༄༅། །འཕགས་པ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་འབུམ་པ་དང་། ཉི་ཁྲི་པ་དང་། ཁྲི་བརྒྱད་སྟོང་པའི་རྒྱ་ཆེར་བཤད་པ།

The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines

**Āryaśatasāhasrikāpañcaviṃśatisāhasrikāṣṭādaśasāhasrikāprajñā-pāramitābṛhaṭṭīkā*

ATTRIBUTED TO

Daṃṣṭrasena (Diṣṭasena) or *Vasubandhu*

'phags pa shes rab kyi pha rol tu phyin pa 'bum pa dang / nyi khri lnga stong pa dang / khri brgyad stong pa rgya cher bshad pa

· Toh 3808 ·

Degé Tengyur, vol. 93 (sher phyin, pha), folios 1.b–292.b

A COMMENTARY ON

· Toh 8 · Toh 9 · Toh 10 ·

TRANSLATED INTO TIBETAN BY

· Surendrabodhi · Yeshé Dé ·

Translated by Gareth Sparham
under the patronage and supervision of 84000: Translating the Words of the Buddha

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SUMMARY

s.1 *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* is a detailed explanation of the Long Perfection of Wisdom sūtras, presenting a structural framework for them that is relatively easy to understand in comparison to most other commentaries based on Maitreya-Asaṅga's *Ornament for the Clear Realizations*. After a detailed, word-by-word explanation of the introductory chapter common to all three sūtras, it explains the structure they also all share in terms of the three approaches or "gateways"—brief, intermediate, and detailed—ending with an explanation of the passage known as the "Maitreya chapter" found only in the *Eighteen Thousand Line* and *Twenty-Five Thousand Line* sūtras. It goes by many different titles, and its authorship has never been conclusively determined, some Tibetans believing it to be by Vasubandhu, and others that it is by Daṃṣṭrāsena.

ac.

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· The Translator's Acknowledgments ·

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i.

INTRODUCTION

i.1 *The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines* (hereafter Bṭ3) is a line-by-line explanation of the three Long Perfection of Wisdom sūtras, presenting a structural framework common to all three sūtras that is easy for readers unfamiliar with the Perfection of Wisdom to understand. It should not be confused with the commentary with which it is often associated, *The Long Commentary on the One Hundred Thousand* (hereafter Bṭ1), which has the same generic name *Bṛhaṭṭīkā*, the same opening verse of homage, and many similar passages. The two works are grouped together in the Degé Tengyur and are described in Tsultrim Rinchen's Karchak (*dkar chag*) of the Degé Tengyur as together constituting the third of the four great "pathbreaker" traditions of interpreting the Perfection of Wisdom, which is characterized by the "three approaches and eleven formulations" (*sgo gsum rnam grangs bcu gcig*).[1]

i.2 The author of Bṭ3 has not been conclusively determined; some Tibetans say it is by Vasubandhu, while others assert that it is by Daṃṣṭrāsena. It goes by a variety of titles, some calling it *The Long Explanation* (*Bṛhaṭṭīkā*), some *Well-Trodden Path* (*Paddhati*) or *Commentary on the Scripture* (Tib. *gzhung 'grel*), and others *[Commentary on] All Three Mother [Scriptures That Is a] Destroyer of Harms* (Tib. *yum gsum gnod 'joms*) or *Long [Commentary That Is a] Destroyer of Harms* (Tib. *gnod 'joms che ba*).

i.3 The first half of Bṭ3 has a loose internal structure. It begins with a detailed explanation of the introductory chapter and then provides a brief, an intermediate, and a detailed exegesis. The brief exegesis is of the opening statement that comes near the beginning of the second chapter in all three versions of the sūtra, the intermediate exegesis of Chapters 2 to 21 in the *Eighteen Thousand*, Chapters 2 to 13 in the *Twenty-Five Thousand* and *One Hundred Thousand*, and the detailed exegesis of the rest of all three. It ends with an explanation of the chapter spoken to Maitreya, Chapter 83 in the

Eighteen Thousand, Chapter 72 in the *Twenty-Five Thousand*. Some Tibetan writers say a small part at the end is either lost or was not translated into Tibetan.

i.4 The earlier parts of Bṭ3 spend considerable time on each word; later parts explain just particular words or paragraphs from longer sections. This means that an ordinary modern reader will, at the least, be able to identify the sections of the sūtras that Bṭ3 is explaining, something that cannot be said of Maitreya's better known *Ornament for the Clear Realizations* (*Abhisamayālaṃkāra*). The *Ornament for the Clear Realizations* is a magnificent text, arguably a text that has exerted the greatest influence on Tibetan Buddhism, but it is a very difficult one for a modern reader trying to navigate for the first time one of the Long Perfection of Wisdom scriptures.

· The Work, its Tibetan Translation, and its Titles and Monikers ·

i.5 The Perfection of Wisdom commentary translated here is extant as a complete work only in Tibetan translation. It is likely to be the same as the work listed with the same title in the Denkarma (Tib. *ldan dkar ma*) and Phangthangma (Tib. *'phang thang ma*) catalogs of works translated into Tibetan (early 9th century CE).[2] Although the Degé Tengyur catalog says that the text was translated by the Indian preceptor Surendrabodhi and the editor-translator monk Yeshé Dé, the extant colophons say only that these translators edited and finalized it, perhaps suggesting that an earlier translation served as a basis.

i.6 From the Tibetan title under which the text appears in catalogs, a Sanskrit title has been reconstructed as *Āryaśatasāhasrikāpañcaviṃśatisāhasrikāṣṭadaśasāhasrikāprajñāpāramitābṛhaṭṭīkā*, shortened to *Bṛhaṭṭīkā* (Bṭ3).[3] However, there is no Sanskrit title given either at the beginning of the Tibetan translation or in the colophon, and although Bṭ3 was clearly written in Sanskrit by an Indian author (as detailed below), there is no known surviving Sanskrit manuscript of this work that might attest to its original title. Nor is there, in any extant work in an Indic language, any obvious reference to a text with a comparable title .

i.7 As well as its full Tibetan and reconstructed Sanskrit titles, Bṭ3 is also known by several shorter names. One is *Commentary on the Scripture* (*gzhung 'grel*), and another is *Destroyer of Harms* (*gnod 'joms*). The origin of these monikers is a little complicated to explain.

i.8 Indian authors who refer to this text include Haribhadra (eighth century) and Abhayākaragupta (fl. ca.1100). Haribhadra mentions what is thought to be this text (see below) as a work by Vasubandhu, using the title "*Well-Trodden Path*" (*Paddhati*) but this was rendered in the Tibetan translation of

Haribhadra's work as "*Commentary on the Scripture*" (*gzhung 'grel*).[4] However, later Tibetan writers do not agree on whether "well-trodden path" is actually the name of a text.

i.9 This same title, *Well-Trodden Path / Commentary on the Scripture*, is again used by Abhayākaragupta, as mentioned below, in his *Intention of the Sage*, where he specifically identifies "the Scripture" as *The Perfection of Wisdom in Twenty-Five Thousand Lines*. It is also used (and identified with Vasubandhu) in a lesser-known work by Jagattalanivāsin (fl. ca. 1165), *An Explanation called "Following the Personal Instructions of the Bhagavatī"*,[5] that both summarizes the *Eight Thousand* and follows the "*Commentary on the Scripture*" (*gzhung 'grel*).

i.10 These titles, *Well-Trodden Path* or *Commentary on the Scripture*, as well as the name *Destroyer of Harms*, both derive from a verse of homage at the beginning of Bṭ3. To further confuse matters, this same verse is found also at the beginning of the other treatise Bṭ3 is grouped with, which we have referred to above (i.1) as Bṭ1—Toh 3807, cataloged immediately before Bṭ3, with a similar title, *The Long Commentary on the One Hundred Thousand*, reconstructed in Sanskrit as **Śatasāhasrikāprajñāpāramitābṛhaṭṭīkā*,[6] and often confused with Bṭ3. The verse at the beginning of both treatises, in Tibetan translation, says:

> I want to compose a *Commentary on the Scripture* in which the harms have been destroyed.[7]

i.11 When the Tibetan translators render the Sanskrit word *paddhati* as "*Commentary on the Scripture*" (*gzhung 'grel*), this is indeed the contextually appropriate meaning. Still, *paddhati* in its most basic sense means a "path" or a "well-trodden path" (from *pad*, "foot," and *dhati*, derived with saṃdhi from *han*, "to strike"). If one takes the *paddhati* in Bṭ1 and Bṭ3's verse of homage to mean "path," the line would then be translated this way:

> I want to make a *Well-Trodden Path* where the thorns [i.e. "the harms"] have been trodden down [i.e. destroyed].[8]

i.12 For this title rendered most literally as "well-trodden path where the thorns have been trodden down," that is how the alternative rendering *Destroyer of Harms*, *nöjom* (*gnod 'joms*), has become the moniker commonly used for both Bṭ1 and Bṭ3 in Tibet, at least since the fourteenth century, and particularly in Gelukpa commentaries on the Perfection of Wisdom,

i.13 The title *Destroyer of Harms* is, in the case of this text, an abbreviation for the titles *Yumsum Nöjom* (*yum gsum gnod 'joms*), *[Commentary on the] Three Mother [Scriptures] That Is a Destroyer of Harms*, also known as *Nöjom Chéwa* (*gnod 'joms che ba*), *The Longer [Commentary] That Is a Destroyer of Harms*. The latter name distinguishes it from the other *Nöjom* (*Destroyer of Harms*), Bṭ1,

whose title is an abbreviation for *Bumkyi Nöjom* (*'bum gyi gnod 'joms*), *[Commentary on the] One Hundred Thousand Line [Scripture] That Is a Destroyer of Harms*), also known as *Nöjom Chunga* (*gnod 'joms chung ba*), *The Shorter [Commentary] That Is a Destroyer of Harms*, even though that "shorter" commentary is actually a much longer treatise in terms of the number of folios.

· The Work and its Original Author ·

i.14 In the absence of an original, authoritative attribution, the identity of the author of Bṭ3 is contested. In different commentaries, histories, and bibliographical works its author, if named at all, is variously said to be Daṃṣṭrāsena, Vasubandhu, the master Vasubandhu, the Middle Way master Vasubandhu, or simply the Nöjom Khenpo (*gnod 'joms mkhan po*), "the *Destroyer of Harms* scholar." The problem of authorship is compounded by the text's close association with Bṭ1 and the monikers shared by the two works. It is by no means always clear in discussions of the author, especially in early Tibetan Perfection of Wisdom commentaries, whether the work being referred to is Bṭ1 or Bṭ3.

i.15 Perhaps one measure of the dearth of definitive evidence is that the two principal candidates for authorship—each with their proponents in the later literature—are scholars who lived many centuries apart. Vasubandhu is the great fourth or fifth century scholar of Abhidharma and Yogācāra, traditionally said to be the half-brother of Asaṅga. Daṃṣṭrāsena, about whom little else is known, was a Kashmiri scholar who lived in the late eighth and early ninth centuries.[9] Both have been said, variously, to be the authors of both Bṭ3 and Bṭ1. At the same time it is not very likely that the two works have the same author, as their style and approach are rather different.

i.16 Vasubandhu, certainly a prolific author but also one to whom a great many works have been attributed with varying certainty, is likely to have written at least one Prajñāpāramitā commentary. Nevertheless, no such text is counted among the works that are considered his with the highest degree of certainty—those cross-referenced in his own works and commented on by his immediate successors.[10] If nevertheless there was such a text, the question is whether it survived as the one translated into Tibetan as Bṭ3 (or possibly Bṭ1), or was lost.

i.17 In the eighth century, Haribhadra, in perhaps the first known reference in an extant Sanskrit work to a commentary that might be Bṭ3, refers in a slightly disparaging way to a work by Vasubandhu with the title "*Well-*

Trodden Path" (*Paddhati*); this title (as mentioned above in i.8) in the Tibetan translation of Haribhadra's was rendered "*Commentary on the Scripture*" (*gzhung 'grel*):

i.18 > Elevated with pride in his minute knowledge of the sides of the division into being and nonbeing, the master Vasubandhu attained a status that allowed him to explain the topics of the Perfection of Wisdom in the *Well-Trodden Path / Commentary on the Scripture*.[11]

i.19 As well as linking the name Vasubandhu with the title *Well-Trodden Path*, with its suggestive reference to the introductory verse shared by Bṭ3 and Bṭ1, it is also noteworthy that Haribhadra says that this Vasubandhu writes with only an understanding of the Mind Only view, not the Middle Way view.

i.20 Haribhadra's work was not translated into Tibetan, however, until the later translation period. Earlier, when the two commentaries were translated, no author seems to have been identified for Bṭ3. Of the two extant early 9th century CE catalogs of works translated into Tibetan, the Denkarma (Tib. *ldan dkar ma*) makes no mention of authors for either Bṭ1 or Bṭ3, while the Phangthangma (Tib. *'phang thang ma*) gives no author for Bṭ3, but lists Bṭ1 with an impressive group of treatises and text summaries under the heading "sūtra and śāstra commentaries written by King Trisong Detsen."[12]

i.21 We then have no apparent mention of either text until around the start of the twelfth century when Ar Changchup Yeshé (*ar byang chub ye shes*, ca. 1100) records the view that "there is a *Commentary on the Scripture* by Vasubandhu that connects the *Ornament for the Clear Realizations* treatise with the eight-chapter version of *The Perfection of Wisdom in Twenty-Five Thousand Lines*, but it is not likely that it has ever been even seen by anyone."[13]

i.22 Some time later, Bodong Tsöndrü Dorjé (*bo dong brtson 'grus rdo rje*, fl. ca. twelfth–thirteenth century), in what may be the first mention of the four traditions of interpretation (see i.1) first says that earlier commentaries say "the master Daṃṣṭrāsena's *Long Commentary on the One Hundred Thousand* [i.e. Bṭ1]" sets forth one of the four ways to interpret the Perfection of Wisdom, and then, following Haribhadra, refers to "the *Commentary on the Twenty-Five Thousand Line Perfection of Wisdom Scripture* [i.e. Bṭ3] written by Vasubandhu, who has given an exegesis based on the Mind Only view."[14]

i.23 In the thirteenth century, the Narthang scholar Chomden Rikpai Raltri (*bcom ldan rig pa'i ral gri*, 1227–1305), who had access to a large number of manuscripts, as part of a general survey in his *Early Survey of Buddhist Literature* (*bstan pa rgyas pa rgyan gyi nyi 'od*) places both works at the start of the section on sūtra commentaries, attributing no author to Bṭ1 but clearly attributing Bṭ3 to Vasubandhu. Later in the same work, he places the *Commentary on the Twenty-Five Thousand Scripture* among a group of works

"attributed by Tibetans to Indians," and a few folios later says that Bṭ1 is by "Trisong Detsen."[15] But in other works, perhaps of later date, Rikpai Raltri seems also to be the first writer to mention Daṃṣṭrāsena as the author of either of the two texts (though in this case for Bṭ1). In his *Historical Evolution of the Works of Maitreya* (*byams pa dang 'brel ba'i chos kyi byung tshul*) (Kano and Nakamura 2009, pp. 131–32), and in his summary explanation of the *One Hundred Thousand Line Perfection of Wisdom* (*shes rab kyi pha rol tu phyin pa stong phrag brgya pa rgyan gyi me tog*), he differentiates between Bṭ3 and Bṭ1 as being "by the master Vasubandhu and the master Daṃṣṭrāsena."

i.24 His student Upa Losal (*dbus pa blo gsal*, ca. 1270–1355), in the catalog of the early Narthang Tengyur, writes that Bṭ1 is "accepted as being by Daṃṣṭrāsena" but that Bṭ3 is by Vasubandhu.[16]

i.25 Not much later in the fourteenth century, their younger contemporary Butön (*bu ston rin chen grub*, 1290–1364) goes one step further than his predecessors in explaining the reasoning underlying the attributions he advocates. In the list of translated texts in his *History*, he notes that the Phangthangma catalog attributes Bṭ1 to the Tibetan king Trisong Detsen, but says that two other early inventories assert that it is of Indian origin and attribute it to Daṃṣṭrāsena. Then, regarding Bṭ3, he acknowledges that many scholars have attributed it to Daṃṣṭrāsena, but as evidence for it being by Vasubandhu points out that Abhayākaragupta's (fl. ca.1100) *Intention of the Sage* (*Munimatālaṃkāra*) copies passages verbatim from Bṭ3 or cites them as being from "the *Commentary on the Twenty-Five Thousand Scripture* (*nyi khri gzhung 'grel*)."[17]

i.26 One such passage in *Intention of the Sage* linking the commentary to Vasubandhu is the following:

i.27 > The master Vasubandhu also in the *Commentary on the Scripture* says: " 'Armed with great armor.' This teaches that the intention is vast from the first thought of awakening."[18]

i.28 Abhayākaragupta does also identify "the Scripture" referred to using the *Well-Trodden Path*/*Commentary on the Scripture* as *The Perfection of Wisdom in Twenty-Five Thousand Lines*.[19] Indeed, this is corroborated by short sections of a Sanskrit manuscript of *Intention of the Sage* that have recently been edited and published by Kazuo Kano and Xuezhu Li,[20] and these Sanskrit passages have been a useful reference in the present translation, mentioned in several notes.

i.29 It is worth noting here that the identification of the monikers *Well-Trodden Path* (*Paddhati*) and *Commentary on the Scripture* (*gzhung 'grel*) with a commentary "on the *Twenty-Five Thousand* scripture," rather than one on all three of the long sūtras, is less of a problem for identification of the

commentary than it might appear. The commentary itself makes little mention of the individual sūtras, except in commenting that the "Maitreya chapter" is only present in the *Twenty-Five Thousand* version, for not only are all three sūtras very similar in their content but also their clear differentiation into different versions defined in their titles by the number of ślokas may have been a relatively late development in the evolution of the Prajñāpāramitā literature.

i.30 The other Indian text mentioned above (i.9), written by Jagattalanivāsin, an approximate contemporary of Abhayākaragupta, *An Explanation called "Following the Personal Instructions of the Bhagavatī"*, affirms very explicitly not only that the *Commentary on the Scripture* is by Vasubandhu, but also that this Vasubandhu is none other than the wellknown Vasubandhu associated with Asaṅga and Maitreya.[21]

i.31 Dölpopa Sherap Gyaltsen (*dol po pa shes rab rgyal mtshan*, 1292–1361) goes further, saying with confidence in his *Sūtra-Based Commentary* (*mdo lugs ma*) that both Bṭ1 and Bṭ3 are by Vasubandhu, and not just any Vasubandhu, but by "the direct student of the Jina Maitreya, the great chariot, the Middle Way master Vasubandhu, … the author of the commentary on Maitreya's *Ornament for the Great Vehicle Sūtras* (*Mahāyānasūtrālaṃkāra*)."[22] In this way he unequivocally rejects the slightly disparaging earlier characterization of him by Haribhadra. Nyaön Kunga Pel (*nya dbon kun dga' dpal*, 1285–1379), a student of both Butön and Dölpopa, repeats their attributions for the two texts, opines that the two commentaries have not always been properly distinguished from each other, and says that other scholars attribute Bṭ1 to the Tibetan king Trisong Detsen and Bṭ3 to Daṃṣṭrāsena.

i.32 Tsongkhapa Losang Drakpa (*tsong kha pa blo bzang grags pa*, 1356–1419) is probably the most influential proponent for attributing Bṭ1 to Trisong Detsen and Bṭ3 to Daṃṣṭrāsena. At the beginning of his *Golden Garland* (*legs bshad gser phreng*), he lists a number of points in support of it (Sparham 2008–13, pp. 7–9). He also strongly disagrees with the judgment that it is written from a Mind-Only perspective.

i.33 Shakya Chokden (*shAkya mchog ldan*, 1428–1507), writing in 1454 in his *Garland of Waves* (*bzhed tshul rba rlabs kyi phreng ba*), says "most earlier Tibetan spiritual friends say there are four pathbreakers into the Perfection of Wisdom" and lists the *Nöjom* [Bṭ1 and Bṭ3] as the third of these four ways. Then he either cites or paraphrases "Butön Rinpoché" as saying:

i.34 It is written in the *Phangthangkamé Catalog* that Trisong Detsen has composed this *Explanation of the One Hundred Thousand* [Bṭ1] in seventy-eight bundles of pages, but in both the *Chimphu Catalog* and the *Phodrang Tongthangden Catalog* it is said to be Indian, so it was composed by Padé. It is written that the one known as the *Commentary on All Three Mother Scriptures That Is a Destroyer of Harms* [Bṭ3] in twenty-seven bundles has been composed by Pawo (*dpa' bo*), but it is the *Commentary on the Scripture* composed by Vasubandhu, because the citations from the *Commentary on the Scripture* in Abhayākaragupta's *Intention of the Sage* are exactly as they are in this [Bṭ3], and because he [i.e. Vasubandhu] makes an opening promise to compose, with "I want to compose a commentary on that scripture in which the harms have been destroyed."[23]

Most likely Padé (*dpa' sde*) and Pawo (*dpa' bo*) are abbreviations for Daṃṣṭrāsena.

i.35 Evidence put forward by Tibetan scholars who support the attribution of Bṭ3 to Daṃṣṭrāsena comes more from internal features of the text itself than from external references to it, and in the absence of much recorded detail about Daṃṣṭrāsena himself and his works tends to concentrate more on refuting the possibility of Vasubandhu's authorship more than on attempting to substantiate Daṃṣṭrāsena's.

i.36 There is one passage in the text that certainly cannot have been written by the fourth- to fifth-century Vasubandhu who wrote the *Treasury of Abhidharma* (*Abhidharmakośa*), *Thirty Verses* (*Triṃśikā*), and *Twenty Verses* (*Viṃsatikā*), because it references the opinion of Śāntarakṣita, who lived some 300–400 years later. This is among the points made by Tsongkhapa. The passage appears in the versions of Bṭ3 in Tibetan translation in the Narthang, Kangxi, and Golden (*gser bris ma*) Tengyurs, but strikingly was omitted from the version in the Degé Tengyur.

i.37 The passage in question (5.441) comes at the end of a long gloss of the words "during the last of the five hundreds."[24] After explaining that a "five hundred" is one tenth of the five thousand years the doctrine of the Tathāgata lasts, and dividing each of the ten five hundred-year periods into "chapters" or time periods, and associating lower and lower attainments with each subsequent chapter, the author of Bṭ3 then gives another opinion (5.440):

i.38 Some say the measure of a human lifespan can be one hundred years. There, in the earlier fifty years, the color, shape, strength, intellect, and so on increase, and in the later fifty years they wane. Similarly, the end of the time period—the time of the waning of the teaching—is like the later fifty years and hence is labeled "the last of the five hundreds."

i.39 Although Bṭ3 does not say so explicitly, in fact this is a citation from Vasubandhu's *Long Commentary on Akṣayamati's Teaching* (*Akṣayamatinirdeśa-ṭīkā*).[25] In the Narthang and Kangxi versions of Bṭ3, it then says:

i.40 > When formulated like that [in Vasubandhu's *Long Commentary on Akṣayamati's Teaching*], the duration of the Tathāgata's teaching is two thousand five hundred years. The two commentaries (*ṭīkā*) appear to be contradictory. Śāntarakṣita's intention is that the good Dharma lasts from the Worthy One chapter up to the Meditative Stabilization chapter. There is the explanation in the explanatory tradition and there is this other explanation. In general, there is agreement on five thousand years.

i.41 Clearly Vasubandhu could not reference the opinion of Śāntarakṣita. It is presumably for this reason that the passage was removed by the editors of the Degé Tengyur, despite its inclusion in the other, earlier versions, and despite Tsultrim Rinchen's Degé Tengyur *dkar chag* only repeating Butön's relatively open opinion on the attributions of the text to Daṃṣṭrāsena and Vasubandhu.[26]

i.42 Another possible but less obvious objection to Vasubandhu's authorship that has been pointed out is the commentary's mention of "the *Subcommentary*" (4.61), thought to be a reference to a work by one of the two Vimuktisenas. The earlier of the two, Ārya Vimuktisena was—at the very earliest and only according to some accounts—a late student of Vasubandhu. Even in the unlikely event that the commentary in question had actually been written during Vasubandhu's lifetime, it is improbable that Vasubandhu would have cited it.

i.43 One way of explaining the presence of these passages might be to say that the *Commentary on the Scripture* known to Haribhadra and Abhayākaragupta is by a later Buddhist writer having the name Vasubandhu (like the Tantric Nāgārjuna and Āryadeva).[27] Alternatively, it might be that the kernel of Bṭ3, or the tradition of interpretation at the heart of Bṭ3, goes back to the great Vasubandhu, who is then said to be its author, in the same way that Nāgārjuna is said to be the author of the *Treatise on the Long Perfection of Wisom* (Mppś) (*Mahāprajñāpāramitāśāstra*, *Dazhidu lun*).

i.44 The problem of the authorship of Bṭ3 is therefore unlikely to be resolved in the absence of any new evidence. Disagreement about it is indirectly linked to controversies that have been intensely debated among Tibetan commentators down the ages, and concern the relationship of the view of the Madhyamaka as expressed by Nāgārjuna and his followers on the one hand, to that of the Yogācāra of Asaṅga and Vasubandhu on the other—both essentially based on the Perfection of Wisdom sūtras—and the interpretation of the second and third turnings of the Dharma Wheel as definitive or

provisional. Bṭ3 itself has played a relatively minor role in these debates, but two passages in the commentary that discuss the "three natures," 4.110–4.111 and 4.541–4.547 are cited by Dölpopa, Shakya Chokden, and others as evidence that the *Bṛhaṭṭīka* supports an "emptiness of other" interpretation of emptiness. Tsongkhapa, in contrast, strongly opposed all such "emptiness of other" interpretations, while accepting that Bṭ3 puts forward a Madhyamaka view.[28] This introduction is not the place to present a detailed account of these complex and enduring doctrinal debates, in which other, better known texts played more important roles. It would be unfair to both sides of the debate to suggest that, in evoking this work, their attribution of it to Vasubandhu or Daṃṣṭrāsena, respectively, was influenced solely by their doctrinal perspectives, but it would also be disingenuous to see no correlation at all; in understanding the work's significance, its provenance is indeed a crucial element.

i.45 For whatever reasons, in any case, both Bṭ1 and Bṭ3 have remained little explored, and *Ornament for the Clear Realizations* has remained the principal focus of Perfection of Wisdom studies in the Indo-Tibetan scholastic tradition. Nevertheless, we feel that present day readers will find this helpful commentary a useful guide to navigating the long Perfection of Wisdom sūtras and to understanding their many features—regardless of controversies over its author or doctrinal debates about a few of its finer points.

· Structure of Bṭ3[29] ·

·· Introduction ··

i.46 Bṭ3 begins with a detailed explanation of the part of the introduction that is shared with many other scriptures, drawing, in particular, on *The Ten Bhūmis* (*Daśabhūmikasūtra*).[30] It explains each of the opening words of the Perfection of Wisdom, and then gives a detailed explanation of the epithets of those in the retinue. It references many of the categories in the Perfection of Wisdom that it will explain in greater detail later.

i.47 The opening section of Bṭ3 continues with an explanation of the words in the part of the introduction unique to the Perfection of Wisdom and ends with a presentation of the single vehicle system.

·· Explanation of the Doctrine ··

i.48 There is a brief, an intermediate, and a detailed teaching.

··· Brief teaching ···

i.49 This is the single question, "How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?", to which the Lord responds by remaining silent. It raises four further questions: What is a bodhisattva great being? What is it to want to fully awaken to all dharmas in all forms? What does "should make an effort" mean? And what is the perfection of wisdom?

··· Intermediate teaching ···

i.50 This is "an explanation in ultimate truth mode that takes the knowledge of all aspects, that is, the state of the nonconceptual perfection of wisdom, as its point of departure." It deals with the same four questions, first in a brief exposition and then in a detailed exposition. The intermediate teaching is given the general name "Subhūti's Chapter," and covers the sections of the three long sūtras corresponding to the first chapter of the *Eight Thousand*, which is an explanation of the knowledge of all aspects.

i.51 The intermediate teaching's brief exposition sets forth four practices: the practice of the nonconceptual perfection of wisdom, the practice of the absence of secondary afflictions on the side of awakening, the practice of not harming beings to be matured, and the practice of all the stainless buddhadharmas that are the cause of maturation.

i.52 The intermediate teaching's detailed exposition is in eight parts:

1. Why bodhisattvas endeavor (they want to make themselves familiar with the three vehicles, they want the greatnesses of bodhisattvas, and they want the greatnesses of buddhas) [4.67–4.185].
2. How bodhisattvas endeavor, explaining chapters 3–5 in the *Eighteen Thousand* [4.186–4.257] and the rest of chapter 2 in the *Twenty-Five Thousand* and *One Hundred Thousand*.
3. The defining marks of those who endeavor (these are the unfindable intrinsic nature of form and each of the other aggregates and so forth, the unfindable intrinsic nature of them as a collection, the unfindability of their own defining marks, and the unfindable totality of dharmas) [4.258–4.322].
4. The members of the bodhisattva community who are engaged in the endeavor [4.323–4.401].
5. The instructions for the endeavor (instructions for making an effort at names that are conventional terms making things known, instructions for making an effort without apprehending beings, instructions for making an effort at not apprehending a word for something, and instructions for making an effort when all dharmas are not apprehended) [4.402–4.473].

6. The benefits of the endeavor, which are the comprehension of the dharmas that have to be comprehended, the elimination of those that have to be eliminated, the fulfillment in meditation of those that have to be fulfilled, and the direct witness by reaching those that have to be directly witnessed [4.474–4.500].
7. There are six subdivisions of the endeavor: (1) practice free from the two extremes; (2) practice that does not stand; (3) practice that does not fully grasp dharmas, causal signs, or understanding; (4) practice that has made a full investigation; (5) the practice of method; and (6) practice for quickly fully awakening. The practice for quickly fully awakening is the training in the meditative stabilizations, in not apprehending all dharmas, in the illusion-like, and in skillful means [4.501–4.675].
8. The last of the eight parts is the discussion that arrives at an authoritative conclusion about the meaning.

i.53 The last of these eight parts is a long section in Bṭ3 that explains up to the end of chapter 21 in the *Eighteen Thousand* and up to the end of chapter 13 in the *Twenty-Five Thousand* and *One Hundred Thousand*. First there is a list of twenty-eight or twenty-nine questions [4.678], followed by an exchange between the two principal interlocutors—Subhūti and Śāriputra. Bṭ3's explanations of the responses to the twenty-eight or twenty-nine questions do not exactly match the enumeration given in the original list. The differences are pointed out later in this introduction and in the notes to the translation. The response to the question, "What is the Great Vehicle?", occasions a detailed explanation of the purification dharmas under twenty-one categories, starting with the perfections, emptinesses, meditative stabilizations, and thirty-seven dharmas on the side of awakening, and going up to the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, and the dhāraṇī doors. The intermediate teaching ends with an exposition of the etymology of *vehicle*, the attributes of the Great Vehicle (that it surpasses the world, is equal to space, does not come or go, and has no beginning or end), and its results.

··· Detailed teaching ···

i.54 This takes as its point of departure the knowledge of path aspects, which is to say the bodhisattva's knowledge, as distinct from a buddha's knowledge of all aspects, and "teaches the conceptual and nonconceptual perfection of wisdom that is the practice of bodhisattvas."

i.55 The first part, up to Subhūti's two hundred and seventy-seven questions, divides the three long sūtras into sections that are sometimes explicit and sometimes implicit. First it explains what the perfection of wisdom is, how

bodhisattvas should stand in it, and how they should train in it. This section is important in that it makes clear that all three knowledges—the knowledges of a śrāvaka, a bodhisattva, and a buddha—are the practice of the perfection of wisdom. This is the main insight of the exposition in Maitreya's *Ornament for the Clear Realizations*. It then explains the sustaining power (*adhiṣṭhāna*) of a tathāgata, and the greatness of the doctrine. Bṭ3 then gives an exegesis of benefits, merits, rejoicing, dedication, and the praises. It also gives an exegesis of forsaking the perfection of wisdom because of its depth and its purity, a discursus on "the last of the five hundreds," and an explanation of the works of Māra. Finally, it explains the difference between a new bodhisattva and a seasoned bodhisattva, the signs of those irreversible from progress toward awakening, suchness (reality), a tathāgata (realized one), skillful means, and the argument between Subhūti and Śāriputra over whether it is hard or not hard to become awakened.

The second part explains the responses to the two hundred and seventy-seven questions.

·· Summary of the Chapters of Bṭ3 ··

··· I. Introduction ···

···· I.1 Introduction common to all sūtras ····

i.56 This section provides (1) glosses for each of the words or phrases that set the scene, starting with "Thus did I hear at one time"; (2) glosses for each term in the string of epithets for the "great community of monks," one of the four branches of the community (monks, nuns, laymen, and laywomen) present for the teaching; and (3) glosses for the epithets of the five types of bodhisattvas in the retinue. The explanation of the qualities of the worthy monks provides for a brief overview of the practice and result set forth in the fundamental Buddhist scriptures, and the explanation of the bodhisattvas, based on *The Ten Bhūmis*, gives a brief overview of the five types of bodhisattva: (1) bodhisattvas with a surpassing intention on the first level, (2) those "who stand in signlessness with effort up to the seventh level, (3) those who effortlessly stand in signlessness… on the eighth level," (4) bodhisattvas up to the tenth level, and (5) bodhisattvas "obstructed by just a single birth." It connects the epithets beginning with their "understanding phenomena to be like an illusion," and so on, with the last of these. There is also a detailed explanation of the four types of dhāraṇī.

···· I.2 Introduction unique to the Perfection of Wisdom ····

i.57 This again provides glosses for each word or phrase starting from, "Thereupon the Lord, having himself arranged the lion throne…" The Lord demonstrates miraculous powers of meditative stabilization, miraculous wonder-working powers, and miraculous dharma-illuminating powers. The first is demonstrated by the Lord radiating light, the second with his magical creation of a great tower of flowers and its suspension in the air and so on, and the third with his illuminating the buddhas in different worlds and teaching a gigantic retinue. In the context of the buddhas of the ten directions warning their bodhisattvas traveling to our world that they should "be careful in that buddhafield," there is a detailed explanation of the five degenerations in Śākyamuni's buddhafield, that is, in the world in which we live.

···· I.3 Presentation of the single vehicle system ····

i.58 Included in this section of the introduction is an exposition of the opening words of the second chapter in all three long sūtras: "When the Lord understood that the world with its celestial beings, Māras and Brahmās, śramaṇas and brahmins, gods, and humans, as well as bodhisattvas, most of them in youthful form, had assembled, he said to venerable Śāriputra…" The great śrāvaka Śāriputra is singled out, rather than a bodhisattva, to make known that "the perfection of wisdom is a shared discourse." He is singled out even though he is a worthy one, because all worthy ones are finally roused from nirvāṇa to work for the welfare of beings. This occasions a presentation of the single vehicle system explained in *The White Lotus of the Good Dharma* (*Saddharmapuṇḍarīka*),[31] *The Lion's Roar of Śrīmālādevī* (*Śrīmālādevī-siṃhanāda*), *The Questions of Sāgaramati* (*Sāgaramatiparipṛcchā*),[32] *The Ten Dharmas Sūtra* (*Daśadharmakasūtra*), and in the Maitreya chapters of the *Eighteen Thousand* and *Twenty-Five Thousand*.[33]

··· II. Summary of Contents ···

i.59 The Perfection of Wisdom is divided into three teachings: brief, intermediate, and detailed. The subdivisions of the intermediate teaching are explicitly identified under the heading "exposition in eight parts." These are:

- why bodhisattvas endeavor,
- how bodhisattvas endeavor,
- the defining marks of those who endeavor,
- the subdivisions of those who endeavor,
- the instructions for the endeavor,
- the benefits of the endeavor,

- the subdivisions of the endeavor, and
- the specific instruction for coming to an authoritative conclusion about this exposition.

i.60 Bṭ3 says there are eleven rounds of teaching. The probable correspondences with the chapters in *The Perfection of Wisdom in Eighteen Thousand Lines* scripture are given in the notes to the translation [2.17].

··· III. Explanation of the Brief Teaching ···

i.61 This section provides a detailed gloss of each word of the statement, "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom." Here and throughout Bṭ3 the explanation uses the terminology of the three natures[34] characteristic of Yogācāra discourse. These are the imaginary (Skt. *parikalpita*, Tib. *kun brtags*), dependent or other-powered (Skt. *paratantra*, Tib. *gzhan dbang*), and thoroughly established or final outcome (Skt. *pariniṣpanna*, Tib. *yongs su grub pa*); alternatively, they are imaginary, conceptualized (Skt. *vikalpita*, Tib. *rnam par brtags pa*), and true dharmic nature (Skt. *dharmatā*, Tib. *chos nyid*). Taken together, the three natures give a full description of a phenomenon. For instance, the commentary says [4.543]: "The form ordinary foolish beings take to be defined as an easily breakable or seeable real thing is *imaginary form*. The aspect in which just that appears as real as an object of consciousness is *conceptualized form*. Just the bare thoroughly established suchness separated from those two imaginary and conceptualized form aspects is *the true dharmic nature of form*," and [1.121] "Imaginary phenomena appear as if they are standing over there away from the consciousness. Dependent phenomena are produced dependent on conditions, like, as a simile, 'magical creations' that are produced dependent on the magician." These are important terms used widely in Bṭ3.

··· IV. Explanation of the Intermediate Teaching ···

i.62 This is in two parts, a brief teaching and a detailed teaching.

···· IV.1 Brief teaching ····

i.63 This section glosses the words in the first two paragraphs of the Lord's immediate response to Śāriputra's original question in chapter 2 of all three long sūtras. The response, a long list, is broken down into (1) the practice of the nonconceptual perfections, (2) the practice of the dharmas on the side of awakening without the secondary afflictions, (3) the practice without

harming that brings beings to maturity, and (4) the practice that brings the buddhadharmas to maturity. The practice of the perfections is accomplished with skillful means; the practice of the dharmas on the side of awakening is accomplished through mastering the śrāvaka realizations; compassion accomplishes the practice of bringing beings to maturity; and wisdom accomplishes the practice of fully developing the buddhadharmas.

···· IV.2 Detailed teaching ····

i.64 This explains the rest of chapter 2 and up to the end of chapter 21 in the *Eighteen Thousand*, chapter 13 in the *Twenty-Five Thousand* and *One Hundred Thousand*.

IV.2.A This section glosses the explanation, in chapter 2 of all three long sūtras, of the goals to which the thought of awakening is directed. It explains in three parts the perfection of wisdom for which bodhisattvas endeavor. By endeavoring at the perfection of wisdom (1) they want to make themselves familiar with the three vehicles and achieve that familiarity, (2) they want and achieve the greatnesses of bodhisattvas, and (3) they want and achieve the greatnesses of buddhas. In the context of explaining the line "want to destroy all residual impressions, connections, and afflictions," the commentary makes clear how the same practice and the same knowledge in the mindstreams of different beings with different motivations and insights differ. It again connects the different goals set forth from the line "want to enter into the secure state of a bodhisattva" with higher and higher bodhisattva levels, and in the context of the line "want to stand in inner emptiness," gives a long and detailed explanation of each of the sixteen emptinesses. The end of this section investigates how Śākyamuni could both be without lust and still have the wife Yaśodharā and son Rāhula.

i.65 IV.2.B This section explains in detail the passage, at the beginning of chapter 3 in the *Eighteen Thousand* and in chapter 2 of the *Twenty-Five Thousand* and *One Hundred Thousand*, about how bodhisattvas endeavor by "not seeing" any phenomenon, the name of any phenomenon, seeing itself, or anything that "not seeing" sees. It articulates the relationship between the three natures, the conventional and ultimate realities, and the way names and what they refer to are both connected with, but isolated from, the ultimately real. A bodhisattva with such wisdom eclipses the knowledge of even a billion worthy ones like Śāriputra. Still, the wisdom gained from the basic teachings and the wisdom gained from the Perfection of Wisdom ultimately have no intrinsic nature and are the same. That wisdom is special because of the intention, practice, and work, and because of the complete awakening and turning the wheel of the Dharma that are its result.

i.66 IV.2.C This section, under the heading "the defining marks of those who endeavor," explains a passage in chapter 2 of all three long sūtras as first teaching four practices of emptiness woven around eleven defining marks, and then teaching a further sixteen practices of emptiness. The defining mark is always emptiness. Glossing the line, "you cannot say… that they 'are engaged' or 'are not engaged,' " the commentary explains the first of the four practices, the practice of form and so on separately, based on Nāgārjuna's *Root Verses on the Middle Way* (*Mūlamadhyamakakārikā*), teaching that nothing is produced from itself and so on. The second practice, explaining the line "do not see 'a confluence of form with feeling,' " teaches that form and so on, as a collection that locates a bodhisattva, are empty. The third practice, explaining the line "that emptiness of form is not form," is to see the defining mark of form and so on as empty; and the fourth, explaining the line "form is itself emptiness, and emptiness is form," is a practice that sees the totality of dharmas, starting with form, as emptiness. The list of sixteen emptinesses begins with an explanation of the line, "they do not see the practice of the perfection of wisdom as either 'engaged' or 'not engaged' with form."

The bodhisattva always practicing these emptinesses is at the eighth level, has gained the forbearance for dharmas that are not produced, and is predicted to full awakening by the buddhas.

i.67 IV.2.D Those who endeavor at the practice are subdivided into three types: the supreme who arrive from a buddhafield and go to a buddhafield, the middling who arrive from Tuṣita, and the last who arrive from among humans. These are then divided into the forty-four or forty-five members of the community. Following that, the commentary deals briskly with the detailed explanation of the six clairvoyances and the five eyes, and the remainder of chapter 2 up to the end of chapter 5 in the *Eighteen Thousand*, all of which in the *Twenty-Five Thousand* and *One Hundred Thousand* is included in chapter 2.

i.68 IV.2.E This section is an explanation of chapter 6 in the *Eighteen Thousand*, chapter 3 in the *Twenty-Five Thousand* and *One Hundred Thousand*. A bodhisattva, the perfection of wisdom, and awakening ultimately do not exist, but the names are important conventionally because otherwise beings would be deprived of the instructions they need. The Lord, through Subhūti, gives the instructions for making an effort "by using names and conventional terms conventionally," for making an effort without apprehending beings, for making an effort by not apprehending words for things, and for making an effort when all dharmas cannot be apprehended.

i.69 Names for things (their conventional reality) are not other than the ultimate reality of things. The name *bodhisattva* is not found anywhere. It is "used conventionally as a mere word and conventional term" that is "not produced and does not stop." Were it produced when the actual thing referred to by the name is produced, it would not be necessary to give it a name, because it would be known automatically. The benefit of such instruction is that it stops the śrāvaka's attachment to insight, the three doors to liberation, and the perfect analytic understanding of the suchness of dharmas. A bodhisattva avoids all such thought constructions.

i.70 The instruction for making an effort without apprehending beings explains the relationship between self and the aggregates and rejects the views of ordinary "cow-herders," Jains, Vaidikas, Sāṃkhyas, Parivrājakas, Ulūkas, and proponents of Īśvara, as well as the view that the ultimate reality of a bodhisattva is the bodhisattva.

i.71 The instruction for making an effort by not apprehending words for things explains "is *bodhisattva* the word for form?" and so on. The aggregates and the attributes of the aggregates are imaginary names, so they cannot be the bodhisattva.

i.72 There is a brief and then a more detailed instruction for making an effort when all dharmas cannot be apprehended. A "bodhisattva" during the course of practice is like the sky that, though earlier clouded over and later cloudless, is just the sky.

i.73 IV.2.F The benefits of the endeavor are set forth in chapter 7 in the *Eighteen Thousand*, chapter 4 in the *Twenty-Five Thousand* and *One Hundred Thousand*. They include comprehension of the dharmas that have to be comprehended and those that have to be eliminated, perfecting in meditation those that have to be perfected, and directly witnessing those that have to be directly witnessed.

i.74 Glossing the line, "Because that thought is no thought because the basic nature of thought is clear light," the commentary says that "no thought" means no imaginary thought. Thought itself is clear light unsullied by any stains, such as an ordinary person's feelings of desire and hatred. It says, [4.-488] "Later, even when a buddha, because that thought is separated from the afflictive emotions plucked out of thin air and abides in its natural purity, those stains have absolutely not arisen, and so, like space that is not conjoined with clouds and so on, it is clear light and hence "not disjoined" either."

i.75 IV.2.G This section explains chapters 8 to 10 in the *Eighteen Thousand*, chapters 5 to 7 in the *Twenty-Five Thousand* and *One Hundred Thousand*. It subdivides the endeavor into (1) practice free from the two extremes; (2) practice that does not stand; (3) practice that does not fully grasp dharmas,

causal signs, or understanding; (4) practice that has made a full investigation; (5) the practice of method, which is to say persevering at eliminating the practice of causal signs and enactments and cultivating the nonpractice of dharmas and causal signs; and (6) practice for quickly fully awakening, which is a training in the meditative stabilizations, training in not apprehending all dharmas, training in the illusion-like, and training in skillful means. The last of these is training in skillful means for the analytic understanding of all dharmas, fulfilling the six perfections, relying on spiritual friends, and shunning bad friends.

i.76 In the context of glossing the words "suchness," "unmistaken suchness," and so on, this section explains the nine thoroughly established phenomena: the thoroughly established that is indestructible, that is without error, that does not alter, that is the nature of things, that is the state causing all purification dharmas, and that is constant, irreversible, true reality, and beyond the path of logic.

i.77 In its explication of the passage "form is empty of form… that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form," there is a very clear explanation of what later Tibetan scholars would call other-emptiness (Tib. *gzhan stong*). The passage [4.542], here in a slightly abbreviated form, is:

i.78 > "The intention is as follows. … There are three types of form: falsely imagined form, conceptualized form, and the true dharmic nature of form. Among these, the form ordinary foolish beings take to be defined as an easily breakable or seeable real thing is *imaginary form*. The aspect in which just that appears as real as an object of consciousness is *conceptualized form*. Just the bare thoroughly established suchness separated from those two imaginary and conceptualized form aspects is *the true dharmic nature of form*. It is *empty* because it is empty of the definitions—being seeable and so on—of imaginary phenomena, and of any form conceptualized as a form appearing in the aspect of an object. 'That emptiness of form is not form.' This means the suchness empty of imaginary and conceptualized form that is the true dharmic nature of form marking the thoroughly established does not have form for its intrinsic nature because it is totally isolated from form aspects."

i.79 The commentary says that there is a period when suchness has stains, when dharmas are defiled and purified because of the imaginary, and there is a period when suchness has no stains and the production of all dharmas is nonexistent, but the suchness is the same.

i.80 IV.2.H The last of the eight subdivisions of the intermediate teaching finishes the discussion of the Lord's original statement and comes to an authoritative conclusion in regard to what it means. This section explains chapters 11 to 21 in the *Eighteen Thousand*, and chapters 8 to 13 in the *Twenty-Five Thousand* and *One Hundred Thousand*.

i.81 First it is divided into the responses to twenty-eight (or twenty-nine) questions, in a slightly different enumeration than those found in the three long sūtras themselves, in order to conform to the topics and narrators in the sūtra. I have identified the later passages in Bṭ3 that correspond to each response and the corresponding sections in the *Eighteen Thousand* in the notes to that part of the translation [4.676–4.679]. Again, readers should be aware that the order of the responses in the sūtras and the order in Bṭ3 do not correspond exactly.

i.82 Bṭ3 begins with an explanation of the first five questions as: (1a) What is the meaning of the word *bodhisattva*? (1b) What is the meaning of the term *great being*? (1c) How are they armed with great armor? (2) How have they set out in the Great Vehicle? (3) How do they stand in the Great Vehicle? We have numbered them in this way to try to retain a correspondence between the list of responses and the later passages expanding on each response.

i.83 Questions 6 to 10 are the five questions posed by Subhūti: (6) How is it a great vehicle? 7) How have they come to set out in the Great Vehicle? (8) From where will the Great Vehicle go forth? (9) Where will that Great Vehicle stand? (10) Who will go forth in this vehicle?

i.84 The first of these questions occasions a detailed explanation of twenty-one sets of purification dharmas, starting with the perfections and emptiness, and ending with the eighteen buddhadharmas and the dhāraṇī doors. It provides an explanation of the twenty emptinesses, a detailed description of "the application of mindfulness to the body alone, in six parts in accord with the śrāvaka system," and detailed descriptions of the ten powers and eighteen distinct attributes of a buddha, as well as an explanation of *dhāraṇī* that supplements the earlier explanation given in the introduction section.

i.85 It selectively glosses the purifications of the ten bodhisattva levels that are set forth as the response to question seven in chapter 17 in the *Eighteen Thousand* and chapter 10 in the *Twenty-Five Thousand* and *One Hundred Thousand*.

i.86 Questions 8 to 10 are in chapter 18 in the *Eighteen Thousand* and the second part of chapter 10 in the *Twenty-Five Thousand* and *One Hundred Thousand*. Glossing the line, "It will go forth from the three realms and will stand wherever there is knowledge of all aspects," which is the response to question 8, the commentary says that the Great Vehicle that goes forth beyond saṃsāra and nirvāṇa is ultimately the same as the result. In the

context of "name," "causal sign," "conventional term," "communication," and "designation," this section gives the helpful explanation that the materiality of a cow is the *name*; its dewlap, hump, and so on are its *causal sign*; "the one that has the red calf," "the one that has the white calf" are "*conventional terms*"; "bring the cow here and milk it!" is a *communication*; and all expressions are *designations*.

i.87 Explaining the response to question 9, it says that ultimately the Great Vehicle "will not stand anywhere," but still it will stand with the mark of not standing, without error.

It clarifies the response to question 10, "Who will go forth?", with a brief series of judicious glosses.

i.88 The responses to the eleventh and twelfth questions from the perspective of the resultant Great Vehicle—awakening—are found in chapter 19 of the *Eighteen Thousand*, and chapter 11 of the *Twenty-Five Thousand* and *One Hundred Thousand*. Thus, the Great Vehicle "surpasses the world," and "is equal to space."

i.89 Explaining the statements in the response to question 11, the commentary correlates "existent" and "nonexistent" with the imaginary and thoroughly established and says that were the imaginary to be real like it seems to be, nothing would be possible. In the context of listing every category of phenomena, it glosses "speech with sixty special qualities" with a citation from the *Tathāgataguhyaka Sūtra*[35] and says that this is the "Master's instruction."

i.90 In explaining the response to question 12, Bṭ3 says that there is a presentation of twenty-one imaginary things, and because those that are presented do not exist in this Great Vehicle, it is like space.

i.91 The explanation of the rest of chapter 19 of the *Eighteen Thousand* and of chapter 11 of the *Twenty-Five Thousand* and *One Hundred Thousand* is based on three more of Subhūti's five statements about the Great Vehicle:[36] "To illustrate, Lord, just as space has room for infinite, countless beings beyond measure"; "you cannot apprehend the Great Vehicle coming, going, or remaining"; and, "you cannot apprehend a prior limit, cannot apprehend a later limit, and cannot apprehend a middle either." Readers can know which of the twenty-eight responses these correspond to from the notes to the translation. Bṭ3 enumerates twenty-six subsections for the first of Subhūti's statements, and says about the second that all phenomena during the result period of the Great Vehicle are unmoving. It says that the third statement is divided into a brief and a detailed section that eliminate the ultimate existence of "time," "three," "equal," and "vehicle." The detailed section has twenty-six subsections.

i.92 The remainder of Subhūti's twenty-eight questions and the responses are in chapter 20 of the *Eighteen Thousand* and chapter 12 of the *Twenty-Five Thousand* and *One Hundred Thousand*. First are the statements made by Subhūti that are then queried by Śāriputra, and then answered by Subhūti up to the end of the chapter.

i.93 This section of Bṭ3 says that chapter 21 of the *Eighteen Thousand*, and the equivalent chapter 13 in *Twenty-Five Thousand* and *One Hundred Thousand*, set out a more detailed presentation of the results of paying attention to the nonconceptual perfection of wisdom, beginning with these questions Śāriputra puts to Subhūti: "How do bodhisattva great beings practicing the perfection of wisdom investigate these dharmas? And, Venerable Subhūti, what is a bodhisattva? What is the perfection of wisdom? What is it to investigate?"

··· V. Explanation of the Detailed Teaching ···

i.94 This is in two parts, the first up to the two hundred and seventy-seven questions, and the second the remainder of the teaching up to the final, separate explanation of the Maitreya Chapter, chapter 83 in the *Eighteen Thousand* and chapter 72 in the *Twenty-Five Thousand*.

···· V.1 Part One ····

i.95 V.1.A This explanation of chapters 22 and 23 of the *Eighteen Thousand* and of chapters 14 and 15 of the *Twenty-Five Thousand* and *One Hundred Thousand* says that a bodhisattva's perfection of wisdom has an all-knowledge side (the knowledge of śrāvakas) and a knowledge of path aspects side (the knowledge of bodhisattvas). A bodhisattva stands in the perfection of wisdom by knowing where to stand (in the emptiness of dharmas) and where not to stand (in error). Even to stand, in the sense of settle down on or be attached to the true nature of dharmas—or even to the true nature of the knowledge of a buddha—is an error. So, a bodhisattva stands by not standing. Such instruction does not contradict the ultimate or the conventional. A bodhisattva trains by seeing the ultimate nonduality of all phenomena. So, training in form one trains in the knowledge of a buddha, practicing the perfection of wisdom without thought of increase or decrease. Subhūti can give such a deep explanation of the perfection of wisdom because of the "sustaining power" (*adhiṣṭhāna*) of the buddha. This plays on the meaning of *sustaining power* as speech that is (1) on the authority of a tathāgata or through being possessed by a tathāgata, and (2) the sustaining power of emptiness in the sense that emptiness is the subject matter and

makes the speech worth listening to. The commentary says that the authority of a tathāgata is an impossibility because of the nonduality of the tathāgata, dharmatā, and tathatā, because there is no object that is known or subject who knows. This section ends with an explanation of why the perfection of wisdom is great, immeasurable, infinite, and limitless.

i.96 V.1.B The explanation of chapters 24 to 33 of the *Eighteen Thousand* and of chapters 16 to 24 of the *Twenty-Five Thousand* and *One Hundred Thousand* says that the benefits of the perfection of wisdom are not facing the problems posed by Māra, not dying an untimely death, not meeting with perils and so on, and being protected by the gods.

i.97 On the topic of the relative merits gained from worshiping the perfection of wisdom and other objects of worship, Bṭ3 says that more merit is created from taking up this perfection of wisdom than from this billionfold world system being "filled right to the top with the physical remains of tathāgatas," and that worshiping all the tathāgatas of the ten directions and worshiping the perfection of wisdom is equivalent. There is more merit created from taking up this perfection of wisdom than from "as many world systems as the sand particles in the Gaṅgā River filled right to the top with the physical remains of tathāgatas." There is more merit created from giving the perfection of wisdom to others than from personally worshiping the perfection of wisdom, and there is more merit created from conveying the meaning of the perfection of wisdom than the words of the physical book.

i.98 Having explained the fourteen conceptualizations, Bṭ3 goes on to say that it is only a semblance of the perfection of wisdom when one apprehends causal signs, and that great merit comes from engaging in practice without any apprehending of causal signs.

i.99 The perfection of wisdom as a state of mind rejoicing in all goodness up to the highest goodness is the source of even greater merit, since it says that "merit from rejoicing is highest." This section then investigates how rejoicing without apprehending anything can function, and it says that rejoicing while apprehending anything is like the four errors of thinking that suffering is happiness and so on.

i.100 Dedicating or turning over or transforming (*pariṇāma*) the merits while apprehending causal signs is wrong in four ways: there would be no connection between the rejoicing thought and the dedicating thought; there would be no connection between the apprehending of the entity, the wholesome root, and the bases of meritorious action; there would be no connection between the dedication and that to which the dedication is being made; and there would be no dedication itself. Ultimate dedication is free from these four errors. Here there are nine sections on dedication free of basic immorality, and three comparisons of the merit created from (1)

rejoicing in those who have set out on the wholesome action paths and so on; (2) the state of the eight noble beings; and (3) the highest, the bodhisattva.

i.101 V.1.C In its explanation of chapters 34 to 36 of the *Eighteen Thousand* and of chapters 25 to 27 of the *Twenty-Five Thousand* and *One Hundred Thousand*, Bṭ3 explains that the first turning of the wheel of Dharma is twelve rounds of teaching that the perfection of wisdom is like form and so on, because of nonproduction, the absence of an intrinsic nature, the absence of an existent thing, and so on. The perfection of wisdom is principal among the six perfections and is found and produced within a bodhisattva who does not settle down on any phenomenon. It then causes the knowledge of a buddha, but without making anything bigger or smaller.

i.102 Its explanation of the greatness of the perfection of wisdom leads to an account of what happens to those forsaking the good Dharma, and the fourfold explanation that because there is no saṃsāra and no nirvāṇa the perfection of wisdom is deep and hard to believe in, which sets the scene for the explanation that dharmas are not bound and not freed. They are pure because "defilement and purification do not exist." Purity is talked about in thirteen ways as deep, as a light and so on, and as unlimited. In this context of an explanation of the bodhisattva's knowledge of path aspects, Bṭ3 explains attachment and nonattachment (the knowledge of path aspects) and finally the deeper attachment.

i.103 V.1.D The explanation in this section again contextualizes references to the perfection of wisdom in chapters 37 and 38 of the *Eighteen Thousand* and in chapters 28 and 29 of the *Twenty-Five Thousand* and *One Hundred Thousand* as being references to a bodhisattva's knowledge of path aspects. It says that the benefit of purity is the absence of false projections. Having briefly referenced the thousand buddhas and Maitreya, Bṭ3 again explains that the perfection of wisdom is extremely pure and also explains its benefits. It says that the perfection of wisdom does not establish anything because at the time of the final outcome, "it is a thoroughly established phenomenon that does not alter." There is no false projection of a final outcome or of any of the stages of the basis, the practice, or the result. In explaining the statement that the perfection of wisdom "is a great perfection," it says that it is a great secret in reference to dharmas, a great secret as awakening, and a great secret as a turning of the wheel of Dharma. In each case, all are ultimately nonexistent. The commentary then provides selected glosses [5.387–5.423] of statements from the sūtra, which the *Ornament for the Clear Realizations* connects with the one hundred and seventy-three aspects motivating a practitioner to practice the perfection of wisdom.

i.104 V.1.E In its explanation of chapters 39 to 42 of the Eighteen Thousand and of chapters 30 to 32 of the *Twenty-Five Thousand* and *One Hundred Thousand* this section of the commentary describes the knowledge of path practice as the absence of a practice. Passing over a long section in the sūtra, it says that there are three signs of the completion of the perfection of wisdom: not seeing an increase and not seeing a decline, seeing the marks that define the dharmas, and teaching the inconceivable. This section also investigates the meaning of "the last of the five hundreds" and explains some of the works of Māra in the long section on these topics in the three sūtras. It ends with an explanation of the perfection of wisdom as revealing this world in eleven ways. Among the eleven, in explaining the perfection of wisdom as revealing collected thoughts and distracted thoughts, the commentary gives a long and detailed explanation of the different positive and negative states of mind, from both a conventional and ultimate point of view.

i.105 V.1.F The explanation of chapters 43 to 45 of the *Eighteen Thousand* and of chapters 33 to 35 of the *Twenty-Five Thousand* and *One Hundred Thousand* begins with the last of the nine ways in which the perfection of wisdom, like a mother, is the revealer of the world, explaining how the mark of all dharmas is no mark. It explains appreciation and gratitude, taking the respective Sanskrit words in their basic and secondary sense. Having passed over the analogies of the boat and so on, the commentary goes on to say that the absence of apprehending anything and the absence of pride in the six perfections indicates the presence of skillful means. Having given an explanation of the meaning of *tshu rol* (*āra*) and *pha rol* (*pāra*), it explains that those new to the bodhisattva vehicle train by attending on spiritual friends, without forming ideas, and without longing. The commentary goes on to explain the nine qualities of "doers of the difficult" in terms of benefit and happiness, and being a protector, refuge, resting place, final ally, island, leader, and support. It ends with a description of a new bodhisattva who believes in the perfection of wisdom from the ultimate perspective: as isolated from signs of existence and causes, and from an opposing side and antidote.

i.106 V.1.G In the first brief section of its explanation of chapters 46 to 50 of the *Eighteen Thousand* and of chapters 36 to 40 of the *Twenty-Five Thousand* and *One Hundred Thousand* the commentary says that those bodhisattvas who believe in this deep perfection of wisdom and first set out for awakening do so with an integrated practice described by the six perfections. This integrated practice is their armor, not connected with a practice of opposing greed and so on with detachment, but as a practice that is cognizant of the emptiness of all dharmas. This section explains meditation or cultivation (*bhāvanā*) and the opposite of meditation or disintegration (*vibhāvanā*) and

then explains at length true reality and the signs that a bodhisattva's progress toward awakening has become irreversible. It explains how Subhūti takes after the Lord because in true reality there is no coming or going and they cannot be differentiated. It is the same with the true reality of all dharmas. All dharmas are therefore, in true reality, an undivided unity. Having explained the six ways in which a universe shakes, this section continues with an explanation of true reality and all its synonyms. While explaining the argument between Subhūti and Śāriputra over whether it is hard or not hard to become awakened, it investigates the possible meanings of progress toward awakening being irreversible. It stresses the centrality of a compassionate attitude toward all beings, and then, in the section on irreversible members of the bodhisattva community, it says there are thirty-five signs of irreversibility.

···· V.2 Part Two ····

i.107 V.2.A This section simply provides the list of Subhūti's two hundred and seventy-seven questions. We have linked the questions as listed in this text to the passages where they can be seen in the three sūtras. The author of Bṭ3 does not specifically reference each of the questions in explaining the responses, and also passes over some questions without any commentary at all.

i.108 V.2.B The explanation of chapters 51 to 55 of the *Eighteen Thousand*, chapters 41 to 45 of the *Twenty-Five Thousand* and *One Hundred Thousand*, follows relatively closely the responses to the first twenty-seven questions. Explaining the deep places—true reality and so on—Bṭ3 says that form and so on, the defilement and purification dharmas, are superimposed on true reality by foolish ordinary people who imagine as real what is not real. The accumulation of merit and being worthy of praise are not real. It explains the response to question fourteen—"How, Lord, when they do so, will bodhisattva great beings become absorbed for the sake of beings in the three meditative stabilizations?"— by dealing with the bodhisattva's mode of cultivating the emptiness, signlessness, and wishlessness meditative stabilizations central to the earliest, most fundamental Buddhist practice. Even awakening is not real in the sense that there is no increase or decrease in true reality. It explains the analogy of the butter lamp to say that awakening is motivated by bodhicitta, the thought of awakening, but neither the first nor the last thought can be shown to produce it. In true reality there is no change.

i.109 Even the meditation on emptiness is imaginary, since nothing is lost and nothing gained. Bṭ3 explains the functioning of cause and effect in conventional reality with the analogy of the sameness of a dream and the waking state based on intention. It is the superimposition of the unreal on the real that is the cause of actions that lead to suffering.

i.110 All practices are modeled for the sake of others, even practices like compassion and understanding true reality. All the results gained by the practices of those in the three vehicles are modeled, without losing concern for the world. This is what it means to master emptiness. The section ends with an explanation of the responses to questions 18 to 27. It is because of the absence of an intrinsic nature in phenomena that beings can grasp at a falsely imagined "I" and "mine" and get caught in saṃsāra, and by seeing suchness purify error and gain awakening.

i.111 V.2.C The explanation of chapters 56 to 63 of the *Eighteen Thousand* and of chapters 46 to 53 of the *Twenty-Five Thousand* and *One Hundred Thousand* passes over glorification, good qualities, and so on as easy to understand. In response to question 28—"Lord, in what way will a thought that is like an illusion fully awaken to unsurpassed, perfect, complete awakening?"—this section gives the first of two explanations of "no notion of duality and no notion of nonduality." In response to question 29—"Given that unsurpassed, perfect, complete awakening is extremely isolated, how will there be a realization of the isolated by the isolated?"—it gives the second of the two explanations. It explains briefly about those who do what is difficult and a bodhisattva's course of action, and then it says that the perfection of wisdom is a state without thought construction; it explains how cyclic existence and nirvāṇa are possible in the absence of thought construction; it explains something really worthwhile and something worthless; it explains the phrase "because space is isolated"; and it explains isolation and the benefits of the perfection of wisdom.

i.112 Question 30 is not explicitly cited. It is the point of departure for question 31 [5.1065]: "Lord, given that no phenomenon is apprehended when they have stood in suchness and practiced for suchness, how will they stand in the knowledge of all aspects?"

i.113 The commentary passes over the praise of Subhūti, the praise of dwelling in the perfection of wisdom, and so on as easy to understand, and then explains how each of the six perfections is incorporated with all the others; skillful means and the account of the completion of the accumulations; and the wheel-turning emperor illustration, the unprotected woman illustration, the heroic person who heads into battle illustration, the local ruler

illustration, the river illustration, the right hand illustration, the taste in the ocean illustration, and the precious wheel illustration. Then again it gives an explanation of the six perfections.

i.114 V.2.D The explanation of chapters 64 to 72 of the *Eighteen Thousand*, chapters 54 to 61 of the *Twenty-Five Thousand*, and of 54 to 62 of the *One Hundred Thousand* presents the six perfections from a conventional and an ultimate point of view. In the *Ornament for the Clear Realizations*, these are described briefly as a serial and a unique single instant practice. Bṭ3 explains the three meanings of *buddha*, and it explains the meaning of awakening from the point of view of its thoroughly established nature and its imaginary, designated nature. None of the four possibilities—that an existent or a nonexistent thing and so on fully awakens—are authorized. Clear realization is seeing sameness as neither existent nor nonexistent. No dharma at all brings about any dharma at all, because dharmas are marked by remaining the same. Still, conventionally, for the comprehension of simple folk, this section says that the practice for awakening is in a gradual sequence. The Tathāgata reached awakening having practiced in a state where nothing is apprehended and having awakened to a state where nothing is apprehended. There is no serial practice ultimately because, as an analogy, apprehending and not apprehending a magically produced illusory elephant and so on happens suddenly, not gradually. All the perfections are included in a single state of mind as are all other wholesome dharmas.

i.115 V.2.E The explanation of chapter 73 of the *Eighteen Thousand*, chapter 62 of the *Twenty-Five Thousand*, and chapter 63 of the *One Hundred Thousand* begins as a response to Subhūti's one hundred and ninety-fourth question. Under the general rubric of the four ways of assembling a retinue, the first, giving gifts in the sense of modeling and teaching the qualities of a buddha, leads to an explanation of those qualities not already explained earlier: conflict-free meditative stabilization, knowledge from prayer, and the four total purities. This section explains each of the ten controls and so on, and then says that the major marks and minor signs are presented in order to engender faith in those who take the physical body as the measure of the greatness of a person. It then gives a detailed explanation of some of the major marks and says in passing that the minor signs simply buttress the major ones as indicating that a great person is handsome. The commentary then discusses language (syllables and so on) under the rubric of kind words, the second of the four ways of assembling a retinue.

i.116 The remainder of the explanation is again of how the description of the basis, the practice, and the results of practice are based on the ultimate and conventional natures, and of how the conventional description is employed because of compassion for beings.

i.117 V.2.F This section contains the explanation of chapters 74 to 82 of the *Eighteen Thousand*, chapters 63 to 71 of the *Twenty-Five Thousand*, and chapters 64 to the end of the *One Hundred Thousand*. It explains the analogy of a magical creature and says that if beings were to know that all dharmas are like a dream, they would be liberated. The section goes on to explain the response to Subhūti's two hundred and fifteenth question—"How should bodhisattva great beings train in the perfection of wisdom?"—by explaining that the imaginary dharmas like form and so on are employed in explanation only because ordinary beings would not otherwise understand the dharma-constituent (the ultimate truth). Bṭ3 explains the very limit of reality as the limit of beings, which is to say the unlimited number and ultimate nature of beings. Having explained that a bodhisattva gains awakening just by standing in emptiness, it gives an explanation of the emptiness of a basic nature as unchanging, unlocated, not coming and not going, not perishing, not increasing or decreasing, not located anywhere, and not obstructing anything. It ends the section by going quickly through the rest of the chapters, giving short glosses that contextualize selected statements and say what they mean. Finally, the commentary explains the responses to Subhūti's last two questions as saying that, yes, even nirvāṇa is magically created, and the comprehension of emptiness is a comprehension that there is nothing made by a practitioner that was not there before—even the emptiness of an intrinsic nature is empty of its intrinsic nature.

··· VI. Explanation of the Maitreya Chapter ···

i.118 The chapter known traditionally as "the Maitreya Chapter," but called in the sūtras "The Categorization of a Bodhisattva's Training" (chapter 83 in the *Eighteen Thousand*, chapter 72 in the *Twenty-Five Thousand*, and not present in the *One Hundred Thousand*)[37] sets out the dialogue between Maitreya and the Lord, investigating the relationship between a name and what it refers to. In explaining the dialogue, Bṭ3 equates the use of the term *mere designation* with teaching emptiness because ordinary beings apprehend the designation *form* as having a real basis. Any name can be given to anything. The things to which names are given are only known through the names, not from their own sides, but the names and what are known through names are not exactly the same. When looked for, these things arise from causes and conditions, from ignorance and thought constructions that motivate actions. These things are all the same in that they cannot be apprehended. In true reality they are all without any difference. Therefore, all phenomena from form up to the knowledge of all aspects should be viewed from the

perspective of three natures: imaginary, conceptual (the term "other-powered" is not used in this chapter), and the dharma's ultimate nature (again, "thoroughly established" is not used).

i.119 This leads to an explanation of how a bodhisattva enters into nirvāṇa but then willingly takes a body and re-enters the world for the benefit of others. It says that there is no difference between the world and nirvāṇa, so the bodhisattva stays in the same state and thus is not averse to being in the world. A bodhisattva does not appropriate or forsake anything, and through the force of clairvoyance works without end for the welfare of beings.

i.120 Citing the *The Questions of Sāgaramati* and *The Ten Bhūmis*, the commentary explains what it means to say that a śrāvaka is in nirvāṇa and yet can, finally, live in the world and amass the collections of merit to reach perfect, complete awakening. It identifies different paths for different śrāvakas. Those not necessarily destined to be in the śrāvaka family produce a desire for unsurpassed, perfect, complete awakening and then actualize nirvāṇa, but without the absolutely intense admiration for it that those who are certain to be śrāvakas feel. When they see awakening as superior to their nirvāṇa, because of the power of a compassionate aspiration and so on they do not become extremely repulsed by saṃsāra. They enter it through the force of their uncontaminated wholesome roots. Others enter into saṃsāra through the fruition of earlier prayers.

⋯ Using This Commentary with the Long Sūtras ⋯

i.121 Readers using Bṭ3 as a guide to the Perfection of Wisdom sūtras will encounter some citations that are not the same as the corresponding passages in the sūtras themselves. These are noted in cases where a reader using Bṭ3 as a guide to one or all of the sūtras would otherwise lose the thread of the commentary. Sometimes the notes point out different readings. Readers should also be aware that some passages that appear as citations are more strictly paraphrases. They are formatted as citations to help readers locate the passages in the sūtras that are being explained.

i.122 As explained in the Introduction, the Tibetan catalogs characterize Bṭ3 as a long explanation of all three long Perfection of Wisdom sūtras—*The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10), *The Perfection of Wisdom in Twenty-Five Thousand Lines* (Toh 9), and *The Perfection of Wisdom in One Hundred Thousand Lines* (Toh 8). It also has a secondary relevance to *The Perfection of Wisdom in Ten Thousand Lines* (Toh 11), even though that version of the long sūtras is not mentioned in the text and almost certainly did not exist as a separate version when the commentary was written. It is hard to identify with certainty exactly what is, and what is not, a citation from the many

versions and editions of the Perfection of Wisdom sūtras.[38] In the notes we have occasionally identified corresponding passages in Edward Conze's *Large Sutra on Perfect Wisdom* (LSPW) where this might be helpful to readers.

i.123 84000 is currently preparing English translations of both *The Perfection of Wisdom in Twenty-Five Thousand Lines* and *The Perfection of Wisdom in One Hundred Thousand Lines*. Bṭ3 will serve as a guide to all three scriptures when they all become available in translation.

The Translation

The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines

1. # Introduction

[F.1.b] [B1][39]

1.1 We prostrate to Mañjuśrī Kumārabhūta.

· Introduction common to all sūtras ·

1.2 Having reverently bowed to the Mother of Victors,
The foremost perfection in the form of wisdom,
I want to make a *Path* where *the Thorns Have Been Trodden Down*
Because the tradition of the gurus has been of benefit to me.[40]

1.3 Thus did I hear

and so on. Because he has been charged with protecting the form body and the true collection of teachings,[41] the great noble bodhisattva Vajrapāṇi, asked in the assembly, says to noble Maitreya that this is the explanation of the perfection of wisdom that he has heard, with "Thus did I hear."

1.4 Why does he not say, "Thus has the Lord said"?

It is because the Lord's tremendous teaching is not within his own range. The Lord teaches [F.2.a] with a single knowledge and in a single instant, simultaneously explaining to trainees of various statuses, intentions, behaviors, beliefs, and faculties, brought together from various world systems, the particulars of the impermanent, suffering, empty, selfless, unproduced, and unceasing, in a state of primordial calm, and naturally in nirvāṇa and so on; the particulars of aggregates, constituents, sense fields, dependent originations, and noble truths and so on; the particulars of the applications of mindfulness, right efforts, legs of miraculous power, and faculties and so on; and the particulars of the ten powers, four fearlessnesses, and eighteen distinct attributes of a buddha and so on—in

various languages, and with various headings, various words, various miraculous powers, various appearances, and various attainments of results. As it says:[42]

1.5 > Śāntamati, the earth element is not as big as the amount of beings known by a buddha's knowledge, [F.2.b] beings in infinite, innumerable world systems in the ten directions all gathered together—a huge amount. Śāntamati, if all those beings were to gain a human form all at once, and all those beings were to become endowed with the wisdom and knowledge of the elder Śāriputra, and all that Śāriputra-like wisdom and knowledge of all those beings were to be in a single being—if all beings were to become endowed with the wisdom and knowledge as in that analogy, and if, Śāntamati, all those beings were to entertain, judge, and ferret out questions and doubts for an eon, or more than an eon, and all the doubts one person had were not to be the doubts of a second, and, Śāntamati, were they, having in mind all the different doubts of all the beings as in that analogy, to go before the Lord and voice in a finger snap those doubts and questions, the Lord would, with one thought, become mindful of them all, and grasping all the doubts would, by uttering one statement, remove all the doubts and questions. They would all know their own different doubts and questions, and they would all be overjoyed at the Lord's answers to all their questions.

1.6 Given that such a sequence of teachings to trainees by a tathāgata is not totally within the range of bodhisattvas, those who recite[43] the Dharma are not able, with their branch sequence, to teach the full range. So those who recite the Dharma expound whatever Dharma is within their range, and based on that say "thus did I hear" to reveal the sequence that came into their hearing, concluding the discourse with [F.3.a] "the Lord said this." They do not say, "Thus has the Lord said."

1.7 Ultimately the perfection of wisdom is inexpressible, so the lord buddhas do not teach dharmas to others with collections of names, phrases, and speech sounds. The tathāgatas are without thought construction, are spontaneous, are always absorbed in meditative equipoise. Nevertheless, one knows that through the force of earlier prayers, and based on the karma of beings, there are Dharma teachings in this way or that way given to trainees in their own languages. As it says:[44]

1.8 > Śāntamati, on the night the Tathāgata fully awakens to unsurpassed, perfect, complete awakening, and up until the night he enters into nirvāṇa, he has not spoken and will not speak even a single syllable. And why? Because, Śāntamati, the Tathāgata is always absorbed in meditative equipoise. The Tathāgata does not breathe in and does not breathe out; he does not have applied thought and does not have sustained thought. Without applied and sustained thought there is no speech. The Tathāgata does not think discursively and does not sustain thought, does not make representations, does not make projections, and does not speak, utter, or make pronouncements, but still beings think, "The Tathāgata is speaking." Again, the Tathāgata is totally absorbed in meditative equipoise and does not represent anything in verbal projections in any way, but still beings think about the spontaneous words, "The Tathāgata is teaching us the Dharma."[45] When the sounds of the Tathāgata's statements come from space, beings think, "This sound has come from the mouth of the Tathāgata,"

1.9 and so on. It originates from the dharma body. Therefore, [F.3.b] in conclusion, when it comes in that way to a definite end, it says "that is what [the Lord] said" as an act of reverence for the good Dharma.

1.10 > At one time

means "at one time, whenever that might be."

1.11 Why does it not say an exact time?

Because there is no need to do so. About this, there is no need at all to say words to the effect that it was on this day, on this date, in this month, at this time; and if it is unnecessary it is not right to say it. As for revealing the place, which is a place of worship, it is right to reveal the place in order that beings will increase their merit accumulation by being able to go there, and because there are no disputes about it.

1.12 Alternatively, it is so there will be no disputes. Thus, the Tathāgata, appearing in various forms, during just the time span of a single instant, discourses on Dharma in various world systems, in various places, to a variety of trainees—bodhisattvas or others. But given that the wanderers to be trained—bodhisattvas or others—are all gathered as one,[46] if you say "at that time the Tathāgata in world system X, in region X…," this could lead to arguments or uncertainty that "he was in our place Y," or "he was in our place Z." Since they were worried about that happening, those who recite the Dharma did not state an exact time.

1.13 Alternatively, taking it as saying one time when he was in Rājagṛha, given that he was in Rājagṛha many times, construe it as saying "one time."

1.14 > The Lord (*bhagavat*)

is one who has destroyed (*bhagnavat*) the four Māras. Or [he is a blessed one] who "has" (*vat*) an "endowment" (*bhaga*). Take the endowment as these six: sovereignty, wisdom, fame, glory, merit, and perseverance. Insofar as only a tathāgata ultimately has them all, that one is called "the Lord" or "Blessed One." [F.4.a]

1.15 > Dwelt at Rājagṛha—

there are four dwellings: the dwellings of behavior, teaching, absorption, and retreat.

1.16 Any work, whatever it is, counted as physical is all the dwelling of the Lord's behavior.

Any verbal work is the dwelling of the Lord's teaching.

And any mental work is the other two dwellings: he is always absorbed in meditative equipoise because of being fully absorbed in the meditative stabilizations and the four absorptions, and he is in retreat when he views the world with great compassion, and when the gods and so on arrive.[47]

1.17 He dwelt at Rājagṛha

> on Gṛdhrakūṭa Hill.

It says two places because both the lay and religious wings were gathered there, or to teach that the form body and the collection of teachings[48] assist the teaching.

1.18 To demonstrate that the retainers are complete, it says

> with a great community of monks,

and so on. The retainers are the monks and the bodhisattvas and so on. Both are indeed very worthy of donations, but it announces the monks first because they are honored in the world, because the Lord does not separate from them, and because they are common to all the world. It makes the prior general statement, "a great community of monks." After that it specifies

> numbering five thousand monks,

because there is a good connection when you teach the general and then the specific.

1.19 Having taught that he had many retainers, to teach their greatness it says about their perfect qualities that they were

> all worthy ones… with outflows dried up,

and so on.

1.20 It says all of them were worthy ones since they were all "worthy ones," that is to say, it is teaching that there were no trainees or ordinary persons. [F.4.b] They are "worthy ones" because they have destroyed [from *han*, "to destroy"] the foe (*ari*); or [from *rah*, "to leave": *arahat*, "one who has left"] because they will not take rebirth in saṃsāra;[49] or they have completed their own purpose (*svārtha*); or because they are worthy [from *arh*, "to be worthy"] or capable of being a teacher for others, worthy of being in the Saṅgha Jewel, worthy of many kinds of worship by those foremost in the three realms, and because they uninterruptedly worship and reverence the Tathāgata by offering their practice. Hence, they were all worthy ones.

1.21 With outflows dried up—

they are "outflows" because as four phenomena they seep onto the unwholesome roots or soak you with filthy afflictions. The four are the five objects, form and so on, that are *sense object outflows*; the three causes of existence that are *outflows that cause existence*; innate and acquired ignorance that are *ignorance outflows*; and the sixty-two wrong views that are *view outflows*. Sense object outflows are dried up by the aggregates of nontrainee morality and meditative stabilization; view outflows are dried up by the aggregate of nontrainee wisdom. The aggregate of nontrainee liberation dries up outflows that cause existence. The aggregate of nontrainee knowledge and seeing of liberation dries up ignorance outflows. Alternatively, right view at the path of seeing level, when morality is complete, dries up view outflows; right meditative stabilization at the non-returner path level, when meditative stabilization is complete, dries up sense object outflows; right knowledge and liberation at the worthy one path level, when wisdom is complete, dry up ignorance outflows; and knowledge that they are extinct and will not arise again at the level when liberation is complete dries up outflows that cause existence.

