3.3.1 Dispelling objections explained in the *Autocommentary*

The *Autocommentary* says:

Some think that if the selflessness of phenomena were also indicated in the Hearer vehicle, then the teachings of the Mahāyāna would be purposeless. However, such a system is understood to contradict reasoning and scriptures.

The proponent of the opponent position indicated is that of Bhāvaviveka. Buddhapālita, in his commentary on the seventh chapter [of Nāgārjuna's *Root Wisdom*]⁸⁷ explains that the meaning of all phenomena being indicated as selfless in the Hīnayāna Sūtras is that phenomena are not established by way of their own entity. This is refuted in [Bhāvaviveka's] *Lamp of Wisdom*, saying that if that were the case, then the Mahāyāna teachings would be purposeless.

{74} Regarding that, is it saying that 1) the Mahāyāna teachings in general would become purposeless or that 2) the Mahāyāna teachings on the selflessness of phenomena would become purposeless?

In the first case, if there is pervasion with respect to that consequence, then the Mahāyāna teachings would be exclusively indicating just the selflessness of phenomena. This is not the case because the Mahāyāna also indicates the Bodhisattva grounds, the practice of the perfections (generosity and so forth), the great waves of prayers and dedications, great compassion and so forth, the great waves of the two collections, the marvellous powers of the Bodhisattvas, and dharmatā inconceivable to ordinary beings, Hearers and Solitary Realisers.

⁸⁴ Chapter 15 v7.

⁸⁵ 'dul ba phran tshegs

⁸⁶ i.e. the three: *In Praise of Dharmadhatu*, *In Praise of the Ultimate*, and *In Praise of the Supramundane*.

⁸⁷ Appearing to refer to:

It is said, "All phenomena are selfless," and "selfless" refers to the lack of inherent existence because the term "self" is the term for inherent existence.

This is because [Nāgārjuna's] *Precious Garland* says:

In the Hearer vehicle,
The Bodhisattvas' prayers,
Activities and thorough dedications are not explained,
So how could one become a Bodhisattva through that?

The meaning of abiding in the Bodhisattva practices
Is not taught in the Sūtras,
It is taught in the Mahāyāna.
Therefore, that is apprehended by the wise.⁸⁸

This is indicated in order to eliminate the wrong conception thinking, “Since one is able to progress to Buddhahood merely through the path explained in the Hīnayāna Sūtra basket, there is no need of anything else (i.e. the Mahāyāna).” In accordance with [Bhāvaviveka], it would be necessary to say that since the selflessness of phenomena is indicated in the Mahāyāna, the explanations in the Hīnayāna texts are insufficient. However, [Nāgārjuna] does not say that but instead indicates other factors of the vast [methods of the Mahāyāna].

{75} In the second case, there is also no pervasion because in the Hearer Sūtra basket the selflessness of phenomena is only briefly indicated, whereas in the Mahāyāna the selflessness of phenomena is indicated extensively in many ways. This is also the explanation of Ārya [Nāgārjuna] because *In Praise of the Supramundane* says:

Without realising signlessness
There is no liberation, you said.
Therefore, you taught that in its entirety
In the Mahāyāna.

The first two lines indicate that **without realising signlessness**, i.e. suchness, there is no elimination of the afflictions and therefore **there is no** attainment of **liberation**. Saying “you” and so forth, [i.e. the next two lines,] says that signlessness, i.e. the selflessness of phenomena, was **taught in its entirety**, i.e. fully, **in the Mahāyāna**; therefore, it is understood that the selflessness of phenomena is not fully taught in the Hīnayāna.

Some might think:

Since it says “therefore” [in the third line], in what way [do the first two lines] serve as a reason for it being fully taught?

This must be explained as follows. Since liberation that is an elimination of the afflictions will not be attained without realising signlessness, the selflessness of phenomena is necessarily taught also in the Hearer vehicle, but it is necessary for there to be a difference between the Mahāyāna and Hīnayāna in this regard.

These [explanations] indicate that both the refutation consequence and the inverse implied by it⁸⁹ are pseudo-refutations of indefinite pervasion; they contradict reasoning and their contradiction with scripture has already been previously explained.

⁸⁸ Chapter 4 v90 and 93.

⁸⁹ i.e. 1) that the Mahāyāna teachings are redundant and 2) that the selflessness of phenomena is not taught in the Hīnayāna.

Some might think:

In that case, how does Ācārya [Candrakīrti] explain whether or not the selflessness of phenomena is fully explained in the Mahāyāna and Hīnayāna Sūtra baskets and {76} whether or not the selflessness of phenomena is fully cultivated in the paths of those two?

It is never said that Mahāyānists realise the lack of inherent existence of all objects of knowledge, whereas Hearers and Solitary Realisers do not, instead realising the lack of inherent existence of only some subset of objects of knowledge. This is because if the selflessness of phenomena has been established by valid cognition on the basis of one established-base, then if engaging in analysing whether or not other established-bases truly exist, one is able to realise those as lacking true existence in dependence upon the previous reasoning.

Some who assert [themselves] to be Mādhyamikas create a system where the true establishment of functioning things is refuted but emptiness of true existence is asserted to be truly established; others assert dharmatā to be a positive phenomenon, independent, and truly established.

The previous demonstrate the fault of refuting nothing but a coarse [object of negation] without apprehending the correct measure of true existence. The latter, despite claiming to refute the true existence of functioning things, do not appear to refute that through valid cognition but instead possess a view that deprecates functioning things. Therefore, there is no uncertainty [created] by these.

Therefore, even in order to prove a single established-base as lacking true existence, Mahāyānists use limitless different types of reasonings that prove that, as indicated in [Nāgārjuna's] *Root Wisdom*. Therefore, their awareness become incredibly vast with respect to suchness. Hīnayānists establish suchness through valid cognition by means of a single condensed reasoning and therefore, since they do not do as the [Mahāyānists], they do not have a vast awareness with respect to suchness. Due to that, they are indicated as extensive and concise, and as fully and not fully cultivating selflessness.

This [difference] also comes about because Hearers and Solitary Realisers strive to abandon only the afflictions and {77} for that, realising the meaning of suchness in a concise way is sufficient. Mahāyānists are intent on abandoning the knowledge obscurations and for that, it is necessary to have an incredibly vast mind through expanding one's wisdom with respect to suchness.

1.3.2.1.3.2.1.1.2.2.3.3.2 Dispelling objections not explained in the *Autocommentary*

[Maitreya's] *Ornament for Clear Realisations* says:

Due to abandoning conceptions of apprehendeds as objects,
Due to not abandoning the apprehenders, and
Due to the support: the rhinoceros-like path
Should be known as completely included [in those].⁹⁰

This indicates that the Solitary Realiser path is able to abandon conceptions adhering to true existence with respect to apprehendeds but is not able to abandon adherence to true existence with respect to apprehenders.

⁹⁰ Chapter 2 v8.

Moreover, it says:

Due to diminishing the afflictions,
Objects of knowledge, and the three paths:
The purities of learners, rhinoceroses, and Conqueror children.⁹¹

This indicates that adherence to true existence with respect to apprehendeds is a knowledge obscuration. How is this interpreted?

Regarding that, the meaning of abandoning adherence to external apprehendeds does not extend beyond being either:

1. External objects being established by valid cognition and that adherence to their true existence is abandoned through meditating on the meaning ascertained in accordance with the Mādhyamikas' refutation of the true establishment of external objects through reasoning; or
2. In accordance with the Cittamātra, it is abandonment of the apprehension of the existence of external objects in dependence upon meditating on the meaning of refuting external objects through reasoning.

In the first case, this is unsuitable because if someone who can posit the existence of external objects in general refutes their true existence through reasoning analysing suchness, then when engaging in analysis as to whether or not apprehenders are truly existent, they would be able to realise their lack of true existence through the force of the previous reasoning. {78} This is because Āryadeva's [*Four Hundred Verses*] says:

Whoever perceives the suchness of one thing,
Through that perceives the suchness of all things.

In the second case, this assertion is the commentarial system of Ācārya Haribhadra and so forth, where external objects are established through valid cognition to be non-existent. If external objects have been established as non-existent, then who – regardless of how dull of faculty – would establish that their apprehending consciousnesses are not a different substantial entity from the apprehendeds?

Therefore, [Solitary Realisers] not abandoning adherence to true existence with respect to apprehenders is taken as part of their general assertion that consciousness is truly established; it is absolutely not the case that among apprehenders and apprehendeds that are not different substances they refute one half and apprehend the other half as truly existent. Therefore, saying that it is astonishing that the two tenets – of Solitary Realisers who propound apprehenders as truly existent and Vijñaptimātrins who propound the non-duality of apprehendeds and apprehenders and an ultimately established consciousness – are similar is a revealing laughter.⁹²

⁹¹ Chapter 2 v29abc.

⁹² Tib: *gsal byed pa'i bzhad gad*; according to the Monlam Dictionary, this term is described in Dharmottara's Commentary on Dharmakīrti's *Ascertainment of Valid Cognition* to mean laughing at someone else but revealing your own ignorance. The example given is that when Buddhists say that rabbit horns do not exist, the Non-Buddhists laugh because rabbits and horns can be both be perceived(!)

In this context, [i.e. in Haribhadra's system], the Solitary Realiser path is indicated as the middling vehicle and a difference is indicated in terms of abandoning or not abandoning the adherence to true existence with respect to apprehendeds and apprehenders, [respectively].⁹³ Due to those two, they are superior to the Hearers but inferior to the Mahāyānists and are thus middling.

This [system] presents a gradation of faculties in relation to selflessness, since the three persons of the three vehicles (small, middling, and great) are of dull, middling, and sharp faculties; presenting:

- The highest view for the Mahāyānists, the Madhyamaka view,
- A middling view for the middling vehicle, the Cittamātra view, and
- The lowest view for the small vehicle, the common view of the selflessness of persons.

However, this is not definite. {79} Even according to [asserting that] all three possess the view of suchness, it is not contradictory for there to be a gradation of faculties in terms of how quickly they penetrate [the meaning of] suchness.

Since the inability to abandon the apprehension of true existence with respect to apprehendeds (i.e. consciousness) is indicated as a distinguishing feature of the lower [vehicles], it is not suitable to explain the view of selflessness explained in [Maitreya's] *Ornament for Clear Realisations* in accordance with Cittamātra (as is the case for the *Ornament for the Mahāyāna Sūtras* and the two *Differentiations*⁹⁴). There are also many Indian [Paṇḍitas] who comment on [Maitreya's] *Ornament for Clear Realisations* variously as Madhyamaka and as Cittamātra; although it is necessary to explain the many reasons for this, fearing wordiness I will not elaborate here.

Also, [Maitreya's *Ornament for Clear Realisations* says:]

Since the dharmadhātu is indivisible
Lineage is not suitable to be different.
Through the instances of the supported qualities,
Their divisions are fully expressed.⁹⁵

This indicates that Hearers and Solitary Realisers also possess the realisation of dharmatā. Regarding the term “dharmadhātu” in that, [Vimuktasena's] *Illumination of the Twenty-Five Thousand* says:

“Conception” and “conceptualisation” are the adherence to things and their signs;
Due to being devoid of that, it should be known as exclusively without attachment.
This very non-existence is the suchness of all phenomena. Therefore, since the dharmadhātu itself is the cause of the Āryas' qualities, this indicates that the naturally abiding lineage is the support of the practices.

This explains that [the dharmadhātu] is the emptiness of true existence, which is the non-existence of things and their signs in accordance with how they are apprehended by the attachment apprehending their true existence.

⁹³ i.e. they abandon the apprehension of external objects but do not abandon the apprehension of the true existence of consciousness.

⁹⁴ i.e. *Differentiating Middle and Extremes* and *Differentiating Dharma and Dharmatā*

⁹⁵ Chapter 1 v22.

[The same text continues,] stating an objection:

If the dharmadhātu is the lineage, then all sentient beings would abide in the lineage because the dharmadhātu generally abides in all.

[The objector] thinks that “abiding in the lineage” refers to the lineage on the occasion of the path.

{80} In response, it indicates as follows. Whatever becomes the cause of the Ārya qualities when it is observed is said to be the lineage. Therefore, there is no such absurd consequence here. The mere existence of the dharmadhātu is not considered abiding in the lineage on the occasion of the path. Rather, when one meditates by observing dharmatā by means of a path and it becomes a special cause the Ārya qualities, at that time it is posited as a special lineage.