1.22 Another alternative is that on the worthy one path, sense object outflows dry up because of comprehending the cause of desire for sense objects; ignorance outflows dry up because of comprehending the cause of volitional factors, because it is said "ignorance is the condition for volitional factors"; view outflows dry up because of comprehending the cause of afflictions; [F.5.a] and outflows that cause existence dry up because of comprehending the causes of the aggregates.

1.23 Another alternative is that comprehending the truth of suffering dries up view outflows because all views arise with the five aggregates for appropriation as the objective support; the elimination of the truth of

origination dries up sense object outflows; realization of the truth of cessation dries up outflows that cause existence; and the development of the true path dries up ignorance outflows.

1.24 Eliminating sense object outflows vanquishes Māra as a god; eliminating outflows that cause existence vanquishes Māra as death; eliminating ignorance outflows vanquishes Māra as afflictions; and eliminating view outflows vanquishes Māra as aggregates. They have conquered the four Māras, so their "outflows are dried up."

1.25 Without afflictions

means without defilement.[50] The *defilement of action* is an affliction because it causes affliction; the *defilement of afflictive emotion* is because it afflicts; the *defilement of aggregates that have come about from karmic maturation* is an affliction in the sense of the afflictions to come; and the *defilement of birth* is because with that as a cause the afflictions come about.

1.26 Of these, *when ignorance stops, volitional factors stop*[51] is the absence of the defilement of action; *when volitional factors stop, consciousness, name and form, the six sense fields, contact, and feeling stop* is the absence of the defilement of karmic maturation;[52] and *when existence stops, birth, old age, and death stop* is the nonexistence of the defilement of birth. Therefore, this teaches that they have eliminated what makes suffering,[53] that on account of which there is suffering,[54] that which is suffering,[55] and what are the causes of suffering.[56]

1.27 Furthermore, by eliminating the defilement of action they reach the happiness of full awakening; by eliminating the defilement of afflictive emotion they reach the happiness free from immorality; [F.5.b] by eliminating the defilement of karmic maturation they reach the happiness of tranquility; and by eliminating the defilement of birth they reach the happiness without aggregates—that is, they reach what makes happiness,[57] that on account of which there is happiness,[58] that which is happiness,[59] and what is the cause of happiness.[60] Thus, they are "without afflictions."

1.28 "Worthy ones" teaches their quality of being objects worthy of donations; "with outflows dried up" their quality of purity; and "without afflictions" the absence of suffering. These are the differences among these three.

1.29 Fully controlled—

they are "fully controlled" because the world has come under their control; or because they themselves are shown deference by the world because they are a delight; or because they have taken control of their minds; or they have gained the controls. The controls are four: control over miraculous powers, control over their faculties, control over meditative stabilization, and control over wisdom. Their control over miraculous powers gives them control over

the world of beings, and over the world that is their container. Their control over their faculties calms their conduct and produces the world's delight; their control over meditative stabilization brings their mind under control; and their control over wisdom cuts afflictions, action, and maturation, freeing them from bonds so that, in control of themselves, they gain control. Because they control their faculties, they gain the dwelling[61] of the level of conduct; because they control meditative stabilization, they gain the dwelling of the gods and the dwelling of Brahmā; because they control miraculous powers, they gain the dwelling with the play of clairvoyance; and because they control wisdom,[62] they gain the dwelling of noble beings. Because they control their faculties, they have a complete attainment of the aggregate of morality; because they control miraculous powers, they have a complete attainment of the aggregate of meditative stabilization; because they control meditative stabilization, they have a complete attainment of the aggregate of wisdom; and because they control wisdom [F.6.a] they have a complete attainment of the aggregate of liberation. Morality emancipates from the bonds of bad conduct; meditative stabilization emancipates from the bonds of craving;[63] wisdom emancipates from the bonds of bad views; and liberation emancipates from the bonds of what causes existence. So, because they are emancipated from bonds they have self-control; and because they have self-control they gain autonomy, hence they are "fully controlled."

1.30 They are

> with their minds well freed

teaches that they are without any defilement on the side of craving;

> and their wisdom well freed

teaches that they are without any defilement on the side of ignorance. Thus, they are "with their minds well freed and their wisdom well freed." Because they are free from attachment they have mental freedom and hence "their minds are well freed"; because they are free from ignorance they have the freedom of wisdom and hence "their wisdom is well freed." Mental freedom is the meditative stabilizations and absorptions gained from eliminating primary and secondary afflictions on the side of craving; the freedom of wisdom is the path of the worthy one gained from eliminating all afflictions on the side of ignorance. There, when they gain mental freedom they are freed from obstructions to absorption; when they gain the freedom of wisdom they are freed from obstructions that are afflictions. Those free in both ways are "with their minds well freed and their wisdom well freed."

1.31 They are

> thoroughbreds

on account of being fearless.[64] Because of their fearlessnesses, a sūtra says "there are five thoroughbreds: a dominant bull in a herd, free from the anxiety caused by terror of lightning strikes and so on; an elephant and a thoroughbred horse that do not fear battle; a thoroughbred lion that does not fear another's attack; [F.6.b] and a thoroughbred worthy one without fear of death. In short, there are four terrors: being in terror of suffering, in terror of the fearsome, in terror of worldly dharmas, and in terror of ignorance. Those in whom those terrors are absent gain ease, gain a state without terrors, gain fearlessness, and gain relief," respectively. Because they have no pain, lamentation, suffering, mental anguish, and so on, they have no pain and hence are not in terror of suffering. Because they have no fear of self-criticism, criticism from another, bad rebirth, penury,[65] chastisement, no epitaph, or death, they are not in terror of the fearsome. Because they are not tainted with attaining and not attaining, fame and infamy, praise and blame, pleasure and pain they are not in terror of fearsome worldly dharmas. Because they are not blocked by ignorance, doubt, and wrong understanding they are not in terror of ignorance. Hence they are without terror and therefore "thoroughbreds."

1.32 They are

> great bull elephants,

that is, they have a magnificent bearing. Some have the three knowledges, some have gained detailed and thorough knowledge, some have gained the six clairvoyances, some have a prediction of knowledge,[66] and some have a single focus—that is, they have obtained an attribute through which they have gained a special state and hence are "great bull elephants."[67]

1.33 > With their work done, their task accomplished

teaches the state of full completion. What they definitely have to do is their "work"; ancillary work is their "task." Their main work is freedom from all suffering, by fully completing morality, meditative stabilization, and wisdom.[68] They are those "with their work done" when those are fully completed. [F.7.a] The work of fully completing the different ways of gaining a livelihood—the livelihood of those desiring little, the livelihood of those with contentment, the livelihood of those doing the ascetic practices, the livelihood of those who cause perfect delight and so on—is the "task," in the sense that it is connected with what one personally wants to do. They are

those with "their task accomplished" when those are fully completed. Thus "with their work done, their task accomplished" teaches the state of full completion of all that has to be accomplished.

1.34 They are those

> with their burden laid down.

There are four "burdens": the burden of the aggregates, the burden of afflictions, the burden of an avowed aim, and the burden of practice. They are *burdens* because they have to be laid down, eliminated, carried out, and completed, respectively. They lay down the burden of the aggregates by understanding suffering; they lay down the burden of afflictions by removing origination; they lay down the burden of an avowed aim by having meditated on the path; and they lay down the burden of practice by actualizing cessation. There, they gain the happiness where there are no aggregates by forsaking the burden of the aggregates; they gain the happiness of liberation by forsaking the burden of afflictions; they gain the happiness of full awakening by perfectly completing the burden of an avowed aim; and they gain the happiness of tranquility by fully completing the burden of practice. Hence "with their burden laid down" teaches the attainment of happiness when the burdens have been laid down.

1.35 They are those

> with their own goal accomplished.

There are two "goals" of "their own" that are "accomplished": eliminating harm and reaching the goal. The elimination of all the defiling obscurations that comes about from eliminating ignorance is *eliminating harm*; the nirvāṇa that is gained from the production of all knowledge is *gaining the goal*.

1.36 They are those

> with the fetters that bound them to existence broken.

The fetters[69] that cause birth in existence are "cause-of-existence fetters." They fetter or bind one to existence and to being human. [F.7.b] From the nine of them, correct view without outflows eliminates three (the fetters of wrong view, grasping-as-absolute, and doubt); attainment of absorption into the meditative stabilization without outflows eliminates three (the fetters of envy, jealousy, and anger), and, of the attachment that fetters to existence, the single side included in the desire realm; and the knowledge of the worthy one's path eliminates three (the fetters of pride, ignorance, and attachment to existence). Therefore, it says "with the fetters that bound them to existence broken."

1.37 They are those

> with their hearts well freed by perfect understanding.[70]

Knowing is fully understanding and realizing, which is to say, they are those "with their heart well freed by perfect realization." Alternatively, construe "freed" as belief in the teaching of the doctrine of the three vehicles, in the four truths, in the dharmas on the side of awakening and so on, or, alternatively, their minds are well freed by the eight deliverances.

1.38 Those

> in perfect control of their whole mind[71]

are those who have perfect mastery over all the absorptions. Alternatively, those with perfect mastery over the nine successive absorption stations[72] are "in perfect control of their whole mind,"[73] being "in" a state of mastery over becoming absorbed in, abiding in, emerging from, and remaining dispassionate in cessation and meditative stabilization, by becoming absorbed and so on where they want, into what they want, and for as long as they want; becoming absorbed in and emerging in conforming order and nonconforming order, direct and reverse order, going and returning; bringing together the factors of concentration, having the objects of absorption, [F.8.a] and having the factors and objects;[74] uniting factors, uniting objects, and uniting factors and objects; and combining one, combining two, not combining two, and so on, respectively.[75]

1.39 Construe the stated qualities as follows:

They are all worthy ones. Why? Because their outflows are dried up. Their outflows are dried up because they are without afflictions. They are without afflictions because they are fully controlled. They are fully controlled because their minds are well freed. Their minds are well freed because their wisdom is well freed. Their wisdom is well freed because they are thoroughbreds. They are thoroughbreds because they are great bull elephants. They are great bull elephants because their work is done. Their work is done because their task is accomplished. Their task is accomplished because their burden is laid down. Their burden is laid down because their own goal is accomplished. Their own goal is accomplished because they are those with the fetters that bound them to existence broken. They are those with the fetters that bound them to existence broken because their hearts are well freed by perfect understanding. And their hearts are well freed by perfect understanding because they are in perfect control of their whole mind.[76]

1.40 Having thus taught about the monk retainers,

> with nuns numbering five hundred

and so on teaches about the retinue of nuns, laymen, and laywomen,

> … with a vision of the Dharma,

that is, they have witnessed the state beyond suffering. This indicates that the laymen and laywomen are trainees.

1.41 Now, revealing the bodhisattva retinue, it says

> and with an unbounded, infinite number of bodhisattva great beings [F.8.b]

It does not limit bodhisattvas to a specific number because those in all other world systems are included as well.

1.42 The teaching about their good qualities is

> all of whom had acquired the dhāraṇīs

and so on. There are five types of bodhisattvas: those with a surpassing intention, those who stand in signlessness with effort, those who effortlessly stand in signlessness, those who have entered into the certain course of conduct, and those obstructed by just a single birth.[77] They are all included in these. Those with a surpassing intention are on the first bodhisattva level; those who stand in signlessness with effort are up to the seventh level; those who effortlessly stand in signlessness are on the eighth level; those who have entered into the certain course of conduct[78] are up to the tenth level; and from then on they are obstructed by just a single birth. They are all included in these.

1.43 They have

> acquired the dhāraṇīs.

It is a dhāraṇī because it causes them to bear the meaning in mind. There are four dhāraṇīs: a dhāraṇī that causes bodhisattvas to obtain forbearance, secret mantra dhāraṇī, word or doctrine dhāraṇī, and meaning dhāraṇī.

1.44 What is a dhāraṇī that acts as a cause for bodhisattvas to obtain forbearance?

Bodhisattvas who have earlier completed the causes on the devoted course of conduct level by always leading a life of isolation, eating in moderation, restraining their senses, not starting up a conversation with just anybody, and trying not to fall off to sleep in order to produce a bodhisattva's forbearance bear in mind those secret mantra base[79] letters, or words—*tadyathā | i ṭi mi ṭi | ki ṭi vi kṣānti | pā da ni svā hā* and so on—that they say. They wonder, "What do these secret mantra bases mean? What are the

actual meanings of the expression and what's expressed?" After thus contemplating for a long time they see no meaning in what is being expressed. Seeing no meaning, they ascertain perfectly, "There is no meaning at all being expressed [F.9.a] in those secret mantra bases. It is certain that just the absence of an expressed meaning is the meaning of those secret mantra bases. The intrinsic absence of an expressed meaning is their meaning." They meditate on those secret mantra bases as free from an essential expression and what is expressed. Having meditated well on those secret mantra bases free from expression and what is expressed, they perfectly ascertain that in the same fashion all dharmas are free from an essential expression and what is expressed. They think, "Just as these secret mantra bases are free from an essential expression and what is expressed, all dharmas are similarly inexpressible, so their basic nature is inexpressible." Thus, they determine that all dharmas, in their basic nature free from an essential expression and what is expressed, are by nature inexpressible. When they have determined that, they see that all dharmas are empty of a falsely imagined nature. When they see that, they realize the essential inexpressible nature of all dharmas, on account of which a great joy arises. Because of that, they are then those who have "acquired the dhāraṇis." Then just because of acquiring the dhāraṇīs, with that as the cause, there immediately comes into being for the bodhisattva a great forbearance in harmony with the production of the first Pramuditā level, a forbearance so called because it is able to bear the ultimate. Such a forbearance, when it arises, is *dhāraṇī knowledge*. Not long after they have produced that dhāraṇī forbearance they reach *the Pramuditā level of those with surpassing aspiration*. Therefore, you should know that this dhāraṇī forbearance is included in the devoted course of conduct level.

1.45 What is the secret mantra dhāraṇī of bodhisattvas?[80]

The mastery of meditative stabilization capable of exerting controlling power [F.9.b] is *secret mantra dhāraṇī*. Thus, bodhisattvas have to accumulate knowledge during the first incalculable eon. After the passing of that incalculable eon they reach the first level. On that level they engage in the purification[81] for knowledge, and gain mastery over the attainment of practiced meditative stabilizations and absorptions. The force produced by the meditative stabilization faculty and the force produced by earlier prayers exert controlling power over the secret mantra bases, so the force of the meditative stabilization, concentrating on "may these secret mantra bases stop all the plagues, problems, diseases, and strife of beings," stops plagues and problems. That is the way those secret mantra bases exerting controlling power are accomplished, becoming supreme and solidly efficacious. Similarly, bodhisattva great beings stationed on the higher levels fully

accomplish for the sake of this or that need of beings the secret mantra words exerting controlling power in whatever way necessary. Since this is the case, they are "secret mantra dhāraṇīs," because with such mastery of the meditative stabilization they bear the secret mantras in mind. The secret mantra bases that are objects of those dhāraṇī faculties are also "dhāraṇīs" because they are the objects of those dhāraṇīs.

1.46 Among them, what is doctrine dhāraṇī?

Doctrine dhāraṇī is the recollection[82] and wisdom that bear in mind and do not forget, even after a long time, the infinite, incalculable, immeasurable doctrines included in the collection of words, the collection of phrases, and the collection of speech sounds that bodhisattvas never understood or heard before, when they have reached the levels and are listening to the doctrines of the buddhas and bodhisattvas. [F.10.a]

1.47 Among them, what is meaning dhāraṇī?

Meaning dhāraṇī is recollection and wisdom, taken as one, that bear in mind and do not forget the infinite, incalculable, immeasurable meanings of the doctrines those bodhisattvas have borne in mind like that for an immeasurable time.

1.48 Among them, the aforementioned dhāraṇī in the form of forbearance is of those who have earlier completed the causes, so they gain it on the devoted course of conduct level. They gain the remaining three on the first level and so on, having passed beyond the first countless eon. About them a sūtra says, "Bodhisattva great beings who possess four dharmas are perfect in dhāraṇī." Those who have "acquired the dhāraṇīs" have the four dharmas. The four dharmas are "disdain for sense objects, absence of envy, giving up everything, and joy in the Dharma in the Bodhisattvapiṭaka and so on, which stop the four on the side opposing the equality of self and others—excessive attachment to sense objects, envy, miserliness, and lack of enthusiasm for the joy of the Dharma." According to the sequence set forth in another sūtra,[83] on the first level they have acquired the *superior location* dhāraṇī because through its force they have become a location for all holy, special qualities; on the second, *the stainless*, because through its force they have pure morality; on the third, *the extremely stable*, because through its force the perfect power of patience free from all mental disturbances is stabilized; on the fourth, *the hard to conquer*, because through its force one is unconquerable by all Māras and opponents; on the fifth, *the good quality mind ornament* dhāraṇī; on the sixth, [F.10.b] *the lamp for the knowledge maṇḍala*; on the seventh, *the becoming distinguished*; on the eighth, *the nonconceptual*; on the ninth, *the infinitely-doored*; and on the tenth, *the inexhaustible basket* dhāraṇī. Hence, they have "acquired the dhāraṇīs" because on each of those

different levels they gain a myriad of infinite, incalculable, immeasurable dhāraṇīs. Therefore, because such good qualities as these are shared in common with the devoted course of conduct level, it speaks of them like this.

1.49 Alternatively, when they have become familiar with all the syllables in this perfection of wisdom, they become causes for the realization of all dharmas. Thus, *a* is the first letter in *anutpannatva*, "nonproduction," in "all dharmas are unproduced." When, having superimposed the meaning of nonproduction on the *a*, bodhisattvas consider that it means nonproduction, and through the practice of calm abiding and special insight their meditation becomes perfect, then just the single letter *a* appears, through the force of habituation, in the form of the nonproduction of all dharmas. In this manner *a* is the cause of the realization of all dharmas. Thus, when they meditate on just this *a* based on its meaning of nonproduction, nonorigination, the intrinsic nature of a nonexistent thing, noncessation, and so on, it is the cause of the analytic realization of each dharma. Thus it says,[84]

1.50 > What are the dhāraṇī doors? The sameness of all letters and syllables, the sameness of all spoken words, the syllable-doors, the syllable-entrances. What then are the syllable-doors, the syllable-entrances? The syllable *a* is the door to all dharmas being unproduced from the very beginning (*ādy-anutpannatvād*); *ra* is a door to the insight that all dharmas are without dirt (*rajas*),

and so on.

1.51 Thus, based on those syllables, wisdom and recollection arise that realize all dharmas. Because they bear the meaning of those in mind they are "dhāraṇīs." The forbearance that takes the ultimate as its objective support is produced from those dhāraṇīs as its cause. [F.11.a] Both that recollection and wisdom are called the *forbearance dhāraṇī*.

1.52 Again, when bodhisattvas become very familiar with all the combinations of just those syllables strung together, they become the causes for perfectly bearing in mind the streams of Dharma expounded swiftly and continuously by buddhas and bodhisattvas, and their meanings. When they have become extremely familiar with those collections of words, collections of phrases, and collections of speech sounds, that recollection and wisdom is called *doctrine dhāraṇī* and *meaning dhāraṇī*.

1.53 Furthermore, when bodhisattvas have perfectly meditated on just those syllables, they bestow everything like a wish-fulfilling gem. Thus, when the force of meditative stabilization and the force of earlier prayers exert sustaining power over those syllables, they become the means to do everything that has to be done—the necessary stopping of all problems and purifying of all wrongs and so on. At that time, just that knowledge that

exerts sustaining power over the syllables is called *secret mantra dhāraṇī*.[85] Because they are those dhāraṇīs' necessary objective supports, the syllables are also called *dhāraṇīs*.

1.54 The explanation of the *man* [in *mantra*] is "knowledge" [from the root *man*], and the *tra* is "protect" [from the root *trai*], so knowledge and compassion are *mantra*. The syllables are also *mantra* because they are in harmony with just them as their cause.

Again, because they eliminate ignorance (*avidyā*) and produce knowledge, just those are also called *knowledge* (*vidyā*).

1.55 They are bases [*ādhāraṇī*] for the stage of the knowledge of all aspects, hence they are *bases*. And so they get the names *dhāraṇī secret mantra bases* [*mantrādhāraṇī*] and *vidyā secret mantra bases* [*vidyādhāraṇī*].

1.56 Among those, bodhisattvas obtain the aforementioned forbearance dhāraṇī through the force of effort when the devoted course of conduct level is completed.[86] The remaining three dhāraṇīs are produced through the power of prayer. On the first level, even though small they are still stable.[87] [F.11.b] From then on, all those dhāraṇīs are produced at a greater and greater level of excellence. Hence they have "acquired the dhāraṇīs."

1.57 Those bodhisattvas who have acquired the dhāraṇīs, having meditated well on the noble truths and the dependent originations, gradually, on the first and second level and so on as explained in the noble sūtra *The Ten Bhūmis*,[88] with that as the cause, become

> dwellers in emptiness

of a person and in the emptiness of dharmas. When they have thus grasped and meditated on that emptiness marked as omnipresent and so on,[89] the emptiness gateway to liberation opens. When they have mastered emptiness, the earlier things such as water, wind, fire, moon, sun, mountains, oceans, lakes, woods, regions, districts, and so on that each appeared separately as a causal sign of a phenomenon, whatever they are, do not appear separately—they appear in the form of signlessness. At that point the signlessness gateway to liberation opens.

1.58 For those who thus dwell in the gateway of signlessness free from all causal signs there is no appearance of all three realms as three realms, and they do not desire anything there. Free from any desire for these, they do not wish for them in their minds, at which point the wishlessness gateway to liberation opens for them. When they have thus taken up in meditation the emptiness door to liberation, they dwell in the emptiness meditative stabilization. When they have thus taken up in meditation the signlessness gateway to liberation, they are free from any other experiential domain, so

their range is the signless. When they see the three realms as do those who have no wishes, they do not fashion the three realms as worth wishing for. Thus, they are

> dwellers in emptiness, their range the signless, and who had not fashioned any wishes. [F.12.a]

Those who thus dwell well in the meditative stabilizations that are the gateways to liberation calm all elaborations,[90] so for them four types of forbearance for sameness come about. They have no conception of self and other, so they have forbearance for self and others being the same; they have no attachment or aversion, so they have forbearance for compounded phenomena being the same; because they are nothing more than suchness, they have forbearance for all phenomena being the same; and because they think nirvāṇa and saṃsāra are the same, they have forbearance for nonabiding sameness.

1.59 From having thus produced and become habituated to the four forbearances for sameness, ten further samenesses gradually, as explained in *The Ten Bhūmis*, occur:[91] signless sameness; markless sameness; unproduced sameness; unoriginated sameness; isolated sameness; calm-from-the-beginning sameness; unelaborated sameness; no forsaking or appropriating sameness; sameness as an illusion, a dream, an apparition, an echo, the reflection of the moon in water, a reflection in a mirror, or a magical creation; and existent and nonexistent sameness.

1.60 The unelaborated dharma-constituent free from imaginary aspects is not within the range of any consciousness with causal signs or conceptualization; it is within the range of nonconceptual knowledge. Hence all dharmas are said to be *signless*. Therefore, because all phenomena have the thoroughly established for their nature, there is signless sameness.[92]

1.61 Imaginary phenomena in the form of language and subject matter, the subject as the one who grasps and the object that is grasped are totally nonexistent so the imaginary mark is no mark, hence all are the same [F.12.b] insofar as they have no mark.

1.62 The ultimate thoroughly established nature is not produced from itself and is not produced from causes and conditions, hence there is an unproduced sameness, and an unoriginated sameness.[93]

1.63 The nature of suchness is free from afflictions and defilements, and free from the defilement of birth, therefore all phenomena are essentially isolated, hence there is an isolated sameness.[94]

1.64 The nature of suchness is not produced earlier and does not cease at the end, so all phenomena are unproduced and unceasing, hence there is a calm-from-the-beginning sameness.

1.65 The subject of that ultimate nature is unelaborated perfect knowledge because it has that as its object. All phenomena are unelaborated, hence there is an unelaborated sameness.

1.66 That ultimate nature is unmade. Ultimately there is no forsaking of one form of life and one set of aggregates and appropriating another set of aggregates. So, because there is no forsaking or appropriating, there is a no forsaking or appropriating sameness.

1.67 Those imaginaries do not have an intrinsic nature that is dual in nature,[95] so they are similar to an illusion and so on, hence there is a sameness as an illusion and so on.

1.68 The thoroughly established nature does not exist as a falsely imagined existent nature and is not something nonexistent like a rabbit's horns and so on either. Therefore, it is neither, hence there is an existent and nonexistent sameness.

1.69 Because they thus realize the ten marks of sameness, they

> had acquired forbearance for the sameness of all dharmas.

Those dwelling in the three meditative stabilizations that are gateways to liberation, endowed with a realization of the tenfold sameness, behold beings without a protector and feel great [F.13.a] compassion for them. Thus, those learned in the ultimate are yet seized by compassion and confront cyclic existence when they are inclined toward nirvāṇa. And so those who avoid cyclic existence and mentally confront nirvāṇa with the practice of wisdom, and avoid nirvāṇa and confront cyclic existence with the practice of compassion, gradually, as explained in *The Ten Bhūmis*,[96] come to have a proper way of paying attention. This naturally weak and unowned compounded aggregate comes about because of possessing afflictions, and conditions being complete, but it cannot come about when there is no possession of afflictions and when conditions are not complete. Hence they think, "I have to make possession of the afflictions and completion of the conditions nonexistent; but beings who have no protector would then come to be ignored, so, in order to be of benefit to beings, I should not completely and totally put an end to the compounded aggregate." In regard to those endowed with such wisdom and compassion dwelling in this attention, they actualize by way of appearance "standing unattached in the perfection of wisdom."[97] This knowledge is "forbearance conforming to the practice."[98] Thus standing in the perfection of wisdom, an appearance marked by standing without attachment, standing completely in this dhāraṇī knowledge, they even rule as wheel-turning emperors for the sake of beings, even as they pursue life without attachment. They demonstrate many types of enjoyment of sense pleasures, again doing so without attachment to them.

They accumulate a wealth of worldly belongings for the sake of beings, without attachment to them. They cultivate the thirty-seven dharmas on the side of awakening, cultivating them without attachment to nirvāṇa. They meditate on uncompounded suchness, again meditating [F.13.b] without attachment to it. Because they have thus acquired the special knowledge of dhāraṇī that makes such skillful means paramount, they are those who

> had acquired the dhāraṇī of nonattachment.

When they thus stand by standing without attachment, thinking that both cyclic existence and nirvāṇa are the same, exerting themselves totally for the sake of beings alone, they enter into the concentrations, deliverances, meditative stabilizations, and absorptions in order to help beings, but they do not take birth through their force. They transform those concentrations, deliverances, meditative stabilizations, and absorptions into just what will be of help to beings. Having thus transformed them for the sake of beings they produce the six clairvoyances: knowledge of the performance of miraculous powers, the divine eye, the divine ear, knowledge of the ways of thinking, knowledge that recollects previous existences, and knowledge that makes directly known the extinction of outflows.[99]

1.70 Among these, *knowledge of the performance of miraculous powers* is of two types: transformative and magically creative. Among these, the *transformative* is causing the act of [the earth] moving, the act of [fire] burning, the act of the rain raining, and the act of [space] being pervasive;[100] the act of changing one thing into something else; going, coming [through walls, etc.], shrinking or expanding; swallowing any physical object;[101] appearing before anyone suitable, the act of appearing, the act of disappearing, or the act of controlling; eclipsing an opponent's miraculous powers; and giving confidence, giving recollection, giving happiness, giving light, and anything else like those. The bodhisattvas do whatever beings require.

1.71 As for the *magically creative*, they are of three types: magically created bodies, magically created speech, and magically created [F.14.a] objects.

1.72 Among them, magically created bodies are any of the many types of magical creations that bodhisattvas demonstrate for the sake of beings: the appearances of gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, humans, animals, ghosts, and hell beings, and of śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas. They succeed in magically creating these different appearances for the sake of an infinite, incalculable number of beings instantaneously and simultaneously in an infinite, incalculable number of worlds in the ten directions.

1.73 What is magically created speech? Here bodhisattvas make magically created sounds that are heard by gods, nāgas, yakṣas, gandharvas, asuras, garuḍas, kinnaras, mahoragas, śrāvakas, and bodhisattvas assembled and arrayed as a retinue within the encircling girdle of mountains, up to as far away as the first thousandfold world system, the millionfold and the billionfold world systems, and an infinite, incalculable number of worlds in the ten directions. With those sounds they teach the Dharma to all beings in many ways. With other magical creations they set them to work, cause the sky to emit the sound of Dharma teachings, and exhort those who incline toward various objects.

1.74 What are magically created objects? For the sake of poverty-stricken beings, bodhisattvas magically create food, drink, transportation, clothes, jewels, pearls, *vaiḍūrya*,[102] and so on. To the extent they are needed, to that extent they come about, lasting as long as the power sustaining their truth is exerted. Thus, through their knowledge of miraculous powers [F.14.b] they help beings. Having motivated them with miraculous wonder-working powers, they introduce them to Buddhist doctrine. And they also help suffering beings in many other ways.

[B2]

1.75 With *knowledge that recollects previous existences* they recollect the earlier behavior of beings, know what agrees with them, and teach them Buddhist doctrine. Alternatively, they recollect the supreme, marvelous behavior of bodhisattvas and demonstrate it perfectly, to perfectly engender faith in beings. They demonstrate to proponents of eternalism and nihilism what happened previously and destroy their views. With that knowledge they recollect their own previous existences; they also recollect the previous suffering existences of others, and they also cause others to recollect their previous suffering existences.

1.76 With their *divine ear* they hear the pitiful sounds of suffering beings in hell, among the animals, the ghosts, and humans, and work to relieve their pains; or they hear different Dharma teachings in various buddhafields, or right here; or they hear many different sounds urging them on.

1.77 With their *divine eye* bodhisattvas see the variety of wholesome and unwholesome behaviors of beings in the ten directions and do what is appropriate. They also behold many teachings of Dharma in many retinues of tathāgatas in the many different buddhafields.

1.78 With *knowledge of others' thoughts* they know others' greed, hatred, and so on accompanying their thoughts and do what is appropriate. They know the different faculties, behaviors, dispositions, propensities, [F.15.a] and so on of beings and teach the Dharma appropriately.

1.79 With *knowledge of the extinction of outflows* bodhisattvas know perfectly and properly that their own and others' afflictions are extinguished, and they know perfectly and properly whether or not they have attained the extinction of their own afflictions, and whether or not others have attained the extinction of their afflictions. They also know perfectly what is and is not the means to extinguish their own and others' afflictions and outflows. They know perfectly whether others' attainment of the extinction of outflows is an unfounded conceit or is true. Perfectly knowing all that, bodhisattvas themselves realize the extinction of outflows. Bodhisattvas know perfectly things with and without outflows, and with just the knowledge of the extinction of outflows they stay together with all the afflicted dharmas with outflows, without themselves becoming defiled.

1.80 Bodhisattvas have these six clairvoyances in lifetime after lifetime. Even when they are reborn as animals they do not lose them, so they are

> with imperishable clairvoyant knowledges.[103]

Bodhisattvas who have these six clairvoyances make an effort to help beings, and those beings they have helped experience a simultaneously arising pleasure, so they listen to the bodhisattva's speech. Even at the cost of their life they do not go against the advice and instruction. Furthermore, they skillfully get Māra's minions or tīrthikas and so on who bear ill will toward them to take their advice and instructions to heart. They even get those who are unwilling to listen to what they have to say by threatening them with splitting headaches and so on. [F.15.b] Bodhisattvas always see when it is the right time and it is not the right time and so on. Among the classes of beings there are none who are offended by the speech of the bodhisattvas. This is the very nature of the power of the dedication of the merit from the four ways of gathering a retinue and the merit of the perfections. Hence they are

> with speech worth listening to.[104]

To teach that bodhisattvas with these good qualities have a pure practice it says they are

> not hypocrites

and so on.[105]

1.81 It is impossible that those who have earlier entered onto a bodhisattva level would pursue wrong livelihoods, and this is particularly more so the case on the Vimalā level and so on.[106] So why teach here that on the seventh level there is no pursuit of wrong livelihoods?

1.82 There is no fault. Even though on lower levels they have already eliminated them, behavior that is pursued with effort is perfected here, so it has to be taught at the end.[107] You should not take bodhisattvas standing on the seventh level as "with afflictions" and you should not take them as "without afflictions" either, because right there they absolutely eliminate afflictive behavior. Thus, the purity of their surpassing aspiration informs their physical actions, verbal actions, and mental actions. This total nonarising of all the physical, verbal, and mental actions that the tathāgatas criticize is a quality of the seventh level. Hence, to demonstrate that they do not engage in the physical actions of wrong livelihood it says they are "not hypocrites." Because of wanting to gain something, the demonstration of a physical action that is a way of impressing another is called *hypocrisy*.[108]

1.83 To demonstrate that they have no impure verbal actions it says they are

> not fawners.

Acts of speech connected with gaining something, [F.16.a] speaking to gain something you really want, is *fawning*.

1.84 To demonstrate that they have no impure mental actions it says they are

> without thoughts of reputation and gain.[109]

Praise, citation, renown, and "reputation" are synonymous. They are so called because they are without thoughts of gain or respect.

1.85 Having taught that they have no impure practices, to teach that they have purified practices it says they are

> Dharma teachers without thought of compensation.[110]

This is said of those stirred by compassion and endowed with a thinking mind honed by wisdom who teach Dharma to help beings.

1.86 Thus, having taught in these ways the qualities of those from the seventh level on down who practice signlessness with effort, now it says they are

> with perfect forbearance for the deep dharmas

and so on, to teach the quality of standing effortlessly in signlessness. Thus, from the eighth level on up bodhisattvas cut the continuum of all effort and pass beyond all causal signs and conceptualization. They do so in a carefree way, without any effort at all. But even though they are totally at peace and expend no energy, they live a life for the sake of others because of the force of their previous prayers, and they realize the practices on the side of awakening.

1.87 To teach that on the eighth level they have gained forbearance for the nonproduction of dharmas, it says they are those "with perfect forbearance for the deep dharmas." Thus,[111]

> completely free from the conceptual discriminations of mind, thinking mind, and consciousness, unhindered like space, with the comprehension of the wide-open nature they have gained forbearance for the nonproduction of dharmas. O bodhisattvas! The moment bodhisattvas with such a forbearance for that have reached the Acalā level, they gain the bodhisattva's deep stations [F.16.b] that are hard to understand,[112] undifferentiated, free from all causal signs,

and so on. There are no other stations deeper than such deep stations of bodhisattvas, so it says they have "perfect forbearance for the deep dharmas."

1.88 Wherever they go, bodhisattvas who have gained such forbearance go with fearlessness[113] and without trepidation, be it into a retinue of persons of royal caste, brahmins, persons of business caste, persons of low caste, gods, or Brahmās, or into a retinue of monks, nuns, tīrthikas, or Māras, and speak without feeling shy.[114] And why? It is because they have gained forbearance for the nonproduction of dharmas and therefore fully realize the nonproduction aspect of all dharmas. Therefore, they do not have the fear that comes from not knowing something when in the midst of a retinue. Apart from their residual impressions, they have eliminated all affliction, seeing it has not been produced, so they do not have the fear that comes from the afflictions. Hence it says they

> had obtained the fearlessnesses.

1.89 To teach that they are indomitable it says they

> had transcended all the works of Māra.

They have transcended by far and transcended even farther than that all the works of Māra described below [5.443 ff.], as well as the works of Māra described in other sūtras.

1.90 They have

> cut the continuum of karmic obscuration.

When it comes to their future lives, apart from the sorts of births they demonstrate because of compassion, as soon as they have attained this forbearance they have cut the continuum of the karmic obscurations that ripen into good or bad forms of life.

1.91 They are

> skillful in expounding the analysis of investigations into phenomena.[115]

"Phenomena" are the aggregates, constituents, and so on, or dharmas known by special insight; [F.17.a] the applications of mindfulness, the right efforts, and so on, or the dharmas on the side of awakening; the ten powers, four fearlessnesses, and so on, or the buddhadharmas; and the result of the stream enterer path and so on, or gained dharmas. "Investigations" of them are into marks, functions, causes, results, number, proper meditative experiences, faulty ones, elements, defilements, purifications, comprehensions of suffering, eliminations of origins, cessations to be actualized, and cultivations of paths. They are also investigations into the outer dharmas: world systems arise like this, will perish like this, have perished like this; they form like this, they perish for that length of time, they stay like that,[116] they last this length of time; these are hell beings, these are birthplaces of animals, these are ghosts, these are humans, these are in the desire realm, these in the form realm, these in the formless realm; these are how many of the smallest earth, water, fire, and wind atoms there are; just this is the measure of the height, breadth, width, and depth of the earth and so on; and just these are the four continents, just this is a thousand of them, just this is a million, and just this a billion. Similarly, the investigations are the sort that investigate the intentions, propensities, behaviors, beliefs, and faculties of all the worlds: who is less at fault, who more; who is in a lineage, who is not; who is definitely in a lineage, who is not; who is a candidate, who is not; who is mature, who is not; and who is free and who is not. These are [F.17.b] the "investigations into phenomena." To "analyze" is to divide those phenomena described earlier into specific categories: "these are the aggregates, these the constituents, these the sense fields," and so on. There are the *categories*[117] when they have all been categorized, when they have been divided into many specific types. To "expound" is to teach them and make them understandable to others. "Skill" is intelligence. "Investigation into phenomena" is detailed and thorough knowledge of phenomena; "categorization," or analysis, is detailed and thorough knowledge of content; "expounding" is detailed and thorough knowledge of languages; and "skill in expounding" is detailed and thorough knowledge of ready speech. Thus, it says they are "skillful in expounding the analysis of investigations into phenomena."

1.92 Having thus taught the eighth level qualities, to teach the qualities of the practice on the levels above, on the levels of those who are destined,[118] it says they are those

> with the prayer that is a vow made during an *asaṃkhyeya* of eons really fully carried out.[119]

These are bodhisattvas whose "prayer that is a vow" made during "an *asaṃkhyeya* of eons" has been "really fully carried out."

1.93 What is this teaching? There are no appearances of inner physical bodies anywhere at all after the forbearance for the nonproduction of dharmas has been gained. The body of names[120] does not operate in the form of intention, thinking mind, and consciousness; it remains perfectly in the form of emptiness. External dharmas—the three realms—do not appear at all; they are in a state of liberation that is the element of signlessness. For those who thus abide perfectly extinguished in suchness, no effort, movement, false projection, or thought construction occurs.

1.94 If those great beings thus dwell totally in nirvāṇa, [F.18.a] in the nonexistence of an intrinsic nature, in primordial calm, in the intrinsic nature of the dharma-constituent, they would subsequently veer away from the attributes that would make them a buddha and from the welfare of beings.

1.95 Response: The perfection of prayer that has been made complete during two incalculable eons, together with skillful means, becomes a concordant cause of compassion on account of which, at that time, in order not to veer away the maturation is developed,[121] and those bodhisattvas again enter into the conventional. Those bodhisattvas who have entered into the conventional apprehend all inner and outer worlds just as at an earlier time. At that time, they practice the bodhisattva's course of conduct and so on.

1.96 Qualm: In that case, since at this level all affliction that is the origin of suffering does not exist, they do not accumulate the karma that gives rise to future lives. The force of the karma they accumulated previously is extinguished, as it is for worthy ones, so, given that a maturation cannot be apprehended in the absence of karma, how are they going to appropriate another future life? And given that above that level they are sure to swiftly and effortlessly reach the Tathāgata level in a single countless eon, how, in that case and during that period of time, will they abide in the form of anyone?

1.97 Response: There is no fault, because here the commentators say that those perfections that bodhisattvas have previously completed during the two incalculable eons—the ones they have previously, through the perfection of skillful means, fully established in a form that is inexhaustible, and that they have through the perfection of prayer dedicated for the benefit of beings and perfect awakening—they all, after forbearance has been attained, are from then on developed into the form of a maturation.[122] Thus, through those maturations bodhisattvas spontaneously, for as long as cyclic existence

remains, [F.18.b] accomplish the welfare of others and perfect complete awakening. In just those forms that are developments of the maturations of their wholesome roots they take other rebirths; in just those forms of the maturations of their wholesome roots give many teachings in those lifetimes; and their many various types of magical creations work for the welfare of living beings, ripen the buddhadharmas, and cause them to reach the Tathāgata level.

1.98 Therefore, this course of conduct is "a certain course of conduct"[123] because it has been brought about through the force of a prayer that is a vow. The second course of conduct is certain in regard to the welfare of beings, because it is in the form of a maturation, and entering into it is not purposeless. Beings who have been brought to maturity by this course of conduct[124] are certain in regard to the three vehicles, so it is said that all the courses of conduct done previously for the welfare of others do not amount to even a hundredth or even a thousandth part, and so on, of a bodhisattva's certain course of conduct entered into even just for the length of a single day. Therefore, because they achieve that through the force of a prayer that is a vow it says that they are those "with the prayer that is a vow made during an *asaṃkhyeya* of eons[125] really fully carried out."

1.99 "Really fully carried out" teaches "the concordant cause that is remaining on account of the immeasurables for beings, and the concordant cause that is standing in the clairvoyances by those who travel to buddhafields" and so on—the good qualities that are the concordant causes taught in other sūtras.

1.100 Among these, in regard to the concordant cause that is love, it says they are

> with smiling countenances

because it is in the nature of things that those who have entered into the certain course of conduct have smiling faces in lifetime after lifetime. That is, in order that undisciplined beings will believe in them their countenances never ever change.

1.101 To teach the concordant cause that is compassion it says they are

> forward in addressing others. [F.19.a]

Bodhisattvas go out of their way to greet[126] even nonacquaintances who turn up unexpectedly, before, not afterward, to make them feel at ease.

1.102 To teach the concordant cause that is joy it says they are

> without a frown on their faces.

It is in the nature of things that they do not feel the kind of irritation that makes them frown, no matter what happens. When making an effort they do not get upset like that. They do not become impatient like that with others; they do not get disturbed.

1.103 Now, with

> skillful in communicating with others in chanted verse

and so on, it teaches the good quality of the concordant cause that is the clairvoyances of those who travel to buddhafields. When bodhisattvas travel to buddhafields, along the way, either in their own form or in a magically created form, they teach and inspire others with the Dharma by chanting it in verse. Furthermore, having come into the presence of the tathāgatas they chant praises of them in verse and respond to their questions in verse. This demonstrates that they have attained perfect speech.

1.104 To teach that they have attained perfect thought it says

> without feelings of depression.

This is to teach that some bodhisattvas stationed on lower levels who have not completed the accumulations, and still have thought constructions when they pay attention, feel depressed in the presence of bodhisattvas stationed on higher levels and by tathāgatas, because their qualities are superior. These, however, gain ten controls over lifespan, mind, necessities, action, birth, prayer, belief, the miraculous powers, knowledge, Dharma, and absolute purity,[127] and never have thoughts that feel depressed. Thus it says "without feelings of depression." [F.19.b]

1.105 To teach the matured four detailed and thorough knowledges obtained by those with correct understanding it says

> without losing the confidence giving a readiness to speak.

1.106 Therefore, as it is said, they are great Dharma preachers:[128]

> Stationed on the Sādhumatī level, bodhisattvas act as great Dharma preachers, guarding the Dharma treasury of the tathāgatas. Having reached the rank of a Dharma preacher, in possession of an immeasurable skill in knowledge they teach the Dharma with words produced by the four detailed and thorough knowledges. The four unbroken detailed and thorough knowledges are continuously and always operating in them.

1.107 And so on. It also says,[129]

> They teach the Dharma in a skillful voice that is endowed with a million immeasurable special properties, up to through the immeasurable doors of the divisions of the confidence giving a readiness to speak.

Thus it says "without losing the confidence giving a readiness to speak."

1.108 To teach that they have gained the skill of going into assemblies, it says they are

> endowed with fearlessness when surpassing endless assemblies.[130]

1.109 Thus, following the order in *The Ten Bhūmis*,[131] there is an immeasurable skill in the workings of miraculous power, immeasurable skill in knowledge, immeasurable skill in confidence giving a readiness to speak, immeasurable skill in the manifestation of light rays, immeasurable skill in providing answers to questions, immeasurable skill in speaking in a voice with special properties, immeasurable skill in teaching the Dharma, immeasurable skill in the meditative stabilizations and dhāraṇī doors, immeasurable skill in a secret course of conduct, immeasurable skill in the divisions of the doors of the Dharma, immeasurable skill in miracles, immeasurable skill in the ten controls,[132] immeasurable skill in objects under a buddha's controlling power, immeasurable skill in speaking about practices on the side of awakening, [F.20.a] immeasurable skill in speaking about world systems, immeasurable skill in speaking about the mass of beings, immeasurable skill in speaking about the mass of those to be trained, immeasurable skill in speaking about the dharma-constituent, immeasurable skill in purifying buddhafields, and immeasurable skill in all objects within the range of the buddhas that they should enter into. Bodhisattvas extremely skilled in these twenty skills do not get anxious whatever the assembly they go into, proceeding as the seven: as lions, brahmins, and tathāgatas; fearless like the sky; with confidence; as the dominant bull; and without attachment to anything. No one eclipses them, and there is no one whom they do not eclipse, so it says of them that they are "endowed with fearlessness when surpassing endless assemblies."

1.110 It says they are

> skilled in going forth during an *ananta* of one hundred million eons.

This teaches the concordant cause that is the perfection of perseverance in its matured form. Thus, bodhisattvas who have gained the matured perfection of perseverance do not entertain the idea that what is difficult to do is indeed difficult to do. They do not feel oppressed by what is beneficial for beings. While they strive and make an extremely great vigorous attempt many eons pass, *up to* a hundred thousand million billion eons pass, as in the

statement, "When our Lord Śākyamuni was a bodhisattva he passed nine eons serving the buddha called Puṣya." Thus, while making an extremely great effort a hundred thousand million billion eons pass, [F.20.b] but no one can go beyond an *asaṃkhyeya* of eons. Hence it says they are "skilled in going forth during an *ananta* of one hundred million eons."

1.111 It teaches these good qualities of the practice of the certain course of conduct in that way. In order to teach the supreme qualities of the level above, it says they are

> understanding phenomena to be like an illusion, a mirage, a reflection of the moon in water, a dream, an echo, an apparition, a reflection in the mirror, and a magical creation.

This teaches that they have gained the *sarvadharmapravicaya* meditative stabilization, the concordant cause that is the matured perfection of wisdom. Thus, they have realized that just as illusions and so on are totally nonexistent, yet can be apprehended, similarly all phenomena are just like that. Since trainees have a variety of beliefs and aspirations it teaches with eight illustrations that are numbered relative to certain people,[133] or in order to eliminate eight doubts.[134]

1.112 However, there is a qualm: If you have taken phenomena to be nonexistent, how could you apprehend them through the power of their shapes and so on; and having apprehended phenomena that are not apprehendable, how could minds and mental factors come about? If phenomena do not exist, how could they appear to arise and disintegrate? If phenomena are nonexistent, how do the conventions of eating, drinking, giving, receiving, happiness, suffering, and so on become accepted; how could a collection of words and a collection of sentences and so on come about; how could things come about from causes and conditions; how could resultant features similar to the causes come about; and how could the activities of going and coming and so on come about?

1.113 The *illusion* illustration is for this: "If phenomena are nonexistent how could there be shapes and so on?" To illustrate, just as a magician makes a show of a herd of elephants, a herd of horses, chariots, [F.21.a] and infantry, mountains, food and drink and so on through the power of shapes, even though they do not actually exist, similarly with all phenomena.

1.114 But how do the minds and mental factors that apprehend those come about?

To illustrate, just as mistaken minds and mental factors operate when beings apprehend *a mirage*, similarly with all phenomena.

1.115 But how do they arise and disintegrate?

This poses no problem, because all phenomena are unproduced and unceasing. To illustrate, just as there is the appearance of *a reflection of the moon in water* when the moon appears in the sky, and just as there is no appearance when it does not appear, even though it has no actual reality at all, similarly with all phenomena that appear when there are residual impressions left by the imagination of the unreal. They do not appear when they are not there, and hence are all unproduced and unceasing.

1.116 How do ordinary conventions come about?

To illustrate, just as eating, drinking, dressing, giving, receiving, happiness, suffering, and so on appear in *a dream* without ultimately being apprehended, similarly with all conventions.

1.117 How do collections of words and collections of sentences come about?

To illustrate, *an echo* has no essential reality as a sound, but just as one apprehends sounds from mountains and ravines that do not speak, similarly with the issuing forth of language.

1.118 How do things come about from causes and conditions?

To illustrate, when the sense faculty is harmed, even though there are no matted falling hairs, they appear; from a place with certain particular features the city of the gandharvas and so on appears; because of the special features of a meditation the signs of extinction and so on appear; and because of the special features of thought constructions overcome by desire, sorrow, fear, and so on there are the particular appearances of conceptualized forms and so on. Even though they come about from causes, they do not exist. Similarly, all phenomena [F.21.b] come about from causes but do not exist.

1.119 Given that they do not exist, how is a son produced from a father, fruit from the pits of the fruit of mango trees and so on—how do results similar to causes come about?

To illustrate, just as you apprehend *a reflection in a mirror* from the appearance of a face and so on that is its cause, even though it does not exist, similarly with all phenomena.

1.120 How do activities come about?

Just as *magical creations* appear to have physical activities—going, coming, and so on—and verbal activities, even though they do not exist, similarly with all phenomena.

1.121 Alternatively, there are eight marks: the mark of emptiness, the mark of signlessness, the mark of wishlessness, the mark of the absence of an intrinsic nature, the mark of a dependent origination, the mark of an apparition, the mark of a falsely imagined phenomenon, and the mark of a dependent phenomenon. Among these, the nonexistence of the *illusory* elephants and so on is emptiness; a *mirage* and so on that is mistaken for water and so on is signlessness; a *reflection of the moon in water* that has no

standing anywhere is wishlessness; a *dream* is the absence of an intrinsic nature; an *echo* arises dependent on space, mountains, caves, and so on; *apparitions* are appearances out of the void; *reflections in the mirror* have a standing in the face alone—they appear as if they are standing in the mirror over there. Similarly, imaginary phenomena appear as if they are standing over there away from the consciousness. Dependent phenomena are produced dependent on conditions, like, as an analogy, *magical creations* that are produced dependent on the magician. You should construe them like that.

1.122 They are

> skillful in comprehending the thoughts, conduct, and beliefs of all beings and subtle knowledge.[135]

This teaches that by means of the concordant cause that is the perfection of knowledge, the *sarvasattvacittacaritānugata* and the *dharmadhātupraveśa* meditative stabilizations are produced.[136] [F.22.a] With the former of these meditative stabilizations they "comprehend," with a single act of knowledge and in a single instant, the different "thoughts," "conduct," and "beliefs" in all their variety[137] of as many beings as there are included in the category of being, in all world systems all gathered together. Having comprehended them, they understand in a single instant the means to train them and cause them to practice accordingly.

1.123 Second, when they have gained the *dharmadhātupraveśa* meditative stabilization,[138]

> they understand the many kinds of "subtle knowledge"[139] of the tathāgatas, worthy ones, perfectly complete buddhas; that is, knowledge that enters into subtle conduct, knowledge that enters into subtle death and rebirth,[140] knowledge that enters into subtle conception,[141] knowledge that enters into the subtle leaving of the womb,[142] knowledge that enters into the subtle sports education as a young boy,[143] knowledge that enters into subtle renunciation, knowledge that enters into subtle full awakening, knowledge that enters into the subtle turning of the wheel of Dharma, knowledge that enters into the subtle employment of sustaining power over the lifespan,[144] knowledge that enters into subtle complete nirvāṇa, knowledge that enters into maintenance of the doctrine,[145] and knowledge that enters into the subtle secrets of the tathāgatas. These subtle secrets of the tathāgatas are as follows: secret of body, secret of speech, secret of mind, secret insight into when is and is not the right time, secret prediction of bodhisattvas, secret attracting and subjugation of beings, secret division of vehicles, secret distinguishing of the conduct and faculties of beings, secret entry into doing and what is to be done, secret conduct and full awakening, and secret [F.22.b] comprehension of the basic nature.

Having combined those two knowledges[146] together it says they are "skillful in comprehending the thoughts, conduct, and beliefs of all beings and subtle knowledge."

1.124 > With unobstructed thoughts

teaches obtaining the concordant cause that is the perfection of power. Thus, when they have gained power in its essential matured form their minds become unobstructed by anything. What are those powers? They are[147] the power of intention because they are without the origination of all afflictions; the power of surpassing intention because they have purified the levels' knowledge;[148] the power of dhāraṇī because they possess the quality of nonforgetfulness; the power of meditative stabilization because they never waver; the power of clairvoyance because they are skillful in analyzing conduct in limitless world systems; the power of faculties because they have gained the fulfillment of all their desires; the power of confidence giving a readiness to speak because they are skilled in the examination and analysis of all the buddhadharmas; the power of prayer because they practice without forsaking the conduct for all the buddhadharmas; the power of perfection because they do not forsake the conduct that will bring their own buddhadharmas to maturity, that will mature all beings, and that will benefit all beings; the power of great love because they do not forsake the effort to rescue all beings; the power of great compassion because they relieve all the

suffering of all beings; the power of the true nature of dharmas because they come face to face with the true nature of dharmas that are like illusions and so on; and the power of the sustaining power of all the tathāgatas because omniscience in all its aspects has become manifest. They are in possession of just these powers that the Sūtra has described, so they have gained the true nature of dharmas that is unobstructed [F.23.a] by anything, and therefore it says "with unobstructed thoughts."

1.125 They are

> endowed with extreme patience.

Immediately after they have gained the *sarvajñajñānaviśeṣābhiṣekavat*[149] meditative stabilization, bodhisattvas stationed on the Dharmameghā level receive consecration with the light rays of the tathāgatas of the ten directions on the precious great king of lotuses.[150] Immediately after that all the patience they have gained earlier becomes extremely purified, and the hundred thousand meditative stabilizations—*śūraṃgama* and so on—the hundred thousand dhāraṇī doors—*akṣayakaraṇḍā* and so on—and the forbearance for the immeasurable objects within the range of the buddhas arise. This is "just a sample" of omniscience because those have arisen.[151]

1.126 > Skilled in causing entry into reality just as it is[152]

teaches that they have gained the ten knowledges of causing entry by means of the concordant cause that is the perfection of knowledge:[153]

1.127 They understand perfectly correctly and well the knowledges that cause entry because they understand the many kinds of knowledge of the tathāgatas, worthy ones, perfectly complete buddhas that cause entry—that is, the knowledge that causes entry through the way of a child, the knowledge that causes entry through dust atoms, the knowledge that causes entry through complete comprehension of the collection of buddhafields, the knowledge that causes entry through the complete comprehension of the thoughts of the collection of beings, the knowledge that causes entry through the complete comprehension that has gone everywhere, the knowledge that causes entry by demonstrating conduct opposite to what is expected, the knowledge that causes entry by demonstrating conduct that goes with the grain, the knowledge that causes entry by demonstrating conduct that goes against the grain, the knowledge that causes entry by demonstrating inconceivable conduct the worldly can understand and inconceivable conduct,[154] and the knowledge that causes entry by demonstrating conduct śrāvakas can understand, pratyekabuddhas [F.23.b] can understand, bodhisattvas can understand, and tathāgatas can understand. Children of the Victor! Therefore, since the omniscience[155] of the lord buddhas is vast and immeasurable, the knowledge that causes entry of those standing here is immeasurable too.

This all means "skillful in the reality just as it is of all that is unsurpassed."

1.128 To teach the concordant cause that is the perfection of prayer it says

> having appropriated all the endless arrays of the buddhafields through prayer and setting out.[156]

Because of the prayers they have previously made—"The endless arrays that there are in all the buddhafields such as the Sukhāvatī, Padmavatī, and Arciṣmatī buddhafields, may mine be like them! Or, may mine surpass them!"—and what they have caused to occur with their great perseverance because of making those prayers, it has now been appropriated within the form of a maturation.[157]

1.129 > With the meditative stabilization recollecting buddhas in an infinite number of world systems constantly and always activated

teaches the concordant cause that is the perfection of meditative concentration. It means that because of the force of having earlier cultivated the meditative stabilization that recollects the buddhas, now they are

everywhere, always; they are not separated from the presence of all those buddhas in countless, infinite world systems and effortlessly, in a mere instant, are face to face with them.

1.130 They are

> skillful in soliciting innumerable buddhas.

This means that they are skilled in going into the presence of the lord buddhas abiding in countless, infinite world systems and requesting them to turn the wheel of the Dharma, and in requesting those who want to pass into complete nirvāṇa [F.24.a] to stay for a long time.

1.131 > Skillful in eliminating the various views, propensities, obsessions, and defilements

teaches the concordant cause that is in harmony with the perfection of skillful means. They see the different aspirations, propensities, conduct, beliefs, and faculties of beings and are skilled in persistently eliminating their views and so on as appropriate. Hence it teaches that they know the range of the tathāgata's powers as well.[158]

1.132 > Skillful in accomplishing a hundred thousand feats through meditative concentration

teaches that they have gained mastery over the matured clairvoyances. through the power of their meditative stabilization they are skilled in playing with the clairvoyant knowledges in one hundred thousand ways. It says:[159]

1.133 Having gained mastery over such knowledge, with well-examined knowledge and clairvoyant knowledge, as they wish, they make world systems that have contracted expand with their sustaining power, and make world systems that have expanded contract. With their sustaining power, as they wish, they make defiled world systems pure, and make pure world systems defiled; similarly, as supreme leaders, they produce world systems that are spacious, huge, immeasurable, fine, gross, inverted, upside-down, uniformly flat, and so on, and sustain them with their sustaining power. With their sustaining power, as they wish, they put an entire world system and its encircling girdle of mountains into a single dust atom, and they display that performance without making the dust atom any bigger. With their sustaining power they put two, three, four, or five world systems, up to an inexpressible [F.24.b] world system, into a single dust atom, all with their encircling girdles of mountains; and without making the dust atom increase they demonstrate that performance [in reverse].[160] As they wish, they display the array of two world systems, up to the array of inexpressible world systems, in one world system. As they wish, they display the array of one world system in two world systems, up to inexpressible world systems. They display in one world system as many beings as there are[161] in world systems up to the inexpressible, but without injuring the beings. They display as many beings as there are in one world system in inexpressible world systems, but without injuring the beings. As they wish, they array beings arrayed in inexpressible world systems on a single strand of hair, but without injuring the beings. As they wish, they display a single array of the objects of all the buddhas on a single strand of hair; as they wish, they display up to inexpressible arrays of the objects of all the buddhas. They, as they wish, magically create in a single instant as many bodies as there are dust atoms in inexpressible world systems. They display on each of those bodies that many arms, offer worship to the buddhas in the ten directions with them, and with each of them strew handfuls of flowers over the lord buddhas, as many as the grains of sand in the Gaṅgā River, and, as with the flowers, similarly perfumes, [F.25.a] flower garlands, creams, powders, robes, parasols, flags, and banners. Through their sustaining power they sustain on each of those bodies that many heads, and through their sustaining power they sustain in each head that many tongues. With each of those tongues they extol the buddhas. Having produced the thought of awakening, each goes pervading the ten directions.[162] They also, just by the production of the thought, sustain with their sustaining power infinite, perfect full awakening, up to the great arrays of parinirvāṇa. With their sustaining power they sustain

> infinite bodies in the three periods of time; they sustain infinite arrays of buddhafields of infinite lord buddhas in their bodies; they sustain in their bodies all the destruction and unfolding of world systems. They emit the wind firmaments[163] from a single pore of their bodies, but still without injuring beings. As they wish, with their sustaining power they sustain the world system as far as the waters as a single mass of water,[164] and on that sustain the great lotus, pervade endless world systems with the array of light that shines from that lotus, and display the great branched-tree of awakening, up to exhibit the omniscience endowed with all the finest aspects. With their sustaining power they sustain in their bodies the light of jewels, lightning, the sun, and the moon of the ten directions, up to all shining light. With a single puff of breath they shake endless world systems in the ten directions but without scaring[165] beings. And with their sustaining power they sustain in the ten directions destruction by wind, fire, and water; and in line with their intentions, they sustain, as they wish, the adornment of [F.25.b] the physical form-bases of all beings. With their sustaining power they sustain their body in the body of the tathāgata; sustain the body of the tathāgata in their body; sustain their own buddhafield in the body of the tathāgata; and sustain the body of the tathāgata in their own buddhafield. Thus they demonstrate a hundred thousand immeasurable and innumerable, endless amusements such as these.[166]

1.134 Therefore, it says that they are "skillful in accomplishing a hundred thousand feats through meditative concentration."

1.135 Thus, the magically created body of the Tathāgata dwelt at Rājagṛha with the monks, nuns, laymen, and laywomen. As for the complete enjoyment body of the Tathāgata, it dwells with the bodhisattvas who are serving it, so it has given an exposition of the retinues of the two tathāgata bodies.

· Introduction unique to the Perfection of Wisdom ·

1.136 Having fully taught the introduction common to all sūtras, now, to teach the special feature of the introduction when this perfection of wisdom is being explained, it says:

1.137 > Thereupon the Lord, having himself arranged the lion throne,

and so on. The arrangement of the seating posture has two parts: the arrangement of the lion throne, and the arrangement of the cross-legged posture.[167] "Thereupon the Lord, having himself arranged the lion throne" teaches the lion throne.

1.138 Sat down with his legs crossed, holding his body erect,

and so on, teaches the cross-legged posture.

1.139 Why does he himself arrange the lion throne? Because of two things: he does so to demonstrate that a unique discourse is greatly worthy of worship, and he does so to tame the retinues.[168] In many other sūtras it is as follows: they say that when the Lord is teaching to those in the Śrāvaka Vehicle he sits on a seat arranged by śrāvakas; when teaching to those in the Great Vehicle he sits on a seat arranged [F.26.a] by bodhisattvas. When it comes to this Dharma discourse, the Lord himself arranges the seat because it is a unique discourse. It shows: "Only I myself can be comfortable on this, so it goes without saying only I can give the discourse." Furthermore, here he tames many who have to be tamed. They have different beliefs and aspirations, so he himself arranges his seat to make a seating arrangement in harmony with them all.

1.140 It also explains the Dharma posture in three parts: in harmony with physical meditation he sits cross-legged because physical pliancy has to be produced; in harmony with mental meditation the body is erect because mental pliancy has to be produced; and in harmony with meditative stabilization there is a direct application of mindfulness because there has to be single-pointedness.

1.141 Why does it teach that he focuses his mind?[169]

He is not in fact focusing his mind. It is in the nature of tathāgatas that they abide in this way, not otherwise. Even though tathāgatas are always in equipoise they demonstrate this conduct for those to be trained, so it has a purpose because it causes others to think, "If even the lords abide in such a practice it goes without saying that we should do so as well."

[B3]

1.142 This introduction, furthermore, teaches in three ways:[170] with miraculous powers of meditative stabilization, miraculous wonder-working powers, and miraculous dharma-illuminating powers. Among these, the miraculous power of meditative stabilization is twofold based on two meditative stabilizations: the miraculous power of the meditative stabilization called the *samādhirāja*, and the miraculous power of the meditative stabilization called the *siṃhavikrīḍita*. There are also two miraculous wonder-working powers: wonder-working by means of magical creation and wonder-working by means of sustaining power. [F.26.b] And there are two miraculous dharma-illuminating powers as well: the miraculous power of teaching in many world systems, and the miraculous power of assembling a retinue.

1.143 Among these, starting from

entered into the meditative stabilization, *samādhirāja* by name,

up to

> then the Lord, seated on that very lion throne,

teaches the miraculous power of the *samādhirāja* meditative stabilization; and from

1.144 > entered into the meditative stabilization called "*siṃhavikrīḍita*"

up to

> thereupon the Lord exhibited an ordinary bodily form, like that of beings in the great billionfold world system[171]

teaches the miraculous power of the *siṃhavikrīḍita* meditative stabilization. From "exhibited an ordinary bodily form, like that…" up to

> strewed near, strewed in front, and strewed all around[172]

and so on teaches wonder-working by means of magical creation; then, from

1.145 > stayed there like a second story made of flowers and so on, with the dimensions of the great billionfold world system

up to

> thereupon the Lord, seated on this very lion throne

teaches wonder-working by means of sustaining power. Then, from[173]

1.146 > smiled once again

up to

> saw… the Tathāgata Śākyamuni, together with his community of monks and together with a retinue of bodhisattvas[174]

teaches the miraculous power of teaching in many world systems; and from

1.147 > then in the east, beyond as many world systems as the sand particles in the Gaṅgā River

up to[175]

> when the Lord understood that the world with its celestial beings, Māras

and so on,[176] teaches the miraculous power of assembling a retinue.

1.148 Now, in regard to these, the teaching about the miraculous power of the *samādhirāja* meditative stabilization [F.27.a] is a teaching in four parts: radiating light from the major and minor parts of the body, radiating light from the pores of the body, radiating natural light, and radiating[177] light from the tongue.

1.149 In regard to "entered into the meditative stabilization, *samādhirāja* by name," why does the Tathāgata enter into meditative equipoise? Does he accomplish anything while not in meditative equipoise? Does he not practice?

It is not that tathāgatas do not practice, but tathāgatas do not delight in distraction, which is not becoming, so they are always in meditative equipoise. Thus, being absorbed in meditative stabilization like this is their natural state. And why has he entered into just this meditative stabilization and not some other? Because this meditative stabilization accomplishes all aims. Therefore, it says

> the meditative stabilization… in which all meditative stabilizations are put.

This means that just this one meditative stabilization is able to accomplish all of the activities of every other individual meditative stabilization completely. And it says

> included, and by being encompassed come to meet.

They are "included" because of their intrinsic nature; they "come to meet" because of their work. The good qualities of this meditative stabilization can be known in detail from the sūtra called *The King of Samādhis Sūtra*. Hence, with the name *king of meditative stabilizations* it is taught through a creative explanation as well.[178]

1.150 With what is such a meditative stabilization accompanied? What kind of mark does it have? It is free from applied and sustained thought, and from joy and happiness;[179] it is accompanied by equanimity; and its mark is immovability.

1.151 Why, then, is it not called the "fourth concentration"?[180]

The "fourth" is just an expression contingent on a first, second, and third. [F.27.b] In the absence of anything higher that has to be produced, tathāgatas do not enter absorption into meditative equipoises in a series, so there is no "first" and so on, and hence it does not get the name "fourth." The *samādhirāja* is stated to be "not moving" because it is marked by the mere partial immovability.[181] That meditative stabilization is not enjoyed in the form, desire, or formless realms. It is called "meditative stabilization" because it is accompanied by equanimity without outflows and is in the form of a single-pointed mind. Furthermore, based on specific actions they are

simply given different names such as *śūraṅgama*, *siṃhavikrīḍita*, *samādhirāja*, *sarvadharmātikramaṇa*, *vilokitamūrdhan*, and so on. There is no division into different entities.

·· First, radiating light from the major and minor parts of the body ··

1.152 Having thus taught the entrance into meditative stabilization, to teach that light radiates out from the major and minor limbs of the body it says

> he beamed with his whole body.

Here, take "beamed" as unfurled, in the sense of making it possible for light rays to emerge and radiate out from all the major and minor limbs. Tathāgatas do not exert themselves by thinking, "I am going to do it," but rather, when there is a need for something, they accomplish it through the force of their meditative stabilization. The force of the previous prayer that is a vow has fully taken hold of the meditative stabilization. You should know that those who recite the Buddha's words have such knowledge and use such locutions as "the Tathāgata did that" and "the Tathāgata said that" just to make it conventionally acceptable.

1.153 > Issued sixty sixty-one hundred thousand one hundred million billion rays—

the "sixty" is repeated twice because there are the two soles of his feet.

1.154 But why does it say exactly sixty? [F.28.a] There are so many light rays, so many to train, so many needs that it would be right to say "a hundred thousand one hundred million billion." So why does it specify exactly sixty?

Understand as follows. It is said that the light rays of a tathāgata are, by nature, in six colors: blue, yellow, red, white, saffron, and clear light, and when light rays of those six colors radiate out into the ten directions, because of the ten different directions they become sixty.

1.155 But the emergence of a single light ray is capable of accomplishing all aims, is it not? So why do light rays emerge from all the major and minor limbs? Indeed. But still a great exertion is exhibited in order to demonstrate a great show of respect for the discourse.

1.156 > From the *śrīvatsa* mark—

great bodhisattvas and tathāgatas have symbols such as the *śrīvatsa*, the *svastika*, and so on in their heart region.

1.157 These light rays do two types of work: they do the work of illuminating world systems and they do the work of helping beings. The Sūtra itself teaches them sequentially.[182]

1.158 They

> became irreversible from the unsurpassed, perfect, complete awakening.

In regard to this, you should know they become irreversible through the power of the previous prayers of the lord buddhas.

·· Second, radiating light from the pores of the body ··

1.159 > Thereupon all the Lord's hair pores—

this too is just to show respect, because faith-followers who come afterward will think, "The Tathāgata radiates light rays like this from each of his hair pores, that is, he gives this discourse having shown it great respect." So, it is helpful to those at a later time because it gives rise to faith. You should know these light rays also do two types of work.[183]

·· Third, radiating natural light ··

1.160 What is the difference between a tathāgata's[184] [F.28.b] natural splendor and light rays?

Light rays come from within; *splendor* comes from the outer skin. Alternatively, *light rays* come when knowledge radiates out; *splendor* comes when color radiates out, because the treatises also say that a buddha's light rays arise when the Dharma is perfectly understood at the site of awakening. And a sūtra says, "The moment they are stirred by the thought, 'When lord buddhas teach the Dharma, most previously have explained such a Dharma as this,' light rays emerge." So, you should know that when the light of knowledge emerges from within, light rays also arise. And you should be aware that natural light also does the two types of work.

·· Fourth, radiating light from the tongue ··

1.161 The miraculous power of illumination with the tongue is demonstrated to presage the teaching of Dharma. The radiance from the tongue also signifies the teaching of Dharma. The emergence of lotuses from those light rays is a sign that bodhisattvas [who listen to the teaching] have definitely entered into flawlessness. The buddhas emerging from them and teaching Dharma

signifies that those lotus bodhisattvas, when they bloom and grow into right and perfect complete awakening, will teach such Dharma in the different directions.

1.162 He[185]

> entered into the meditative stabilization called *siṃhavikrīḍita*

and so on teaches the two miraculous powers of meditative stabilization. These miraculous powers, furthermore, show the twin aspects of cleansing the container world and helping the world of inhabitant beings.

1.163 The activity of cleansing the container world is for worship of the discourse. The demonstration of this cleansing is in five parts:[186] shaking, quaking, stirring, rising, and sinking. Among these is *shaking*. Just as the human body does not shake, but still the legs and the arms [F.29.a] and so on quake, so too there is shaking when a region stirs. That same person [who has a human body] turns like a turning wheel. Like that, when the whole disk rotates it is *quaking*.

1.164 With the force of wind, the trees stir. Like that, when everything stirs on its own it is *stirring*. Each of those is subdivided into three: small, middling, and large. Of them, first there is a gentle shaking, then one more forceful than that, a great shaking, then one even more forceful than that, a violent shaking. Then, after that there is a quaking, but not rapidly, then more rapidly, a great quaking, and after that very rapidly and for a long time, a violent quaking. You should apply and explain them like that.

1.165 Then, when the mountains at the edges—the girdle of mountains, the great encircling girdle of mountains, and so on—became elevated and the middle remained as it was, the edges *rose up* while the middle *sank*; when the middle became elevated and the mountains remained as they were, the middle rose up while the edges sank.

1.166 It then says

> it became soft and oily, producing ease for all beings,

that is, produced amazement: the huge mountains and so on became *soft*; all the branches of the trees and so on became *oily*; the wind made all beings feel at *ease*. Construe it like that.

·· Helping the world of inhabitant beings ··

1.167 Then, because it was a benefit for all worlds, it says

> the continuum of the hells and so on was cut,

and so on. It also says

> all the places that preclude a perfect human birth disappeared

and so on. The meaning of a good situation and the freedoms is the same because "places that preclude a perfect human birth" are situations precluding clear realization. There are, furthermore, eight of these: birth in hell; birth as an animal; [F.29.b] birth as a ghost; birth as a barbarian in a border area; birth in a formless and thought-free existence; birth as a blind, deaf, or mute person and so on; birth with a wrong view; and birth during an eon when there is no buddha.

1.168 How does birth in a formless and thought-free existence disappear?

Those reborn in just that place that does not preclude a perfect human birth are not born there. Therefore they are also "places precluding a perfect human birth." They have "disappeared." It is not that their continuum has been cut.

1.169 That all the beings acquire eyes and so on in this way comes about through the power of the previous prayers of the buddhas.

1.170 It says

> the lord buddhas in other buddhafields cried out cries of delight.

"Cries of delight" (*udāna*) are words stirred by delight. To illustrate, just as the upward-rising vital wind (*udāna*) comes out involuntarily,[187] similarly, words stirred through delight in the increase in Dharma are caused to rise up, as it were, so they are "cried out."[188] Seeing in this buddhafield that the lazy, the disadvantaged, and those born in states of woe have become perfectly endowed with such excellent knowledge, "Ah!"—the buddhas "cried out cries of delight" that the self-discipline, calming, restraint, observance of celibacy, and so on, engaged in when they themselves were bodhisattvas, are amazing, because through the force of dedicating them, even those who are disadvantaged like that have become

> endowed with such knowledge.

1.171 > Self-discipline

is restraint of the sense faculties; "calming" is the calming of afflictive emotions with meditative stabilization and so on;

> restraint

is being bound by the code of the confession and restoration observance;

> to observe celibacy

is to exercise restraint where it is expected of a monastic and so on; and [F.30.a]

> nonviolence toward living creatures

is to cultivate love and so on. The result of restraint of the sense faculties is that there are no people who are blind, deaf, dumb, and so on;[189] the result of meditative stabilization and so on is that

> the insane regained their senses, those with distracted thoughts became one-pointed in their thoughts,

and so on. The result of being bound by the code of the confession and restoration observance and so on is that

> the naked found clothes, the poor found wealth, the hungry found food

and so on. The result of observing celibacy is giving up the ten unwholesome paths of action and completing the ten wholesome paths of action and hence being free from stain and so on. The result of cultivating love and so on is they

> considered every being in the same way as they considered their mother, father

and so on, gained

> ease

in assemblies, and gained

> knowledge.

1.172 When it says

> his light, color, brilliance, and glory,

it is that his light is shining and blazing, the color is of his beautiful skin, the brilliance his force, and glory his pleasing shape and so on.

1.173 Why does it say "towering over… shining forth, gleaming, dazzling, and shedding light" ?

At that time, the Tathāgata thinks about such a great spectacle to produce respect for the Dharma discourse. The idea is that this is said because at that time such an attitude is produced in the minds of all beings.

1.174 Towering over with light he is

> shining forth;

towering over with color he is

> gleaming;

towering over with brilliance he is

> dazzling;

and towering over with glory he is

> shedding light.

As for

> with his light,

he towers over the Brahmās because they feel proud of their light. With

> color

he towers over the gods; with

> brilliance [F.30.b]

he towers over the classes of Māras and tīrthikas;[190] and with

> glory

he towers over humans.

1.175 Next is the demonstration of miraculous wonder-working powers. The demonstration, furthermore, is of the miraculous wonder-working power by means of magical creation.

1.176 > Thereupon the Lord exhibited an ordinary bodily form, like that of…

This means there was not even a single unfortunate being within this encircling range of a billion mountains, no Brahmā, god, Māra, or human, in front of whom the Tathāgata did not appear. "Like that of…" means that, to set them at ease, he appeared in front of them the same size as they were. An "ordinary bodily form" means a "natural bodily form."[191] What sort of natural bodily form is it? It is

> the body of the Tathāgata you can never see enough.

1.177 And what is "the body of the Tathāgata you can never see enough"? The body of the Tathāgata is one whose color is unlike the color of human or celestial bodies; it is one whose color is unlike anything that exists anywhere in the world. Everybody understands that even though its color appears, it is

not like the color of their own bodies. And so too with the flesh, bones, hair, and nails—they are not like those of other beings. Even though they appear similarly, all ordinary beings are unsure. That body thus appears to be a body, but ordinary persons are not sure what kind of thing it is. So, this extremely radiant and vast body, a body similar to all other bodies in shape and color and so forth but whose nature is not known, "can never be seen enough." Furthermore, even if it is known to have the nature of a diamond, the nature of gold, jewel, pearl, or beryl and so on, or that it is in the class of human bodies, in the class of celestial or Brahmā bodies, [F.31.a] or not even classifiable as a body, still it cannot be known how, and it cannot be categorized or reckoned. That is the meaning.

1.178 > By the sustaining power of the Lord… in the sky right above the Lord's head,

and so on, teaches wonder-working by means of sustaining power.

1.179 > Smiled once again

and so on demonstrates the miraculous dharma-illuminating powers, so those standing in different world systems will be illuminated for each other, and in order to assemble a retinue. It is so that they will be pleased, delighted, and have faith.

1.180 > At the very limit… there is a world system called Ratnāvatī.[192]

World systems are limitless, so take "at the very limit" as the limit on account of those adjacent to it.[193] By teaching the limit of all world systems, it teaches that the bodhisattvas standing in all the world systems up to that one come to see Śākyamuni.

1.181 Why don't all of them come?

It is because the radiance of the Buddha illuminates those for whom there is a purpose in coming, not others. This teaches that radiance-messengers exhort those who, when our Tathāgata was a bodhisattva, made a prayer that is a vow together with the Tathāgata and so on, even if they have been born in other buddhafields, because they are trainees of our Tathāgata.

1.182 As for

> stands, stays, and maintains himself,[194]

that is to say, because [Ratnākara] has not passed into complete nirvāṇa, his life-faculty continuum remains;[195] because he has no physical sicknesses he "stays"; and he "maintains himself" because he has no sudden sicknesses

and lives out his span. Alternatively, because it persists, the dharma body "stands"; [F.31.b] the complete enjoyment body "stays"; and the magically created body "maintains itself."

1.183 > For the most part in the form of the young[196]—

there are two sorts of those "in the form of the young": those based on celibacy and those based on the Bodhisattva level. Those bodhisattvas who naturally have fewer defilements and are celibate, starting from their first production of the thought of awakening up to when they stand on the tenth level, are "in the form of the young." Those on the eighth level are also "in the form of the young"—because those who reach that level are free from all effort and conceptualization, they are "in the form of the young."

1.184 As for

> gave… lotuses,

why do buddhas give offerings of lotuses and why do they inquire about health?[197]

1.185 This is the conventional custom of buddhas. When ordinary faith-followers see and hear this they feel a serene confidence: "Ah! They are without arrogance and envy." And it lets them know there are buddhas who stand in other buddhafields as well. The masters say, "They are disciplined, but not fully accomplished. He dispatches the lotuses so it will be known that the bodhisattva and his retinue are in fact trainees."

1.186 So, because they are not perfectly, fully accomplished, he gives the instruction, "Child of a good family, be careful in that buddhafield." Furthermore, he says this because there are five degenerations in this buddhafield: degeneration because of afflictions, degeneration because of the time in the eon, degeneration in lifespan, degeneration in views, and degeneration in beings.[198]

1.187 Among these, *degeneration because of afflictions* is because greed, hatred, confusion, and so on are more prevalent in this buddhafield, not less. Therefore, beings engage in the ten unwholesome actions and very many wickednesses other than those as well. [F.32.a] And those cause the appearance of beings in hell, as animals, as ghosts, in the class of asuras, and much suffering among humans as well. Usually buddhafields are not like that.

1.188 *The time of the eon* is also bad; many difficulties come about because of the time: the famine sub-eon's[199] force brings about a world with the excruciating suffering of recurrent famine; the sickness sub-eon's force brings about many diseases; the armament sub-eon's force brings about many who are violent toward one another; the force of the time during an

eon when there is destruction by water makes afflictions on the side of suffering existence strong; the force of destruction by fire makes the hatred side strong; and the force of destruction by wind makes the confusion side strong, and so on.

1.189 *Degeneration in lifespan* makes it uncertain how long beings live. Sometimes the lifespan is immeasurable, sometimes the lifespan is for ten years—it is never definite. Some die in the womb, some right after birth or when still an infant, others in their teens, others in the prime of life, others when half their life is over, and others when they are old and so on. Death is uncertain, and on account of that there is much pain, lamentation, suffering, mental anguish, and so on in the world.