[The objector] says:

In that case, however, since the dharmadhātu is indivisible, it is not suitable for the lineages of the three vehicles to be different.

In response, it indicates that due to the divisions in the supported qualities (i.e. the paths that observe it) the lineages are said to be different. The support is the observed-object in this context and the supported are its observers. Regarding the observers, there are the two vehicles of Hearers and Solitary Realisers. In order to observe dharmatā, it must be established from the perspective of their awareness. From the perspective of an awareness where true establishment has not been eliminated, emptiness of true existence will not be established, and if that is not established, then dharmatā will not be established from the perspective of that awareness. Moreover, it indicates that since it is necessary to initially ascertain that in terms of one basis (dharmin), then there are also Hearers and Solitary Realisers who, having observed inner and outer dharmins, observe their dharmatā, i.e. their lack of true existence.

Taken in this way, since there are Solitary Realisers who realise the meaning of suchness, then Solitary Realisers are not pervaded by the inability to abandon the adherence to true existence with respect to consciousness. It is also necessary to divide Hearers into two: those who realise and who do not realise suchness. Therefore, since [Maitreya’s] *Ornament for Clear Realisations* indicates two modes with respect to the Hīnayāna, it must be ascertained that there are two apprehensions of apprehendeds and apprehenders as truly different substantial entities that are and are not posited as a knowledge obscuration.

Some might think:

The objection here is not that it is unsuitable for the lineages of the three vehicles to be different but rather the objection is that the division into the thirteen lineages is unsuitable.⁹⁶

This is also incorrect because [Vimuktasena’s] *Illumination of the Twenty-Five Thousand* says:

{81} Just as it is said, “Mañjuśrī, if the dharmadhātu is one, suchness is one, and the Perfect End is one, then how can vessels and non-vessels be designated?”

⁹⁶ i.e. the division into 13 in the context of the fourth topic of chapter 1 of the *Ornament for Clear Realisations*.

Since other Sūtras similarly indicate that since the dharmadhātu has no divisions, how is one considered to be a vessel or non-vessel of the Mahāyāna, then there is cause for debate regarding the suitability of different lineages for the Mahāyāna and Hīnayāna; but the debate regarding being a vessels or non-vessel is unsuitable in terms of the thirteen lineages.

The Great Ācārya Haribhadra also explains this in accordance with Ārya Vimuktasena. Similarly, the root and commentary of [Maitreya's] *Sublime Continuum* also state that Hearers and Solitary Realisers both realise and do not realise suchness. However, fearing wordiness I will not write more for now.

As such, there are two; [Maitreya's] *Ornament for Clear Realisations* indicates the Knower of Paths knowing the paths of Hearers and of Solitary Realisers in order to take care of those of the Hearer and Solitary Realiser lineage. Therefore, regarding the Hīnayānists who are to be cared for, there are those who are and are not vessels for the profound; since among those two the latter is in the majority, more is indicated about their path.

Just as in the Mahāyāna it appears that without initially being led to the Cittamātra [view] one cannot find the Madhyamaka view, this is also the case for Solitary Realisers as well as clearly the case for Hearers.

Moreover, [Vimuktasena's] *Illumination of the Twenty-Five Thousand* and [Haribhadra's] *Great Commentary on the Eight Thousand* both {82} quote the statement “All Ārya beings are thoroughly distinguished by the uncompounded.” as a source for positing the dharmadhātu as the lineage of all three vehicles. Also, the *Vajra Cutter Sūtra* uses “On account of all Ārya beings being thoroughly distinguished by the uncompounded.” as proof for the statement, “The qualities of the Buddha and all the Dharma taught by him are non-existent.”⁹⁷ The meaning of this is that all Ārya beings of the Mahāyāna and Hīnayāna actualise the uncompounded ultimate [truth], which is all phenomena's lack of establishment in suchness; thus, it is set forth in this way.

Therefore, this system and [Maitreya's] *Ornament for Clear Realisations* are not contradictory. Therefore, one should understand the two modes also in these commentary systems of the *Ornament*.

Enough elaboration!

1.3.2.1.3.2.1.1.2.3 Surpassing qualities on the first ground

This has four sections:

1. Explaining the generosity of those abiding on the first ground
2. Explaining the generosity of those with a lesser support
3. Explaining the generosity of Bodhisattvas
4. Indicating the divisions of the perfection of generosity

⁹⁷ The complete sections from the *Vajra Cutter Sutra*:

The qualities manifestly and completely purified and perfected in unsurpassable perfect complete enlightenment by the Tathāgatas do not exist whatsoever. Any Dharma taught by the Tathāgatas does not exist whatsoever. Why is that? Any Dharma that is manifestly and completely purified and perfected or taught by the Tathāgatas is ungraspable and inexpressible; it is neither Dharma nor is it non-dharma. Why is that? On account of Ārya beings being thoroughly distinguished by the uncompounded.

1.3.2.1.3.2.1.1.2.3.1 Explaining the generosity of those abiding on the first ground

At that time, for them, the first cause of perfect enlightenment,
Generosity itself, becomes surpassing. [v1.9ab]

{83} **At the time** of attaining the Very Joyful ground, then among the ten perfections, the perfection of **generosity itself**, i.e. alone, **becomes** greatly **surpassing for that** Bodhisattva; this does not mean that they lack the other perfections. Moreover, the supramundane perfection of generosity is **the first cause of perfect enlightenment** in terms of being supramundane.

In general, latter perfections surpass their preceding perfections. However, saying that generosity is surpassing on this ground means that on this ground the practice of generosity has a special power the extent of which is lacking from the practice of the other perfections of ethics and so forth. It is said that on the first ground, the miserly attachment that conflicts with the perfection of generosity does not arise even in the slightest with respect to giving away one's body and external possessions. Although they are able to practice as such, they are not able to completely disengage from faulty ethics (i.e. the discordant class of ethics) even in their dreams, as on the second ground.

Moreover, through their generosity, one can infer the imperceptible realisations on that ground:

Their dedication to give away even their own flesh
Also becomes a cause for inferring the imperceptible. [v1.9cd]

Not only are they dedicated to giving away external possessions, they **also give away their own flesh with great dedication** to those who ask. This **becomes a cause**, i.e. a reason, **for inferring** inner [qualities,] such as the attainment of a ground and so forth, which are **imperceptible** to most other people; similar to how fire is inferred from smoke, and so forth. This indicates the absence of the stains of miserliness with respect to giving away one's body, life, and possessions, because even having given those, the mind remains stable without changing its aspect. {84}

1.3.2.1.3.2.1.1.2.3.2 Explaining the generosity of those with a lesser support

This has two sections:

1. Indicating that the happiness of Saṃsāra is attained through generosity
2. Indicating that the happiness of Nirvāṇa is attained through generosity

1.3.2.1.3.2.1.1.2.3.2.1 Indicating that the happiness of Saṃsāra is obtained through generosity

All these beings greatly wish for happiness, but
Human happiness does not [arise] without resources,
Resources, moreover, arise from generosity;
Knowing this, the Subduer first taught about generosity. [v1.10]

All these beings greatly wish to attain the **happiness** that overcomes sufferings such as hunger and thirst, sickness, heat and cold, and so forth, **but the happiness of humans** and so forth **does not** arise **without** the utilisation of some desired object, i.e. **resources** such as food and drink, medicine, clothing, housing, and so forth. **Moreover**, these **resources arise from** the accumulated merit of previous **generosity**. **Knowing this, the Subduer**, who knows the wishes of all migrators, **first taught about generosity** because it is easy to engage in this method.

Is it necessary that the giver act appropriately in order to obtain excellent resources through their generosity? This is not necessary:

Even for sentient beings with little compassion,
Rough of mind and solely striving for their own welfare,
Their desired resources, the causes of pacifying suffering,
Arise from generosity.

[v1.11]

{85} Merchants, for example, wish for a vast resulting mass of wealth from giving a small amount of wealth, and are therefore dedicated to generosity since their wish for vast resources is even greater than that of the requester.⁹⁸ However, they are givers who are of **little compassion**, who do not act to increase the joy resulting from the wish to be generous without solely seeking the result of generosity through being under the power of compassion, as do Bodhisattvas. Moreover, they possess a very **rough mind** towards sentient beings and **solely strive towards their own welfare**, i.e. just the happiness of higher states. **Even for those** who take that as their main [goal], having turned away from the fault of holding on to resources without giving them away but anxiously grasping on to the benefit of the hoped for reward, it becomes **the cause of pacifying the suffering** of hunger and thirst and so forth by way of the **arising** of excellent and marvellous **resources from such generosity**.

1.3.2.1.3.2.1.1.2.3.2.2 Indicating that the happiness of Nirvāṇa is attained through generosity

Those who only look for happiness that alleviates their own suffering due to lacking compassion:

They as well, on the occasions of their generosity,
Will quickly get to meet with Ārya beings.
Then, thoroughly cutting the continuity of Saṃsāra,
They will proceed to peace due to that cause.

[v1.12]

Since it is said that holy ones will come in the presence of generous benefactors, **also those** who are dedicated to the practice of generosity, **on the occasions of their generosity**, {86} **will quickly get to meet with Ārya beings**. **Then**, through the Dharma teachings of those holy beings, they will abandon ignorance by understanding Saṃsāra lacks any good qualities and actualising an uncontaminated Ārya path. Having **thoroughly cut the continuity of** cycling in **Saṃsāra** (i.e. the succession of birth and death since beginningless time), **they will proceed** to Nirvāṇa (i.e. the **peace** of Hearers or Solitary Realisers) **due to the cause** of having met with those holy beings.

1.3.2.1.3.2.1.1.2.3.3 Explaining the generosity of Bodhisattvas

This has four sections:

1. Indicating the uncommon benefits the Bodhisattvas' generosity
2. Indicating that teaching generosity is principal for both supports
3. Indicating the type of joy attained by the Bodhisattva at the time of giving
4. Indicating whether or not the Bodhisattvas' generosity of body involves suffering

⁹⁸ Tib: *slong ba po*; lit. the agent of asking/seeking to be given. It is often translated as "beggar", but can refer to anyone who asks to be given something.

1.3.2.1.3.2.1.1.2.3.3.1 Indicating the uncommon benefits the Bodhisattvas' generosity

If [someone thinks:] Non-Bodhisattvas satisfy requesters with their generosity, but it is not certain that they enjoy the happiness that is the result of their generosity at that time, i.e. immediately afterwards. Therefore, it is also possible that they do not engage in generosity because they do not directly perceive the results of their generosity.

Those who possess the mind promising to benefit migrators
Before long attain joy through their generosity.

[v1.13ab]

Those Bodhisattvas, **who possess the mind promising to** accomplish all **migrators'** ultimate **benefit** and temporary happiness, **before long** – immediately upon seeing they have satisfied the requesters **through their generosity** – attain a supreme **joy**, which is the result of their generosity, and due to enjoying that result of their generosity, they take joy in giving at all times. {87}

1.3.2.1.3.2.1.1.2.3.3.2 Indicating that teaching generosity is principal for both supports

For those with a compassionate nature and those without a compassionate nature,
Therefore, just the teaching on generosity is principal.

[v1.13cd]

Just as previously explained, the happiness of higher states and definite goodness of all **those with a compassionate nature** (i.e. Bodhisattvas) as well as **those without a compassionate nature** is induced by generosity. **Therefore, just the teaching on generosity is crucial**, i.e. very important.

Moreover, [Nāgārjuna's] *Letter to a Friend* says:

Knowing that resources are wavering and without essence,
Properly practice generosity towards
Monks, brahmins, the poor, and friends;
There is no better friend for the future than generosity.

1.3.2.1.3.2.1.1.2.3.3.3 Indicating the type of joy attained by the Bodhisattva at the time of giving

What type of joy arises in the Bodhisattva upon satisfying requesters with resources such that it causes Bodhisattvas to become dedicated to generosity?

Upon hearing and thinking about the words “please give”
Happiness arises for the Conqueror child;
If abiding in peace does not create such happiness for subduers,
What need is there to mention giving away everything.

[v1.14]

Upon hearing a requester say **the words “please give” and thinking** about their meaning, {88} then **happiness arises** again and again in the mind of the **Conqueror child** from the thought, “they are asking me!” **If abiding in peace**, i.e. the sphere of Nirvāṇa, **does not generate such happiness for subducer** Arhats, then **what need is there to mention** the happiness even greater than the bliss of peace generated by means of satisfying requesters **by giving away all** inner and outer belongings? There is no need.