1.190 *Degeneration in views* is that extremely vile views destroy all that is wholesome. When subdivided there are the sixty-two of them.

1.191 There, even a thousand buddhas do not engage in curing those who have become confirmed in wrong views. All the absolute tīrthikas naturally prone to deprecate the Dharma, without serene faith, not found in the assembly, extremely disparaging, and in their nature not receptacles for the Dharma usually have mindstreams like salty soil,[200] usually have mindstreams that have become like white garlic, minds that the good Dharma [F.32.b] cannot perfume. So, because this world system has been so corrupted by those five flaws all the other lord buddhas forsake it and awaken to complete awakening in other buddhafields. Our own Tathāgata, previously, when engaging in the bodhisattva's career, made a prayer: "Having with great vigor, great patience, and great skillful means disciplined beings in just that world system others have forsaken, may I awaken fully to unsurpassed, perfect, complete awakening right there." So, even though all the other lord buddhas have given it up, for our sake our Lord Buddha accepts a terribly burdensome body. Great, therefore, is his compassion.

1.192 These "five degenerations" are, to illustrate, like food with an extremely bitter taste that causes suffering and is inedible. Alternatively, they are like the bitter dregs of medicinal herbs extracted from butter that have to be thrown away and are unusable. Alternatively, those beings are also like cloth[201] boiled in saffron and so on that cannot take another dye for as long as the power of the saffron has not gone. It is because of these [meanings of the word *kaṣāya*] that they are called "degenerations."

1.193 So, because this world system has such great flaws, all the buddhas give instructions and advice to bodhisattvas going there who are not yet fully accomplished. To illustrate, if people traveling over a vast flat plain are not warned when approaching an area with dangerous thorns, clods, rocks, and

so on, because they are used to the earlier ground they proceed in exactly the same fashion and experience great suffering. [F.33.a] Similarly, buddhas instruct these bodhisattvas, worried that something like that will happen.

1.194 The statement that

> bodhisattvas [born in that Sahā world system] are difficult to approach

is not intended mainly as a criticism of those bodhisattvas, but mainly as a criticism of the world system. In such a terrible world system as this it is said "even bodhisattvas feel worried." Having heard that such is the case those born there become disenchanted with this world and feel great faith in the Tathāgata. With

> respected, revered, honored, and worshiped,[202]

"to respect" is to verbally praise; "to revere" is to mentally respect and value; "to honor" is to do so physically with folded hands, bowing, and circumambulating; and "to worship" is to bestow material things—flowers, incense, and so on.

1.195 As for

> inquires about [the Lord's] health, hopes that [the Lord] is well and free from sickness, alert and buoyant, eating well, strong, and comfortable,

he is "well" because he has no sudden illness; is "free from sickness" because of possessing the four conditions;[203] and is "alert and buoyant,"[204] set apart by having a physical constitution not weakened by old age and so on. "Eating well" is the result of being "well"; being "strong" is the result of being "free from sickness"; and being "comfortable" is the result of being "alert and buoyant."

1.196 Here you should set forth the remaining nine directions[205] in this way. The words and endings[206] are easy so I do not discuss them here.

· Presentation of the single vehicle system ·

1.197 > When the Lord … said to venerable Śāriputra…[207]

Question: Why among all the many who have arrived does he speak to him alone? It contradicts what has been said above, namely, [F.33.b] that they think, "The Tathāgata is seated in front of me explaining the Dharma." All those gathered there see the Tathāgata from their own personal perspective and think, "The Tathāgata is explaining the Dharma." If the Lord has singled out one from among them all, and specifically speaks to him, why does this not conflict with the experience of the rest of the retinue?

1.198 Response: Let me explain. It is true that the Tathāgata manifests and explains everything to everyone. Still, he speaks to Śāriputra, and in that instant he also speaks to all. Insofar as in that one spoken instant he makes all sorts of different statements to all, those who recite the Buddha's words are not able to recite all the dimensions of the discourse. So, summoning a stupendously brilliant knowledge of the explanation, they have recited it, having taken one dimension of the discourse suited to all the beings.

1.199 Alternatively, the Tathāgata begins by teaching Śāriputra because just this way causes the good Dharma to last for a long time and therefore the Tathāgata has permitted it. So, those who recite the Buddha's words recite based on just that permission.

1.200 Qualm: Even so, why, in teaching the supreme explanation of the Bodhisattva Vehicle, does he set aside bodhisattvas and set the scene by speaking to just Śāriputra?[208]

1.201 Response: You should understand this as follows. The perfection of wisdom is a shared discourse. It is not a discourse for the sake of just bodhisattvas. And why? Because the perfection of wisdom exists as all-knowledge, the knowledge of path aspects, the knowledge of all aspects, and the three doors. There, if the Lord had set the scene by addressing any bodhisattva [F.34.a] it is possible that others might have thought, "This profundity is not going to be within our range," and been ill at ease. By setting the scene with Śāriputra, the explanation becomes one shared by all beings. The others think, "This is not too profound." So, he sets the scene with Śāriputra. It is similar later on as well, where we find the monks and others in the retinue clearly realizing the Dharma and each reaching their own goals.

1.202 Qualm: There, even in that case, the venerable Śāriputra is one with his work[209] done, so it is not right to set the scene with him for this discourse that has a great purpose.[210]

1.203 Response: Still, in regard to the fact that venerable Śāriputra has thus done his work, *The White Lotus of the Good Dharma* says:[211]

> Again, Śāriputra, at a future time, after immeasurable, inconceivable, incalculable eons, when you have learned the good Dharma from many hundred thousand one hundred million billion tathāgatas, have showed devotion in various ways, and completed just this bodhisattva practice, you will become in the world, in the buddhafield called Viraja, a tathāgata, worthy one, perfectly complete buddha called Padmaprabha.

Thus, that venerable Śāriputra's buddhahood was predicted.

1.204 Qualm: How could a monk with outflows dried up, who has cut the continuum of afflictions and karma, link up with another existence and practice this bodhisattva practice for immeasurable, inconceivable eons? It does not make any sense, because, were even worthy ones to link up with rebirths, then all the worthy ones would be reborn yet again, and the unwelcome consequence would be that they have not achieved liberation.

1.205 Response: This too is not certain. It would be correct to say that were worthy ones to have karma and afflictions they would through the power of karma [F.34.b] and afflictions be reborn in suffering existence and would not achieve liberation, but not to say that worthy ones, as worthy ones, have karma and afflictions and will be reborn because of that.

1.206 This topic should be explained in detail in the stages found in other sūtras. In them, tathāgatas see that some beings are in a lineage that is certain and some in a lineage that is not certain.[212]

1.207 Among them, there is no need to make a presentation based on distinctions of lineage for those in the lineage that is certain.[213]

1.208 Those in the lineage that is not certain meet with certain conditions and in line with those conditions become destined for the three awakenings.[214] The tathāgatas see that and want to deliver them gradually into buddhahood. Seeing that they have stronger afflictions and duller faculties and therefore do not have the capacity to practice the bodhisattva's excellent practices, the tathāgatas, therefore, first lead them onto the path that acts to cause the pacification of afflictions. The two, suchness and nirvāṇa, are not different, so the tathāgatas lead them to the realization of suchness-nirvāṇa. After they have been led in that way they train in morality, meditative stabilization, and wisdom again and gradually realize suchness-nirvāṇa.[215] This is known as the "Darśana level" and also as the "stream enterer path." Then they lead them into eliminating both attachment to sense objects and malice. By refining away their attachment to sense objects and malice, noble beings realize suchness, so this is known as the "Tanū level,"[216] and also as the "once-returner path." Then they lead them to the complete elimination of just that attachment and malice [F.35.a] whereby they realize suchness and achieve the third, "Vītarāga level." That is also called the "non-returner's path." Then they further lead them to eliminate the remaining form and formless realm attachment, pride, agitation, and ignorance. Just through realizing suchness they realize the "Kṛtāvin level." That is also called the "worthy one's path." Further, having led them to all those, they teach the Dharma to them in whatever way they can to produce a great desire for buddhahood.

1.209 Then on the Kṛtāvin level, those who desire just buddhahood have eliminated all of the afflictions because of their desire for buddhahood, but they still have not eliminated the residual impressions left by ignorance. Because they have not eliminated those, they[217] have not eliminated all the residual impressions left by the afflictions.

1.210 Then the tathāgatas explain the Bodhisattva Vehicle to them. That explanation thoroughly purifies their faculties and they become endowed with the intention capable of bringing all the bodhisattva practices to completion, and gradually gain forbearance for the deep dharmas as well.

1.211 Thus, the tathāgatas predict the buddhahood of those[218] with a fixed intention for the Buddha level who have eliminated all afflictions, who have total realization of the dharma-constituent, and who have gained forbearance for the deep dharmas. From that point on those standing on the eighth level[219] become nonconceptual, effortless great bodhisattvas. When[220] they become like that they appropriate another existence, practice the bodhisattva practices, do the work of maturing beings, and bring their own buddhadharmas to maturity.

1.212 How do they appropriate another existence?

This has two parts: the power of the condition and the power of the cause. Among these, not having eliminated the residual impressions left by the afflictions is the condition for linking up with another existence; the wholesome roots without outflows that have emerged from the causal wholesome roots with outflows [F.35.b] are the cause that produces another existence. You should know them from the explanation in a sūtra:[221]

1.213 “Sāgaramati, what are these afflictions accompanying the wholesome roots that keep saṃsāra going? They are never being satisfied with the accumulation of merit, taking up birth in existence having the intention to do so, aspiring to meet with buddhas, not getting depressed when bringing beings to maturity, endeavoring to grasp the good Dharma, being enthusiastic for whatever work beings do, not forsaking thoughts of desire for the Dharma, and not giving up the practice of the perfections. Sāgaramati, those are the afflictions accompanying the wholesome roots that keep saṃsāra going. Bodhisattvas are afflicted[222] by them, but they are not stained by the faults of the afflictions.”

1.214 [Sāgaramati] asked, “Lord, if they are wholesome roots why are they called ‘afflictions’?”

The Lord said, “Sāgaramati, it is because these sorts of afflictions afflict bodhisattvas in the three realms, and the three realms come about from afflictions. Bodhisattvas are afflicted in the three realms intentionally through the power of their skillful means and production of wholesome roots. That is why they are called ‘afflictions accompanying the wholesome roots.’ They are afflictions to the extent that they connect them to the three realms, but not because they afflict their minds.[223]

1.215 “As an illustration, suppose, Sāgaramati, that a businessman householder has only one son, and this son, much valued, loved, a delight, and a natural joy to behold becomes a toddler, gets up to something or other, and falls into a filthy cesspool. His mother and close and distant relatives then see [F.36.a] the child has fallen into the filthy pit. They see him and feel a surge of adrenalin, are tormented and scream, but still do not dive into the cesspool and get the son out. Then the boy’s father arrives and sees his only son fallen into this filthy cesspool. As soon as he sees his only son his love and attachment are so intense he immediately feels no sense of repulsion, dives into the filthy cesspool, and gets him out.

1.216 “This, Sāgaramati, is the analogy I have given so you will understand the meaning. And what should you see as the meaning here? Sāgaramati, ‘cesspool’ is a word for the three realms; ‘only son’ words for all beings (bodhisattvas see all beings as an only son); ‘mother and close and distant relatives’ words for persons in the Śrāvaka and Pratyekabuddha Vehicles (when they see beings fallen into saṃsāra they are tormented and scream but do not dare to get them out); and ‘businessman householder’ words for the bodhisattvas.”

1.217 When those wholesome roots that have been entirely changed into their ripened form flourish, through the power of the residual impressions left by ignorance as condition, they become the cause for producing a body. As a

sūtra also says:[224]

1.218 > Lord, just as appropriation is the condition and karma with outflows the cause of the three suffering existences, so too, Lord, the level of residual impressions left by ignorance is the condition, and karma without outflows the cause for the three mental bodies of worthy ones, pratyekabuddhas, and bodhisattvas who have attained mastery.

Now I will discuss this.

1.219 Question: Is this body [F.36.b] counted as being in this world or in another world? Is it counted as being in the desire, form, or formless realm?

It is not counted as a form of life,[225] birthplace, birth, suffering existence, or world.

1.220 Question: Well then, what sort of body is this production?

It is mental. But you should view it as similar to a mental magical creation, not as an actual magical creation. It is designated *another existence* based on dying and being reborn. Those who have attained mastery appear in those different birthplaces and migrations if it will be beneficial for beings, but they do not appear to beings if there is no benefit. Their dying and being reborn is also just like that; and since this body is the ripening of wholesome roots without outflows, and hence a compounded phenomenon, it is also *saṃsāra*; it is also an *uncompounded phenomenon* because it is not formed from karma with outflows and afflictions. Just that is also *nirvāṇa*. Thus, as the Lord says:[226]

1.221 > "Therefore, saṃsāra is both compounded and uncompounded; nirvāṇa too is both compounded and uncompounded."

1.222 So, with skillful means, the tathāgatas earlier cause these śrāvakas as worthy ones to eliminate all defilements, and then afterward connect them with the bodhisattva path. This is the skillful means of the tathāgatas, the good Dharma lords, to make śrāvakas irreversible from awakening. It says:[227]

1.223 “Lord, how should we view the Tathāgata’s prediction of śrāvakas to unsurpassed, perfect, complete awakening?”

The Lord said, “My prediction of śrāvakas to unsurpassed, perfect, complete awakening is a prediction [F.37.a] that has in view their lineage.”

1.224 “Lord, if even śrāvakas without outflows who have cut the fetters to suffering existence are in the lineage, how will they awaken to unsurpassed, perfect, complete awakening?”

1.225 The Lord said, “I will teach an illustration for that. Listen! Child of a good family, a king who received the royal consecration on the crown of his head had a son. He studied all the arts but had dull faculties, not sharp faculties, so he studied what you study later earlier, and studied later what you study earlier. So, child of a good family, what do you think—is that boy, on account of that, not the son of the king?”

“Not so, Lord; not so, Sugata,” he replied. “You still say of him that he is the king’s son.”

1.226 “In the same way, child of a good family, bodhisattvas in the lineage of those with dull faculties will earlier put an end to afflictions on the path of meditation, and later will fully awaken to unsurpassed, perfect, complete awakening. What do you think, child of a good family, on account of that will they not have fully awakened?”

“Not so, Lord; not so, Sugata.”[228]

1.227 And so on. Again, it says:[229]

“Maitreya, there is one sort of family of beings, those who from the start strive for a superior qualification, who gain just the superior qualification; there is one sort of family of beings, those who from the start strive for an inferior qualification, who are satisfied by gaining just the inferior; and there is one sort of family of beings who from the start strive for an inferior qualification, gain the inferior, understand that it is lacking, are not satisfied just by that, and then strive for the superior qualification and gain the superior.”

1.228 The Lord having said that, the bodhisattva asked him, “Lord, [F.37.b] someone in the third family of beings, having reached the state of a worthy one, strives for unsurpassed, perfect, complete awakening but does not take rebirth, so how do they reach it? You have not said definitively, Lord, there is no rebirth.”[230]

1.229 “Maitreya,” replied the Lord, “I do not say that their rebirth is dictated by karma and afflictive emotion; I say that theirs is an inconceivable rebirth, magically created and dedicated.”[231]

1.230 *The Introduction Chapter.*

[B4]

2. # Summary of Contents

2.1 > "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom."

2.2 In regard to this explanation of the perfection of wisdom, the Lord presents an exegesis by means of three gateways and eleven rounds of teaching. Taking three types of trainees as the point of departure—those who understand the perfection of wisdom by means of a brief indication, those who understand when there is an elaboration, and those who need to be led—it explains by means of

- the gateway of brief teaching,
- the gateway of intermediate teaching, and
- the gateway of detailed teaching.

2.3 Thus the Lord, by means of the sequence of teachings in the introduction chapter, and because it is a great undertaking, has set the stage for the explanation. Then he says to the elder Śāriputra, "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom." And having given just that explanation, he then falls completely silent. This is, therefore, "the perfection of wisdom taught in brief."

2.4 As the Lord had fallen completely silent, so the elder Śāriputra, [F.38.a] taking as his point of departure the welfare of those who understand when there is an elaboration, starts the intermediate teaching with the question,

> "How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?"

2.5 Then the Lord, taking just that brief statement as his point of departure, teaching, in just that brief statement, all phenomena, and also teaching the four practices, gives an exposition in eight parts, concerning

- why bodhisattvas endeavor,
- how bodhisattvas endeavor,
- the defining marks of those who endeavor,
- the subdivisions of those who endeavor,
- the instructions for the endeavor,
- the benefits of the endeavor,
- the subdivisions of the endeavor, and
- the specific instruction for coming to an authoritative conclusion about this exposition.

2.6 Among these, it teaches all the wholesome dharmas, from[232]

> "Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it"

up to[233]

> "should cultivate great love, great compassion, great joy, and great equanimity."

2.7 Then, from

> "who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,"

up to[234]

> "So, Śāriputra, bodhisattva great beings take to these sorts of sense objects in order to bring beings to maturity,"

is the explanation of *why bodhisattvas endeavor*. Then, from,[235]

2.8 > "Lord, how then should bodhisattva great beings practice the perfection of wisdom?"

and from

> "a giver of… the eight-branched confession and restoration,"[236]

and from

> "the four concentrations,"

up to

> "the eighteen distinct attributes of a buddha" [F.38.b]

is the explanation of *how bodhisattvas endeavor*. Then, from,[237]

2.9 > "Lord, how are bodhisattva great beings who engage with the perfection of wisdom 'engaged'?"

up to

> "do not produce an immoral thought, [a malicious thought,] a lazy thought, a distracted thought, or an intellectually confused thought"

is the explanation of *the defining marks of those who endeavor*. Then, from,[238]

2.10 > "Where did they die, Lord, bodhisattva great beings dwelling by means of this yogic practice of the perfection of wisdom who have taken birth here?"

up to where it predicts the awakening of

> "a hundred thousand one hundred million billion beings"

is the explanation of *the subdivisions of those who endeavor*.

2.11 Then, from,[239]

> "Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom,"

up to

> "just that is the advice about the perfection of wisdom of bodhisattvas, just that is the instruction,"

teaches *the instructions for the endeavor*. Then, from,[240]

2.12 > "Lord, bodhisattva great beings who want to comprehend form should train in the perfection of wisdom,"

up to

> "because in this perfection of wisdom is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas,"

teaches *the benefits of the endeavor*. Then, from,[241]

2.13 > "Lord, [F.39.a] given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom,"

up to

> "someone who does not teach and explain to them that such things as those are works of Māra, Subhūti, they should know is a bad friend of a bodhisattva great being, and knowing that, should shun them,"

teaches *the subdivisions of the endeavor*. Then, from,[242]

2.14 > "Lord, you say 'bodhisattva great being.' What is the meaning of the term?"

up to the questions of the chief of the gods,[243] starting with twenty-eight questions[244] and then the series of questions and responses by the two elders,[245] is the two-part *specific instruction for coming to an authoritative conclusion about this brief exposition* in terms of the meaning of the words and the characteristic marks.[246]

Thus, the intermediate explanation of the perfection of wisdom is completed in these stages.

2.15 This intermediate teaching, furthermore, is an explanation in ultimate truth mode that takes as its point of departure the knowledge of all aspects, that is, the state of the nonconceptual perfection of wisdom.

2.16 Then, the detailed explanation, starting with the knowledge of all aspects of the bodhisattva's path that takes the conceptual and nonconceptual perfection of wisdom as its point of departure, gives a detailed explanation in two parts, governed by the conventional and ultimate, for the sake of those who need to be led. The teaching of the sequence of these is given below in the specific appropriate contexts.

2.17 Then there are the "eleven rounds" of teaching. These eleven rounds of teaching are:[247]

- the first round in which an explanation is addressed to Śāriputra;
- the second, a detailed explanation by the elder Subhūti;
- then the address to Śatakratu,
- then to elder Subhūti;
- then to the noble Maitreya,
- then to the elder Subhūti,
- then to Śatakratu, [F.39.b]
- then to the elder Subhūti,
- then to Maitreya,

- then to the venerable Subhūti;
- and with the story of Sadāprarudita and Dharmodgata, the entrusting[248] of the sūtra to venerable Ānanda.

3. Explanation of the Brief Teaching

3.1 Now I shall teach the meaning of the words in the brief statement. There, in, "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom,"

> "Śāriputra [Son of Śāradvatī]"

is called by the name of the elder's mother.

3.2 > "Here"

should be construed as "in this" Great Vehicle discourse, or "in this" perfection of wisdom discourse, that is, put it together as: The bodhisattva great beings stand *in this* Great Vehicle, or *in this* perfection of wisdom.

3.3 > "Bodhisattva"—

bodhisattva is twofold: the conventional bodhisattva and the ultimate bodhisattva. The first thought that has arisen with perfect, complete awakening and beings as its objective support is called *bodhisattva* because it has awakening (*bodhi*) and beings (*sattva*) as its objective support. Whoever has that thought is also called a *bodhisattva*. Because they have thought, "Yes! I will become an unsurpassed and perfectly complete buddha and establish all beings in the absolutely complete nirvāṇa," and because they stand, with awakening and beings as the objective support, in both the conventional and ultimate truth, in possession of the precious thought that is both wisdom and compassion, they are *bodhisattvas*. The *ultimate bodhisattvas* are the ten thoughts of awakening on the Pramuditā level, and so on.

3.4 Other masters say: [F.40.a] Because of the statement "all beings are tathāgatagarbha,"[249] all beings are born through their *tathatā* ("suchness" or "reality"), and that suchness has three phases: an impure phase, a pure and impure phase, and a completely pure phase. Among these, in all ordinary

beings in the impure phase there is no awakening period, it is only the phase of the "sentient being state" (*sattva*) alone, so that suchness is given the name *sattva*. In superior beings in the pure and impure phase there is both a *bodhi* ("awakening") period and a *sattva* ("sentient being state") phase, so, that pure and impure suchness is given the name *bodhisattva* ("awakening and sentient being state"). The completely pure period is during the awakening period alone, so at that time it is given the name *tathāgata* ("realized"). As it says:[250] "Tathāgata ('Realized one'), Subhūti, is a term for perfect reality ('*tathatā*')."

3.5 "Great beings"—

a bodhisattva is a *great being* because of being endowed with eleven types of greatness: possessing a lineage in accord with the result, a belief in accord with the lineage, intention in accord with the belief, a prayer that is a vow in accord with the intention, a course of conduct in accord with the prayer that is a vow, perseverance in accord with the course of conduct, duration in accord with perseverance, accumulation in accord with duration, achievement in accord with accumulation, a result in accord with the achievement, and the welfare of beings in accord with the result.

3.6 "All dharmas"—

this indicates the diversity of suchness.

3.7 "In all forms"— [F.40.b]

this indicates the nature of suchness.

3.8 "Want to fully awaken"—

this indicates the intention to awaken fully.

3.9 There, the dharmas in "all dharmas" are two: imaginary dharmas and thoroughly established dharmas. "In all forms" has two aspects: conventional[251] and ultimate. The full awakening in "want to fully awaken" has two aspects: a knower of all-knowledge and a knower of the knowledge of all aspects, which is to say, there is full awakening as a knower who knows all ordinary conventional aspects—all falsely imagined dharmas included in the three realms and included in the three periods of time. And there is full awakening as a knower who knows all aspects of the transcendental thoroughly established dharmas—nonarising, nonstopping, being calm from the beginning, being naturally in nirvāṇa, the intrinsic nature that is a nonexistent thing, and the liberations of emptiness and so on. Thus, it says "want to fully awaken… in all forms." As for

3.10 > "at the perfection of wisdom (*prajñāpāramitā*),"

because it has ultimately gone beyond (*pāramitā*) nine things (prayer, what has been undertaken by making an effort, the afflictions, karma, suffering, saṃsāra, conceptualization, good qualities, and the knowable), what is brought together in the nonconceptual vajra-like meditative stabilization, the transcendental knowledge (*jñāna*), is called *perfection of wisdom*. And, giving the name of the cause to the result, it teaches that the conceptual and nonconceptual mirror-like knowledge, the knowledge of sameness, discriminating knowledge, and the accomplishing knowledge attained subsequent to that are the *perfection of wisdom*, [F.41.a] because they are caused by it.

3.11 The path knowledge of the worthy one included in the final śrāvaka and pratyekabuddha levels is also the concordant cause that is the perfection of wisdom, so it gets to be the *perfection of wisdom*.

3.12 Those knowledges, from the bodhisattva's devoted course of conduct level up to the tenth Dharmameghā level, distinguished by increasing through the stages of listening, thinking, meditation, and so on; making the dharma-constituent stainless; being informed by method;[252] entering into suchness as an omnipresent suchness, as the highest suchness, and so on;[253] and, as actualization, causing the attainment of a special feature, the surpassing realization,[254] on account of purified knowledge located on level after level having become bigger and bigger,[255] also get the name *perfection of wisdom*.

3.13 Because they are the causes that bring about the realization distinguished by all the topics to do with the practice and realization of, and abiding in, the meditative stabilization on the final level that is just that [perfection of wisdom], that collection of words, collection of sentences, and collection of knowledges dedicated to Dharma teaching are also entitled *perfection of wisdom*. Thus, those Great Vehicle modes of explanation, to the extent that they directly teach just those aspects, are all the *perfection of wisdom*.

Thus, from among these that are presented as the *perfection of wisdom*, here the transcendental, nonconceptual wisdom included in the Buddha level is the *perfection of wisdom*.

3.14 Therefore,

> "should make an effort at the perfection of wisdom"

means "should make an effort at the absolutely pure perfection of wisdom completely free from all conceptualization."

3.15 Some take the "perfection of wisdom" here [F.41.b] to be the Great Vehicle and say, ["make an effort at the perfection of wisdom"] means one should forsake the Śrāvaka and Pratyekabuddha Vehicles and "should make an effort at the Great Vehicle."

3.16 Others say that when the "perfection of wisdom" there is taken as the knowledge of all aspects, understand a dative of purpose.[256] Hence, it means "make an effort *for* the perfection of wisdom," for the knowledge of all aspects. When nonconceptual wisdom or the Great Vehicle is called the "perfection of wisdom" at that time, understand the "at" as a locative.

3.17 The *effort* in "make an effort at the perfection of wisdom" is threefold: an effort in training, effort in the course of conduct, and effort *at* accomplishing the final result.

3.18 There the effort in training is during the period of listening, thinking, and so on when it then says that they "should make an effort at the perfection of wisdom." The effort in the course of conduct is during the practice period when it says below that they "should practice the perfection of wisdom." And the effort at accomplishing the final result is during the realization period when it says below that they "make an effort." The meaning of

> "should make"

is "it is proper to make," or "it is right to make."

3.19 Those three parts of the statement teach the three aspects: by whom an effort has to be made, for what it has to be made, and what has to be done. First, it is made by bodhisattvas, because those in the Śrāvaka and Pratyekabuddha Vehicles are not necessarily destined. It is made for just the perfection of wisdom because it is the root of all that has to be accomplished. The effort has to be done by continually understanding, respecting, and persevering at it and so on.[257]

3.20 Here there is a completely perfect result, completely perfect cause, and completely perfect preparation. [F.42.a] "Fully awaken to all dharmas in all forms" is the result; "the perfection of wisdom" is the cause; and "should make an effort" is the preparation. Just like "the stand" that has to be taken, "the achieving" that has to be done, and "the state of mind" one has to be in as explained in the *Triśatikā*,[258] here too "wants to fully awaken to all dharmas in all forms," as a teaching about the completely perfect intention, teaches the stand; "should make an effort" teaches the achieving; and "at the perfection of wisdom," insofar as it should be construed as the nonconceptual perfection of wisdom, teaches the state of mind one has to be in.

3.21 Having thus finished his brief explanation of the perfection of wisdom for those who understand by means of a brief indication, the Lord then fell completely silent.

4. Explanation of the Intermediate Teaching

· Brief teaching ·

4.1 Then the elder Śāriputra, for the sake of those who understand when there is an elaboration, starts the intermediate teaching with this question:

> "How then, Lord, should bodhisattva great beings who want to fully awaken to all dharmas in all forms make an effort at the perfection of wisdom?"

4.2 This is a fourfold question about the Dharma: What are "bodhisattva great beings"? What is "want to fully awaken to all dharmas in all forms"? What is "should make an effort at"? And what is "the perfection of wisdom"? Again, there will be an explanation of the four below in their appropriate context.

4.3 > Venerable Śāriputra having thus inquired, the Lord,

in his explanation, then gives a twofold exposition, brief and detailed. From,

4.4 > "Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it," [F.42.b]

up to

> "should cultivate… great love, great compassion, great joy, and great equanimity,"

brings together all dharmas and teaches by way of a brief exposition. Then, starting from just those dharmas, it gives a detailed exposition.

4.5 > "Śāriputra, here bodhisattva great beings, having stood in the perfection of wisdom by way of not taking their stand on it,"

and so on, teaches four practices, which is to say, the four practices taught by this:

> "should… make an effort at the perfection of wisdom."

4.6 They are

- the practice of the nonconceptual perfections;
- practice in harmony with the dharmas on the side of awakening without the secondary afflictions;
- practice without harming that brings beings to maturity; and
- practice without stains that brings the buddhadharmas to maturity.

4.7 Among these, the practice of the perfections is accomplished with skillful means; the practice of the dharmas on the side of awakening is accomplished through knowledge of mastery; the practice of bringing beings to maturity is accomplished through compassion; and the practice of fully developing the buddhadharmas is accomplished with wisdom.

4.8 There, "having stood in the perfection of wisdom by way of not taking their stand on it" and so on teaches *the practice of the perfections*. From,

> "Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,"

and so on, up until

> "they should perfect[259]… the wishlessness meditative stabilization,"

teaches *the practice of the dharmas on the side of awakening that is the absence of afflictions*. From

4.9 > "the four concentrations"

up until

> "the nine abodes of beings"

teaches *the practice without harming that brings beings to maturity*. From

4.10 > "they should perfect… the ten tathāgata [F.43.a] powers,"

and so on, up until

> "great equanimity"

teaches *the practice without stains that brings the buddhadharmas to maturity*.

·· Practice of the perfections ··

4.11 There,

> "having stood in the perfection of wisdom by way of not taking their stand on it,"

and so on, teaches the practice of the perfections. It teaches the practice of the perfections in three parts: standing, achieving, and the purity of the three spheres, just like "the stand" that has to be taken, "the achieving" that has to be done, and "the state of mind" one has to be in that is taught in the *Triśatikā*.[260]

4.12 When bodhisattvas have given up wanting a special result other than that; when, through the force of compassion, they intend to establish benefit and happiness for all beings; and when, through the force of wisdom, they stand nowhere at all in the three realms or in any dharma, bodhisattvas have "stood in the perfection of wisdom." Hence it says bodhisattvas have "stood in the perfection of wisdom by way of not taking their stand on it." It means "with the correct method of not taking a stand anywhere."[261] This intends that just not taking a stand anywhere is standing in the perfection of wisdom. Here it has taught that the "perfection of wisdom" is also the knowledge of all aspects, or nonconceptual wisdom, or the Great Vehicle.

4.13 The practice through the force of habit in harmony with the path to awakening is the achieving.[262] Therefore it says a bodhisattva

> "should complete the perfection of giving."

4.14 Ultimately, when dharmas have been sought, they are the purity of the three spheres; therefore, it says

> "by way of not giving up anything, because a gift, a giver, and a recipient are not apprehended."

4.15 When bodhisattvas moved by compassion [F.43.b] give to all beings everything they want, it is simply called *giving*, but it is not the perfection of giving. When after giving, or after the giving of a gift, having made an investigation with the four ways of investigating and having comprehended properly with the four comprehensions[263] they cause it to be cleansed with wisdom,[264] at that time it has been well cleansed and it gets the name *perfection*. Bodhisattvas first do everything out of compassion and later clean it with wisdom, hence they practice with compassion and purify with wisdom—they purify intention with compassion and purify the endeavor with wisdom; they stand in the conventional and achieve with compassion, and endeavor, standing in the ultimate, with wisdom. With compassion all

things are done for the sake of beings, so they are counted in the merit collection; with wisdom they are done for the sake of awakening, so they are counted in the wisdom collection. Therefore it says that bodhisattvas

> "should complete the perfection of giving by way of not giving up anything."

In this regard, taking as the point of departure the fact that bodhisattvas standing on the first level realize suchness, ultimately abiding in suchness is by a direct vision when an investigation has been carried out, not otherwise.

4.16 Furthermore, no one can give or receive that suchness when a gift is given, so ultimately there is no "giving away" at all. Whatever food, drink, bedding, and so on are given away, they stand as falsely imagined dharmas, so, like a dream and like an illusion they do not exist. Hence this state, which is ultimately separated from the defining mark of giving, is called the "way of not giving up anything." [F.44.a]

4.17 In this "way of not giving up anything" these three "are not apprehended": the thing as "a gift," I as a "giver," and the one taking as a "recipient." They are without the intrinsic nature of something that could be apprehended. The "because"[265] is because the perfection of giving should be completed based on that, having taken that as its point of departure.

4.18 First, through the force of compassion they remain in the conventional mode by means of an ordinary course of practice and engage in giving. Then they remain in the ultimate mode governed by wisdom. When by means of an extraordinary course of practice all that has been investigated with wisdom cannot be apprehended, at that time the perfection of giving is named *completed*. Therefore, because they have not forsaken the two—first, the beings (*sattva*) who are the objective support of the production of the thought, and then awakening (*bodhi*)—they are endowed with all that the name *bodhisattva* signifies.

4.19 In that case, since when a gift, a giver, and a recipient are not apprehended it totally precludes giving, how can this not be a contradiction?

It is because of the force of the perfection of skillful means. The perfection of skillful means is both compassion that grasps the conventional and wisdom that grasps the ultimate. They are companions that achieve and operate simultaneously, like the movement on dry land and movement in water engaged in by an amphibian. They totally preclude each other as different things it does but do not preclude each other as aspects of what it does. This teaches that up until awakening the practice achieving all the merit accumulations and wisdom accumulations is the "supreme benefit of awakening and beings." These two will be explained again just as they are in the appropriate contexts.

4.20 > "Should complete the perfection of morality because no downfall is incurred and no compounded downfall is incurred"—

when bodhisattva householders [F.44.b] take up and follow the training to do with the bodhisattva code of conduct, and those gone forth to homelessness take up and follow the trainings to do with both codes of conduct, they incur no downfall. Even if they do incur a downfall, they do not compound it by letting time pass; they very quickly reveal it. Hence it says, "no downfall is incurred and no compounded downfall is incurred." "Having stood in the perfection of wisdom" comes right after this as well so it should be understood that on account of not apprehending the three conceptualizations—"I am moral," "this is morality," "this is immorality"—it is the purity of the three spheres. Thus, below it will say,[266]

> "They do not falsely project 'I am moral, this is morality, this is immorality.' "

4.21 > "Because there is no disturbance"—

this teaches the nature of the perfection of patience. Furthermore, governed by compassion they are not disturbed by beings, and governed by wisdom they realize there is no self in the volitional factors. Here also the purity of the three spheres on account of not apprehending patience, an object of patience, or malice will be explained again in the appropriate contexts.

4.22 > "Because there is no relaxing of physical or mental effort"[267]—

this teaches engagement in the perfection of perseverance. It means bodhisattvas

> "should complete… the perfection of perseverance"

with the perseverance that causes them not to relax from any physical or mental effort at persisting, respecting, and trying hard. Not giving up, furthermore, is from wisdom and compassion. Here also the state of perfection is accomplished on account of not apprehending someone who has perseverence, perseverance, or laziness.

4.23 > "Because there is no experience"—

if they enter into a concentration for their own sake [F.45.a] it becomes the "experience" of a concentration. So, given that bodhisattvas spurn all practice done only for their own sake as a sin, how could they ever pay attention to the experience of a concentration? What it means to say is that of the three concentrations—defiled, purified, and without outflows—they

become absorbed in purified concentrations and concentrations without outflows, not in defiled ones. Here also, on account of not apprehending someone in the concentration, the concentration, or distraction, the perfection becomes complete.

4.24 > "Because all phenomena are not apprehended"—

when they see just reality, they do not apprehend any ordinary, falsely imagined phenomena, and they do not even conceive of the extraordinary ones either, whereby they

> "should complete the perfection of wisdom."

4.25 How, standing in the perfection of wisdom, can they complete the perfection of wisdom?

When "the perfection of wisdom" is work at the knowledge of all aspects and the Great Vehicle there is no fault. Still, when bodhisattvas are working on the perfection of nonconceptual wisdom, thinking "ultimately there is no perfection of wisdom dharma whatsoever," they stand in the perfection of nonconceptual wisdom, the nature of which is the absence of the conceptualization of the perfection of wisdom. At that point, the wisdom produced in a conventional form, which thinks "the three realms and so on are simply just suchness," is conceptual in nature, but as the path of preparation realization, since it is informed by the nonconceptual perfection of wisdom, it is called *the perfection of wisdom*. Therefore there is no fault, because the intention is that bodhisattvas, standing in the perfection of wisdom, cultivate the perfection of wisdom. Here [F.45.b] too it should be understood that on account of not apprehending someone who has wisdom, wisdom, or intellectual confusion, it is the purity of the three spheres.

·· Practice of the dharmas on the side of awakening ··

4.26 Then,

> "Śāriputra, bodhisattva great beings, having stood in the perfection of wisdom, should perfect the four applications of mindfulness,"

and so on, teaches the practice of the dharmas on the side of awakening.

4.27 Qualm: The cultivation of the thirty-seven dharmas on the side of awakening is appropriate for those in the Śrāvaka and Pratyekabuddha Vehicles who strive for nirvāṇa but is not appropriate for bodhisattvas.

4.28 Response: There is no fault here. Bodhisattvas want to realize all dharmas in all forms and are intent on not apprehending all dharmas, so, because they investigate whether the awakening dharmas do or do not exist

ultimately, it is appropriate.

4.29 Qualm: Nevertheless, in that case, having cultivated the dharmas on the side of awakening they become a cause for their actualizing nirvāṇa. Bodhisattvas therefore will become stream enterers, up to worthy ones.

4.30 Response: They are accomplished because of the power of the force of an earlier endeavor,[268] so there is no fault in it.

4.31 Still, those who see faults in saṃsāra and feel repulsion, and strive for and accomplish nirvāṇa having seen its good qualities, effortlessly actualize nirvāṇa because of the force of an earlier endeavor, on account of the cause—their meditation on the applications of mindfulness. Bodhisattvas, however, regard saṃsāra and nirvāṇa equally. They are intent on producing benefit and happiness for all beings, so they see good qualities in saṃsāra because it is the cause for the benefit of beings, like nirvāṇa; and they see nirvāṇa as disagreeable, like saṃsāra, because it is not a place to stand to be of benefit to beings. They see them as equal [F.46.a] because they are both merely the true nature of dharmas. So they have meditated on the dharmas on the side of awakening in order to understand analytically that they cannot be apprehended. They do it simply to actualize the dharmas on the side of awakening. They do not work on them in order to realize the result of stream enterer and so on, or nirvāṇa. Just that is "knowledge of mastery." It will also be explained like this in the teaching on the knowledge of mastery where it will say that[269]

> "they remain with the dharmas on the side of awakening, understanding that it is thus the time for mastery, and it is not the time for actualization."

4.32 There are four objects to which mindfulness is applied: body, feelings, mind, and dharmas. The four observations of those four are "the four applications of mindfulness." Having come to know them previously, when bodhisattvas then search for them as they really are, they comprehend that body, feelings, mind, and dharmas, the mindfulness and wisdom focused on them, as well as the mental factor dharmas associated with them, are marked as falsely imagined, and they understand that they are not in fact real. Since the inexpressible ultimate is not within the range of either mindfulness or wisdom, the bodhisattvas realize that ultimately there are no defining marks of the applications of mindfulness, and thus stand in the perfection of wisdom and

> "perfect the four applications of mindfulness."

4.33 Therefore the *One Hundred Thousand* also says[270]

> "because the applications of mindfulness cannot be apprehended."

4.34 I will give a detailed explanation of meditation on the dharmas on the side of awakening later as part of the exposition of the Great Vehicle.[271]

4.35 Construe the right efforts like this as well. It is saying that the defining marks [F.46.b] of the right efforts and so on are simply mere conventions, but ultimately the defining marks of the right efforts and so on have nonexistence for their intrinsic nature. Hence, understanding that the right efforts and so on have an intrinsic nature that cannot be apprehended, they, "having stood in the perfection of wisdom, … perfect" the dharmas on the side of awakening.

4.36 > "They should cultivate the emptiness meditative stabilization."

The three doors to liberation cause the attainment of nirvāṇa[272] so they are in harmony with the cultivation of the dharmas on the side of awakening and are counted among the dharmas on the side of awakening. These are included in the bodhisattva stage so they are called "the three meditative stabilizations."[273]

4.37 Among them, in regard to "the emptiness meditative stabilization," that which is marked as the thoroughly established is empty of that which is marked as the falsely imagined. When it is cultivated as the empty aspect, "it is empty of those falsely imagined aspects," and the mind has become single-pointed; this is "the emptiness meditative stabilization."

4.38 Just that inexpressible ultimate, like space, separated from all the causal signs of form and so on, marked as the nonexistence of any aspect of a causal sign is the calming of all elaborations. When it is cultivated as the calm aspect, and the mind has become single-pointed, it is

> "the signlessness meditative stabilization."

4.39 Similarly, on account of seeing the three realms in their nonexistent intrinsic nature aspect, all dharmas come to be perceived as discordant. When the insight that they do not serve as a basis for anything to be wished for in the future has become a single-pointed mind, it is

> "the wishlessness meditative stabilization."

·· Practice without harming that brings beings to maturity ··

4.40 Then the practice that brings beings to maturity is taught with

> "they should cultivate the four concentrations,"

and so on.[274] Those beings who are to be brought to maturity, furthermore, are ordinary beings and extraordinary beings, and the maturing has to be done with the dharmas in the concentration and meditative stabilization

class, the clairvoyance class, [F.47.a] and the knowledge class, so it includes all three classes. That is presented as the practice that brings being to maturity because bodhisattvas first conventionally take up all the concentration dharmas, and so on, to work for the benefit of beings, then afterward, having searched for the ultimate, without settling down on the intrinsic nature of the concentrations, and so on, again with both compassion and skillful means take the conventional as their objective support and work for the benefit of beings.

4.41 There, in regard to the

> "mindfulness of disgust,"

having taken birth, decay, illness, death, sorrow, lamentation, pain, depression, and grief; the impermanent, the empty, and the selfless and so on—the grounds for repulsion—as the objective support, seeing them as faults and paying attention to the feeling of disgust is "mindfulness of disgust." As for a bodhisattva's mindfulness of disgust, having seen that the foolish generate an awareness of all phenomena as having essences and engage with those even though they are selfless and are the nonexistence of an intrinsic nature, the attention preceded by the thought that they may quickly come to know that is "mindfulness of disgust."

4.42 > "Mindfulness of death"

is spoken of earlier governed by "mindfulness" as paying attention. Later, based on special insight, the vision of death in its true dharmic nature is said to be

> "the perception of death."

4.43 The pleasure of not trusting any ordinary knowledge or craftsmanship, or the sixty-four arts and so on, is

> "the perception that there is no delight in the entire world."

4.44 Not wanting anything in the three realms on account of not seeing any reason to be attached to them is

> "the perception that there is nothing to trust in the entire world."

4.45 > "They should cultivate knowledge of suffering."[275]

Having made known that all dharmas such as the aggregates and so on are, from a conventional perspective, just suffering, [F.47.b] then, even while knowing that they are ultimately utterly nonexistent things, in order to bring

beings to maturity, knowing them conventionally in just the aspect of suffering and knowing how to make others understand them like that as well is the knowledge of suffering. Construe all the other noble truths similarly.

4.46 The knowledge that just those aggregates, constituents, sense fields, and so on are products,[276] the knowledge of how to make that understood, and the knowledge that all are in agreement[277] is

> "the knowledge of origination."

4.47 The knowledge that all their own and others' afflictions, secondary afflictions, suffering, and existence are extinguished, and the knowledge of what causes them to be completely extinguished, is the bodhisattvas'

> "knowledge of extinction."

4.48 > "[The] knowledge of not arising"[278]

of bodhisattvas is the knowledge of all the arising in their own and others' births in existence, and the knowledge of what causes them not to arise.

4.49 > "Knowledge of dharmas"

is direct knowledge of all dharmas as conventions, and, governed by the ultimate, knowledge as suchness.

4.50 > "Subsequent realization knowledge"

is the inferential knowledge of all dharmas as conventions, the knowledge that even though they were not directly perceptible as impermanent, and so on, they are so, and the subsequent knowledge bodhisattvas have that all dharmas are in accord with emptiness.

4.51 All the nobles' knowledge of beings and pots and so on, and the bodhisattvas' knowledge that observes all falsely imagined dharmas such as form and so on, is

> "conventional knowledge."

4.52 > "Knowledge of mastery"—

the knowledge with which bodhisattvas cultivate the three gateways to liberation—emptiness, signlessness, and wishlessness,—and the dharmas on the side of awakening, without actualizing nirvāṇa, [F.48.a] the knowledge that causes only the habituation to and purification of them, is "knowledge of mastery." Were they to actualize nirvāṇa they would become

stream enterers and so on, but because they fear that, they do not touch the very limit of reality. With that knowledge they cultivate them as mere dharmas.[279]

4.53 Qualm: But how could they have cultivated dharmas that cause them to reach nirvāṇa and yet still not have actualized the very limit of reality?

As explained earlier,[280] it is because they do not "pay attention to the feeling of disgust." Furthermore, the precursor to the actualization of the very limit of reality is the cultivation of calm abiding and special insight. Bodhisattvas, however, do not practice a cultivation of such calm abiding and special insight that would cause them to reach the very limit of reality. Since theirs is only the vast cultivation of all dharmas without apprehending them, when they observe the dharmas on the side of awakening they understand them, unabsorbed, with an ordinary knowledge. Therefore, since they do not have the conditions[281] for that calm abiding and special insight, they do not actualize the very limit of reality. Thus, later the Lord will again say,[282]

4.54 > "Subhūti, when bodhisattva great beings contemplate emptiness furnished with the best of all aspects, they do not contemplate that they should actualize it; rather, they contemplate that they should master it. They contemplate that it is not the time it should be actualized, but rather it is the time it should be mastered. When not in actual[283] meditative equipoise, bodhisattva great beings attach their minds to an objective support and without letting the dharmas on the side of awakening lessen, in the meantime do not actualize the extinction of outflows,"

and so on.

4.55 > "Knowledge in accord with sound"[284]—

any language whatsoever is "in accord with sound." Knowledge of that is "knowledge in accord with sound." So, knowledge in accord with sound is the knowledge [F.48.b] with which bodhisattvas have an understanding and knowledge of all the languages and speech of hell beings, animals, ghosts, gods, humans, and Brahmās.

4.56 All of these are taken together with "having stood in the perfection of wisdom," so understand that all are cultivated without taking any as a real basis. Therefore, the *One Hundred Thousand* and so on spell it out like that in every case.

4.57 > "The five undiminished clairvoyances"—

because they are in possession of the five clairvoyances in all deaths and births in all forms of life, they have clairvoyances that do not decline, so they are "undiminished."

4.58 "The six perfections"—

it is true that the six perfections have already been spoken about before, nevertheless here it speaks about them again in the context of bringing beings to maturity.

4.59 "The six principles of being liked"—

these six principles are in the *One Hundred Thousand*.[285] They are kindly physical action, kindly verbal action, kindly mental action, a balanced morality, a balanced view, and a balanced livelihood.

4.60 "The seven riches"

are faith, morality, learning, giving away, wisdom, a sense of shame, and a sense of compunction.

4.61 "The eight ways great persons think"[286]—

the ways śrāvakas think are as explained in the *Subcommentary*.[287] As for the way bodhisattvas think, they think, "At some point may I be able to eliminate all the suffering of all beings"; they think, "At some point may I be able to establish in prosperity those who are suffering from poverty"; they think, "At some point may I be able to look after the needs of beings with the flesh and blood of my own body"; they think, "Even if I live long among the denizens of the hells may I at some point [F.49.a] only be of benefit to those beings"; they think, "With the ordinary and extraordinary endowments may I at some point come to see the hopes of the whole world fulfilled"; they think, "At some point, having become a buddha, may I deliver all beings from all the sufferings of saṃsāra"; they think, "In lifetime after lifetime may I never have a birth in which I am of no use to beings, a thought that is unconnected with the welfare of beings, a taste for the ultimate alone, meaningless words that do not satisfy all beings, a livelihood that does not benefit others, a body incapable of benefiting others, an awareness that does not illuminate what is of aid to others, wealth that is not used for the benefit of others, a position of importance in society that is not held for the sake of others, and a liking for causing harm to others"; and they think, "May all the results of evil deeds done by all other creatures come to fruition in me, and may all the results of my good conduct come to fruition in all beings." These are "the eight ways great persons think."

4.62 When thinking in that way, they should meditate on

> "the nine places beings live"[288]

so that those eight ways of thinking will bear fruit; so that, having viewed the world with compassion, they will bring about a benefit for others; so that, with wisdom, they will develop attention to not apprehending anything; and so that they will thoroughly understand the container world and its inhabitants.

4.63 Some say,[289] "the nine things that cause anguish to beings." Bodhisattvas are totally without "the nine things that cause anguish," so they become the opposite, the nine things that cause no anguish at all. [F.49.b] Construe them this way: They are not caused anguish by the thought, "That one hurt me." They are not caused anguish by the thought, "That one is hurting me." They are not caused anguish by the thought, "That one will hurt me," and so on.

·· Practice that brings the buddhadharmas to maturity ··

4.64 After that, with

> "the ten tathāgata powers,"

and so on, it teaches the practice that brings the buddhadharmas to maturity.

4.65 Since it has taught the four immeasurables before in the context of bringing beings to maturity, in the context of the practices that bring the buddhadharmas to maturity it teaches them with the different names—

> "great compassion,"

and so on.

· Detailed Teaching ·

4.66 Having thus brought together all the dharmas and taught them in a brief exposition, now they have to be explained in detail. Earlier, by speaking about what has to be known by those "who *want* to fully awaken to all dharmas in all forms," it indicated the intention of bodhisattvas. Now, wanting to give a detailed teaching of the cause and result of that same intention, together with those who have the intention and so on, the Lord again, with those

> "who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all aspects,"

and so on, gives a detailed teaching about the intention.

·· Why bodhisattvas endeavor ··

4.67 Now the "why" taught previously, where it says in the exposition in eight parts "why bodhisattvas endeavor"—that "why" has to be explained.

4.68 What stages does it have? The wanting of bodhisattvas refers to three things:

- they want to make themselves familiar with the three vehicles,
- they want the greatnesses of bodhisattvas, and
- they want the greatnesses of buddhas.

4.69 The five parts of the statement, from

> "who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all,"[290]

up to[291]

> "who want to perfect all-knowledge,"

teach the three vehicles and the result. From [F.50.a]

4.70 > "who want to enter into the secure state of a bodhisattva,"

up to[292]

> "bodhisattva great beings who want to establish them in the result of stream enterer, the result of once-returner, the result of non-returner, the state of a worthy one, in a pratyekabuddha's awakening, and in unsurpassed, perfect awakening should train in the perfection of wisdom,"

teaches the greatnesses of bodhisattvas. Then, from

4.71 > "who want to train in the tathāgatas' way of carrying themselves,"

up to[293]

> "make use of those five sorts of sense objects,"

teaches the greatnesses of buddhas.

··· They want to make themselves familiar with the three vehicles ···

4.72 In regard to those [five], the "three knowledges" are the knowledge of all aspects, the knowledge of path aspects, and all-knowledge.

4.73 Among them, the extraordinary, nonconceptual knowledge included in the vajra-like meditative stabilization when there is a lord buddha's transformation of the basis is called

> "the knowledge of all aspects."

4.74 Knowledge in the form of the bodhisattva's path—the practice of the perfections and so on—that emerges in a series of ten levels, bringing the bodhisattvas to accomplishment, is called

> "the knowledge of path aspects."

4.75 The extraordinary path knowledge of śrāvakas and pratyekabuddhas that is caused by meditating on "everything compounded is impermanent," "everything with outflows is suffering," and "every dharma is selfless," engaged with the aspects of impermanence and so on, is called

> "all-knowledge."

4.76 The statement "who want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all" teaches that they want to fully awaken to the knowledge of all aspects;

> "want to destroy all residual impressions, connections, [F.50.b] and afflictions"

teaches its result.

4.77 Qualm: But just that "want to fully awaken to all dharmas in all forms" has already taught the knowledge of all aspects, so why is it teaching it again?

There is no fault, because the earlier "want to fully awaken to all dharmas" was teaching all the dharmas that have to be realized, but here, with "want to fully awaken to the knowledge of a knower of all," it is teaching the full awakening to just that knowledge of a knower of all.

4.78 Qualm: What is its purpose in qualifying it with "furnished with the best of all aspects"?

There, the knowledge of a knower of all is threefold: the all-knowledge of śrāvakas and pratyekabuddhas, and the all-knowing knowledge of buddhas with all dharmas as its objective support. The nonconceptual all-knowing knowledge of buddhas is also called "the knowledge of a knower of all." Were it just to have said "wants to fully awaken to the knowledge of a knower of all," there would have been uncertainty about which knowledge it is referring to. Hence, it qualifies it with "furnished with the best of all aspects." With that it teaches the "knowledge of a knower of all aspects."

4.79 As for all the aspects, they are the nonarising unproduced aspect, the unceasing, the primordially calm, the naturally in nirvāṇa, the nonexistence of an intrinsic nature, emptiness, signlessness, wishlessness, and so on. The best of all of those aspects, the principal one, is the emptiness aspect because it is the root of the other aspects. Therefore, it is taught that the entry into the sameness where the entities of apprehended and apprehender are the same, furnished with the best of all aspects and without conceptualization, [F.51.a] is the knowledge of a knower of all aspects.

4.80 Alternatively, the knowledge of a knower of all itself is being taught. All the aspects are then those aspects included in the collection of the wholesome, unwholesome, and neutral, as well as those included in the collection of those destined for what is right, destined for error, and those of uncertain destiny.[294] In this case, a buddha's knowledge of a knower of all is furnished with all aspects because it comprehends what is included in the collections of the unwholesome and neutral, as well as those destined for error and those of uncertain destiny. It is said to be "furnished with the best of all aspects" because it comprehends what is included in the collections of the wholesome and those destined for what is right. Those who want such an awakening are said to "want to fully awaken to the knowledge, furnished with the best of all aspects, of a knower of all";

> "want to destroy all residual impressions, connections, and afflictions"[295]

teaches its result. Residual impressions of action, residual impressions of affliction, and residual impressions of birth are the three sorts of residual impressions; connections of action, connections of affliction, and connections of birth are the three sorts of connections, because the connections of dependent origination are three. The meaning is that they "want to destroy" all "residual impressions," all "connections, and all "afflictions."

4.81 Then the two—

> "want to perfect the knowledge of path aspects"

and

> "want to perfect the knowledge of the aspects of the thought activity of all beings"[296]—

teach the knowledge of path aspects and its result, [F.51.b] because bodhisattvas perfect the knowledge of the aspects of the paths and realize the thought and activity of beings, whereby they accomplish the welfare of beings.

4.82 Then, "[they] want to perfect all-knowledge" teaches the knowledge of śrāvakas and pratyekabuddhas, because, even though bodhisattvas have not actualized all-knowledge, for the sake of beings they know the nature of all-knowledge and the causes for attaining all-knowledge, and they establish beings in their respective results of stream enterer and so on. With that, therefore, they will have perfected all-knowledge. The conditions that aid all-knowledge are not taught because bodhisattvas will know what they are from just this, so it is unnecessary.

[B5]

··· They want the greatnesses of bodhisattvas ···

4.83 Then,

> "want to enter into the secure state of a bodhisattva"

and so on teaches the desire for the greatnesses of bodhisattvas. Furthermore, it teaches four qualities of bodhisattvas: qualities of the impure levels, qualities of the pure levels, qualities of the level of detailed and thorough knowledge, and qualities when standing on the final level.

4.84 From the first to the seventh level are the impure levels because bodhisattvas make an active effort to pay attention there. There you should know their qualities are from "want to enter into the secure state of a bodhisattva" up to[297]

> "want to thoroughly establish a buddha's body."

4.85 The qualities of the eighth level are from "want to thoroughly establish a buddha's body" up to[298]

> "comprehend the suchness of all dharmas."

4.86 The qualities of the level of detailed and thorough knowledge, on the ninth level, are from

> "tiny particles"

up to the perfecting of the six perfections,[299] [F.52.a] and the qualities when standing on the final tenth level are from

4.87 > "want to acquire the buddha qualities of the past, future, and present lord buddhas"

up to[300] the establishing of beings in their respective results of stream enterer and so on.

4.88 Among these is

> "want to enter into the secure state of a bodhisattva"—

turning away from the state of a śrāvaka or pratyekabuddha is called "the secure state of a bodhisattva." Others say to take "flawlessness"[301] as the *tathāgatagarbha*. In regard to that[302] there are three periods: flawlessness that is the absence of defilement, the secure state of a bodhisattva, and the certification of dharmas. As for the *tathāgatagarbha*, there are also three periods for that *tathatā* ("suchness"): the impure period in ordinary foolish beings, the period on the pure and impure bodhisattva levels, and the pure period on the Tathāgata level. There, the impure suchness is called "a being" (*sattva*). It is also called "the fixed state of defilement." In the pure and impure period it is called "awakening and being" (*bodhisattva*) because the awakening (*bodhi*) period is pure, and the being (*sattva*) period impure. Just that is called "the secure state of a bodhisattva." In the pure period it is called the *tathāgata* because it said,[303]

> "*Tathāgata*, Subhūti, is a word for perfect suchness."

Just that is called "the certification of dharmas."[304]

4.89 The period when a bodhisattva has forsaken the impure, fixed state of defilement period (when the *tathāgatagarbha* is called "being"), and reached the pure and impure [F.52.b] "secure state of a bodhisattva" period (when it is called "awakening and being"), is "the secure state of a bodhisattva." Hence it means they "want" to reach the period of "the secure state of" reality called *bodhisattva* ("awakening and being").[305]

4.90 > "Who want to pass beyond the level of śrāvakas and pratyekabuddhas"—

this is because the qualities are superior, because a bodhisattva who has set out for the knowledge on the bodhisattva levels passes beyond the śrāvaka and pratyekabuddha levels on account of four qualities: special faculties, special accomplishment, special knowledge, and special result.

4.91 There a śrāvaka has naturally dull faculties, a pratyekabuddha middling faculties, and a bodhisattva sharp faculties. Śrāvakas and pratyekabuddhas naturally seek their own welfare, accomplish their own welfare, and complete benefits only for themselves. Bodhisattvas naturally seek their own and others' welfare, accomplish their own and others' welfare, and complete benefits for themselves and others. Śrāvakas and pratyekabuddhas realize that dharmas are impermanent, suffering, empty, and selfless, while bodhisattvas who have set out to benefit themselves and others are skilled in all fields of knowledge, and, having established the many dispositions, aims,

and mental states of beings, make them realize that all dharmas are characterized by being unfindable. Śrāvakas and pratyekabuddhas gain the purification of afflicted obscurations and reach a nirvāṇa with no remaining aggregates, while bodhisattvas eliminate both afflicted obscurations and knowledge obscurations and establish themselves in a nonabiding nirvāṇa, looking after the welfare of beings until the end of saṃsāra. [F.53.a]

4.92 > "Who want to stand on the irreversible level"—

there are four reasons why those who have produced the thought of awakening later turn back from the thought of awakening: because they are no longer in the lineage, or have gotten into the clutches of bad friends, or have weak compassion, or are scared of the extremely long and unbearable sufferings of saṃsāra. All four of those causes, furthermore, are absent from bodhisattvas who have entered onto the bodhisattva levels. Therefore, the levels of Pramuditā and so on are called the *irreversible levels*.

4.93 > "Who want to surpass gift-giving to all śrāvakas and pratyekabuddhas by producing a single thought with associated rejoicing"—

the thought of śrāvakas and pratyekabuddhas when engaged in charity is not pure because it has craving, has conceptualization, and results in existence or in functioning for one's own welfare. The bodhisattvas' rejoicing thought is without craving, without conceptualization, does not have causal signs within its range, and is of benefit to self and others, so it is superior because of those qualities and hence is surpassing.

4.94 Construe

> "the aggregate of morality"

and so on in the same way as well.

4.95 In

> "for the sake of all beings… giving even a little gift,"

"for the sake of all beings" says that it is for all beings; "a little gift" is because of not having many things. It becomes immeasurable and incalculable because of turning it over for the sake of all beings, because of turning it over to all-knowledge, and because of the purity of the three spheres.

4.96 > "Bodhisattva great beings practicing the perfection of giving should train in the perfection of wisdom"—

giving and so on without having trained in the Great Vehicle achievement is not the ultimate perfection.

4.97 > "Who want to thoroughly establish a buddha's body"—

on the seventh level [F.53.b] they know the form of the body of a buddha but at that time cannot achieve it. Having understood the form of the body of a buddha on that level they generate the desire to achieve it. Thus, it is saying[306] that they enter into the intrinsic nature dharma body of all the buddhas from the tenth level; they also achieve the fine ornaments (the major marks and minor signs adorning the form body); and they cause the admiration of the tathāgata who is separated from speech, sound, and language, inexpressible, and naturally calm. Hence it[307] teaches the three bodies.

4.98 > "Who want to be born in the buddha's lineage"—

here, take the tathāgata's lineage to be the thoroughly established suchness, because at the eighth level all conceptualization, all exertion, and all causal signs are cut off, and there has been the transformation into the nature of purified suchness. This is called being "born in the tathāgata's lineage."

4.99 > "The heir apparent's level"

is just that very eighth level. Thus it says,[308] "because it is totally without basic immorality it is called the heir apparent's level."

4.100 Take[309]

> "a world as vast as the dharma-constituent"

as the world in the sense of beings, because the world as beings is also without an end. It has the *tathāgatagarbha* as its terminus. The world that is

> "as far-reaching as the space element"

is the world as container.

4.101 > "Want to make a single wholesome thought of awakening inexhaustible"—

it is inexhaustible just like a single drop of water poured into the ocean that does not run out because, dedicated to the knowledge of all aspects, it works for the welfare of beings until the end of saṃsāra. Also understand the inexhaustible as it is explained in *The Teaching of Akṣayamati*.[310]

4.102 > "Want to ensure the line of buddhas will be unbroken"

means to ensure the progeny necessary to continue the unbroken line, so that the line of buddhas [F.54.a] will remain unbroken.

4.103 > "[They] want to stand in inner emptiness"

and so on teaches the sixteen emptinesses. It is true that emptiness, as an entity, is simply one. Nevertheless, it is divided into many types because of the different minds and interests of bodhisattvas.

4.104 Here, when bodhisattvas endeavor to pay attention to emptiness, they think, "If all dharmas are empty—that is, unreal—how does the 'self' in 'Monks, I am my own master';[311] 'The actions I did myself ripen in me'; 'Stay by yourself in the form of an island' and so on exist?" Having reflected on that, when they first take up in their mind these forms, feelings, and so on that are their own self's inner dharmas and reflect on them, they perfectly review the fact that there is nothing that can be set forth as a "self" that ultimately exists. These are simply things set forth just conventionally; they are names plucked out of thin air. Hence, it says "inner emptiness." This is teaching the aggregates as emptiness.

4.105 Then the bodhisattvas reflect, "If there is no self, does anything else exist or not?" They do not see any other things that can be set forth as "something else," but see them simply as mere sense fields. Hence, it says

> "outer emptiness."

This teaches that the sense fields are emptiness.

4.106 Then, again in order to determine just that meaning well, they take up in their mind the inner and outer dharmas as one and meditate on them, viewing them simply as just the eighteen constituents. Therefore, it says

> "inner and outer emptiness,"

which teaches that the constituents are emptiness.

4.107 Alternatively, tīrthikas say, "The enjoyer is the soul," so it is necessary to teach the absence of a self of persons. And still those who have set out in this Dharma say, "The enjoyer is the inner sense fields," [F.54.b] so it is necessary to teach that the sense fields are not real things. Hence it makes a presentation of inner and outer emptiness for both of those.

4.108 There it teaches inner emptiness based on the person not having a self, with "the eyes are empty of self and what belongs to self, and the ears… are empty of self and what belongs to self," and so on;[312] and it teaches inner emptiness based on the selflessness of dharmas with "the eyes are empty of eyes…, the ears are empty of ears," and so on.[313] Both explanations are given.

4.109 In this regard, there are also four possibilities to do with the eye: "my eyes are me"; "I have eyes"; "I am where my eyes are"; "my eyes are where I am." This is similar to considering, "form is me"; "I have form"; "I am where form is"; and "form is where I am." Among these, "my eyes are me" is grasping at the eyes as the self. "I have eyes"; "I am where my eyes are"; and "my eyes are where I am" is grasping at the eyes as belonging to the self. There, the understanding in accord with the reality of the eyes in a form that cannot be apprehended eliminates those four ways of grasping and perfectly sees in accord with the reality that the eyes are empty of self and what belongs to self. Similarly, connect this with the ears and so on as well. This is instruction in emptiness based on the selflessness of persons.

4.110 Based on the selflessness of dharmas, eyes have the three aspects of the falsely imagined eyes, the conceptualized eyes, and the true dharmic nature of the eyes.[314] Among these, the falsely imagined eyes are the things taken to be the eyes that are in the form of expressed and expressor. The conceptualized eyes are the appearance of eyes in the specific form in which they exist as a subject and object entity. [F.55.a] The true dharmic nature of the eyes is the nature free from expressed and expressor, that is inexpressible, that is free from becoming something with an appearance, and is a thoroughly established private introspective knowledge.

4.111 There, in "the eyes are empty of eyes," "the eyes" are the true dharmic nature of the eyes; they are "empty," separated from "eyes," the falsely imagined and the conceptualized eyes.[315] That is the meaning. Similarly, connect this with "the ears are empty of ears" and so on.

4.112 Qualm: The inexpressible ultimate is not an intrinsic nature of the eyes. Were it an intrinsic nature of the eyes it would be expressible, so why is it called the "true dharmic nature of the eyes"?

That is true, but still, even though any compounded phenomena whatsoever—eyes and so on, a shape or a sound and so on—in the way they are when transformed, in their thoroughly established form, are not differentiated as separate and are in the same form, nevertheless, when you want to talk about them you have no choice except to make distinctions in order to give an explanation. They are merely indicated by specifically distinguishing them with words like "the shape's suchness," "the sound's suchness," "the smell's suchness," and so on. But that suchness is not in those forms and does not become expressible as them. Thus, all the true dharmic natures of the eyes and so on are devoid of intrinsic natures of the inner eye sense field and so on, and hence it says "inner emptiness."

4.113 Having thus stopped grasping at an inner entity as an enjoyer, to stop grasping at outer entities as the enjoyed there is a presentation of outer emptiness. Tīrthikas grasp shapes and so on as the enjoyed, viewing them as

what belongs to self; followers of this Dharma grasp them conceptually as just objects. To stop the former of these it says[316] "a form is empty of self and what belongs to self," "a sound is empty of self and what belongs to self," and so on. [F.55.b] To stop the other of the two it says[317] "a form is empty of a form," "a sound is empty of a sound," and so on. Again, you should construe that as above. Similarly, about outer objects devoid of self and what belongs to self, devoid of those falsely imagined dharma aspects, it says "outer emptiness."

4.114 Having thus given an explanation of the conceptualizations of inner and outer enjoyer and enjoyed, now, to eliminate from the bodies of assembled inner and outer sense fields the view of "I" and "mine," and the conceptualization of them as a body, it collects them both together and teaches

> "inner and outer emptiness."

4.115 In order to eliminate views, bodhisattvas correctly view those assemblages of inner and outer sense fields as empty of a real "I" and "mine." The presentation of the elimination of the conceptualization, furthermore, is based on there being no collections of the assemblages, because, contingent one on the other, they are empty of functioning.[318] This means that the eyes are empty of a shape, so ultimately they do not perform the action of seeing and so on, having connected with it. Similarly, a shape is empty of the eyes in the sense that it does not perform a function together with them. Similarly, the ears are empty of a sound, and a sound is empty of the ears. Therefore, because the collection does not function, the conceptualization of the assemblage as a body is eliminated.

4.116 In the section explaining the emptinesses, therefore, the inner dharmas are empty of the outer dharmas, and the outer dharmas are empty of the inner dharmas.

4.117 What does inner dharmas empty of outer dharmas mean? It means that the eyes, the ears, the nose, the tongue, the body, and the thinking mind are empty of shapes, sounds, smells, tastes, feelings, and dharmas. Thus there is no "I" and "mine" in the assemblage of inner and outer dharmas. And the inner dharmas are devoid of the outer dharmas, [F.56.a] and the outer dharmas are devoid of the inner dharmas, so, because in the absence of an assemblage they are ultimately empty of functioning, it says "inner and outer emptiness."

4.118 After perfectly setting forth the three emptinesses, bodhisattvas reflect, "Does 'emptiness' exist as an aspect of a phenomenon or not? If an 'emptiness' exists then emptiness exists, and the state of not being empty will come to exist as well, because the existence of an antidote without the

existence of its opposition is untenable. And if there is a nonempty state, then that will be the nonempty state that all dharmas are in." Having reflected thus, bodhisattvas then decide, "There is no 'emptiness' at all. Were some other 'empty' dharma to exist, then a nonempty dharma would exist, so there is no other 'empty' dharma at all."

4.119 To illustrate, someone "sees" the city of the gandharvas and thinks they have seen it.[319] Then, afterward, when they have really explored and looked for just that city and do not see it, they no longer think that they have seen it. But it is not suitable to say, when they see its emptiness, because they think it is empty that there is some other, different entity—the "emptiness" of the city they were thinking about. Similarly, taking a falsely imagined shape and so on as a real shape, they think they have seen a constituent element of reality. Then when they look into what it really is, because the knowledge of it as it really is does not see that constituent of reality when it is looked for, it is simply that the nonexistence of the intellectually active awareness of the constituent of reality and an intellectually active awareness of the empty is born. But it is not suitable to say that when they see it is empty that there is some other, different constituent of reality—"the empty"—there. Therefore, because emptiness does not exist, the nonempty state does not exist either; because the nonempty state does not exist, emptiness does not exist either. This is the correct explanation here.[320] What you should not say is, "There is no emptiness," [F.56.b] because all dharmas *are* empty. And you should not say, "Emptiness exists!" because when you investigate, there is no other dharma—"emptiness"—at all. So this is the

> "emptiness of emptiness."

4.120 Again, bodhisattvas think,[321] "If all dharmas are empty, why are all these moving and unmoving states of existence called 'dependent origination.' If they do not exist, they cannot be a dependent origination. And if a dependently originated phenomenon does exist, in that case all the moving and unmoving states of existence exist." Having thought that, they determine there are no "dependently originated phenomena" at all, but even though they are thus totally nonexistent, still, from a time without beginning, for as long as they are not perfectly seen and directly realized[322] they remain as existent causes and effects in the form of action, affliction, and maturation. And yet those actions, afflictions and maturations are emptinesses in each and every way. Those empty phenomena that exist as emptinesses in the form of causes and effects are *dependent originations*.

4.121 To illustrate, a certain magician, having deceived the eyes of beings with an abracadabra,[323] conjures up the appearance of a real elephant, horse, chariot, small troop of soldiers, mountain, waterfall, ocean, and so on.

4.122 That becomes the condition that produces in a being whose eyes have been deceived by the abracadabra a consciousness of an elephant and so on appearing as that object, and those with those consciousnesses see those magically produced elephants and so on. Such a cause-and-effect reality existing as the magically produced elephant and so on, along with the consciousness, [F.57.a] is the *dependent origination*. The dependent origination that is those magically produced elephants and so on, and those consciousnesses, cannot possibly exist ultimately.

4.123 Similarly, all fools whose sight has been deceived by ignorance see karmically constructed, falsely imagined phenomena that are like the magically produced elephants and so on. Those falsely imagined phenomena become the condition that generates a consciousness that they are appearing as they are, and those with those consciousnesses see those phenomena. Those grasped-object phenomena and grasper-subject phenomena imagined like that, existing in the form of causes and effects, are *dependent originations*. Those grasped-grasper dependent originations cannot possibly exist ultimately, therefore

> "all dharmas have no intrinsic nature."[324]

4.124 Were phenomena to have any unfabricated essential identity in the form of an intrinsic nature, they would not come forth, contingent on something else, in a form that arises under the power of causes and conditions. But phenomena do come forth as dependent phenomena, dependent on other conditions; they do not come forth through an intrinsic nature that is their own unfabricated being. Hence it should be known that they are not things with their own intrinsic nature. Because their own intrinsic nature is thus nonexistent, therefore they[325] "lack an intrinsic nature." Just because they lack an intrinsic nature, they are emptiness. Hence, "the meaning of no intrinsic nature is the meaning of dependent origination, and the meaning of emptiness is the meaning of dependent origination."

4.125 When the perfect sight of reality has been produced and has overcome the force of abracadabra-like ignorance, falsely imagined dharmas like the magically produced elephant and so on, and the consciousness-dharmas that grasp them [F.57.b] in the form of a dependent origination marked as a cause-and-effect reality, stop appearing and disappear. This is the

> "great emptiness."

4.126 Again, the bodhisattvas think, "If all dharmas are empty, the ultimate dharma is empty too. If it is empty, how[326] is it ultimate? How does the *vajropama* meditative stabilization of the buddhas apprehend it? If that dharma does exist, then all dharmas will similarly exist as well." They then

determine as follows: No "ultimate" dharma exists at all. The *tathāgatagarbha* in its established state is not the nature of the dharmas, because you cannot say it "exists" or "does not exist." You cannot say this thoroughly established state "exists" because it is presented as being characterized by the nonexistence of both the falsely imagined grasped-object and grasper-subject, and you cannot say of something characterized by nonexistence that it "exists." You cannot say it is "nonexistent" either, because it exists as an intrinsic nature separated from duality. If you say that in such a form it "exists," it comes to exist as a real thing and becomes the extreme of over-reification; and if you say it does not exist as a substantial reality, it becomes nonexistent like a rabbit's horns and so on and becomes the extreme of over-negation. So, since it is inexpressible as either, it should not be conceived of like that.

4.127 And the statement that the *vajropama* meditative stabilization apprehends it is an ill-considered statement, because the extraordinary nonconceptual knowledge of the buddhas does not apprehend anything. At that time it has no grasped-object and grasper-subject aspects, so there has been a transformation into an absolutely pure state and hence it does not apprehend anything. But still, because of the earlier [F.58.a] habituation to being a grasper-subject in a saṃsāra that has no beginning, even though at that time it is not in the nature of a consciousness and has no grasped-object of its own,[327] still it is labeled as itself operating like a grasper-subject. It is said to be "equal" because it is equally an apprehended and apprehender entity. It is said to be "equal to the equal" because it is just that apprehended and apprehender as well. Ultimate reality in such a form, not existing in the form of some other phenomenon, is the

> "emptiness of ultimate reality."

4.128 Again, the bodhisattvas think, "If all phenomena are emptiness, compounded phenomena and uncompounded phenomena would not exist, but it is not right to say that they 'do not exist' because they are expressed as the compounded and uncompounded, and also from time to time in the scriptures they are impure appearance." They then determine as follows: No transformed "compounded" phenomenon exists at all. Were it to exist, it would not be correct that it is in fact "compounded," because the compounded is taken to be something made from a collection of causes and conditions that come together. If some compounded phenomenon were to exist ultimately, it would have been made by something else, and nothing can make an ultimate dharma. Since such a "compounded" phenomenon does not exist at all, it is fools using such names, because of a falsely imagined transformation. The arising, lasting, and perishing that are the

characteristic marks of compounded things also have an imagined[328] existence. Since the characteristic marks are said to have an imagined existence, the bearer of the marks definitely has to be taken as having an imagined existence as well. It is not right to characterize an ultimate dharma as imaginary. And even if a "compounded phenomenon" ultimately exists, it is not right for one phenomenon to have the three characteristic marks. Therefore [F.58.b] this is the

> "emptiness of the compounded."

4.129 Again, the bodhisattvas think, "Those uncompounded phenomena that are empty on account of the compounded being compounded are not compounded things. They are therefore the ultimate nature." They then determine as follows: No transformed "uncompounded" phenomenon exists at all. The "uncompounded" is taken to be the nonexistence of something compounded. It does not ultimately exist. It is similar to space, which is taken to be marked by the nonexistence of anything compounded. It does not exist marked as a discrete entity absolutely other than that. An analytic cessation is also marked just by the nonexistence of any compounded phenomenon. Similarly, a nonanalytic cessation is also marked by the destruction of compounded phenomena. If even in the śrāvaka system they do not ultimately exist, it goes without saying that they do not do so in the emptiness system. This realization that they are emptiness is the

> "emptiness of the uncompounded."

4.130 Again, the bodhisattvas think, "If all dharmas are empty, is it right that we find in the scriptures statements that the lord buddhas are omniscient because they know those 'past dharmas' at the prior limit, 'future dharmas' at the later limit, and 'present dharmas' at the midpoint; that those lord buddhas' knowledge of 'the past free from unobstruction' and so on is 'a distinct attribute of a buddha';[329] and that the 'divine eye' and so on cover the three time periods?"[330] They then determine as follows: It is not right that "prior limit, later limit, and the midpoint" dharmas exist at all, because [F.59.a] one single dharma cannot be said to be three, "future, present, and past." If it is an ultimate dharma it is said to be just one. How could it be tenable that it is also at three times? The description of it in terms of three times is not right because then, whereas it is just one, at the later limit it would have to be the future, in between it would be the present, and at the prior limit it would be the past. So, since that is the case, it is just one.

4.131 To illustrate, the first month *Citrā*, which has gone into a mansion and has emerged from a mansion, is still one.[331] This happens without it changing.

4.132 Furthermore, is this time contingently established or is it established in and of itself?

It is not right to say that it is established in and of itself, because it is feasible that things that stand still are established in and of themselves, but it is not feasible if they do not stand still. Time does not stand still. Its mode of operating is as something that is an instant, half a second, a second, a day and night, a fortnight, a month, the days in a month marking changes in constellation, a season, a yearly cycle, a time period, and so on. So time does not stand still even for an instant. It is labeled *a half second* when a bit of the past and a bit of the future are combined into one. Similarly, past and future combined together into one are labeled *a day and a night*. Therefore, a time "established in and of itself" does not exist in the past, the future, or the present, which are things that do not stand still.

4.133 Even if you say that time is contingently established, and contingent on the past there is a future and present, and similarly, contingent on the present there are the other two times, and so on, if the two times—the present and the future—exist contingent on the past, then, when it is the past, the present and the future will be there as well. [F.59.b] If both the present and the future are not there in the past, they are not contingent on it. If both present and future are there in the past, since they are both there, they are both the past. Similarly, if the two—the present and the past—are contingent on the future, both the present and the past will be there in the future, and if they are not there they will not be contingent on it. If those two are there in the future, then they both become the future as well. Similarly, if the two—the past and the future—are contingent on the present, both the past and the future will be here in the present, and if they are not here, they will not be contingent on it. And if those two, the past and the future, are here at the present time, then they are both here and are therefore both the present as well.

Therefore, time is still just one.

4.134 So, they think in these and other ways that ultimately no "prior limit, later limit, or the midpoint" dharmas exist at all. The Lord teaches that they are ordinary conventions. This is the

> "emptiness of what transcends limits."

4.135 Again, the bodhisattvas think, "If all dharmas are empty, how could the Lord have said saṃsāra does exist: 'Saṃsāra is long for fools';[332] 'Bhikṣus, this saṃsāra has no beginning or end'?[333] Thus, he did say it exists, and since it does, those who are in saṃsāra exist, and based on that, therefore, all dharmas exist as well." They then determine as follows: There is no dharma called *saṃsāra* at all. And why? Because it "has no beginning or end." Were

there to be a dharma called *saṃsāra*, its beginning [F.60.a] would exist and its end would exist. No dharma with a beginning and end is to be seen at all. And the lord has said, "No prior limit appears."[334]

4.136 If you say both a beginning and an end have been refuted but a middle has not been refuted, so a middle exists, that is not right, because how could there be a middle of something that does not have a beginning or an end? A "middle" exists contingent on a beginning and an end.

4.137 But why, if there is no dharma called *saṃsāra* in some other form in which beings are going through life after life, did the Lord say, "Bhikṣus! This saṃsāra has no beginning and no end because no beginning limit appears. Beings obscured by ignorance and bound by craving wander in saṃsāra"?