When the mind is captivated by the bliss of peace, others' welfare is left behind; whereas due to the mind being captivated by the Bodhisattva's previously explained happiness, effort towards others' welfare becomes even greater. Therefore, they are not the same.

1.3.2.1.3.2.1.1.2.3.3.4 Indicating whether or not the Bodhisattvas' generosity of body involves suffering

However, does this Bodhisattva who gives away inner and outer things (a generosity that is said to give rise to amazing happiness) not also experience physical suffering?

If this is asked in terms of great beings who have attained a ground, then they have no physical suffering, just like cutting non-sentient things. This is in accordance with the *Ārya Sūtra of the Concentration of Heavenly Treasure*,⁹⁹ which says:

It is as follows. For example, there is a forest of great Sala [trees.] When someone goes there and cuts down one of the Sala [trees,] the remaining Sala trees do not have attachment and anger, thinking "That one was cut down. We were not cut down." They have no conceptions or conceptualisations. A Bodhisattva's patience that is as such is a thoroughly pure and supreme patience; it is equal to the sky.

[Nāgārjuna's] *Precious Garland* also says:

They have no physical suffering;
How could there be mental suffering? {89}
They suffer for the world due to compassion
And due to just that remain for a long time.¹⁰⁰

This is also intended to be regarding those who have attained a ground.

Moreover, if it is asked in terms of those who have not attained the Very Joyful ground, which lacks the attachment of miserliness for one's body and resources, then physical suffering undoubtedly arises because conditions discordant with sustaining the body befall one's body. Nevertheless, even at that time, it remains a cause for an even greater engagement with the welfare of sentient beings in dependence upon that suffering.

As such, Bodhisattvas understand the unbearable [state] of migrators, such as hell-beings, animals, and hungry ghosts, and their bodies are overcome by great, forceful and uninterrupted suffering. Upon seeing those unbearable sufferings that are a thousand times greater than the suffering of cutting one's own body:

They cut and give away their body, and through their own suffering
Perceive others' (hell-beings and so forth) suffering
On the basis of their own understanding, and
Quickly make effort to eliminate those. [v1.15]

Through their own suffering from cutting their body and giving it to requesters, i.e. through disregarding that suffering but by reason of that very suffering they experience, they quickly make effort in order to eliminate the suffering of other sentient beings, hell-beings and so forth.

{90} In Nagtso's translation, this [verse] appears as:

Through that suffering of cutting and giving away their body,
Seeing the suffering of others, i.e. of hell-beings and so forth,
Then, from their own experience
They strive in order to eliminate [those.]

⁹⁹ Referring to the *Sūtra of the Questions of Gaganagañja*.

¹⁰⁰ Chapter 3 v26.

Therefore, the explanation is based on both translations.

If one has such a strong attitude, then they can give away their body. Since it is not contradictory for such an attitude to be present in those who have not attained a ground, then it is said that also those who have not attained a ground can give away their body.

1.3.2.1.3.2.1.1.2.3.4 Indicating the divisions of the perfection of generosity

Generosity empty of gift, recipient, and giver,
Is called a supramundane perfection.

[v1.16ab]

The **generosity**, which is the intention to give, conjoined with the uncontaminated wisdom of the **emptiness of true existence of that to be given, the recipient, and the giver, is called a supramundane perfection**; this is indicated in the *Great Perfection of Wisdom*.¹⁰¹ Since an Ārya's meditative equipoise of the non-observed is supramundane, also a generosity conjoined with that is posited as a supramundane perfection; generosity not conjoined with the non-observed is mundane. The difference between those two cannot be directly ascertained by those who have not attained ultimate Bodhicitta.

In this context, “far side”¹⁰² is the far side or shore of the ocean of Saṃsāra; {91} it is the Buddhahood of having abandoned the two obscurations without exception. Reaching that far side means gone to the far side.

Here, in the *Autocommentary* it says:

Using the [grammar] rule, “Omission does not take place if a latter particle is present,” the objective case is not omitted and is therefore formed.

Alternatively, because of prīṣodara and so forth it is just left with a “ma” suffix.

The meaning of this is explained by Paṇḍita Jayānanda as follows.

In the Indian language [Sanskrit,] “far side” is pāra and “gone” is itā. When the two words are put together, the singular of the second case “am” is affixed to pāra and the first case “su” is added after itā. Then, when pārama-itā is condensed into the word pāramitā, although “am” and “su” would be omitted, here only “su” is omitted and “am” is not due to the *Root Grammar* saying “Omission does not take place if a latter particle is present.” The statement “Using this [grammar] rule, ... the objective case,” refers to the singular of the second case “am”; since that is not omitted, the term naturally becomes pāramitā.

“Prīṣodara and so forth,” explains that the word pārama, i.e. with the suffix “ma”, is pronounced pāram; it is not omitted, rather the “a” of “ma” is erased and affixed to the “i” [of itā] thereby becoming mitā.

The first case “su” seems to be a typo; thus, analyse whether it should be a “si”.

¹⁰¹ Sera Je Editors say in the ninth chapter of the *Ten-Thousand Line Perfection of Wisdom Sutra*.

¹⁰² This is explaining the etymology of “perfection” (*pha rol tu phyin pa*) in the root verse, which literally translates as “gone to the far side”.

Some Tibetans say that in the Indian language [Sanskrit,] the term “perfection” is written pā-ram-i-tā and by placing the anusvara that is above the “ra” beside it instead, it becomes pā-ra-ma-i-tā. When saṃdhi is applied, the vowel marker of the letter “i” is affixed to the ma, and the a is erased thereby becoming mitā.¹⁰³ Although there are many such ignorant explanations, the correct explanation is just that of the Paṇḍita stated above.

{92} The two lines, “Generosity [empty of] gift...,” specifically explain the perfection of generosity that is conjoined with the wisdom realising the non-observation of the three spheres. Generosity and so forth that are not conjoined with [that wisdom] are called perfections due to being similar to the perfections that are conjoined with that wisdom. Moreover, even if they are not conjoined with wisdom, since they are conjoined with dedication towards great enlightenment, they are posited as definitely going to the far side and therefore gain the name “perfection of generosity.”

Therefore, if the meaning of “gone to the far side” is connected with the objective [case], i.e. “gone to this far side”, then it means gone to the Buddha ground; if it is connected with the agentive [case], i.e. “that which acts to go to the far side”, then perfections also exist on the learner grounds. Through this explanation with respect to generosity, then ethics and so forth should also be understood in terms of being conjoined with mind generation, dedication, and wisdom (individually and collectively).

Due to attachment arising with respect to those three,
It is indicated as a mundane perfection.

[v1.16cd]

If it is bound **by the arising of attachment**, i.e. adherence to true existence, **with respect to those three** spheres of generosity, then that generosity **is indicated** in Sūtra **as a mundane perfection**.

Regarding such explanations, the way to practice right now is to train in giving one’s body to others and the special way of generating joy by means of visualisation. {93} Then, one should continually amass other kinds of material generosity in dependence upon superior and inferior fields, and by way of giving away anything, from water on up; at that time, that should be conjoined with the wisdom that realises the non-observation of the three spheres.

Moreover, think about 1) mentally giving away one’s body, resources, and roots of virtue again and again for the welfare of sentient beings and that 2) even if one does not give them away, they will disintegrate and will have to be discarded so mentally giving them away first is supreme. This is in accordance with [Śāntideva’s] *Engaging in Bodhisattva Practices*, which says:¹⁰⁴

My body and likewise my resources,
As well as all my three-time virtue,
I will give away with no sense of loss
In order to accomplish the welfare of all sentient beings.

And:

By giving away all, I will pass beyond sorrow
And my mind will attain Nirvāṇa.
Giving away everything at once
Is the supreme offering to sentient beings.

¹⁰³ The “i” (ई) has its vowel marker (gi gu) above it transferred to the “mi” (मि), leaving the “a” (अ), which is erased.

¹⁰⁴ Chapter 3 v11-12.

1.3.2.1.3.2.1.1.3 Summary by way of expressing the qualities of the ground

Now, the previously explained ground called Very Joyful is indicated in terms of expressing its qualities and summarised through the distinguishing features of an uncontaminated consciousness:

As such, thoroughly abiding in the mind of a Conqueror child,
The holy support is illuminated and gains beauty;
This Joyful [ground] is just like a crystal jewel,
That overcomes through completely clearing away all thick darkness. [v1.17]

{94} **This Very Joyful** ground abides **just like the crystal jewel** orb of the moon; it has three similarities with the moon:

1. Abiding in a high place due to **thoroughly abiding in the mind of a** first grounder **Conqueror child** who has attained the qualities of this ground **as** previously explained. Due to abiding on a high path, it is like the moon abiding in the sky. Since the first ground is a part of that Bodhisattva's mind, it is said to abide in that; just like the eyes abide in the head.
2. **The holy**, i.e. supreme, **support** in which the ultimate mind of the first ground abides **gains beauty** through **the illumination** of that exalted wisdom in their mind. As such, it is like the moon which beautifies the sky (its support) with white light.
3. Also, the first ground abides having **overcome** its discordant class, i.e. the objects of abandonment of the path of seeing, and therefore it is like the moon which abides **having completely cleared away all thick**, i.e. heavy, **darkness**.

Supplement: This was the first mind generation from *Supplement to the Middle Way*.

Autocommentary: This was the first mind generation, called "Very Joyful", from the *Explanation of Supplement to the Middle Way*.

Illumination of the Thought: This has been the explanation of the first ultimate mind generation from *Illumination of the Thought: An Extensive Explanation of Supplement to the Middle Way*. {95}

1.3.2.1.3.2.1.2 The second ground: Stainless

The explanation of the second ground, Stainless, has five sections:

1. Indicating that ethics on this ground is completely pure
2. Indicating the praise of ethics
3. Indicating examples of being unmixed with the discordant class of ethics
4. Indicating the divisions of the perfection of ethics
5. Summary in terms of expressing the qualities of this ground

1.3.2.1.3.2.1.2.1 Indicating that ethics on this ground is completely pure

This has four sections:

1. Indicating that ethics on this ground is excellent
2. Indicating the complete purity of qualities in dependence on that
3. Indicating ethics to be superior to that of the first ground
4. Indicating other causes of completely pure ethics

1.3.2.1.3.2.1.2.1.1 Indicating that ethics on this ground is excellent

Due to their ethics being excellent and endowed with pure qualities,
They have abandoned the stains of faulty ethics even in their dreams. [v2.1ab]

Those who abide on the second ground, **due to their ethics being** supremely **excellent and endowed with pure qualities**, not only when awake but **even in their dreams, they have abandoned the stains of faulty ethics**, i.e. they are unpolluted by those.

This is not only referring to abandoning the faulty ethics of root downfalls and natural negativities, but also the stains of faulty ethics that transgress all the formulated [negativities.] They do not willingly take up the afflictions that motivate faulty ethics, and negative actions that transgress formulated [negativities] do not arise for them. Therefore, since they have pacified the fire of regret with respect to the arising of downfalls from transgressing formulated [negativities,] they are said to attain a coolness. {96}

As such, the [Sanskrit] equivalent for [ethics], i.e. śīla, is composed of śī-ta, meaning “cool”, and la-ti, meaning to “attain”. Alternatively, it is “ethics” because of being that relied upon by the holy ones as the very cause of happiness; however, this is a contextual etymology.

In terms of its entity, [ethics] possesses the characteristics of the seven abandonments that abandon the seven improper activities of body and speech. Since the non-attachment of non-covetousness, the non-aversion of [lacking] ill-will, and the correct view that is free from wrong views, act to motivate the seven abandonments, then taken together with their motivators there are the ten white paths of actions, abandonments that abandon the ten black paths of action.

1.3.2.1.3.2.1.2.1.2 Indicating the complete purity of qualities in dependence on that

Moreover, through what excellent ethics does that Bodhisattva come to have pure qualities?

Since they are the activities of body, speech, and mind,
They accumulate all ten holy paths of action. [v2.1cd]

Since the activities, i.e. behaviour, **of the three – body, speech, and mind** – are pure of even subtle downfalls at all times, whether awake or dreaming, **they completely accumulate all ten holy**, i.e. supreme, **paths of action**.