4.138 Again, the response is as follows: Being in saṃsāra is itself ultimately not tenable. If somebody is in saṃsāra, is the saṃsāra to be counted as permanent or impermanent? If it is permanent, it is not feasible that somebody is in saṃsāra, because it would be unchanging. Even if it is impermanent, it is not feasible that somebody is in saṃsāra, because each of the instants have perished and are no longer what they were, and the second instant arises as something quite other, so how could there be a saṃsāra there? Hence *saṃsāra* is the label given to the unbroken flow of compounded phenomena existing as an extended series of productions and cessations. This is the

> "emptiness of no beginning and no end."

4.139 Again, the bodhisattvas think, "Even though saṃsāra cannot be apprehended, when dharmas have been transformed, 'nirvāṇa' exists. You cannot say the truth of cessation does not exist because the Lord has explicitly taught it with, 'Bhikṣus, the unproduced, unmade, unoriginated, uncompounded exists,'[335] and so on. Hence nonrepudiation[336] exists." Take "the repudiated" [F.60.b] as the five aggregates, because they are to be repudiated and they are to be made nonexistent. In the sacred words of the Tathāgata Kāśyapa[337] the label *the repudiated* is given to the five aggregates. And now[338] as well "the one suffering existence to be repudiated" and "the five suffering existences to be repudiated" are explained. The thing to be repudiated not being there is called *nonrepudiation*. Where the aggregates will have stopped is called *nonrepudiation*. Hence it is cessation.

4.140 The bodhisattvas then determine as follows: It is not correct that there is any "nonrepudiation" phenomenon at all. The nonexistence of the aggregates is *nonrepudiation*, and that nonexistence of the aggregates is the nirvāṇa without any aggregates remaining, characterized as the nonexistence of everything. So you cannot make a presentation of it in any

way in the form of some other phenomenon. Hence the expression *nonexistent thing* is an expression synonymous with *nirvāṇa*, *cessation*, *all compounded phenomena at peace*, *nonrepudiation*, and so on.

4.141 But if nirvāṇa does not exist how will compounded phenomena not arise? Therefore, the dharma that counteracts the recurrence of compounded phenomena is nirvāṇa.

4.142 That is not tenable either. How could there ever be compounded phenomena that have passed into nirvāṇa? If compounded phenomena do pass into nirvāṇa, it must be reckoned some permanent or impermanent thing is passing into nirvāṇa. If you say "something permanent is passing into nirvāṇa," that is untenable. Something permanent never changes, and there is no need for it to pass into nirvāṇa.

4.143 If you say "something impermanent[339] is passing into nirvāṇa," it would be impermanent; therefore, since it would have been destroyed it would not arise again. And passing into nirvāṇa does nothing to an entity that does not arise. And even if you say that nirvāṇa acts to counteract the other compounded phenomena that are the cause of its arising, they are also not there. [F.61.a] It is the fire of the extraordinary path that burns the seed of the tree of ignorance into an entity that will not arise again. Not arising in its nature—that is labeled *nirvāṇa*. And if even in the śrāvaka system there is no "nirvāṇa" at all in the form of some other dharma, it goes without saying there is none in the emptiness system. This realization is the

> "emptiness of nonrepudiation."

4.144 Again, the bodhisattvas think, "If all attributes[340] are empty it is untenable that, based on the behaviors and thoughts, instincts, interests, dispositions, and personality types— needy and so on—constituting the basic nature of beings,[341] the knowledge of various dispositions, the knowledge of various interests, the knowledge of various basic personalities and so on that are the special attributes of a buddha become operational attributes. Therefore, those attributes of a basic nature ultimately exist."

4.145 The bodhisattvas then determine as follows: It is not right to describe them as attributes like that in the form of something quite other, because they are particular periods in a being's continuum. They cannot be established as different or not different from the beings. Therefore this—thinking that such hypostatized attributes do not exist—is the

> "emptiness of a basic nature."

4.146 Again, the bodhisattvas think, "If all things[342] are nonexistent, how can those attributes of them—impermanence, suffering, selflessness, and so on—exist? It is impossible to have an attribute without an attribute

possessor. Thus, all compounded things are impermanent; all things with outflows are suffering; all things are selfless, and when that perfect knowledge of reality is seen and attained, [F.61.b] freedom from the suffering of all existences is established."

4.147 The bodhisattvas then determine as follows: The impermanence attribute and so on cannot be the ultimate attribute. How could an ultimate attribute be impermanent, arise, and be destroyed? An attribute that changes and transforms cannot be an "ultimate." Just that which is true, that which is unmistaken, is their ultimate.[343] Therefore the ultimate does not change and nothing inheres in it.

4.148 Similarly, if an attribute in the form of suffering that serves as an ultimate were to exist then suffering would be permanent. And in that case, because the permanent suffering would always be there, ordinary or extraordinary happiness would never arise again.

4.149 Similarly, if a "selfless" attribute existed as the ultimate then selflessness would inhere in all things and they would become permanent. And were they to have become so, "liberation" would not be a state to be accomplished. Therefore, these basic natures of imaginary phenomena are just imaginary. The emptiness of all dharmas is not something that can be examined. Hence this is the

> "emptiness of all dharmas."

4.150 Again, the bodhisattvas think,[344] "Even if, for the time being, impermanence and so on do not, as general characterizing marks, exist, still those marks particular to something—'easily breakable,' 'seeable' that is the mark[345] of a form or physical object, 'experience' that is the mark of feeling, and so on—do exist. Since they exist, form and so on also exist."

4.151 They then determine as follows: Are these marks different from the bases of the marks or not different? If they are not different, it is not correct that "just that is the mark, and just that is the basis of the marks," because if the basis of a mark is not established, [F.62.a] the mark is not different than that and hence is not established. How could it be established as its mark?

4.152 If they are different, then the following investigation has to be pursued: Does the mark exist before the basis of the mark, or does it come about afterward, or are they there at the same time?

4.153 If the mark is there before the basis of the mark, then of what, in the absence of the basis of the mark, is it the mark? If just a mark without a basis exists there before, then later on it will be without a basis as well.

4.154 If the basis of the mark is there before and the mark comes about later, in that case the basis of the mark comes about without a mark before the mark is there, so why would it not be without a mark afterward as well? If the

basis of the mark without a mark is already there before, later when it gets the mark, having come about without cause that mark will serve no function at all.

4.155 If the basis of the mark and the mark have come about at the same time, then that is a new discovery indeed—a basis of the mark that is different from the mark, and a mark that is different from the basis of the mark. So how could the bifurcation "this is the mark; this is the basis of the mark" be right? Therefore, the marks of imaginary dharmas are just falsely imagined, and hence unable to bear ultimate scrutiny. This is the

> "emptiness of its own mark."

4.156 Again, the bodhisattvas think, "If all attributes cannot be apprehended, in that case an attribute that cannot be apprehended in the form of something quite other would exist. If that which cannot be apprehended is taken to be nonexistent then all attributes can be apprehended. Therefore, what cannot be apprehended does exist."

4.157 They then determine as follows: It is not correct that an attribute that cannot be apprehended in the form of something quite other exists. If the attribute called "cannot be apprehended" in the form of something quite other exists, [F.62.b] an apprehending apart from that which cannot be apprehended would also exist. On account of that, that which cannot be apprehended would become an apprehended entity. And that is unsuitable because it stands negated—to be itself apprehended and to be itself something that cannot be apprehended is a contradiction. And even if it is thought, in regard to what cannot be apprehended, that apprehending is not there, in that case what cannot be apprehended also, because it cannot be apprehended, is just nonexistent. Therefore there is no apprehending of "an attribute that 'cannot be apprehended' in the form of something quite other exists"; rather, given the fact that attributes cannot be apprehended, that is merely labeling "it cannot be apprehended" onto this or that. Therefore, this is the

> "emptiness of not apprehending."

4.158 Again, the bodhisattvas think, "It has been explained that[346]

> "all dharmas are in their intrinsic nature nonexistent things,"[347]

so the intrinsic nature of a 'nonexistent thing' as it pertains to every dharma has to be searched for. Therefore, because it is established as being in its intrinsic nature a nonexistent thing,[348] a dharma 'in its intrinsic nature a nonexistent thing' exists. But if it is thought, 'If dharmas are things that are nonexistent in their nature, then one would be saying "dharmas do not

exist," and what gain would there be in that?' it is not so. There is a great gain because, when it has been accepted that 'all falsely imagined dharmas are nonexistent in each and every way,' it is being said that just those falsely imagined dharmas are there as the intrinsic nature of nonexistent things, so it becomes an explanation of the existence of one side of dharmas."

4.159 They then determine as follows: What is the meaning of this statement, "all dharmas are in their intrinsic nature nonexistent things" ? This "all dharmas" teaches falsely imagined dharmas and thoroughly established dharmas. Among these, falsely imagined dharmas do not exist, so it is said they are "in their intrinsic nature absolutely nonexistent things." [F.63.a] Thoroughly established dharmas are suchness in the aspect of existent things when they have been stopped.[349] So, taking "nonexistent thing" in this sense,[350] it says "in its intrinsic nature a nonexistent thing."

4.160 An "existent thing" is so called because it has come into being. Hence a compounded phenomenon is called an "existent thing." When it has stopped, that which is the inexpressible aspect of private self-awareness is called "the intrinsic nature when there is no existent thing,"[351] taught as "suchness."

4.161 In that way, with just this, the existence and the nonexistence of all dharmas have been explained. And because the Lord has said,[352]

> "They see perfectly that that in which something does not exist is empty of it, they know perfectly about that which is still left over in it, that 'it is here,' "

therefore the characteristic mark of all dharmas—that they are in their intrinsic nature nonexistent—is absolutely not realized.[353] This is

> "the emptiness of the nonexistence of an intrinsic nature."

4.162 > "The suchness of all dharmas, the suchness of the dharma-constituent, and the suchness of the very limit of reality"—

it is true that suchness is always one. Nevertheless, it is presented as three in reference to its different bases: at the level of the knowledge of path aspects, at the level of the knowledge of all aspects, and at the all-knowledge level. The thoroughly established nature of any outer or inner dharma is "the suchness of all dharmas," for example the suchness of a shape, the suchness of a sound, the suchness of a smell, and so on. The dharma body of all buddhas, the transformed *tathāgatagarbha*, is the second "suchness of the dharma-constituent" because it is the basis of all the buddhadharmas. The

śrāvaka and pratyekabuddha nirvāṇa without remaining aggregates is "the suchness that is the very limit of reality." That is what is being talked about where it says [F.63.b]

> " 'I should not actualize the very limit of reality,' "

> "or 'do not appropriate' a life in saṃsāra,"

and

> "but still do not actualize the very limit of reality."[354]

4.163 Furthermore, it speaks about the earlier "suchness of all dharmas" to teach that it is comprehended at the eighth level as effortlessly without conceptualization. As for this, it should be understood as being spoken about to teach the level when the end has been reached.

4.164 > "Want to know how many tiny particles of earth there are"

teaches, according to *The Ten Bhūmis*, the special qualities of the operation of knowledge on the tiny particles and so on.[355]

4.165 > "Want to blunt with the tip of one finger"—

just like walls and so on that have blunted the force of the wind, the single tip of a finger blunts the shaking wind that pervades all world regions as does a wall and so on.

4.166 > "Want their single cross-legged posture to expand into and fill up…"—

they want their posture to cover space, expanding into it and filling it up.

4.167 > "With a single alms bowl"

means with what they eat at one time, with what they eat at the proper time.

4.168 > "How, Lord… when bodhisattva great beings are giving a gift?"

"How do they complete the six perfections with the perfection of giving alone?"

4.169 > "The perfection of concentration… because of not being distracted and not constructing any ideas"—

because they are not distracted when they give a gift and then do not construct any idea about it they therefore complete the perfection of concentration.

4.170 > "The perfection of wisdom… by way of not apprehending the knowledge of all dharmas"

is saying that they know all phenomena with wisdom so they do not apprehend.

4.171 > "The flesh eye, divine eye,"

and so on—the flesh eye is the form body eye. The divine eye knows all meditative stabilizations, absorptions, and clairvoyances. [F.64.a] The wisdom eye knows the knowledge of a knower of all. The Dharma eye knows the path wherever it goes, higher and lower faculties, various dispositions, and various constituents.[356] The knowledge of a worthy one's path included in the *vajropama* meditative stabilization is the buddha eye.

4.172 > "Moreover, Śāriputra, bodhisattva great beings who want to hear the entire doctrine that the lord buddhas in all world systems in all ten directions explain, and having heard it take it up perfectly by applying the power of memory uninterruptedly, and who do not want any to be lost up until they awaken to unsurpassed, perfect, complete awakening should train in the perfection of wisdom."

This passage is self-explanatory.

4.173 > "Blinding darkness"—

the regions between worlds are "blinding."[357]

··· They want the greatnesses of buddhas ···

4.174 > "Want to train in the tathāgatas' way of carrying themselves"—

it says this because the secrets of the body[358] are within the range of those who have attained the tenth level.

4.175 > "Look down as an elephant looks"—

this is the gaze of holy beings. They do not look up at[359] what is above, look down at what is below, look to the sides[360] at what is to the right or left, twist their neck[361] to look at what is behind, concentrate to look at what is far off, or look without concentrating at what is close by. This says that however they are carrying themselves and however they are looking, they "look down as an elephant looks" because they look at all beings and all dharmas in all world systems.[362]

4.176 It is said that

> "walk, stand, sit"[363]

are the three ways they carry themselves when at the site of awakening; and

> "lie down"

is when they pass into the great complete nirvāṇa. At both those times the ordinary earth cannot shake.

4.177 What would the fault be if all the earth [F.64.b] on which the Tathāgata trod were to have

> "become all diamond?"

4.178 It is because the five sorts of sense objects would not come about:

> "in order to brings beings to maturity… taking to the five sorts of sense objects."[364]

4.179 It is true that bodhisattvas on the eighth level, like worthy ones, are totally

> "without afflictions,"

and hence without even the faintest habituation to afflictive emotion, so they could never

> "make use of"

the five sorts of sense objects. Nevertheless, our Bodhisattva,

> "skilled"

in the ways of gathering a retinue,[365] in order to gather beings through the consistency between his words and deeds magically produces duplicates of himself for each of twenty-four thousand women and thrills them all. Hence, he made a show of Yaśodharā and the other twenty-four thousand women and the nine thousand dancers together with their many attendants, and he made a show of old age, sickness, and death—there is nothing he did not do among the gods and Brahmās, bringing them to maturity in the three vehicles. Therefore, he made a show of using sense objects in order to bring beings to maturity. Thus, it says,[366]

4.180 “Then the Bodhisattva had this thought:

4.181 “ ‘I know that without end are the faults of sense objects, the roots of suffering with their death,[367] enmity, and pain,
Scary, like poison, like a mesmerizing diagram,[368] like fire, like the blades of swords. I have no yearning desire
For the different sorts of sense objects. I do not deck myself out for life in the women’s quarters.
Rather, I would live quietly in the forest at peace in my mind with the happiness of the concentrations and meditative stabilizations.’

4.182 “But still, having made an analysis and realized the skillful means, looking to bring beings to maturity he felt great compassion and at that time pronounced this verse:

4.183 “ ‘The lotus grows in the swamp;[369] the king crowded around by men gets honor. When bodhisattvas acquire a mighty retinue [F.65.a]
They tame one hundred million billion beings with divine nectar.[370] All earlier bodhisattvas with skillful means
Made a show[371] of wives, offspring, and women; unattached to sense objects, they did not destroy
The ease of concentration, so I too will follow them in learning those qualities.’ ”

4.184 Qualm: If his enjoyment of sexual pleasure is not true, then it is a lie to say Rāhula is his son.

It is not a lie, because “son” is said not only of someone born from a womb on account of the enjoyment of sexual pleasure. There are also those born miraculously. Holy Rāhula, furthermore, was a bodhisattva great being who made a show of gestating in the womb because there was a purpose in doing so.

4.185 The second chapter, Production of the Thought.

The “thought” here should be taken as wanting. It says “Production of the Thought chapter” to teach that wanting has arisen for all the qualities of a bodhisattva and all the qualities of a buddha.[372]

[B6]

·· How bodhisattvas endeavor ··

4.186 Having thus taught, in response to “why bodhisattvas endeavor,” that they have to endeavor to train in this now, in response to “how bodhisattvas endeavor,” in the passage,

> Venerable Śāriputra having thus inquired, the Lord said to him, "Śāriputra, here bodhisattva great beings practicing the perfection of wisdom do not, even while they are bodhisattvas, see a bodhisattva. They do not see even the word *bodhisattva*. They do not see awakening either, and they do not see the perfection of wisdom. They do not see that 'they practice,' and they do not see that 'they do not practice.' They also do not see that 'while practicing they practice and while not practicing do not practice,' and they also do not see that 'they do not practice, and do not *not* practice as well.' They do not see form. [F.65.b] Similarly, they do not see feeling, perception, volitional factors, or consciousness either,"[373]

and so on, it teaches that they have to endeavor at practicing this. Śāriputra's question,

4.187 > "Lord, how then should bodhisattva great beings practice the perfection of wisdom?"

about the threefold dharma—the bodhisattva, the perfection of wisdom, and the practice of it—is posed in a mode together with apprehending and with causal signs.

4.188 Then, to eliminate those ways of apprehending, the Lord, by teaching three ways of not apprehending a bodhisattva, not apprehending the perfection of wisdom, and four ways of not apprehending practice speaks about the emptiness of not apprehending. The three absences of apprehending of a bodhisattva are not apprehending a *bodhisattva*, not apprehending a *name*, and not apprehending *awakening*.

4.189 As for "even while they are bodhisattvas," this is to stop the extreme of over-negation because there are true-dharmic-nature bodhisattvas. They "do not… see a bodhisattva" because of not apprehending a bodhisattva. "They do not see even the word" that is falsely imagined in nature. "They do not see awakening either," because, apart from the transformation of the basis, a phenomenon with the name *awakening* does not exist. "And they do not see the perfection of wisdom," because, apart from the pure dharma-constituent, a *perfection of wisdom* dharma does not exist. "They also do not see that 'they practice' " because there is nothing to be done for all the qualities. "And they do not see that 'they do not practice,' " because even though action has been taken as nonexistent, there is a purification of the dharma-constituent. "They also do not see that 'while practicing they practice and while not practicing they do not practice,' " [F.66.a] that is, they do not, having combined them into one, see both, because those exact same two faults occur. "And they also do not see that 'they do not practice, and do not *not* practice as well,' "

because, even though the nonexistence as the two like that has been stated, that mental image of the nonexistence as the two is a mental image that does not exist, so they do not see it.

4.190 Having thus earlier taught that a bodhisattva does not exist on account of the emptiness of a person, now on account of the emptiness of the dharmas it teaches, "They do not see form. Similarly, they do not see feeling," and so on. Therefore one does not exist in the form of the five aggregates either.

4.191 Having taught that such options for practice[374] cannot be apprehended, with

> "and why?"

it teaches the reason why. In order to teach that "the name *bodhisattva*" and so on cannot be apprehended, and the "emptiness" of that can be apprehended, it says

> "the name *bodhisattva* is empty of the intrinsic nature of a name. The name *bodhisattva* is not empty because of emptiness,"

and so on. Thus, the name *bodhisattva* is falsely imagined and they do not exist with that falsely imagined intrinsic nature, but that which is the emptiness that is the nonexistence, that does exist.[375] Therefore, that "name *bodhisattva* is not empty because of emptiness." This avoids the extremes of over-reification and over-negation.

Hence, it teaches that the name *bodhisattva* does not exist on account of the intrinsic nature of the name.

4.192 > "The perfection of wisdom, too,"

does not exist in the form of a falsely imagined dharma. It does exist in the form of the pure dharma-constituent. The aggregates also do not exist on account of the intrinsic nature of the aggregates, but they do exist on account of the intrinsic nature that is the nonexistence of the aggregates.

4.193 Someone might still doubt this, so it says, "And why?" and teaches the reason.

What is the doubt? It is that if all those dharmas do not exist on account of the intrinsic nature of the dharmas, [F.66.b] but do exist on account of the intrinsic nature of the emptinesses, then "the dharmas exist" would become a fact, and since just those that are "the dharmas that exist" would be sufficient, what is the use of saying they are emptinesses or anything else? It says,

> "Because the emptiness of the name *bodhisattva* is not the name *bodhisattva*…"

4.194 What does this teach? You cannot say, "The name *bodhisattva* is one thing and emptiness is another, so, because emptiness exists, therefore the name *bodhisattva* exists as well." Similarly, you cannot say, "A bodhisattva is one thing and emptiness is another, so, because emptiness exists, a bodhisattva exists as well." Construe the others like that also.

4.195 Having taught that, it addresses the doubt of others who think, "If emptiness is one thing and a dharma another, then the true nature of a dharma will be different than the dharma, and the dharma will be different than the true nature of the dharma, and that is not correct." It says

> "and there is no name *bodhisattva* apart from emptiness."

This means the emptiness of the name *bodhisattva* is not something other than the name *bodhisattva*, so the dharma is not something other than the true nature of the dharma.

4.196 Others still doubt this, thinking that if a dharma does not differ from emptiness, and if emptiness exists, in that case the dharma will exist as well. It says

> "the name *bodhisattva* itself is emptiness."

Just that thoroughly established name *bodhisattva*, free from a falsely imagined nature, is itself emptiness, and there is no "emptiness" other than that.

4.197 > "And emptiness is the name *bodhisattva* as well"

is the conclusion. This means that because the name *bodhisattva* is to be used for this, the thoroughly established nature, it is not to be used for the imaginary, [F.67.a] so only "emptiness is the name *bodhisattva*." Similarly, construe "bodhisattva" and "awakening" with that in the same way as well.

4.198 > The emptiness of the bodhisattva is not the bodhisattva. There is no bodhisattva apart from emptiness. The bodhisattva is emptiness. Emptiness is the bodhisattva as well.[376]

Thus, in this explanation, earlier it has said that "a bodhisattva is empty of the intrinsic nature of a bodhisattva, but… not empty because of emptiness." Were it to have said that bodhisattvas exist with emptiness as their intrinsic nature, in that case it would have said that bodhisattvas just exist. So, it says "the emptiness of the bodhisattva is not the bodhisattva." What it means to say is that the imaginary bodhisattva differs from emptiness so it[377] does not have the fault.

4.199 It says this, and then to someone who says that if a dharma and the true nature of a dharma are different, the true nature of a dharma would be something else, it says "there is no bodhisattva apart from emptiness," which is to say, the thoroughly established bodhisattva is not other than emptiness. With "the bodhisattva is emptiness," it has taught just that. It means the bodhisattva *is* emptiness. And again, "emptiness is the bodhisattva as well" is the conclusion. This means the thoroughly established bodhisattva and emptiness are not different.

Construe all similarly.

4.200 Having said that others still entertain doubt, so it says

> "and why?"

and teaches the reason. To someone who thinks, "If a bodhisattva and emptiness are not even slightly different bodhisattvas would be in their intrinsic nature emptiness, and hence [F.67.b] there would be no bodhisattvas," it says,

> "because this—namely, *bodhisattva*—is just a name,"

and so on. Just that is exactly what we accept.

4.201 It means this: When, given that they thus exist, you say that "they exist," and you can suppose that "they" are the bodhisattva, the name *bodhisattva*, or the awakening, and so on. They all are nonexistent, which is to say imaginary phenomena are simply

> "just names."

4.202 > "And because this—namely, *emptiness*—is just a name"—

when you think emptiness exists and investigate, even that is just a name; it does not exist in its intrinsic nature.

4.203 It is still not possible to be certain about this, so it says

> "why?"

and teaches the reason. Someone may think that if those dharmas do not exist how could what does not exist have the appearance of production and stopping? How could terrible forms of life decrease and good forms of life increase? Why would there be defilement before and purification afterward? To them, it says

> "because where there is no intrinsic nature there is no production, stopping, decrease, increase, defilement, or purification."

4.204 Given that all dharmas are without an intrinsic nature, if the intrinsic natures of the name *bodhisattva* and so on, up to those of *feeling*, *perception*, *volitional factors*, and *consciousness*, ultimately exist,[378] how could they have "production, stopping, decrease, increase, defilement, and purification"?

4.205 If there is thus one intrinsic nature, do you suppose it is a falsely imagined intrinsic nature, or is it a thoroughly established intrinsic nature?

Of those, a falsely imagined nature is absolutely nonexistent, like an illusion and so on. Just as there is no production [F.68.a] of illusory forms and so on when they appear, and no stopping when they do not appear, no decrease when they have turned into one, and no increase when they have turned into many, and just as there is not the slightest defilement or purification in them, similarly with imaginary natures. Because they are absolutely nonexistent they have no production, stopping, decrease, increase, defilement, or purification.

4.206 Even awakening, the thoroughly established entity, is, moreover, absolutely isolated, and is beyond all imagination and like space, so it too is not produced and it also does not stop. It does not decrease and it does not increase. Because it is absolutely pure it has no defilement, and because it is pure in its intrinsic nature it has no purification.

4.207 > "And why?"

> "Form is like an illusion, feeling is like an illusion,"

and so on explains. It explains, furthermore, in two parts: the nonexistence of the illusion, and the nonexistence of a grasper-subject consciousness in an illusion.

4.208 > "And an illusion is just a name that does not reside somewhere, does not reside in a particular place"

teaches that an illusion is imaginary and therefore does not exist.

4.209 > "The sight of an illusion is mistaken and does not exist"

teaches that consciousness does not exist.

4.210 There, "does not reside somewhere" teaches that the illusion is not marked as having form, because dharmas having forms do not reside anywhere.[379] "Does not reside in a particular place" teaches that it is not marked as formless, because dharmas marked as formless such as consciousness and so on do not reside anywhere, but still, because they are designated as residing where there are the eyes and so on, they reside in a particular place. It "is mistaken" teaches that it is not true. It "does not exist" teaches that it is marked as a nonexistent thing. [F.68.b]

4.211 > "And is devoid of an intrinsic nature"

teaches that it does not exist in its intrinsic nature.

4.212 > "Bodhisattva great beings practicing the perfection of wisdom like that do not see production,"

and so on,

> "in any dharma at all"

teaches that they understand analytically that a bodhisattva is like an illusion. There, in a falsely imagined phenomenon the two—

4.213 > "production… stopping"—

do not exist because they are simply just appearance and nonappearance; in a dependent phenomenon the two—

> "decrease… increase"—

do not exist because they are simply just imagined; and in a thoroughly established phenomenon the two—

> "defilement… purification"—

do not exist because they are simply just in their basic nature a state of purity. Thus all phenomena do not exist in their intrinsic nature.

4.214 But still, in order to eliminate a doubt, it says,

> "And why? Because names are made up."

Those names and causal signs of the aggregates—

> "form, feeling, perception,"

and so on—are made up and do not exist on account of their own intrinsic natures. Therefore, it should be understood that all phenomena have no intrinsic nature, because an intrinsic nature would not be made up.

4.215 As for a made-up state, that is taught by

> "those interdependent dharmas,[380] they are imagined,"

and so on.

4.216 This means those phenomena based on conceptualized causes and conceptualized conditions that are imagined like this or like that, which are called *dependent originations*. Therefore, it is teaching the following: If those

phenomena are contingent on something else, then they come about through the power of something else; they do not come about through their own power, in which case how could they be an intrinsic nature? Therefore, since they are without their own existence, they have an existence from something else, so it is established that all dharmas do not have their own intrinsic nature. Therefore, it is said that "the meaning of the absence of an intrinsic nature is the meaning of dependent origination."

4.217 Furthermore, to teach that verbal designations come from imaginary names as causes; [F.69.a] that settling down on those as real happens because of the force of the verbal designations; that the mental construction of the causes of the names happens because of the force of settling down on them as real; that verbal designations again come because of the force of that; and that yet again settling down on those as real happens because of the force of the verbal designations, that is to say, to teach that they come about in such a sequence, it says

> "names plucked out of thin air working subsequently as conventional labels,"

and so on. Because they are "plucked out" based not on an intrinsic nature but on "thin air," they are "subsequently… conventional labels," expressions from other "names," conventional terms—that is to say, this teaches verbal designations. And again,

> "just as they are subsequently conventionally labeled, so too are they settled down on as real"

teaches that they are the cause of settling down on them as real. This means that settling down on "just this is the inherent existence of dharmas" comes about through the force of the ignorance and so on that has come about through the force of the expression having become ingrained.

4.218 Having taught the incorrect attention of foolish beings, it teaches the stages of the correct attention of bodhisattvas with,

> "when bodhisattva great beings practicing the perfection of wisdom do not see any of those names as inherently existing,"

and so on. "Any… names" are imaginary names and causal signs. Because they are plucked out of thin air, "they do not see" them "as inherently existing";

> "because they do not see them, they do not settle down on them as real";

and because they have no intrinsic nature, they are simply just mistakes.

4.219 After that,

> "moreover, Śāriputra, bodhisattva great beings practicing the perfection of wisdom think,"

and so on, teaches the correct attention in detail. They understand analytically that the person

> "*bodhisattvas*,"

the dharma

> "*awakening*,"

the person

> "*the awakened one*,"

the dharmas

> "*the perfection of wisdom… form*,"

and so on—[F.69.b] the names for the dharmas—and even the name *bodhisattva*, are simply just names.

4.220 For that there is also an explanation with an example:

> "For example, Śāriputra, 'self' is said again and again,"

and so on. This means that even though a self can be apprehended conventionally, ultimately it is an emptiness, so it

> "cannot be apprehended"

because the mark of something that cannot be apprehended is the nonexistence of an intrinsic nature. Then it also sums up what corresponds to the example with,

4.221 > "Similarly, bodhisattva great beings practicing the perfection of wisdom also…,"

and so on. They

> "do not see"

the fivefold dharmas[381] of the bodhisattvas, and so on. Because they do not see those, the causes do not exist, so

> "they do not see even the names"

and causal signs. Because they do not see those, the causes do not exist, so they do not

> "settle down on them as real."

4.222 > "Because they do not see what would make them settle down on them as real"

teaches that because settling down on them as real does not exist, they do not apprehend even the cause of settling down on them as real. They do not see the conventional term for a causal sign, or the causal sign on account of which the mind imagining the unreal settles down, or the mind.

4.223 Having thus taught the practice that cannot be apprehended, it then teaches what is in harmony with that as its cause, with

> "setting aside the wisdom of a tathāgata, [they]… surpass the wisdom of all śrāvakas and pratyekabuddhas."

4.224 Then, to arouse enthusiasm in that retinue of trainees by teaching the greatnesses of bodhisattvas who have set forth into this practice that cannot be apprehended, it teaches their exceptional status with,

> "To illustrate, Śāriputra, if this Jambudvīpa were filled with monks similar in worth to Śāriputra and Maudgalyāyana,"

and so on.

4.225 > "A thicket of naḍa reeds, or a thicket of bamboo, or a thicket of sugarcane, or a thicket of rushes, or a thicket of rice, or a thicket of sesame" [F.70.a]

teaches only types that are inferior because they are inferior to trees, creepers, and so on, which are attractive. They are, furthermore, of three types: extremely attractive and extremely tall, middling attractive and middling tall, and least attractive and least tall. Among these, the two—naḍa reeds and rushes—are extremely attractive and extremely tall. It gives the sugarcane and bamboo in the middle because they are inferior to those and hence middling. It sets forth the rice and sesame last because they are thinner than those, hence inferior. Furthermore, among these, of the two, the rushes and the naḍa reeds, it teaches naḍa reeds first because they are hollow inside and have a lot of thorns and are themselves extremely attractive. "Rushes" teaches the species in general. Furthermore, it teaches the sugarcane before rushes because, of the two, the rushes and the sugarcane, rushes cannot stand up to even just the better and more attractive leaves of the sugarcane. And again, of the two, the rice and the sesame, it mentions rice earlier because it is bigger and more attractive than sesame.

4.226 > "would not approach … even by a hundredth part, nor by a thousandth part, nor by a hundred thousandth part; it would not stand up to any number, or fraction, or counting, or analogy, or comparison."

When you conclusively explain these differences, they are of four sorts: part, number, analogy, and something to do with cause and effect. Among these, from "a hundredth part" up to "a hundred thousandth part" teaches that śrāvaka wisdom does not become an object for comparison even when the bodhisattvas' knowledge has been cut into parts; "any number, or fraction, or counting" teaches that it cannot be counted in numbers; "or analogy" teaches that there is no possible analogy for it; and "or comparison"[382] teaches that it is not suitable to be something to do with cause and effect.

4.227 There, in "even one hundredth part," a "part," a "bit," and a "branch" are the same. It means

> "the wisdom"

of those monks does not stand up to even a fraction of

> "the wisdom of a bodhisattva"

even if it has been divided up into one hundred parts, one thousand parts, or even a hundred thousand parts. [F.70.b]

4.228 Again, a numerical counting is of three types.

That which comes within the range of the words *one*, *two*, *three*, up to *a hundred thousand*, is *a number counted in words*. "Number" teaches that.

4.229 A *part* is a calculation, a derivation, an addition, or a subtraction, and so on, performed on that which has become an object of the word for a particular number, or a calculation by reduction[383] or by laying out cowrie shells and so on, or by hand. "Part" teaches that.

4.230 Those from one hundred million billion, up to a number with no number above it, on which such calculation cannot be carried out and which are counted only through the power of clairvoyance, are a *count*. "Counting" teaches that.

4.231 Similarly, some things are not the same in all essentials, but are roughly similar in some respects. It is suitable to ascertain what it is from that: for example, "a water buffalo is like a bull." Because nothing like it exists, it says "or analogy."

4.232 It is similar even with something taken as an extremely different thing: because it cannot be inferred like an awareness of fire from seeing smoke, it says it does not bear "comparison."

4.233 *The four continents* are the four continents,[384] and a thousand of those is the "one thousand." A thousand of those is the "millionfold." A thousand of those is the "billionfold."[385] With its girdle of a hundred ten million mountains, it is the "billionfold."

> "As many… as there are sand particles in the Gaṅgā River"

is said to be a particular number.

4.234 Having thus taught the greatness of a bodhisattva's wisdom,

> "venerable Śāriputra,"

knowing how some in the retinue think, asks a question to remove their doubt with,

> "Lord, the wisdom of śrāvaka stream enterers," [F.71.a]

and so on.

4.235 > "All those wisdoms are not broken apart; they are a detachment, are not produced, and are empty of an intrinsic nature."

Doubt arises in beings, thinking that the wisdoms of them all, in the form of a fundamental transformation, are nonconceptual and extraordinary. Because they are in the form of a unity they are "not broken apart"; because they are in the form of a purity they are "a detachment";[386] because they are in the form of an uncompounded phenomenon they are "not produced"; and because they are free from an intrinsic nature that is the imagination of the unreal, they are "empty of an intrinsic nature."

4.236 > "Variation"—

things that are just plucked out of thin air under the power of causes and conditions are the variety.

4.237 > "Distinction"

is from having different intrinsic natures.

4.238 > "So how, Lord, could…"

is asking how, given that the wisdoms have the same intrinsic nature, could it be right that one surpasses another?

4.239 With

> "what do you think, Śāriputra,"

and so on, the Lord teaches that there are no distinctions in that intrinsic nature, but still, because of the force of an earlier prayer that is a vow there is a different cause and there is a different result. The cause, furthermore, is threefold: intention, practice, and work. The results are two: complete awakening and turning the wheel of the Dharma. There,

4.240 > "furnished with the best of all aspects"

teaches the greatness of motivation;

> "practicing the knowledge of all aspects"

teaches the greatness of practice; and

> "working for the welfare of all beings"

teaches the greatness of work.

> "Having fully awakened to all dharmas in all forms"

teaches a feature of the result—complete awakening;

> "lead all beings to complete nirvāṇa"

teaches turning the wheel of the Dharma.

4.241 Then [F.71.b] there are three connected sections[387] of teachings: a section to do with śrāvakas and pratyekabuddhas not having the bodhisattvas' earlier prayer that is a vow, a section to do with them not having the cause-and-effect prayer that is a vow, and a section to do with a bodhisattva having both.

4.242 There, the section teaching not having the earlier prayer is the passage from,[388]

> "What do you think, Śāriputra, do all śrāvakas and pratyekabuddhas think, 'We must, having fully awakened to unsurpassed, perfect, complete awakening,' "

4.243 and so on, up to

> "hence it surpasses the wisdom of śrāvakas and pratyekabuddhas."

4.244 The bodhisattvas' earlier prayer that is a vow is in the form of wisdom and compassion, so, taking hold of complete awakening with wisdom and taking hold of beings with compassion, it operates with the twofold nature in "I

must, having become awakened, awaken others too." Hence in this section to do with the earlier prayer is a teaching about complete awakening and leading beings to complete nirvāṇa.

4.245 Then, the section teaching not having the cause-and-effect prayer is the passage from,

> "What do you think, Śāriputra, do all these śrāvakas and pratyekabuddhas think, 'We must, having practiced the six perfections,' "

and so on, up to

> " 'lead infinite, countless beings beyond measure to complete nirvāṇa.' "

4.246 This section teaches six things: four causes—the work that brings personal maturity, brings beings to maturity, purifies a buddhafield, and brings the buddhadharmas to maturity—and two results: complete awakening and beings who are in complete nirvāṇa. The prayer that is a vow during the time of practice comes next.

4.247 The section teaching that bodhisattvas have them both [F.72.a] is the passage from,

> "Śāriputra, a bodhisattva great being thinks…,"

and so on, up to

> "lead infinite, countless beings beyond measure to complete nirvāṇa."

4.248 After that it teaches about śrāvakas and pratyekabuddhas, using the analogy of

> "fireflies,"

and then teaches about bodhisattvas, using the analogy of

> "the sun"

dawning. The teaching of the topic in this section of the text with the two analogies is clear, so there is no need to teach what it means. Again, after that, to remove the retinue's doubts, the venerable Śāriputra asks three questions, beginning with,

> "How, Lord, do bodhisattva great beings, having passed…,"

and so on: How do they stand, having passed beyond the śrāvaka and pratyekabuddha levels; how do they stand, having reached the irreversible level; and how do they stand while purifying the awakening path? Then the

Lord teaches that from

> “their first”—

on the Pramuditā level—

> “production of the thought onward”

after passing beyond the first uncountable eon, their conceptualization of

> “emptiness, signlessness, and wishlessness”

that are the marks of all

4.249 > “dharmas”

causes them to pass

4.250 > “beyond the śrāvaka or pratyekabuddha level”;

having passed beyond those to reach

> “the irreversible”

eighth

> “level”;

and with

> “the [six] perfections”

that come to maturity, purify the awakening path.

4.251 Then the venerable Śāriputra is of two minds about whether the moment they pass beyond the śrāvaka and pratyekabuddha level they become worthy of their offerings or whether it is at some other time, so he makes an inquiry with,

> “Standing on which level, Lord, do bodhisattva [great beings],”

and so on.[389] Then the Lord, with

4.252 > “in the interval from their first production of the thought,”

and so on, teaches that they are worthy of their offerings the moment they reach the Pramuditā level. It teaches the reason for that with,

> “Because Śāriputra, it is thanks to bodhisattva great beings that all wholesome dharmas appear in the world,”

and so on. [F.72.b]

4.253 Then there are three sections that teach those dharmas: the section teaching wholesome dharmas with and without outflows, the section teaching the maturation of the wholesome with outflows, and the section teaching the maturation of the wholesome without outflows. In regard to the section teaching wholesome dharmas with and without outflows there are three sections: teaching the dharmas of householders, male lay practitioners, and female lay practitioners; teaching the dharmas of śrāvakas and pratyekabuddhas; and teaching the dharmas of buddhas.

4.254 > "The ten wholesome actions, the morality with five branches, the morality with eight branches"—

those three dharmas are morality, and the dharmas of male lay practitioners, and female lay practitioners. Those starting with

> "the concentrations"

and ending with

> "the path"

are the dharmas of śrāvakas. The dharmas starting with

> "the perfections"

and ending with the

> "distinct attributes of a buddha"

are the dharmas of buddhas.

4.255 Then,

> "because those wholesome dharmas appear in the world, there are great sāla tree-like royal families in the world,"

and so on, teaches beings included in the desire, form, and formless realms, so it teaches the maturation of the wholesome with outflows.

4.256 > "stream enterers appear in the world,"

and so on, is a teaching about all the śrāvakas and pratyekabuddhas and

> "the perfectly complete buddhas,"

so it teaches the maturation of the wholesome without outflows. As for

> "purifies the offering,"

it says "purifies the offering" about those for whom there is a great and a purified result when they offer to them.

4.257 > "Because the offering is absolutely pure"

is teaching that this is the true dharmic nature of the bodhisattvas' offering, because they are

> "a giver."

·· The defining marks of those who endeavor ··

4.258 It has thus taught how they should endeavor. [F.73.a] To teach "the defining marks of those who endeavor,"

> Śāriputra

makes an inquiry about them:[390]

> "Lord, how are bodhisattva great beings who engage with[391] the perfection of wisdom 'engaged'?"

4.259 Then

> the Lord

brings all dharmas together in seven separate groups—aggregates, constituents, sense fields, noble truths, dependent origination, all compounded phenomena, and all uncompounded dharmas[392]—and says,

> "You cannot say… that they 'are engaged' or 'are not engaged.' "

4.260 He does so to teach that

> "when"

they

> "are practicing with these seven emptinesses,"

you cannot say, first of all, that they "are engaged" because they do not fulfill how they should endeavor just by that; and you cannot say they "are not engaged" because they have started the endeavor.

4.261 For those who entertain the doubt about how they would then engage, it says

> "and why?"

and then says they engage when they practice a fourfold emptiness:

- the intrinsic nature of each—of form and so on, separately—that cannot be apprehended;
- the intrinsic nature of them as a collection that cannot be apprehended;
- their defining marks that cannot be apprehended; and
- the totality of dharmas that cannot be apprehended.

4.262 It teaches this in detail, from

> "because they do not see form as qualified by production or qualified by stopping,"

up to

> "they do not see[393] a pratyekabuddha's awakening, a buddha, or awakening."

··· The intrinsic nature of each—of form and so on, separately—that cannot be apprehended ···

4.263 "Because they do not see form as qualified by production or qualified by stopping" means "has production as its intrinsic nature or has stopping as its intrinsic nature." If form had production as its intrinsic nature, it would not have stopping as its intrinsic nature; if it had stopping as its intrinsic nature, it would not have production as its intrinsic nature, because the existence of two intrinsic natures in one thing is a complete contradiction.

4.264 Were a form to have the dharma called *production*, [F.73.b] there would be four ways to conceive of it: as being produced from itself, produced from other, produced from both, or produced without a cause. Of these, it is not logical that it is produced from itself because at that time it is a dharma that has not been produced, and a nonexistent entity is not suitable to be the cause of production. Were that dharma to exist prior to production that also would be illogical, because the production again of something that already exists is illogical. When you investigate a production from something that exists, the production would happen at all times and there would never be nonproduction. Hence production from self is illogical.

4.265 Production from other is illogical too, because if other things were produced from something other, then everything would be produced from everything.

And production from both does not escape those two faults either.

4.266 Production without a cause is also illogical because everything would be produced everywhere. When you analyze like that, ultimately there is no production. As it is said,[394]

4.267 There are never any things
Anywhere produced
From self, other, both,
Or without a cause.

4.268 It is not logical that it has the dharma of stopping either, because it has no production. Thus, something produced stops, and something not produced does not stop. Furthermore, if there were a dharma called *stopped*, would it be categorized as a dharma that exists or that does not exist? Of these, if it does exist it is not feasible that it stops because both existing and not existing are impossible in one thing. If it does not exist, it is not tenable that it stops because it is nonexistent. Thus, like a rabbit's horn, to say "it stops" is unsuitable. Again, it is said,[395]

4.269 If just that producing
Of all things is not feasible,
Then the stopping
Of all things is not feasible.

4.270 Existing and not existing
Are not feasible in one thing.

4.271 Stopping what does not exist
Is also not feasible,
Just as there is
No second decapitation. [F.74.a]

4.272 Thus *production* and *stopping* are imaginary phenomena, simply just conventions. They do not ultimately exist. Thus, it says, "Because they do not see form as qualified by production or qualified by stopping…"

4.273 Similarly, "defilement" or "purification" of form and so on is not feasible. Were something to be defilement in its intrinsic nature, purification would never happen because an intrinsic nature is not something that can be given up. If it were to be qualified by purification, thoroughly pure in its intrinsic nature, defilement would never happen. Furthermore, if dharmas have become a defilement you can suppose it happens to what was a defilement or was pure. If what were defilement became defiled, defilement would be meaningless because you do not have to produce defilement in what is already defiled. And as long as that is the case,[396] defilement would be produced again and again, and purification would never happen.

4.274 And it is also not feasible that that which is pure are the defilements because that entails a contradiction.

4.275 Similarly, with purification, you can suppose it happens to what was a defilement or was pure. There could be no purification of what was a defilement because those two things exclude each other. And it is also illogical that purification is of that which is pure, because it is pure, so that would be meaningless.

4.276 Hence, defilement and purification are ultimately not there, but still, onto the suchness that is pure in its intrinsic nature, during the ordinary person phase, defilement that is just plucked out of thin air is merely labeled as *defilement*, [F.74.b] and during the pure phase the nonexistence of the defilement that is plucked out of thin air is merely labeled as *purification*. It is not feasible that they are the true dharmic nature of form and so on. Thus it says,

> "They do not see form as qualified by defilement or qualified by purification."

··· The intrinsic nature of them as a collection that cannot be apprehended ···

4.277 Thus, how form and so on have no intrinsic nature has been explained. Now, they

> "do not see 'a confluence of form with feeling,' "

and so on, teaches that a collection does not have the defining mark of an aggregate. An *aggregate* means they have aggregated. It would exist were it possible that those that have aggregated are a confluence, but there is no confluence of dharmas.[397] Hence it has taught that "there is not even the defining mark of an aggregate."[398]

4.278 Suppose there were a confluence of dharmas—still it would be unmistaken,[399] or it would have one defining mark. As for form, it is not together with feeling and so on and unmistaken. They have different defining marks. Similarly, it is not feasible that feeling and so on is together in a confluence with form. And so too with feeling, perception, volitional factors, and consciousness—each has its own particular defining mark, so how could those things that have their own marks and are completely different be in a confluence in an aggregate with a single intrinsic nature?

4.279 Furthermore, beside form, feeling and so on, those phenomena that are constituted of form and feeling and so on are imaginary, are like an illusion, empty of a basic nature. Just as things like illusory horses and elephants and

so on are not ultimately collected into one, similarly imaginary form and so on are also not collected into one.

4.280 Those that are constituted of the suchnesses of form and so on are also just empty of a basic nature. There,

> "because they are empty of a basic nature"

teaches [F.75.a] that just as space is not collected together with space, so too with the true dharmic natures of form and so on.

4.281 This just teaches the heading. Thus connect this with: form is not collected together with feeling, and feeling and so on are not collected together with form; feeling is not collected together with perception and so on, and perception and so on are not collected together with feeling; perception is not collected together with volitional factors and so on, and volitional factors and so on are not collected together with perception; and volitional factors are not collected together with consciousness, and consciousness is not collected together with volitional factors.

[B7]

··· Their defining marks that cannot be apprehended ···

4.282 Now, to eliminate those specific defining marks of form and so on, it teaches

> "that emptiness of form is not form,"

and so on. Thus, it teaches that when they have engaged in the correct practice of emptiness, and imaginary form, and so on not appearing as the mark of form and so on, but appearing as the mark of emptiness,[400] at that time "that emptiness of form is not form."

4.283 Thinking,

> "And why?"

it says,

> "Because, Śāriputra, that emptiness of form is not seeable."[401]

4.284 *Form* is the word used when there is the defining mark *seeable*. Thus, in emptiness there is nothing that shows itself, so it is not form; thus there is no

> "experience,"

so it is not feeling; thus there is no

> "being collected together and knowing,"[402]

so it is not perception; thus there is no

> "occasioning anything,"

so it is not volitional factors; thus, in that emptiness there is no

> "making conscious,"

so it is not consciousness.

4.285 Thus, those specific defining marks of form and so on are eliminated. Having said that, [F.75.b] entertaining the doubt that if the defining mark that is being seeable and so on is not there, the words for form and so on will not refer to anything, it says,

> "And why?"

and with,

> "Because… form is not one thing and emptiness another; emptiness is not one thing and form another,"

it teaches that the words for form and so on should be taken to refer to the form and so on that is its true dharmic nature, that emptiness and form and so on are not different.

··· The totality of dharmas that cannot be apprehended ···

4.286 Therefore, with

> "form is itself emptiness, and emptiness is form,"

it teaches that all dharmas as a totality, as well as the words for form and so on, should be taken to refer to emptiness, and the word for emptiness should be taken to refer to the form and so on that is its true dharmic nature. The emptiness spoken of earlier teaches all aspects.[403]

4.287 As for,

> "Śāriputra, that emptiness is not produced and does not stop,"

and so on, because of being produced and stopping, it

> "does not decrease and does not increase,"

so it

> "is not past, is not future, and is not present."

4.288 Because the mark of form and so on does not exist, the totality of dharmas cannot be apprehended in that, and therefore it teaches,

> "In such as that,"

where the totality of dharmas cannot be apprehended,

> "there is no form, there is no feeling, there is no perception,"

up to

> "there is no buddha; there is no awakening."

4.289 Having thus taught elevenfold[404] the marks of the endeavor,[405] it then teaches that

- they have forsaken the idea that they are "engaged" or "not engaged" with self;
- they have forsaken the idea that they are "engaged" or "not engaged" with the three gateways to liberation;
- they have forsaken the idea that they are "engaged" or "not engaged" with the marks particular to dharmas;
- they have forsaken joining dharmas with limits;
- they have forsaken joining limits one with the other;
- they have forsaken joining dharmas with the three time periods;
- they have forsaken joining dharmas with the knowledge of all aspects; [F.76.a]
- they have forsaken joining all dharmas with originating and perishing;[406]
- they have forsaken joining all dharmas with being permanent and so on;
- they have forsaken joining just those with the doors to liberation;
- they have forsaken joining dharmas in the various ways;[407]
- they have forsaken joining with the clairvoyances;
- they have forsaken joining with the objects of the clairvoyances;
- they have forsaken the idea of coming together and separating;
- they have forsaken the idea of complete awakening; and
- they have forsaken the idea of joining with emptiness.

4.290 Thus, when they train in the practice of emptiness they endeavor at the perfection of wisdom in sixteen ways.

4.291 Among those,

> "they do not see the practice of the perfection of wisdom as either 'engaged' or 'not engaged' with form"[408]

because they do not entertain the idea that the self is an agent and so on, so grasping at "I" is not operating.

4.292 > "Neither cause emptiness to engage with emptiness"—

were they, when they cultivate the emptiness meditative stabilization,[409] to have cultivated it while thinking there is some other dharma "emptiness," then an emptiness[410] would be joining to an intrinsic nature of emptiness. Since that is the case, even a meditation on the emptiness aspect that is that totality of dharmas that cannot be apprehended is aspectless.

Hence it says they "neither cause emptiness to engage with emptiness."

4.293 In

> "the yogic practice[411] of emptiness as well,"

the yogic practice of emptiness is the emptiness meditation stabilization. This means they do not join the yogic practice of emptiness to another inherently existing yogic practice of emptiness.

4.294 Similarly connect this with: because they do not entertain the idea of some other dharma,

> "signlessness";

and because they do not entertain the idea there is some other dharma,

> "wishlessness."

4.295 Therefore, it says

> "emptiness is neither a yogic practice nor not a yogic practice."

Because emptiness [F.76.b] is separated from the cognitive dimension[412] of a yogic practice of any other imaginary phenomena such as form and so on, it is, therefore, not a yogic practice; and because it is in its nature inexpressible and the intrinsic nature of the signlessness meditative stabilization, it is, therefore, not *not* a yogic practice.

4.296 As for

> "they do not engage with nor disengage from form"[413]—

they do not engage because they do not see in the true dharmic nature of form and so on their defining marks—being seeable and so on—because they are empty of their own defining marks. Therefore, it says they

> "enter into[414] the emptiness of the marks particular to dharmas."

4.297 It says

> "they do not join form with the prior limit,"

and then states as the reason for that:

> "because they do not even see the prior limit."

They do not see the three time periods such as the prior limit and so on, so how, given that they do not see them, could they be engaged with them?

4.298 > "They do not join the prior limit with the later limit"—

when they practice by way of apprehending consequences[415]—that *this* is the sort of later maturation[416] experienced on account of *that* earlier action—it is said that they

> "join the prior limit with the later limit and… join the later limit with the prior limit."

4.299 When they practice with the idea that this, the maturation of that earlier action, is in the present, it is said that they join the present with the prior limit, and join the prior limit with the present. When they practice with the idea that this action that has been done in the present will mature in the future, it is said that they join the present to the future, and join the future to the present.

4.300 For those seeing the three periods of time as a sameness, there are no different times, because time cannot be apprehended in any form. Therefore, it says

> "because of the sameness of the three periods of time."[417]

It has said "they do not join form with the past," and with "because they do not even see the past," has stated the reason for that. [F.77.a] Joining, such as "this sort of form was in the past; this sort of form will be in the future; form is here in the present," is *joining form with the three periods of time*.

4.301 > "[Bodhisattva great beings]… do not join form with the knowledge of all aspects"—

when there is the idea that "this form is an object of the knowledge of all aspects," that it is a real thing that can be apprehended, or thinking, "Giving this form, and so on, transformed into a basis of meritorious action becomes the result, the knowledge of all aspects," when there is the idea that it is a real cause, it is said that it is joined with the knowledge of all aspects.

4.302 > "[They]… do not join a buddha with the knowledge of all aspects":[418]

"the knowledge of all aspects is the cause of a buddha," and "awakening is by comprehending all dharmas with the knowledge of all aspects"—they "do not join" them like that because *buddha*, *awakening*, and *the knowledge of all aspects* have the same characteristic mark and in the form of the dharma body are not different. Therefore, it says

> "a buddha is the knowledge of all aspects, and the knowledge of all aspects is the buddha as well,"

and so on.

4.303 Where it says,

> "Form is not joined with 'originating.' Form is not joined with 'perishing,' "

the view of origination and the view of perishing are the view that it is permanent and the view that it is annihilated—they do not entertain those.

4.304 > "[Form] is not joined with 'permanent,' "

based on a view, nor

> "with 'impermanent,' "

based on conceptualization. Construe the others[419] like this as well.

4.305 > "Form is not joined with 'calm,' "

because imaginary form and so on do not have the mark of nirvāṇa.

4.306 > "Form is not joined with 'not calm,' "

because the true dharmic nature of form does not have the mark of saṃsāra.

4.307 > "The knowledge of all aspects does not join with 'calm,' "[420]

because such an idea is not applicable. Similarly, [F.77.b] the idea of emptiness, signlessness, and wishlessness does not apply either. Construe the alternatives of

> " 'practicing,' "

and so on like this as well.[421]

4.308 > "[Bodhisattva great beings]… do not practice the perfection of wisdom for the sake of the perfection of giving"—

all dharmas, in their true dharmic nature, are not different, since it is not possible to grasp them as different. All, in the intrinsic nature of the perfection of wisdom, are not different either. Therefore, it says, they

> "do not see a difference in any dharma."

4.309 They

> "do not even see the perfection of wisdom itself, not to mention a bodhisattva, so however could they apprehend fully all the clairvoyances?"

It says that, because the clairvoyances are in their intrinsic nature imaginary phenomena and are imaginary phenomena apprehending things. Construe the connected sections on the objects of the clairvoyances and the attainment of benefits like that as well.

4.310 *A defining mark of the endeavor*[422] is the attainment of a benefit of it, so it teaches that with,

> "Śāriputra, Māra the wicked one does not gain entry to a bodhisattva great being practicing the perfection of wisdom like this,"

and so on.

4.311 > "Any phenomenon united with"

teaches saṃsāra, and

> "separated"

teaches nirvāṇa.

4.312 > "Come together with or not come together with them"

teaches something other than those two.[423]

4.313 > "Because the dharma-constituent does not fully awaken by means of the dharma-constituent,"

suchness does not cause suchness to fully awaken.

4.314 They

> "do not join form to emptiness"—

they do not join form with its intrinsic nature, emptiness, and they do not join the name *form* to the name *emptiness*—

> "and do not join emptiness to form"—

they do not join emptiness with the intrinsic nature of form, and they do not join them thinking *emptiness* is the name of form.

4.315 Alternatively, they "do not join form to emptiness" means they do not join them thinking, 'form is empty'; [F.78.a] they do not break form and emptiness apart.

4.316 > "Śāriputra, you should bear in mind that bodhisattva great beings engaged like that have been prophesied"—

because they have reached the eighth level they have been prophesied,

> "or are close to being prophesied,"

because they are worthy of a prophesy.

4.317 Forbearance for dharmas that are not produced is attained at the eighth level, and the matured perfections emerge. With the emergence of the matured perfections, they practice the six perfections without having to exert themselves to bring beings to maturity, purify a buddhafield, and, having fully awakened, turn the wheel of the Dharma—they accomplish them all effortlessly. Thus it teaches that matured practice works effortlessly

> "for the welfare of infinite, countless beings beyond measure, but still it will not occur to them to think, 'The lord buddhas will make a prophesy about me. I am close to being prophesied,' "

and so on. And it states the reason why they stand there effortlessly, with

> "because they do not make the dharma-constituent into a causal sign."

4.318 From that point on[424] they do not apply themselves to apprehending anything not included in the dharma-constituent. They do not even make that dharma-constituent itself into a causal sign and apprehend it.

4.319 Then it teaches the benefits of the forbearance for dharmas that are not produced, with,

> "Because the notion of a being does not occur to bodhisattva great beings… like that. And why? Because a being is absolutely not produced and does not cease, because the true dharmic nature of dharmas is not produced and does not cease."

4.320 > "Practices the perfection of wisdom as an unproduced and unceasing being"

teaches that from that point on their practice does not apprehend a being. [F.78.b] Even though conventionally through the force of compassion a consciousness arises, which is to say at that time they complete giving and so on for the welfare of beings, nevertheless they still abide doing everything as beings who are "unproduced and unceasing," who are

> "emptiness… and cannot be apprehended,"

and are

> "in an isolated state."

4.321 Then, in order to teach that their abiding is an extremely special one, it says so with,

> "Śāriputra, this… is the bodhisattva great beings' ultimate yogic practice,"

and so on.

4.322 Then, even though beings cannot be apprehended, the classifications of the activities for the welfare of beings—love and compassion and so on, and giving and morality and so on—are taught with

> "[they] accomplish… great love, great compassion,"

and so on. The six statements—

> "they do not practice[425] with a miserly thought,"

and so on—teach the absence of the factors opposed to all six perfections.

·· Those who endeavor ··

4.323 Then, in order to delight the retinue, and in order that the explanation of the doctrine will be bigger than in just that section, the elder [Śāriputra] asks,

> "Where did they die… who have taken birth here?"

and so on. Among them, those who are supreme arrive from a buddhafield and go to a buddhafield, the middling arrive from Tuṣita, and the least arrive from among humans. Thus, it teaches them as three types.

4.324 Then,

> "Śāriputra, there are… bodhisattva great beings without skillful means,"

and so on, teaches about the bodhisattvas included in forty-four types in order to teach that there are even more than those in that section.

4.325 [*Those with dull faculties*.] Of the first two of those who do not have skillful means, the former without skillful means endeavor at the practice of the concentrations and the practice of the perfections but, without skillful means, take birth as long-lived gods, and for that amount of time [F.79.a] do not endeavor at the perfections. Later, when they take human birth through the power of their earlier practice of the perfections, they again endeavor but have dull faculties.

4.326 Second are those who endeavor at the practice of the concentrations and the practice of the perfections, reject the results of the concentrations, and do not take birth as gods, but take human birth. Still, without skillful means they are those with dull faculties.

4.327 All the ones after these have keen faculties:

First. It teaches the first of them with

> "will fully awaken to unsurpassed, perfect, complete awakening right here in the Fortunate Eon."

Having trained in the practice of the concentrations and the bodhisattvas' practice, the force of their compassion stops them being born through the influence of the concentrations. Focused on working for the welfare of beings, and focused on pleasing the buddhas, they fully awaken in just this Fortunate Eon itself.

4.328 *Second*. Endowed with those good qualities they bring to maturity those beings they have not previously brought to maturity.

4.329 *Third*. Endowed with those good qualities they take birth among the six classes of gods living in the desire realm. Abiding in a state endowed with complete strength, they work to bring beings to maturity, purify a buddhafield, and please the buddhas.

4.330 *Fourth*. They take birth in the Brahmaloka, and because they have made a prayer that is a vow that with their miraculous powers they will pass on from buddhafield to buddhafield, listen to the doctrine, focus on pleasing the buddhas, and make requests, they request those who have recently become fully and perfectly awakened to turn the wheel of the Dharma.

4.331 *Fifth*. They are like, for example, our Lord Maitreya.[426]

4.332 *Sixth*. With the strength of their clairvoyances they pass on to all buddhafields and worship all the tathāgatas.

4.333 *Seventh*. They remain with their [F.79.b] clairvoyances in operation and generate the desire to be in just purified buddhafields.

4.334 *Eighth*. Through the force of their clairvoyances they take birth in buddhafields where the lifespan is infinite and, remaining there for as long as their lifespan endures, they endeavor to bring beings and the buddhadharmas to maturity.

4.335 *Ninth*. Through the force of the clairvoyances they proclaim the qualities of the Three Jewels in deficient worlds where beings do not know the qualities of the Three Jewels because there are no words for *Buddha*, *Dharma*, or *Saṅgha*. By explaining the doctrine that has those three words they generate a delight in them, and through the force of that cause them to take birth in a buddhafield.

4.336 *Tenth*. Having taken birth in a purified buddhafield, those who naturally have fewer afflictions reach the first level with little effort; acquire the four concentrations, the meditative stabilizations, and the formless absorptions; cultivate the dharmas on the side of awakening and the buddhadharmas; die in that purified buddhafield; pass on to unpurified world systems; and work for the welfare of beings.

4.337 *Eleventh*. Endowed with just those previously mentioned bodhisattva qualities they take birth in a purified buddhafield, reach the first level, immediately enter into "the secure state"[427] of a bodhisattva and reach the irreversible level.

4.338 *Twelfth*. Endowed with just those qualities, because of the power generated by a buddhafield, their own personal good qualities purify their mindstream and they reach the first level with little effort. Right after that, without having to work hard, they become fully awakened and turn the wheel of the Dharma, causing the teaching to flourish for as long as they exist.

4.339 *Thirteenth*. Endowed with just those qualities they take birth in a purified buddhafield, reach the first level with little effort, and having done so, without taking birth on the higher levels [F.80.a] become absorbed in all the yogic practices of the perfection of wisdom and in order to purify a buddhafield they take birth in buddhafield after buddhafield.

4.340 *Fourteenth*. They dwell in the nonconceptual perfection of wisdom and, having become absorbed in the *viṣkandaka*[428] absorption, keep dwelling on account of those absorptions.

4.341 *Fifteenth*. Endowed with the dharmas on the side of awakening and endowed with the buddhadharmas, they thoroughly understand the results of stream enterer and so on with their knowledge of mastery, but, without actualizing them, establish others in those paths and results. Just that

> "knowledge"

of mastery

> "is a bodhisattva [great being's]"

supreme

"forbearance."

4.342 *Sixteenth*. They are bodhisattvas of the Fortunate Eon who, having become fully awakened in this very eon, dwell in the nonconceptual perfection of wisdom and purify the Tuṣita abode.

4.343 *Seventeenth*. They are bodhisattvas obstructed by just a single birth who are endowed with all śrāvaka, pratyekabuddha, and buddha dharmas, and with their knowledge of mastery remain searching for the noble truths.

4.344 *Eighteenth*. They become fully awakened over the course of many hundred thousands of one hundred million incalculable eons and keep on endeavoring at working for the welfare of beings, like, for example, Mañjuśrī Kumārabhūta.

4.345 *Nineteenth*. Similarly, they have strived[429] to fully awaken and remain explaining the doctrine to beings.

4.346 *Twentieth*. Similarly, working for the welfare of beings they dwell in buddhafield after buddhafield.

4.347 *Twenty-first*. They stand in the six perfections, and with their generosity they also satisfy beings and establish beings in generosity.

4.348 *Twenty-second*. [F.80.b] With morality they gather beings together[430] and establish them in morality.

4.349 *Twenty-third*. They establish beings in patience.

4.350 *Twenty-fourth*. They establish beings in perseverance.

4.351 *Twenty-fifth*. They establish beings in concentration.

4.352 *Twenty-sixth*. They establish beings in wisdom.

4.353 *Twenty-seventh*. Disguised as buddhas they bring beings in the eastern direction to maturity, focus on pleasing the buddhas, apprehend the good qualities they see in that buddhafield, and, having purified their own buddhafield, reside there obstructed by just a single birth.

4.354 *Twenty-eighth*. Similarly, they reside establishing the buddhafield in the south.

4.355 *Twenty-ninth* are those in the west.

4.356 *Thirtieth* are those in the north.

4.357 *Thirty-first* are those in the intermediate direction to the northeast.

4.358 *Thirty-second* are those in the intermediate direction to the southeast.

4.359 *Thirty-third* are those in the intermediate direction to the southwest.

4.360 *Thirty-fourth* are those in the intermediate direction to the northwest.

4.361 *Thirty-fifth* are those in the direction below.

4.362 *Thirty-sixth* are those in the direction above.

4.363 *Thirty-seventh*. They bring beings in the ten directions to maturity, please the buddhas of the ten directions, apprehend the special qualities they see in those buddhafields, and, having perfected their own buddhafield, abide

there obstructed by just a single birth.

4.364 *Thirty-eighth*. They are endowed with all the buddhadharmas and, through the force of earlier prayers that are vows, disguised as a buddha make many beings feel joy in their great miraculous productions, calm bearing, and refined faculties. Just through the force of that joy and delight they bring beings to maturity, causing them finally to gradually enter into complete nirvāṇa by means of the three vehicles.

4.365 *Thirty-ninth*. Endowed with those same refined faculties, similarly, they work for the welfare of beings but do not praise themselves [F.81.a] and disparage others, staying focused by abiding in equanimity.

4.366 *Fortieth*. They stand on the Pramuditā level, stand in the perfections of giving and morality, do not experience the suffering of destitution or the suffering of terrible forms of life, and until they reach the irreversible stage stay focused on the welfare of others.

4.367 *Forty-first*. Focusing on the perfections of giving and morality, in all their lives they become wheel-turning emperors, and, through the power of their miraculous productions, gather beings together and establish them in giving and morality.

4.368 *Forty-second*. Focusing on the perfections of giving and morality, similarly, in all their lives they become wheel-turning emperors and, endowed with the great force of their miraculous productions, stand pleasing and worshiping the buddhas of the ten directions.

4.369 *Forty-third*. They abide in the six perfections and bring beings to maturity with all

> "the light of the buddhadharmas,"

and with this same light of the buddhadharmas cause themselves personally to mature, remaining

> "up until they… fully awaken."

4.370 After having thus taught who the bodhisattvas are, it says,

> "This, Śāriputra, is the origination of the bodhisattva great beings in the buddhadharmas."[431]

The meaning is that this is the sequence in the growth of the buddhadharmas that are the shoots of bodhisattvas.

4.371 Then, to begin the explanation, the Lord, taking those bodhisattvas as the measure, says,

> "Therefore, Śāriputra, bodhisattva great beings practicing the perfection of wisdom would provide no opportunity for basic immoral physical, verbal, and mental action."

4.372 Taking his cue from that, to begin the explanation the elder [Śāriputra] himself then asks, [F.81.b]

> "What, Lord, is a bodhisattva great being's basic immoral physical action?"

and so on.

4.373 Then the Lord, talking about[432] the perception that apprehends a body, a voice, and a thinking mind, teaches that if it occurs to a bodhisattva to think, "This is the body with which I should undertake physical action, this is the voice, this is the thinking mind with which I should undertake the action," then there is a fault in their undertaking.

Just those are the physical, verbal, and mental bases of suffering.

4.374 Having thus taught that it is this nonapprehending body, voice, and thinking mind itself that cleanses the bases of suffering, it then teaches that also bodhisattvas standing on the Pramuditā level, if, practicing the ten wholesome actions, stop śrāvaka thought and pratyekabuddha thought and constantly attend to a greatly compassionate thought for all beings, then in that case too they would have thoroughly cleansed the bases of suffering.

4.375 Śāriputra asks,

> "What, Lord, is the bodhisattva great beings' awakening path?"

because

> "cleansing the awakening path"[433]

presented it as not different from the perfections.

4.376 Then,

> "Śāriputra, when bodhisattva great beings practice the awakening path,"

and so on, teaches that the awakening path is a yogic practice that does not apprehend anything. Then, in a subsection, it teaches the two parts of the awakening path: practice that does not apprehend anything and practice that does not falsely project anything. As for those two connected sections, the earlier practice is the cause of the later practice because, when they do not apprehend anything, they do not falsely project anything.

4.377 The elder [Śāriputra], thinking that just a tathāgata has the knowledge of a knower of all aspects, and a bodhisattva does not, asks,

> "What, Lord, is the bodhisattva great beings' knowledge of a knower of all aspects?"

4.378 And the Lord, with

> "in possession of that knowledge," [F.82.a]

and so on, says that the type of bodhisattva knowledge produced on the eighth level is a natural knowledge, which is to say, a matured knowledge. The matured knowledge brings all the perfections and so on to completion, but still the attention to making an effort at them is not there. It is therefore called *the knowledge of a knower of all aspects*, having labeled the cause with the name of the result, because that knowledge is the cause of the knowledge of all aspects.

4.379 Then the

> "flesh eye"

is the knowledge that engages with all forms; the

> "divine eye"

knows all meditative stabilizations and absorptions; the

> "wisdom eye"

is knowledge of all-knowledge; the

> "dharma eye"

is all nine knowledges with the exception of the knowledge of what can and cannot be;[434] and the

> "buddha eye"

is knowledge of the *vajropama* meditative stabilization. It teaches their division in that way.

4.380 Then, in regard to abiding with the clairvoyances, for all the clairvoyances it gives an earlier explanation of abiding with the clairvoyances as conventional knowledge, and afterward, to teach that they are absolutely complete, it teaches that as ultimate knowledge they are nonconceptual. To teach that they are absolute purity, conventional knowledge, having made all the abiding of bodhisattvas complete, afterward ultimately does not apprehend them and on account of that becomes absolutely "perfected" and absolutely "purified."

4.381 Therefore at the end it says,[435]

> "Śāriputra, practicing the perfection of wisdom like that the six clairvoyances of bodhisattva great beings are perfected and purified, and those purified clairvoyances cause them to gain the knowledge of all aspects."

4.382 > "They do not apprehend a false projection of miraculous power,"[436]

by a miraculous power.

4.383 > "What they might falsely project,"

a procedure that is the activity of miraculous power,

> "or what might be falsely projecting," [F.82.b]

knowledge of the activity of miraculous power—

> "they do not apprehend"

those miraculous powers.

4.384 > "Its intrinsic nature is empty"

is the nonexistence of its intrinsic nature;

> "its intrinsic nature is isolated"

is absolute purity; and

> "its intrinsic nature is not produced"

is the intrinsic nature of a compounded phenomenon.

4.385 > "They do not intend miraculous power"

is the intention that thinks, "That is miraculous power";

> "[they] intend to accomplish miraculous power"

is the intention that thinks, "I am going to accomplish these miraculous powers."

4.386 > "Therefore, Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom who, standing in the perfection of giving, cleanse the path to the knowledge of all aspects based on not holding on to anything because of the emptiness that transcends limits."[437]

4.387 Whether they abide in all six of the nonconceptual perfections, or whether they abide in any one of the six perfections, they cleanse the awakening path.

4.388 "Śāriputra, there are…,"

and so on, teaches their[438] different inclinations.

4.389 "Because of the emptiness that transcends limits"—

the extreme of over-reification and the extreme of over-negation have stopped.

4.390 "Based on not holding on to anything"—

they do not settle down on the three spheres of giver, gift, and recipient and so on. Because of not holding on to anything, they therefore,

"standing in the perfection of giving, cleanse the path to"

awakening.

4.391 "Based on not having gone, not having come[439]—

having in mind those who think, "We have been told, 'They cleanse the awakening path,' so, if there is a path there must be coming and going," it negates them, saying

"based on not…"

4.392 The Śrāvaka Vehicle says, "All dharmas are produced, but still they do not come from anywhere; they stop, but still they do not go anywhere." In the Great Vehicle it is said, "Because there is no production and stopping, [F.83.a] there is liberation from coming and going."

4.393 "And not having grasped anything"—

settling down on dharmas as dharmas is holding on to something;

"giving is designated based on holding on to things"—

miserliness is holding on to something.

4.394 What is the intention where it says "giving is designated based on holding on to things" and so on?

In the world miserliness exists and the word *giving* appears, and given that there is immorality and so on, *morality* and so on come about as words. This is explaining that since the bodhisattvas have no intellectual awareness

of miserliness on the opposing side and so on, therefore they have no intellectual awareness of giving and so on either.

4.395 > "They do not falsely project 'they have gotten beyond that.' They do not falsely project 'they have not gotten beyond that.' "

They do not think they "have gotten beyond" or "have not gotten beyond" miserliness and so on, because neither of those exist.

4.396 > "They do not falsely project 'giving and miserliness' "

teaches just that, which is to say, they do not think there is either an opposing side or a counteracting side.

4.397 > "They do not falsely project 'I have been snubbed.' They do not falsely project 'I have been saluted,' "

and so on, teach that they do not falsely project the eight worldly dharmas.[440]

4.398 > "Śāriputra, a nonproduction…"

means the very limit of reality.

4.399 > "In regard to all beings, that they are the same"

is immeasurable equanimity because of the emptiness of persons;

> "that all phenomena are the same"

is the equanimity that is an abiding in the middle way because of the emptiness of dharmas, which is to say, it is "the equanimity free from attachment and hatred."

4.400 After that, the prophesy of those in the retinue who have been brought to maturity, the praise of the perfection of wisdom, the praise of bodhisattvas who have set out in the perfection of wisdom, the diffusion of the light, the assembly of the bodhisattvas, [F.83.b] the array of the offerings, the retinue that has reached the eighth level, the prayer that is a vow, and the prophesy are all topics that are obvious, as found in the Sūtra.[441]

This is how to explain the brief teaching of the first statement.

4.401 In respect to the exposition in eight parts of

> "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom,"

the Lord and the elder Śāriputra have expounded in detail

- why bodhisattvas endeavor,
- how bodhisattvas endeavor,
- the defining marks of those who endeavor, and
- those who endeavor.

·· Instructions for the endeavor ··

4.402 Now, of the four parts,

- instructions for the endeavor,
- the benefits of the endeavor,

and so on[442] that now have to be explained, the elder Subhūti teaches the instructions for the endeavor. But it is actually the Lord teaching in that way, with skillful means to bring trainees to maturity, so it will say below,[443]

> "Śāriputra, it is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the bodhisattva great beings."

4.403 In regard to,

> "Will venerable Subhūti instruct… on account of armor in which reposes the power of his own intellect and ready speech?"

śrāvakas know the objects of śrāvakas, so why would śrāvakas have such uncertainty [about his being such a great bodhisattva]?

4.404 There is nothing wrong with that, because the elder Subhūti is a bodhisattva great being who for immeasurable eons has accumulated stores of merit and wisdom, and is famous for having gained forbearance for the deep dharmas, so all have become uncertain like that. Therefore, to eliminate the fault which might occur were Subhūti to teach in his own words, which is that they might not be accepted, he emphasizes[444] that they are the words of the Lord, not his own words. [F.84.a]

4.405 > "Whatever the Lord's śrāvakas say, teach, and expound"—

it indicates those three because, on account of the three types to be disciplined, there is a division into brief, intermediate, and detailed teaching; alternatively, it is because of the threefold surpassing aspiration for themselves, and the temporary, and contextually appropriate, surpassing aspiration for others.[445]

4.406 Now, in order to give an exposition of what is taught in the first statement, "bodhisattva great beings… should make an effort at the perfection of wisdom," taking that as the point of departure, to set the scene,

> The Lord… said…, "Subhūti, starting with the perfection of wisdom, be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom."

4.407 The elder Subhūti, to himself set the scene for four instructions—

- instructions for making an effort by using names and conventional terms conventionally,[446]
- instructions for making an effort without apprehending beings,
- instructions for making an effort by not apprehending words for things, and
- instructions for making an effort when all dharmas cannot be apprehended—

asks,[447]

> "Lord, … [w]hat phenomenon is this, the word *bodhisattva great being*, for?"

4.408 There in the brief teaching, the Lord said "bodhisattva great beings," but the phenomenon *bodhisattva* does not exist at all. And he also said "perfection of wisdom," but the phenomenon *perfection of wisdom* does not exist at all. So, given that those two phenomena cannot be apprehended, Subhūti asks whom he should be instructing and advising about what.

4.409 Do not say that, the Lord says to Subhūti. If you therefore think there is nothing to say because a bodhisattva does not exist and even the perfection of wisdom does not exist, you deprive beings of what they need. It is therefore said, "Even though [F.84.b] those two dharmas[448] do not ultimately exist in their thoroughly established nature, you should take hold of their imaginary marks with skillful means in order to bring beings to maturity and so on, and give advice to beings in the perfection of wisdom in the conventional way. Otherwise, you will deprive beings of what they need."

4.410 First, the teaching instruction about designation[449] is the passage that teaches up to,[450]

> "Subhūti, bodhisattva great beings practicing the perfection of wisdom should thus understand names and conventional terms."

4.411 Having thus given instructions in designation, ultimately what is designated has to be taught, so the Lord, asking a question, uses the elder [Subhūti's] words,[451]

> "Lord, you say… 'bodhisattva great being,'"

as his point of departure, framing a series of five questions with,

4.412 > "What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form?"

and so on.[452] Then the elder Subhūti's words,[453]

4.413 > "Lord, when a bodhisattva great being absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?"

and so on, teaches the instructions without apprehending beings. It is taught in the passage that goes up to,[454]

> "Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being."

4.414 Then the Lord, again taking the words of the question,[455]

> "What phenomenon is this, the word *bodhisattva*, for?"

as his point of departure, asks,

> "Subhūti… what do you think, is *bodhisattva* the word for form?"

and so on, and with,[456]

> "Lord, when a form absolutely does not exist [F.85.a] and cannot be apprehended, how could *bodhisattva* be the word for form?"

and so on, teaches not apprehending a word for the elder Subhūti's word.[457] Having done so, the passage from,[458]

4.415 > "Subhūti! … when bodhisattva great beings are practicing the perfection of wisdom like that they should train in the perfection of wisdom without apprehending a word for form,"

up to[459]

> "should train in the perfection of wisdom without apprehending a word for wishlessness,"

teaches the instruction in the perfection of wisdom.

4.416 Then the Lord, again having taken the words of the inquiry,[460]

> "I do not see that—namely, the phenomenon with the name *bodhisattva*,"

as his point of departure, in the passages from,

> "The Lord, Subhūti, does not see the dharma-constituent,"[461]

and so on, up to the end,[462]

> "Subhūti, bodhisattva great beings should practice the perfection of wisdom like that, without apprehending all dharmas,"

teaches not apprehending all dharmas. Just that is the instruction.

4.417 > "That is the advice about the perfection of wisdom of bodhisattvas, just that is the instruction"

brings the four instructions to a conclusion.

··· Instructions for making an effort by using names and conventional terms conventionally ···

4.418 Among these, for the instructions for using names and conventional terms conventionally spoken about first, having taught that a "name" in the form of some other phenomenon does not exist with

> "those… are just words,"

with those words

> "do not exist inside, do not exist outside, and they cannot be apprehended where both do not exist"

it explains the reason why a name in the form of some other phenomenon does not exist. Were some name in the form of some other phenomenon to exist, you would apprehend it as one from among the three—inner, or outer, or as other than those two. But, because when you investigate all three are untenable it therefore does not exist. Here, furthermore, [F.85.b]

> "Subhūti, it is like this: the word *being* is uttered again and again, but you cannot apprehend any being,"

and so on, teaches by analogy.

4.419 Then it gives a second reason why a name in the form of some other phenomenon does not exist, with

> "and except for being used conventionally as a mere word and conventional term, any phenomenon that is a designation is not produced and does not stop,"

and so on. Were the names of phenomena to exist in the form of some other phenomena, when the phenomena when names are spoken arise, they too would arise, but they do not arise. Thus, because they are suitable to work as

conventional labels, through their operation as conventional terms they are later[463] stated to others with, "This is its name."

4.420 Were a name produced when the phenomenon itself is produced, others would then, right when they see it, even without knowing the conventional term, understand that "this is its name." But they do not have that understanding, so, even though the phenomenon is produced the name is not produced, and even though the phenomenon stops the name does not stop. Even though something that is a name for something might cease, its working as a conventional label does not. Therefore, this teaches that it does not exist in the form of some other phenomenon because its production and stopping do not exist, but like a "self" and a "being" it is there simply as a convention.

4.421 Here, furthermore, by way of illustration, it starts with four types of things:

> "self, being,"

and so on, known from the śrāvaka system because they exist simply as a convention; the aggregates, constituents, and sense fields, known from the system of the bodhisattvas because they exist simply as imaginary phenomena; the

> "body"

and

> "grass,"

and so on, that are particular inner and outer objects known from both because they exist simply as the names designated based on something; and a

> "dream, echo, mirage,"

and so on, known in all worlds are because they are totally nonexistent.

4.422 After that, to bring the instruction in name designation to a conclusion, it says,[464]

> "Subhūti, when bodhisattva great beings are practicing the perfection of wisdom [F.86.a] they should train in names and conventional terms that make things known, in advice that makes things known, and in dharmas that make things known."

4.423 This speaks first about designation that is a name and conventional term, in order to avoid the extremes of over-reification and over-negation. It speaks about designation that is advice while remaining in that state,[465] because

they explain the doctrine in order to bring beings to maturity. Then, since they both[466] designate the dharmas as conventional terms, it says they are imaginary dharmas.

4.424 Then, to teach the benefit of those three designations, it again says,

> "Subhūti, bodhisattva great beings thus practicing the perfection of wisdom do not view 'form is permanent,' "

and so on. This is explaining that the result of training in things being simply just designated is the elimination of all conceptualizations.[467]

[B8]

4.425 Those conceptualizations of śrāvakas and pratyekabuddhas, furthermore, are threefold:

- those falling within the province of insight,
- those falling within the province of the three gateways to liberation, and
- those falling within the province of the perfect analytic understanding of the reality of dharmas.

4.426 Among these, those falling within the province of insight are the conceptualizations summarizing the doctrine that serve as the foundation for the four noble truths based on the bright side and the dark side that are accepted and rejected: the conceptualizations of impermanence, suffering, selflessness, and calm, and the conceptualizations of permanence, pleasure, self, and not calm that are the side opposing those.

4.427 Those falling within the province of the three gateways to liberation are the conceptualizations of emptiness, signlessness, and wishlessness, and the conceptualizations of not being empty, having a sign, and being wished for that have to be eliminated.

4.428 All the rest fall within the province of the perfect analytic understanding of the reality of dharmas. These are the ten conceptualizations of the compounded, the arising, the not isolated, the unwholesome, being with basic immorality, being with outflows, the afflicted, the ordinary, defilement, and saṃsāra, and, serving as the side counteracting them, the ten conceptualizations of the uncompounded, the stopping, the isolated, the wholesome, being without basic immorality, [F.86.b] being without outflows, the unafflicted, the extraordinary, purification, and nirvāṇa. All of them, furthermore, fall within the province of śrāvakas and pratyekabuddhas because bodhisattvas have to eliminate them all totally. It teaches the elimination of those thirty-four conceptualizations as the benefit of training in phenomena just being simply designations.

4.429 > "They do not view… as existing in the compounded element or as existing in the uncompounded element."[468]

This is saying that the perfection of wisdom and so on are not counted as being a compounded phenomenon or an uncompounded phenomenon.

4.430 To teach that in true reality they do not mentally construct an expression of a bright and dark side as two, it says[469]

> "do not mentally construct… any of those dharmas."

They do not, like the tīrthikas and so on,

> "conceptualize,"

in particular, that something is permanent, is a pleasure, or has a self and so on, and they do not, like the śrāvakas and so on, with their insight and so on,

> "mentally construct,"

in particular, that something is impermanent, suffering, and selfless and so on.

4.431 Thus, to teach that the training of bodhisattvas is in a form that counteracts all such mental construction and conceptualization, it says,[470]

> "Standing without mentally constructing any dharma they cultivate the applications of mindfulness,"

up to the end,

> "the distinct attributes of a buddha."

4.432 In order to teach the actually real state of dharmas that serves as the object when there is no conceptualization,[471] in a form that counteracts the object of śrāvakas, it says,

> "[Bodhisattva great beings] practicing the perfection of wisdom [F.87.a] excellently realize the defining marks of the dharmas. And that defining mark of a dharma, of the dharmas, is not defiled and is not purified."

4.433 This teaches that suchness is naturally pure, so, during the period when there are stains it is not defiled. During the period when there are no stains, there is no purification of what has been plucked out of thin air. Therefore, because it remains always in such a state it is called *tathatā*.[472]

4.434 Therefore, it is saying about those in the above explanation that they are all imaginary phenomena, they are not actually real, are not the truth.

> "Subhūti, when bodhisattva great beings are thus practicing the perfection of wisdom they should understand the conventional usage of dharmas that are names and conventional terms."[473]

4.435 When just those mentally constructed dharmas are taught, its result is not settling down on all dharmas, so,

> "having understood that they are [just] names and conventional terms that are dharma designations, they do not settle down on form,"

and so on, teaches the second benefit. It means having thus become aware that all dharmas are simply just designations they do not settle on any imaginary phenomenon—form and so on, up to, at the end,

> "the skillful means"

for the sake of the purification of the buddhadharmas.

4.436 > "They do not settle down on suchness. They do not settle down on the very limit of reality. They do not settle down on the dharma-constituent."

In the order spoken about before,[474] what falls within the province of the knowledge of the aspects of the paths incorporated in the levels of bodhisattvas is called *suchness*; the nirvāṇa that falls within the province of the all-knowledge of śrāvakas and pratyekabuddhas is *the very limit of reality*; and the dharma body included in the Buddha level that falls within the province of the knowledge of all aspects of the buddhas is *the dharma-constituent*.[F.87.b]

4.437 After that the benefit of cultivating not settling is again taught in the passage from,[475]

> "Subhūti, bodhisattva great beings thus practicing the perfection of wisdom who do not settle down on all dharmas grow in the perfection of giving,"

and so on, up to the end:

> "They will obtain the dhāraṇī gateways. They will obtain the meditative stabilization gateways."

⋯ Instructions for making an effort without apprehending beings ⋯

4.438 Having thus completed the instruction for designations that are conventional terms, there has to be an explanation of the second, the instruction without apprehending beings. So first, from the elder Subhūti asking,[476]

> "Lord, you say… 'bodhisattva great being,' "

there arises, on account of that inquiry, the thought that "something called a *bodhisattva* exists," so, in order to remove the doubt of someone who thinks, "Subhūti said that," the Lord poses a fivefold question:

4.439 > "What do you think, Subhūti, is the bodhisattva form, or is the bodhisattva other than form, or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?"

4.440 Seizing on a bodhisattva as a being and mentally constructing it as different, like a soul and so on, the possibilities are threefold: controller of itself and the other; a residence and resident; something other than those. Thus, when a bodhisattva is settled down on as a being it can be supposed to be just the entity that is the five aggregates as the nihilists have falsely imagined[477] the self to be; or it can be a self that is something quite other, not included in the five aggregates, as the eternalists have falsely imagined the self to be.

4.441 There, taking the position that they are the same as its point of departure, it says,

> "Is the bodhisattva form… [F.88.a] or is the bodhisattva feeling… or is the bodhisattva perception…?"

and so on.

4.442 Second, taking the position that they are different as its point of departure, it says,

> "Is the bodhisattva something other that is not form, … is the bodhisattva something other that is not feeling…?"

and so on.

4.443 Furthermore, having taken the second possibility of a residence and resident as its point of departure, it says,

> "Or is the bodhisattva in form, or is form in the bodhisattva… or is the bodhisattva in feeling, or is feeling in the bodhisattva…?"

and so on. The idea is that form and feeling and so on, and a bodhisattva, are totally unconnected, because a bodhisattva is totally other than them.

4.444 Having taken the third possibility as its point of departure, it says,

> "Or is the bodhisattva without form… or is the bodhisattva without feeling…?"

and so on.

4.445 Thus, when an analysis of this bodhisattva has been made, the bodhisattva does not withstand analysis as being the same or different, or a residence or resident, or as something that is the nonexistence of those. Therefore, intending that the bodhisattva[478] does not exist, it says,

> "None of those, Lord."

4.446 Among those who assert a soul, there are some for whom "a discriminating seeing has everything as its object," who mentally construct a being that is in the nature of an eye sense faculty and so on. Thinking what is called a *being* has form as its intrinsic nature, they think the soul is

> "one who sees."[479]

Therefore, it says,

> "What do you think… is the bodhisattva form?"

and so on.

4.447 Similarly, those like cowherds and so on who mentally construct an enjoyer as a being, [F.88.b] and, having taken it as having feeling for its intrinsic nature, think the soul is

> "one who feels."

Therefore, it says,

> "What do you think… is the bodhisattva feeling?"

4.448 Similarly, those like Jains and so on mentally construct a doer as a being, and, having taken it as having perception and volitional factors for its intrinsic nature, think the soul is

> "one who does."

Therefore, it says,

> "What do you think… is the bodhisattva perception… is the bodhisattva volitional factors?"

4.449 Similarly, those like the Vaidikas and so on mentally construct one who knows as a being, and, having taken it as having consciousness for its intrinsic nature, think the soul is

> "one who knows."

Therefore, it says,

> “What do you think… is the bodhisattva consciousness?”

4.450 Similarly, those like the Sāṃkhyas mentally construct it as an extremely subtle individual that is pervasive but not evident, thinking that there is a soul that has a nature different from form and so on. Therefore, it says,

> “What do you think… is the bodhisattva other than form? What do you think… is the bodhisattva other than feeling?”

and so on.

4.451 Similarly, those like the Parivrājakas and so on mentally construct it as the size of a thumb or the size of a grain of barley and so on. They mentally construct the idea that this individual resides in a body constituted out of aggregates. Therefore, it says,

> “What do you think… is the bodhisattva in form? What do you think… is the bodhisattva in feeling?”

and so on.

4.452 Similarly, those like the Ulūkas[480] and so on, who assert that impermanent form and so on are resident in the permanent person, think that form and so on reside in the soul, mentally constructing something in the residence. Therefore, it says,

> “What do you think… is form in the bodhisattva? Is feeling in the bodhisattva?”

and so on.

4.453 Similarly, like certain of those who assert Īśvara and so on, they mentally construct an extremely subtle, very hard to understand “Īśvara” as existing, and mentally construct the idea [F.89.a] that it is different from the intrinsic nature of form and so on. Therefore, it says,

> “What do you think… is the bodhisattva without form? What do you think… is the bodhisattva without feeling?”

4.454 Intending that all those possibilities fly in the face of reason, the question is posed separately taking the five aggregates, six elements, twelve sense fields, and twelve links of dependent origination as the point of departure, and the elder Subhūti replies in the negative to each, with,[481]

> “None of those, Lord.”

4.455 Then if a dharma that is different exists and if this bodhisattva supposes it has to be a compounded phenomenon or an uncompounded phenomenon, if it is a compounded phenomenon it will be apprehended in these aggregates and so on, but it is not apprehended; and even if it is asserted that it is an uncompounded phenomenon, to eliminate that doubt, taking the suchness of the aggregates and so on as his point of departure, the Lord asks,[482]

> "What do you think, Subhūti, is the bodhisattva the suchness of form?"

4.456 Then, were the different and combined suchnesses of aggregates, constituents, sense fields, and dependent origination, having been collected, together to exist in a bodhisattva, just a single bodhisattva would have an unbounded, infinite number of intrinsic natures. Something like that makes no sense, so the elder Subhūti negates those as well, with,

> "None of those, Lord."

4.457 > The Lord then asked[483]

again the reason why, with

> "Subhūti, for what reason do you say…?"

and it says the reason why, with,

> "Lord… when a bodhisattva absolutely does not exist and cannot be apprehended, how could that form be a bodhisattva?"

and so on. This means that just like conceiving of a rabbit's horns or the child of a barren woman as tall or short, or snow white [F.89.b] or jet black, given that a being absolutely does not exist, form and so on that is a compounded phenomenon in its intrinsic nature, or suchness that is an uncompounded phenomenon in its intrinsic nature, does not exist.

4.458 > "How could the suchness of form be apprehended in it?"[484]

means how could it have the suchness of form as its intrinsic nature.

4.459 Having thus negated all intrinsic natures, to bring the instructions without apprehending a being to a conclusion it says,

> "Excellent, excellent, Subhūti!" said the Lord. "Bodhisattvas, Subhūti, should train in the perfection of wisdom like that, without apprehending a being."

··· Instructions for making an effort by not apprehending words for things ···

4.460 Then, in the context of the noble elder Subhūti first asking about a "word for something," with,[485]

> "What phenomenon is this, the word *bodhisattva*, for?"

where the Lord has also taught as though a bodhisattva existed, some think that even if, ultimately, bodhisattvas are taken to lack an intrinsic nature of the aggregates and so on, still, they do exist from a conventional perspective as having what has been labeled onto the aggregates and so on as their intrinsic nature. Therefore, to teach that even that designation does not exist, after that, taking the words of the question as his point of departure to teach the instructions by not apprehending words for things, the Lord asks,

> "What do you think, Subhūti, is *bodhisattva* the word for form? Or do you think *bodhisattva* is the word for feeling?"

and so on. Were a word for something to be the bodhisattvas' intrinsic nature then the words for the five—form and so on—and the fourteen—permanent and impermanent and so on—would become their intrinsic nature. Therefore it asks, having taken the word for each of them separately, "Do you think *bodhisattva* is the word for form? Do you think *bodhisattva* is the word for feeling?" [F.90.a]

4.461 Then, given that form and so on are absolutely nonexistent because they are imaginary phenomena, how could words for them be apprehended? If words for things are not apprehended, how could there be a bodhisattva? Thus, the elder Subhūti teaches that words for things do not exist, and bodhisattvas do not exist with the words for them as their intrinsic nature.

4.462 Then, based on the fact that they do not apprehend words for things,[486]

> "Excellent, excellent, Subhūti!" said the Lord. "Bodhisattva great beings practicing the perfection of wisdom like that, Subhūti, should train in the perfection of wisdom without apprehending a word for form,"

up to

> without apprehending the words for… consciousness is… a pleasurable state, a suffering state, self, selflessness, calmness, noncalmness, emptiness, nonemptiness, the state of having a sign, signlessness, the state of being wished for, or wishlessness,"

is the instruction by words for things.

··· Instructions for making an effort when all dharmas cannot be apprehended ···

4.463 Having thus taught that a "bodhisattva" does not ultimately, or even conventionally, exist, then, in order to teach the instructions when all dharmas cannot be apprehended, that not only does a bodhisattva not exist, but all dharmas do not exist either, the Lord sets the scene by taking the words of the elder Subhūti's earlier question:[487]

4.464 > "Again, Subhūti, you say…"

Earlier,[488] the elder Subhūti, with,

> "I do not see that—namely, the phenomenon *bodhisattva*,"

has said he does not see a phenomenon called "bodhisattva," teaching that nobody, ultimately, sees anything at all.

4.465 Then, the Lord again, in order to teach that ultimately, during the non-thoroughly established period when nobody sees anything at all and nothing else sees that[489] either, says,

> "Subhūti, the dharma does not see the dharma-constituent; [F.90.b] the dharma-constituent does not see the dharma,"

and so on. The idea is that a falsely imagined dharma does not see a thoroughly established dharma-constituent, and a thoroughly established dharma-constituent does not see a falsely imagined dharma either. To teach just that it says,

> "Subhūti, the form constituent does not see the dharma-constituent,"

and so on.

4.466 Then, when they are different,[490] as the reason for that, it also says,

> "And why? You cannot make the uncompounded known without the compounded, and you cannot make the compounded known without the uncompounded."[491]

4.467 If compounded dharmas and uncompounded dharmas were to be different, in that case one might be seen by the other, but there are no separate "uncompounded phenomena" at all for compounded phenomena. So, it is just suchness itself called "a compounded phenomenon" during the impure period, and just that itself called "an uncompounded phenomenon" during the purified period. This is just like previously murky water that has later become clear—it is just that water itself—and like the sky earlier spotted with clouds and so on that has later become spotless—it is just that sky itself. Similarly, with previously impure suchness—when it has become totally purified it is still just that suchness, so compounded dharmas and

uncompounded dharmas do not have different intrinsic natures. Therefore, just as a self does not itself see itself, so too a falsely imagined dharma does not see a thoroughly established dharma-constituent, and a thoroughly established dharma-constituent does not see a falsely imagined dharma either. That is what it means.

4.468 To teach the benefit of this practice when all dharmas cannot be apprehended it says,[492]

> "Subhūti, bodhisattva great beings practicing the perfection of wisdom like that [F.91.a] do not see any dharma at all, but they do not tremble, feel frightened, or become terrified at not seeing; their minds are not cowed by any dharma, do not tense up, and do not experience regret."

4.469 The result of this practice when all dharmas cannot be apprehended is also an increase in faith and an increase in wisdom. With an increase in faith "they do not tremble" and so on; with an increase in wisdom their minds do not sink down and become disenchanted. That faith, furthermore, is especially for three objects: it is felt for the explanations of the deep doctrine, the achievement of what is extremely difficult to do, and the totally amazing, marvelous buddhadharmas. This means that when faith in those three objects increases, the trembling and so on that arise from an absence of faith do not occur, and the cowed mind that arises from the absence of knowledge of just those three profound objects does not occur.

4.470 There they are said to "tremble" when it is slight, when it first happens; said to "feel frightened" when it is middling; and said to "become terrified" when it is huge. Connect the feeling of disenchantment with the three time periods like that as well.

4.471 Then, they

> "do not see form"

and so on is a detailed teaching of just that—of dharmas that cannot be apprehended. It teaches all the dharmas: the aggregates, constituents, sense fields, links of dependent origination,

> "greed, hatred, and confusion;"

the thirteen[493]—

> "a self, a being, and a living being,"

and so on;

> "the desire realm, form realm, and formless realm;"

and

> "śrāvakas and śrāvakadharmas… pratyekabuddhas and pratyekabuddhadharmas… bodhisattvas and bodhisattva dharmas [F.91.b]… buddhas and buddhadharmas… and awakening."

4.472 The aggregates, constituents, sense fields, and links of dependent origination incorporate all inner and outer dharmas; "greed, hatred, and confusion" incorporate all on the side of defilement and the basis of suffering; "a self, a being," and so on incorporate the totally nonexistent designation dharmas; the three realms incorporate all the dharmas in the cycles of existence; and "śrāvakas" and so on incorporate all bright purification dharmas.

4.473 > "Mind and mental factor dharmas"

incorporate the six engaging consciousnesses[494] and the foundation consciousness, and what are associated with them, and

> "thinking mind and thinking mind dharmas"

teach the afflicted thinking mind[495] and what is associated with it.

·· Benefits of the endeavor ··

4.474 Having thus completed the fifth,[496] the instructions for the endeavor, to teach the sixth, the benefits of the endeavor, it gives an exposition in a long passage of the text, from,[497]

> "Lord, bodhisattva great beings who want to comprehend form should train in the perfection of wisdom,"

and so on, up to

> "because in this perfection of wisdom there is detailed instruction for the three vehicles in which bodhisattva great beings should train on the level of śrāvakas and pratyekabuddhas, bodhisattvas, and buddhas."

4.475 Again, here there are four benefits:

- comprehension of the dharmas that have to be comprehended;
- elimination of those that have to be eliminated;
- perfecting in meditation those that have to be perfected; and
- direct witness by reaching those that have to be directly witnessed.

4.476 Among these,[498]

> "Lord, bodhisattva great beings who want [F.92.a] to comprehend form,"

and so on, teaches the benefit of comprehension, because this passage teaches that they should comprehend the aggregates, constituents, sense fields, and the links of dependent origination.

4.477 > "Who want to eliminate greed, hatred, and confusion"

teaches the benefit of elimination because this passage teaches that they should eliminate greed, hatred, and confusion, views, and the ten unwholesome actions. The benefit of perfecting is the passage teaching that they

> "complete the ten wholesome actions… the perfections,"

and so on, up to

> "the eighteen distinct attributes of a buddha."

4.478 And the benefit of directly witnessing is the passage teaching that they

> "obtain the dhāraṇi gateways and meditative stabilizations."[499]

4.479 Then it teaches two more benefits:[500] it teaches the benefit that they

> "fulfill all the intentions of beings"

and that they

> "complete all the wholesome roots."

These two are also just those characteristic of the perfecting spoken about earlier.[501] They are taught last because they set the scene for the big flaw.

4.480 > "The big flaw"[502]—

this is called "the big flaw" because it is the head or main fault, or because it is the flaw during the peaked[503] period characterized by special insight.

4.481 > "A conforming love for dharmas"[504]—

this is "conforming" because it is in the form of the cause that eliminates error. It is "love for dharmas" because it is together with the mental construction of them as dharmas.[505]

4.482 > "Form a persistent negative attachment to the notion"—

wrong view together with mental construction is "negative attachment" when it is big; the mind is "persistent" when it is middling; and discrimination causes "the notion" when it is small. These three dharmas are in conformity with error: with erroneous discrimination, erroneous mind, and erroneous view. [F.92.b] It also teaches that there is love for two sorts of dharma: the true dharmic nature of the perfect view of reality, and the true dharmic nature of practice.

4.483 The locution

> "flawlessness"

connotes an absence, because the thing that is the flaw does not exist, hence "flawlessness."[506]

4.484 > "Do not see in inner emptiness outer emptiness"—

inner emptiness is empty of the intrinsic nature of inner emptiness; it has not been made empty of the other emptinesses, outer emptiness and so on. So this means that an outer emptiness is not to be sought for in inner emptiness in order to make it empty.

4.485 Similarly,

> "And… in outer emptiness inner emptiness"—

this means it is not sought for in order to make it empty, because it is an emptiness of its own intrinsic nature.

4.486 > "Train so that they know form but do not falsely project anything because of it"[507]—

this means that they know that all dharmas are empty of their own intrinsic natures and are merely just names, and with the knowledge that they are merely just names they do not falsely project anything. It explains like that up to

> "the eighteen distinct attributes of a buddha,"

and then teaches the thought of awakening together with its good qualities, with bodhisattvas

> "do not falsely project anything even because of the thought of awakening."

4.487 > "Because that thought is no thought"—

take the word "thought" as imaginary thought. It says it "is no thought" because the thoroughly established—the unsurpassed, perfect, complete awakening thought in the form of the dharma body—transcends everything marked by mental construction and conceptualization, and hence does not have the mark of a thought. Therefore, it says

> "the basic nature of thought is clear light,"

that is, the nature of the thought that is the dharma body is clear light. So, it "is no thought" means that it is no imaginary thought.

4.488 > "A thought that is not conjoined with greed nor disjoined from greed"

teaches just the basic nature, clear light. Even during the earlier period when greed and hatred [F.93.a] and so on arise in an ordinary person, like space, because it is not sullied by any stains, it is "not conjoined."[508] Later, even when a buddha, because that thought is separated from the afflictive emotions plucked out of thin air and abides in its natural purity, those stains have absolutely not arisen, and so, like space that is not conjoined with clouds and so on, it is clear light and hence "not disjoined" either. This is saying that it is not the case that it was conjoined earlier and later became disjoined, because, since it is naturally pure even during the earlier period when it is together with stains, it is not conjoined with them, and therefore later as well it is not disjoined from them either.

4.489 > "Venerable Subhūti, the thought of which you say 'it is no thought,' does that thought exist?"[509]

What does he have in mind? He inquires thinking like this: When the elder Subhūti said "because that thought is no thought," even then he gave expression to the word "thought," so that thought would come to exist with the mark of thought.[510]

4.490 Then the elder Subhūti, having in mind, "I am not saying the mark of thought or the mark of no thought exists. It is not right to say, when talking about an absolute purity established as being inexpressible in its nature as being different, that it is something different, so I am saying 'thought' and 'no thought' through the force of prior usage," inquires of him,

> "Venerable Śāriputra, can you apprehend existence or nonexistence there, in that state of no thought?"

4.491 He intends to say that when it is no thought you cannot say it either exists or does not exist, because that would be resorting to two extremes. Therefore it says,

> "No, Venerable Subhūti."

4.492 Then the elder Subhūti, because it is not suitable to express it at that time in either way because of the danger posed by the two extremes, [F.93.b] again asks why he asks that:

> "Is then… this argumentative investigation of yours… appropriate?"[511]

4.493 After he has said that, Śāriputra, thinking that if he is saying it neither exists nor does not exist then even the mark of no thought does not exist, so why does he say it is no thought, counters,

> "Venerable Subhūti, what is the state of no thought?"

4.494 Then the elder Subhūti thinks: I am not saying to him "no thought," having in mind a mark of no thought in some other form. It has to be called "thought" during the earlier period when it is together with stains, because it has distortion and conceptualization, and, because something like that does not exist— "no thought" having asserted the mere nonexistence of the thing called "thought." In order to teach that, he says,

> "Venerable Śāriputra, the state of no thought is a state without distortion and without conceptualization,"

by which he means that the nonexistence of something that has distortion and conceptualization—like thought during the earlier period—is "no thought."

4.495 When he says that, the elder Śāriputra, wondering if during that period it is only thought that is without distortion and without conceptualization, or whether all dharmas are without distortion and without conceptualization, asks

> "Venerable Subhūti, just as thought is without distortion and without conceptualization, so too is form without distortion and without conceptualization?"

4.496 Then the elder Subhūti explains that the buddhadharmas up to

> "unsurpassed, perfect, complete awakening are without distortion and without conceptualization as well."

4.497 > "The Lord's son, close to his bosom"—

children born miraculously, in that they are born from their father's heart, are called "children close to his bosom." Alternatively, take this as the foremost child. So [F.94.a] this elder, in that he is a son born from the heart-mind, is

"close to his bosom," because he has come about from attention to calm abiding and special insight. He is

> "born from his mouth,"

because he has come about from explanations of the doctrine;

> "born from his Dharma,"

because he has come about from Dharma practice;

> "magically produced from his Dharma,"

because he is born from path, result, and realization Dharma;

> "his Dharma heir,"

because he takes ownership of nirvāṇa—the Dharma;

> "not heir to material possessions,"

because he has eliminated craving;

> "a direct eyewitness to the dharmas,"

because he is not captured by anything other than the true nature of dharmas; and

> "who witnesses with your body,"

because he has attained the form and formless absorptions and has witnessed the dharma body.

4.498 He is

> "foremost of those who are at the conflict-free stage."

4.499 In the śrāvaka system the meditative absorption that discourages harmful words is called the *conflict-free meditative absorption*. Because he is at that stage he is called "at the conflict-free stage." Here, all conceptual thought construction is called "conflict." Because all of that is absent, the nonconceptual meditative absorption is called *without conflict*. Because he is at that stage he is called "at the conflict-free stage."

4.500 Then the elder Śāriputra causes delight by praising with

> "excellent!"

and so on, teaches that a bodhisattva engaged in such an endeavor is irreversible from achieving awakening, and, having set forth all training at the śrāvaka and pratyekabuddha level, and at the Bodhisattva level as benefiting this perfection of wisdom, rejoices in the fact that

> "in this perfection of wisdom is detailed instruction for the three vehicles,"

bringing the benefits of the endeavor to a conclusion.

·· Subdivisions of the endeavor[512] ··

4.501 Having thus taught the benefits of the endeavor, [F.94.b] there has to be an explanation of the subdivisions of the endeavor for those who wonder about the endeavor's many aspects, so from here on there is an explanation of six practices that cause going forth.[513] The six practices that cause going forth are

- practice free from the two extremes,
- practice that does not stand,
- practice that does not fully grasp,
- practice that has made a full investigation,
- practice of method,[514] and
- practice for quickly fully awakening.

4.502 The Lord himself also teaches that these sorts of practices cause going forth when he sums up in conclusion with[515]

> "those bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects and will be near the knowledge of all aspects,"

and so on. It teaches each of the six in its own place below.

··· Practice free from the two extremes ···

4.503 Now, the elder Subhūti, in order to set the scene for these six practices, says,[516]

> "Lord, given that I do not find, do not apprehend, and do not see a bodhisattva or the perfection of wisdom, to which bodhisattva will I give advice and instruction in what perfection of wisdom?"

and so on. This is a fourfold teaching of a bodhisattva and the perfection of wisdom, as well as of a person who is suitable to be given instruction in what cannot be apprehended by the three valid cognitions governed by direct perception, inference, or conclusive teaching,[517] and a perfection of wisdom that is a suitable instruction. Thinking that he does not see them, so, as to what person[518] should they be construed, he poses the question in the passage ending with "give advice and instruction in what perfection of wisdom?"

4.504 Then, since no real thing suitable to be the instructions can be apprehended with the three valid cognitions either, "this"—the instruction in an unreal dharma by an unreal dharma—"really" makes him "uneasy," [F.95.a] which is to say, thinking he is unable to give instruction in a dharma that cannot be apprehended he thus teaches the passage from,

> "Lord, given that I do not find, do not apprehend, and do not see any real basis…—Lord, while not finding, not apprehending, and not seeing any real basis, which dharma will advise and instruct which dharma?"

ending with

> "this really is something I might be uneasy about."

4.505 Here do not take "uneasy" as mental regret; "uneasy" is about a thing done badly.[519] He intends, "It would be a fault because I would not have understood."

4.506 Again, persons and dharmas that are real things do not exist when presented[520] as in the explanation of the instruction above; therefore, having taken them as simply just names, how could the persons and the dharmas wax and wane? With that thought he makes this statement:

4.507 > "Because, Lord, given that I do not find, do not apprehend, and do not see all dharmas, this really is something I might be uneasy about, how I might make just the name *bodhisattva* and just the name *perfection of wisdom* wax and wane."

"Wax" is the over-reification of what does not truly exist; "wane" is the over-negation of what does truly exist.

4.508 Then, in order to teach that even those very names are not real things, he says,

> "Lord, furthermore, that name does not stand alone and does not meet up with anything. And why? It is because that name does not exist."

4.509 "Does not stand alone" means a compounded dharma thus does not stand; "does not meet up with anything" means that an uncompounded dharma like space and so on does not stand.

4.510 After teaching like that, Subhūti, in order to further teach that, having seen every other dharma freed from the extremes of over-reification and over-negation, he does not see anything that could be labeled with the names *bodhisattva* or *perfection of wisdom*, [F.95.b] says,

> "Lord, given that I do not apprehend and do not see the waxing and waning of form,"

and so on. Our own Lord Buddha and the tathāgatas together with their śrāvaka saṅghas and bodhisattva communities in as many world systems in the ten directions as there are sand particles in the Gaṅgā River teach the suchness of all the dharmas: the aggregates, constituents, sense fields, six contacts, six feelings, and six elements; the links of dependent origination; greed, hatred, and confusion; obsessions, obscurations, proclivities, fetters, and views; a self, a living being, a creature and so on (the thirteen); all the perfections; all the emptinesses; the dharmas on the side of awakening, gateways to liberation, four concentrations, four immeasurables, and formless absorptions; the Buddha, Dharma, and Saṅgha; morality; giving away; the gods; disgust at what is included in the body;[521] breathing in and out; death; the five eyes, six clairvoyances, ten powers, four fearlessnesses, four detailed and thorough knowledges, eighteen distinct attributes of a buddha, and five appropriating aggregates that are like a dream, illusion, mirage, city of the gandharvas, echo, apparition, reflection in the mirror, and magical creation; isolation, calm, nonproduction, nonstopping, nonappearing, not occasioning anything, nondefilement, and nonpurification; suchness, unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, and the inconceivable element; the wholesome and unwholesome, [F.96.a] basic immorality and not basic immorality, with outflows and without outflows, with afflictions and without afflictions, ordinary and extraordinary, compounded and uncompounded, defiled and purified, and saṃsāra and nirvāṇa dharmas; and the past, future, and present.

4.511 What is the difference between the terms

> "suchness, unmistaken suchness,"

and so on? They are differentiated because the referent of the thoroughly established differs.

4.512 Here the mark of the thoroughly established is ninefold:

- the thoroughly established that is indestructible,
- the thoroughly established without error,
- the thoroughly established that does not alter,
- the thoroughly established that is the nature of things,
- the thoroughly established that is the state causing all purification dharmas,
- the thoroughly established that is constant,
- the thoroughly established that is irreversible,
- the thoroughly established that is true reality, and
- the thoroughly established beyond the path of logic.

4.513 The thoroughly established that is indestructible is called *suchness*, because it always stays just like that without being destroyed.

4.514 The thoroughly established without error is called *unmistaken suchness* because it is without mistakes and is not a form of error.

4.515 The thoroughly established that does not alter is called *unaltered suchness* because it does not change.

4.516 The thoroughly established in its intrinsic nature is called *the true nature of dharmas* because it is the mark that all dharmas share—having emptiness for their intrinsic nature.

4.517 The thoroughly established that is the cause of all purification dharmas is called [F.96.b] *the dharma-constituent* because it is the constituent and cause of all the buddhadharmas—the ten powers, the four fearlessnesses, and so on.

4.518 The mark of the thoroughly established that is constant is called *the establishment of dharmas* because it remains constantly, because it says,[522]

> "Whether the tathāgatas arise or whether they do not arise this true nature of dharmas simply remains."

4.519 The thoroughly established that is irreversible is called *the certification of dharmas* because by breaking through to[523] the first level on up one goes forth to a state in which perfection is certain because one will have gone forth to perfect, complete awakening—to flawlessness.

4.520 The thoroughly established that is true reality is called *the very limit of reality* because it reaches its limit in reality, in the true reality that is without error.

4.521 The thoroughly established beyond the limit[524] of logic is called *the inconceivable element* because it is inexpressible, self-reflexive analytic knowledge beyond the scope of all inference.

4.522 Furthermore, all imaginary phenomena are

> *like a dream*

because they are not like that when awakening has happened. The opposite of those is called *suchness*, because suchness exists at all times.

4.523 All dharmas are like

> *an illusion*

because they are mistaken appearances, so the opposite of those is called *unmistaken suchness*, because it is an unmistaken nature.

4.524 All dharmas are like

> *a mirage*

because while they are one thing they look like something else, so the opposite of those is called *unaltered suchness* because it does not ever change.[525]

4.525 All dharmas are like

> *a reflection of the moon in water*

because, while that is not the actual nature of that phenomenon, it appears as that phenomenon's actual nature, so the opposite of those is called *the true nature of dharmas*, because it is the nature of the ultimate.

4.526 All dharmas are like

> *a city of the gandharvas* [F.97.a]

because they are meaningless. The opposite of those is called *the dharma-constituent* because it is the cause of the buddhadharmas and is meaningful.

4.527 All dharmas are like

> *an echo*

because they are fleeting. The opposite of those is called *the establishment of dharmas* because its mark is lasting.

4.528 All dharmas are like

> *an apparition*

because they have a nature that is not fixed. The opposite of those is *the certification of dharmas* because its nature is fixed.

4.529 All dharmas are like

> *a reflection in the mirror*

because they are a transference of consciousness. The opposite of those is *the very limit of reality* because it is the ultimate.

4.530 All dharmas are like

> *a magical creation*

because they are karmically created by mind. The opposite of those is *the inconceivable element* because it is beyond the entire scope of the thinking mind.

4.531 Ultimately these are all synonyms of the thoroughly established.

4.532 Having eliminated over-reification and over-negation by teaching that you cannot apprehend the waxing and waning of all phenomena, to teach that a name cannot be apprehended, he says,[526]

> "Lord, whatever this designation *bodhisattva* that is a conventional term for the true nature of dharmas is, it cannot be said to be aggregates, or constituents, or sense fields,"

and so on. This teaching is in two parts.[527]

4.533 The subsection of the passage[528] saying "it cannot be said to be… at all" teaches that a name[529] is not included in the collection of dharmas—the aggregates, constituents, sense fields, and so on. The subsection of the passage saying "cannot be said to be anything"[530] teaches not being included in the true dharmic nature of

> "wholesome or unwholesome or neutral, basic immorality or not basic immorality,"

and so on.

4.534 The subsection of the passage saying "cannot be said by anything at all" teaches by saying the names for [F.97.b]

> "*dream*, *illusion*, *mirage*, *city of the gandharvas*, *echo*, *apparition*, *a reflection in the mirror*, and *magical creation*,"

which are absolutely nonexistent but still are renowned in the world; for

> "*space*, *earth*, *water*, *fire*, and *wind*,"

which are renowned as having the mark of just conceptualized phenomena; for

> "*suchness*, *unmistaken suchness*, *unaltered suchness*, *true nature of dharmas*, *dharma-constituent*, *establishment of dharmas*, *certification of dharmas*, and *very limit of reality*,"

which are renowned as having the mark of the thoroughly established; for all the perfections that are renowned as the true dharmic nature of bodhisattvas; for

> "*morality*, *meditative stabilization*, *wisdom*, *liberation*, and *knowledge and seeing of liberation*,"

all of which are renowned as the true dharmic nature of śrāvakas; and for

> "*stream enterer*, *once-returner*, *non-returner*, *worthy one*, and *pratyekabuddha*";

and for

> "*stream enterer dharmas*,"

and so on; and for

> "*bodhisattva*, *bodhisattva dharmas*… and *buddha*, and *buddhadharmas*."

[B9]

4.535 Then, at the end of just that practice free from the two extremes, again, in conclusion, to teach going forth, the passage, up to the end, says,[531]

> "You should know that bodhisattva great beings stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects."

··· Practice that does not stand ···

4.536 Having thus given the names and taught the dharmas of the practice free from the two extremes, after that, to teach the practice that does not stand, it says,

> "Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in form,"

and so on.

4.537 It also teaches this practice in two parts: not standing in dharmas and not standing in the true nature of dharmas.

4.538 Among these, [F.98.a] not standing in dharmas is the passage from where it says

> "should not stand in form,"

up to,[532]

> "Because of this one of many explanations, Lord, when bodhisattva great beings are practicing the perfection of wisdom they should not stand in syllables."

4.539 Not standing in the true nature of dharmas is the passage from where it says,

> "Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should not stand in 'form is impermanent,' "

and ending with[533]

> "and therefore do not fulfill the perfection of wisdom and go forth to the knowledge of all aspects."

4.540 At the end of listing the dharmas within the context of explaining the practice free from the two extremes, it says[534]

> "[they] stand on the irreversible level by way of not taking their stand on it and will go forth to the knowledge of all aspects."

Because it says "by way of not taking their stand," it should be taken as a segue to the category of the practice that does not stand.

4.541 Now an explanation has to be given that lists the dharmas within the context of explaining all the practices that do not stand, so, having taught that they do not stand in the five aggregates, with

> "[they] should not stand in form; they should not stand in feeling, perception, volitional factors, or consciousness,"

it then, taking form as its point of departure, also gives the reason why they do not stand in each of them separately, with,[535]

> "Lord, it is because form is empty of form… that emptiness of form is not form, and emptiness is not other than form. Form itself is emptiness, and emptiness itself is form."

4.542 The intention is as follows: Earlier it said that they "should not stand in form," and it said that it is "because form is empty of form." There are three types of form: falsely imagined form, conceptualized form, [F.98.b] and the true dharmic nature of form.

4.543 Among these, the form ordinary foolish beings take to be defined as an easily breakable or seeable real thing is *imaginary form*.

4.544 The aspect in which just that appears as real as an object of consciousness is *conceptualized form*.

4.545 Just the bare thoroughly established suchness separated from those two falsely imagined and conceptualized form aspects is *the true dharmic nature of form*. It is

> "empty"

because it is empty of the definitions—being seeable and so on—of imaginary phenomena, and of any form conceptualized as a form appearing in the aspect of an object.[536]

4.546 When this is said, someone might entertain a doubt, thinking that that which is the true dharmic nature of form empty of the imaginary form and conceptualized form might have a definition of form that is quite other, and it might then also be called "form." It therefore says

> "that emptiness of form is not form."

4.547 This means the suchness[537] empty of imaginary and conceptualized form that is the true dharmic nature of form marking the thoroughly established does not have form for its intrinsic nature because it is totally isolated from form aspects.

4.548 When this is said, someone might entertain a doubt, thinking that if form is totally nonexistent, well then, that of which it is empty is called "emptiness," and without the object there is no emptiness, so, a true dharmic nature that is other than a dharma is not tenable, and a dharma that is other than a true dharmic nature is not tenable either.[538] It therefore says

> "and emptiness is not other than form."

4.549 What does this teach? It means that just as water that is not clear is called "dirty" when it is not clear, and "clear water" when it is clear, and just as space is called "cloudy" when it is not clear, [F.99.a] and "clear space" when it is clear, similarly with this emptiness. In nonpure contexts you use the word "form" and so on for it, in order not to be different from ordinary fools, and in pure contexts you call it "emptiness." Therefore the dharmas, form and so on, that are different from emptiness do not exist. Because a difference between dharmas and the true nature of dharmas does not exist, when you set forth a dharma as the true dharmic nature

> "form itself is emptiness, and"

when you have set forth the true dharmic nature as a dharma

> "emptiness itself is form."

4.550 Alternatively, in

> "form itself is emptiness, and emptiness itself is form,"

take emptiness as suchness, as the true dharmic nature of form.

4.551 Thus, it says

> "they should not stand in form,"

because it is not suitable for them to stand in imaginary and conceptualized forms that are absolutely nonexistent, and it is also not suitable for them to stand in thoroughly established form.

4.552 Similarly, connect this with

> "feeling"

and so on.

4.553 > "Should not stand in syllables"

and so on—they should not stand in seed syllables.[539]

4.554 > "Should not stand in syllable accomplishment"—

the term "syllable accomplishment" is used for the production of the knowledge of *anutpāda* ("nonproduction") after resorting to the seed syllable *a*, and so on, used as a dhāraṇī. This teaches that they should not stand there either. That dhāraṇī knowledge is a product of such explanations as[540]

> "*a* is the door to all dharmas because they are unproduced from the very beginning."

4.555 That statement, furthermore, becomes a condition for full awakening when certain bodhisattvas with sharp faculties resort to the single statement and enter into the meaning of nonproduction. It happens when those with middling faculties resort to two syllables and have become familiar with two statements. [F.99.b] Many statements become a condition for full awakening when those with dull faculties resort to them and have become familiar with them. Hence it says[541]

> "should not stand… in a single explanation, in two explanations, or in a number of different explanations."

4.556 Also, in the subsection of the passage about not standing in[542] the true nature of dharmas, it says[543]

> "form that is impermanent is empty of the intrinsic nature of form that is impermanent."

4.557 The impermanence of śrāvakas and pratyekabuddhas is marked by production and cessation, that is, is marked as a falsely imagined phenomenon. The nonexistent thing that is the meaning based on the bodhisattvas' definition of impermanence is said to be "the meaning of impermanence." Thus, existing permanently is called *permanence*. A permanently nonexistent thing, being nonexistent at all times, the opposite of that, is said to be the bodhisattvas' *impermanence*. Hence it is saying that impermanence is ultimately marked by nonexistence. "Form that is impermanent is empty of the intrinsic nature of form that is impermanent": that true reality, the ultimately "impermanent" of the bodhisattvas, is "empty of the intrinsic nature of the impermanent" marked by production and cessation that is conceptualized by śrāvakas and pratyekabuddhas.

4.558 "And why?" It says,[544]

> "Also, that which is the emptiness of form that is impermanent is not the impermanence of form."

This means that that which, ultimately, is the true reality that is the impermanence of form is not the intrinsic nature of the impermanence of imaginary form, and therefore the ultimate impermanence of form is empty of the impermanence of imaginary form.

4.559 To those who think, "In that case the true nature of a dharma is different from the dharma," it says[545]

> "and form that is impermanent is not other than emptiness."

This means that there is no impermanence of a falsely imagined form other than suchness, like clean water and space.

4.560 Because they are not different, it says[546]

> "and emptiness itself is form that is impermanent." [F.100.a]

The idea is that *emptiness* is a word to convey the emptiness of form that is impermanent.

4.561 Connect this in the same way with all the rest.

⋯ Practice that does not fully grasp ⋯

4.562 Having thus taught practice that does not stand, to teach the faults of standing, it says,[547]

> "Furthermore, Lord, when bodhisattva great beings practicing the perfection of wisdom without skill in means stand in form with a mind that has descended into grasping at 'I' and grasping at 'mine,' they practice an enactment[548] of form, and they do not practice the perfection of wisdom,"

and so on. It means if, "without skill in means"—which is to say if, having incorrectly grasped dharmas without knowing that they are characterized as something that does not exist—they "stand in form," and think, "I am, in my basic nature, form," or "this form is me," or "it is defined as being seeable," then they "practice an enactment of form," that is, a karmically formed phenomenon that ensues when there is the conception of form, "not the perfection of wisdom" that follows emptiness.

4.563 To teach the faults of practicing an enactment, it says

> "practicing an enactment [they] do not cultivate the perfection of wisdom,"

and so on.

4.564 To those thinking, "Why, without such skill in means, when practicing an enactment of form and descending into grasping at 'I' and grasping at 'mine,' do they not attain the practice of the perfection of wisdom, and not attain the definite emergences[549] by becoming absorbed in[550] and completing the yogic practice that does not fully grasp?" it says,[551]

> "It is because, Lord, form is not fully grasped,"

and so on.

4.565 This is the "practice that does not fully grasp." It teaches this practice in three parts as well:

- not fully grasping dharmas, [F.100.b]
- not fully grasping causal signs, and
- not fully grasping understanding.

4.566 Among these, the subsection explaining not fully grasping dharmas is from[552]

> "form is not fully grasped, and…,"

and from[553]

> "that knowledge of all aspects is not fully grasped, because of inner emptiness,"

up to

> "because of the emptiness that is the nonexistence of an intrinsic nature."

4.567 The subsection on not fully grasping causal signs starts from,[554]

> "And why? Because it cannot be expressed as a causal sign,"

and goes up to[555]

> "having thus comprehended he did not fully grasp form, did not fully grasp feeling,"

and up to[556]

> "did not fully grasp the very limit of reality."

4.568 The subsection of the passage on not fully grasping understanding is from,

> "And why? Because he did not apprehend a grasper of all dharmas that are empty of their own mark,"[557]

up to,

> "Lord, because all dharmas are not fully grasped, it is the bodhisattva great being's perfection of wisdom."[558]

···· Not Fully Grasping Dharmas ····

4.569 There, first, in the subsection explaining not fully grasping dharmas, in regard to

> "form is not fully grasped,"

because of the self, the true dharmic nature of form—whatever the cause of a descent into grasping at "I" and grasping at "mine"—is not grasped as form. Therefore, it teaches that when an enactment is practiced, it is not a practice practicing the ultimate perfection of wisdom. "And why" is form not fully grasped? It says,[559]

> "Because a form not fully grasped is not form, because of the emptiness of a basic nature."

Here, take "not fully grasped" with the mark of a thoroughly established phenomenon. It is saying that the true dharmic nature of[560] form that is not fully grasped, which is the intrinsic nature of a thoroughly established

phenomenon, is not a falsely imagined form's intrinsic nature. Therefore, the true dharmic nature of form[561] is connected with "is not fully grasped." [F.101.a]

4.570 "Because of the emptiness of a basic nature" means it is not the case that, having fully grasped some aspect of an attribute of form and so on earlier, later some other counteracting force will make it empty. Its basic nature is emptiness.

4.571 Construe from "feeling" and so on, up to "the very limit of reality," like that as well.

4.572 > "Lord, this meditative concentration sphere of bodhisattva great beings is called *sarvadharmāpariggṛhīta*; it is vast, prized, infinite, fixed, cannot be stolen, and is not shared in common with śrāvakas and pratyekabuddhas"

teaches its dharma.[562]

4.573 > "Abiding in that sphere of meditative stabilizations"

and so on teaches the benefit.

4.574 > "And that knowledge of all aspects is not fully grasped, because of inner emptiness,"

up to

> "emptiness that is the nonexistence of an intrinsic nature,"

is teaching that because the completion of the thoroughly cleansed transcendental knowledge of all the emptinesses when all dharmas are not apprehended is "the knowledge of all aspects,"[563] therefore it too is "not fully grasped."

4.575 Therefore, it says

> "it cannot be expressed as a causal sign."

This means that even the knowledge of all aspects is separated from the causal sign of the knowledge of all aspects because it definitely does not have a mental image of a causal sign.

4.576 > "Because a causal sign is an affliction"[564]—

the very causal signs of the bodhisattvas' conceptualizations afflict the mindstream, so they are taught to be "affliction."

4.577 The subsection on not fully grasping causal signs also explains in terms of these,[565] so it says,

> "What is a causal sign? Form is a causal sign,"

and so on. It means that they are all, ultimately, afflictions for bodhisattvas so they should be abandoned, but not like attachment and so on.

4.578 > "If the perfection of wisdom [F.101.b] were something that could be taken up through a causal sign, then the religious mendicant Śreṇika,"

and so on, is an elucidation of the practice without causal signs.

4.579 > "The religious mendicant Śreṇika also believed in this knowledge of a knower of all aspects."

Earlier, that religious mendicant had not realized the practice without causal signs. He had generated a faith in it,[566] and with just that faith he produced and gained knowledge free from causal signs, but because all dharmas were not its object it was not *the* knowledge without causal signs.[567]

4.580 > "Partial knowledge"—

having comprehended dharmas, each individually, he did not apprehend the causal sign of form when he had fully grasped and understood form analytically. Similarly, he did not apprehend the causal sign of feeling when he had fully grasped and understood feeling analytically. Hence it says,

> "Having thus comprehended [he] did not fully grasp form. Similarly, he did not fully grasp feeling, perception, volitional factors, or consciousness,"

up to

> "he has not fully grasped even the very limit of reality."

4.581 To teach the reason for that, it explains[568]

> "because he did not apprehend a grasper of all dharmas that are empty of their own mark."

By having comprehended with that signless knowledge each of them individually in the form of signlessness, he comes to understand that all dharmas are empty of their own mark. Hence "he did not apprehend" a person or knower that is "a grasper."

4.582 Also, as a reason for that it says,[569]

> "Because he did not see that knowledge as being an inner attainment and clear realization of knowledge, and he did not see it as being an outer one. He did not see that knowledge as being an inner and outer attainment and clear realization, and he did not see that attainment and clear realization of knowledge as being some other either."[570]

4.583 This means that religious mendicant, having taken hold of his knowledge and fully investigated the attainment and the realization—whether with this knowledge of his he had attained special dharmas he had not attained before, [F.102.a] or whether the dharmas he had clearly realized with this knowledge had not been clearly realized before—did not see the knowledge as located in him, located outside, located in both, or located somewhere else besides those. Hence it says[571]

> "because he did not apprehend and did not see that with which he might know, or that which the knowledge might know."

4.584 There the "that with which" is teaching "that knowledge with which." The "that which" is teaching "that which he has attained and clearly realized." The "that which" is also teaching the dharmas he has not attained and has not clearly realized.[572]

···· Not Fully Grasping Understanding ····

4.585 Having thus taught that knowledge of attainment and clear realization does not exist as any of the four alternatives, then, in order to teach that knowledge of all dharmas—form and so on, which are objects—also does not operate as any of the four alternatives, it says

> "he did not see that knowledge inside form,"

and so on. It means that he also did not see the knowledge of all dharmas—form and so on, which are objects—inside, outside, in both, or somewhere else.

4.586 To again elucidate just that, it says,

> "The religious mendicant Śreṇika believed in this one of many explanations,"

and so on, up to

> "because he did not pay attention to any causal signs."

This teaches the benefit of this comprehension of practice that does not fully grasp.

4.587 > "Lord, this—… the state in which the bodhisattva great beings have gone beyond the others; it is the perfection of wisdom."[573]

This means it is thus a beyond that is different from all other dharmas, which has become different from all conceptualizations and all causal signs. The absence of conceptualization is the beyond in the sense that signlessness is the "beyond." [F.102.b]

4.588 What is that which is beyond the others? It says

> "that he does not fully grasp form,"

and so on. Because he does not fully grasp form and so on, he is therefore "beyond the others."

4.589 > "In the interim they do not pass into complete nirvāṇa."

That religious mendicant Śreṇika is in the buddha lineage so in the interim he does not pass into nirvāṇa.[574] As for saying "in the interim," it says

> "those prayers are nonprayers, those powers are nonpowers, those fearlessnesses are nonfearlessnesses, those detailed and thorough knowledges are nondetailed and nonthorough knowledges, *up to* those eighteen distinct attributes of a buddha are nonbuddhadharmas,"

so this "in the interim" teaches they are beyond the others.

··· Practice that has made a full investigation[575] ···

4.590 Having thus made fully complete the practice that does not fully grasp, next, taking the practice that has made a full investigation as its point of departure, it says,

> "Furthermore, Lord, bodhisattva great beings practicing the perfection of wisdom should make an investigation like this,"

and so on.

4.591 This practice that has made a full investigation is taught in four parts as well:

> "What is it… of what is it… why is it… and what is it for?"[576]

4.592 From[577]

> “if, when they investigate and ponder like that,”

up to

> “thus, practicing the perfection of wisdom… are not separated from the knowledge of all aspects,”

teaches the “what.”

4.593 From[578]

> “Venerable Śāriputra, form is separated from the intrinsic nature of form,”

up to

> “the very limit of reality is separated from the intrinsic nature of the very limit of reality,”

teaches the “of what.”

4.594 From[579]

> “furthermore, Venerable Śāriputra, form does not have the defining mark of form,”

up to

> “bodhisattva great beings who are training in this training go forth to the knowledge of all aspects,”

teaches [F.103.a] the “why.”

4.595 From[580]

> “all dharmas have not been produced and have not gone forth,”

up to

> “Venerable Śāriputra, a bodhisattva great being thus practicing the perfection of wisdom is near unsurpassed, perfect, complete awakening,”

teaches the “what it is for.”

4.596 There, “what is it” is a question about its basic nature. There the perfection of wisdom should be described as a realization.

4.597 “Of what is it” is a question about what it is connected with. There it should be described as a realization of all dharmas.

4.598 “Why is it” is a question about the reason it is the perfection of wisdom. There it should be said it is because it is a realization marked by the state of things as they really are.

4.599 “What is it for” is a question about function.[581] There it should be said it is because it causes an escape.

4.600 It says

> “when they investigate and ponder”

the responses that have to be made to all those

> “like that”—

as in the response to the above question “what is it?”—

> “if… they see that the dharma that does not exist and that they do not find *is* the perfection of wisdom they still do not see it.”[582]

If they thus see that the dharma that does not exist and is not found is the perfection of wisdom, that too is not seeing.

4.601 What does this intend? It means that at that time even the intrinsic nature of all dharmas that cannot be apprehended is like space, so, when that which has viewed it is a seeing without an intrinsic nature, it is a perfect seeing.

4.602 Therefore, it says

> “because, Lord, all dharmas do not exist and are not found.”

It means during that period.

4.603 When the elder Subhūti says[583]

> “you should know”

that those who, when they see that all dharmas, form and so on, are not real things,

> “are not cowed… and do not tremble,”

and so on, are not separated from the knowledge of all aspects, the elder Śāriputra, to teach the mark of nonseparation, [F.103.b] asks,

> “Venerable Subhūti, why should you know that they are not separated from the knowledge of all aspects?”

4.604 At that point the elder Subhūti says that because all dharmas are separated from an intrinsic nature, therefore

> “you should know”

that those who see that this is so

> "are not separated from the knowledge of all aspects."

4.605 With,[584]

> "Venerable Śāriputra, because of this one of many explanations, form does not have the intrinsic nature of form,"

and so on, he answers the question "of what" is it the perfection of wisdom? Given that all dharmas are not real things because they are separated from an intrinsic nature, what dharmas does it then realize so that it is taught to be "the perfection of wisdom"?

4.606 From,

> "Furthermore, Venerable Śāriputra, form does not have the defining mark of form,"

up to those

> "who are training in this… go forth to the knowledge of all aspects,"

teaches why it is a perfection of wisdom. It is posited as "the perfection of wisdom" because it realizes the marks of all dharmas. This is teaching that if all dharmas have no marks and are separated from marks, what are the marks it realizes? It is saying because all marks are falsely imagined, are nonexistent, therefore the true nature of dharmas is separated from the mark of form and so on.

4.607 From,[585]

> "Venerable Subhūti, do bodhisattva great beings training in this training go forth to the knowledge of all aspects?"

up to,

> "Venerable Śāriputra,[586] bodhisattva great beings thus practicing the perfection of wisdom are near unsurpassed, perfect, complete awakening"

teaches what this perfection of wisdom is for. It is a "perfection of wisdom" because it causes an escape. [F.104.a] That escape, furthermore, is not to all dharmas,

> "because all dharmas have not been produced and have not gone forth."

Hence it is also teaching that it also does not cause an escape.

4.608 > "Venerable Śāriputra… form is empty of form. You cannot get at its production and going forth."

This means that because the thoroughly established true dharmic nature of form is empty of the intrinsic nature of falsely imagined form, therefore there is no production and going forth of a defiled nature during the period of saṃsāra, and no mistaken entity exists in the purified nature during the purified period. Hence a going forth plucked out of thin air does not exist, because in its intrinsic nature it is purity, and the true nature of dharmas does not change. It

> "has not been produced"

during the period when it has stains, and it

> "has not gone forth"

during the period when it is stainless.

··· Practice of method[587] ···

4.609 Having thus taught the practice that has made a full investigation, next, to teach the practice as perseverance is the passage from where it says,[588]

> "Lord, if bodhisattva great beings practicing the perfection of wisdom without skillful means practice form,"

and so on, up to the end:

> "Śāriputra… they… bodhisattva great beings… are close to the knowledge of all aspects."

4.610 This practice as perseverance is also taught in two parts: the lack of method that has to be eliminated, and the method that has to be resorted to. The lack of method is explained in two parts as well: the practice of causal signs, and the practice of enactment. The method to be resorted to is also explained in two parts: not practicing dharmas, and not practicing the causal signs of dharmas.

4.611 Among these, the practice of causal signs because of lacking method is from

> "if… without skillful means [bodhisattva great beings] practice form they practice a causal sign; [F.104.b] they do not practice the perfection of wisdom,"

up to where it says,[589]

> "You should know that this is the bodhisattva great beings' lack of skillful means."

4.612 The practice of enactment because of lacking method starts from where it says[590]

> "possess, form a notion of, and believe in form,"

and is up to,

> "Venerable Śāriputra, you should know that bodhisattva great beings practicing the perfection of wisdom like that are without skillful means."

4.613 They "possess" because of mental error, "form a notion" because of perceptual error, and "believe" because of philosophical error.[591]

4.614 For the practice of method, the practice without apprehending[592] dharmas starts from where it says,[593]

> "Venerable Śāriputra… when bodhisattva great beings practice the perfection of wisdom they do not practice form,"

and goes up to,

> "Venerable Śāriputra, when bodhisattva great beings practice the perfection of wisdom like that you should know that they have skillful means."

4.615 I have already explained "the emptiness of form is not form" and so on above,[594] so there is no need to repeat the explanation here.

4.616 In the practice of method, practice without apprehending the causal signs of dharmas starts from where it says,[595]

> "If, while practicing the perfection of wisdom they apprehend any dharma, they are not practicing the perfection of wisdom,"

and goes up to

> "[those] bodhisattva great beings… are close to the knowledge of all aspects."

4.617 There, connect the four alternatives that[596]

> "they apprehend… they do not apprehend… they apprehend when they apprehend and do not apprehend when they do not apprehend… and they neither apprehend nor not apprehend"

with causal signs; and construe these four this way:[597]

4.618 > " 'I am practicing,'… 'I am not practicing,'… 'I am practicing when I am practicing [F.105.a] and not practicing when I am not practicing,' and… 'I am neither practicing nor not practicing' "

with causal signs as well.

4.619 > "The perfection of wisdom is without an intrinsic nature and cannot be found"[598]—

at the thoroughly established stage all dharmas cannot be apprehended, so even the perfection of wisdom does not exist on account of the perfection of wisdom's own intrinsic nature.

··· Practice for quickly fully awakening ···

4.620 Having thus taught the practice of perseverance, now, with[599]

> "furthermore… that knowledge of all aspects is not two and cannot be divided into two,"

and so on, it teaches the practice for quickly fully awakening. This practice is also taught in four parts:

- training in the meditative stabilization spheres,
- training in not apprehending all dharmas,
- training in the illusion-like and so on, and
- training in skillful means.

4.621 Among them, the training in meditative stabilizations starts from[600]

> "because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,"

and goes up to

> "one should train in the applications of mindfulness."

4.622 Training in not apprehending all dharmas is taught in the passage starting from where it says,

> "Śāriputra, when bodhisattva great beings train like that in the perfection of wisdom,"

and

> "they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,"

and so on, up to the end:

4.623 > "Śāriputra, they go forth to the knowledge of all aspects by way of not apprehending emptiness."

4.624 Training in the illusion-like and so on is taught in the passage starting from where it says,[601]

> "Lord, suppose someone were to ask, 'Does this illusory being, having trained in the perfection of wisdom, go forth to the knowledge of all aspects or reach the knowledge of all aspects?' "

up to,

> "Because, Lord, form is like an illusion, and feeling [F.105.b]… perception… volitional factors… and consciousness is like an illusion, and what that consciousness is, the six faculties are. They are the five aggregates."

4.625 Skillful means is taught in the passage starting from where it says,[602]

> "Subhūti… if they are bodhisattva great beings who have newly set out in the vehicle, and are those without skillful means who have not been taken in hand by a spiritual friend,"

up to

> "someone… Subhūti, they should know is a bad friend of a bodhisattva great being."

···· Training in the meditative stabilization spheres ····

4.626 Among these, training in meditative stabilizations is taught in two parts: an explanation of the names and an explanation of nonconceptualization.

4.627 Among these, in regard to the explanation of names, it first teaches meditative stabilization in the form of nonproduction with,[603]

> "Furthermore, because all dharmas are things that are not real, that knowledge of all aspects is not two and cannot be divided into two,"

and so on. Construe "knowledge of all aspects" as the stage when all dharmas are not two, because for all imaginary dharmas there is bifurcation into grasped-object and grasper-subject, exist and does not exist, real thing

and unreal thing, eternal and annihilated, compounded and uncompounded, dharma and nondharma, and so on, as well as into permanent and impermanent, pleasure and suffering, having a self and selfless, calm and not calm, empty and not empty, having a sign and signless, wished for and wishless, and so on. All those pairs are falsely imagined phenomena, and because they do not exist in the knowledge of all aspects it says the "knowledge of all aspects is not two." A real twofold thing arrived at through realization[604] [F.106.a] does not exist, so it says "cannot be divided into two."

4.628 Having taught abiding in meditative stabilization by giving the names of the meditative stabilizations, then, to teach abiding in nonconceptual meditative stabilization, it says[605]

> "those… do not even see those meditative stabilizations, because they do not falsely project on account of those meditative stabilizations, 'I have been absorbed,' "

and so on. They "do not even see meditative stabilization" because it is the meditative stabilization at the thoroughly established stage when all dharmas have become just suchness.

4.629 Because the falsely imagined "I will be in meditative equipoise" and so on[606] are totally nonexistent, the threefold conceptualizations based on time periods of them as meditative stabilization and of oneself in meditative equipoise, and the conceptualization of entering into absorption and conceptualization do not exist. Therefore, it says,

> "Those bodhisattva great beings do not conceive of those."

4.630 And just because of that it says,

> "The perfection of wisdom is not one thing, the meditative stabilization another, and the bodhisattva yet another. Bodhisattvas themselves are the meditative stabilization, and the meditative stabilization itself is the bodhisattva."

4.631 It says that because all dharmas have the same nature as mere suchness. And just because of that, it says

> "because all dharmas are the same."

4.632 > "Is it possible to teach the meditative stabilization?"—

which is to say, is it possible to differentiate them and describe it? He asks, thinking that in that case the bodhisattvas themselves would be the meditative stabilizations. In order to explain that the mark of a meditative

stabilization is not different it says,

> "No indeed, Venerable Śāriputra."

4.633 Then the elder Śāriputra, wondering why, if the names of the meditative stabilizations do not exist, their names were given, [F.106.b] asks,[607]

> "Do they form a notion of those meditative stabilizations?"

4.634 He is asking, "Like śrāvakas do?" Then, because such mental construction does not exist, venerable Subhūti says,

> "They do not form such notions."

4.635 Then, because the explanation of the meditative stabilizations has been taught in one explanation and the activity taught in another, Śāriputra asks,

> "How do they not form such notions?"

4.636 Then, because the meditative stabilizations and their functions exist with a falsely imagined nature but cannot be apprehended when the marks of the falsely imagined have been eliminated, Subhūti therefore says,

> "They do not mentally construct them."

4.637 Then, to eliminate the thought of "mine," it says

> "because all phenomena do not exist."[608]

4.638 Thus, take the "conflict" in[609]

> "taught to be the foremost of śrāvakas at the conflict-free stage"

as conceptualization. Freedom from all thought construction, absorption into the nonconceptual, is absorption into "the conflict-free." Hence the Lord confers an

> "excellent!"

on the nonconceptual state.

···· Training in not apprehending all dharmas ····

4.639 Having thus given an exposition of the training in meditative stabilization, to teach training in not apprehending it says,[610]

> "Śāriputra… training like that… *up to* they train in the eighteen distinct attributes of a buddha, by way of not apprehending anything,"

and so on.

4.640 To teach training in not apprehending, it gives an exposition of not apprehending persons with,

> "Śāriputra, because of the state of absolute purity they do not apprehend a self,"

and so on. It then gives an exposition of not apprehending all dharmas, with

> "aggregates, constituents, sense fields,"

and so on, teaching

> "they do not apprehend a stream enterer,"

and so on, up to

> "a buddha."

4.641 As for

> "because of the state of absolute purity"

they all[611] have, having taken the completion of purification to be serving as a cause, in order to inquire about its intrinsic nature he asks,

> "Lord, what is purity?" [F.107.a]

4.642 The Lord, to teach that the stainless, thoroughly established suchness is purity, says,

> "Śāriputra, not being produced, not stopping, not being defilement, not being purification, not appearing, not being apprehended, and not occasioning anything is called *the purity of all dharmas*."

4.643 Earlier, during the period when suchness has stains, all dharmas are produced and stop, are defiled and purified as falsely imagined phenomena. The produced comes into being and, having come into being, it is apprehended like this and like that, occasioning things like this and like that. During the period when there are no stains, in each and every way, the production of all dharmas in that suchness is nonexistent. Because there is no production, there is no stopping; because there are no stains there is no

defilement, no purification, and no appearing; because there is no appearing there is no apprehending; and because there is no apprehending, there is not occasioning anything. This is called "absolute purity."

4.644 > "Do not train in any dharma"—

because bodhisattvas do not see all dharmas during the period when there are no stains, it says

> "those dharmas do not exist[612] in the way foolish, ordinary people take them to be."

4.645 To teach that marked as being falsely imagined they are nonexistent it says,

> "Śāriputra, as they do not exist, so do they exist."

4.646 To teach that they exist in the inexpressible form of a falsely imagined thing that does not exist it says,[613]

4.647 > "Thus, they do not exist, so one says *ignorance*."

4.648 This means that like dream consciousness it is not in its nature a state of perfect reality. Even while not there, it causes grasping at other things that do not exist. Alternatively, it does not know perfectly, which is to say, it causes imperfect knowledge and understanding, hence it is "ignorance."

4.649 Śāriputra asks,

> "Lord why [F.107.b] are the nonexistent called *ignorance*?"

and it says,

> "Śāriputra, form does not exist,"

and so on. Here is what it intends: even though dharmas are thus nonexistent and unreal, they are grasped as if they really exist, so they are not known perfectly, which is to say are not understood perfectly, so it is "ignorance." To teach that, the Lord[614] says the dharmas, "form" and so on, do not exist.

4.650 To make just this meaning clear it says,[615]

> "Those foolish people [who] settle down on them because of ignorance and craving… are attached to the two extremes."

4.651 It means having settled down on the aspect of existence through the power of ignorance and having settled down by way of relishing the experience through the power of craving, they become "attached to the two extremes,"

> "permanence and annihilation."

4.652 > "They do not know, and they do not see"—

that is to say, they do not understand with inferential or direct perception, or else on account of the force of scripture or the force of their own personality.

4.653 This is in three parts, where it lists the dharmas in the context of explaining:

- they have come about rooted in ignorance,
- they have come about rooted in thought construction, and
- they have come about rooted in the absence of faith.

4.654 There, the first section explains that having grasped dharmas as existing where they do not exist because of the power of ignorance, and through the power of relishing the experience because of craving, having fallen into the two extremes, fools "do not know and do not see."

4.655 The second section explains they thus do not know and see, therefore mental constructions multiply. Mentally constructing dharmas not for what they are and settling down on them, mentally constructing them at the two extremes, they "do not know and do not see." Because they do not know and see all dharmas[616]

> "they are, therefore, counted as fools. They will not definitely emerge."

4.656 The third section similarly explains that even though they have heard about them for what they really are, "they do not place their faith" in that reality, so, because they do not abide in serene confidence "they do not rest" in the perfections; and because they do not rest in the practice they do not attain the dharmas to be realized, [F.108.a] such as becoming irreversible from awakening and so on. So[617]

> "they are, therefore, counted as fools,"

as ordinary people, because of the fault of settling down on all dharmas.

4.657 Having been taught that those like that do not train in them and do not go forth, there is the question,[618]

> "Why… do they… not train… and not go forth?"

4.658 And it says they "do not train" because

> "without skillful means they mentally construct and settle down on"

all the perfections and all the practice dharmas; and they "do not go forth" because they mentally construct and settle down on the dharmas on the side of awakening and so on, up to

> "the knowledge of all aspects."

4.659 It also says[619] that practicing those same perfections without apprehending all dharmas is named *having entered into the training*, and not apprehending the knowledge of all aspects, and the dharmas, *up to*, the emptiness of all dharmas is *going forth*.

···· Training in the illusion-like ····

4.660 Having thus explained the training in not apprehending all dharmas, to teach training in the illusion-like and so on, it says,[620]

> "Lord, suppose someone were to ask,"

and so on. Here this is what venerable Subhūti is thinking: "Lord, if they practice without apprehending anything then there are no dharmas. And were they to go forth having trained in dharmas that do not exist, well then, even a totally nonexistent illusory person acting out an illusion with illusory attention that cannot be apprehended would, having trained, go forth and accomplish the knowledge of all aspects."

4.661 Then, in the first section explaining illusion, the Lord says: Just as there is no training in, or going forth to, illusory dharmas, similarly for bodhisattvas [F.108.b] there is no training in the dharmas, form and so on, or going forth to them, or definitely reaching the knowledge of all aspects. To teach that they are like an illusion he asks,[621]

> "Subhūti, what do you think about this: Is illusion one thing and form another?"

and so on. And to teach that bodhisattvas skilled in the nonexistence of an intrinsic nature, who see that all dharmas cannot be apprehended, do not see falsely imagined dharmas like form and so on as existing apart from being illusions, there is the passage that ends,[622]

> "Illusion is not one thing, Lord, and the knowledge of all aspects another; the knowledge of all aspects is itself illusion, Lord, and illusion is itself the knowledge of all aspects."

4.662 It is saying that because all are in their intrinsic nature falsely imagined, they are, as the nonexistence of an intrinsic nature, undifferentiable from illusions.

4.663 Similarly, the second section explaining illusion says that because[623]

> "production… stopping… defilement and purification"

do not exist there is no training in all illusions and dharmas that absolutely do not exist, no going forth, and no reaching the knowledge of all aspects.

4.664 Then it teaches[624] that if the name *bodhisattva* is not said relative to the aggregates and so on, up to the distinct attributes, in that case, just like an illusory person, a bodhisattva does not exist; and because there is no production, stopping, and so on of the dharmas—from the aggregates and so on, up to the distinct attributes—they too, like illusions, do not exist, and names, conventional terms, and so on do not exist either, so how can totally nonexistent bodhisattvas train in totally nonexistent dharmas? How can they go forth, and how can they reach [F.109.a] the knowledge of all aspects? Then in conclusion it says that when they

> "train… like that, by way of not apprehending anything, they go forth to the knowledge of all aspects and reach the knowledge of all aspects."

4.665 Thus, because of the nonexistence that is their intrinsic nature, those five aggregates are like a dream… an echo… an apparition… a reflection in a mirror… a magical creation… and a mirage,[625] and because of just that the six sense fields are too, so a "bodhisattva" does not exist at all, because of the emptiness that is the nonexistence of its intrinsic nature.

···· Training in skillful means ····

4.666 Having thus taught the training in the illusion-like and so on, to set the scene for training in skillful means it says,[626]

> "Lord, if bodhisattva great beings who have newly set out in the vehicle were to hear this exposition would they not tremble, feel frightened, and become terrified?"

4.667 And then it explains that[627]

> "those without skillful means who have not been taken in hand by a spiritual friend, they will tremble, feel frightened, and become terrified, but those with skillful means will not tremble and become terrified."

4.668 And it says,[628]

> "Lord, what skillful means do bodhisattva great beings who have newly set out in the vehicle have not to tremble, feel frightened, and become terrified when they hear this exposition?"

Thus, it gives an exposition of skillful means.

I have explained the meaning of "tremble, feel frightened" and so on before.[629]

4.669 Those skillful means are also explained in four parts:

- skillful means of the analytic understanding of all dharmas,
- skillful means of completing the six perfections,
- skillful means of relying on a spiritual friend, and
- skillful means of shunning a bad friend.

4.670 Among these, starting from[630]

> "[they] analytically understand about form its impermanent aspect, but do not apprehend it,"

up to

> "you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom," [F.109.b]

teaches the skillful means of the analytic understanding of all dharmas.

4.671 Starting from,[631]

> "Furthermore, Subhūti, bodhisattva great beings practicing the perfection of wisdom with attention connected with the knowledge of all aspects,"

up to

> "Subhūti, you should know that this is the skillful means of bodhisattva great beings practicing the perfection of wisdom,"

teaches the skillful means of completing the six perfections. Among them, giving expositions of Dharma by way of not apprehending anything is the perfection of giving; stopping śrāvaka and pratyekabuddha thoughts by way of not apprehending anything is the perfection of morality; forbearance and admiration for the deep dharmas is the perfection of patience; paying attention to not apprehending anything and not giving up analytic understanding is the perfection of perseverance; not providing an opportunity for unwholesome dharmas that are impediments to awakening is the perfection of concentration; and the analytic understanding of emptiness is the perfection of wisdom.

4.672 > “Form is not empty because of the emptiness of form”[632]—

the true dharmic nature of “form” does “not” become “empty” out of thin air “because of” being caused by “the emptiness of” falsely imagined “form,” because it is empty of an intrinsic nature. Therefore, it says

> “form is itself emptiness, emptiness is itself form.”

This means emptiness and the true dharmic nature of form are the same intrinsic nature.

4.673 Starting from,[633]

> “Subhūti, the spiritual friends of bodhisattva great beings,”

up to

> “they, Subhūti, are the spiritual friends of bodhisattva great beings. If they have taken them in hand they do not tremble, feel frightened, or become terrified when they hear this exposition,”

teaches the skillful means of relying on a spiritual friend.

4.674 After that, [F.110.a] the section of the text on false projections when apprehending things[634] is included right with this, because it happens due to not having spiritual friends.

4.675 Starting from,[635]

> “How should you know you have been taken in hand by spiritual friends?”

up to,[636]

> “Subhūti, they should know [that] is a bad friend of a bodhisattva great being, and knowing that, should shun them,”

teaches the skillful means of shunning a bad friend.

[B10]

·· Specific instruction for coming to an authoritative conclusion about this exposition ··

··· Part One: The twenty-eight [or twenty-nine] questions ···

4.676 Having thus differentiated and taught the passages to do with the inquiry into the endeavor’s many aspects, now the passages to do with the inquiry into specific instruction for coming to an authoritative conclusion about this exposition[637] will be explained.

4.677 There, the initial statement,[638]

> "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom,"

which set the scene for the initial brief exegesis, now sets the scene here too. The specific instruction for coming to an authoritative conclusion, furthermore, is twofold: about the meaning of the words and about the characteristic marks.[639] In it there are twenty-eight questions:[640]

4.678
- What is the meaning of the word *bodhisattva*?
- What is the meaning of the term *great being*?
- How are they armed with great armor?
- How have they set out in the Great Vehicle?
- How do they stand in the Great Vehicle?
- How is it a great vehicle?
- How have they come to set out in the Great Vehicle?
- From where will the Great Vehicle go forth?
- Where will that Great Vehicle stand?
- Who will go forth in this vehicle?
- It surpasses the world with its gods, humans, and asuras and goes forth. Is that why it is called a *great vehicle*?[641]
- That vehicle is equal to space?
- The Great Vehicle is in harmony with the perfection of wisdom?[642]
- Why does one not apprehend a bodhisattva at the prior limit, the later limit, [F.110.b] and in the middle?
- Why does one have to know the limitlessness of a bodhisattva through the limitlessness of form, feeling, perception, volitional factors, and consciousness?
- Why does even such an idea as "a bodhisattva is form, feeling, perception, volitional factors, and consciousness" not exist and why is it not found?
- I, who thus do not see and do not find a bodhisattva great being as anyone at all in any way at all—to which bodhisattva great being will I give advice and instruction in which perfection of wisdom?
- One says this, Lord, that is, "bodhisattva." Is it just a word?
- One says "self" again and again but it has absolutely not come into being?
- Given that all dharmas thus have nonexistence for their intrinsic nature, what is that form, *up to* what is that consciousness?
- Form has not come into being?
- Does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?

- You cannot apprehend a bodhisattva other than one who has not come into being?
- One should know that when the mind of a bodhisattva great being given such instruction is not cowed, does not tense up, and does not experience regret, does not tremble, feel frightened, or become terrified, then that bodhisattva great being is practicing the perfection of wisdom?
- What is a bodhisattva?
- What is the perfection of wisdom?
- What is it to investigate?
- The nonproduction of form and so on is not form and so on?
- A decrease in form and so on [F.111.a] is not form and so on?
- Anything called "form" and so on is counted as not two?

4.679 Thus the topics that emerge from those twenty-eight questions,[643] and then the section of the text incorporating the hum of probing questions and responses by the two elders Śāriputra and Subhūti that goes up to the beginning of the Śakra Chapter,[644] should be known as the specific instruction for coming to an authoritative conclusion.

···· 1a. What is the meaning of the word *bodhisattva*? ····

4.680 There, where it says,[645]

> "Subhūti, the meaning of the word *bodhisattva* is an absence of a basis in reality,"

bodhisattva has four ultimate meanings: awakening, a being,[646] the conventional bodhisattva constituted out of aggregates, and the ultimate bodhisattva. Because all four are the nonexistence of an intrinsic nature, the meaning of the word *bodhisattva* is "an absence of a basis in reality." Construe "absence of a basis in reality" as an impossibility.

4.681 Were *bodhisattva* to have something real for its nature, the word for it would have a basis in reality and it would become a possibility, whereas awakening, a being, and both bodhisattvas do not exist, so the meaning of the word *bodhisattva* is the absence of a basis in reality, that is to say, an "impossibility."

4.682 To separate the parts of this same topic it says,

> "Subhūti, it is because *bodhi* and *sattva* are not produced. *Awakening* and *a being* do not have an arising or an existence. They cannot be apprehended."

Awakening does not arise because it is an uncompounded phenomenon, and because a *being* does not exist it does not arise either. Therefore it should be construed as: "Subhūti, awakening does not have an arising" and "a being does not have an existence that can be apprehended."

4.683 Then, to explain the locution "meaning of the word" it says,

> "Subhūti, *awakening* has no basis in reality and *a being* has no basis in reality." [F.111.b]

And it sums up in conclusion with,

> "Therefore, a bodhisattva's basis in reality is an absence of a basis in reality."

4.684 Then, to teach that the meaning of the word *bodhisattva* is an absence of a basis in reality it gives an elevenfold explanation:[647]

4.685 > "To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,"

and so on: that

- awakening does not have a basis in a reality constructed in thought;
- the basis of a falsely imagined "heroic being"[648] does not exist at all;
- a basis other and separate from awakening does not exist;
- a basis separate from a conventional bodhisattva does not exist;
- a basis of the true dharmic nature of a bodhisattva does not exist;
- a basis for a heroic being does not exist in awakening;
- a basis for awakening does not exist in a heroic being;
- a basis in reality for "awakening" does not exist;
- the meaning of the word for the true dharmic nature of a "bodhisattva" does not exist in a falsely imagined bodhisattva;
- the meaning of the word for the falsely imagined "bodhisattva" does not exist in an unreal bodhisattva; and
- a basis for an ultimate bodhisattva does not exist.