Accumulating these means perfecting the first three virtuous paths of actions (abandoning killing, and so forth) with one's body, {97} the middle four with one's speech, and the last three with one's mind. Moreover, this is not only referring to refraining from what is proscribed¹⁰⁵ but also to perfecting all that is prescribed within ethics.¹⁰⁶

1.3.2.1.3.2.1.2.1.3 Indicating ethics to be superior to that of the first ground

Do first ground Bodhisattvas not also completely accumulate all ten of these paths of actions? They do accumulate those, however:

All ten of these virtuous paths
Are superior in them and become completely pure. [v2.2ab]

However, **all ten of these virtuous paths** of action **are superior** in the second ground **and become completely pure** and marvellous; the first grounder does not have such [ethics.]

Generosity was stated in this [text] to be surpassing on the first ground and this is still possessed on higher [grounds.] Therefore, among the remaining perfections apart from generosity, the measure by which the practice of ethics excels is lacking from patience and so forth and therefore ethics is said to be surpassing. However, this does not mean they lack the remaining perfections.

Mentioning the ten virtues illustrates the formulated ethics that relate to those and as such identifies all the boundaries of formulated ethics. Those who possess such pure ethics are:

Always completely pure like the autumn moon,
Peaceful and illuminated, they are thoroughly beautified by those. [v2.2cd]

{98} **Like the autumn moon** has the two [qualities] of pacifying the daytime heat and radiating white light, they are **always** abiding in **completely pure** ethics, **peaceful** in restraining the sense-doors, and **illuminated** with a radiance of the body; [in this way] they are **thoroughly beautified by those** [pure ethics].

¹⁰⁵ Tib: *dgag bcas kyi mtshams las ldog pa*; lit. “turning away from the boundaries of formulated proscriptions”.

¹⁰⁶ Tib: *tshul khrims las brtsams pa'i sgrub bcas kyi phyogs kun*; lit. “the entire class of formulated prescriptions within ethics”

1.3.2.1.3.2.1.2.1.4 Indicating other causes of completely pure ethics

Some fully-ordained monks, intent on individual liberation, have completely pure ethics but:

If they view their ethics as inherent,

Due to that, their ethics do not become pure.

[v2.3ab]

If they do not abandon **viewing** phenomena as **inherently** established, **due to that**, i.e. by reason of that, those fully-ordained monks **will not become of pure ethics**; their faulty ethics will be fabricated as being [proper] ethics.

In the *Jewel Mound Sūtra* it says:

Kāśyapa, regarding this, some fully-ordained monks possess [proper] ethics: they remain bound by their vows of individual liberation; their rituals and activities are excellent; they regard even the subtlest of transgressions with concern; having properly taken them up, they train in the precepts and their actions of body, speech, and mind are completely pure. Although their livelihood is completely pure, they propound a self; {99} Kāśyapa, this is the first fabrication of faulty ethics as being [proper] ethics.

And up to:

Kāśyapa, moreover, regarding this, some fully-ordained monks properly take up the twelve qualities of training,¹⁰⁷ but viewing those as observable they abide in the apprehension of “I” and “Mine”; Kāśyapa, this is the fourth fabrication of faulty ethics as being [proper] ethics.

Propounding a self is the meaning of “viewing as observable”. This is also what is indicated by “abiding in the apprehension of ‘I’ and ‘Mine’”. The meaning of this should not be taken as the common view of the transitory collection, but rather as the non-abandoning of the apprehension of “I” and “Mine” as being established by way of their own-character.

Since saying “they” [i.e. in v2.3a] is unsuitable to follow from what was just explained, Nagtso’s translation:

If one perceives ethics as inherently completely pure,

Then that would be faulty ethics due to that.

This uses “that ... due to that”, which is better.¹⁰⁸

Therefore, they are always completely free from

The activity of the dualistic mind also with respect to all three.

[2.3cd]

If one has not abandoned the view possessing observation, then one’s ethics are not pure. **Therefore, the second grounders are always completely free from**, i.e. abandon, **the activity of the mind of the dualistic** apprehension that views phenomena (such as things and non-things) as inherently established **also with respect to all three**: sentient beings with respect to whom faulty ethics are abandoned, the activity of [applying] antidotes that abandon [those], and the one who abandons.

¹⁰⁷ Tib: *sbyangs pa’i yon tan bcu gnyis*; i.e. going for alms and so forth.

¹⁰⁸ The “they” in v2.3a implies the Bodhisattva on the second ground discussed in the previous verses; Nagtso’s translation is easier to read as a general statement.

1.3.2.1.3.2.1.2.2 Indicating the praise of ethics

This has five sections:

1. Enjoying the results of generosity in a higher realm depends upon ethics {100}
2. Enjoying the results of generosity in a continuity of rebirths depends upon ethics
3. Indicating that liberation from the lower realms is very difficult if lacking ethics
4. The reason for teaching ethics after teaching generosity
5. Praising ethics as the cause for both higher states and definite goodness

1.3.2.1.3.2.1.2.2.1 Enjoying the results of generosity in a higher realm depends upon ethics

As such, having said that the Bodhisattva's ethics excel, next it is indicated that although, in general, others' ethics are also excellent, [the Bodhisattva's ethics] are of far greater qualities than their generosity and so forth and are the support of all excellent qualities.

Through generosity, resources; but these arise even in bad migrations,
Through a being's deterioration of the legs of ethics.

[v2.4ab]

Through the generosity of a giver endowed with ethics, superior and excellent **resources** will arise on human and deva [supports]. The **arising of these** various excellent resources **for** those who have fallen to **bad migrations**, such as taking birth in the occasional hells, or as an ox, horse, elephant, monkey, or naga and so forth, or as a preta with great magical powers and so forth, occurs **through a being's deterioration of**, i.e. separation from, **the legs of ethics**.

This indicates that if one is lacking ethics, the resources which are the result of generosity will not ripen on the support of higher migrations but will ripen on the support of bad migrations. {101} Therefore, since it is necessary that the results of generosity ripen on the support of higher migrations, if one wishes for that, then such a giver (as previously explained) should guard their ethics.

1.3.2.1.3.2.1.2.2.2 Enjoying the results of generosity in a continuity of rebirths depends upon ethics

If one is lacking ethics, the results of generosity will ripen on the support of bad migrations and with such a support, one will merely utilise the results of previous generosity while, with great stupidity, not newly engaging in [further] generosity and so forth. Therefore:

Since the collected principal and interest are completely exhausted,
Subsequently, they will be without resources.

[v2.4cd]

Since the collected principal together with the **interest are completely exhausted** through being consumed down to the root, then **subsequent** to having utilised all the results of previous generosity without exception, **that person will be without resources**.

This, for example, is like a person who has gained a bountiful harvest from sowing just a few seeds will plant even more seeds in order to [gain such a] harvest again; since the great collection of the harvest will increase, it will not be interrupted. However, a fool will just utilise those without planting any seeds again; they will have no uninterrupted increase of the harvest.

1.3.2.1.3.2.1.2.2.3 Indicating that liberation from the lower realms is very difficult if lacking ethics

Due to breaking the legs of ethics, not only is it extremely difficult to gain a continuous increase of resources, {102} but having gone to bad migrations it is very difficult to escape from those. To indicate this:

When free and living in affluence,
If one does not take care of oneself,
Then when under the control of others due to falling into the abyss,
Through what will one rise up from there in the future? [v2.5]

Like a hero living in an affluent land and free from bondage, **when living in the affluent** lands of the human and deva migrations, where one is **free** to do as one wishes without depending on others, then if **this person does not take care of themselves** to not fall into bad migrations, **then** just like a hero bound and thrown into an abyss, they will lack freedom and **be under the control of others due to falling into the abyss** of bad migrations. At that time, **after** they have gone to bad migrations, i.e. from then on, **through what will they rise up** from that? They cannot.

Since the practice virtue is very difficult and the accumulation of negativities is very forceful upon the supports of bad migrations, one necessarily continues [taking rebirth] only in bad migrations. Due to just that, it is said in Sūtra¹⁰⁹ that being reborn as human is difficult:

Even if taking birth among humans [once] in a hundred, two fruitions are accomplished.

Therefore, know that from now on it is necessary to keep oneself from falling into bad migrations and that means putting effort in one's ethics. {103}

1.3.2.1.3.2.1.2.2.4 The reason for teaching ethics after teaching generosity

Due to that, the Conqueror having taught generosity,
Taught the subsequent [teachings on] ethics. [v2.6ab]

Faulty ethics are the source of many faults, such as being led to bad migrations. **Due to that**, in order for the qualities of generosity and so forth not to be wasted, **the Conqueror** who has overcome all negativities, **having taught generosity**, immediately **taught** the practice of **ethics**, which **is subsequent to** generosity.

The reason for this is that:

If qualities are nurtured in the field of ethics,
The enjoyment of the effect is uninterrupted. [v2.6cd]

Since it is the support of all qualities, **ethics** is like a field. **If the qualities** of generosity and so forth **are nurtured in that field**, then the causes (generosity and so forth) and the continuity of **enjoying their effects** (excellent body and resources) **is uninterrupted** and the collection of results increases and can be enjoyed for a long time; whereas otherwise that is not possible.

¹⁰⁹ i.e. the *Sutra on the Ten Grounds*.

Therefore, the meaning of this is that those who engage in generosity should not consider just the arising of excellent resources that are the results of generosity, but must also consider the physical support that will utilise those resources and that those resources should arise over many rebirths. Moreover, they must know that the method for [achieving] this, i.e. guarding ethics, is very important.

{104} Even novice Bodhisattvas should strive in generosity as previously explained and although they should do this observing (i.e. in order to enact) the welfare of all sentient beings and in order to attain enlightenment, in the meantime they need the results of generosity to ripen upon the support of happy migrations and that this arises over many lifetimes. That depends upon ethics because without it the conducive conditions for training in the Bodhisattva practices would be incomplete.

1.3.2.1.3.2.1.2.2.5 Praising ethics as the cause for both higher states and definite goodness

Both the body of happy migrations and enjoying the results of generosity for a long time upon that support depend upon ethics; since just that is also indispensable for attaining definite goodness:

For ordinary beings and those born from the Speech,
Those definite in self-enlightenment,
As well as for the Conqueror children, the cause for higher states
And definite goodness is none other than ethics. [v2.7]

In this way, **the cause of higher states for ordinary beings** who have not entered a path as well as the cause of **definite goodness**, i.e. the enlightenments of the Hearers **born from the Subduer's Speech, those definite in** the path to the **enlightenment** of a **Solitary Realiser, as well as of the Conqueror children** (i.e. Bodhisattvas) **is none other than ethics**.

Saying that ethics is the only cause is not meant to negate other causes because there are many causes other than ethics. Therefore, the meaning is that in order to achieve special high states and definite goodness {105} one requires a definite connection with ethics; whereas if one discards that, those will certainly not be achieved.

This, moreover, is explained in the *Sūtra on the Ten Grounds*, which is summarised as follows.

Each of the ten non-virtues (i.e. killing and so forth) are differentiated into great, middling, and small; these respectively lead one to [take birth as] a hell-being, an animal, or a preta; and finally, if one is born as a human [again], then killing causes a short life and many sicknesses, and each of the remaining nine also establish two undesirable [results].

The ten virtues [cause] birth as a human and a Desire Realm deva, right up to birth in the Peak of Existence. Above that, if these ten virtues are trained through the aspects of a limited mind intent only on one's own welfare, together with a weariness that fears Saṃsāra, a lack of great compassion, but with wisdom realising selflessness by following the words of others, then one will definitely emerge by means of the Hearer vehicle.

Above that, if trained without depending on others in one's final existence, intent on the Solitary Realiser enlightenment, lacking great compassion and skilful means, but through internalising the suchness of profound dependent-arising, then one will definitely emerge by means of the Solitary Realiser vehicle.

Above that, if trained through possessing extremely vast and immeasurable heartfelt love and compassion, that are included within skilful means, making powerful prayers, {106} not forsaking any sentient being, and intent upon the Buddha's extremely vast exalted wisdom, then one will accomplish the completely pure grounds of the Bodhisattvas and the vast activities of the pure perfections.

[Nāgārjuna's] *Letter to a Friend* also says that training in ethics is important:

You should observe ethics that are not degenerated,
Not low, not mixed, and not polluted.
Just like the earth for everything moving and unmoving,
Ethics is said to be the foundation of all qualities.