4.686 Among these, to teach that awakening does not have a basis in a reality constructed in thought it says,

> "To illustrate, Subhūti, the track of a bird in space does not exist and cannot be apprehended,"

and so on. This means that just as birds go through the sky but their tracks are not left there, similarly thought constructions move through awakening that is constituted out of suchness but do not remain there.

4.687 Then to teach that the basis of a falsely imagined bodhisattva does not exist in reality it says,

4.688 > "To illustrate, Subhūti, in a dream a basis does not exist and cannot be apprehended,"

4.689 and so on. This means that a dream, an illusion, a mirage, an echo, an apparition, a reflection in a mirror, and a magical creation have no basis in reality because they are totally nonexistent. [F.112.a] Similarly, bodhisattvas also have no basis in reality because they too do not exist.

4.690 Then to teach that a basis other than awakening does not exist it says,

> "To illustrate further, Subhūti, in suchness a basis does not exist and cannot be apprehended,"

and so on. This means that just as there is no basis other than suchness, unmistaken suchness, and so on, similarly there is no basis other than awakening.

4.691 Then to teach that a basis of a conventional bodhisattva does not exist it says,

> "To illustrate further, Subhūti, in an illusory person a basis of form, feeling, perception, volitional factors, and consciousness does not exist and cannot be apprehended,"

and so on. This means that just as people who are illusory in nature do not have five aggregates and so on, because they are totally nonexistent, similarly conventional bodhisattvas also do not have a five-aggregate basis.[649]

4.692 Then to teach that the true dharmic nature of a bodhisattva does not have five aggregates and so on it says,

4.693 > "To illustrate, Subhūti, a basis of the form, feeling, perception, volitional factors, and consciousness of a tathāgata, worthy one, perfect complete buddha does not exist and cannot be apprehended."

and so on. This means that just as a dharma body tathāgata does not have five aggregates and so on, similarly an ultimate bodhisattva does not have five aggregates and so on either.

4.694 Then to teach that a basis for a heroic being[650] does not exist in awakening it says,[651]

> "To illustrate further, Subhūti, in the uncompounded element a basis of the compounded element does not exist,"

and so on. This means that just as saṃsāra does not exist in nirvāṇa, similarly a basis for a heroic being does not exist in awakening.

4.695 Then to teach that a basis for awakening does not exist in a heroic being it says

> "in the compounded element [F.112.b] a basis of the uncompounded element does not exist,"

and so on. This means that just as nirvāṇa does not exist in saṃsāra, similarly a basis for a heroic being does not exist in awakening.[652]

4.696 Then to teach that a meaning of the word[653] *awakening* does not exist it says,[654]

> "To illustrate, Subhūti, in the absence of production… the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification a basis in reality does not exist,"

and so on. This means that just as in the absence of production and so on a basis in reality does not exist, similarly a basis for a bodhisattva also does not exist in reality.

4.697 Then to teach that the meaning of the word for the true dharmic nature of a bodhisattva does not exist in a falsely imagined bodhisattva it says,[655]

> "To illustrate further, Subhūti, in form a basis in reality for the absence of production, the absence of stopping, the absence of occasioning anything, the absence of appearing, the absence of being apprehended, the absence of defilement, and the absence of purification does not exist,"

and so on. This means that just as the meanings of the words for uncompounded phenomena like *nonproduction* and so on do not exist in the meanings of the words for the five aggregates and so on, similarly the true dharmic nature of a bodhisattva does not exist in a falsely imagined bodhisattva constituted out of the five imaginary aggregates and so on.

4.698 Then to teach that the meaning of the word for the falsely imagined bodhisattva does not exist in an ultimate[656] bodhisattva it says,

> "To illustrate further, Subhūti, in the state of the absolute purity of form a basis for a causal sign does not exist,"

and so on. This means: Just as the bases for the causal signs of compounded phenomena do not exist in the absolute purity of the dharma-constituent of the five aggregates, form and so on, [and of the constituents] and so on. And,[657]

4.699 > "To illustrate further, Subhūti, just as in the state of the absolute purity of the self and so on a basis for a causal sign does not exist,"

and just as a basis for darkness does not exist in the sun, [F.113.a] a basis for compounded phenomena does not exist in the eon conflagration, and in a tathāgata's morality, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation, the bases for their opposing sides do not exist, similarly, "the falsely imagined bodhisattva" constituted out of the five aggregates does not exist in "the ultimate bodhisattva" constituted out of the dharma-constituent.

4.700 Then to teach that an ultimate bodhisattva constituted out of the dharma-constituent does not stand anywhere, with,[658]

> "To illustrate further, Subhūti, in the radiance of the sun and moon a basis does not exist,"

and so on, it teaches that a basis does not exist. Thus,

4.701 > "To illustrate further, the light of the sun, moon, planets, stars, jewels, and lightning";[659]

the light of the gods living in the desire realm, the light of the Brahmā and Śuddhāvāsa gods living in the form realm; and

> "the light of a tathāgata"

do not stand anywhere because they are all just simply light means that similarly an ultimate bodhisattva without standing anywhere moves through states of existence.

4.702 Having thus given an elevenfold explanation that the meaning of the word *bodhisattva* is an absence of a basis, then it says that the reason a basis does not exist is[660]

> "because, Subhūti, all those phenomena—that which is awakening, that which is the bodhisattva, that which is the basis in reality of a bodhisattva—are not conjoined, are not disjoined,"

and so on. These are in the sense of "that awakening" on account of "which" those awakening heroic beings making an effort at awakening are exerting themselves; or, alternatively, the "awakening" on account of "which" they get the name "awakening heroic beings"; or "that which is an awakening," or "that which is the meaning of the name *bodhisattva*"; or those that are the form, feeling, perception, [F.113.b] volitional factors, and consciousness and so on of a falsely imagined "bodhisattva"; or that which is the true dharmic nature of a bodhisattva, the dharma-constituent. "All those

phenomena"—"the awakening" the uncompounded phenomena; "the bodhisattva" the compounded phenomena such as the aggregates, sense fields, constituents, dependent origination and so on; and "the basis in reality" that is the bodhisattva as the true nature of dharmas, the dharma-constituent—"are not conjoined" because in the true dharmic nature state they do not have the nature of defilement, and "are not disjoined" because they are also not marked by purification.

4.703 They

> "cannot by analyzed"[661]

because without thought construction there is no analysis. This teaches that the mark of a grasper does not exist. They

> "cannot be pointed out"

because they are inexpressible and hence not suitable to be taught and understood by others through words. Both teach that the mark of a grasper does not exist and the mark of a grasped does not exist. They

> "do not obstruct"

because the mark of obstructing like the objects of the senses does not exist. Thus they

> "have only one mark—that is, no mark,"

which means that which is separated from all marks is marked by no mark.

4.704 > "Should train in nonattachment and in the nonexistence"[662]—

because of an attachment to awakening, or because of grasping at awakening as a real thing, they are called "awakening heroic beings." So this means that in order to turn back those two conceptualizations they should train in all phenomena marked by nonattachment and marked as unreal things.

4.705 > "By not constructing any phenomena and not entertaining any ideas about them"[663]—

if they construct them, with conceptualization as a cause, an awareness of existence arises, and if they entertain any ideas about them, with faith as a cause, attachment arises, so put it together as: by "not constructing" them they do not become existent, and by "not entertaining ideas" attachment does not arise.

4.706 > "They should know all phenomena in a nondual way" [F.114.a]

means they are free from the sense of duality in subject and object, expression and thing to be expressed, production and cessation, existent thing and nonexistent thing, dharma and not dharma, compounded and uncompounded, ordinary and extraordinary, and so on.

···· 1b. What is the meaning of the term *great being*? ····

4.707 Having thus taught the meaning of the word *bodhisattva*, to teach the meaning of the term *great being* it asks,[664]

> "Lord, you say 'bodhisattva great beings.' Why do you say 'bodhisattva great beings'?"

4.708 It means why do you say "great being" about a bodhisattva; why do you use the name "great being"? Of the fourfold intention of the Lord, and the elders Śāriputra, Subhūti, and Pūrṇa, first of all it teaches the Lord's intention that they are called "great heroic beings" because among beings they are the great heroic beings. Just because of that it says[665]

> "they will become the foremost of a great mass of beings, a great collection of groups of beings."

4.709 The elder Śāriputra's intention is that they are called "great heroic beings" because they realize the fact that all phenomena are nonexistent things, that they do not exist. Having seen that the names of all phenomena are nonexistent, they also demonstrate that Dharma to others to eliminate conceptualizations—views like[666]

> "the view of a self"

and so on; the extreme

> "view of annihilation"

and so on;

> "the view of aggregates"

and so on; up to, at the end,

> "the view of complete nirvāṇa."

4.710 The elder Subhūti's intention[667] is that these bodhisattvas called "great"[668] are called "great beings" because they have greater nonattachment and nonrepugnance. Just because of that he teaches that they are

> "unattached even to that thought"

and so on, and hence they stand without attachment to that. [F.114.b]

4.711 The elder Pūrṇa's intention is that they are "great beings" because they are armed with great armor, and have entered into a great practice and a great result. Just because of that it teaches that they[669]

> "are armed with great armor… have set out in a great vehicle, and… have mounted on a great vehicle."

····· The Lord's intention ·····

4.712 Among these, first is the Lord's explanation.

> "Great mass of beings"—

it says "great mass of beings" based on the qualities of those from[670]

> "the Gotra level"

up to

> "pratyekabuddhas."

4.713 > "Many groups of beings"[671]—

it says groups of bodhisattvas because they are foremost, because of their greater intention and greater practice. Their greater intention is their

> "vajra-like"

production of the thought adorned with five qualities; it is (1) conquering, (2) precious, (3) faultless, (4) not split, and (5) accomplishes the aim.

Among these, *conquering* is conquering through the power of wisdom with eight qualities.

4.714 Because it conquers miserliness and so on, it is a thought to

> "give away all my personal possessions."

4.715 Because it conquers greed and hatred and so on, it is

> "the same attitude of mind."

4.716 Because it conquers all wrong views, it is a thought to

> "lead beings to nirvāṇa by means of the three vehicles."

4.717 Because it does not perceive leading beings to nirvāṇa and has conquered all dharmas, it is the thought,

> "I must understand that… all phenomena are not produced and do not stop."

4.718 Because it has conquered the deficient vehicle, it is

> "the unmixed thought of the knowledge of all aspects."

4.719 Because it has conquered all bad forms of life, it is

> "the all-pervasive, thoroughly established realization of dharmas,"

which is to say, the realization of suchness in its all-pervasive sense on the first level.

4.720 Because it has conquered [F.115.a] all thought constructions to do with the cycles of existence, it is the thought,[672]

> "I must awaken to finding and producing within myself all dharmas, from the aggregates, *up to* the perfections, in accord with one principle,"

which is to say it realizes all dharmas—the aggregates, constituents, sense fields, dependent origination, and perfections—in accord with the principle of emptiness.

4.721 And because it has conquered all thought constructions to do with purification, it is the awakening to the consummation of

> "the dharmas on the side of awakening, the immeasurables,"

and so on, up to, at the end,

> "the distinct attributes of a buddha,"

which is to say it is an awakening to completing the meditation on those.

4.722 Having thus taught the eight good qualities of wisdom, to teach that the great power of compassion in that thought is *precious*, it says,[673]

> "I must, even for the sake of one being,"

and so on.

4.723 To teach that that precious thought is *faultless*, it says it is[674]

4.724 > "a prodigious thought,"

without the faults of a

> "greedy… hateful… confused… violent… [or] śrāvaka or pratyekabuddha thought."

4.725 > "That, Subhūti, is the bodhisattva great beings' prodigious thought on account of which they become the foremost of all beings, but without falsely projecting anything."

4.726 About that vajra-like thought *not being split*, it says[675]

> "that their attention connected with the knowledge of all aspects does not falsely project anything"

because the opposing side, the Māras and so on, cannot split it.

4.727 In regard to its *accomplishing the aim* and being like a precious jewel, it says they

> "should think to be of benefit and bring happiness."

4.728 Having thus taught that the bodhisattvas have a greater intention, to teach that they have a greater practice in a threefold explanation it says they should stand in[676]

> "a delight in Dharma… should stand in emptiness… and should abide in meditative stabilization."

4.729 Take

> "the unbroken unity of all dharmas"[677]

as the dharma body, because all those bright dharmas are without difference.

····· Śāriputra's intention ·····

4.730 Now it teaches the elder Śāriputra's *intention*.

4.731 > "Eliminate the view of a self,"[678]

and so on, teaches the selflessness of persons.

4.732 > "Eliminate the view of aggregates," [F.115.b]

and so on, teaches the selflessness of dharmas.

4.733 > "Apprehend form, and by way of apprehending it produce a view about it"[679]—

apprehending the form aggregate and so on is the cause that produces conceptualization.

····· Subhūti's intention ·····

4.734 The elder Subhūti's confidence and readiness to explain is demonstrated with,[680]

> "That thought is no thought and because it is no thought it is unattached even to that."

The ultimate, true dharmic nature of thought is "no thought" because it is separated from all the marks of falsely imagined thought. Therefore, "the thought" of awakening "is unattached to that," the falsely imagined thought.

4.735 > "Venerable Subhūti, what is the thought that is equal to the unequaled, a thought not shared in common with any śrāvakas or pratyekabuddhas?"

He is asking about the mark of the thought of awakening.

4.736 > "Venerable Śāriputra, here after the production of the first thought of awakening,"[681]

and so on, teaches the mark of the ultimate thought. The nonconceptual mind from the Pramuditā level on up is called "the thought of awakening."

4.737 > "They do not see either the production or stopping of any dharma at all"—

because it realizes suchness in its omnipresent sense and so on, the fundamentally transformed mind is space-like and sees all phenomena as space-like. Regarding this comparison to space, even though production and cessation appear in compounded phenomena, in walls and so on, that stand together with it, space has no production and cessation. It does not increase or decrease even when it is covered by or not separated from clouds and so on. Even though the rocks and trees that are together with it come and go, space itself does not come and go; even though fog, haze, smoke and so on are there and then not there, it does not become defiled [F.116.a] and does not become purified either. It is the same with all phenomena. They are ultimately thoroughly established, with

> "no production, no stopping, no decrease, no increase, no coming, no going, no defilement, and no purification."

4.738 But during the falsely imagined period those phenomena that are like illusions appear as if they have production and so on. The mind that realizes that is called[682]

> "the thought equal to the unequaled, a thought not shared in common."

4.739 With

> "Venerable Subhūti, you said,"[683]

and so on, the elder Śāriputra teaches that it is not only to just that that they are unattached, but the mark of nonattachment pervades all phenomena as well. It explains this with,

> "Venerable Subhūti, would not form, then, also be unattached?"

and so on.

4.740 > "That thought… is without outflows and does not belong"[684]—

this also teaches that all dharmas are pervaded by the mark of nonattachment.

4.741 > "No-form also is unattached to form."[685]

Construe this as: Just as it said that the thoroughly established thought is "no-thought" because it is separated from the mark of falsely imagined thought, similarly the true dharmic nature of form is called "no-form" because it is separated from the mark of falsely imagined form. That intrinsic nature, the true nature of dharmas, that is "no-form" is "unattached" to falsely imagined form, and the true nature of dharmas that is not the unreal feeling is also unattached to falsely imagined feeling.

···· 1c. How are they armed with great armor? ····

····· Pūrṇa's intention ·····

4.742 The elder Pūrṇa's explanation is that they[686]

> "are armed with great armor"

and so on, teaching that from the first thought on, their intention is vast. They

> "have set out in a Great Vehicle"

teaches the stage from the devoted course of conduct level up to the seventh level where practice operates together with effort and together with thought construction. [F.116.b] They

> "have mounted on a Great Vehicle"

teaches from the eighth level on up, where it is the ultimate practice.

4.743 There, being armed with armor is explained in two parts: the vast intention to work hard for the welfare of all beings, and the vast practice that fully completes all practices in a single practice.

4.744 Among them, the vast intention is taught from where it says they[687]

> "do not practice for awakening for a partial number of beings,"

and 'I have to establish all beings in those perfections,' up to,

> "Venerable Śāriputra, they are therefore said to be 'armed with great armor.' "[688]

4.745 The explanation of the vast practice is from[689]

> "furthermore, Venerable Śāriputra, bodhisattva great beings practicing the perfection of wisdom give a gift,"

and so on, up to where each of the six perfections is connected with the others so that the buddhas standing in the ten directions also

> "cry out cries of delight and proclaim the name."[690]

4.746 > "Not… for a partial number of beings"

means "an object has not been carved out,"[691] so the vast intention is explained in terms of these three: an object has not been carved out, a being has not been carved out, and a practice has not been carved out.

4.747 From the vast practice, the practice of the perfection of giving[692]

> "is the perfection of giving armor."

4.748 The basic[693] giving of material things is the perfection of giving. It is called "perfection of giving armor" because it has been

> "made… into something shared in common by all beings"

and dedicated

> "to unsurpassed, perfect, complete awakening"

and the welfare of all beings.

4.749 Similarly, the giving of material things is the perfection of giving, and when it is practiced[694]

> "with attention not connected with śrāvakas and pratyekabuddhas… [F.117.a] it is perfection of morality armor"

because, having produced the thought of perfect, complete awakening and taken the vow, giving it up is contrary to morality.

4.750 Similarly, the giving of material things is the perfection of giving. Working hard at that, the

> "forbearance for"

definitive meditation on

> "phenomena,"

the reality of patience when paying attention to a gift, a giver, and a recipient that cannot be apprehended is

> "the perfection of patience armor."

4.751 Similarly, when giving gifts, the intensification of perseverance at giving dedicated to the welfare of all beings is

> "the perfection of perseverance armor."

4.752 Similarly, when giving gifts, be it during the period of giving or during the period of dedication, a mind one-pointedly focused on attention to the knowledge of all aspects is

> "the perfection of concentration armor."

4.753 > "Have only that as their focus"[695]

means it has only the knowledge of all aspects as its focus.

4.754 Similarly, when giving gifts, paying attention to not stopping attention to things being like illusions and so on, and attention to the absence of thought constructions—paying attention to not forsaking the conventional dedication to awakening and not forsaking the ultimate practice that cannot be apprehended—is

> "perfection of wisdom armor."

4.755 Similarly, when giving gifts, still wanting to fulfill the six perfections through attention to the practice of not apprehending anything, also not apprehending the causal signs of giving, morality, patience, perseverance, concentration and wisdom; having set out to make that into something shared in common, not apprehending the causal sign even of that; and dedicating it to perfect, complete awakening but not apprehending the causal sign even of awakening—this attention to not apprehending the causal signs of all dharmas is

> "the six perfections armor,"[696]

because it has been aided [F.117.b] by the six ultimate perfections. In order to teach just those six ultimate perfections each has been taught separately.

4.756 Furthermore, when bodhisattvas guard morality, and, because it will be in accord with that morality, give gifts, and with an intention in accord with that morality make it into something shared in common and dedicate it to awakening, that practice of the perfection of morality is called[697]

> "giving armor."

4.757 Similarly, connect "doing the giving and so on with an intention in accord with patience, and because it will be in accord with perseverance, and because it will be in accord with concentration" with them all. Connect "being in accord with eliminating such opposing-side afflictions as miserliness, immorality, animosity" and so on with all the perfections as well.[698]

···· 2. How have they set out in the Great Vehicle?[699] ····

4.758 To pose the second question, it says,[700]

> "Venerable Pūrṇa, to what extent have bodhisattva great beings set out in a great vehicle, and what is the bodhisattva great beings' Great Vehicle?"

4.759 Having said that, elder Pūrṇa, having taught a tenfold great vehicle and setting out in a great vehicle tenfold, then says[701]

> "in that way… [they] have set out in the Great Vehicle."

4.760 There,[702] having first taught that when they meditate on the four form concentrations, the four immeasurables, the four formless absorptions, and those twelve dharmas[703] and the six perfections it is a great vehicle, and when they[704]

> "pay attention to the attributes, tokens, and signs"

of those, make them into something shared in common, and grow them into awakening that they have set out in the Great Vehicle, [F.118.a] it sums up in conclusion with,[705]

> "That, Venerable Śāriputra, is the bodhisattva great beings' Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle."

4.761 Then, the second also teaches them,[706] in order to teach that when those same six perfections and those twelve have been made complete it is the Great Vehicle, and that those working hard at those as explained in the Sūtra are those who have set out. Thus it says,[707]

> "That, Venerable Śāriputra, is the bodhisattva great beings' Great Vehicle that is the six perfections, and in that way bodhisattva great beings have set out in the Great Vehicle."

4.762 Take the "giving" here as the gift of the dharmas, so, again, when meditated on in all their aspects, the dharmas from the applications of mindfulness, up to, at the end,

> "the distinct attributes of a buddha"

are the Great Vehicle. And again, the third is that those working hard at meditating on them in all their aspects have set out in the Great Vehicle, thus it again says,[708]

> "That, Venerable Śāriputra, is the bodhisattva great beings' Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle."

4.763 Then the fourth is where it says[709] the two—meditation on the immeasurables and the six perfections—is the Great Vehicle and those working hard at those as explained in the Sūtra are those who have set out.

4.764 Then the fifth is where it says[710] the sixteen emptinesses are the Great Vehicle and those who pay attention to them without apprehending them are those who have set out.

4.765 Then the sixth is where it says[711] unscattered meditative equipoises are the Great Vehicle and those who know them are those who have set out. [F.118.b] This means that when abiding in apprehending scattering and meditative stabilization together with causal signs, not signlessness, abiding without thought construction is always meditative equipoise.

4.766 Then the seventh is where it says[712] the nondual true nature of dharmas is the Great Vehicle and those who neither know nor *not* know that are those who have set out.

4.767 Then the eighth is where it says[713] the sameness of the three time periods is the Great Vehicle, and those not without knowledge of them and with nonapprehending knowledge are those who have set out.

4.768 Then the ninth is where it says[714] the sameness of the three realms is the Great Vehicle, and those not without knowledge of them and with nonapprehending knowledge are those who have set out.

4.769 And then the tenth is where it says all dharmas are the Great Vehicle and those who do not apprehend a knower of them are those who have set out. Having completed those, it sums up in conclusion with,[715]

> "That, Venerable Śāriputra, is the bodhisattva great beings' Great Vehicle, and in that way bodhisattva great beings have set out in the Great Vehicle."

[B11]

···· 3. How do they stand in the Great Vehicle? ····

4.770 Now to pose the third question it says,

> "Venerable Pūrṇa, to what extent does a bodhisattva great being stand in[716] the Great Vehicle?"

The elder Pūrṇa then gives an exposition of six nonconceptual practices from the eighth level on up.

4.771 > "Venerable Śāriputra, here when bodhisattva great beings are practicing the perfection of wisdom they mount up on[717] the perfection of giving,"

and so on, teaches the first stage of nonconceptual perfection without thought construction. Nonconceptual meditation on emptiness is the second, nonconceptual meditation on all bright dharmas [F.119.a] the third, all dharmas that cannot be apprehended the fourth, the stage of control the fifth, and complete awakening the sixth.

4.772 There, the first is they[718]

> "stand in the perfection of giving."

This means they stand up on a place—a maturation without conceptualization—that is a perfection beyond the level of conceptual practice. At the eighth level they have arrived at effortless perfections that are maturation results that have come about from having earlier completed, with conceptualization and with effort, the accumulation of merits. They[719] have come about in the form of a result so they are nonconceptual. Bodhisattvas accomplish the welfare of beings through those, through the power of skillful means, and through the power of prayer that is a vow.

4.773 Second, it says they[720]

> "meditate on… emptiness… because of the investigation of the meditation."

Take "disintegration of the meditation" here as making it empty. What it means is by meditating on disintegration they meditate without apprehending anything. They "meditate" on this, on just this turning it into a nonexistent thing.

The rest are easy to understand.[721]

4.774 The elder Pūrṇa having thus demonstrated his confidence and readiness to speak, the elder Subhūti, wanting to understand the Lord's intention, inquires,[722]

> "Lord, to what extent are bodhisattva great beings armed with great armor?"

Having been asked that, the Lord teaches the ninefold great armor. After that, then the elder Subhūti demonstrates his two[723] confidences and readinesses to speak, and there is an explanation in eleven sections of the text.

4.775 From among those armed with all the armor, the section of the text on extinguishing bad forms of life with maturation-based magical power, together with the section on them being conjured up, is the first;[724] the six sections on the six perfections [F.119.b] are the six that are like things that have been conjured up;[725] conjuring up establishing beings in the ten directions in the six perfections is the eighth;[726] and the vast intention is the ninth.[727]

4.776 Then the elder Subhūti, to demonstrate that he has generated a confidence and readiness to speak about that on account of an illusion-like cause, says,[728]

> "The way I understand what you, Lord, have said…"

4.777 As for,

> "Oh! Those bodhisattva great beings should be understood to be armed with no armor,"

this means that because all the armor that has been explained before is falsely imagined, bodhisattva great beings are armed with an armor that has the nonexistence of an intrinsic nature, suchness, for its intrinsic nature. Therefore, he says

> "because all dharmas, given the illusory nature of dharmas, are empty of their own mark."

4.778 To establish that they are illusory phenomena, it says

> "form is empty of form"

and so on. This connects thoroughly established form being empty of falsely imagined form, and thoroughly established feeling being empty of falsely imagined feeling, with "therefore ultimate armor is empty of falsely imagined armor." Therefore at the end it says[729]

> "great armor is empty of great armor. I understand that bodhisattva great beings are armed with no armor, Lord, through this one of many explanations."

4.779 What is the intention where it says,[730]

> "Subhūti, the knowledge of all aspects is not made, is not unmade, and does not occasion anything"?

In this world *protective equipment* refers to three things: Thinking, "What needs to be done?" you wear protective clothing. To illustrate, you think, "I will build a town" or "I will build a temple." Thinking, "What should I destroy?" you put on armor. For example, you think, "I will destroy the town" or "I will destroy the temple." Thinking, "To what [F.120.a] should I give an occasion?" you put on protective equipment. To illustrate, you think, "I will enjoy the town" or "I will clean the town." It is similar with the knowledge of all aspects as well. Someone may have become armed with great armor for the purpose of the knowledge of all aspects that is made, or destroyed, or given an occasion like that. But the knowledge of all aspects is not made, is not unmade, and does not occasion anything, so it is not correct to become armed with great armor for that purpose. The intention, therefore, is that they are correct to think they are

> "armed with no armor."

4.780 Just because of that it says,[731]

> "Subhūti, given that you cannot apprehend a maker, the knowledge of all aspects is not made, not unmade, and does not occasion anything … Because they absolutely do not exist and absolutely cannot be apprehended."

4.781 Also, it says that about[732]

> "suchness,"

because when it is grasped in a falsely imagined form, as "the suchness of form, the suchness of feeling" and so on, in that form it does not exist.

4.782 Then the elder Subhūti, in order to teach what he is thinking, says,[733]

> “Lord, the way I understand what you have said, Lord,”

and so on.

4.783 What is intended where it says

> “form is not bound and is not freed”?

Some think that because the five aggregates without outflows are bound with fetters, and so on, they are bound by afflictions and karma, going in cycles from one form of life to another again and again, and later the ones without outflows are freed, at which point they are destroyed. But because of what was intended by “not made” and “not unmade” it says they are

> “not bound and are not freed”

4.784 and so on. This means both being bound and being freed happen when something exists. Thus, form and so on are totally nonexistent things so how could being bound and being freed happen to them, [F.120.b] given that they do not exist? They are not established. Being bound and being freed are taught based on the falsely imagined, but not ultimately. Therefore, it says,[734]

> “Venerable Pūrṇa, because form does not exist, form is not bound and is not freed,”

and so on. With they are[735]

> “dream-like”

and so on, it teaches that thoroughly established form is also not bound and is not freed.

4.785 > “Because [they are] isolated, calm, empty”

means they abide, like space, so it is not logical that they are bound and freed.

The rest is easy to understand.

···· 6. How is it a great vehicle?[736] ····

4.786 Having made the great armor stable and complete, the elder Subhūti, taking as his point of departure the statement “have set out in a great vehicle,”[737] has posed five questions:[738]

> “Lord, what is the Great Vehicle of bodhisattva great beings?”

and so on.

4.787 There the Lord explains "Great Vehicle" under twenty-one subdivisions. These are:

1. Great Vehicle of the perfections,
2. Great Vehicle of all the emptinesses,
3. Great Vehicle of all the meditative stabilizations,
4. Great Vehicle of the applications of mindfulness,
5. Great Vehicle of the right efforts,[739]
6. Great Vehicle of the legs of miraculous power,
7. Great Vehicle of the faculties,
8. Great Vehicle of the powers,
9. Great Vehicle of the limbs of awakening,
10. Great Vehicle of the path,
11. Great Vehicle of the liberations,
12. Great Vehicle of the knowledges,
13. Great Vehicle of the three faculties,
14. Great Vehicle of the three meditative stabilizations,
15. Great Vehicle of the mindfulnesses,
16. Great Vehicle of the five absorptions,[740]
17. Great Vehicle of the ten powers,
18. Great Vehicle of the four fearlessnesses,
19. Great Vehicle of the four detailed and thorough knowledges,
20. Great Vehicle of the eighteen distinct attributes of a buddha, and
21. Great Vehicle of the dhāraṇī gateways. [F.121.a]

····· 2. Great Vehicle of all the emptinesses[741] ·····

4.788 Among these, in the second section of the text, Great Vehicle of all the emptinesses, it says[742]

> "eyes are empty of eyes because they are neither unmoved nor destroyed."

Falsely imagined eyes are empty of falsely imagined eyes. "Empty" has the sense of nonexistent so it means a real basis of eyes does not exist in the eyes.[743]

4.789 This means were they to be existent you can suppose they would remain there permanently unmoved, or they would be impermanent and destroyed. Thus they do not remain there unmoved and they are not destroyed, so they do not exist because "they are neither unmoved nor destroyed."

4.790 > "Because that is their basic nature"—

the absence of a real basis of eyes in the eyes is their basic nature, which is to say, their intrinsic nature.[744]

4.791 The nonexistence of inner and outer dharmas, each separately, are two emptinesses.

4.792 The emptiness of inner dharmas that grasp outer dharmas, and of outer dharmas that have become objects of inner dharmas, that is, of subjects and objects is the

> "*emptiness of inner and outer*,"

the third emptiness.

4.793 That which has become

> "the emptiness of that emptiness that is the emptiness of all dharmas is the emptiness of emptiness."

It is called an "emptiness of emptiness" because it is that—empty—and it is that—emptiness—as well. So, it is called an "emptiness of emptiness." Of what is it empty? It is saying it is empty of the emptiness that is the emptiness of all dharmas. What is it teaching? It means there is no other second emptiness in emptiness; it is "empty" just from its nature.

4.794 > "The eastern direction is empty of the eastern direction";

it is called a

> "*great emptiness*,"

in the sense that "it pervades all directions" because the emptiness of things that are huge is greater.

4.795 > "Nirvāṇa is also empty of nirvāṇa because it is neither unmoved nor destroyed."[745]

It is empty of the basic nature of ultimate nirvāṇa.[746] But is nirvāṇa not taken to be "unmoved"? [F.121.b] The system of some thinkers in the Śrāvaka Vehicle is like that, but in "ultimate reality" there is no dharma called "nirvāṇa."[747]

4.796 > "The compounded"

is the three realms.

It says this because all compounded things are included in the three realms.

4.797 > "What has no production, no stopping, no destruction, no lasting, and no changing into something else"[748]—

the arising of dharmas is "production," cutting the stream is "stopping," moment by moment perishing is "destruction," not cutting the stream of a continuum is "lasting," and the earlier and later distinction in a continuum is "changing into something else." The dharmas in which these are absent are the

> "uncompounded,"

which is to say space, suchness, and the two cessations. Those phenomena that are uncompounded do not exist as real bases, hence

> "*the emptiness of the uncompounded*."

4.798 Since it is enough just to teach "it is the extreme[749] of annihilation and it is the extreme of permanence," the extremes of an existent thing and a nonexistent thing, dharma and nondharma, existence and nonexistence, and so on are included in just that.

4.799 As for

> "that of which a beginning and an end are not found has no middle,"[750]

and so on—in

> "no beginning and end,"

take "a beginning" as the past and take "an end" as the future; alternatively, take "a beginning" as former and "an end" as later. Because both extremes do not exist, a "middle" does not exist either. Hence the emptiness of no beginning, no end, and no middle is

> "*the emptiness of no beginning and no end*."

4.800 Alternatively, just no beginning, no end, and no middle are empty of a beginning, end, and middle, hence "the emptiness of no beginning and no end."

4.801 > "*The emptiness of nonrepudiation*"—

this means emptiness is not[751] posited like a pitcher becoming empty when you tip out and get rid of the water it had before—[F.122.a] that you later reject and throw away some ultimately real material that was there before. The nonexistence of dharmas in their intrinsic nature is "emptiness." There,

> "nonrepudiation is empty of nonrepudiation"

means an attribute, nonrepudiation, does not exist at all.

4.802 > "*The emptiness of a basic nature*"—

that true nature of dharmas, which is emptiness,

> "the basic nature of… the compounded or uncompounded,"

is not fabricated by anyone,

> "is not made by śrāvakas… pratyekabuddhas… or tathāgatas,"

hence it is called "basic nature." That basic nature of all attributes is also empty of a basic nature, in the sense that when that which possesses an attribute exists its basic nature is established; and if just such a possessor of an attribute does not exist, of what would it be suitable to say it is its basic nature?[752] Therefore, it says

> "a basic nature is empty of a basic nature."

4.803 > "All dharmas are empty of all dharmas"[753]

means ultimately all dharmas do not have the intrinsic nature of all dharmas.

4.804 > "*The emptiness of its own mark*"—

this means that if dharmas are nonexistent, of what would those be the specific marks?[754] Therefore, because dharmas are simply just falsely imagined, these marks also are falsely imagined and hence do not exist.

4.805 > "*The emptiness of not apprehending*"—

those

> "dharmas"[755]

included in the three times that do not exist in the three times

> "cannot be apprehended."

4.806 That

> "not apprehending is empty of not apprehending"

in the sense that some other attribute—"not apprehending"—does not exist anywhere at all.

4.807 > "*The emptiness of the nonexistence of an intrinsic nature*"—[756]

this has two explanations. There the first explanation is,[757]

> "Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist."

4.808 What is this teaching? Here, when all phenomena are produced, they are not produced [F.122.b] solely through their own power; they are produced through the power of causes and conditions. To illustrate, when a seed produces a seedling, it does not produce it solely through its own force; it is produced through the force of a union with soil, water, and so on. Similarly, all phenomena are produced from a complex of causes and conditions. They are not produced solely thought their own force, so they are just dependent originations. Even though those phenomena produced in dependence on other phenomena have the nature of being seeable, an experience, and so on, still, insofar as they are produced just from the complex of causes and conditions, it is said they have "arisen from a union." And how can you say of something that has arisen from a union that it is its "intrinsic nature"? Therefore, all phenomena arise because of some other existent thing, an existence of its own does not exist, so, because their intrinsic nature does not exist, therefore it says "nonexistence of an intrinsic nature." And so it says,

> "Subhūti, the intrinsic nature of a phenomenon that has arisen from a union does not exist, because phenomena have originated dependently."

Just this is the intrinsic nature of all phenomena that are nonexistent things, "the emptiness that is the nonexistence of an intrinsic nature."

4.809 In regard to the other explanation of "nonexistence of an intrinsic nature," it says

> "an existent thing is empty of an existent thing, a nonexistent thing is empty of a nonexistent thing"—

the existent thing and an intrinsic nature are an existent thing and an intrinsic nature; and the nonexistent thing and an intrinsic nature are a nonexistent thing and an intrinsic nature.[758] In this construction, from the words *nonexistent thing* it is realized that an existent thing does not exist whereby an existent thing, as well as a nonexistent thing, are grasped; and from the words *nonintrinsic nature* it is realized that it is not an intrinsic nature whereby an intrinsic nature, as well as a nature from something else, are grasped. Those four emptinesses are called "the emptiness of the nonexistence of an intrinsic nature."

4.810 > "An existent thing"

arises from those conditions,[759] so associate the words "existent thing" with compounded phenomena. Therefore, it says

> "an existent thing is empty of an existent thing."

4.811 Associate the words

> "nonexistent thing" [F.123.a]

with uncompounded phenomena. Therefore, it says

> "a nonexistent thing is empty of a nonexistent thing."

4.812 There it means an existent phenomenon is separated from an essential nature of an existent thing, and a nonexistent phenomenon is separated from an essential nature of a nonexistent thing.

4.813 > "Intrinsic nature"

is knowledge and seeing because the thoroughly established state left over when the imaginary state of phenomena is eliminated is the intrinsic nature of knowledge and seeing. That is why it is so called. There, the emptiness of knowledge

> "has not been made by knowledge,"

and the emptiness of seeing

> "has not been made by seeing,"

so, the emptiness of those two intrinsic natures is the

> "basic nature… called *the emptiness of an intrinsic nature*."

4.814 > "Whether the tathāgatas arise or whether the tathāgatas do not arise"—

that

> "suchness,"

that

> "true nature of dharmas"

that marks what

> "remains,"

is not made by something else—a "tathāgata" and so on that is other, so

> "*the emptiness of a nature from something else*"

is said of what does not have a maker that is other.

····· 3. Great Vehicle of all the meditative stabilizations ·····

4.815 Then, in order to set the scene for the Great Vehicle of all the meditative stabilizations, it says

> "the meditative stabilization *śūraṅgama*"

and so on. The one that like a hero[760] does the work of the meditative stabilizations, causes an experience of the range of all meditative stabilizations, and pervades them totally is called the *śūraṅgama*.

4.816 Nonconceptual, extraordinary states of mind without outflows of buddhas and bodhisattvas are called *meditative stabilization* because they privilege nondistraction and activity that is not carried out with thought construction. Those meditative stabilizations are not concentrations, because concentrations are included in the activity of those who have form. And even though they are one in their nature as states of mind, through the force of earlier endeavors, insofar as they are catalysts for different distinct activities [F.123.b] they are set forth with different names governed by the work they do.

4.817 Furthermore, they are not within the range of others' thought, because they are self-reflexive analytic knowledges. You should take them as they are said to be in the Sūtra, and not subject them to logical analysis.

····· 4. Great Vehicle of the applications of mindfulness ·····

4.818 > "Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the four applications of mindfulness."[761]

Here it is called a *foundation*[762] *of mindfulness* because mindfulness is placed close by, hence the foundation is the four—

> "body… feeling… mind… and dharmas"—

and[763] they are referred to with the locution *applications of mindfulness*.

4.819 It is *mindfulness*, and it is an *application*, so, since it is said to be an *application of mindfulness*, it is the four mindfulnesses for not forgetting and for guarding the objects of the four dharmas that are its objects. Because its objective supports are four it is called *the four applications of mindfulness*.

4.820 Here the earlier teaching is about all four applications of mindfulness in the Great Vehicle system,[764] and the latter is a teaching about the application of mindfulness to the body alone, in six parts in accord with the śrāvaka system.

4.821 > "Dwell while viewing in a body the inner body"—

the body is reckoned to be the inner being. When they are viewing it, they are said to be "viewing in a body the inner body." When they are viewing the body of form[765] that is outer, not reckoned to be the being, they are said to be

> "viewing in a body the outer body."

4.822 When they are viewing somebody else's body, reckoned to be an outer being, they are said to be

> "viewing in a body the inner and outer body."

4.823 When, having taken the inner form reckoned to be the being as the objective support, feelings, mind, and dharmas arise, take them to be

> "inner feelings, inner mind, and inner dharmas."

4.824 When they arise from having taken the outer form not reckoned to be a being as the objective support, they are called

> "outer feelings, outer mind, and outer dharmas."

4.825 When [F.124.a] they arise from having taken the form of somebody else counted as a being as the objective support, they are called

> "inner and outer feelings, inner and outer mind, and inner and outer dharmas."

4.826 Alternatively, "while viewing in a body the inner body" is said to be when they take the six sense fields as their objective support; "while viewing in a body the outer body" is said to be when they take outer form not included in and not informed by the faculties as their objective support; and "viewing in a body the inner and outer body" is said to be when they take form not included in the six sense fields, but taken as inner, as their objective support. Connect the "feeling, mind, and dharmas" that have arisen from having taken those three forms as their objective support threefold[766] as well.

4.827 As another alternative, when taking the materiality of the inner elements[767] included in one's own body as the objective support it is called *inner*; when taking the outer elements of somebody else as the objective support it is called *outer*; and having made that materiality of the elements into the cause, when taking the elemental faculties and their objects as the

objective support it is called *inner and outer*. Again, understand the "feeling, mind, and dharmas" that have arisen from having taken those three forms as their objective support threefold as well.

4.828 As another alternative, when they are viewing in a body an inner body that has consciousness they are said to be "viewing the inner body, feeling, mind, and dharmas"; when they are viewing the black and blue and so on, which has no consciousness, they are said to be "viewing outer body, feeling, mind, and dharmas"; and when they are viewing what is naturally happening to the form of a body that has no consciousness and is black and blue and so on, which had consciousness in the past, and the same thing naturally happening to this body that has consciousness, and which will also in the future have no consciousness, as equal, they are said to be "viewing inner and outer body, feeling, mind, and dharmas." [F.124.b]

4.829 "Viewing in a body the inner body" means they "dwell while viewing," reflecting[768] on an inner body labeled[769] *body*, that is they "dwell" dwelling by way of not apprehending anything—by way of not seeing an actual person there, or actual dharmas there.

4.830 To explicate dwelling by way of not apprehending anything, it says

> "without indulging in speculations to do with the body."

It means these "speculations" with the perception of it as "the body": that it is "the body"; or that it is permanent, impermanent, pleasure, suffering, with a self, selfless, calm, not calm, empty, or not empty; or that it has a sign, is signless, is wished for, is wishless and so on. They are "without indulging" those.

4.831 > "By way of not apprehending anything"

means viewing based on paying attention to not apprehending anything and not speculating that it is this or that.

4.832 > "Enthusiastic, introspective, mindful, having cleared away ordinary covetousness and depression"—

they are "enthusiastic" because they apply themselves perfectly by practicing continually and practicing respectfully; "introspective" because they pay attention perfectly, viewing with wisdom and introspection; and "mindful" with the mindfulness that is not forgetting, that guards, and that prevents distraction.

4.833 Then, to teach the benefits of those—of perseverance, wisdom, and mindfulness—it says "having cleared away ordinary covetousness and depression." "Ordinary dharmas" mean 'worldly dharmas': the four of attaining, fame, pleasure, and praise, which give rise to mental attachment in

an ordinary person; [F.125.a] and the four of not attaining, infamy, blame, and pain, which give rise to depression. To teach that such enthusiasm for meditation without apprehending anything is not stained by any of the worldly dharmas, it says "having cleared away ordinary covetousness and depression."

4.834 Alternatively, to teach that they have stopped attachment and anger toward beings and compounded things based on not apprehending persons or dharmas, it says "having cleared away ordinary covetousness and depression."

4.835 As another alternative, among all the obstructions, attachment that causes them to act on a desire for sense gratification, along with malice, are the main ones.[770] To teach that they have stopped them is to teach that they have stopped all the obstructions.

4.836 Similarly,[771]

> "viewing in feelings inner feelings"—

feelings are subdivided into the three feelings that come about based on happiness, suffering, and indifference, which are further subdivided into six based on physical and mental feelings, together with nonspiritual and spiritual ones, and those "based on greed and based on transcendence."[772] Having undertaken an analysis of them based on the one who feels being the self or the dharmas, having so viewed, they "dwell" dwelling by way of not apprehending anything.

4.837 Similarly, they "dwell while viewing" by way of not apprehending a self or dharmas, based on the division of mind into "a greedy state of mind and a mind free from greed, a mind with hate and free from hate, a mind with delusion and free from delusion, a mind collected and distracted," and so on.[773]

4.838 "In dharmas." Construe this as follows: In the aggregates, constituents, sense fields, obstructions, branches of awakening, noble truths and so on that are the dharmas. [F.125.b] They "dwell" based on them. They meditate on entering into becoming absorbed in them, "not apprehending" any falsely imagined dharma.[774]

4.839 Having thus taught the four applications of mindfulness in the bodhisattva vehicle system, wanting to teach in six parts just the application of mindfulness to the body by way of the teaching in the śrāvaka system, it says they

> "dwell, while viewing in a body the inner body, aware, when practicing, 'I am practicing,' "

and so on. It teaches from six points of view: from the viewpoint of the way they carry themselves, from the viewpoint of being clearly conscious, from the viewpoint of breathing in and breathing out, from the viewpoint of the presentation of the constituents, from the viewpoint of the thirty-two aspects, and from the viewpoint of the unpleasantnesses.

4.840 There, first, teaching from the viewpoint of the way they carry themselves, it says

> "practicing… standing… sitting… and lying down."

It teaches these ways they carry themselves in three parts: big, middling, and small.

4.841 The four ways they carry themselves when going on a long path are termed *big*. The first section of the text is an explanation based on that.[775]

4.842 The four ways they carry themselves when practicing during the period of entering a settlement to beg or when seeking to go from one temple to another temple are *middling*, and governed by that,

> "going out or coming back, clearly conscious of what they are doing"

teaches the second.[776]

4.843 The four ways they carry themselves when going to physically relieve themselves—when going to a place to urinate or defecate and so on—are *small*. Based on that,

> "gone, stood, sat down, slept"

teaches those.

4.844 > "When they have looked around or peered, they are clearly conscious of what they are doing,"

and so on, is just small.

4.845 The carrying out of all activities is understood analytically in five ways: "I am doing this and that"; "I have to do this and I must not do that"; "this is the right time and that is the wrong time"; "I should do it like this [F.126.a] and I should not do it like that"; and, "it should be done for that purpose."

4.846 > "Aware, when practicing, 'I am practicing,' "

and so on, is a further explanation of that. And then, in the section of the passage on the small way they carry themselves,

> "going out"

is going over there, and

> “coming back”

is returning. They

> “have looked around,”

viewing form without thinking about it, without having made a prior decision to do so. Alternatively, “looking around” is looking in front;

> “peered”

is looking in another direction.

4.847 > “They have pulled in,”

retracted, and

> “stretched out,”

extended, their shoulders, arms, legs, limbs, and extremities in these or those activities. Their large robe is the

> “under robe,”

and the robes other than that are the

> “outer robe.”

4.848 The receptacle for alms is

> “a begging bowl.”

4.849 They

> “have eaten”

cooked rice and so on;

> “drunk”

beverages and so on; have

> “chewed”[777]

vegetables and so on; and

> “savored”

milk, yogurt, and molasses and so on. They are

4.850 > “overcome by drowsiness”

at the wrong time, when traveling on a path and so on or when oppressed by the heat and so on. It is

> “warded off”

by gazing off into the directions and so on, splashing water and so on, and wiping the face and so on. They have

4.851 > “gone”

treading and so on;

> “stood”

attending on a guru and so on;

> “sat down”

in a cross-legged posture and so on;

> “slept”

by sleeping at the right time in the way a lion sleeps;

> “awoken”

by not falling asleep during a period of five watches;[778]

> “spoken”

perfect discourses explaining the doctrine;

> “remained silent,”

thinking about and pondering, and so on, the meaning of the doctrines heard and taken up in the mind; and are

> “withdrawn for meditation”

when working hard at insight and calm abiding.

4.852 In regard to the third[779] viewpoint of breathing in and breathing out, it says they[780]

> “are mindful when breathing in, aware of the fact ‘I am breathing in’; are mindful when breathing out, aware of the fact ‘I am breathing out.’

This means [F.126.b] they make mindfulness and introspection primary and concentrate well on 'I am breathing in.'

4.853 > "When breathing in long, [they] are aware of the fact 'I am breathing in long.' "

When beginners are persevering at mindfulness and introspection their body and mind become pliant and the in and out breaths gradually become more and more subtle. It becomes more and more difficult to pay attention. At that point practitioners lengthen their breath and make themselves pay attention.

4.854 Some say to take a rest you should meditate by sometimes shortening it and sometimes lengthening it.

4.855 Others say "long" is the ordinary breathing in and out, and "short" is breathing in and out from time to time. In

> "a skillful potter or potter's apprentice"

the "skillful potter" is the one who is well trained and the "potter's apprentice" the trainee. It mentions them both to teach that the complete yogic practitioner and the beginner are similar.

4.856 From the viewpoint of constituents and from the viewpoint of the body are easy to understand.[781]

4.857 There are nine sections of the text from the viewpoint of unpleasantness:[782] a body

> "dead for one day… bloated";

> "dead for two days… black and blue";

> "dead for three days, or dead for four days… putrid";

> "or dead for five days… cleaned out by worms,"

which is to say, the worms have gotten into it. In all the past this[783]

4.858 > "has such a quality";

in the future as well it

> "is of such a nature";

and in the present it also

> "does not go beyond having that as its natural state."[784]

4.859 The two—the

> "being eaten"

section and the

> "chewed up"

section—are the "savaged" unpleasantness[785] divided in terms of the present and past. The two[786]—the

4.860 > "daubed with flesh and blood, and hardly connected by sinews"

section, and the section when all the three[787] are no longer there—are the "bloodied" [F.127.a] unpleasantness. The two—

4.861 > "the bones no longer held in the frame of a skeleton, detached from each other, scattered about like conch shells"

section, and the

> "in one the bones of the feet, in another the bones of the lower leg"

section—are the "torn asunder" unpleasantness. The section on being

4.862 > "scattered"

in one and in all the directions is just a subdivision of that. The next two sections[788] are the "bare-bones" unpleasantness—where they are not colored and have not crumbled, and where they are colored and have crumbled, are just divisions of that.

4.863 Thus, there the unpleasantness is eightfold: bloated, black and blue, putrid, cleaned out by worms, savaged, bloodied, torn asunder, and bare-bones. As for the one "cleaned out by worms," the one that is "burnt" is just that too.

4.864 There, first of all is paying attention without apprehending anything. There are five of viewing a body that has consciousness, and eight unpleasantnesses where there is no consciousness, and an explanation of mindfulness of the body in thirteen parts, so the passage has fifteen sections.[789]

[B12]

····· 5. Great Vehicle of the right abandonments ·····

4.865 The second is[790]

> "the four right abandonments."[791]

4.866 They are "right efforts," that is to say, perseverance, because they put the mind to work in the right way.[792] Furthermore, because that perseverance is of four types on account of specific practices, it says "four." They

> "generate the desire…,[793] making an effort at it, making a vigorous attempt, tightening up the mind and perfectly settling it down."

4.867 Perseverance is of four types: armor-perseverance, practice-perseverance, perseverance by not getting depressed, and perseverance through skillful means, so it says "four."[794] The first makes them buckle on armor, thinking "I will do it like this." About this, it says [F.127.b] "generate the desire." Then they exert themselves in practice in line with the armor they have buckled on. About this, it says "making an effort at it." Then, even if it becomes very difficult,[795] without getting depressed they try even harder. About this, it says "making a vigorous attempt." Then they forsake the practice without skillful means and establish themselves in perfect skillful means. The two—"tightening up the mind" and "perfectly settling it down"—teach this. When the mind is overly relaxed, they tighten it by paying attention to tightening up, hence it says "tightening up the mind"; and when the mind becomes agitated they perfectly settle it down by paying attention to becoming collected, hence it says "perfectly settling it down."

····· 6. Great Vehicle of the legs of miraculous power ·····

4.868 The third is[796]

> "the four legs of miraculous power."

4.869 They are "legs of miraculous power" because they serve as the underpinning and foundation of miraculous powers termed *extraordinary dharmas*. They are four:

> "yearning… perseverance, concentrated mind, and examination."

4.870 Thus, when certain persons generate a strong desire to cultivate the wholesome dharmas and they have practiced solely on account of the power of the "yearning" to do that, they ponder well, think about and pay attention to nothing else, and their mind becomes single-pointed. That meditative stabilization that is produced, governed by their desire to do it, is called

> "yearning… meditative stabilization."

4.871 When certain persons practice with the perseverance of the four right efforts, when they have practiced striving perfectly to eliminate the unwholesome and produce the wholesome, their minds become single-pointed. That

meditative stabilization that is produced, governed by their perseverance at it, is called

> "perseverance… meditative stabilization."

4.872 When certain persons have engaged in training their minds, they cause them to settle down with calm abiding, tightening, and equanimity as the cause, and, through the power of training their minds, their minds abide in single-pointedness. That meditative stabilization that is produced, governed [F.128.a] by the concentrated mind, is called

> "concentrated mind… meditative stabilization."

4.873 When certain persons practice perfectly and stop what is improper and correctly pay attention, when they are not ensnared and become habituated to things that counteract becoming ensnared so that they do not do the bad unwholesome things they were used to doing, they reflect like this: "Am I not doing the bad things I am used to doing?" Even while they are reflecting like that they also think: "I must fully examine whether those bad unwholesome things exist and am I not doing what I am used to doing, or whether they do not exist and I am not doing what I am used to doing." They direct their attention to such an examination and meditate perfectly. When they exert themselves based on paying attention to the examination of that, the meditative stabilization that arises is called

> "endowed with an examination… meditative stabilization."

4.874 After the four meditative stabilizations have come about and the snares are distant, they make a further vigorous attempt to eliminate the residual impressions with the above four right efforts. When they make the vigorous attempt, the eight dharmas of the

> "volitional effort to eliminate"[797]

arise. These are the yearning intention to generate the ordinary and extraordinary absorptions, the resolve to overcome all unwholesome dharmas, the faith in qualities attained at higher stages, the pliancy when that has gone before, the mindfulness and introspection factors in that, the introspection on the insight side, the mind that is actively concerned with that, and the relaxation when there is no degeneration of the mind. This means they

4.875 > "develop"

the meditative stabilization that is a

> “limb of”

extraordinary

> “miraculous power endowed with”

the aforementioned “yearning… meditative stabilization” and the eight dharmas of the “volitional effort to eliminate”— [F.128.b] yearning, perseverance, faith, pliancy, mindfulness, introspection, intention, and equanimity.

4.876 > “Based on isolation”—

“isolation” is from defilements;

> “detachment”

is from suffering existence;

> “cessation”

is of suffering; and

> “renunciation”

is of all the aggregates.

4.877 Alternatively, “based on isolation” is because of comprehending the truth of suffering;

> “based on detachment”

is because of eliminating the truth of origination;

> “based on cessation”

is because of making the truth of cessation directly known; and

> “transformed by renunciation”

is because of meditation on the truth of the path.

4.878 Alternatively, it is on account of the aggregate of morality that it is “based on isolation,” on account of the aggregate of meditative stabilization “based on detachment,” on account of the aggregate of wisdom “based on cessation,” and on account of the aggregate of liberation “transformed by renunciation.”

4.879 As for the fourth,[798] when the practitioners of the preparation for reality governed by all four such conditions[799] see the sign that a special dharma is going to emerge, the certainty that the special dharma will emerge arises, and at that time a confidence about what the Teacher and the śrāvakas have attained arises. When they have such confidence, it is called the

> "faith faculty,"

because it is a faculty in charge of the emergence of the transcendental extraordinary dharma at the higher stage. On account of the power of the faith a surpassing perseverance arises. It too is similarly called the

> "perseverance faculty,"

because it is a faculty in charge of the emergence of the transcendental extraordinary dharma. Connect this in the same way with the

> "mindfulness faculty,"

and so on, as well.

····· 8. Great Vehicle of the powers ·····

4.880 As for the fifth, when their faith itself gets stronger and no one at all, be it the gods, Māra, or Brahmā, can withstand it, whatever their qualities, and they are not trapped in the snares of the defilements, it is called the

> "faith power."

4.881 Just because it is not overwhelmed for the same reasons just explained,

> "perseverance" [F.129.a]

and so on become hard to withstand. The practitioners with those powers are powerful, so having overcome all the powers of Māra they are really prepared. Therefore, they are called *powers*.

4.882 When those five faith faculties and so on have been developed they become the wholesome roots that are aids to knowledge that penetrates true reality: the warmed, the peaked, the forbearance, and the highest ordinary dharma. During the period of the warmed and peaked they are called *faculties*; during the forbearance and highest ordinary dharma periods they are called *powers*.

····· 9. Great Vehicle of the limbs of awakening ·····

4.883 There, immediately after "the highest ordinary dharma," when all five[800] have become extremely strong they become branches of the path of seeing, the correct realization of reality. Thus

> "the seven"

dharmas that are

> "limbs of awakening"

4.884 arise. The three,

> "examination of dharmas, perseverance, and joy,"

are the insight factors;

> "pliability, meditative stabilization, and equanimity"

are the calm abiding factors; and

> "mindfulness"

is on both sides.

····· 10. Great Vehicle of the path ·····

4.885 There they see that by attaining those [seven limbs], of their afflictions, the ones eliminated by seeing have been eliminated but the ones eliminated by meditation have not been eliminated. So, to eliminate them they meditate on the noble path that is eightfold, and in the three aggregates. There,

> "right view, right idea, and right effort"

are the aggregate of wisdom;

> "right speech, right conduct, and right livelihood"

of morality; and the two,

> "right mindfulness and right meditative stabilization,"

of meditative stabilization.

4.886 Because that path systematized as eightfold, furthermore, has eliminated all the defilements of noble trainees, and is the path that witnesses freedom directly, it is called

> "the eightfold noble path." [F.129.b]

Those are teaching the Great Vehicle of the dharmas on the side of awakening.

····· 11. Great Vehicle of the liberations ·····

4.887 > "Furthermore, Subhūti, the Great Vehicle of bodhisattva great beings is this: the three meditative stabilizations that are the three gateways to liberation. What are the three? They are the emptiness meditative stabilization, the signless meditative stabilization, and the wishless meditative stabilization."[801]

4.888 Among them, the single-pointed mind that sees, as an image of the empty, the inexpressible marked as the thoroughly established phenomenon, which is separated from the marks of the objective range of foolish beings marked as falsely imagined, is *the emptiness meditative stabilization*.

4.889 That attention, in the form of a single-pointed mind, to calmness in the image of a spacelike signlessness, which is a separation from the representation of the true reality that is a thoroughly established functioning thing, an image of a sign that causes all conceptual thought construction, is *the signlessness meditative stabilization*.

4.890 Also, having grasped true reality—the functioning thing thoroughly established on account of an other-powered phenomenon—and having thought about such an extremely purified functioning thing, that "the affliction of it with the afflictive emotions that arise from a representation of thought construction on account of an other-powered phenomenon would be disgrace"; and having then perceived it as discordant and thought, "From now on may I not wish for and remain in those three realms"—such an attention, in the form of a single-pointed mind, is *the wishlessness meditative stabilization*.

4.891 Seeing that the falsely imagined are without marks is "the emptiness meditative stabilization"; seeing thoroughly established phenomena as having the mark of calmness is "the signless meditative stabilization"; and seeing other-powered phenomena as discordant[802] is "the wishless meditative stabilization." There, because of the absolute nonexistence of what is marked as falsely imagined, it says[803]

> "that which is the stability of mind when it understands analytically that all dharmas are empty of their own marks is the emptiness gateway to liberation. [F.130.a] It is called *the emptiness meditative stabilization*."

4.892 Because it is the mark of a thoroughly established phenomenon, all dharmas are marked by signlessness, so it says

> "that which is the stability of mind when it understands analytically that all dharmas are without a causal sign is the signlessness gateway to liberation. It is called *the signlessness meditative stabilization*."

4.893 Because it is pure in its true dharmic nature and, because it is caused by afflictions and so on plucked out of thin air, it is not something that exists, that which is the occasioning of anything marked as meritorious, unmeritorious, or immovable does not ultimately exist, so, since all dharmas do not occasion anything, it says[804]

> "that which is the stability of mind when it understands analytically that all dharmas do not occasion anything is the wishlessness gateway to liberation. It is called *the wishlessness meditative stabilization*."

····· 12. Great Vehicle of the knowledges ·····

4.894 In regard to the Great Vehicle of the knowledges, all

> "eleven knowledges"

are the Great Vehicle.

4.895 Among these, "This is suffering. This is the origin of suffering. This is the cessation of suffering. This is suffering not produced in the future,"

> "is *knowledge of suffering*."[805]

4.896 Even though it is in four parts, here, having taken up the last, knowledge of the fact that suffering will not arise in the future—that its continuum is cut—it

> "is called *knowledge of suffering*."

Therefore, it says it is

> "knowledge that suffering is not produced."

4.897 > "Knowledge of the abandonment of origination"

means knowledge that all the primary afflictions and the secondary afflictions and the karma that constitute the origin have been eliminated.

4.898 > "The knowledge of the cessation of suffering"

is knowledge that the five appropriating aggregates are extinguished.

4.899 > "The knowledge of the eightfold noble path"

is knowledge of the cause of the cessation of suffering, that this path and this realization block suffering.

4.900 > "The knowledge that greed, [F.130.b] hatred, and confusion have been extinguished"

is on the Kṛtāvin level.[806] This knowledge directly perceives it.

4.901 > "The knowledge that a form of life in suffering existence is not produced"

is a consciousness that birth in a form of life in suffering existence does not exist, which is to say the

> "knowledge of nonproduction"

is the knowledge of subsequent purity.[807]

4.902 > "Knowledge of the dharma"[808]

is the direct realization of freedom that apprehends that nonproduction or emptiness.

4.903 Impermanence and so on are inferred,[809] so

> "*subsequent realization knowledge*"

is the knowledge that apprehends those.

4.904 It is just as an individual that you apprehend the falsely imagined, so[810]

> "*conventional knowledge*"

is knowledge of someone else's thoughts.

4.905 > "*Knowledge of mastery*"—

"mastery" is making yourself thoroughly familiar with something, the same as "meditation." Mastery is also the same as "totally vanquishing" bad, unwholesome dharmas.[811] There, in the earlier idea, knowledge that accomplishes the final result is *mastery*. In the second idea, cognition that vanquishes and extinguishes all that is bad is *knowledge of mastery*. Hence, it says

> "knowledge of the path and knowledge of extinction."

4.906 There, the earlier one teaches in brief that the knowledge of mastery explained below is just that, so it is not being explained again.[812]

4.907 There,

> "what is *knowledge in accord with sound*? It is a tathāgata's knowledge of all sounds."

A sound is an expression. *Name* and *label* are synonyms. The understanding of whatever the languages—whatever the expressions in the hells, among the animals, of humans, and of gods and so on—is "knowledge in accord with sound."

····· 13. Great Vehicle of the three faculties ·····

4.908 > "The three faculties"—

the three faculties are the Great Vehicle because they are the differentiators of the generators those in the Śrāvaka and Pratyekabuddha Vehicles use for purification dharmas.

4.909 > "The faculty of coming to understand what one does not understand" [F.131.a]

facilitates the path of seeing;

> "the faculty of understanding"

facilitates both;[813] and

> "the faculty of having understood"

facilitates the nontrainee path.

4.910 > "Without appearances that tame the arrogance"—

it says "without appearances" because for bodhisattvas on the path of seeing there is no appearance of any phenomenon apart from suchness. It says "tame the arrogance" because it eliminates the afflictions.

····· 14. Great Vehicle of the three meditative stabilizations ·····

4.911 These are

> "the meditative stabilization with applied thought and with sustained thought"

and so on. There are three meditative stabilizations because there has to be a realization of gross, middling, and subtle movement of thought. "With applied thought and with sustained thought" is the gross;

> "without applied thought with only sustained thought"

is the middling; and

> "without either applied or sustained thought"

is the subtle.

····· 15–16. Great Vehicle of the mindfulnesses and the five absorptions ·····

4.912 The mindfulnesses… concentrations… and immeasurables and so on[814] are to bring beings to maturity, to gather them, to gain control over them, and to bring the buddhadharmas to maturity and so on.

4.913 Among them[815]

> "the four immeasurables"

are "immeasurable" because they focus on immeasurable beings, are the cause of an immeasurable accumulation, are the cause of the attainment of immeasurable dharmas, and are the object of an immeasurable knowledge.

4.914 There, there are three types of love: the one that takes beings as its objective support on the devoted course of conduct level, the one that takes suchness as its objective support on the first to the seventh levels, and from the eighth level on up the one that does not apprehend anything.

4.915 There are also three types of compassion: the one that takes suffering beings as its objective support, the one that takes beings who are involved in much misconduct as its objective support, and the one that takes beings without the necessary conditions for freedom as its objective support.

4.916 There are also three types of joy: the one that takes happy beings as its objective support, the one that takes those who have accumulated their collections as its objective support, and the one that takes those who have experienced the taste of the good doctrine [F.131.b] as its objective support.

4.917 And there are also three types of equanimity: the one that, when conducting themselves for the welfare of others, apprehends those who are fortunate and those without good fortune; the one that apprehends in a state of equanimity the conditions of attaining and not attaining and so on governing an ordinary person's life;[816] and the one that apprehends, in respect to the completion of the accumulations, when is and is not the time.

4.918 There,

> "a mind endowed with love"

teaches that it is endowed with good qualities;

> "vast"

and so on teaches the actual good qualities. Again, the good qualities are three: greatness, unity, and the elimination of enmity. It teaches that the mind is great in three ways: because of intention, increase, and objective support. There it is great because of its intention so it says "vast"; it is great because of its increase so it says

> "inclusive";

and because it has immeasurable beings for its objective support it is great because of its objective support, so it says

> "infinite."

4.919 It is a unity because it is without thought construction and in the form of love alone, so it says

> "nondual."

4.920 Because it functions to counteract violence it is not harmed by inner dharmas, so it says

> "without enmity";

because it is not harmed by outer beings it says

> "unrivaled";

because it is not harmed by external and karmically occasioned things it says

> "not harmful,"

which is to say, it is not harmed by attachments, poisons, fire and so on.

4.921 As for

> "the four concentrations,"[817]

the first is

> "detached from sense objects,"[818]

detached from both sense objects—from the afflictive emotion of desire, and from the bases—because of detachment from a state accompanied by it and because of detachment from having those bases as its objective support.

4.922 > "Detached from wrong unwholesome dharmas"

is detachment from what is included in physical, verbal, and mental wrongdoing: harsh punishments, striking with weapons, [F.132.a] wars, arguments, battles, making deceitful statements, harming, lying and so on—anything caused by the afflictive emotion of desire. Because of not seeing

> "applied thought and sustained thought"

as faults, this concentration that counteracts desire for sense gratification is accompanied by those two.

4.923 > "Born of detachment"—

it is born of detachment from sense objects or from being detached from wrongdoing.

4.924 It has

> "joy and happiness"

because the body and mind are pliable, and do what they do with a sense of ease, because, having reached the desired goal, it is separated from all the defective states.[819]

4.925 In the second concentration, having seen the causal signs of the meditative stabilization as faulted by the presence of applied and sustained thought, the mind recoils from them. Having made the causal signs of the meditative stabilization without applied and sustained thought attractive to the mind, and separated it from being distracted by distracting objects, the mind, focused single-pointedly in a unified fashion, is calm and placed in a serene confidence. Therefore, it says

> "relieved of applied thought and sustained thought, with an inner serene confidence."

4.926 With the mind thus settled close by,[820] having passed beyond the danger from applied and sustained thought and states where they are an obstruction, because of habituation to the meditation they attain a state where the danger and obstruction do not exist. Therefore, it says

> "and a mind that has become a single continuum."

4.927 They are

> "without applied thought and without sustained thought"

because they have eliminated, in each and every way, applied and sustained thought.

4.928 In the third concentration,

> "because they are free from attachment to joy they abide in equanimity, and with equanimity and recollection and introspection experience happiness with their body."

4.929 For those who think abiding in equanimity, and experiencing pleasure, are mutually exclusive, it teaches a practice where [F.132.b] they do not exclude each other. In this concentration, applied and sustained thought have been eliminated, as well as enjoyment, so without obstructions they "abide in equanimity." Furthermore, in order not to open up any opportunities for paying attention to perceptions of enjoyment they remain mindful. In order not to cause those that have been produced to arise, as they have again and again, they remain at their post with wisdom.[821] Therefore it says

> "with recollection and introspection."

4.930 Thus in equanimity, those staying at their post, having eliminated the feeling of enjoyment that causes the mind to become distracted, produce a feeling of extreme calm, a calm in which there is no enjoyment, and that also at that time causes an experience of a pleasurable feeling and an experience of the pleasure of pliancy in their physical body and mental body. Thus it says

> "experience pleasure with their body… about which the noble beings say, 'They have equanimity and recollection and dwell in pleasure.' "

4.931 In the lower two concentrations such pleasure and equanimity do not exist. In the one above, equanimity but not pleasure exists. Therefore, since just this third concentration is the abode of pleasure and equanimity, the buddhas and the buddhas' śrāvakas say primarily of just those in this concentration that "they have equanimity and recollection and dwell in pleasure."

4.932 In the fourth concentration

> "they have forsaken pleasure."

4.933 This teaches that this fourth concentration has forsaken the pleasure with which the third concentration is endowed. That they also

> "have earlier forsaken suffering"

includes in the explanation what has been forsaken by the second concentration. That they "earlier"

> "set to rest mental happiness"

teaches that enjoyment has been forsaken in the third concentration. That they "set to rest"

> "mental unhappiness"

teaches that it has been forsaken by the second concentration as well. Because an extremely purified [F.133.a] equanimity, recollection, and introspection are obtained here, what have been forsaken earlier are included.

4.934 Because these four feelings[822] have been forsaken it also has a feeling beyond them that is neither pleasure nor suffering, so it says

> "that is neither happiness nor suffering."

4.935 > "Extremely pure equanimity and recollection"

teaches the cause of the fourth concentration's immovability.

4.936 As for the teaching about the four formless absorptions,[823]

> "totally transcending perceptions of form"

teaches that color perceptions endowed with blue, yellow, red, white and so on have become nonexistent because they are disgusted by them and separate from attachment to them through an increase in admiration for the space-like. Hence, on account of habituation to the meditation on an admiration for the space-like, they transcend those perceptions of form and so on, and all the perceptions of obstruction from pillars, walls, planks and so on, caused by many various layers of colors, do not arise, so it says

> "setting to rest perceptions of obstruction."

4.937 When they have disappeared, the energy in the various perceptions of food, drink, vehicles, clothes, ornaments, homes, parks, mountains and so on that are expressed in many various forms stops operating, so it says,

> "not paying attention to perceptions of difference."

4.938 Because all those perceptions apprehending form have been destroyed, an admiration in the form of endless space comes about, so it says

> "in *endless space* they perfectly accomplish and dwell in the station of endless space."

4.939 > "Totally transcending the station of endless space, in *endless consciousness*"—

that consciousness on account of which the consciousness that is an admiration in the form of endless space is an admiration in the form of endless space—having taken that itself as endless, [F.133.b] they want to become absorbed in the station of endless consciousness, so they recoil from the perception of the station of endless space and admire the state of consciousness as endless. Therefore, it says *endless consciousness*.

4.940 > "Totally transcending the station of endless consciousness"—

they move off from endless consciousness, and when they search for some other objective support besides consciousness they find nothing material or nonmaterial at all. When they do not find that objective support they transcend even the station of endless consciousness. They take just the station of nothing-at-all as their objective support and, having meditated on it, become absorbed in it. Therefore, it says

> "in *nothing-at-all* they perfectly accomplish and dwell in the station of nothing-at-all."

4.941 > "Totally transcending the station of nothing-at-all"—

having come to see the perception of the station of nothing-at-all as flawed by grossness, they recoil from the perception of the station of nothing-at-all. Earlier, during the period of absorption into the station of nothing-at-all they recoiled from the perception of something being there. Now they recoil from the perception of nothing at all, so it is

> "*neither perception*,"

which is to say, it is not like a mindless absorption in which there is the cessation of all perceptions in each and every way, but rather the emergence of a perception without causal signs, because it is extremely subtle. Therefore, it says

> "*nor nonperception*."

4.942 As for the teaching about the eight deliverances,

> "with form they see forms"

means they have reached the absorption that apprehends inner form and are absorbed in apprehending outer forms. Of them, furthermore, it will be explained that the two earlier deliverances [F.134.a] are just the

unpleasantness, which is to say they are in their nature the first and second concentrations. The third deliverance is in its nature the fourth concentration and furthermore has nonattachment as its intrinsic nature.

4.943 About these, furthermore, having become absorbed in the first concentration, the absorption that apprehends hair and so on, which counteracts the attachment those living in the desire realm have to color, when they then take a black and blue corpse and so on outside as their objective support and enter into absorption in the first concentration, it is said "with form they see forms." Similarly, when they enter into absorption in the second concentration, which counteracts the attachment of those at the first concentration level to color, it is also said "with form they see forms." It says "with form" based on their apprehending inner form, and it says "they see forms" based on the absorption apprehending outer forms.

4.944 As for the second,

> "with the perception of form inside, they see forms outside"

means when certain yogic practitioners not absorbed in the absorption apprehending hair and so on inside, apprehend a black and blue corpse and so on outside, they become absorbed in the first concentration, which counteracts the attachment those living in the desire realm have to color, or in the second concentration, which counteracts the attachment of those at the first concentration level to color.

4.945 > "They have admiration for the pleasant"

is the pleasant deliverance. They cultivate it in order to make themselves feel joy when their minds are cowed from having meditated on the unpleasant, or, when they pay attention to their own pleasing form as in fact pleasing, to see whether, based on an attachment to color and so on, their minds change or do not change. So, taking a beautiful form and so on as their objective support and becoming absorbed in the fourth concentration is called "admiration for the pleasant." It is said that even though [F.134.b] there is no conceptualization of "pleasant" and so on in the moment of absorption, the locution is used governed by it being there earlier.

4.946 I have already explained the formless deliverances.[824]

> "The nine serial absorptions"[825]

are the eight—the concentrations and the formless absorptions—and the cessation of perceptions and feelings.

[B13]

····· 17. Great Vehicle of the ten powers[826] ·····

4.947 In regard to the ten powers of a tathāgata, they are the following.

····· First power ·····

4.948 > "Accurately knowing the possible as possible, and accurately knowing the impossible as impossible."

There, what is "the possible" and what is "the impossible"?

4.949 An unpleasant maturation from wrongdoing is possible; a pleasant maturation is impossible. A pleasant maturation from good deeds is possible; an unpleasant maturation is impossible.

4.950 Poverty from miserliness is possible; great wealth is impossible. Great wealth from giving is possible; poverty is impossible.

4.951 Birth in a bad form of life from immorality is possible; birth in a good form of life is impossible. Birth in a good form of life from morality is possible; birth in a bad form of life is impossible.

4.952 Physical ugliness from malice is possible; physical beauty is impossible. Beauty from patience is possible; ugliness is impossible.

4.953 No clear realization from laziness is possible; clear realization is impossible. Clear realization of the truths from perseverance is possible; not clearly realizing the truths is impossible.

4.954 Not entering into the secure state[827] from distraction is possible; entering into the secure state is impossible. Entering into true reality through concentration is possible; not entering is impossible. [F.135.a]

4.955 Not reaching awakening with intellectual confusion is possible; reaching awakening is impossible. Reaching awakening with wisdom is possible; not reaching awakening is impossible.

4.956 Having a short life from killing is possible; having a long life is impossible. Having a long life from abandoning that is possible; having a short life is impossible.

4.957 Gaining great wealth from stealing is impossible; poverty is possible. Gaining wealth from abandoning that is possible; poverty is impossible.

4.958 Finding a wife who you have to compete for from adultery is possible; finding a wife who you do not have to compete for is impossible. Finding a wife who you do not have to compete for from abandoning that adultery is possible; not finding a wife who you do not have to compete for is impossible.[828]

4.959 Getting slandered is possible from lying; not getting slandered is impossible. Not getting slandered from abandoning that is possible; getting slandered from abandoning that is impossible.

4.960 Not getting unity from speaking behind a person's back is possible; getting it is impossible. Getting unity from abandoning that is possible; not getting it is impossible.

4.961 Always hearing something unpleasant from shouting is possible; not hearing that is impossible. Always hearing something pleasant from abandoning that is possible; not hearing that is impossible.

4.962 Your words not being treated with respect from idle chatter is possible; your words being treated with respect is impossible. Your words being treated with respect from abandoning that is possible; your words not being treated with respect is impossible.

4.963 Wealth dissipating from covetousness is possible; its not dissipating is impossible. Wealth not dissipating from abandoning that is possible; its dissipating is impossible.

4.964 Going to hell from malice is possible; going to a good form of life is impossible. Going to a good form of life is possible from abandoning that.[829]

4.965 Not reaching the noble path with a wrong view is possible; [F.135.b] reaching it is impossible. Reaching the noble path with a right view is possible; not reaching it is impossible.

4.966 Not obtaining the meditative stabilizations from a crime that brings immediate retribution is possible; obtaining them is impossible. Obtaining them from being moral is possible; not obtaining them is impossible.

4.967 Not obtaining[830] forbearance in accord with the four noble truths with a view that apprehends something is possible; obtaining it is impossible. Obtaining forbearance in accord with the four noble truths from abiding in emptiness is possible; not obtaining it is impossible.

4.968 A girl who might become a wheel-turning emperor, or an Indra, Brahmā, Vaśavartin, or buddha, is impossible; a boy who might become one of those is possible.[831]

4.969 An eighth person[832] who gets up from his seat without having gained the result of stream enterer is impossible; one who gets up having gained the result of stream enterer is possible. A once-returner who takes a third existence is impossible; one who does not take one is possible. A non-returner who returns to this world is impossible; one who does not return is possible. A worthy one who links up with another existence under the force of afflictions and karma is impossible; one who does not is possible.

4.970 A noble person who searches for another teacher is impossible; one who does not is possible.

4.971 That bodhisattvas who have obtained forbearance for dharmas that are not produced are irreversible is possible; that they are reversible is impossible. That bodhisattvas seated [F.136.a] at the site of awakening will get up from their seat before fully awakening to unsurpassed, perfect, complete awakening is impossible; that they will get up fully awakened is possible.

4.972 That there are residual impression connections in a buddha is impossible; that they have been eliminated completely is possible. That the knowledge of a tathāgata is obstructed by anything at all is impossible; that it is totally unobstructed is possible. That anyone sees the top of a tathāgata's head is impossible; that nobody sees the top of a tathāgata's head is possible. That tathāgatas appear to change their minds is impossible; that they do not appear to do so is possible. That the minds of tathāgatas might become distracted is impossible; that they are always in meditative equipoise is possible. That tathāgatas might speak falsely is impossible; that they would not speak falsely is possible. That there might be a mistake in what the buddhas say is impossible;[833] that there never is, is possible. That tathāgatas would fear or be scared of anything is impossible; that tathāgatas are totally without fear and not scared by anything is possible.

4.973 Those and so on are "possible and impossible." Knowledge of those is "the power of knowing what is and is not possible."

····· Second power ·····

4.974 > "The power of knowing the maturation of action."

This is the knowledge of the lords with which they

> "know from the perspective of place and cause the maturations of actions and the undertaking of actions."[834]

4.975 There is, for instance, the past undertaking of action arisen from a wholesome cause and separated from an unwholesome one, and the outcome of the wholesome cause in the future.[835] There is also, contingent on a superior one[836] in the present, the undertaking of an action arisen from an unwholesome cause and separated from a wholesome one, and the outcome of the unwholesome cause in the future. There are also, contingent on an inferior one in the past, those that will be contingent on a superior one in the future.[837] [F.136.b] There are also, contingent on an inferior one in the present, those that will be contingent on a superior one in the future. There are also, contingent on a superior one in the present, those that will be contingent on an inferior one in the future. There are also, in the present and the future, those that will be contingent on an inferior one. There are also, in the present and the future, those that will be contingent on a superior one. And there are also the slight preparation in the past that will be an immense preparation in the future and the immense preparation in the past that will be a slight preparation in the future; as well as the small undertaking that becomes extremely special; the great undertaking that becomes much less special; the undertaking of action that is the cause of becoming a śrāvaka,

the cause of becoming a pratyekabuddha, or the cause of becoming a buddha; that is done with suffering in the present and that matures into pleasure in the future;[838] that is done with pleasure in the present and that matures into suffering in the future; that is done with suffering in the present and that matures into suffering in the future as well; and that is done with pleasure in the present and that matures into pleasure in the future as well. Thus, whatever the action, whatever the cause, whatever the maturation of all beings in times past, future, and present—the tathāgata knows them all.

····· Third power[839] ·····

4.976 > "The world with its various constituents and multiplicity of constituents"[840]—

they know with which disposition constituent[841] there is an accumulation of the enactment of ordinary merit,[842] and with which disposition constituent there is an accumulation of the immovable,[843] an accumulation of births, an accumulation of freedom from attachment, an accumulation of afflictions, an accumulation of views, an accumulation of definite emergence, an accumulation of the causes of becoming a śrāvaka, an accumulation of the causes of becoming a pratyekabuddha, an accumulation of the causes of becoming a buddha, an accumulation of the causes of arising, [F.137.a] and an accumulation of the causes of destruction.