Although this is said in the context of the second ground, novice Bodhisattvas must also engage in this. They should contemplate that the ethics of restraint, which relies upon an unwavering mind restraining from the ten non-virtues even in motivation, is very important as indicated by “Through generosity, resources;” and up to “...none other than ethics,” [i.e. v2.4–2.7]. It is also necessary that whenever one trains in ethics, this should be conjoined with the wisdom realising the non-observed. Moreover, since nothing will come about through a mere understanding of these and familiarising just a few times, it is necessary to continually contemplate their meaning.

If one continuously familiarises, then one's mind will naturally engage even Bodhisattva practices that seem overwhelming when we first hear about them and those that even the Teacher was not able to engage in for a long time. As such, [Ratnadāsa's] *Praise of Endless Qualities* says:

Even when heard about, they will give rise to harm to the worldly,
And even You did not engage in such practices for a long time; {107}
Such practices will eventually become natural through one's familiarisation,
Therefore, good qualities are difficult to increase without thorough familiarisation.

1.3.2.1.3.2.1.2.3 Indicating examples of being unmixed with the discordant class of ethics

Just like the ocean together with a corpse,
And fortune together with adversity,
Similarly, great beings subdued by ethics
Do not wish to abide together with faulty ethics. [v2.8]

Just like, for example, through the power of the cleanly nagas who live there, any corpses in **the ocean** are washed out with the waves; it therefore does not go along **together with corpses**. And excellent **fortune** does not go along **together with adversity**, i.e. misfortune. **Similarly, great beings** that are **subdued by** completely pure **ethics**, i.e. the second grounders, **do not abide together with faulty ethics**.

This explanation does not contradict what is said in [Candrakīrti's] *Commentary on the Four Hundred Verses*:

Na-nag-ma [i.e. “adversity”] undoubtedly lives in the house where Tashi [i.e. “fortune”] lives.

Because it is referring to two people with those names, whereas here *nanagma* is the [Tibetan] word meaning misfortune.

1.3.2.1.3.2.1.2.4 Indicating the divisions of the perfection of ethics

Who, what, and with respect to whom one acts to abandon; {108}

If there is observation of these three, such ethics

Is explained to be a mundane perfection. [v2.9abc]

The person **who** abandons, **what** one abandons (i.e. the object of abandonment), **and** sentient beings **with respect to whom one acts to abandon**; if there is an inability to cease the seed of **observing these three** spheres as truly existent, then **such ethics are explained to be a mundane perfection**.

That empty of attachment to the three is supramundane. [v2.9d]

Those ethics **empty of the attachment** that observes the previously explained **three** spheres as truly existent, i.e. if it is conjoined with the uncontaminated wisdom realising the non-observed, is the **supramundane** perfection. Therefore, there are two divisions of ethics.

1.3.2.1.3.2.1.2.5 Summary in terms of expressing the qualities of this ground

The Conqueror child, arising from the moon, not existence but is

The glory of existence; also this Stainless [ground], free from stains,

Like the light of the autumn moon,

Clears away the mental torment of migrators. [v2.10]

Just **like the stainless light of the autumn moon** clears away beings' torment, {109} due to **the Conqueror child** possessing the light of ethics **free from** the **stains** of faulty ethics and **arising from the moon** of the second ground, the second ground possesses the name "**the Stainless**" and **also clears away the mental torment of migrators**, which is generated by faulty ethics.

Since this second grounder is not included among those who cycle in Saṃsāra, they are **not existence**, i.e. [in] Saṃsāra, but are **the glory of existence** because all excellent qualities follow that Bodhisattva and because through their prayers for the welfare of sentient beings, they attain the excellent causes for becoming Wheel-Turning Kings ruling over the four continents.

Supplement: This was the second mind generation from *Supplement to the Middle Way*.

Autocommentary: This was the second mind generation from the *Explanation of Supplement to the Middle Way*.

Illumination of the Thought: This has been the explanation of the second ultimate mind generation from *Illumination of the Thought: An Extensive Explanation of Supplement to the Middle Way*. {110}

1.3.2.1.3.2.1.3 The third ground: Luminous

This has four sections:

1. Contextual etymology of this ground (the basis of qualities)
2. The qualities of this ground (its distinguishing features)
3. Distinguishing features of the first three perfections
4. Summary in terms of expressing the qualities of this ground

1.3.2.1.3.2.1.1 Contextual etymology of this ground (the basis of qualities)

Due to light arising from the fire that

Burns all the kindling of objects of knowledge without exception,

This third ground is Luminous...

[v3.1abc]

This third Bodhisattva ground is called “Luminous.” Why is it called Luminous? This is in accordance with the meaning of that name because when the third ground is attained, **the fire** of exalted wisdom **that burns all the kindling of objects of knowledge without exception gives rise to a light** whose nature is the ability to pacify all dualistic elaborations in meditative equipoise.

... For that Sugata-child

At that time, arises a copper-like illumination like the sun.

[v3.1cd]

Moreover, **for that Sugata-child** who has generated the third mind, **at that time** of the third ground, just **like the arising of a copper-like illumination** when the **sun** is just about to rise, the light of exalted wisdom arises for this Bodhisattva. {111} This is an appearance completely pervaded by red or orange light that arises during the subsequent attainment of that ground.

Moreover, [Nāgārjuna’s] *Precious Garland* says:

The third ground is the Luminous,

Due to the arising of the pacifying light of exalted wisdom,

The generation of the concentrations and clairvoyances,

As well as the complete elimination of attachment and anger.

Due to the maturation of those,

One engages in surpassing patience and joyous effort,

Is the powerful master of the devas,

And overcomes Desire Realm attachment.¹¹⁰

1.3.2.1.3.2.1.2 The qualities of this ground (its distinguishing features)

This has four sections:

1. Indicating that patience is surpassing on this ground
2. Other ways of practicing patience
3. Divisions of the perfection of patience
4. Indicating other pure qualities arising on this ground

¹¹⁰ Chapter 5 v45-46.

1.3.2.1.3.2.1.2.1 Indicating that patience is surpassing on this ground

In order to indicate that for the Bodhisattva who has gained such light of exalted wisdom, the perfection of patience is surpassing, “Even if...” [i.e. v3.2] and so forth is expressed. Since the previously explained surpassing generosity and ethics still exist on higher grounds, then among the remaining eight perfections, here patience is surpassing. The way in which it is surpassing is that the excellence of the practice of patience does not arise for the remaining seven on this occasion.

Moreover, this is because the third ground Bodhisattva has protected their mind from others and possesses the pacifying exalted wisdom as explained in “...kindling of objects of knowledge” [i.e. v3.1] and therefore while others generate doubts regarding the [nine] bases of malice, thinking “They have harmed me or my loved ones in the past, {112} are doing so presently, or will do so in the future!”, [this Bodhisattva] does not engage in such activities of the three doors.

Even if someone, agitated with a non-source,
Cuts flesh and bones from their body,
Bit by bit and over a long time,
They give rise to even greater patience towards the mutilator. [v3.2]

It is specified to **not** be a **source** of anger. Although that is the case, **if someone who is agitated** in this way **cuts from the body** of this Bodhisattva (not just **the flesh** but **also the bones**, not cutting large chunks but **bit by bit**, not cutting continually but pausing from time to time, and not finishing cutting in a short time but cutting **over a long time**), then not only will they not become agitated towards the mutilator, the Bodhisattva sees that due to this negativity [the mutilator] will have to experience the sufferings of the hell-realm and so forth even more so than others of similar type and **will give rise to even greater patience towards the mutilator**.

Since this is the way in which patience is surpassing, then although on the first two grounds (Very Joyful and so forth) their mental continuum is not disturbed when their body is cut, it is clear that they have not given rise to surpassing patience [at that time]. Therefore, it should be known that surpassing patience arises starting from this ground.

{113} Patience does not only become surpassing through observing the surpassing sufferings of the hell-realms and so forth. Then due to what?

For that Bodhisattva who perceives selflessness,
What, by whom, when and how they are cut:
All these phenomena are perceived by them as reflection-like;
Also due to that they become patient. [v3.3]

By whom the body of **that Bodhisattva who perceives selflessness is cut**, **what** is cut, **when and how** it is cut, i.e. the **phenomena** of **those** three spheres, **are** directly **perceived by that** third grounder **as reflection-like** and they lack the acquired discrimination of those as “I” and “Mine”. Therefore, **also due to that, those Bodhisattvas become patient**.

In the *Autocommentary* it says, “the ‘also’ [in v3.3d] is in order to include the causes of patience.” Since this is saying that they are patient not only due to the previously explained causes, but also due to those being explained here and [the *Autocommentary*] says “also due to this”, then it should be translated as “also due to that perception.”¹¹¹

¹¹¹ This is how the Tibetan is in the verse, but in English had to be rearranged as is.

1.3.2.1.3.2.1.2.2 Other ways of practicing patience

This has two sections:

1. The unsuitability of getting angry
2. The suitability of practicing patience {114}

1.3.2.1.3.2.1.2.2.1 The unsuitability of getting angry

This has four sections:

1. The unsuitability of anger due to being without purpose and having great faults
2. Indicating that not wishing for future suffering and responding with harm are contradictory
3. The unsuitability of anger due to destroying virtue accumulated over a long time
4. Eliminating anger through thinking about the many faults of impatience

1.3.2.1.3.2.1.2.2.1.1 The unsuitability of anger due to being without purpose and having great faults

Such patience is not a practice exclusively suitable for the minds of those who abide on the Bodhisattva grounds; since it is also the cause for protecting the qualities of those not abiding on the grounds from diminishment, it is explained that it is suitable for those who possess impatience to overcome anger:

If one gets furious with them due to being harmed,
How does getting furious undo what was already done?
Therefore, getting furious is certainly meaningless here
And also conflicts with future lives. [v3.4]

[This is explained] from “harmed” and up to “quickly rely on” [i.e. v3.4-9].

If one gets furious, i.e. angry, **with the harmer due to being harmed**, then since at that time there is no undoing of the harm already done, **how does getting furious**, i.e. becoming infuriated in relation to that, **undo the harm already done?** {115} It cannot. **Therefore, getting furious** at that **is certainly meaningless here**.

“Infuriated” means a deeply agitated and irritable mind and is mutually inclusive with belligerence.¹¹² As such, not only is there no purpose for it, **it also conflicts with** the welfare of **future lives** because giving anger an opening will project one into unpleasant fruitions after death.

1.3.2.1.3.2.1.2.2.1.2 Indicating that not wishing for future suffering and responding with harm are contradictory

Some, while experiencing the suffering results of their former faulty actions and being obscured with respect to that, think “another has harmed me!” and wish to avoid future suffering from such harm by getting furious with the harmer and responding with harm; in order to overcome this, it is explained:

The very ones wishing to say that the results
Of previously done non-virtuous actions function to exhaust,
How is it that they harm others and through their fury suffer further
As they are led to the very seeds of that? [v3.5]

¹¹² Tib: *khro ba*; first of the twenty secondary afflictions. However, since “furious” is a better translation and is synonymous, it will be translated as such.

The great suffering inflicted upon one's body by enemies is **the result of previously done non-virtuous actions** of killing. Those who have experienced the strong fruition [of such actions] in the three lower realms and still possess the remaining results similar to the cause **wish to say that** whatever is a cause for eliminating all those unpleasant results similar to the **cause functions to exhaust** their remaining karma. However, **how is it** suitable that **those very ones** respond by **harming others and** that the **fury** that deeply agitates their mind {116} **leads them to the very seeds**, i.e. causes, of **further**, i.e. again, **suffering** far greater than that experienced now? It is not suitable.

Therefore, just like being patient with the suffering of being bled with a sharp scalpel by a doctor as a means of curing sickness, it is suitable to be exceedingly patient with small temporary suffering in order to overcome limitless long-term suffering.

1.3.2.1.3.2.1.2.2.1.3 The unsuitability of anger due to destroying virtue accumulated over a long time

This has two sections:

1. Actual meaning
2. Secondary topic

1.3.2.1.3.2.1.2.2.1.3.1 Actual meaning

Impatience is not only a cause that projects vast unpleasant fruitions, but is also the cause for exhausting the collection of merit accumulated over a long time. To indicate this:

Those who are angry at Conqueror children
 Destroy virtues arising from generosity and ethics
 Accumulated over a hundred eons in a single moment;
 Therefore, there is no negativity other than impatience. [v3.6]

Even if a Mahātma¹¹³ Bodhisattva generates just **a single moment** of an **angry** thought **towards Conqueror children** (i.e. those who have generated the mind of enlightenment) and greatly exaggerates their faults (actual or not) – regardless of whether they have not ascertained them to be Bodhisattvas or whether they have ascertained them to be Bodhisattvas but due to a great habituation with the afflictions – {117} then even through just that they will **destroy** the collection of merit **accumulated over a hundred eons**, i.e. **the virtues arising from** habituation with the previously explained perfections of **generosity and ethics**. Since that is the case, what need is there to mention if a non-Bodhisattva generates anger towards a Bodhisattva.

Therefore, just like it is impossible to ascertain the amount of water in the great oceans by counting the drops,¹¹⁴ it is impossible to ascertain the limits of the fruition of anger towards a Bodhisattva. **Therefore**, i.e. that being the case, **there is no negativity** that projects unpleasant results and harms one's virtue that is more supreme **other than impatience**, i.e. anger.

[Jayānanda's] *Explanatory Commentary* explains that “greatly exaggerating actual faults” means exaggerating small [faults] to be great.

¹¹³ Tib: *bdag nyid chen po*; this term is quoted here from the *Autocommentary* and will be referred to again below.

¹¹⁴ Tib: *srang*; it is a unit of measurement in the region of 30-50 grams / ml.

Also explaining the destruction of roots of virtue, the *Sūtra of Mañjuśrī's Perfect Emanation* says:

Mañjuśrī, anger is called “anger” due to functioning to destroy the virtues accumulated over a hundred eons; thus, it is called anger.

Although it is unclear from this Sūtra whether the object and support of the anger are Bodhisattvas or not, the *Autocommentary* explains it in terms of both the object and support being Bodhisattvas. Just before quoting that [passage from] the *Sūtra of Mañjuśrī's Perfect Emanation*, [Nāgārjuna's] *Compendium of Sūtras* quotes from the *Lion Roar of Maitreya Sūtra*:

{118} A Bodhisattva may mock, scold, beat, and punch all the sentient beings included in a billion world-systems, but just that does not [compare] to wounding or injuring a Bodhisattva.

On the other hand, even generating a harmful, obstinate, and angry mind towards another Bodhisattva, just that [compares] to wounding and injuring a Bodhisattva.

Why is that? If they have not completely discarded the Exalted Knower of All Aspects, then that Bodhisattva will continue to have to start again donning the armour¹¹⁵ for as many eons as there were moments of having generated a harmful, obstinate, angry mind towards the other Bodhisattva.

Therefore, it is clear that [Candrakīrti] bases his explanation that both the object and support are Bodhisattvas on this passage.

Some might think:

In that case, how come Masters Aśvaghōṣa and Śāntideva explain that virtue accumulated over a thousand eons is destroyed? [Śāntideva's *Engaging in Bodhisattva Practices* says:]

All the good deeds one has done,
Such as generosity and making offerings to the Sugatas,
Accumulated over a thousand eons
Are destroyed by one moment of anger.¹¹⁶

Although some commentaries to [Śāntideva's] *Engaging in Bodhisattva Practices* say that virtues accumulated over many thousands of eons are destroyed by anger towards sentient beings, this is difficult to believe. Although these two masters do not clarify the object and support, the object of anger that destroys roots of virtue accumulated over a hundred or a thousand eons is necessarily a Bodhisattva.

If the support of anger is inferred from the [*Autocommentary*] saying “Mahātma Bodhisattva”, then it is likely to be a Bodhisattva greater¹¹⁷ than the Bodhisattva who is the object. Regarding this, the support of anger is definitely a Bodhisattva who is an ordinary being but with respect to the objects there are both those who have and have not attained a ground. {119}

As such, there are three angers: that of a greater Bodhisattva towards a lesser, that of a lesser towards a greater, and that where the object and support are of equal level.

¹¹⁵ Tib: *go cha gzod yang bgo*; below found as *gzhi nas go cha bgo* (“don the armour from the beginning”).

¹¹⁶ Chapter 6 v1.

¹¹⁷ Tib: *stobs che ba / chung ba / mnyam pa*; lit. “of greater / lesser / equal strength”.

It is clear that in the first case it is a hundred eons and that if a non-Bodhisattva gets angry towards a Bodhisattva it is a thousand eons; the destruction of roots of virtue in relation to the second and third cases, as well as the difference in the level of the object in the second case, should be analysed in dependence on scriptures.

[In the *Lion Roar of Maitreya Sūtra* passage quoted above,] “billion” and up to “not injure” [i.e. the first sentence] discusses a Bodhisattva getting angry at a non-Bodhisattva and indicates that scolding them through speech and hitting them with one’s body is different from wounding and injuring a Bodhisattva. Therefore, it should be understood that in such a case one does not need to don the armour from the beginning.

On the other hand, it indicates that if a Bodhisattva merely generates an angry mind towards another Bodhisattva, without acting upon it through body or speech, then they must don the armour from the beginning for as many eons as there were moments of generating that mind.

In this case, the object is clearly a Bodhisattva who has attained a prophesy while the support is a Bodhisattva who has not attained a prophesy because the *Condensed Perfection of Wisdom Sūtra* says:

If a Bodhisattva who has not attained a prophesy
Gets angry and argues with a Bodhisattva who has attained a prophesy,
Then they must don the armour from the beginning
For as many eons as were moments of that harsh faulty mind.

“Needing to don the armour from the beginning” means, for example, if a Bodhisattva who can quickly progress from the great path of accumulation to the path of preparation gets angry at [a Bodhisattva] who has attained a prophesy, then they will not be able to progress to the path of preparation for as many eons as there were moments of that angry mind and will have to train in that path from the beginning.

Regarding this, [Śāntideva’s] *Engaging in Bodhisattva Practices* says:

If someone generates a negative mind {120}
Towards such a benefactor, the Bodhisattva,
Then the Muni said they will remain in the hells
For as many eons as the number of negative minds generated.¹¹⁸

This indicates that one will remain in the hells for as many eons as there were moments of generating an angry mind towards a Bodhisattva and there is also the fault of destroying merit accumulated over many eons. As such, there are two [consequences] if a non-propheesied [Bodhisattva] is angry with a propheesied one: they will remain in hell similar to what was just explained and they will also have to don the armour from the beginning for that many eons.

The *Sūtra Gathering All the Fragments* says that if one confesses the fault of abandoning the Dharma three times a day for seven years, then the fruitional [effects] are purified but ten eons will be required in order to attain the forbearance level [of the path of preparation] even at the fastest. As such, although confessing and restraining in many ways will not restore a path that has been delayed, it will purify having to experience the ripening [effects]; therefore, one should make effort in that.

¹¹⁸ Chapter 1 v34.

1.3.2.1.3.2.1.2.2.1.3.2 Secondary topic

There is destruction of roots of virtue when anger arises even if both the object and support are non-Bodhisattvas. This is in accordance with the Sarvāstivāda scripture quoted in [Śāntideva's] *Compendium of Trainings*, starting from:

O monks, look at this monk who prostrates with all his limbs to a stupa of hair and nails, purifying his mind; that is veneration. O monks, this monk will enjoy a thousand [births as a] Wheel-Turning King for every grain of earth beneath him measuring down eighty-four thousand yojanas, down to the golden wheel. {121}

And up to:

Then, at that time, Upāli put his palms together, bowed to the Bhagavān, and asked this of the Bhagavān, “Since the Bhagavān explained that the monks’ roots of virtue are as great as that, O Bhagavān, how could these roots of virtue decrease, be completely eliminated, or become completely exhausted?”

“Upāli, wounding or injuring practitioners possessing pure conduct: such a thing as this I have not seen. Upāli, through that these great roots of virtue decrease, are completely eliminated, completely exhausted. Upāli, since that is the case, if one should not mentally harm even sticks in any way, then what need is there to mention a body endowed with consciousness.”

Here, “decrease”¹¹⁹ means making great and excellent roots of virtue that have been generated smaller or those generated over a long time to be shorter; it is a small exhaustion of the results without destroying them altogether. “Eliminated” refers to a middling exhaustion and the final one refers to a great exhaustion.

Moreover, the *Moon Lamp Sūtra* quoted in [Nāgārjuna's] *Compendium of Sūtras* says:

Whoever thinks of harming each other
Will not be protected by ethics or study,
Will be unprotected by concentration or staying in retreat,
And will not be protected by generosity and making offerings to the Buddhas.

“Each other” refers to one’s fellow practitioners possessing pure conduct. Not being protected by those six, i.e. ethics and so forth, means that they are unable to stop anger’s destruction of roots of virtue.

The roots of virtue that are destroyed are not clearly explained in the above Sūtra. However, [Śāntideva's] *Engaging in Bodhisattva Practices* explains, “Such as generosity and making offerings to the Sugatas”,¹²⁰ the *Supplement* explains, “arising from generosity and ethics”,¹²¹ {122} and the *Autocommentary* says “the collection of merit”. Therefore, it does not seem to refer to the roots of virtue of correctly realising selflessness, but this should be analysed.

¹¹⁹ Tib: *bsrabs pa*; lit. “to thin out”.

¹²⁰ Chapter 6 v1.

¹²¹ i.e. v3.6

However, the *Teaching of Akṣayamati Sūtra* quoted in [Nāgārjuna's] *Compendium of Sūtras*, using the example that a drop of water that has fallen in the great ocean will not be exhausted for a great eon, says that roots of virtue dedicated to enlightenment will not be exhausted until enlightenment is attained. Similarly, the *Array of Stalks Sūtra* using the example of a type of mercury called "Golden Appearance", a single gram of which can transmute a thousand grams of iron into gold without being exhausted by that iron, indicates that the mercury-element of generating the mind of enlightenment cannot be exhausted by the iron of actions and afflictions.

Therefore, if one thinks that anger is unable to destroy mind generation, its conjoined virtues, and virtues dedicated towards enlightenment, then this is not the case because it is indicated that the roots of virtue of Mahātma Bodhisattvas are destroyed.

Therefore, the meaning of the first passage is that [such roots of virtue] are not exhausted by the issuing forth of their results and not that anger depletes them; while the meaning of the second passage is that actions and afflictions cannot [destroy mind generation] in the same way that actions and afflictions can be completely eliminated in dependence upon mind generation.

Some say:

The meaning of destroying roots of virtue is that the potency of previous virtues to quickly generate their results is destroyed and the issuing forth of their results is delayed; the results of anger (for example) will issue forth first. However, it is not the case that from then on [those virtues] will not issue forth their results when meeting with the [necessary] conditions because if the seeds of objects of abandonment cannot be abandoned by any mundane path, then it is impossible for afflictions to abandon seeds.

{123} That reason is indefinite because:

- Although the non-virtues purified by ordinary beings using the four opponent powers have also not had their seeds abandoned, from then on it is impossible for them to issue forth their ripening results even upon meeting with the [necessary] conditions; and
- Although upon attaining the peak and forbearance levels of the path of preparation one has not abandoned the seeds of wrong views and non-virtues that are causes of the bad migrations, wrong views and birth in the bad migrations are impossible even upon meeting with the [necessary] conditions.

Moreover, in accordance with the Sūtra quoted in [Vasubandhu's] *Autocommentary to Treasury of Knowledge*, which says:

Actions in Saṃsāra that are the heaviest,
The most recent, the most habitual,
And those done first – among those
The previous will ripen [first].

A virtuous or non-virtuous action ripening first will temporarily block the ripening of another action; however, it cannot be posited, nor is it said, that virtues or non-virtues are destroyed just due to that. Otherwise, it would necessarily indicate that all powerful non-virtuous actions destroy roots of virtue.

Therefore, regarding this, [Bhāvaviveka's *Blaze of Reasoning*:] *Commentary on Essence of the Middle Way* says that, just like a sprout will not grow from a deteriorated seed despite meeting with the [necessary] conditions, for both the purification of non-virtue through the four opponent powers and the destruction of roots of virtue through wrong views and harmful intent, from then on, results cannot issue forth despite meeting with the [necessary] conditions.

Moreover, destroying roots of virtue is not the non-existence of virtue in one's continuum as soon as anger arises; rather, it functions to harm the ability to issue forth results. Also, their inability to ripen later will be proportional to the amount of harm done (in terms of the previously explained small, middling and great eliminations).

As such, there are two ways in which harm is done:

1. Destroying the ability to quickly give rise to a new path, and {124}
2. Harming the arising of the results, i.e. happy migrations and so forth.