4.977 They know that the eye constituent, form constituent, and eye consciousness constituent, up to the thinking-mind constituent, dharma constituent, and thinking-mind consciousness constituent, are inner emptinesses, outer emptinesses, and inner and outer emptinesses; they know that the earth element, water element, fire element, wind element, space element, and consciousness element are like a magical illusion and a dream.

4.978 They know the desire realm, form realm, and formless realm that come about from the falsely imagined unreal.

4.979 They know that the compounded element is marked as brought about by the falsely imagined, and that the uncompounded element is marked as not being brought about.

4.980 They know that the defilement element is marked by being plucked out of thin air, and that the purification element is marked by the nature of clear light.

4.981 They know that the compounded element is marked by ignorance that is not fundamental, and that the nirvāṇa element is marked by being fundamental awareness. They know and teach dharmas like those.

4.982 This is the power of knowing "various constituents."

4.983 > "Accurately knowing the various beliefs and the many beliefs of other beings and other persons."

They know who has an inherited disposition[844] for attachment but an inclination to anger; an inherited disposition for anger but an inclination to attachment; an inherited disposition for attachment but an inclination to ignorance; an inherited disposition for ignorance but an inclination to attachment; an inherited disposition for anger but an inclination to ignorance; an inherited disposition for ignorance but an inclination to anger; an inherited disposition for attachment and an inclination to attachment; an inherited disposition for anger and an inclination to anger; [F.137.b] an inherited disposition for ignorance and an inclination to ignorance; an inherited disposition for attachment and anger and an inclination to attachment and anger; an inherited disposition for attachment but an inclination to attachment and ignorance; an inherited disposition for attachment but an inclination to anger and ignorance; an inherited disposition for anger but an inclination to attachment and ignorance; an inherited disposition for anger but an inclination to attachment and anger; an inherited disposition for attachment and ignorance but an inclination to attachment; an inherited disposition for attachment but an inclination to attachment and ignorance; an inherited disposition for anger but an inclination to attachment and ignorance; an inherited disposition for attachment and ignorance but an inclination to anger; an inherited disposition for attachment and anger but an inclination to ignorance; an inherited disposition for ignorance but an inclination to attachment and anger; an inherited disposition for attachment and anger and an inclination to attachment and anger; an inherited disposition for attachment and ignorance and an inclination to attachment and ignorance; an inherited disposition for anger and ignorance and an inclination to anger and ignorance; an inherited disposition for attachment, anger, and ignorance and an inclination to attachment, anger, and ignorance; an inherited disposition for attachment but an inclination to pride; an inherited disposition for anger but an inclination to pride; an inherited disposition for ignorance but an inclination to pride; an inherited disposition for pride and an inclination to pride; an inherited disposition for pride but an inclination to attachment; an inherited disposition for pride but an inclination to anger; an inherited disposition for pride but an inclination to ignorance; an inherited disposition for pride but an inclination to attachment and anger; an inherited disposition for pride but an inclination to attachment and ignorance; an inherited disposition for pride but an inclination to attachment, anger, and ignorance;

an inherited disposition for attachment and anger but an inclination to pride; an inherited disposition for attachment and ignorance but an inclination to pride; [F.138.a] an inherited disposition for anger and ignorance but an inclination to pride; an inherited disposition for attachment but an inclination to wrong view; an inherited disposition for anger but an inclination to wrong view; an inherited disposition for ignorance but an inclination to wrong view; an inherited disposition for pride but an inclination to wrong view; an inherited disposition for wrong view and an inclination to wrong view; an inherited disposition for wrong view but an inclination to attachment; an inherited disposition for wrong view but an inclination to anger; an inherited disposition for wrong view but an inclination to ignorance; an inherited disposition for wrong view but an inclination to pride; an inherited disposition for wrong view but an inclination to attachment and anger; an inherited disposition for wrong view but an inclination to attachment and ignorance; an inherited disposition for wrong view but an inclination to attachment and pride; an inherited disposition for wrong view but an inclination to attachment and wrong view; an inherited disposition for wrong view but an inclination to anger and ignorance; an inherited disposition for wrong view but an inclination to anger and pride; an inherited disposition for anger but an inclination to anger and wrong view; an inherited disposition for wrong view but an inclination to ignorance and wrong view; an inherited disposition for wrong view but an inclination to ignorance and pride; and an inherited disposition for wrong view but an inclination to pride and wrong view. They know those types, and, similarly, those with an inherited disposition for the unwholesome but an inclination to the wholesome; an inherited disposition for the wholesome but an inclination to the unwholesome; an inherited disposition for the unwholesome and an inclination to the unwholesome; an inherited disposition for the wholesome and an inclination to the wholesome; as well as those short on execution but big on inclination; big on execution but short on inclination; big on execution and big on inclination as well; short on execution and short on inclination as well; as well as those with a belief that makes them destined to be wrong; with a belief that makes them destined to be correct; with an inclination to move to the desire realm, an inclination to move to the form realm, an inclination to move to the formless realm, an inclination to transcend the desire realm, an inclination to transcend [F.138.b] the form realm, an inclination to transcend the formless realm, and an inclination to transcend all three realms; those with an inclination to move from what is based on the inferior to what is based on the superior; an inclination to move from what is based on the superior to what is based on the inferior; an inclination to move from what is based on

the inferior to what is based on the inferior; an inclination to move from what is based on the superior to what is based on the superior; and an inclination to existence, an inclination to escape, an inclination to the state of a śrāvaka, and an inclination to the state of a pratyekabuddha.

4.984 They know types such as those and so on. This is the power of knowing "various inclinations."

····· Fifth power ·····

4.985 > "Accurately knowing the stages of faculties and perseverance of other beings and other persons."

They know dull faculties, middling faculties, sharp faculties, having no faculties, inferior faculties, and superior faculties; that this faculty of imagination gives rise to attachment, this to anger, this to stupidity, this to pride, and this to wrong views; that this gives rise to small afflictions, this gives rise to middling afflictions, and this gives rise to big afflictions; that this makes for good fortune, and this makes for an absence of good fortune; that with this they reach maturity, and with this they reach maturity for the time being;[845] that with this faults become small, and with this they become small for the time being; that this gives rise to the wholesome and so on, this to objects of the senses, this to what is included in form, and this to what is included in the formless; that this gives rise to birth, this to freedom from attachment, this to calm abiding, this to special insight, this to a stream enterer, this to being temporarily obstructed [F.139.a] by seven suffering existences,[846] this to having a single interruption,[847] and this to being born in family after family and so on. They know types such as those and so on, and that this gives rise to the devoted course of conduct level, this the Pramuditā, and this the Vimalā and so on; and that this gives rise to the completion of the perfections, this to meditation on the dharmas on the side of awakening, this to bringing beings to maturity, this to the purification of a buddhafield, this to the forbearance for dharmas that are not produced, this to obtaining many types of meditative stabilization, this to obtaining the dhāraṇī doors, this to obtaining the clairvoyances, and this to obtaining the faculties and so on.

4.986 They know those with a faculty for giving who are practicing morality,[848] and with a faculty for morality who are practicing giving;[849] those with a faculty for giving who are practicing patience, and with a faculty for patience who are practicing giving; those with a faculty for morality who are practicing patience, and with a faculty for patience who are practicing morality; those with a faculty for giving who are practicing perseverance, and with a faculty for perseverance who are practicing giving; those with a faculty for morality who are practicing perseverance, and with a faculty for

perseverance who are practicing morality; those with a faculty for patience who are practicing perseverance, and with a faculty for perseverance who are practicing patience; those with a faculty for perseverance who are practicing concentration, and with a faculty for concentration who are practicing perseverance; those with a faculty for concentration who are practicing giving, and with a faculty for giving who are practicing concentration; those with a faculty for concentration who are practicing morality, and with a faculty for morality [F.139.b] who are practicing concentration; those with a faculty for concentration who are practicing patience, and with a faculty for patience who are practicing concentration; those with a faculty for wisdom who are practicing giving, and with a faculty for giving who are practicing wisdom; those with a faculty for wisdom who are practicing morality, and with a faculty for morality who are practicing wisdom; those with a faculty for wisdom who are practicing patience, and with a faculty for patience who are practicing wisdom; those with a faculty for wisdom who are practicing perseverance, and with a faculty for perseverance who are practicing wisdom; and those with a faculty for wisdom who are practicing concentration, and with a faculty for concentration who are practicing wisdom.

4.987 They know and teach the appropriate doctrine to any of those with a faculty for the applications of mindfulness who are practicing the right abandonments, to any of those with a faculty for the right abandonments who are practicing the applications of mindfulness, and so on (*connect the dharmas on the side of awakening like that*); to any of those with a faculty for inner emptiness who are abiding in outer emptiness and so on (*connect all the emptinesses like that*); to any of those with the faculty of a śrāvaka who are practicing a pratyekabuddha's awakening, to any of those with the faculty for a pratyekabuddha's awakening whose practice would make them śrāvakas, to any of those with the faculty of a śrāvaka whose practice would make them pratyekabuddhas, to any of those with the faculty of a pratyekabuddha whose practices would make them śrāvakas, to any of those with the faculty for a pratyekabuddha's awakening whose practice would make them buddhas, and to any of those with the faculty of a buddha whose practice would lead to a pratyekabuddha's awakening; and to any of those with the faculty for saṃsāra whose practices are for escape, and to any of those with the faculty for escape whose practice is for saṃsāra.

4.988 This is the power of knowing "higher and lower faculties."[850] [F.140.a]

····· Sixth power ·····

4.989 "Accurately knowing the path wherever it goes."

Here the tathāgatas know the basic character of beings who are destined to be correct, and the basic character of beings destined and not necessarily destined to be wrong. They also know the paths that harmonize with those destined and not necessarily destined for perfection. In regard to those destined to be wrong, they know what is in harmony with what they do, while staying aloof. The bodhisattvas don armor for their sake.

4.990 They also know the threefold path of attachment. They know there is a path of attachment that comes about from something nice-looking; and a path of attachment that comes about when somebody is nice; and a path of attachment that comes about from the power of habituation in an earlier life. They also know there is a path of anger that comes about from the object of a malicious thought; similarly that is a wrath that comes about from something indicating [an object of an intense dislike];[851] and that comes about from a prior cause. And they know there is a path of confusion that comes about with ignorance as the cause, that comes about with the view of the true body as the cause, and that comes about with doubt as the cause. They also know there is a slow path where clairvoyance is easy, and a quick path where clairvoyance is hard; a quick path where clairvoyance is easy, and a slow path where clairvoyance is hard; a path that fully completes the power of analysis but not the power of meditation, a path that fully completes the power of meditation but not the power of analysis, a path that fully completes them both, and one that does not fully complete them both; and also a path where the intention is perfect but the execution is not perfect, a path where the execution is perfect but the intention is not perfect, a path where both are perfect, [F.140.b] and one where both are not perfect; and also a path that purifies body but does not purify speech and mind, one that purifies speech but does not purify body and mind, one that purifies thinking mind but does not purify body and speech, and one that purifies body and speech but does not purify mind; and also one that purifies mind but does not purify body and speech; and also one that purifies body and mind but does not purify speech, and one that purifies body and speech but does not purify thinking mind, and one that does not purify any of them. They know a path of suffering here that becomes happiness beyond; a path of happiness here that becomes suffering beyond; one where there is suffering in both, and one where there is happiness in both; a path that is of benefit to themselves but not of benefit to others, of benefit to others but not of benefit to themselves, of benefit to both, and that does not benefit either; and also a path that results in the desire realm, that counteracts attachment to the objects of the senses; a path that results in the form realm, that counteracts attachment to form; a path that results in the formless realm, that counteracts attachment to formlessness; one with suffering existence as a

result, with escape as a result, with a śrāvaka as a result, with a pratyekabuddha's awakening as a result, and with a buddha as a result; a path of those predestined, and one of those not predestined; one that counteracts attachment to wrongdoing, counteracts obsession, counteracts residual impressions, counteracts attachment, counteracts anger, counteracts confusion, [F.141.a] counteracts pride, and counteracts views; and one that is a practice for accomplishing calm abiding, a practice for accomplishing special insight, a practice for accomplishing the perfections, a practice of cultivating the side of awakening, a practice that brings beings to maturity, a practice that brings the buddhadharmas to maturity, a practice for accomplishing the purification of a buddhafield, a practice that accomplishes the preparations for the levels, a practice for accomplishing clairvoyance, a practice for accomplishing the faculties, a practice for completely accomplishing the accumulation of merit, and a practice for accomplishing the accumulation of knowledge.

4.991 This is the power of knowing "the path that goes everywhere."

····· Seventh power ·····

4.992 > "Accurately knowing the defilement and purification of all concentrations, deliverances, meditative stabilizations, and absorptions."

They know all the four concentrations—the first concentration and so on—the three meditative stabilizations that have applied thought and have sustained thought and so on, the four formless absorptions, and the nine serial absorptions, as well as their defilement and the cause of their defilement, their purification and the cause of their purification, and the causes of emergence from them.

4.993 There,[852] the concentrations and so on become defiled through the power of improper attention, dedication to suffering existence, having various views, having an experience of the taste, and paying attention to an objective support. The concentrations and so on [F.141.b] that are absorbed in the branches of a concentration for special insight[853] or for bringing beings to maturity, or that accomplish the clairvoyances or pay attention without an objective support and so on, become purified.

4.994 > "The emergence"

comes about through the power of absorption in the *siṃhavijṛmbhita* and *avaskandhaka* meditative stabilizations in direct and reverse order. Here tathāgatas are always in meditative equipoise, absorbed in meditative stabilization. Even if the meditative stabilization is singular, they become

absorbed in and emerge from all meditative stabilizations. They demonstrate one meditative stabilization inside all the meditative stabilizations and emerge from it, just as it is found in the Sūtra.[854]

4.995 A single meditative stabilization, furthermore, does the work of all meditative stabilizations, and many meditative stabilizations do the work of a single meditative stabilization. They demonstrate a single emergence from all meditative stabilizations, demonstrate a variety of emergences from a variety of meditative stabilizations, and they demonstrate a single meditative stabilization from a variety of emergences. You can grasp these and so on as they are found in the Sūtra.

4.996 This is the power that "knows concentrations, deliverances, meditative stabilizations, and absorptions."

····· Eighth to tenth powers ·····

4.997 You should comprehend the power of

> "recollecting and knowing… previous lives";

the power that knows

> "the divine eye,"

clairvoyance; and the power that knows[855]

> "an end to outflows,"

just as they are found in the scripture.[856]

[B14]

····· 18. Great Vehicle of the four fearlessnesses ·····

4.998 > "The four fearlessnesses"—

the first and second take their own welfare as their point of departure; the third and fourth take the welfare of others as their point of departure.

4.999 > "Those leading a secluded religious life, and brahmins,"

and so on—they are called "those leading a secluded religious life, and brahmins" because their wisdom makes them conceited. Others are called

> "the gods, [and] Māra"

because they have the perfect divine eye and know what others are thinking and so on. Others are called

> “Brahmā”

because of their miraculous powers [F.142.a] and because they are incredibly powerful.

4.1000 > “I see no cause”—

in the sense that they do not see any contradiction at all that would turn into a reason to

> “argue”

with them.

4.1001 > “I, who have found happiness”

teaches their body hair bristles[857]—that they are not nervous and so on. On account of that, they announce that theirs is

> “the status of the dominant bull,”

a thoroughbred, because their physical actions are completely purified.

4.1002 > “Found fearlessness”

teaches they are not cowed and do not feel trepidation and so on when it comes to speaking. On account of that they

> “roar”

like

> “the lion,”

because their verbal action is completely purified.

4.1003 > “Found a ground for self-confidence”

teaches they have no doubt or feeling of being cowed in their minds. On account of that they,

> “Brahmā-like, turn the wheel”

because their mental actions are completely purified.

Similarly, connect these with them all.

4.1004 “The detailed and thorough knowledge of dharmas,[858] detailed and thorough knowledge of meanings[859]”—

realization as the speech of a tathāgata is the many scriptures in the form of the collections of statements, collections of names, and collections of syllables. It is detailed and thorough knowledge of dharmas because on account of it detailed and thorough knowledge of dharmas comes about, or because it is detailed and thorough knowledge of dharmas. The “meanings” are the collections of subject matter. The knowledge of those is “the detailed and thorough knowledge of meanings.”

4.1005 Alternatively, “dharmas” are all cause and condition dharmas. The knowledge of them is “detailed and thorough knowledge of dharmas.” The knowledge of all the dharmas that are dependently originated results is “detailed and thorough knowledge of meanings.”[860]

4.1006 Alternatively, “dharmas” are wholesome and unwholesome dharmas that have maturations. The knowledge of them is “detailed and thorough knowledge of dharmas.” The “meanings” are obscured, unobscured, and neutral dharmas. The knowledge of those is “detailed and thorough knowledge of meanings.”[861]

4.1007 Alternatively, “dharmas” are all the dharmas [F.142.b] that are defilement and purification side dharmas when the truths of origination and the path are realized. The knowledge of them is “detailed and thorough knowledge of dharmas.” The “meanings” are all the dharmas included in the truth of suffering and the truth of cessation. The knowledge of those is “detailed and thorough knowledge of meanings.”

4.1008 Alternatively, “dharmas” are all the intentions, tendencies, behaviors, beliefs, faculties, and so on of trainees. The knowledge of them is “detailed and thorough knowledge of dharmas.” The “meanings” are trainees who understand by way of a brief indication and by detailed explanation, those who need to be led and who are literalists,[862] those who have big and little afflictions, those who have sharp and dull faculties, and those who have good fortune and have no good fortune, and so on. The knowledge of those is “detailed and thorough knowledge of meanings.”

4.1009 “Creative explanations”—

“creative explanation” is the ascertainment of statements through just those many sorts of collections of names, and so on, well known in the world. Alternatively, “creative explanation” dharmas are all the sounds[863] and expressions of humans living on the eighteen big continents,[864] living in the sixteen major countries,[865] living in the ninety-eight outer surrounding territories, and in the central country; of all animals in their birthplaces, of ghosts, and beings in the hells; of all asuras, nāgas, gandharvas, and

kiṃnaras; of siddhas and mantradhāras; of musicians and actors and so on; of the desire realm gods of the Cāturmahārājika, Trāyastriṃśa and so on; of all the classes of Māras; and of all the classes of Brahmā and Śuddhāvāsa gods. The knowledge of those is "detailed and thorough knowledge of creative explanations."

4.1010 The knowledge of just those three sorts of knowledge is

> "detailed and thorough knowledge [F.143.a] of confidence giving readiness to speak."

The perfect demonstration, knowledge, and mastery[866] of doctrine in harmony with the intentions and tendencies of those same beings is "detailed and thorough knowledge of confidence giving readiness to speak."

4.1011 In just a single instant, with the detailed and thorough knowledge of dharmas bodhisattvas take up perfectly the unbroken flows of the streams of doctrine of all buddhas that emerge in all regions of the world; in that very same instant, with the detailed and thorough knowledge of meanings they also take up the meanings of those doctrines; in that very same instant, with the detailed and thorough knowledge of creative explanations they demonstrate the doctrine with various creative explanations for various trainees in various regions of world; and with the detailed and thorough knowledge of confidence giving readiness to speak they cause those trainees to take up the true nature of dharmas directly.

····· 20. Great Vehicle of the eighteen distinct attributes of a buddha ·····

4.1012 As for the eighteen distinct attributes of a buddha, tathāgatas

> "do not go wrong."

In their activities they do not go wrong physically, verbally, or mentally.

4.1013 When worthy ones go to town and so on to beg food they are hurt by savage elephants, horses, bulls, and dogs, and by thorn bushes, poisonous snakes and so on; in the jungle they get scared by robbers, tigers, and leopards.[867] Tathāgatas never go wrong from a lack of knowledge in these ways that worthy ones do. Tathāgatas are never robbed of mindfulness; they undertake activities for beings and are never found to be at fault.

4.1014 The ways tathāgatas carry themselves beautify the world. Looking around, peering, pulled in, and stretched out[868] and so on, they make all humans, gods, and Brahmās, and even all animals, feel content. Thus, always while going and coming and so on [F.143.b] the soles of their feet do not touch the ground. Tathāgatas leave footprints of thousand-spoked wheels on the earth, and wherever they place their feet fragrant lotuses spring up.[869]

Even if an animal is touched by their feet, it feels content with a supreme pleasure for seven days, and even if it dies it is born in a good form of life such as a heaven. Clothes do not touch the tathāgatas' bodies by four finger-widths and even a gusty wind cannot move them. The light from their bodies brings pleasure to all beings, even to those as far away as the Avīci hell. Hence, it says "tathāgatas do not go wrong physically."

4.1015 They[870] also do not go wrong verbally because they speak at the right time, speak truthfully, speak pleasantly, and speak faultlessly. Their speech is separated from all faults because they do not needlessly repeat themselves, and they speak definitively, speak logically, and with a single statement cause all beings to understand in a single instant.

4.1016 They also do not go wrong mentally because they are always in meditative absorption, are not robbed of mindfulness, and they know all dharmas—having no attachments or obscurations with respect to them—always seeing and acting spontaneously and without thought construction.

4.1017 Thus, it says tathāgatas "do not go wrong." This is the first distinct attribute.

> "[They] do not shout out."

When worthy ones wander off the path in the forest they yell and shout out, or, because of the force of habit, bray out laughing or get the syllables in words wrong.[871] Buddhas do not shout out like that because they do not get attached to or angry at any beings or any dharmas, and they have transcended all worldly dharmas, are always [F.144.a] in meditative equipoise, dwell without afflictions, and have destroyed all residual impressions.

4.1018 Thus, it says "do not shout out." This is the second distinct attribute.

> "[They] are not robbed of mindfulness."

Tathāgatas are not like worthy ones who forget and drop the task at hand when they do not think about it and miss the opportunity, because they are never robbed of mindfulness when it comes to all the needs of beings, all dharmas, and all their activities. Thus, it says "not robbed of mindfulness." This is the third distinct attribute.

4.1019 > "[They] do not have uncollected thoughts."

Worthy ones are in equipoise only when they are in meditative absorption, not at other times. Tathāgatas are not thus—whether they are in meditative absorption or not in meditative absorption, they are always in equipoise because they have completed the supreme, deep meditative stabilizations. This is the fourth distinct attribute.

4.1020 “[They] do not discriminate differences.”

Worthy ones see saṃsāra and nirvāṇa, defilement and purification dharmas, and so on as different. Tathāgatas do not. Tathāgatas always see beings as being the same, and dharmas as being the same. Governed by compassion and governed by nonconceptual knowledge, they do not discriminate a difference between saṃsāra and nirvāṇa,[872] or bright and dark dharmas, or moral and immoral, or helpful and harmful, or destined for perfection and destined for wrong, or the finest beings and the lowest beings. [F.144.b] This is the fifth distinct attribute.

4.1021 “[They] are not inconsiderately dispassionate.”

Unlike worthy ones who inconsiderately ignore the welfare of beings, tathāgatas do not do so. They deem it something they can ignore only after considering what is and is not the right time, who has good fortune and who has no good fortune, and when it is not in vain and when it is in vain, not otherwise. This is the sixth.

4.1022 “[They] are not deficient in yearning, are not deficient in perseverance, are not deficient in recollection, are not deficient in meditative stabilization, are not deficient in wisdom, are not deficient in liberation, and are not deficient in the insight into knowledge of liberation.”

Worthy ones, because of their nature, do not have the “yearning” for the activities of buddhas because based on their range such things are naturally done by buddhas. They have yearning for just the activities of śrāvakas. Similarly, śrāvakas do not have buddha-level “perseverance, recollection, meditative stabilization, wisdom, liberation, and knowledge and seeing of liberation,” because they are “deficient” insofar as they do not obtain the seven dharmas, yearning and so on. Buddhas, though, have gained the special attributes. Because they have comprehended all dharmas they are not deficient in the slightest. This[873] is because buddhas have an unbroken desire to do what is necessary for the welfare of all beings at all times; they have the desire to bring about within themselves the attributes of great love and great compassion and so on; and they have the unbroken desire to explain the doctrine, bring beings to maturity, and, having roused the thought of awakening,[874] make unbroken the continuity of the Three Jewels.

4.1023 Tathāgatas “persevere” [F.145.a] in everything. They never get physically tired and never get mentally tired.[875] Tathāgatas teach the doctrine for the sake of a single being even for eons without taking a break; having passed through as many buddhafields as there are grains of sand in the Gaṅgā River, they go wherever there are beings for the buddhas to train.

4.1024 Tathāgatas are "not deficient in recollection" either. Having become unsurpassed, perfect, complete buddhas, tathāgatas place on their path of recollection the thought activities, movements, intentions, tendencies, afflictions, faculties and so on of all past, future, and present beings; all the methods to train beings; all the needs of beings; all the deeds of buddhas; what the doctrines intend; and all to be seen, but they do not direct their minds to them after the event. The recollection of a tathāgata has no deficiency.

4.1025 Tathāgatas are also "not deficient in meditative stabilization." In a meditative equipoise on the suchness of all beings and all phenomena, all phenomena are placed in an equal state through the suchness that is a sameness. Hence, suchness is called "meditative stabilization."[876] That suchness, furthermore, is like space. In it there is no increase and there is no obscuration; it is as it is at all times, hence it is suchness. Hence their meditative stabilization has no deficiency.

4.1026 They are also "not deficient in wisdom." Thus, it says[877] they have "the inexhaustible knowledge of the thought activities of all beings, the inexhaustible knowledge of the teaching of doctrine, the inexhaustible knowledge [F.145.b] for bringing beings to maturity, the inexhaustible knowledge of skill in the detailed and thorough knowledges" and so on.

4.1027 They are also "not deficient in liberation." As for "liberation," śrāvaka liberation is intimately connected with words, pratyekabuddha liberation is intimately connected with conditions, and buddha liberation is intimately connected with the true nature of dharmas: these being liberation from the obscuration of affliction, liberation from obscuration to knowing, and, because it is the result, liberation through absorption, and liberation that is nonabiding nirvāṇa. All liberation is known to be inexhaustible and, serving like space, its work for the welfare of beings operates for as long as saṃsāra exists. Hence, they are "not deficient in liberation."

4.1028 Just as they are not deficient in liberation, so too they are "not deficient in knowledge and seeing of liberation." This is the twelfth attribute.

4.1029 > "All physical actions are preceded by knowledge and informed by knowledge."

Others—worthy ones—engage in unintended physical, verbal, and mental actions, confess faults, and also do not have certain experiences because of earlier habit formations. Buddhas do not act in that way. Buddhas,[878] even just by looking, train beings. They train them by saying something, by not saying anything, by taking a rest, and even by sleeping, going, coming, sitting, or lying down; by radiating out light from their body; by their major marks and minor signs; by taking a step; and by opening their eyes.

4.1030 All the speech of the buddhas accomplishes all the needs of beings as well. It is not meaningless,[879] [F.146.a] comes in many forms, and is endowed with sixty qualities[880] in harmony with the intentions and latent tendencies of all beings.

4.1031 All are

> "mental actions"

unconnected with the residual impressions left by afflictions, with the residual impressions left by conceptualizations, and with the residual impressions left by thought constructions. They are intimately connected with great love and great compassion and operate without straying from the very limit of reality, marked by the ultimate.

4.1032 All three of these actions "are preceded by knowledge" because of the prior[881] occurrence of knowledge; and all these three dharmas are "informed by knowledge" because of the force of knowledge that operates together with them.

4.1033 Tathāgatas

> "see past time with knowledge free from attachment and free from obstruction."

Worthy ones have knowledge of whatever they direct their energy toward, but their knowledge is attached to and obstructed by anything else. Tathāgatas are unlike them. Tathāgatas, in the manner of counting, know directly, and delineate and know exactly, as many buddhafields as there were in past times; as many tiny earth, water, fire, and wind particles as there were in those buddhafields; as many blades of grass,[882] twigs on the trees, medicinal herbs, and forests as there were; as many families of beings as there were; the different statuses, colors, ages, shapes, facial expressions, mental activities, aspirations, faculties, and beliefs of those beings, as many as there were; as many buddhas as there were there, and as many doctrines as they taught; as many beings trained in the three vehicles as there were—as many śrāvakas as there were, as many pratyekabuddhas as there were, and as many bodhisattvas as there were; how long they were able to live, and their [F.146.b] meal times, clothing, and belongings, as many as there were; which eons those world systems burned up in, and how much destruction there was of them by water, fire, and wind; how much of the space element there was; as many configurations of the stars as there were, and as many mountains, ravines, waterfalls, lakes, and oceans as there were; as many villages, towns, cities, countries, kingdoms, and centers of empire as there were; as many divisions of markets as there were; as many fields, gardens, parks, and woods as there were; as many deaths, rebirths, and

different forms of life of the beings as there were; the in and out breaths they took, as many as there were; the opening and shutting of the eyes of all beings there, as many as there were; and everything else like that as well, all of it, in one instant. The tathāgatas' knowledge is similarly free from attachment and free from obstruction to everything in

> "the future,"

and similarly in

> "the present"

too. Those are

> "the eighteen distinct attributes of a buddha."

····· 21. Great Vehicle of the dhāraṇī gateways ·····

4.1034 What are the dhāraṇī gateways? It is like this: there is the sameness of the way the letters work, the letters as gateways, and entrances through letters.

4.1035 As for "dhāraṇī," earlier[883] in the explanation teaching the good qualities of bodhisattvas, the four—forbearance dhāraṇī, doctrine dhāraṇī, meaning dhāraṇī, and mantra dhāraṇī—are called *dhāraṇī*. The "gateways" of those dhāraṇīs are the letters. These four dhāraṇīs come about through the power of pondering those letters.

4.1036 What is the way those letters work? "The way they work" is that through them the perfect meaning is thoroughly realized. The fact that the letters work in the same way is "the sameness of the way the letters work." [F.147.a] Through all of the letters, *a* and so on, the nature of suchness that is "not produced" (*anutpanna*) and so on is thoroughly realized. This is "the sameness of the way the letters work." Having taken those samenesses as the objective support, knowledge arises, hence it says "the sameness of the way the letters work."

4.1037 Because the letters are the gateways to that, the letters are

> "letters as gateways."

4.1038 Because they enter in through the letters there is

> "entrance through letters,"

which is to say, that knowledge comes about through the force of the letters.

4.1039 > "The letter *a* is the gateway to all dharmas because they are unproduced from the very beginning (*ādy-anutpannatvād*)."

The *a* is a gateway for gazing on all dharmas as they actually are because it causes engagement and is the cause. And why? Because they are unproduced from the beginning (*ādi*). Thus, from the beginning, during the period when all dharmas have stains, they are unproduced. So, when yogic practitioners, having projected the meaning *unproduced* onto the letter *a*, meditate on the meaning of being unproduced, then, through the force of habituation, just from having meditated on *a* so intensely they gain forbearance for all dharmas being "unproduced."

4.1040 Similarly, having projected the meaning

> "without dirt (*rajas*)"

onto

> "*ra*,"

just from having meditated on *ra* so intensely they gain forbearance for all dharmas being "without dirt."

From that they become *forbearance dhāraṇīs*.

4.1041 Thus, earlier in the explanation of the teaching in the Introduction chapter[884] the way they are explained is that they are *doctrine dhāraṇīs* when they have become causes for perfectly bearing in mind, extremely swiftly, the collections of the expositions of doctrine in great detail by buddhas and bodhisattva great beings in the ten directions; they are *meaning dhāraṇīs* when they have become causes for perfectly bearing in mind the meanings of those doctrines; and they are *secret mantra dhāraṇīs* as bases (*ādhārāṇi*) of the secret mantras that stop the plagues and problems of all beings.

4.1042 All of them, furthermore, arise with letters as their cause, so letters are "dhāraṇī gateways" because they are the gateways into the dhāraṇīs. The knowledge that comes about from taking those as a basis [F.147.b] is also called a "dhāraṇī gateway."

4.1043 > "Unproduced,"

and so on, are attributes of suchness, because it is like space, because just as space is "unproduced," suchness is similarly unproduced; and because just as space is "without dirt," suchness is similarly without dirt.

4.1044 > "Because they are ultimately without distinctions"—

they are one because ultimately they are not different.

4.1045 > "Because of the way death and rebirth are unfindable"

means because suchness is a state where a birth state and death state are unfindable.

4.1046 > “Because of the way names are unfindable”—

because in suchness, as names, they are inexpressible.

4.1047 > “They transcend the ordinary world”

because suchness transcends the world.

4.1048 > “Because the vine of existence[885] and the causes and conditions have been destroyed”—

because suchness in its nature destroys the causes and conditions of the vine of existence.

4.1049 > “Because tamed and staying tamed have a certain limit”—

because the afflictions that are tamed, and the actions that have staying tamed as their intrinsic nature, do not exist in suchness, “tamed and staying tamed have a certain limit.”

4.1050 > “Because they are free from bonds”—

because they are free from all three “bonds”: greed, hatred, and confusion.

4.1051 > “Because disorder has gone”—

because any “disorder” or distraction that has come about through the force of afflictions, karma, and maturation has gone.

4.1052 > “Because attachment is unfindable”—

because the attachment that is an afflicted obscuration, the attachment that is a karmic obscuration, and the attachment that is a maturation obscuration are unfindable.

4.1053 > “Because the sound of speech paths has been cut”—

because language that is in its nature the convention of speech has been cut.

4.1054 > “Because they do not wander [F.148.a] from suchness”—

because they do not wander away from their own intrinsic nature, suchness.

4.1055 > “Because in fact they are not produced”—

because it is logical they are not produced.

4.1056 “Because they have nothing to be pretentious about”—

because the pretentiousness that is a secondary afflictive emotion, or that comes about from the affliction of conceptualization, does not exist.

4.1057 “Because an agent is unfindable”—

because “an agent”—a person or Īśvara and so on that are a dissimilar cause—or things that are causes and conditions, are unfindable.

4.1058 “They do not pass beyond sameness”

means all phenomena do not pass beyond being the same.

4.1059 “Because taking something as ‘mine’ is unfindable”—

because taking something as ‘mine’ because of craving does not exist.

4.1060 “Because going is unfindable”—

because going to another birth based on a good form of life or a bad form of life does not exist.

4.1061 “Because a standing place is unfindable”—

because the defining mark of a standing place does not exist.

4.1062 “Because birth is unfindable”—

because a birth marked as having arisen from nonexistence does not exist.

4.1063 “Because breath is unfindable”—

because it is feeble because it is weak.[886]

4.1064 “Because a dharma is unfindable”—

because it does not exist as the mental image of a dharma.[887]

4.1065 “Because[888] a state the same as the sky is unfindable”—

because all dharmas cannot be apprehended because they are the same as the sky.

4.1066 “Because extinction is unfindable”—

because an extinction marked by not being permanent is unfindable.

4.1067 “Because knowledge is unfindable”—

because in the absence of a real basis to be known its defining mark does not exist.

4.1068 “Because a cause is unfindable”—

because the mark of a cause does not exist.

4.1069 Because destruction is unfindable”—

because destruction, the defining mark of disintegration, is unfindable.

4.1070 “Because a beautiful skin color is unfindable”—

because suchness has no color and does not radiate because it has no light. [F.148.b]

4.1071 “Because mindfulness is unfindable”—

because it is not within the range of knowledge that is mindful of suchness.

4.1072 “Because calling out is unfindable”—

because it is not within the range of names.

4.1073 “Because eagerness is unfindable”—

because all phenomena are inactive.

4.1074 “Because density in dharmas is unfindable”—

because the idea of density is in error.

4.1075 “Because establishment is unfindable”—

because an “establishment” would be an array of the compounded and that does not exist.

4.1076 “Because conflict is unfindable”—

because it is separated from the conflict of afflictive emotion and from the conflict of conceptualization.

4.1077 “Because a result is unfindable”—

because the mental image of a result is unfindable in all the phenomena that are the results.

4.1078 “Because aggregates are unfindable”—

because there are no masses of afflictions, karma, and maturation.

4.1079 > "Because old age is unfindable"—

because an old age marked by change from one state to another does not exist.

4.1080 > "Because conduct is unfindable"—

because the conduct of going and coming is unfindable.

4.1081 > "Because harm is unfindable"—

because violence does not exist.

4.1082 > "Because grasping at something as 'I' is unfindable"—

because grasping at something as 'I' constitutes a view and that constitutes conceit, which does not exist.

4.1083 > "By which anything might be conventionally designated, or by which anything might be expressed, expounded"—

a speaker's duty—or

> "by which anything might be… realized, or seen—

a listener's duty.

4.1084 "By which anything might be conventionally designated." These are the noble and ignoble utterances based on sixteen conventional designations governed by having seen, heard, thought, and known, and also governed by not having seen, heard, thought, or known.[889] [F.149.a] "By which anything might be expressed": utterances based on a pot, a cloth, a bull, a horse and so on. "By which anything might be expounded": utterances governed by the indication of qualifying attributes—long, short, light, dark, blue, yellow and so on.

4.1085 Based on a listener also deducing the meaning, utterances "by which anything might be realized" are based on deducing, which cause it to be subsequently realized. Utterances "by which anything might be seen" are based on them seeing the meaning with direct perception.

4.1086 > "Will not become perplexed[890] whatever the sound"—

they will seek for the ultimate in all statements.

4.1087 > "Will succeed though the sameness of dharmas"—

they will make a connection between all sounds and suchness.

4.1088 > "Skill in understanding sounds"

is understanding the languages and thoughts of all beings.

4.1089 > "Mindfulness"[891]

is not forgetting.

4.1090 > "Intelligence"

is wisdom that follows the ultimate constituted by the intellect, mental fortitude, and a quick grasp of a lot, based on which you say someone is "quick-witted."

4.1091 > "Awareness"

ranges over the conventional. The meaning of the rest is obvious.

···· 7. How have they come to set out in the Great Vehicle?[892] ····

4.1092 This has been the exposition of the Great Vehicle. Having thus completed the exposition of the Great Vehicle, now, setting the scene for the second of the questions[893] with,

> "Subhūti, in regard to what you have asked—'How have bodhisattva great beings come to set out in the Great Vehicle?' "

it says those who have set out on the following ten levels "come to set out in the Great Vehicle." With this the Lord teaches that they have set out in the Great Vehicle and poses a question about the ten bodhisattva levels and what has to be done for the purifications.

4.1093 > "By all dharmas not changing place"—

this teaches that suchness is like space and does not change places, and hence the knowledge that does not go on to some other place [F.149.b] is the cause of passing on to another level.

4.1094 > "But even though they do not falsely project the level of those dharmas… they still do the purification for a level"[894]

teaches the cause of the moving up to the next level. It means that because changing places does not exist, going does not exist, and coming and so on does not exist, they do not falsely project the level of those dharmas, but it is not that they do not do the work, so it is teaching the activity of the

perfection of skillful means of bodhisattvas. As for the skill in means, even though the ultimate and the conventional modes seem to absolutely contradict each other, bodhisattvas achieve everything necessary without a contradiction.

4.1095 First it gives an introductory explanation of those level purifications, and then in a later explanatory section it says,[895]

> "Lord, what is done in purification of the surpassing aspiration of bodhisattva great beings occupying the first level?"

and so on.

4.1096 > "For the sake of all beings they engage in the quest for knowledge of the Great Vehicle."[896]

"Knowledge of the Great Vehicle" is the knowledge of a knower of all aspects. The "quest for" is making a prayer that is a vow for that, and producing the thought of it. Thus, it is seeking the level of a buddha for the sake of all beings. This is

> "the purification of the basis for the benefit"

of all beings.

[B15]

4.1097 Among these, first, those who want to carry out purification must purify the

> "aspiration."

4.1098 Then there is the accomplishment. Because it has the benefit of all beings as its root, they must produce the thought to be

> "beneficial."

4.1099 Because that comes from thinking equally about all beings they must produce

> "the same state of mind."

4.1100 The first level is of the perfection of giving, so they must purify

> "giving up things."

4.1101 As a preliminary to reaching the pure levels,

> "spiritual friends"

are an absolute necessity, [F.150.a] so they must

> "serve"

4.1102 them. Then they have to hear the true doctrine from spiritual friends, so they must

> "seek the doctrine."

4.1103 Because their mindstreams have not yet reached maturity they must remain in

> "renunciation."

4.1104 They must constantly and always

> "long for the body of a buddha"

and for buddhahood. As much as they are able, they have to bring beings to maturity without becoming discouraged when persevering, so they must give

> "an exposition of dharmas."[897]

4.1105 And,[898] starting from the first prayer that is a vow, they should have respect for

> "truth statements."

4.1106 These are linked up with

> "the ten purifications."

4.1107 On

> "the second level,"

the level of the perfection of morality, they

> "pay attention to… morality,"

and pay attention to

> "a feeling of appreciation and gratitude"

in order to increase love for all beings. They pay attention to

4.1108 > "patience"

in order not to look at the shortcomings of beings; pay attention to

> “great delight”

in order to transform the mindstreams of beings into suitable vessels; pay attention to

> “not ignoring any being”

because they are the root of all undertakings; pay attention to

4.1109 > “compassion”

in order to stop the idea of personal suffering; pay attention motivated by

> “faith in gurus”

in order to generate

> “reverence,”

and pay attention to

> “the perfections”

because they are the equipment for awakening. These are

> “the eight attentions.”

Connect it like this with them all.[899]

4.1110 > “In raising up and transforming wholesome roots for the purification of a buddhafield”[900]

they dedicate them, having planted roots for the purification of a buddhafield, thinking, “May these wholesome roots purify a buddhafield.” There is no “buddhafield” at all that is a real thing. It simply appears in this or that way to themselves and others. That locution is used just for the purification of beings.

4.1111 > “Not giving up dwelling in the forest”— [F.150.b]

the locution “dwelling in the forest” here should not be taken to mean living in the woods. Here “dwelling in the forest” is dwelling with thoughts that are unmixed and abiding in isolation. The bodhisattvas’ thoughts become mixed through the force of attention to śrāvaka and pratyekabuddha thoughts. As it will say later,[901]

> "Subhūti … these bodhisattva great beings who are dwelling isolated from attention connected with śrāvakas … and pratyekabuddhas … Subhūti, I have endorsed that as the bodhisattva great beings' isolation … If bodhisattva great beings live day and night in this isolation they truly live in isolation."

4.1112 And also,

> "If they live in jungle, upland forest, and frontier retreats, they live…"[902]

4.1113 Similarly, with the locution

> "the qualities of the ascetic"[903]—

you should take those as qualities that become causes for purifying conceptualization, not as being a refuse-rag wearer and so on. Take

> "where all training is without movement"[904]

as the practice of the perfection of wisdom free from conceptualization.

4.1114 > "Not causing all the dharmas to come into being"[905]—

all the dharmas have forsaken movement.[906]

4.1115 > "Their minds not connecting with the foundations of consciousnesses"[907]

means they are not adulterated and do not give rise to latent tendencies.

4.1116 > "By resorting to a view of the Buddha they do not see the Buddha."[908]

With a view that apprehends something as the Buddha they think, "I have seen the Buddha," persisting with a "view of the Buddha," so "they do not see the Buddha." This means the Buddha is seen with knowledge that does not apprehend anything. It is similar with Dharma and Saṅgha as well.

4.1117 > " 'All dharmas are empty,' because they are empty of their own particular characteristics, not empty of emptiness." [F.151.a]

"All dharmas"—form and so on—do not exist as the particular characteristic of falsely imagined form and so on. Still, they are not nonexistent as the particular inexpressible characteristic that is the intrinsic nature of the ultimate, emptiness. This means they do not have to have the fear that comes about caused by the view that in emptiness everything is annihilated.

4.1118 > "Because the empty is an emptiness of its own particular characteristic, therefore emptiness does not oppose emptiness"—

this means were emptiness not to be empty of emptiness's own particular characteristic, there would be something that is not empty, and "all dharmas are empty" and this particular characteristic of emptiness would be in opposition and there would then be an emptiness in opposition. Thus, even emptiness has not become some other dharma, "emptiness," so it is asserted to be empty of emptiness's own particular characteristic. Hence it is established that "all dharmas are empty" so "emptiness does not oppose emptiness."

4.1119 > "Because the empty is the emptiness of emptiness and they do not cause emptiness to be realized in emptiness"—

there is not a second emptiness in emptiness. Therefore, because there is no second emptiness, they do not cause emptiness to be realized in emptiness. Just that knowledge is the realization of emptiness.[909]

4.1120 > "Purification of the three spheres"

is the purification of the three spheres of actions of body, speech, and thinking mind.

4.1121 > "Because of the purity of the field of beings"—

the field of beings is purified because all beings are just *tathāgatagarbha*.

4.1122 > "Not adding to and not taking away"—

not overly negating what exists is "not taking away"; not overly reifying what does not exist is "not adding to." This means they see

> "sameness"

by not overly negating what really exists, and not overly reifying what really does not exist. [F.151.b]

4.1123 > "The absence of a realization of all dharmas"—

they do not see the two—a realized or a realizer—so the

> "realization of the way things are perfect… is the absence of a realization."

4.1124 > "The absence of habitual ideas about dual phenomena is the exposition of the one way things are."[910]

To illustrate, just as space is a single entity undivided into different entities, similarly with suchness. Because it is always in the same form, there is "the exposition of the one way things are," because "of the absence of habitual

ideas about dual phenomena" existing and not existing, being a phenomenon and not a phenomenon, being permanent and impermanent, and so on.

4.1125 "The views of śrāvakas and pratyekabuddhas"[911]—

these should taken as any of those conceptualizations where śrāvaka and pratyekabuddha views have not been abandoned.

4.1126 "All six faculties do not radiate out."[912]

They are not scattered; they are collected together.

4.1127 "What is not a level of attachment on account of unobstructed knowledge?"[913]

This means: What is the knowledge that is free from attachment and anger?

4.1128 "It is attending on the Dharma"[914]—

this is because it is said, "Whoever sees the Dharma sees the Buddha."[915]

4.1129 "Purifying the"

field of my and others'

"minds"[916]—

this is because there is no

"buddhafield"

except the field of the mind, because it is simply just a representation.

4.1130 "Matured meditative stabilization"[917]—

at the eighth level there is no effort, so, ultimately, all the levels in which there is an effort at practice are completed, which is to say, wholesome dharmas abide in their matured form. Hence the meditative stabilizations that are the maturations of earlier absorptions in meditative stabilization are spontaneously drawn into the bodhisattvas, so it says

"absorbed in meditation."

4.1131 "A river of confidence"[918]

means a continuum of confidence, a demeanor, a confidence that arises continually. [F.152.a]

4.1132 “Taking birth miraculously”—

from the eighth level they do not gestate in a womb. They make such a demonstration only for the sake of bringing beings to maturity.

4.1133 “Śuklavipaśyanā level”

is the devoted course of conduct level;

4.1134 “Gotra level”

is the great forbearance level;

4.1135 “Aṣṭamaka level”

is the level of a candidate for the result of stream enterer, because it is the eighth counting down from recipient of the result of worthy one;

4.1136 “Darśana level”

is the level of recipient of the result of stream enterer;

4.1137 “Tanū level”

is the level of a once-returner, because with the exception of the remaining attachments that have been severely depleted, attachments and so on to sense objects have ended; and

4.1138 “Vītarāga level”

is the level of a non-returner, because the desire to experience sense objects, and malice, have been perfectly cut, so it is free from attachment and so on to sense objects. The

4.1139 “Kṛtāvin level”

is the level of a worthy one. The comprehension that “the work to be done is done” is “knowledge that it is done.”[919] Because of having that, the “one with knowledge that it is done”[920] is the worthy one. Alternatively, Kṛtāvins have as their nature a comprehension of what has been done, and their level is the Kṛtāvin level.

···· 8. From where will the Great Vehicle go forth?[921] ····

4.1140 Having thus taught who has set out in the Great Vehicle, then, taking the third question[922]—“From where will that vehicle go forth?”—as its point of departure, it says

> "it will go forth from the three realms and will stand wherever there is knowledge of all aspects."

4.1141 Because the Śrāvaka and Pratyekabuddha Vehicles also "go forth from the three realms," to make it clear it says "it will go forth from the three realms and will stand in the knowledge of all aspects." Thus, it teaches two functions of the Great Vehicle, because it says about the Great Vehicle that "it will stand in [F.152.b] the knowledge of all aspects."

4.1142 > "Furthermore, by way of nonduality"—

this is teaching that a different result does not exist, to those who come at it incorrectly, thinking "there are two, so they are different." In the Great Vehicle, during the result period there is simply a state of awakening, so there is no difference between the Great Vehicle and the knowledge of all aspects.

4.1143 They are therefore a "nonduality," and hence it says that these two dharmas

> "are not conjoined and not disjoined,"

and so on. It is teaching that they are not marked as being the same or different. In regard to their being "not conjoined and not disjoined," they are "not conjoined" because they are not one; they are "not disjoined" because they are not different. They are

4.1144 > "formless"

because they do not cause anything to become firmly planted.[923] They

4.1145 > "cannot be pointed out,"

because they cannot be shown. These two teach that there is no grasper or grasped. There is no *grasper* because there is nothing causing anything to become firmly planted. There is no *grasped* because they cannot be shown. They

4.1146 > "do not obstruct"—

this is teaching that there is no object or object-possessor because they are not marked by obstructing, as are a faculty and an object. Because they do not have marks and hence have "no mark," and because both, without marks, have a single mark, it says they

> "have only one mark—that is, no mark."

4.1147 > “Because, Subhūti, a dharma without a mark is not going forth, nor will it go forth, nor has it gone forth.”

Because thoroughly established dharmas are free from all falsely imagined marks, they are in their nature purified. They have, therefore, in their nature already gone forth, so they do not, plucked out of thin air, go forth.

4.1148 > “Subhūti, someone who would assert that dharmas without marks go forth might as well assert of suchness that it goes forth,”

and so on, teaches in detail [F.153.a] that they do not, plucked out of thin air, go forth.

4.1149 Suchness in its very nature is not stained by anything, and like space does not go forth. Therefore it says,

> “Subhūti, the intrinsic nature of suchness does not go forth from the three realms.”

4.1150 > “Suchness is empty of the intrinsic nature of suchness.”

The falsely imagined “intrinsic nature of suchness” does not exist at all in “suchness,” so because of what will it go forth from there?[924]

4.1151 I have already explained “suchness” and so on, ending with

> “the inconceivable element,”

earlier.[925]

4.1152 > “The abandonment element, the detachment element, and the cessation element”—

that “suchness” is itself called *the abandonment element* because it causes the abandonment of all thought constructions that are afflicted obscurations and obscurations to knowledge; it is called *the detachment element* because it causes separation from attachment to the three states of being and is beyond all worlds; and it is called *the cessation element* because it causes the cessation of all suffering.

4.1153 The five words[926]—

> “name… causal sign… conventional term… communication… or a designation”—

incorporate the falsely imagined. To illustrate, “cow” said of the materiality of a cow is a *name*; its dewlap, hump, and so on are its *causal sign*; “the one that has the red calf,” “the one that has the white calf” are *conventional terms*;

"bring the cow here and milk it!"[927] is a *communication*; and all expressions are *designations*.

4.1154 The five words—

> "nonproduction… nonstopping… nondefilement… nonpurification… and not occasioning anything"—

incorporate the thoroughly established. It is *nonproduction* because it does not arise; it is *nonstopping* because it does not stop; it is *nondefilement* because it is not stained; [F.153.b] it is *nonpurification* because it is naturally pure; and it is *not occasioning anything* because the occasioning of anything that causes purification does not exist.

···· 9. Where will that Great Vehicle stand? ····

4.1155 Now, taking the fourth question[928]—"Where will that vehicle stand?"—as its point of departure, it says

> "that vehicle will not stand anywhere."

Just as space does not stand anywhere, similarly the Great Vehicle, reaching the end in the form of the dharma body, does not stand anywhere either. This is teaching not just that the Great Vehicle does not stand, but that all falsely imagined and thoroughly established dharmas do not stand anywhere either.

4.1156 > "Because no dharma stands"—

a falsely imagined phenomenon does not exist, so it does not stand anywhere. As for the thoroughly established phenomenon, it does not stand anywhere because a basis and that which is based on that do not exist.

4.1157 > "And yet, Subhūti, that vehicle will stand by way of not standing"

teaches that just "not standing" is conventionally labeled its "stand." Therefore, it says

> "suchness does not stand or not stand."

4.1158 It "does not stand" because ultimately it does not have the mark of that which is based on something; and it "does not *not* stand" either, because conventionally it stands marked by not standing.

4.1159 Similarly, connect the marks of standing and not standing with them all.

> "That vehicle, standing by way of not standing and by way of not moving, will not stand anywhere."[929]

4.1160 It does not stand anywhere as a real basis so it says "not standing"; and it stands with the mark of not standing, is that which is based on something, and is without error, so it says "standing."

···· 10. Who will go forth in this vehicle? ····

4.1161 The fifth question is,[930]

> "Who will go forth in"

that? That vehicle is

> "the Great Vehicle."

4.1162 > "One who [F.154.a] goes forth"

is the person;

> "by which one goes forth"

is the path dharmas "by which"—the cause on account of which—one goes forth; and

> "from where one goes forth"

is from suffering existence.

4.1163 > "You cannot apprehend a self because it is extremely pure"

teaches that if they grasp a "self" and so on, and form and so on, it spoils the thoroughly established phenomenon that is absolutely pure.

4.1164 > "Lord, what do you not apprehend such that all these dharmas are not apprehended?"[931]

This is a question about the reason why all that has been said before cannot be apprehended. It has three connected sections. The first connected section,[932]

> "not apprehending suchness"

and so on, is the reason those dharmas cannot be apprehended.

4.1165 Then the second connected section is the qualm,

> "And why"

is suchness and so on not apprehended? And where it says

> "because of not apprehending"

the defining mark of those, of

> "suchness"

and so on, they are

> "not apprehended."

4.1166 Then in the third connected section all the emptinesses, and the dharmas—the levels and so on—are

> "not apprehended."

Refer

> "the Śuklavipaśyanā level"

only to the period of special insight on the devoted course of conduct level.

4.1167 > "Gotra level"

indicates all the periods of the wholesome roots that are aids to knowledge that penetrates reality.

11. It surpasses the world with its gods, humans, and asuras and goes forth. Is that why it is called a great vehicle?

4.1168 You may think: the Great Vehicle, where it says,[933]

> "Lord, you say this—'Great Vehicle,' "

has already been explained before, so what is the context here? In response, we say that is true, but earlier the explanation of the words was in the context of those who "have set out in the Great Vehicle," teaching that the practice dharmas in the context of setting out, from the perfections and so on up to the dhāraṇī doors, are the Great Vehicle. [F.154.b] Now, where it says "from where that vehicle goes forth" and so on, in the part of the text about going forth, it is giving an exposition of the resultant Great Vehicle as the state of a buddha.[934] So now, for this resultant Great Vehicle, an exposition has to be given of the creative explanation of *Great Vehicle* and of the Great Vehicle dharmas. That is the context.

4.1169 > "It surpasses the world with its gods, humans, and asuras and goes forth; that is why it is called a *great vehicle*."

Here a going is called a *vehicle*. The great going forth is the Great Vehicle. Because it surpasses the three worlds and is a definite emergence from them all, that going forth is bigger, hence it is called a *great vehicle*.[935]

···· 12. That vehicle is equal to space ····

4.1170 "That Great Vehicle is equal to space"[936]

establishes the greatness of true reality.[937] Because of a threefold reason it is taught to be equal to space:[938]

- it has a great amount of room;
- its production, stopping, and so on do not exist; and
- it is not included in the three times.

4.1171 "To illustrate, just as space"

definitely, in a single instant,

"has room"—

places for all kinds of behavior all

"beings"

want to engage in—similarly, in this

"Great Vehicle,"

in a single instant all beings come together at the same time, without any problem at all, even though they are established in the places for all-knowledge, for the knowledge of path aspects, and for the knowledge of all aspects.

4.1172 "To illustrate,"

it is not suitable to say of

"space"

at the time that it was

"coming,"

"originated," or was

"going,"

"stopped," or was

> "remaining,"

based on "remaining for a moment"—so too for

> "the Great Vehicle."

4.1173 > "To illustrate,"

you cannot say 'space happened at that earlier time, will happen at that future time, or exists in the time in between'—so too for

> "the Great Vehicle."

They are taught in that sequence in three connected sections.[939] [F.155.a]

4.1174 Then the Lord, having delighted in that section spoken by the elder, explains, in the order of the prior passage, that the six perfections and so on included in the dharma body constituted out of the maturation dharmas are the Great Vehicle. Having thus taught the Great Vehicle as the six perfections and so on,[940] then, in reference to the five statements of the elder,[941] that

> "it surpasses the world with its gods, humans, and asuras and goes forth; … that vehicle is equal to space… to illustrate, Lord, just as space has room for infinite, countless beings beyond measure, … you cannot apprehend coming or going… [and] you cannot apprehend a prior limit or a later limit,"

the Lord says what he said, with

> "Furthermore, Subhūti, where you have said, 'This vehicle surpasses the world with its gods, humans, and asuras and goes forth,' "

and so on, and gives a detailed exposition of each.

4.1175 What does it teach, where it says[942]

> "Subhūti, if the desire realm were to be factual, unmistaken,"

and so on? It is teaching that if all dharmas—the form realm and so on—are taken to be not falsely imagined and not unreal, were they taken to be thoroughly established, truly real entities, then this Great Vehicle would not go forth from them, and would not abandon them. But all those dharmas are falsely imagined, are unreal, and thus this Great Vehicle does abandon them.

4.1176 Construe

> "Subhūti, if the desire realm were to be factual, unmistaken, unaltered, [F.155.b] not an error, reality, the real,"

and so on—with: if the desire realm

> "were to be existent, not nonexistent."[943]

4.1177 If the desire realm "were to be," that is to say, were it "not nonexistent," it would exist with the threefold mark of a thoroughly established phenomenon, a true phenomenon, and an uncompounded phenomenon. There, the three terms, "factual, unmistaken, and unaltered," teach the mark of the thoroughly established; the five terms, "not an error, reality, the real," and

> "true, as things are,"

teach a true phenomenon; and the four terms,

> "permanent, stable, eternal, qualified by not changing,"

teach the mark of the uncompounded.

4.1178 There, the mark of the thoroughly established is threefold: the thoroughly established that is indestructible, the thoroughly established without error, and the thoroughly established that does not alter. "Factual" teaches the thoroughly established that is indestructible, "unmistaken" teaches the thoroughly established without error, and "unaltered" teaches the thoroughly established that does not alter.

4.1179 The mark of a true phenomenon is also fivefold. The not-an-error mark is, for example, like the nonexistence of being in error about water in a mirage. "Not an error" teaches that. The mark of an intrinsic nature is, for example, like the real thing that is the nonexistence of an intrinsic nature[944] in a magically produced illusion. "Reality" teaches that. The mark of existence is, for example, like the nonexistence of being marked as not existing in matted falling hairs,[945] and so on. "The real" teaches that. The mark of the nondeceptive is, for example, like the nonexistence of the deceiving mark in the form of two moons and so on. "True" teaches that. The mark of being correct is, for example, like [F.156.a] the nonexistence of "permanent," "happy," "self" and so on being separated from being feasible. "As things are" teaches that.

4.1180 The mark of the uncompounded is fourfold. About the mark of not being produced and not stopping it says "permanent"; about the mark of remaining constantly it says "stable"; about the mark of not being annihilated it says "eternal"; and about the mark of not changing it says "qualified by not changing."

4.1181 In

> "Subhūti, it is because the desire realm is all a construction, a creation, a narrative,"

"a construction" teaches that it is not falsely imagined because *constructed* means not true;[946] "a creation" teaches that because it is dependently established it is just the falsely imagined unreal; and "a narrative" teaches that because it is conventional it is just something to be said.

4.1182 > "Not existent, and nonexistent"

means it is nonexistent, it does not exist;

> "the world with its gods, humans, and asuras"

is the three worlds. The locution "asuras" indicates the world below, "humans" indicates the world in between, and "gods" indicates the world above.

4.1183 In this connected section, furthermore, it teaches the three realms, the aggregates, the sense fields, the six collections of consciousnesses, the six collections of contacts, the six collections of feelings, the six elements, and the twelve links of dependent origination; suchness, unmistaken suchness, and unaltered suchness; the true nature of dharmas,[947] the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, and the inconceivable element; the six [F.156.b] perfections, all the emptinesses, the side of awakening and so on ending with the buddhadharmas; the dharmas of the Gotra level and so on ending with the dharmas of the Buddha level; the Gotra level itself and so on ending with the Buddha level; all the productions of the thought; and the vajra-like knowledge, a great person's major marks, light, the voice with sixty special qualities, the wheel of the Dharma, and beings.

4.1184 There, it is the

> "voice with sixty special qualities"

because, as *Secrets of the Tathāgatas Sūtra* says,[948] it is

> moist, pleasant, charming, captivating, pure, immaculate, clearly illuminating, modulated, worth listening to, impervious, low and sweet in tone, subdued, not harsh, not violent, tamed, pleasing to the ear, physically refreshing, mentally exciting, satisfying to the heart, a producer of joy and happiness, without an edge, worth fully understanding, worth reflecting on, clear, worth loving, worth delighting in, worth making fully known, worth causing reflection, logical, relevant, without repetition, a lion's roar, an elephant's bellow, a peal of thunder, a dragon lord's speech, the music of the celestials, the sound of the cry of the cuckoo, the sound of the voice of Brahmā, the sound of the cry of the jīvaṃjīvaka, the mellifluous voice of the lord of gods, the beat of a drum, not overblown, not understated, with every word syntactically correct, [F.157.a] free of wrong usage, not wanting, not base, not miserable, joyful, comprehensive, comprehension, fluent, playful, and it completes all sounds, satisfies all senses, is blameless, does not waver, is not too quick,[949] carries over the entire assembly, and is completely endowed with excellence.

4.1185 It is

(1) "moist" because it firms up the wholesome roots of the mass of beings;[950] (2) "pleasant" because it is a joy to contact in the here and now; (3) "charming" because it is about goodness; (4) "captivating" because of clear articulation; (5) "pure" because it is the unsurpassed, extraordinary subsequent attainment; (6) "immaculate" because it is free from all afflictions, bad proclivities, and residual impressions; (7) "clearly illuminating" because the words and syllables are heard; (8) "modulated" (*valgu*) because it has the quality of strength[951] (*balaguṇa*) to overcome all ill-thought-out tīrthika prejudice; (9) "worth listening to" because it comes forth from practice; (10) "impervious"[952] because it is not stymied by anybody else's arguments; (11) "low and sweet in tone"[953] because it is stimulating; (12) "subdued" because it counteracts attachment; (13) "not harsh" because it gently imparts training; (14) "not violent" because it teaches transcending that is perfect renunciation;[954] (15) "tamed" because it teaches the discipline of the three vehicles; (16) "pleasing to the ear" because it counteracts distraction; (17) "physically refreshing" because it makes you collect your thoughts; (18) "mentally exciting" because it carries with it the joyfulness of special insight; (19) "satisfying to the heart" because it gets rid of doubt; (20) "a producer of joy and happiness"[955] because it removes mistakes and uncertainty; [F.157.b] (21) "without an edge" because it does not make you feel sorry when you practice; (22) "worth fully understanding" because it is a basis for perfect knowledge arisen from listening; (23) "worth reflecting on" because it is a basis for perfect

knowledge arisen from thinking; (24) "clear" because it is not a Dharma set forth by a tight-fisted teacher; (25) "worth loving" because it makes those who have reached their own goal love it; (26) "worth delighting in" because it makes those who have not reached their own goal delight in it; (27) "worth making fully known" because it makes the inconceivable dharmas perfectly visible;[956] (28) "worth causing reflection" because it perfectly teaches the inconceivable dharmas; (29) "logical" because it does not contradict valid cognition; (30) "relevant" because it teaches trainees what they seek; (31) "without repetition" because it is not to no avail; (32) "a lion's roar" because of frightening all the tīrthika communities; (33) "an elephant's trumpeting" because it is a clear and high sound;[957] (34) "a peal of thunder" because it is deep; (35) "a dragon lord's speech" because it is worth keeping; (36) "the music of the celestials" because it is sweet; (37) "the sound of the cry of the cuckoo" because it naturally happens quickly;[958] (38) "the sound of the voice of Brahmā" because it carries far; (39) "the sound of the cry of the jīvaṃjīvaka" because it is an auspicious omen preceding all spiritual achievement; (40) "the mellifluous voice of the lord of gods" because it is not something you transgress;[959] (41) "the beat of a drum" because it precedes victory over all Māras and opponents; (42) "not overblown" because it is not praise that spoils; (43) "not understated" because it is not censure that spoils; (44) "with every word syntactically correct" because it follows in every respect the rules [F.158.a] in all the grammars; (45) "free of wrong usage" because a lack of mindfulness does not occasion it; (46) "not wanting" because at all times it serves the needs of disciples; (47) "not base" because it is not contingent[960] on gifts and services; (48) "not miserable" because it is fearless;[961] (49) "joyful" because happiness has come from it; (50) "comprehensive" because expertise in all areas of knowledge comes from it; (51) "comprehension"[962] because it accomplishes all the needs of living beings; (52) "fluent" because it is without hiatuses; (53) "playful" because it comes in various figurations; (54) and it "completes all sounds" because one sound serves to represent different words in different languages; (55) "satisfies all senses" because one object serves to represent different objects; (56) "is blameless" because it is done in accord with the commitment; (57) "does not waver" because it is connected with future time;[963] (58) is "not too quick"[964] because it is unrushed; (59) "carries over the entire assembly" because those far and near in the assembly can hear it equally; and (60) is "completely endowed with excellence" because it is the thorough establishment of all ordinary meaning and example dharmas.[965]

This is the Master's instruction.[966]

[B16]

4.1186 Now, with,

> “Subhūti, you said, ‘The Great Vehicle is equal to space,’ ”

and so on, it gives an explanation taking his second statement as its point of departure. It should be known as making a presentation of falsely imagined things with twenty-one aspects, and because those that are presented do not exist in this Great Vehicle, it is like space. The twenty-one forms presented are[967] (1) direction; (2) shape; (3) color; (4) time; (5) decrease and increase and so on; (6) defilement and purification; (7) produced and stopping, [F.158.b] (8) wholesome and so on; (9) seen, heard and so on; (10) something that should be understood and so on; (11) a maturation and subject to maturation; (12) greedy and so on; (13) the constituent,[968] the ten bodhisattva levels, Pramuditā and so on; (14) the ten levels, Śuklavipaśyanā… Gotra and so on; (15) the levels of noble beings; (16) the twos;[969] (17) the Summary of the Doctrine;[970] (18) the doors to liberation; (19) the found and so on; (20) secret and not secret and so on;[971] (21) and discourse and so on.

4.1187 Among these,

> “decrease [and] increase”

are gradual;

> “reduced”

is severed;

> “produced,”

the arising of things at the beginning;

> “stopping,”

perishing in a single instant;

> “lasting,”

phenomena thus produced and stopping not being interrupted;

> “nonlasting,”[972]

interrupted and invisible; and

> “last and then change into something else,”

a continuum with earlier and later specific parts that are dissimilar.

4.1188 > “[It is] not something that should be understood”—

because it is not a thing like form and so on that consciousness can penetrate. Consciousness cannot penetrate falsely imagined dharmas because in that state they are nonexistent.

4.1189 > "[It is] not something that should not be understood,"

because it is not totally nonexistent like a rabbit's horns, and

> "not something that should be thoroughly understood,"

and so on, because it is not realized as the truth.

4.1190 > "A maturation"

is that which is a result;

> "subject to maturation"

is something that will mature.

4.1191 > "[It is] not found,"

because it is something that is not gained;

> "not apprehended,"

because it is not an object within the range of the faculties;

> "not discourse,"

because you cannot convey it in words; [F.159.a] and

> "not *not* discourse,"

because conventionally you can indicate it with words. Put them together like that.

4.1192 After that there is an explanation of the three[973] statements, with,

> "Subhūti, where you said, 'To illustrate, Lord, just as space has room for infinite, countless beings beyond measure,' "

and so on.

4.1193 > "You should know, Subhūti, that because a being is not existent, space is not existent, and you should know that because space is not existent the Great Vehicle is not existent."

What is the meaning of this? You should know that you enter into the selflessness of dharmas through the selflessness of persons, so, having earlier been engaged with "beings are nonexistent," you become engaged with "space is nonexistent." You become engaged with "the Great Vehicle is nonexistent" through "space is nonexistent." Because they are nonexistent, the dharmas "infinite" and so on are nonexistent too, and similarly with all dharmas.[974]

4.1194 > "Suchness is nonexistent because beings are nonexistent."[975]

It should be understood that because "beings are nonexistent," the falsely imagined suchness of form and suchness of sound and so on are nonexistent. Thus, the intention is this: because

> "all dharmas are nonexistent,"

therefore it[976] is

> "like space,"

and therefore it

> "has room."

Because it is "nonexistent," it is

> "infinite"

and so on.

4.1195 In this subsection[977] of the text, the first subsection of that is

> "because a being is not existent, space is not existent… because space is not existent the Great Vehicle is not existent."

4.1196 The second has those same three[978] connected with

4.1197 > "infinite,"

the third connected with

4.1198 > "countless,"

and the fourth connected with

> "beyond measure."

4.1199 The fifth has them connected with

> "the dharma-constituent,"[979]

and the sixth connected with

> "suchness."

4.1200 In the seventh, having added on the thirteen[980]—

> "self, a living being,"

and so on—they are connected with the last one,

> "the very limit of reality."

4.1201 The eighth has just those connected with

> "the inconceivable element,"

serving for[981] the very limit of reality. [F.159.b]

4.1202 The ninth has just those connected with dharmas—the

> "form"

aggregate and so on; the tenth has just those connected with the six inner sense fields; the eleventh connected with the six outer ones;[982] the twelfth connected with the six

> "consciousnesses";

4.1203 the thirteenth connected with the six

> "contacts";

4.1204 the fourteenth connected with the six collections of

> "feelings";

4.1205 the fifteenth connected with the six

> "elements";

4.1206 the sixteenth connected with

> "dependent origination";

4.1207 the seventeenth connected with the six[983]

> "perfections";

4.1208 the eighteenth connected with all

> “the emptinesses”;

4.1209 the nineteenth connected with the thirty-seven dharmas on the side of awakening; the twentieth connected with[984]

> “the noble truths,”

up to

> “the dhāraṇī doors”;

the twenty-first connected with[985]

> “the ten powers,”

up to

> “the distinct attributes of a buddha”;

4.1210 the twenty-second connected with

> “the Gotra level,”

up to

> “the Kṛtāvin level”;

4.1211 the twenty-third connected with persons, from

> “stream enterer”

up to

> “worthy one”;

4.1212 the twenty-fourth connected with

> “pratyekabuddhas, bodhisattvas, and buddhas”;

the twenty-fifth connected with the three

> “vehicles”;

4.1213 and the twenty-sixth subsection of the passage teaching with an analogy connected with

> “nirvāṇa.”

These are the twenty-six subsections of the passage.

4.1214 > "In this vehicle you cannot apprehend 'coming or going,' and there is not even 'remaining,'[986]

and so on, teaches the fourth statement.[987]

4.1215 > "Subhūti, all dharmas are unmoving.[988] They do not go anywhere, they do not come from anywhere, and they do not remain anywhere,"

because in the context of the final vehicle they are simply just suchness. They appear unmoving because they do not arise, stop, or remain.

4.1216 > "Basic nature… suchness… intrinsic nature"—

take that dharma-constituent itself, in the context of the final Great Vehicle level, as just "basic nature, [F.160.a] suchness, intrinsic nature," and

> "mark,"

because just that is the *basic nature*, not something else; just that is *suchness*, not something else; just that is *intrinsic nature*, not something else; and just that is the *mark*, not something else. It is simply just described differently from it.

4.1217 There, the "unmoving" subsection is the first. Then you should connect those[989] with the aggregates, sense fields, consciousnesses, contacts, feelings, six elements, links of dependent origination, perfections, and emptinesses; the applications of mindfulness up to the distinct attributes of a buddha; and suchness,[990] unmistaken suchness, unaltered suchness, the true nature of dharmas, the dharma-constituent, the establishment of dharmas, the certification of dharmas, the very limit of reality, the inconceivable element, awakening, buddha, the compounded, and the uncompounded.

4.1218 After that, in the statement,[991]

> "You cannot apprehend that vehicle's prior limit, cannot apprehend its later limit, and cannot apprehend its middle either. This is a vehicle equally of the three time periods. That is why 'Great Vehicle' is said,"

speaking about "time," "three," "equal," and "vehicle" separately, it eliminates "time" with

> "the past time period is empty of the past time period,"

and so on. It eliminates "equal" with

> "the equality of the three time periods is also empty of the equality of the three time periods."

4.1219 It eliminates "vehicle" with

> "the Great Vehicle is also empty of the Great Vehicle."

4.1220 It eliminates the bodhisattva being talked about in this part of the text with [F.160.b]

> "the bodhisattva is also empty of the bodhisattva."[992]

4.1221 It eliminates words for numbers with

> "Subhūti, in emptiness there is no *one*, or *two*, or *three*,"

up to

> "*ten*."

4.1222 Summing up in conclusion by saying,

> "Therefore, this is a vehicle… equally of the three time periods,"

what does that intend? Take "vehicle equally of the three time periods" as the final Great Vehicle, a Great Vehicle that is, in its nature, one alone because it is free of all differentiation. In it, "time," "the equality of time," "Great Vehicle," and "bodhisattva" are all just simply emptiness. It eliminates them all, because "in this" all falsely imagined dharmas are nonexistent.

4.1223 Even having thus eliminated[993] them, because all are, in their nature, one, it sums it all up in conclusion with,

> "Therefore, this is the vehicle of the bodhisattva great beings equally of the three time periods."

4.1224 Having thus taught in brief, it gives a detailed explanation with,

> "In this Great Vehicle you cannot apprehend *same* or *not the same*,"

and so on, eliminating all the branches.

4.1225 > "*Same,* or *not the same*,"

that is to say, different. As for,

> "you cannot apprehend *greed* or *free from greed*,"

and so on, connect "greed" with "not the same," and "free from greed" with "same."

4.1226 Having thus taught that all the dharmas are not, as entities, two, with

> “a past form, Subhūti, is empty of a past form,”

and so on, it names each separately and teaches that they do not exist.

4.1227 > “Given that you cannot apprehend even emptiness because it is empty of emptiness, how could you ever apprehend a past form in emptiness?”

This means “given that” when you describe an emptiness connected to form, as in “form is empty,” even that very emptiness [F.161.a] is also falsely imagined and does not exist, “how could” there “ever” be “a form in” that “emptiness”?

4.1228 Having taught that

> “you cannot apprehend”

the dharmas—

> “the perfection of giving”

and so on—

> “in the equality”

of the three periods of time, what does is intend by

> “given that you cannot apprehend even equality in the equality…”?

4.1229 At the level of the final Great Vehicle, all dharmas—the perfection of giving and so on—are in the nature of maturations and are fully engaged with emptiness, so even “the equality of the three periods of time” does not exist there, and the perfection of giving and so on included in the three periods of time do not exist either. Therefore, it says

> “how could you ever apprehend the past, future, and present perfection of giving in the equality?”

Similarly, connect this with them all.

4.1230 As for the subsections of this passage, they should be understood as:

- the section eliminating the equality of the three time periods;
- the section eliminating all dharmas based on pairs;
- the section eliminating the three time periods in the five aggregate dharmas;
- the section eliminating the five aggregate dharmas included in the three time periods in emptiness;
- the section eliminating the six perfections in the equality of the three time periods;

- the section eliminating emptiness in that [equality];[994]
- the section eliminating the applications of mindfulness and so on, up to, finally, the distinct attributes of a buddha in just that [equality];
- the section eliminating an ordinary person; and
- the section eliminating śrāvakas, pratyekabuddhas, bodhisattvas, and tathāgatas.

4.1231 > "Therefore, it is the Great Vehicle of the bodhisattva great beings."[995]

It explains through a creative etymology that because it is the vehicle of the great ones it is the *Great Vehicle*.

···· The remaining sixteen questions[996] ····

4.1232 The elder Pūrṇa, setting the scene for what is going to be discussed [F.161.b] next, says:[997]

> "Lord, tasked with the perfection of wisdom… this elder Subhūti thinks he has to give instruction in the Great Vehicle."

4.1233 Earlier,[998] at the start of the explanation of advice and instruction, "The Lord said to venerable Subhūti, 'Subhūti, … be confident in your readiness to give a Dharma discourse to the bodhisattva great beings about how bodhisattva great beings go forth in the perfection of wisdom.' " He tasked him with the perfection of wisdom. Now [Pūrṇa's] statement, prompted by Subhūti's explanation of the Great Vehicle, wants, by means of that, to introduce the path that is going to be discussed next.

4.1234 > "Let it not be the case, Lord, that I am giving instruction in the Great Vehicle, having violated the perfection of wisdom"

intends that the two—the perfection of wisdom and the Great Vehicle—are not different, so, by teaching the Great Vehicle, he has also taught the perfection of wisdom as well. So, it will make the statement at the end that[999]

> "by giving instruction in the Great Vehicle you have given instruction in the perfection of wisdom, and by giving instruction in the perfection of wisdom you have given instruction in the Great Vehicle."

4.1235 The ten statements[1000]—

> "Lord, one does not apprehend[1001] a bodhisattva at the prior limit,"

and so on—teach the seed statements that are going to be discussed below.

4.1236 Among them, "one does not apprehend a bodhisattva at the prior limit" teaches that one does not apprehend a bodhisattva in the three time periods: one that existed before, that will exist in the future, or that exists now.

4.1237 One does not apprehend a bodhisattva at these three limits, so one is limitless. Therefore, having taught that a bodhisattva has no limits, it next says,

> "Lord, one has to know the limitlessness of a bodhisattva [F.162.a] through the limitlessness of form,"

and so on. This means that one should know that all dharmas, "form" and so on, do not have the three limits so they are in a limitless state; a bodhisattva is similarly limitless.

4.1238 To someone who has the idea, "When one says that because form and so on are limitless a bodhisattva is limitless, well then, form and so on would become a bodhisattva," it says,

> "Lord, even such an idea as 'form is a bodhisattva' does not exist and is not found,"

and so on.

4.1239 Because one cannot apprehend a bodhisattva in the three periods of time one cannot apprehend a bodhisattva entity in form and so on, so a bodhisattva cannot be found. Because one cannot be found, the two,

> "advice and instruction,"

do not exist either.

4.1240 > "So, Lord, I, who thus do not find a bodhisattva great being as anyone at all in any way at all,"

and so on, is a teaching with just the meaning as the earlier teaching.

4.1241 > "You say this, Lord, that is, 'bodhisattva.' It is just a word."

This is teaching that because bodhisattvas cannot be, they are simply just imaginary. Having thus taught that ultimately a bodhisattva does not exist, to give an example it says,

> "To illustrate, Lord, you say 'self' again and again, but it has absolutely not come into being."

4.1242 Having taught like that, next it teaches that form and so on, both marked by coming into being and marked by not coming into being, do not exist. Among them, about the nonexistence of the mark of coming into being, it

says,

> "Lord, given that all phenomena thus have no intrinsic nature, what is that form that has come into being?"

and so on. [F.162.b] Form and so on are like an illusion, so they have nonexistence and nonproduction for their nature. Hence, they are not marked by coming into being.

4.1243 After that, in order to teach the nonexistence of the mark of not coming into being, it says,

> "Lord, what has[1002] come into being is not form,"

and so on. What it means is the mark of not coming into being is the mark of the thoroughly established; it is not falsely imagined form and so on.

4.1244 Having thus taught that because bodhisattvas are falsely imagined phenomena they are not suitable to be given advice, now, based on the bodhisattva who is the ultimate true nature of dharmas, it says,

> "Lord, you cannot apprehend those bodhisattva great beings who would practice for awakening other than those who have not come into being, so does what has not come into being give advice and instruction in a perfection of wisdom that has not[1003] come into being?"

4.1245 What this means is the ultimate bodhisattvas have the dharma-constituent as their intrinsic natures, so they are marked by not having come into being, and because they are beyond all thought construction it is not feasible to give them advice and instruction.

4.1246 Having thus taught the ultimate bodhisattva, with

> "one should know that when the mind of a bodhisattva given such instruction is not cowed… then that bodhisattva great being is practicing the perfection of wisdom,"

it teaches the practice of the ultimate.

4.1247 From here on, from among the twenty-nine questions and statements set forth earlier,[1004] taking[1005]

> "you are giving instruction in the Great Vehicle in harmony with the perfection of wisdom"

as the point of departure, that array of twelve authoritative statements of specific instructions[1006] must now be taught, and having been taught, must also be explained.