[Nāgārjuna's] *Compendium of Sūtras* says:

Getting angry at a Bodhisattva, despising them, or blaming them with a negative motivation is a boundless negativity.

Here, it is indicated as being the same regardless of whether that is ascertained as a Bodhisattva or not and whether the reason for the anger is true or not. Therefore, one should make effort as much as one can to cease anger in general and in particular anger towards practitioners possessing pure conduct and Bodhisattvas.

The *Ākāśagarbha Sūtra* says that previously generated roots of virtue are destroyed by root downfalls.¹²² [Śāntideva's] *Compendium of Trainings* says that seeking the lay person's life due to attachment to gain and respect, being inflated by manifest pride, and abandoning the Dharma also exhaust previously generated virtues and [cause] virtuous qualities to not increase.¹²³ Therefore, having recognised the conditions for destroying roots of virtue, one must especially abandon them.

[The explanation] here is just in brief; one should definitely consult [Nāgārjuna's] *Compendium of Sūtras* and [Śāntideva's] *Compendium of Trainings*.

¹²² Starting from:

Child of the lineage, there are five root downfalls for a kṣatriya on whom the royal crown has been bestowed. If they possess such root downfalls, then all the previous roots of virtue of a kṣatriya on whom the royal crown has been bestowed will become inferior, they will be in a state of downfall, they will be expelled from all happiness of humans and devas, and will go to the lower realms.

What are these five? Child of the lineage, for a kṣatriya on whom the royal crown has been bestowed, stealing material [offerings] from a stupa, stealing the sangha's offerings or those offered to the sangha of the four directions, or making [others] steal these – this is the first root downfall.

The sutra then continues by describing the other root downfalls in a similar manner.

¹²³ Indicating the other ways roots of virtue can be destroyed apart from anger. The full passage:

Kāśyapa, there are four dharmas that, when possessed by a Bodhisattva, will thoroughly exhaust their previously arisen virtuous dharmas; through these their virtuous dharmas will not increase. What are these four? They are as follows: seeking the secret words of worldly Cārvākas due to manifest pride, seeking the lay persons' life due to attachment to gain and respect, getting angry at and deprecating a Bodhisattva, and abandoning sutras one has not studied or understood.

1.3.2.1.3.2.1.2.2.1.4 Eliminating anger through thinking about the many faults of impatience

Moreover, impatience {125} in the incapable destroys only oneself, whereas in the capable who lack compassion it destroys both self and others. It:

Creates an ugly form and leads to the unholy,
It steals one's intelligence that can tell right from wrong;
Impatience will quickly throw you into the bad migrations. [v3.7abc]

Through its mere arising it **makes** the face **ugly** in **form** and it **leads to the unholy**. It **steals one's intelligence** that thinks "This is **right** to do" and "This is **wrong** to do". After death, **impatience** (i.e. anger) **will quickly throw you into bad migrations**. Think about these faults and put a stop to anger with the thought that anger should never be given any opportunity.

1.3.2.1.3.2.1.2.2.2 The suitability of practicing patience

This has two sections:

1. Thinking about the many qualities of patience
2. Summary: advice for practicing patience

1.3.2.1.3.2.1.2.2.2.1 Thinking about the many qualities of patience

If these are the faults of impatience, then what are the qualities of patience (i.e. the opposite of those)?

Patience brings qualities opposite to what was explained. [v3.7d]

Due to patience, there is beauty and closeness to holy beings,
One will become skilled in knowing correct and incorrect methods, {126}
Subsequently, there is birth as a human or deva,
And negativities will be eliminated. [v3.8]

Cultivating **patience brings qualities** that are the **opposite of** the faults of anger that **were** previously **explained**. That is to say, **due to** having cultivated **patience**, one attains a **beautiful** body; one will be **near** and **dear to holy beings**; **one will become skilled in knowing correct** methods to be suitable **and incorrect methods** to be unsuitable; **after** death, one will take **birth as a human or deva**; **and negativities** accumulated due to anger and so forth **will be eliminated**. Think about these and generate the strength of patience.

1.3.2.1.3.2.1.2.2.2.2 Summary: advice for practicing patience

The ordinary beings' anger and the Bodhisattvas' patience:
Knowing their faults and qualities
Abandon impatience and always quickly rely on
The patience praised by Ārya beings. [v3.9]

Just as previously explained, **knowing the faults** and disadvantages of **ordinary beings' anger** and **the qualities** and advantages of **Bodhisattvas' patience**, **abandon impatience and always** (i.e. at all times) **rely on the patience praised by Ārya beings**. {127}

1.3.2.1.3.2.1.2.3 Division of the perfection of patience

The perfection of patience is divided into two: mundane and supramundane. This is indicated by the four lines:

Despite being dedicated towards the enlightenment of perfect Buddhahood,
If there is observation of the three, then it is mundane.
If lacking observation, then the Buddha
Explained just that to be the supramundane perfection. [v3.10]

This can be understood through the previous explanations.

1.3.2.1.3.2.1.2.4 Indicating other pure qualities arising on this ground

On this ground, the Bodhisattva [attains] the concentrations and clairvoyances,
And attachment and anger are completely eliminated.
Also due to that, they will always be able to overcome
The Desire Realm attachment of the worldly. [v3.11]

On the third ground, the Bodhisattva, alongside the pure perfection of patience, will attain:

- **The four concentrations:** the first concentration and so forth,
- The four formless absorptions that are illustrated by that: the āyatana of Limitless Space, Limitless Consciousness, Nothingness, and the Peak of Existence, {128}
- The four immeasurables: love, compassion, joy, and equanimity,
- The five pure **clairvoyances**: magical emanation, divine ear, knowing others' minds, remembering past lives, and divine eye.

Despite entering and arising from these concentrations and formless [absorptions,] they are intent on seeing the thorough completion of the causes for enlightenment; as such, they take birth through the power of prayers and not through the power of these mundane concentrations and formless [absorptions.] Although this has been attained since the first ground, on this ground one attains a higher training in concentration that is superior to those previous [grounds.] This is mentioned [on this occasion] because there may be increased doubt thinking, “will they take birth through the power of those?”

And attachment and anger are completely eliminated. [v3.11b]

On this ground, they attain the **complete elimination of attachment and anger**. The word “and” means “also” because ignorance (although unmentioned) is also included. “Eliminated” does not mean a permanent elimination because Sūtra says, “All four bindings – desire, form, existence, and ignorance – are diminished.”¹²⁴

The meaning of this, in accordance with [Asaṅga's] *Bodhisattva Grounds*, is that through the force of mundane concentrations and formless meditative stabilisations, there is separation from attachment with respect to the Desire, Form, and Formless Realms, i.e. the manifest [afflictions] have been abandoned as previously explained. Therefore, it clearly says “diminished.” Also, these bindings are clearly those explained in the Abhidharmas.

¹²⁴ From the *Sutra on the Ten Grounds*, quoted in full in the *Autocommentary* and abbreviated by Je Tsongkhapa.

{129} Here, the Sūtra¹²⁵ says:

The bindings that are views were abandoned previously.

Although some explain this to mean that the last three views were abandoned on the path of seeing, it should be taken to be the abandonment of the five acquired views on the first ground. [Asaṅga's] *Bodhisattva Grounds* explains:

Due to initially believing in the suchness of dharmatā from the level of engagement through belief, it is an abandonment of the bindings that are views.

After that, the Sūtra says, “Wrong attachment, aversion and ignorance, which were not diminished over many trillions of eons, are abandoned on this ground.”¹²⁶ This refers to abandoning the seeds. Moreover, from among the six great and middling innate afflictions that are the objects of abandonment of the path of meditation abandoned between the second and the seventh ground, this refers to the objects of abandonment of this ground.

In commenting on this, [Candrakīrti] does not clearly say that acquired afflictions are abandoned on the first ground and innate affliction from the second, but [Nāgārjuna's] *Precious Garland* explains that:

- There is no elimination of the seeds of all afflictions until attaining the eighth ground,
- The apprehension of true existence is posited as an affliction,
- The view of the transitory collection is not eliminated until the apprehension of true existence is eliminated, and
- The three entanglements¹²⁷ are abandoned on the first ground.

Therefore, it is very clear that afflictions in general should be divided into two and in particular the view of the transitory collection should be divided into two.

In this system that posits the apprehension of true existence as an affliction, when abandoning afflictions by means of an uncontaminated path, it necessarily abandons the seeds of that apprehension of true existence. Therefore, since not even a portion of the imprints of mistaken dualistic appearances (which are different from those seeds) that are posited as knowledge obscurations can be permanently eliminated [at that time,] knowledge obscurations are not abandoned until all afflictions have been eliminated. {130} The knowledge obscurations are abandoned during the three pure grounds.

One who abides on the third ground will mostly become [like] Indra, Lord of the Devas:

Also due to that, they will always be able to overcome

The Desire Realm attachment of the worldly.

[v3.11cd]

They become skilled in their **ability to always overcome the attachment of worldly** sentient beings, who are attached to **the Desire Realm** and, due to being a leader, they are skilled in extricating sentient beings from the mud of the Desire Realm. The word “also” that appears in Nagtso's translation fits nicely:

They always abandon also Desire Realm attachment.

¹²⁵ From the *Sutra on the Ten Grounds*, quoted in the *Autocommentary*.

¹²⁶ From the *Sutra on the Ten Grounds*, quoted in full in the *Autocommentary* and abbreviated by Je Tsongkhapa here.

¹²⁷ Tib: *kun sbyor gsum*; i.e. the acquired view of the transitory collection, view holding wrong ethics and asceticism as supreme, and afflicted doubt.

1.3.2.1.3.2.1.3 Distinguishing features of the first three perfections

Now, to clearly present the first three perfections' difference in support, nature of the collections, and the accomplished results:

The Sugatas mostly praised these three Dharmas,
Generosity and so forth, for lay people;
Moreover, the collection called “merit” is just these,
The cause of the Buddha’s Form Body.¹²⁸ [v3.12]

Both lay and ordained Bodhisattvas are the supports for generosity and so forth. However, in terms of their difficulty to practice, these **three Dharmas (generosity and so forth)** are easier to practice **for lay** Bodhisattvas {131} and therefore **the Sugatas praised** those three for that support. **Moreover**, among the two collections, **the collection** that is **called “merit” is just these** three. That collection is **the main cause of the Buddha’s Form Body**.

Moreover, [Nāgārjuna’s] *Precious Garland* says:

As that, one should familiarise with
The Dharmas of generosity, ethics, and patience,
Which were explained especially for lay people,
And supported by the essence of compassion.¹²⁹

From among the three Dharmas that are easier for lay Bodhisattvas to practice, the main ones are:

- Generosity: that of material things and fearlessness,
- Ethics: that of lay people, and
- Patience: that of certainty in the Dharma.

For an ordained Bodhisattva, joyous effort, concentration, and wisdom are easier to practice. However, it is not the case that each of these two [types of Bodhisattvas] do not [practice] the other remaining ones.

Concentration and wisdom are the collection of wisdom and these two are the main causes for the Dharmakāya. Joyous effort is the cause of both collections.

1.3.2.1.3.2.1.4 Summary in terms of expressing the qualities of this ground

This Conqueror child who abides in the sun, Luminous:
Having first completely cleared away their own darkness
Strongly wishes to completely overcome the darkness of migrators. [v3.13abc]

This ground called “**Luminous,**” **the Conqueror child who abides in the sun:** upon **initially** giving rise to this ground, they **completely clear away the darkness** of unknowing included in **their own** continuum (i.e. the obstacle for the arising of this ultimate ground). {132} **Having** done that, through showing such an aspect to others, they **strongly wish to completely overcome** other **migrators’ darkness** that obstructs the third ground.

¹²⁸ Tib: *gzugs kyi bdag nyid sku*; lit. “body whose nature is form”.

¹²⁹ Chapter 4 v99.

On this ground, although exceedingly bright¹³⁰ they do not anger.

[v3.13d]

That Bodhisattva **on this third ground** has overcome the darkness of faults that destroy good qualities. Therefore, **despite being exceedingly bright**, like the sun, **they do not** become **angry** with beings who have faults because they have surpassingly familiarised with patience and because their mind has been oiled with compassion.

Supplement: This was the third mind generation from *Supplement to the Middle Way*.

Autocommentary: This was the third mind generation from the *Explanation of Supplement to the Middle Way*.

Illumination of the Thought: This has been the explanation of the third ultimate mind generation from *Illumination of the Thought: An Extensive Explanation of Supplement to the Middle Way*.
{133}

¹³⁰ Tib: *rno ba*; lit. “sharp”, i.e. bright in the sense of “sharp intelligence” and “piercing sunlight”.

1.3.2.1.3.2.1.4 The fourth ground: Radiant

This has three sections:

1. Indicating that joyous effort is surpassing on this ground
2. Indicating the contextual etymology of this ground
3. Indicating the quality of abandonment

1.3.2.1.3.2.1.4.1 Indicating that joyous effort is surpassing on this ground

Now, it is indicated that on this ground joyous effort surpasses the first three perfections but is inferior to the remaining six. Since those who do not delight in virtue will not practice generosity and so forth in any way, no qualities whatsoever will arise. However, for those who do delight in accumulating or in having accumulated the previously explained qualities of generosity and so forth, attained qualities will increase and those not attained will be attained. Therefore:

All qualities without exception follow from joyous effort;
It is the cause for both the collection of merit and intelligence.
This fourth ground, Radiant,
Is where joyous effort blazes bright.

[v4.1]

All qualities without exception follow from joyous effort; it is the cause for both the collection of merit and of intelligence, i.e. wisdom. The ground **where** such **joyous effort blazes** exceedingly **bright** is called **the fourth ground, Radiant**.

On the third ground, one attains a higher training in concentration that is superior to that of the first two grounds. {134} Arising from that, a special pliancy that permanently clears away laziness is attained on this ground and therefore the perfection of joyous effort becomes surpassing.

1.3.2.1.3.2.1.4.2 Indicating the contextual etymology of this ground

Moreover, why is this ground called “Radiant”?

There, for the child of the Sugatas, an illumination
Arising from superior cultivation of the harmonies with complete enlightenment
Arises brighter than the copper light.

[v4.2abc]

On that fourth ground, for the child of the Sugatas, an illumination of wisdom **arising from a cultivation of the thirty-seven harmonies with complete enlightenment** that is **superior** to before, **arises even brighter than the similar copper light** explained on the third ground.

Therefore, due to the arising of the superior light of the fire of correct exalted wisdom, this Bodhisattva ground is called “Radiant”. This is stated in the *Autocommentary* in accordance with [Nāgārjuna’s] *Precious Garland* [ch5 v47-48], which says:

The fourth is called “Possessing Radiance”
Due to the arising of the light of correct wisdom, and
Because all the harmonies with enlightenment
Are cultivated in particular.

Through the fruition of that
They become a deva king abiding in Without Combat,
Skilled in completely overcoming
The strong arising of the view of the transitory collection.

The thirty-seven harmonies with enlightenment are the seven divisions, such as the four close placements of mindfulness and so forth:

1. The four close placements of mindfulness of:
 1. Body
 2. Feelings
 3. Mind, and
 4. Phenomena. {135}
2. The four correct abandonments:
 1. Generating virtuous Dharmas that have not arisen
 2. Increasing those that have arisen
 3. Not generating non-virtues that have not arisen, and
 4. Completely abandoning those [non-virtues] that have arisen.
3. The four legs of magical emanation, the meditative stabilisations of:
 1. Aspiration
 2. Joyous effort
 3. Intention, and
 4. Analysis.
4. The five powers:
 1. Faith
 2. Joyous Effort
 3. Mindfulness
 4. Concentration, and
 5. Wisdom
5. The five strengths of faith and so forth.
6. The seven branches of enlightenment of correct:
 1. Mindfulness
 2. Thorough discrimination of phenomena
 3. Joyous effort
 4. Joy
 5. Pliancy
 6. Concentration, and
 7. Equanimity.
7. The eight branches of Āryas' path of correct:
 1. View
 2. Investigation
 3. Speech
 4. Limits of actions
 5. Livelihood
 6. Striving
 7. Mindfulness, and
 8. Concentration.

Regarding that, the first ground is the support for the trainings, while the actual trainings are as follows: the higher training in ethics is posited on the second [ground], the higher training in concentration on the third, and the higher training in wisdom on the fourth through sixth.

Therefore, on this ground, one will possess the training in wisdom that is greatly skilled in the coarse and subtle [aspects of] the thirty-seven harmonies with enlightenment.

1.3.2.1.3.2.1.4.3 Indicating the quality of abandonment

That connected with the view of self is completely eliminated. [v4.2d]

That connected with, i.e. preceded by, **the view of self**, i.e. the subtle view of the transitory collection – the coarse apprehension of the “I” and “Mine” of persons (i.e. apprehending the self, {136} sentient beings, and so forth, as self-sufficient substantially existent) and the apprehension of the self of phenomena that adheres to the aggregates, constituents, and sense-spheres, as truly existent – **are completely eliminated**.

Moreover, the meaning of “eliminated” is that the seeds of the two apprehensions of self that are the objects of abandonment of that ground are abandoned; not that they are all eliminated. Sūtra¹³¹ also indicates that [they] have the innate view of the transitory collection.

Supplement: This was the fourth mind generation from *Supplement to the Middle Way*.

Autocommentary: This was the fourth mind generation from the *Explanation of Supplement to the Middle Way*.

Illumination of the Thought: This has been the explanation of the fourth ultimate mind generation from *Illumination of the Thought: An Extensive Explanation of Supplement to the Middle Way*. {137}

¹³¹ i.e. the *Sutra on the Ten Grounds*.

1.3.2.1.3.2.1.5 The fifth ground: Difficult to Overcome

This has two sections:

1. Explaining the contextual etymology of the fifth ground
2. Indicating that concentration is surpassing and mastery of the truths

1.3.2.1.3.2.1.5.1 Explaining the contextual etymology of the fifth ground

This great being on the ground Difficult to Overcome
Cannot be defeated even by all the demons.

[v5.1ab]

If **this great being** abiding **on the fifth ground, Difficult to Overcome, cannot be defeated even by all the** Devaputra **demons** abiding in all world systems, then no need to mention those other subservient demons and so forth. Therefore, the name of this ground is “Difficult to Overcome.”

Moreover, [Nāgārjuna’s] *Precious Garland* says:

The fifth is very Difficult to Overcome,
Due to the difficulty for all demons to conquer.
This is due to the arising of mastery in knowing
The subtle meaning of the Ārya truths and so forth.

Through the fruition of that
They become a deva king abiding in Tuṣita,
And eliminate the afflicted wrong views and their sources
Created by all the Tīrthikas.

1.3.2.1.3.2.1.5.2 Indicating that concentration is surpassing and mastery of the truths

Concentration is surpassing and great mastery is attained
In a refined realisation also of the subtle nature of the truths of the clear-minded. [v5.1cd]

{138} On this fifth ground, among the ten perfections, the perfection of **concentration** becomes **surpassing**.

When indicated as such, since it is understood that the four surpassing perfections of generosity and up to joyous effort have already been attained previously, then it will be understood as being “from among the remaining six.”

Moreover, here [the quality of] never being oppressed by the faults of distraction and so forth, i.e. the discordant class of the perfection of concentration, has been attained; whereas there is no similar [attainment] here in relation to the perfection of wisdom and so forth.

Not only is concentration surpassing but:

... great mastery is attained

In a refined realisation also of the subtle nature of the truths of the clear-minded. [v5.1cd]

Great mastery is attained in realising the subtle nature (i.e. entity) **of the truths of the clear-minded** (i.e. Āryas), which requires a **refined** consciousness to be understood. Therefore, here one comes to possess the higher wisdom that is skilled in the coarse and subtle [aspects] of the truths.

In this context, the *Sūtra on the Ten Grounds* separately explains that the fifth grounder is skilled in the four truths (suffering, origination, cessation, and path) and is skilled in the two truths (conventional and ultimate), whereas the *Meeting of Father and Son Sūtra* and the *Root Wisdom* indicate that [truths] are definite as the two truths: conventional and ultimate. As such, how can there be four truths distinct from the two truths?

In response, the *Autocommentary* explains as follows. Although truths that are not included within the two truths do not exist, the four truths are explained in order to indicate that:

- With respect to what is to be abandoned, i.e. the thoroughly afflicted class, origin is the cause and suffering the result; and
- With respect to what is to be adopted, i.e. the completely pure class, {139} true paths are the causes and true cessations the results.

It also explains that suffering, origination, and true paths are conventional truths, whereas true cessations are ultimate truths. [Candrakīrti's] *Commentary on Sixty Verses of Reasoning* also says:

Nirvāṇa is ultimate truth, while the remaining three truths are conventional truths.

“Nirvāṇa” is referring to true cessations.

Moreover, [Candrakīrti's] *Commentary on Sixty Verses of Reasoning* explains that the Teacher himself asserted that there is direct knowledge of true cessations but that this is unsuitable to be asserted by the Proponents of Things, who assert that valid direct perceptions are object-possessors of functioning things (i.e. specifically characterised phenomena).

In our own system, direct knowledge of true cessations is established on the basis of the realisation of the meaning of suchness by means of an uncontaminated exalted wisdom of meditative equipoise. As such, if true cessations were conventional truths, then those explanations would be completely unsuitable. Also, since [Candrakīrti] has taken great effort to establish that the meaning of suchness is necessarily directly realised also when Nirvāṇa is actualised, then those who propound true cessations to be conventional truths have not reached the [right] conclusion.

Although the negation of the object of negation (i.e. true existence) on the basis of some object is considered to be an ultimate truth, the objects of negation of everything that qualifies as an ultimate truth¹³² are not pervaded by being impossible among objects of knowledge. This is because [Nāgārjuna's] *In Praise of Dharmadhātu* says:

I prostrate to the Dharmadhātu, which
When completely unknown
[Leads to] cycling in the three existences
And which definitely abides in all sentient beings.

Through purifying that very thing
That is the cause of Saṃsāra:
That very purity is Nirvāṇa and
It is also the Dharmakāya.

Meaning that when dharmatā together with stains is purified from those stains, it is referred to as “Nirvāṇa” and “Dharmakāya”; {140} similarly, there are many cases where the object of negation of the purified dharmatā is referred to as a “stain”.

¹³² Tib: *don dam bden pa yin tshad thams cad*; lit. “everything that is the measure of being ultimate truth”

It is also because if it were impossible for dharmatā to become free of stains, then efforts [towards that] would become fruitless; whereas if it is possible, then the object of negation of that exists among objects of knowledge. For example, although “rabbit horns” (i.e. the object of negation of the non-existence of rabbit horns) do not exist among objects of knowledge, the non-existence of pot (which negates “pot”, i.e. an object of negation that exists among objects of knowledge) can be posited as the non-existence of rabbit horns.

In terms of dharmatā that generally pervades pure and impure dharmin, that refers only to negating an object of negation that does not exist among objects of knowledge (such as the negation of the two selves); whereas, since however much the dharmin is gradually purified of stains, also its dharmatā gets purified of stains, then for such special dharmin, also their dharmatā cannot be just partially pure but rather must also be pure of their corresponding level adventitious stains. Just that is referred to as a true cessation.¹³³

In the *Sūtra on the Ten Grounds*, many different names are given that relate to “truth” (such as “skill in the truth of characteristics” and so forth) in the context of this ground; however, there are none that are not included within the two truths.

Supplement: This was the fifth mind generation from *Supplement to the Middle Way*.

Autocommentary: This was the fifth mind generation from the *Explanation of Supplement to the Middle Way*.

Illumination of the Thought: This has been the explanation of the fifth ultimate mind generation from *Illumination of the Thought: An Extensive Explanation of Supplement to the Middle Way*.

¹³³ i.e. a dharmatā pure of some level of adventitious stains.

Bibliography of Quoted Sūtras and Treatises

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Two-Thousand Five-Hundred Line Perfection of Wisdom Sūtra – Pañcaviṃśatisāhasrikā-prajñāpāramitā

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Vajra Cutter Sūtra – Ārya-vajracchedikā-nāma-prajñāpāramitā-mahāyāna-sūtra

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Array of Stalks Sūtra – Gaṇḍavyūha Sūtra, part of the Avataṃsaka Sūtra

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- Fundamental Wisdom of the Middle Way (short: Root Wisdom or Treatise or Middle Way) – Prajñā-nāma-mūlamadhyamakakārikā
- Precious Garland – Rājaparīkathāratnāvalī / Ratnāvalī
- Letter to a Friend – Suhrillekha
- In Praise of Dharmadhātu – Dharmadhātu-stotra
- Compendium of Sūtras – Sūtrasamuccaya
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