4.1248 > “Venerable Śāriputra, because beings are nonexistent one does apprehend [F.163.a] a bodhisattva at the prior limit… at the later limit… or in the middle”[1007]

teaches that persons are without a self. Therefore, bodhisattvas did not exist at a time in the past, bodhisattvas will not exist at a time in the future, and bodhisattvas do not exist in the present time, and so

> “one does not come close to a bodhisattva”[1008]

in the three periods of time.

4.1249 After that,

> “because form is nonexistent one cannot find a bodhisattva at the prior limit,”

and so on, teaches that dharmas are selfless.

4.1250 They all

> “are not two, nor are they divided”

intends that all are marked as thoroughly established so all are the same.

4.1251 > “Venerable Śāriputra, because suchness is nonexistent one does not come close to a bodhisattva at the prior limit,”[1009]

and so on. The suchness of the three periods of time and the suchness of a bodhisattva is falsely imagined and therefore does not exist.

4.1252 > Why, Venerable Śāriputra, should one know the limitlessness of a bodhisattva through the limitlessness of form…?”[1010]

teaches the second statement, because there is no prior limit and so on of those that are not limited.

4.1253 The third statement,

> “Venerable Śāriputra, form is empty of form,”[1011]

means form that is the thoroughly established true dharmic nature is empty of the falsely imagined form. Therefore, it says

> “in emptiness form does not exist,”

which means a falsely imagined form does not exist in the emptiness of form.

4.1254 The fourth statement,

> “form is not found in form, form is not found in feeling,”[1012]

and so on, teaches that you do not find any dharmas when you seek for them in their own intrinsic nature or in something else's intrinsic nature. This is explaining[1013]

> "as anyone at all in any way at all."

4.1255 The fifth statement is[1014]

> "this—that is, 'bodhisattva'—is [F.163.b] a name plucked out of thin air."

Given that the nature of a bodhisattva is the emptiness of ultimate reality, conventionally, in order to give it a label, it is given the name "bodhisattva" plucked out of thin air. "Out of thin air" means not there intrinsically.

4.1256 > "Because the words for all dharmas do not come from anywhere in the ten directions and do not go anywhere"

teaches that they do not exist. In reality they "do not come from anywhere" when they arise and "do not go anywhere" when they stop.

4.1257 Having taught that not only is a bodhisattva just simply a name like that, but that all dharmas also do not come from anywhere and do not go anywhere, it sums up in conclusion with

> "so too the word for a bodhisattva does not come from anywhere and does not go anywhere."

This means "the words for all dharmas," "a bodhisattva," and also "the word for a bodhisattva" do not exist.

4.1258 Having thus taught that words do not exist, with

> "because these—that is, 'form,' 'feeling,' 'perception,' 'volitional factors,' and 'consciousness'—are simply just designated by names,"

and so on, teaching that falsely imagined dharmas are simply words, it then, with thus

> "that name"—

the designation 'form'—

> "is not form,"

and so on, teaches that the form and so on that is the true nature of dharmas, and those names, are not different. It means "that"—the falsely imagined name "form"—is "ultimate form."[1015]

4.1259 Having taught that, next,

> "because a name is empty of the intrinsic nature of a name. That which is empty is not the name,"

teaches the reason that the name and emptiness are different. It means a falsely imagined name is empty of the intrinsic nature of a name, and its emptiness is not the intrinsic nature of a name. Thus, [F.164.a] because names do not exist, and ultimate dharmas exist, those dharmas are the basic nature of the names. Hence the ultimate bodhisattva also does not have a name as its intrinsic nature. So, in order to teach that "bodhisattva" is a designation plucked out of thin air, it says

> "so, one says 'this, that is, "bodhisattva," is just a word.' "

4.1260 Similarly, repeat[1016] this in the same way with the constituents, sense fields, and dependent origination.

4.1261 As for the perfections and so on being different, it says

> "in that perfection of giving also there are no words and in those words there is no perfection of giving."

The perfection of giving and so on are just falsely imagined, and the words are just falsely imagined too. The words are not lodged in the perfection of giving and the perfection of giving is not lodged in the words; both are like illusions because they are not real things. Therefore, it says

> "both those words and that perfection of giving do not exist and cannot be found."

Connect this with them all in the same way.

4.1262 The sixth statement is,

> "Venerable Śāriputra, given that a self absolutely does not exist and is not found, how could it have ever come into being?"[1017]

and so on. Given that persons—a "self" and so on—and dharmas—"form" and so on—"absolutely do not exist," are not there, how could they "come into being" and originate? Hence it teaches all dharmas as marked by absolutely not coming into being. Take "does not come into being" as emptiness.

4.1263 The seventh statement is,

> "An intrinsic nature arisen from a union does not exist."[1018]

"An intrinsic nature" is an essence. Just that which is its own, not something else's, is its "essence." All dharmas, form and so on, [F.164.b] originate dependently, not independently. A person originates dependent on something else. They are just there because of something else; they are not there because of themselves. Therefore,

> "given that all dharmas thus are the nonexistence of an intrinsic nature, … an intrinsic nature… does not exist."

4.1264 Therefore, that which is the emptiness that serves to enable[1019] falsely imagined form and so on is not a dependent origination; it is not contingent on something else, so it is feasible that just that is the intrinsic nature of all dharmas. Hence it says that "an intrinsic nature arisen from a union does not exist." This means that what has arisen from a union is not an intrinsic nature. When everything has come together it arises, hence "arisen from a union." This means arising from a collection of causes and conditions.

4.1265 The explanation of that is in three subsections. One is "it has no intrinsic nature because it is arisen from a union"; one is "it has no intrinsic nature because it is impermanent and so on"; and one is "it has no intrinsic nature because it is unmoved and is not destroyed."

4.1266 > "Furthermore, Venerable Śāriputra, all dharmas are impermanent but not because anything disappears."[1020]

The Śrāvaka Vehicle takes as "impermanent" a dharma that has arisen, parted, and is destroyed. Here it teaches the mark of impermanence as not being like that; it is

> "not because anything disappears."

4.1267 In this Great Vehicle it says "the meaning of impermanence is the meaning of a nonexistent thing,"[1021] so take the word *impermanence* as nonexistence. How so? The opposite of permanence is impermanence. Take something *permanent* to be something always there, and hence take *impermanent* to be something that is always not there. What is called *impermanent* is always, in all time periods, not there, therefore it says "the meaning of a nonexistent thing is the meaning of impermanence."[1022] What it means is because all falsely imagined dharmas, form and so on, are impermanent—that is, are not existent things—there is nothing at all that has changed from existing.[1023] [F.165.a]

4.1268 In

> "Venerable Śāriputra, it is because something impermanent is a nonexistent thing and has come to an end,"[1024]

take the word *impermanent*—not existing and not a real thing—as emptiness; construe the words *come to an end* with falsely imagined dharmas. Thus, it means an impermanence is an emptiness, falsely imagined dharmas have come to an end, a nonexistence. Thus "all dharmas are impermanent" is in fact teaching that "all dharmas do not exist as real things." It is therefore teaching the thoroughly established nature of all dharmas marked by suchness—that "all dharmas are the nonexistence of an intrinsic nature."

4.1269 > "Similarly, all dharmas are suffering."

All falsely imagined dharmas—form and so on—when settled down on and appropriated in the form of real things, become the cause of the three sufferings, so they are said to be "suffering." When falsely imagined forms are understood in their nature to be unreal things, are not settled down on and are forsaken, they become the cause of the nonexistence of suffering and are therefore pleasure. Therefore, suffering should be called *falsely imagined dharmas*.[1025] "All dharmas are suffering" teaches that the falsely imagined phenomena are exclusively marked by not being real. Because they are not real in their nature all dharmas are "suffering."

4.1270 Here too construe suffering with "but not because anything disappears." This means that suffering does not occur because anything that exists in the form of pleasure has disappeared; it is suffering because it is not real.

4.1271 Similarly,

> "suffering is a nonexistent thing and has come to an end."

This means falsely imagined dharmas that have come to an end, that are not real things and do not exist, but have been erroneously settled down on are "suffering." Also, they are

> "selfless," [F.165.b]

"not because anything disappears," but because they are selfless and without an intrinsic nature.

4.1272 > "Something selfless is a nonexistent thing and has come to an end"

means just that nonexistence of dharmas that have come to an end is "selfless." Construe them all like that.[1026]

4.1273 > "All dharmas are neither unmoved nor destroyed."[1027]

This also teaches a reason that they are the nonexistence of an intrinsic nature. You can suppose falsely imagined phenomena have a certain intrinsic nature that might be "unmoved," permanent, or might be

"destroyed," impermanent. Because, like an illusion of form, they have no intrinsic nature, they are not permanent and they are not impermanent. You cannot say of an illusion of form that it is "permanent" or "impermanent"; therefore, "all dharmas are neither unmoved nor destroyed."

4.1274 In the eighth statement,[1028] in regard to

> "form has not occasioned anything,"

"form" and so on have "not occasioned anything"

> "because someone to enact them does not exist."

Therefore they

> "have not come into being."

This is teaching that all dharmas have emptiness for their intrinsic nature.

4.1275 In the ninth statement,

> "Form is empty of a basic nature, and what is empty of a basic nature does not arise and does not pass away, and in what does not arise and does not pass away there is no transformation,"

the "basic nature," the intrinsic nature, of dharmas like form and so on is emptiness. Emptiness is the intrinsic nature of all dharmas.

4.1276 > "What is empty of a basic nature does not arise and does not pass away."

In thoroughly established phenomena that are empty in their nature the two—arising and stopping—do not exist, and when those two do not exist, "there is no" aging or "transformation." Thus, there is no intrinsic arising, stopping, and transformation, so that which is form and so on endowed with arising, stopping, and transformation, marked [F.166.a] as a falsely imagined phenomenon, and coming into being, ultimately does not come into being and therefore does not exist. Therefore, it says

> "what has not come into being is not form,"

up to

> "what has not come into being is not consciousness,"

and so on.

4.1277 In the tenth statement,

> "what has not come into being is the perfection of wisdom, and the perfection of wisdom is what has not come into being,"

take the words "what has not come into being" as suchness, that is, as emptiness; take the words "the perfection of wisdom" as suchness too. So the two—something that has not come into being and the perfection of wisdom—are not different. Therefore, it says,

> "Does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?"

This means how will emptiness give advice to emptiness?

4.1278 In the eleventh statement,

> "do not see 'what has not come into being as one thing and a bodhisattva as another,' "

it teaches that a bodhisattva great being is the emptiness of an intrinsic nature.

4.1279 > "What has not come into being and form are not two"

is teaching from the perspective of the true dharmic nature of form.

4.1280 In the twelfth statement, it means when they examine

> "all dharmas"

they are similar to

> "an illusion, a mirage,"

and so on, and

> "they do not feel cowed by or tremble"

at anything.

[1034] [B17]

··· Part Two ···

···· The results of paying attention to the nonconceptual ····

4.1281 Having thus first taught paying attention to the nonconceptual, it then teaches the result of those attentions, with

> "they do not then grasp, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything 'this is form.' "[1029]

4.1282 Thus, it makes five statements in order to teach the stages[1030] of grasping. [F.166.b] At the start they do not grasp by forming an idea; they do not accept with the thinking mind; they do not base themselves on it with the intellect; then they do not settle down on it with a view; and then they do not label it for others with a word.

4.1283 > "And why? Lord, it is because form is not produced, and the nonproduction of form is not form. Therefore form and nonproduction are not two nor are they divided. And why? Lord, it is because that nonproduction is not one nor is it many."[1031]

Here form that is "not produced" means the true dharmic nature of form that is not produced. "The nonproduction of form is not form": suchness, "the nonproduction of" that true dharmic nature of "form," "is not" in its intrinsic nature falsely imagined "form."

4.1284 In that case, what does "therefore form and nonproduction are not two nor are they divided" teach? There, the statement "form is not produced" teaches the thoroughly established, unproduced intrinsic nature. This "nonproduction of form is not form" teaches that the mark of the falsely imagined phenomenon is absent from nonproduction. Thus, it means the true dharmic nature of form, the intrinsic nature of which is nonproduction, is the intrinsic nature of nonproduction and also of the true nature of dharmas, so "form" and "not produced" are the same, that is, are not different.

4.1285 The "nonproduction" in this "nonproduction is not one nor is it many" is suchness. There is no specific number "one" or "two" or "three" for that. So, it means that because specific particulars are absent from nonproduction, when thoroughly established, they all, form and so on, are a single nature.

4.1286 Hence "the nonproduction of form [F.167.a] is not form" means the true nature of dharmas that is the nonproduction of the true dharmic nature of form is not the intrinsic nature of falsely imagined form.[1032]

4.1287 > "Lord, suchness is not produced, and the nonproduction of suchness is not suchness. Therefore, suchness and nonproduction are not two nor are they divided."[1033]

Construe this based on stained and unstained suchness.

4.1288 > "Lord, it is because form is impermanent, so a decrease in form is not form. … Therefore, form and a decrease are not two nor are they divided. And why? Lord, it is because a decrease is not one nor is it many."[1034]

Here, because it says "the meaning of impermanence is the meaning of a nonexistent thing,"[1035] "impermanent" form means form that "is a nonexistent thing." "A decrease in form is not form"—"a decrease" is because of a change in the falsely imagined aspect in the form that is a nonexistent thing. That which is "a decrease in" falsely imagined "form is not" the true dharmic nature of "form."

4.1289 "Therefore, form and a decrease are not two nor are they divided" means because both "form and a decrease" are falsely imagined and nonexistent things they are therefore just one.

4.1290 "Lord, it is because a decrease is not one nor is it many." A decrease does not exist, so, like an illusion of form, ultimately it has no specific particular number. Therefore, all falsely imagined things are just one as nonexistent things.

4.1291 "So, a decrease in form is not form." [F.167.b] This means "a decrease in" falsely imagined "form is not" the intrinsic nature of the true dharmic nature of "form."

4.1292 > "Lord, suchness is impermanent, so a decrease in suchness is not suchness."[1036]

Here also construe the particular stained and unstained suchness. Thus, it is "impermanent" because from the one that was stained before comes about an unstained one later. Thus construe it as: the "suchness that is impermanent"—the "decrease" that is "the suchness of form," "the suchness of feeling," and so on—"is not" the thoroughly established "suchness."

4.1293 Where it says,

> "Lord, anything called *form* is counted as not two,"[1037]

"not two" is the true nature of dharmas, the ultimate. "Counted" in that ultimate are these, namely, "form,"

> "feeling,"

and so on. What is this teaching? It means that even while the ultimate is just one, is "not two," with the words "form that is the true nature of dharmas, feeling that is the true nature of dharmas, perception that is the true nature of dharmas, volitional factors that are the true nature of dharmas, and consciousness that is the true nature of dharmas" it teaches the one nondual ultimate, having divided it into many aspects.

4.1294 With that you should connect

> "then venerable Śāriputra inquired of venerable Subhūti"[1038]

as follows. In the immediately preceding teaching about the result of the attentions to the nonconceptual, the elder Subhūti gave an explanation in four connected sections:[1039] first,

> "When bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that they do not then grasp, do not accept, do not base themselves on, and do not settle down on form, and neither do they label anything 'this is form' ";

second,

> "form is not produced, and the nonproduction of form is not form,"

and so on; third,

> "a decrease in form is not form"; [F.168.a]

and fourth,

> "anything called *form* is counted as not two."

4.1295 The elder Śāriputra, taking these four connected sections as his point of departure, asks the questions because he wants to hear a more detailed explanation.

4.1296 Among these, in the first section, taking the three parts of the statement, "bodhisattva great beings practicing the perfection of wisdom investigate those dharmas like that," as the point of departure, it asks three questions:

> "What is a bodhisattva? What is the perfection of wisdom? What is it to investigate?"

They will be explained sequentially.

4.1297 In

> "they are called *bodhisattvas* because awakening is itself their state of being,"

take "awakening" as the dharma body. All "beings" have the dharma body as their nature, therefore *bodhisattvas* also have just "awakening" as their nature. So, it means they are called *bodhisattvas* because awakening is their nature, and because they are beings.

4.1298 In that case, would not all beings then become bodhisattvas? There is not this fault here, because in the passage in general it wants to convey a special quality, so it is calling particular beings connected with awakening *bodhisattvas*. Thus, beings other than them who are not seeking for the

knowledge of all aspects and who do not establish that state of being, are not connected in any way with awakening, so it is beings connected with awakening in particular who are being called *bodhisattvas*.

4.1299 Therefore, it also teaches their special practice:

> "And with that awakening they know the aspects of dharmas but they do not settle down on those dharmas."

They "know" them as conventional truth, but ultimately "do not settle down on" them.

4.1300 > "Whatever the attributes,[1040] tokens, and signs on account of which"—

this teaches the "attributes" through which dharmas are formulated. The two—"tokens and signs"—are explaining those. Names, [F.168.b] designations, conventional terms and so on are "tokens"; characteristic marks and behaviors are "signs."

4.1301 > "Venerable Śāriputra, that which is called *perfection of wisdom* has gone far off."[1041]

Because wisdom that has gone to the other side of all dharmas[1042] has gone far off from those dharmas, it

> "is called *wisdom gone to the other side*."[1043]

4.1302 > "To investigate"

is realizing through skillful means and reasoning.[1044]

4.1303 After that, the second section is taught by,[1045]

> "Venerable Subhūti, why do you say, '…the nonproduction of form is not form…,' "

and so on.

4.1304 > "Venerable Śāriputra, form is empty of form"

means falsely imagined form does not exist as the real basis of form.

4.1305 > "The emptiness of form is not form, and is not production."

The emptiness of a basic nature that is the true dharmic nature of form is not the intrinsic nature of form, and it is also not the intrinsic nature of production.

4.1306 > "Venerable Śāriputra, because of this one of many explanations, the nonproduction of form is not form"

means because falsely imagined form does not arise[1046] and does not have arising as its intrinsic nature, therefore nonproduction is thus established as not form.

4.1307 After that, with

> "Venerable Subhūti, why do you say, 'It is because a decrease in form is not form,' "[1047]

and so on, it teaches the third section. Form and decrease are both

> "not conjoined and not disjoined"—

in the way explained before,[1048] form is a construct, and decrease is also a construct, so both

> "have no mark."

4.1308 In the fourth connected section,

> "nonproduction is not one thing and form another; nonproduction itself is form, and form itself is nonproduction."

4.1309 In the way explained before,[1049] take "form" [F.169.a] and "nonproduction" as the true nature of dharmas. Hence, they are

> "not two."

4.1310 As for

> "they then view the nonproduction of form,"[1050]

this means they directly realize suchness. As before,[1051] it says "the nonproduction of form" because the true dharmic nature of form and suchness are the same.

···· The questions and responses of the two elders[1052] ····

4.1311 From here on there are the probing questions and responses of the two elders.

4.1312 What does

> "Venerable Subhūti, if form is a nonproduction, *up to* the buddhadharmas are a nonproduction, then, Venerable Subhūti, will śrāvakas not have already gained śrāvaka awakening,"[1053]

and so on, teach?

4.1313 If "form," and so on, and suchness were the same, in that case the understanding of form would be the understanding of suchness, and all beings would see the ultimate as well. Were they to do so, all beings would each properly reach their own respective awakening without having to concentrate on it. And then

> "the five awakenings"

would not be differentiable. stream enterer, once-returner, non-returner, worthy one, a pratyekabuddha's awakening, and the knowledge of all aspects would be mixed up. Were that to be the case, stream enterers and so on would also be buddhas. Bodhisattvas would have already gained their awakening, so to

> "undertake the difficult practices"

and so on would be meaningless, and the knowledge of all aspects, complete awakening, and

> "turning the wheel of the Dharma"

would be meaningless as well.

4.1314 > "Venerable Śāriputra, I do not accept that an unproduced dharma has an attainment, or a clear realization.[1054] I do not accept that which is unproduced becomes a stream enterer. I do not accept that which is unproduced has the result of stream enterer."

4.1315 What does this teach? [F.169.b] Nobody can attain or have a clear realization of an unproduced dharma. Given that it is unproduced, no one at all becomes a stream enterer. The elimination of mere falsely imagined obscurations, because the conceptualization of a grasper and grasped does not exist, are accepted to be the attainment and clear realization. So, it is teaching that "suchness does not realize suchness," and hence the aforementioned fault that "the understanding of form and so on will be the understanding of suchness" is not a fault, because there are afflictive obscurations and obscurations to knowledge.

4.1316 > "Venerable Śāriputra, I do not accept that bodhisattvas are undertaking difficult practices."

It explains this because ultimately bodhisattvas do not have such conceptualizations. At the eighth level when bodhisattvas gain forbearance for dharmas that are not produced and do not apprehend any dharma at all, they undertake difficult practices free from production and so on. At that time bodhisattvas have a nonapprehending attention and do not have

> "the idea of difficulty"

when it comes to cutting off their heads and so on, or "any idea of suffering at all." The concluding passage,

> "bodhisattva great beings do not appropriate and do not apprehend any dharma as anything in any way at all,"

teaches that.

4.1317 > "Venerable Śāriputra, in the absence of production I do not accept that there is the state of a tathāgata,"

and so on—"in the absence of production" in the dharma body "I do not accept that there is" any tathāgata that is a second tathāgata realizing the absence of production. Hence this is teaching the unproduced state, that "a tathāgata" is the unproduced state, perfect complete awakening.

4.1318 > "I do not accept that an unproduced dharma attains an unproduced attainment."

"I do not accept" that suchness realizes suchness is the meaning.

4.1319 He says that, and then the elder Śāriputra asks about [F.170.a] two alternatives: Given that something unproduced does not attain an unproduced attainment, does something unproduced attain a produced attainment, or does something produced attain an unproduced attainment?

4.1320 > "Well then, Venerable Subhūti, does an unproduced dharma attain a produced attainment, or does a produced dharma attain an unproduced attainment?"

If something in the nature of suchness were to attain the falsely imagined results of stream enterer and so on, then "an unproduced dharma would attain a produced attainment." Were falsely imagined persons to attain the results of stream enterer and so on that are in the nature of suchness, then "a produced dharma would attain an unproduced attainment."

4.1321 Since he is unable to accept either of them he says,

> "Venerable Śāriputra, I do not accept that a produced dharma attains an unproduced attainment,"

and so on.

4.1322 > "There is an attainment and there is a clear realization, but not in a dual way."

This is teaching that even though both an attainment of the unproduced by the produced, and an attainment of the produced by the unproduced, do not exist, still, on the mere abandonment of afflictive obscurations and obscurations to knowledge,

> "attainment and clear realization are labeled by ordinary convention,"

and the person is labeled

> "stream enterer, tathāgata,"

and so on.

4.1323 > "Venerable Subhūti, is the unproduced similar to the attainment and clear realization that, as ordinary convention, is formless, cannot be pointed out, does not block, and has only one mark—that is, no mark?"

Śāriputra is asking if the unproduced is, like attainment and clear realization, also ultimately nonexistent.

4.1324 > "Exactly so, Venerable Śāriputra"

teaches that because, ultimately, an unproduced cannot be grasped and cannot be expressed, it does not exist in an unproduced form.

4.1325 Now, because even production is eliminated, it says,

> "Venerable Śāriputra, [F.170.b] because of this one of many explanations neither is production produced nor is nonproduction produced."

This means the "unproduced" is the thoroughly established so it is not produced; the "produced" is the falsely imagined so it is nonexistent and therefore not produced, so in "this one of many explanations… production" also does not exist.

4.1326 > "Venerable Subhūti, you are confident in your readiness to say again and again that 'dharmas are unproduced'? You are also confident in your readiness to say there is no production of unproduced dharmas?"

Both the terms "unproduced" and "no production" are well-known synonyms for suchness. When those two are differentiated as particulars qualifying the word "dharma"—"an unproduced dharma" and "a dharma of which there is no production"—they become words for falsely imagined dharmas.

4.1327 When asked if it is appropriate to say that, the elder Subhūti again, having thought about whether the two terms "unproduced" and "no production" are well known as falsely imagined words, says,

> "Venerable Śāriputra, I have no ready confidence to say again and again that dharmas are unproduced. I have no ready confidence to say there is no production of unproduced dharmas."

4.1328 Then, teaching that the two—unproduced and no production—are just falsely imagined, it says,

> "And why? Because, Venerable Śāriputra, an unproduced dharma, nonproduction, ready confidence, saying something, and a state of production—all those dharmas are not conjoined and not disjoined, are formless, cannot be pointed out, do not obstruct, and have only one mark—that is, no mark."

4.1329 In this statement about a ready confidence to say something about unproduced dharmas and no production, these six dharmas are indicated: unproduced, nonproduction, the absence of a state of production, a dharma, ready confidence, and saying something. That they are all falsely imagined and hence do not exist is the meaning. [F.171.a]

4.1330 You can suppose dharmas that exist are mental factors, not conjoined with mind, with form, or uncompounded. There, "those dharmas are not conjoined" teaches that they do not exist as real mental factors; they "are not disjoined" teaches that they do not exist as real things not conjoined with mind; they "are formless" teaches that they do not exist as existent things with form like the eleven[1055] forms that are nonrevealing and so on; they "cannot be pointed out" teaches that they do not exist as things like colors that can be pointed out; they "do not block" teaches that they do not exist with the mark of the form of a sense faculty;[1056] and they "have only one mark—that is, no mark"—teaches that they do not exist with the mark of the uncompounded, which is to say, there is no dharma at all that is "the mark of the uncompounded." This means it does not exist, so they are liberated from the mark of existence and nonexistence and hence are without a mark, that is, they "have one mark"—marked by being without a mark.

4.1331 Then the elder Śāriputra asks if saying something and so on are also nonproductions.

> "Venerable Subhūti, is there is no production of saying, is there also no production of ready confidence, and is there also no production of a dharma? Are those dharmas that are the point of departure for a ready confidence to say something also not produced?"

This means: Do "saying," "ready confidence," and all "dharmas" and dharmas that have to be said have nonproduction as their intrinsic nature?

4.1332 Then the elder Subhūti says

> "exactly so,"

asserting that they all have nonproduction as their intrinsic nature.

4.1333 Having said,

> "There is no production of saying, there is also no production of ready confidence, and there is also no production of a dharma. Those dharmas that are the point of departure for a ready confidence to say something are not produced," [F.171.b]

with

> "there is no production of form,"

and so on, it teaches that they all have nonproduction as their intrinsic nature, teaching just what has been taught before in the section on nonproduction. Also, in this teaching it gives a reminder of the aforementioned faults—"in that case will the five forms of life not be differentiable" and so on—and gives a response to them.[1057] As for

> "Venerable Śāriputra, just as attainment and clear realization exist as ordinary conventions, similarly,"

and so on, it means "just as" ultimately both "attainment and clear realization" do not exist, and "stream enterer" and so on also do not exist, "similarly," because the three vehicles are also simply just suchness, there are ultimately no differences in the results.

4.1334 There are those who have gone wrong, thinking, "But earlier, when accumulating the accumulations during three incalculable eons, there are the particular different actions, there are particular different maturations corresponding to those, and similarly, during the result period there are different afflictive obscurations and obscurations to knowing that have been produced and not produced, so, based on just those, there are differences in defilement and purification." So it says,

> "Venerable Śāriputra, it is because ultimately there is no maturation of karma, there is no production, there is no cessation, there is no defilement, and there is no purification."[1058]

This means they are all falsely imagined phenomena and do not exist, so suchness does not become different on account of them.

4.1335 Having thus eliminated an unproduced dharma, to eliminate a dharma that arises again it starts by asking a question:

> "Venerable Subhūti, is an unproduced dharma produced or is a produced dharma produced?"

Here it is asking, [F.172.a] given that a seedling and so on is produced from a seed, is that production of a seedling the production of one that has not come into being—is it "unproduced"—or is it the production of one that has come into being—is it already "produced"?

4.1336 Having been asked that, the elder says that if an unproduced seedling is produced, everything unproduced would also be produced indeterminately, and if the already produced is produced, it would come to be produced repeatedly again and again, so, because being produced and so on is contradicted by these lines of reasoning, it is not appropriate to say it is like either:

4.1337 > "Venerable Śāriputra, I do not accept that an unproduced dharma is produced, nor do I accept that a produced dharma is produced."

This means the unproduced does not exist because it is in a state of nonexistence, and because it is nonexistent it is not produced. Furthermore, the produced, because it is already in a produced state, does not arise again. Ultimately, therefore, the attribute of arising is just nonexistent.

4.1338 Saying that prompts these questions: "Are certain unproduced attributes—a rabbit's horns and so on—not produced? Or are past productions not produced?" So there are these two questions:

> "Venerable Subhūti, what unproduced dharma do you not accept is produced?"[1059]

and

> "What produced dharma do you not accept is produced?"

4.1339 To eliminate arising, again it says,

> "Venerable Subhūti, is a dharma that has not been produced, produced; or is a dharma that has been produced, produced?"

4.1340 A nonproduction is not produced because it is an uncompounded phenomenon, and a production is not produced because it is a falsely imagined phenomenon and does not exist, so the elder says,

> "Venerable Śāriputra, the unproduced is not produced, and the produced is not produced either,"

and as the reason for that says,

> "Venerable Śāriputra, it is because both produced and unproduced dharmas are not conjoined and not disjoined because there is no production,"

having in mind that both are nevertheless ultimately simply just suchness.

4.1341 Having taught that, it teaches just what has been taught before in the section on nonproduction.[1060] Thus, there is the teaching from

> "there is no production of form," [F.172.b]

up to

> "there is no production of the knowledge of all aspects."

4.1342 It sums up in conclusion with,

> "Venerable Śāriputra, because of this one of many explanations, there is no production of saying, there is also no production of ready confidence, and there is also no production of a dharma; those dharmas that are the point of departure for a ready confidence to say something are not produced."

4.1343 > "Venerable Śāriputra, form is empty of a basic nature"[1061]

teaches the true dharmic nature of form, so it says,

> "It has no fixed position inside, it has no fixed position outside, and it cannot be apprehended without both."

Were it to have a "fixed position" in something, you can suppose it would have a fixed position either "inside, outside," or in something other than "both." Because ultimately it does not exist in all three, therefore "it has no fixed position."

4.1344 Having taught that, it elaborates excellently the marks of just that fixed position and no fixed position and teaches the means to

> "purify the awakening path"

with

> "there is an ordinary… and there is an extraordinary"[1062]

one and so on.

4.1345 > "It does not move from, does not transcend, and does not pass beyond the ordinary world,"[1063]

beyond falsely imagined phenomena. The three are based on the small, middling, and big forbearance.[1064] The meaning of the rest is clear.[1065]

4.1346 As for the seven statements[1066]

> "as which the world (as subject) exists,"

and so on, there

- in some places the word *world* is to be taken as the five aggregates;
- in some places it is to be taken as the world as inhabitants;
- in some places the container world;
- in some places the world of ordinary beings;
- in some places the cycle of existences;
- in some places falsely imagined dharmas; and
- in some places as the five sorts of sense object.

4.1347 > "On account of them the world is here"[1067]—

the world as aggregates;

4.1348 > "on account of them the world is established"—

the container world;

4.1349 > "the world is the same as them"—

the same as falsely imagined phenomena;

4.1350 > "on account of them there is something given to the world"—

the five sorts of sense objects are given to the world; [F.173.a]

4.1351 > "on account of them they do not escape the world"—

from the world that is the cycle of existences;

4.1352 > "they are for the coming into being of the world"—

the world as ordinary beings, because to come into being is to increase;[1068] and

4.1353 “they come into being in the world”—

the world as inhabitants comes into being in the container world.

4.1354 “On account of them the world goes free”[1069]—

the world as inhabitants;

4.1355 “they eliminate the world”[1070]—

the five sorts of sense objects;

4.1356 “on account of them a world causes an escape”[1071]—

the world as a superior person. As for

4.1357 “those that are not the world”[1072]—

these are thoroughly established phenomena. As for

4.1358 “the world from which they will escape”—

they escape from the world of the cycle of existences. As for

4.1359 “those who free from the world”[1073]—

this is from the container world; as for

4.1360 “those who free in the world”—

this is in the worlds where there is Dharma.

4.1361 “Excellent, excellent, Venerable Śāriputra. I will object to Venerable Śāriputra in that Venerable Śāriputra has got at just what is meant by expressing the statement as an absolute.”[1074]

This is a statement, stated in three parts, rejoicing in what Śāriputra has said. It teaches that it is excellent, that there are logical objections to it, and that it has got at the meaning.[1075]

4.1362 “You should know that the nonexistence of attention is because of the nonexistence of a being; you should know that the emptiness of attention is because of the emptiness of a being; you should know that the isolation of attention is because of the isolation of a being; you should know that the absence of an intrinsic nature in attention is because of the absence of an intrinsic nature in a being; and you should know that there is no full awakening of attention because there is no full awakening of a being.”

4.1363 There are no other than those five[1076] attentions so it is teaching that they too are not the bodhisattva. [F.173.b] Therefore, it teaches:

> "I say bodhisattva great beings are not separated from staying in this state or from this attention."[1077]

5. Explanation of the Detailed Teaching

· Part One ·

·· Explanation of Chapters 22 and 23 ··

5.1 Thus, first of all, along with a teaching of miraculous powers and along with a teaching of the results, the intermediate explanation of the perfection of wisdom has been completed. As explained,[1078] the Tathāgata in this perfection of wisdom[1079] gives a threefold teaching: brief, middling, and detailed. Of them, the teaching in brief and middling modes based on trainees is finished.

5.2 From here on, having brought unmatured trainees to maturity by removing doubts that have arisen, a detailed teaching in two parts, divided into the conventional and ultimate modes, causes those who have been brought to maturity to realize the meaning of true reality.

5.3 Then,

> "all the Four Mahārājas stationed in the great billion world systems together with many hundreds of thousands of one hundred million billion gods were assembled in that very retinue,"

and so on. Why is it also teaching that they are all assembled on the occasion of a discourse powered by the Tathāgata?

5.4 You should know that this teaching of the perfection of wisdom is unprecedented, so there has to be a brief teaching about the retinue assembling, as a prior indicator that there is going to be an unprecedented teaching of the Dharma. Also, the show of light where he demonstrates emitting light rays and arraying light is done as a prior indicator that there is going to be an explanation of the Dharma.

5.5 Why does the chief of the gods not address his questions to the Tathāgata? Why does he ask the elder Subhūti?

At that time, those in the retinue are to be trained by an explanation by a śrāvaka, so, by way of asking him, they also have asked the Tathāgata.

5.6 > "How should bodhisattva great beings stand in the perfection of wisdom? What is the bodhisattva great beings' [F.174.a] perfection of wisdom? And how should bodhisattva great beings train in the perfection of wisdom?"[1080]

The answers to these three questions are explained below.

⋯ What is the bodhisattva great beings' perfection of wisdom? ⋯

5.7 There, previously, taking the knowledge of all aspects as the point of departure, it gave a middle-length explanation based on the nonconceptual perfection of wisdom. Here, taking the knowledge of path aspects as the point of departure, it teaches the conceptual and nonconceptual perfection of wisdom that is the practice of bodhisattvas.

5.8 > "Those who have entered into flawlessness are incapable of producing the thought of unsurpassed, perfect, complete awakening."[1081]

Take this as saying that those fixed in a state of error are, for the time being, without good fortune.

5.9 > "And yet if they also produce the thought of unsurpassed, perfect, complete awakening I still rejoice in them also."

If they hear this explanation it will not be in vain, because a scripture says, "On the other side of infinite, countless thousands of hundreds of one hundred million billion eons they will enter into buddhahood."

5.10 > "Kauśika, what is the bodhisattva great beings' perfection of wisdom?"

and so on. This is the middle of the three questions but is being taught here first because if it is taught thus, it is easier to understand.

5.11 Even though it is true that this perfection of wisdom is the all-knowledge side for the śrāvaka and pratyekabuddha levels and the knowledge of path aspects side for the bodhisattva levels, here in this knowledge of path aspects that has to be taught to a bodhisattva who wants to attain the knowledge of all aspects there are both.

5.12 There, in regard to the all-knowledge side, you should know that

> "Kauśika, here bodhisattva great beings with a thought of awakening connected with the knowledge of all aspects should pay attention to form [F.174.b] as impermanent, and they should pay attention to it as suffering, selfless, empty, a disease, a boil,"

and so on, is an explanation teaching the fifteen attentions,[1082] and is teaching the seven attentions focused on the cessation of dependent origination.[1083]

5.13 In regard to the knowledge of path aspects side, it teaches that, with the nonapprehending attentions to the

> "perfections,"[1084]

up to

> "the distinct attributes,"

and with

> "putting one part of the picture together with the other parts,"

and so on.

5.14 Among these, I will explain the words "impermanent" and so on, in the way they are on the śrāvaka and pratyekabuddha levels.

5.15 They pay attention to ["form" and so on][1085] as

> "impermanent"

because what has not come into being comes into being, and what has come into being becomes nonexistent. They are

5.16 > "suffering"

because they have as their nature the three sufferings and because they become a cause for the suffering of others. They are

5.17 > "selfless"

because, since they are without any agency and so on, they do not have their own defining mark. They are

5.18 > "empty"

like the trunk[1086] of a plantain tree because they are hollow inside, and hence empty of an inner self. They are a

5.19 > "disease"

because like a disease they require many conditions for a cure and are the root of physical and mental suffering. They are a

5.20 “boil”

because like a boil they oppress with obsession, drip with the pus of the afflictions, and gradually swell up, ripen, and burst with birth, old age, and death. They are a

5.21 “thorn”

because like a thorn they pierce with inner and outer trouble and are hard to treat. They are a

5.22 “misfortune”

because like the wicked they are to be criticized and they become oppressive. They are

5.23 “dependent”

because they labor in the face of conditions and they labor in the work of ‘making it mine,’ so they have no agency except from others. They are

5.24 “headed to destruction”

because

5.25 “by their nature”

they are thoroughly destroyed by sickness, old age, and death. They are

5.26 “shaky”

because they have the three marks of a compounded phenomenon and have the eight fickle worldly dharmas. [F.175.a] They are

5.27 “brittle”

because it is in their inner nature to be destroyed and because they are destroyed by something harming them. They are

5.28 “a hazard”

because “the absence of hazards”[1087] is peace, is pleasure, and is the antidote, and they are the cause of all fears. They are

5.29 “persecution”

because even when they are not felt, they persecute in various harmful ways. They are

5.30 > “a headache”

because they hurt in many ways like a nagging demon[1088] and a headache.

5.31 As for

> “they should pay attention to cessations as selfless, calm,”

and so on, construe them as “selfless” because they are devoid of the mark of a self; “calm” because all suffering is calmed;

5.32 > “isolated”

because they are without afflictions;

5.33 > “emptiness”

because they are endowed with the emptiness of a self and what belongs to a self;

5.34 > “signlessness”

because they are without all the causal signs of compounded phenomena;

5.35 > “wishlessness”

because they do not wish for anything in the three realms; and a

5.36 > “nonenactment”

because karma does not bring anything about later.

5.37 > “Putting one part of the picture together with the other parts,”[1089]

and so on—“putting together” is paying attention to the thought of awakening, the thought of the wholesome root, and the thought of dedication touching each other. They

5.38 > “analyze”

when they pay attention to all three not having the other’s intrinsic nature as its own intrinsic nature. They

5.39 > “complete”

when they pay attention to the meaning that has already been explained that all three are "inconceivable because they are not thought, not thought because they are inconceivable."[1090]

5.40 > "This not settling down on… any one part, even while thus making an examination of all the parts of the picture"[1091]

is the

> "extending"

completely. This is the fourth detailed and thorough analysis of all the dharmas as selfless.

5.41 > "The bodhisattva great beings' thought of the wholesome roots is not touched by the thought of awakening."

What does this teach?

Earlier bodhisattvas, having made a dedication in general with conventional attention—"I dedicate these wholesome roots [F.175.b] to unsurpassed, perfect, complete awakening"—after having made an examination in the ultimate mode, since the thought of the wholesome root, the thought of awakening, and the thought of dedication do not touch[1092] each other, they examine whether, since they do not touch, dedication exists or not.

5.42 Here some say the thoughts have not touched, but still a specific volitional factor produced through the force of an earlier thought, simultaneous with the later thought, does touch, so all the volitional factors become complete in the final thought of all. In this way, therefore, thoughts have touched.

5.43 To eliminate that, it says

> "the thought of the wholesome roots does not exist… in the thought of awakening,"[1093]

and so on. It means *that* thought is not in the other thought, by way of a volitional factor left as a residual impression and so on. It says this because having thus taught that the actual thought does not exist, there is no volitional factor left as a residual impression and so on, like an entity that is the sharpness or dullness of a rabbit's horn.

5.44 Having thus investigated and found that it does not exist in the intrinsic nature of the others, they also investigate and find that it does not exist in its own intrinsic nature:

> "the thought of the wholesome roots does not exist in the thought of the wholesome roots, the thought of awakening does not exist in the thought of awakening,"

and so on. This is because when it is seen as just suchness there is no such investigation.

5.45 > "Kauśika, the thought of the wholesome roots is no thought,"[1094]

and so on, teaches that it is just mere suchness. From the perspective of its own true dharmic nature, thought is free from falsely imagined thought so the intrinsic nature that is the nonexistence of thought comes to be known as the true dharmic nature of thought.

5.46 > "A nonexistent thought does not touch a nonexistent thought,"

and so on.[1095] This is teaching that other than what comes to be known as the true dharmic nature of thought, no touching or existing or dedication comes to be known in any way at all. At that time [F.176.a] it is a self-reflexive analytic knowledge beyond the path of the conceivable, hence it is

> "inconceivable"

and is

> "no thought."

5.47 > "Kauśika, this is the bodhisattva great beings' perfection of wisdom"

means it is nonconceptual wisdom that has gone to the other side.

5.48 Thus, conventionally they are "analytically investigating all phenomena," but ultimately "not settling down on and not apprehending any phenomenon."

5.49 What does

> "I have to feel a sense of appreciation, Lord, and not feel no sense of appreciation"

teach? It teaches that earlier when our Lord was in the form of a bodhisattva, the great śrāvakas in the retinue of earlier tathāgatas taught him with advice and instruction, inspiring him to take it up, and inspiring him to perfectly practice what he had found. Having gradually accomplished their teaching he became completely awakened. Therefore, they too, by advising and instructing these bodhisattvas in this retinue, will establish them in perfect

practice. When they have gradually accomplished that earlier teaching, they will become completely awakened. Therefore, I should show appreciation to the earlier śrāvakas.

5.50 What is the difference between the words

> "advised and instructed"

and so on? Here there are the three periods: starting, middle, and end. At the start they have to be "advised and instructed." In the middle there is practice, and at the end the result.

5.51 There during the starting period "advice" is saying, "Do not do this," preventing them from doing what they should not do. "Instruction" is saying, "Do this," connecting them with the activities.

5.52 In the middle there are four periods: not practicing, practicing incorrectly, practicing a bit, and practicing perfectly.

5.53 There, those who do not practice out of ignorance are inspired to practice [F.176.b] when they are

> "taught."

5.54 Those who have set out incorrectly because of incorrect knowledge are connected with a perfect practice when they are

> "made to take them up."

5.55 Those who, because of the fault of laziness and so on, practice a bit, become inspired to try to persevere when they are

> "made… excited."

5.56 Having rejoiced, saying "excellent" to those who have set out perfectly with wisdom, they are connected with true reality when they are

> "motivated."

5.57 At the end, they are

> "caused… to enter into… and established"

in the result. Construe them like that.

··· How should bodhisattva great beings stand in the perfection of wisdom? ···

5.58 After that, in reference to the question, 'How should they stand?' it teaches[1096] that they should forsake where

> "they should not stand,"

and, standing where they should stand, they

> "should stand in the perfection of wisdom."

5.59 > "Form is empty of form,"

and so on, teaches that the realization of emptiness is where they stand.

5.60 > "By way of apprehending something"[1097]

is where they should not stand. Therefore, this teaches that because these falsely imagined phenomena, form and so on, do not exist through the intrinsic nature of form and so on, bodhisattvas also do not exist through the intrinsic nature of a bodhisattva, and their emptinesses are not different, they are one. Therefore, form and so on in its true dharmic nature is a thoroughly established phenomenon, and a bodhisattva furthermore is

> "not two,"

so to stand in their same true dharmic nature is to stand in the perfection of wisdom.

5.61 In the section of the text explaining where not to stand, furthermore, the teaching is in three parts. First they should not stand in the dharmas; second they should not stand in the true nature of dharmas; and third they should not stand as persons.

5.62 There, the section on the dharmas is again a teaching in two parts: teaching the dharmas and teaching the mark of the dharma.[1098] From,[1099]

> "they should not stand in form by way of apprehending something,"

up to

> "they should not stand in buddhahood by way of apprehending something,"

is teaching the dharmas. [F.177.a] From

> "Kauśika, they thus should not dwell on the idea of form by way of apprehending something, *up to*… they thus should not dwell on the idea of buddhahood by way of apprehending something"

is teaching the mark of the true nature of dharmas.

5.63 The section on the true nature of dharmas is again a teaching in three parts: teaching the true nature of dharmas on the side of all-knowing, teaching the true nature of dharmas on the side of the knowledge of path aspects, and teaching the true nature of dharmas on the side of the knowledge of all aspects.

5.64 Teaching the true nature of dharmas on the side of all-knowing is from[1100]

> "they should not dwell on the idea that form is permanent… they should not dwell on the idea that form is impermanent,"

up to

> "they should not dwell on the idea that the tathāgata, worthy one, perfectly complete buddha is worthy of gifts by way of apprehending something."

5.65 Teaching the true nature of dharmas on the side of the knowledge of path aspects is from they[1101]

> "should not stand on the first level… *up to* the tenth level,"

up to they

> "should not dwell on the idea 'I will establish infinite, countless beings beyond measure in unsurpassed, perfect, complete awakening' by way of apprehending something."

5.66 Teaching the true nature of dharmas on the side of the knowledge of all aspects starts from[1102]

> " 'I will make the five eyes perfect,' "

up to

> "they should not dwell on the idea 'I will make the eighty minor signs perfect on the body.' "

5.67 Again, construe the section teaching persons[1103] in three parts, based on the all-knowledge side and so on. The dharmas where it says,[1104]

> "I will, standing on the four legs of miraculous power, become completely absorbed in meditative stabilization,"

and so on, are on the side of the level of the knowledge of all aspects.

5.68 What is the elder Śāriputra thinking where it says,

> "Then it occurred to [him] to think, 'Well then, however could bodhisattva great beings stand in the perfection of wisdom?' " [F.177.b]

He was thinking that it has said "they should not stand in all dharmas," and that it has said it is not possible to stand in emptiness, hence "they should not stand" in it either. How could that be right?

5.69 Then the elder Subhūti establishes that they do not stand. The teaching that that is standing in the perfection of wisdom is

> "the tathāgatas have totally nonabiding minds."[1105]

It is teaching that they stand in nonabiding nirvāṇa.

5.70 It has explained the achievement, standing without standing like that, and in the explanation based on those to be trained has said it is inexpressible. So those to be trained come to harbor doubts. Therefore, taking them as its point of departure, it sets the scene for another explanation with,

> "O gods, is what is said incomprehensible?"

and so on, asking the gods the question, "Why have you not understood what has been said?" They then reply,

> "Incomprehensible, Ārya Subhūti!"

5.71 Then, because the perfection of wisdom is inexpressible, the elder says

> "not even one syllable is said here,"

teaching that since this is the case, the apparent talking and apparent hearing are falsely imagined phenomena, like a

> "magical creation… a dream… an echo… and a magical illusion,"

thus making the gods happy.

5.72 > "A magically created buddha"[1106]

is a magically created body of a tathāgata.

5.73 > "O gods, form is not deep and is not subtle."[1107]

Because a falsely imagined form is a not real form, it "is not deep and is not subtle." Again,

> "it is because the intrinsic nature of form is not deep and is not subtle,"

and so on, teaches that because the true dharmic nature of form does not, in its intrinsic nature, move,[1108] it "is not deep and is not subtle." So here the section of the text is in two parts: the dharma section and the intrinsic nature section.

5.74 > "Well then, in this Dharma teaching has nothing been designated form?"[1109]

and so on. [F.178.a] The gods ask: if all dharmas are inexpressible, well then, is nothing "designated" or explained as "form"? Then the elder Subhūti says,

> "Exactly so, gods, exactly so,"

teaching that they are indeed not designated and not explained.

5.75 They

> "cannot, without having resorted to this forbearance,"[1110]

which is to say, to this explanation of the inexpressible.

5.76 > "[Then it occurred to those gods to] think, 'What would the elder Subhūti accept those listening to the Dharma to be like?' "[1111]

This is teaching that if they are ultimately inexpressible there will be no speaker and no hearer, so there will be no listening to the Dharma.

5.77 > "Gods, I would accept those listening to the Dharma to be like illusory beings,"

and so on, teaches that ultimately a speaker and a hearer are nonexistent.

5.78 > "Venerable monk Subhūti, who will be the recipients of this perfection of wisdom so deep, so hard to behold,"[1112]

and so on—it is "deep" because it is hard to fathom; "hard to behold" because it is not an object of the five collections of consciousnesses;

5.79 > "hard to understand"

because it is not an object of thinking-mind consciousness;

5.80 > "peaceful"

because all the afflictions and secondary afflictions have calmed down;

5.81 > "sublime"

because up to[1113] "all suffering" has calmed down;

5.82 "subtle"

because all conceptual thought constructions have calmed down;

5.83 "private"

because it is self-reflexive analytic knowledge;

5.84 "not an object of speculative thought"

because it transcends the path of thinking;

5.85 "brilliant"

because it is the cause for brilliance in the realization of all dharmas as they really are;

5.86 "absolutely noble"

because it is the supreme place for the realization of extraordinary dharmas; and

5.87 "an object to be known by the learned and wise"

because it is not an object within the range of śrāvakas and pratyekabuddhas, and it is not[1114] an object to be known by the irreversible bodhisattvas. [F.178.b]

5.88 They

"will be the recipients"[1115]—

they will be those who take it up. With

"persons who have seen the truths, or worthy ones with outflows dried up,"

and so on, it first teaches those who are seeking conventionally. There, in the ultimate sense, bodhisattvas are spoken of as those "who have seen the truths"; when they are awakened, they are called "worthy ones." Having taught them conventionally, those being taught ultimately are from[1116]

"they will not construct the idea that form is empty,"

up to

"so too no being at all will be the recipient of it."

5.89 This teaches that just those who have directly realized the nonconceptual perfection of wisdom are those who are seeking. Ultimately there is nothing they will have sought for, so they are not those who are seeking.

5.90 Then venerable Śāriputra says the assertion that a talker and a hearer are nonexistent contradicts scripture:[1117]

> "Venerable Subhūti, is it not the case that in this perfection of wisdom the three vehicles… are taught in detail?"

and so on. The explanation of the three vehicles; and the teaching about

> "the ten levels… the assistance,"

and

> "the bodhisattva path"

of the perfections and so on; and about these dharmas: birth in the family of a tathāgata, sporting with

> "the clairvoyances,"

hearing, not forgetting, being without distraction, and the sevenfold

> "confident readiness,"

and so on—he is saying 'We ourselves have heard about these.'

5.91 After that, the elder Subhūti, to teach that the explanation of these dharmas is by way of not apprehending anything, to teach they do not exist ultimately and hence that even talking is mere illusion, says,[1118]

> "Exactly so, Venerable Śāriputra, exactly so,"

and so on. About the reason they are empty, it says[1119]

> "because of inner emptiness,"

up to

> "because of the emptiness that is the nonexistence of an intrinsic nature,"

and so on. [F.179.a]

5.92 It says the gods worship with flowers to teach the gods the sign of the emergence of the light of transcendental knowledge.[1120] This is in order to set the scene for the thought that comes next,

> "these flowers have been magically created,"[1121]

and so on.

5.93 > "Kauśika… these flowers have not come about"

is saying that they are not marked as thoroughly established, that they have emptiness as their intrinsic nature, and are not flowers as their intrinsic nature.

5.94 > "Kauśika, form also has not come about, and what has not come about is not form."

It says "form also has not come about" because an ultimate form does not have the production of a compounded form. Thus, it says "what has not come about is not form" because an uncompounded phenomenon that has not come about does not have the mark of a falsely imagined form.

5.95 > "Does not contradict designation and gives instruction in the true nature of dharmas"[1122]

means he gives instruction without contradicting the ultimate or the conventional.

[B18]

··· How should bodhisattva great beings train in the perfection of wisdom? ···

5.96 > "Kauśika, bodhisattva great beings, having thus understood how all dharmas are mere designations, should train in the perfection of wisdom."[1123]

This indicates the last of the three earlier questions,[1124] "How should a bodhisattva great being train in the perfection of wisdom?"

5.97 > "Do not train in form,"[1125]

and so on—this is saying they train without training, just as, to illustrate, they stand without standing.

5.98 In order to teach that "they do not train in form and so on because they see that form and so on are nonexistent things," it says

> "because they do not see the form in which they train,"

and so on.

5.99 > "Śatakratu… inquired… why do bodhisattva great beings not see form,"[1126]

and so on, and to teach that "they do not see form because it is empty," it says[1127]

> "form is empty of form." [F.179.b]

5.100 It says,[1128]

> "Kauśika, it is because the emptiness of form does not train in the emptiness of form,"

and so on, as the reason they do not train. It means both a training and something that is trained in are nonexistent, so they do not train.

5.101 Then,[1129]

> "Kauśika, those who do not train in the emptiness of form… *up to* those who do not train in the emptiness of the knowledge of all aspects, train in the emptiness of form without making a division into two, *up to* train in the emptiness of the knowledge of all aspects without making a division into two,"

says that just those who do not train are the ones who train. "Without making a division into two" means they are the same as emptiness, so, when they have trained in the emptiness of a single dharma, they have trained in the emptiness of all. Hence it is explaining that the emptiness of a single dharma is the emptiness of all.

5.102 Then it says,[1130]

> "Those who train in the emptiness of form without making a division into two, *up to* train in the knowledge of all aspects without making a division into two… train in countless, infinite buddhadharmas."

This is teaching that those who thus train in the emptiness of all dharmas train in the six perfections and so on, *up to* train in all the buddhadharmas.

5.103 Then,

> "do not train in order to increase or decrease form,"

teaches that training in the perfections and so on, *up to* the buddhadharmas, is not to increase or decrease form and so on. It means that training is not to increase the bright side or decrease the dark side.

5.104 Then,

> "[do] not train in order to get hold of or get rid of form"[1131]

is teaching that where there are thus no dharmas to be increased or decreased, there are no special dharmas to be gotten hold of [F.180.a] and no bad dharmas to be reduced.

5.105 It says that, and then with

> "Venerable Subhūti, why do bodhisattva great beings not train in order to get hold of or get rid of form?"

the elder Śāriputra asks him why, given that bodhisattvas eliminate bad dharmas and obtain special dharmas, there is nothing for them to get hold of or get rid of. After he asks that, the elder Subhūti says

> "form does not get hold of form,"

teaching that there are no grasped and grasper. It gives as the reason for that,

> "based on… emptiness."

5.106 > "Does not see the production… of form,"[1132]

and so on—something plucked out of thin air has no "production." Something lasting in its nature does not change so there is no

> "stopping."

5.107 In suchness there is no production so there is no

> "acceptance"

of something not there before. There is no stopping so there is no

> "rejection"

of something gotten hold of. There is nothing to get hold of so there is no

> "purification"

of something not there before. There is nothing to reject so there is no

> "defilement"

to eliminate. Since there is no purification there is no

> "increase,"

and since there is no defilement there is no

> "decrease."

5.108 > "Venerable monk… where should you look for the perfection of wisdom?"[1133]

He asks about the perfection of wisdom to teach, in regard to the perfection of wisdom itself, the knowledge of path aspects and the knowledge of all aspects.

5.109 > "In Subhūti's chapter"—

"Subhūti's chapter" is all of the intermediate exegesis of the perfection of wisdom.[1134] This is saying that the knowledge of all aspects has originated based on the perfection of wisdom, so you should grasp the explanation of it also from there.

··· The sustaining power of the tathāgata ···

5.110 Given that the exegesis of the deep dharmas is within the range of a tathāgata, the chief of the gods does not accept that it is Subhūti's explanation, so, setting the scene for the noble Subhūti to have given such an exegesis, [F.180.b] he asks,[1135]

> "Is it through your noble might, is it through your sustaining power…?"

5.111 First the elder Subhūti, in conventional mode, teaches that these are

> "the Tathāgata's sustaining power,"

that is, worthy ones give explanations of doctrine through the Tathāgata's sustaining power. Then the chief of the gods, not accepting that either, says

> "Venerable monk Subhūti, given that all dharmas are without anything that sustains them, why do you say 'this is the Tathāgata's sustaining power, it is the Tathāgata's might'?"

5.112 Then the elder, having rejoiced in that statement, to teach that in ultimate mode the tathāgata is to be taken as *tathatā*,[1136] with

> "the tathāgata cannot be apprehended in the true nature of dharmas that is without anything that sustains it,"

and so on, teaches that there is no dharma called *tathāgata* at all. There are no false imagined dharmas in the true nature of dharmas, so "in" that "true dharmic nature" of all dharmas "without anything that sustains it" there is no "tathāgata." And because there are no dharmas unincluded in the true nature of dharmas,

> "nor can the tathāgata be apprehended elsewhere than the true nature of dharmas that is without anything that sustains it."

5.113 Because the true nature of dharmas does not abide in falsely imagined phenomena,

> "the true nature of dharmas that is without anything that sustains it cannot be apprehended in the tathāgata."

5.114 And because there is no true nature of dharmas elsewhere than dharmas,

> "nor can the true nature of dharmas that is without anything that sustains it be apprehended elsewhere than the tathāgata."

5.115 Construe the

> "suchness"

section like this,[1137] and construe the

> "true dharmic nature"

and

> "suchness"

of

> "form,"

and so on, ending with

> "the knowledge of all aspects"

section like this as well.

5.116 > "The true dharmic nature of the tathāgata is not conjoined with or disjoined from the true dharmic nature of form. … It is not conjoined with or disjoined from something other than the true dharmic nature of form."

5.117 It says so because they are not different, [F.181.a] they are the same. The alternatives when a basis is conjoined with something on a basis or with something else, or disjoined from them, are that they are acceptable if they are different and not acceptable if they are not. Construe

> "thus, Kauśika, not being conjoined with and not being disjoined from all dharmas—this is its might, this is its sustaining power,"

in the suchness section, in the same way. It is the "might" of emptiness, the "sustaining power" of emptiness, in the sense that the explanation has come about taking emptiness as the point of departure.

5.118 > "They also should not look for it in form"[1138]—

it says this because form and so on do not exist—

> "and they should not look for it elsewhere than form."

5.119 It says this because the perfection of wisdom is something that does not exist, so it is not something else either. Therefore, it is teaching that because something does not exist it is not something else. It says

> "all dharmas… are not conjoined, are not disjoined… and have… no mark."

5.120 > "Form is not the perfection of wisdom"[1139]

teaches that both form and the perfection of wisdom are things that do not exist;

> "and there is no perfection of wisdom other than form"

means you cannot say it is different, because it is something that does not exist. And so it says,

> "Kauśika, it is because all these dharmas do not exist and cannot be apprehended."[1140]

··· The perfection of wisdom is great, immeasurable, infinite, and limitless ···

5.121 Then Śatakratu, to teach again that this exposition of the doctrine should be taken to be amazing, makes a fourfold statement that[1141]

> "The perfection of wisdom… is great… the perfection of wisdom… is immeasurable… the perfection of wisdom… is infinite… [and] the perfection of wisdom… is limitless."

5.122 Connect[1142]

> "you cannot apprehend a prior limit of form"

with you cannot apprehend at that time "it was there" or "was not there"; [F.181.b]

> "you cannot apprehend a later limit"

with at that time "it will be there" or "will not be there"; and

> "you cannot apprehend a middle"

with "it is there" or "is not there." Thus, it is "great" because it is not divided into three time periods.

5.123 > "You cannot apprehend a measure of form"[1143]—

ultimate form is "immeasurable" because you cannot delineate it as "just this much." It is

> "infinite"

because it cannot be given a size by counting. It is

> "limitless"

because there is no termination of instants. The "prior limit" is production, the "later limit" is cessation, and the "middle" is lasting for an instant.

5.124 Having thus at first taught that the perfections are unlimited, it then teaches the unlimited in four parts:[1144] the unlimited knowledge of all aspects, the unlimited body of dharmas, unlimited suchness, and unlimited beings.

5.125 Among these, what are "unlimited beings"? Their "limits" are the two extremes: the permanent extreme and the annihilation extreme. The nonexistence of those extremes is the state where the extremes are absent, so beings are "unlimited." Suppose beings existed. In that case they would have limits. But since beings are in their intrinsic nature just nonexistent, unlimited beings with an intrinsic nature do not exist. Suppose a certain being is taught in this explanation of the doctrine. In that case unlimited beings would also be taught. But since it does not teach a being, there are no unlimited beings here either. Therefore, it says,

> "Kauśika, where there has been no explanation of anything as a being there will also be no limitlessness of a being."[1145] [F.182.a]

5.126 This means that because it does not teach a being it therefore also does not teach that beings are unlimited.

5.127 Then,

> "Kauśika, if a tathāgata, worthy one, perfectly complete buddha remaining for as many eons as there are sand particles in the Gaṅgā River were to say the word *being* again and again,"

and so on, teaches that a statement from the mouth does not make beings unlimited. They are unlimited in their intrinsic nature because they are nonexistent. Suppose beings were made unlimited as a statement in the mouth, that from what the Tathāgata says beings might be born or cease. It means because that is not the case, beings are not unlimited because it has been said they are.

5.128 > "Kauśika, from this one of many explanations you should know this perfection of wisdom is unlimited because beings are unlimited."

This means suppose a being is taught in this explanation, so it exists in reality. Then the two extremes would also exist. But those two are not taught so this perfection is limitless. Because a being is not taught, therefore a being does not exist. Because it does not exist the two extremes do not exist either. Therefore, because it does not teach a being this perfection is unlimited.

5.129 > "Without apprehending any dharma… still they make known the presentation of the three vehicles"[1146]—

ultimately and conventionally.

5.130 > "But without apprehending the tathāgata as other than the perfection of giving"[1147]—

this means the dharma body's tathāgata is the intrinsic nature of the buddhadharmas. When bodhisattvas train in that, because it is ultimately the intrinsic nature of the buddhadharmas there is also no difference between bodhisattvas and tathāgatas so

> "you… should therefore call them… just tathāgatas." [F.182.b]

5.131 Since bodhisattvas newly practicing the buddhadharmas are the intrinsic nature of the buddhadharmas, because he[1148] would teach,

> "the tathāgata… Dīpaṅkara,"

having seen that he was inseparable from the buddhadharmas, prophesied he would be a tathāgata. Thus it gives the example of Dīpaṅkara.

5.132 > "Then those gods said to the Lord"[1149]—

because the Lord had obtained the prophesy from Dīpaṅkara—

> "It is amazing, Lord, this perfection of wisdom of the bodhisattva great beings, through not appropriating and rejecting form,"

up to

> "is favorable to getting hold of[1150] the knowledge of all aspects."

5.133 This means it is amazing that it assists a "knowledge of all aspects" not there before, even though the two, "getting hold of and rejecting," do not exist, because a real superior or inferior thing in the dharmas, form and so on, does not exist.

·· Explanation of Chapters 24 to 33 ··

··· Beneficial qualities ···

5.134 > Then the Lord, knowing the four retinues of monks, nuns,

and so on, takes as its point of departure the *Perfection of Wisdom* that is being explained.[1151] It teaches the beneficial qualities that come about in this life and in later lives from this explanation of the Dharma that up to here has constituted the meaning, and that serves as the cause for an increase of much merit.

5.135 > "Emptiness becomes a good sustainable position"[1152]

teaches just a concordant cause with emptiness as the sustainable position, which is to say, to them[1153] all ordinary things appear as empty, and the self, too, appears as empty.

5.136 Here it teaches why

> "emptiness finds no way to infiltrate emptiness."

5.137 That

> "with which they might infiltrate"

is wicked action. A level or a place of the gods is

> "where infiltration might take place."

5.138 That

> "into which infiltration might take place"

is a bodhisattva. It is because they are all nonexistent. I will not spell it out [F.183.a] here because the scripture is easy to interpret.

5.139 > "Guarding, protection, and safekeeping"[1154]—

"guarding" is establishing all physical well-being; "protection" is defending against all external dangers; and "safekeeping" is stopping internal sickness and so on.

5.140 Here, furthermore, it teaches four benefits: not being infiltrated, not dying an untimely death, not getting scared and so on, and being protected by the gods.

5.141 Teaching by analogy, with

> "to illustrate, … if this… were filled with śrāvakas and pratyekabuddhas like a thicket of sugarcane,"

and so on, it teaches the greater value.[1155]

5.142 This teaches the benefits in this life and the many benefits in future lives. There are the ten,

> "a perfect family"

and so on;[1156] they

> "magically produce themselves"

and teach the doctrine; they

> "have taken possession of… all the buddhadharmas";

calm those who fight and contradict them and so on; the causes of those; perfectly gaining the six perfections; the absence of being disturbed[1157] and so on; the analogy of medicine;[1158] stopping all nonbright dharmas;[1159] protecting and increasing

> "wholesome dharmas";[1160]

> "polite speech"

and so on; promotion of the ten wholesome actions; promotion of all the buddhadharmas; and

> "training perfectly"

in each of the six perfections.[1161]

5.143 > "Has been made available in order to tame… and in order to lessen their conceit"[1162]—

it is "made available" to

> "bodhisattvas… practicing the ordinary"

practices to fully guide them in the pursuit of the career, and it is also "made available" in order to lessen their conceit when

> "without skillful means"

they are conceited. When they pursue the career

> "without apprehending"

anything and this perfection of wisdom is completely guiding them, it has been made available in order to fully guide them, and been made available in order to lessen their conceit because they do not become conceited. [F.183.b]

··· Merits ···

5.144 Then[1163] it teaches that it protects from weapons in a battle and the reasons for that; that it protects from external harms and the reasons for that; and that it does not present an opportunity for infiltration.[1164] It teaches with the example of the site of awakening; and with[1165]

> "having borne respectfully in mind this perfection of wisdom written out in book form"

it teaches the qualities of the perfection of wisdom as a collection of statements and collection of letters. It teaches that places come to serve as caityas because of the perfection of wisdom, and it teaches that the worship there of the perfection of wisdom is superior to worship of a caitya filled with the physical remains of a tathāgata and the reasons for that; that there are more beings who are lacking and many fewer who are good and the reasons for that; that in the ten directions there are more beings in the deficient vehicle and the reasons for that; that it is necessary to engage constantly in listening to this explanation and so on; that worshiping it[1166] is superior to worshiping

5.145 > "a stūpa be made of the seven precious things";

that there is more merit from that than from worshiping just a

> "Jambudvīpa,"

just a

> "millionfold world system,"

or just a

> "billionfold world system"

full of stūpas; and that there is more merit from worshiping the perfection of wisdom than all beings in all world systems worshiping that many stūpas. Similarly, it teaches there is more merit from worshiping it than if[1167]

5.146 > "each single being of the beings in as many world systems as there are sand particles in the Gaṅgā River in each of the ten directions"

were to have made a stūpa of the seven precious things and worshiped it, and the reasons for that. It teaches that when the perfection of wisdom is present in the world the cause of the special ordinary and extraordinary good qualities comes about; the entrusting to Śatakratu;[1168] and the benefits conveyed using the analogy of the gods and asuras when they

5.147 > "engage… in battle"

and so on. It gives it the names[1169]

> "a great knowledge-mantra… an unsurpassable knowledge-mantra… a knowledge-mantra equal to the unequaled,"

and teaches the reasons for those. It is "a great knowledge-mantra" because it has all ordinary and extraordinary attributes and hence is exceedingly great; it is "an unsurpassable knowledge-mantra" [F.184.a] because there is no other above it; and it is "a knowledge-mantra equal to the unequaled" because there is none equal to it. By giving the illustration of

5.148 > "the disk of the moon"

it teaches that it serves as the cause of all bright dharmas issuing forth, and it serves as the cause of skillful means. It also teaches[1170]

> "these good qualities in this very life… poisoning will not cause the time of their death… or fire, weapons, or water… up to sickness";

and they are not persecuted by retainers of

> "a royal family."

5.149 It teaches the benefits of these good qualities:[1171] they will not be separated from all the bright dharmas; they will not be

> "born in the hells, the animal world,"

or as ghosts; they will not

> "have incomplete faculties… missing limbs… [or] be born in"

a low caste; they will have

> "a body adorned with the marks"

and signs; and they will take birth in a buddhafield,

> "pass on… to buddhafields… [and] bring beings to maturity and purify a buddhafield,"

and so on.

5.150 Then it teaches[1172]

> "religious mendicants… a hundred of them… went back,"

and the reasons for that, and that

> "Māra… turned back";[1173]

that all the gods offer worship and praise, and make the commitment to

> "guard and protect";[1174]

and that those who take it up will become endowed with the finest wholesome roots. In this context,[1175] what emerges from the perfection of wisdom is the knowledge of all aspects.

5.151 > "Issues forth from… the knowledge of all aspects"

and

> "the perfection of wisdom"

teaches that they are different conventionally, and

> "the knowledge of all aspects is not one thing and the perfection of wisdom another"

teaches that they are not different ultimately.

5.152 > "The knowledge of all aspects issues forth from the perfection of wisdom"

is the practice level;

> "the perfection of wisdom issues forth from the knowledge of all aspects" [F.184.b]

is the result level.

5.153 > "The knowledge of all aspects is not one thing and the perfection of wisdom another"

because both constitute the dharma body.

5.154 After that Ānanda speaks,[1176] and then, from[1177]

> "all the buddhadharmas are preceded by the perfection of wisdom,"

up to

> "Ānanda, … have been dedicated to the knowledge of all aspects in a nondual way,"

it says that when giving has been dedicated to the knowledge of all aspects, at that time, having understood analytically that the perfection of giving and the knowledge of all aspects are not different and not two at the result level, when engaging in giving it

> "gets the name 'perfection of giving.' "

5.155 > "Ānanda, by way of the nonduality of form, in a nonappropriating way, in a nonapprehending way"[1178]—

the true dharmic nature of form is "by way of the nonduality of form"; falsely imagined form is "by way of nonapprehending"; and conceptualized form is "by way of nonappropriating." In

> "that which is nondual cannot be apprehended,"

the nondual is the thoroughly established phenomenon. It is not settled down on as something apprehended and falsely imagined.

5.156 > "That which cannot be apprehended is not appropriated"

means that the absence of settling down by way of apprehending is not appropriated by the conceptualization that pays attention to it.

5.157 Then again it teaches[1179] infinite good qualities of the perfection of wisdom: that it serves as the cause of

> "an immeasurable… morality"

and so on, and surpasses the

> "morality… of śrāvakas and pratyekabuddhas"

and so on. It teaches Śatakratu's commitment to

5.158 > “guard, protect, and keep safe”;

the gods connecting with confidence giving a readiness to speak;[1180] not being cowed in front of retinues; [F.185.a] not fault-finding; not feeling cowed and so on; being liked by the whole world; the seamless[1181] true nature of dharmas; all the gods taking up the perfection of wisdom; the offering of a gift of Dharma to them; the gods guarding; the sign

5.159 > “the gods have come”;[1182]

the inferior gods withdrawing; belief in the vast;[1183] worship of the place; feeling a sense of physical pleasure and so on; having no weariness and so on; having good dreams;

5.160 > bodies being infused with energy;[1184]

not being greedy for the four requirements;[1185] worshiping all the buddhas in world systems all around in the ten directions with the four requirements; there being more merit merely from having respected this perfection of wisdom, even if it has not been taken up and so on, than from having stūpas made of the seven various precious stones and worshiping them; and there being more merit from taking up the perfection of wisdom than were

> “Śatakratu, head of the gods”

to have

> “filled this Jambudvīpa right to the top with the physical remains of the tathāgatas,”

and the reasons for that.

5.161 In this context,[1186]

> “Kauśika, the perfection of wisdom cannot be apprehended”

because it “cannot be apprehended” with thinking-mind consciousness. It

> “cannot be pointed out”

because it “cannot be pointed out” with words. It

> “does not obstruct”

because, since it is not an object of sense consciousness, it “does not obstruct” as an object does. It

> “has only one mark—that is, no mark”

because it is separated from all imaginary marks.

5.162 > "It is not a place to be seized or not seized"

because it is not suitable to be conceptualized as something that can be seized or something that cannot be seized;

> "to be increased or reduced"

because it is not a place for the elimination of things on the dark side or [F.185.b] the increase of things on the bright side; or

> "to be taken away from or added to"

because it is not a place for the removal of saṃsāric dharmas or the accomplishment of nirvāṇic dharmas. And why? Because it is without all attachments to such conceptualizations. You should connect it in the same way with them all.[1187]

5.163 > "A dual perfection of wisdom is not available"

means were the perfection of wisdom to be a mode of seizing and not seizing and so on, it would be in a dual state and would be available with a diverse nature, but it is ultimately one, not broken apart, so ultimately such a proliferation of activity is absent from it.

5.164 > "Similarly, a perfection of giving, a perfection of morality,"

and so on, in the ultimate state are essentially one, and hence

> "are not two,"

because they are not broken apart. Therefore, it says,

> "Kauśika… is simply to accept suchness as two,"

and so on. All those perfections of wisdom and so on are one in the form of suchness; they are not there as a duality.

5.165 It gives the illustration of [the throne][1188]

> "in the Sudharmā assembly of gods"

and teaches that the physical remains of all the tathāgatas have come about from this perfection of wisdom.

5.166 > "The perfection of wisdom has no causal sign"

because it

> “has no token, is inexpressible,”

and so on, and is therefore separated from all thought constructions. It “has no token” because it is separated from its own defining mark. It “is inexpressible” because it is not within the range of words. It

> “cannot be talked about”

because it is not in the form of language. It

> “is inconceivable”

because it is self-reflexive analytic knowledge.

5.167 After that it teaches that there will be none of the bad forms of life or lesser vehicle aspirations and so on; that there is more merit from taking up this perfection of wisdom than from

> “this billionfold world system filled right to the top with the physical remains [F.186.a] of tathāgatas,”

and the reasons for that; that

> “the tathāgata and the perfection of wisdom are not two”;

that for all the buddhas in the ten directions to teach the twelvefold doctrine[1189] and to read the perfection of wisdom out loud

> “is equivalent”;

and that worshiping all the tathāgatas of the ten directions and worshiping the perfection of wisdom

> “is equivalent.”

5.168 It teaches that those who have taken up the perfection of wisdom and so on stand on the irreversible level;[1190] the analogy of

> “a person fearful of rich creditors”;

that they reach the true nature of dharmas—

> “complete nirvāṇa”;[1191]

the analogy of

> “the large jewel”;

again,[1192] that there is more merit from taking up this perfection of wisdom than from

> "as many… world systems as there are sand particles in the Gaṅgā River filled right to the top with the physical remains of tathāgatas,"

and the reason for that; and seeing

> "the dharma body, the form body, and the knowledge body."[1193]

The "knowledge body" is the knowledge accumulation.

5.169 > "What the dharmas actually are when compounded"[1194]—

they have transcendental knowledge with conceptualization as their intrinsic nature.

5.170 > "What dharmas actually are when they are uncompounded"—

the intrinsic nature that is the inexpressible, the ultimate is what dharmas actually are when they are uncompounded.

5.171 > "Gives detailed instruction for the three vehicles, and instruction by way of no causal sign, by way of no production, by way of no stopping,"[1195]

and so on—it says this intending the nirvāṇa of śrāvakas at the result stage.

5.172 Ultimately, the perfection of wisdom

> "is not over there or over here, or has stayed up or sunk down,"

and so on. It explains it like this because, again, at the thoroughly established stage such conceptualizations and causal signs do not exist.

5.173 > "Replied Śatakratu, "This—that is, the perfection of wisdom—is a great perfection."

He says this having thought about [F.186.b] the intrinsic nature of the wisdom that is perfect. The attention that does not apprehend any dharma does not see it, so it is like space because it is a greater object.

5.174 As for the analogy of the trees,[1196] the perfection of wisdom is like the trees; those other than it are like the shadows.

It teaches that giving to others has a greater result than personal worship.

5.175 > "Shatters the vajra-like body and imbues the physical remains of the tathāgata with a special power"[1197]—

this teaches that what has been shared has a greater result.

5.176 > “Who goes to others and explicates”

is teaching the activity of teaching.

5.177 > “ ‘What should I rely on and stay by, whom should I respect, revere, honor, and worship?’ ”[1198]

is teaching that if even the Tathāgata worshiped this perfection of wisdom, it goes without saying those others than him should. The section of the passage that says,

> “Kauśika, those sons of a good family or daughters of a good family who have entered into the Śrāvaka Vehicle or who have entered into the Pratyekabuddha Vehicle,”

is teaching that the perfection of wisdom is the principal cause and therefore should be worshiped.

5.178 Then there is a section[1199] teaching that the result of merit is greater

> “from establishing one being in the result of stream enterer, but not so much from establishing the beings in Jambudvīpa in the ten wholesome actions.”

5.179 Then, having taught the increase in merit in a further section, teaching that there is more merit from having[1200]

> “written out this perfection of wisdom in book form and bestowed it”

than from, up to

> “establishing all the beings in Jambudvīpa in the state of a worthy one and a pratyekabuddha’s awakening,”

and taught that the reason for that is that

> “in this perfection of wisdom are taught the dharmas without outflows,”

it teaches that it serves as the cause for the appearance of all ordinary special beings and serves as the cause for the appearance of noble beings. Then there is the section[1201] about greater merit from having

> “written out this perfection of wisdom in book form and bestowed it”

than from having established all the beings in this four continent world system… thousandfold… millionfold… [F.187.a] a great billionfold world system… or in world systems in the ten directions in the state of a worthy one and a pratyekabuddha’s awakening; the section on the reason for that—

that in it are taught dharmas without outflows; the section teaching that it serves as the cause for the appearance of all ordinary special beings and serves as the cause for the appearance of noble beings; and then the teaching on the greater merit, and the teaching that properly paying attention is the main thing.

5.180 > "There, *properly paying attention* is this: taking up… this perfection of wisdom with an understanding that operates without duality."[1202]

This means that engaging "with an understanding" that habitually "operates without duality" is "properly paying attention."

5.181 Then there is the section[1203] on the great increase in merit and the teaching that meaning is principal.

5.182 > "There the *meaning* of the perfection of wisdom is this:"

first,

> "not viewing the perfection of wisdom as two and not viewing it as not two."

5.183 This means never mind a dualistic nature, there is not even the idea that because it is separated from the conceptualization of all dharmas the nature of the nonconceptual perfection of wisdom is nondual, so the perfection of wisdom is not viewed in a dual way and it is not viewed in a nondual way either. There,[1204]

> "not viewing the perfection of wisdom as a causal sign or as not a causal sign,"

and so on, teaches the nonexistence of fourteen conceptualizations of fourteen states: being an objective support, the maturation of karma, being a differentiated object of knowledge, transformation of the basis, apprehension of the meaning of true reality, ascending from one level to another level, different levels, practice, paying attention, [F.187.b] elimination, realization, witnessing the true nature of dharmas, meditating on suchness, and nirvāṇa.

5.184 There, it says "not as a causal sign and not as *not* a causal sign" because, when apprehending an objective support, it does not grasp the falsely imagined causal sign of form and so on, and the idea "there is no causal sign" does not occur. Similarly, it says not

5.185 > "as brought in or as sent out,"

because it does not conceive of bringing something into existence at the time of the karmic action, and it does not conceive of being sent out in forms of life at the time of the maturation. Similarly, it says not

5.186 "as taken away or as added on,"

because, when differentiating dharmas as objects of knowledge, it does not take anything away by over-negating something that exists, and it does not add anything on by over-reifying something that does not exist. Similarly, it says not

5.187 "as defilement or as purification,"

because, when in the state of an ordinary person, the *tathāgatagarbha* is naturally pure, so there is no defilement, and even when there is a transformation of the basis there is no purification not already there before, like space. Similarly, it says not

5.188 "as a production or as a cessation,"

because no production or stopping is seen in the true nature of dharmas because all dharmas are not produced and do not stop. Similarly, it says not

5.189 "as grasped or as rejected,"

because, even when ascending from a lower level to a higher level, ultimately it does not grasp a special realization dharma at a higher level and does not reject an inferior realization dharma at a lower level. Similarly, it says not

5.190 "as stationed or as not stationed,"

because it does not conceive of having to be stationed on a higher level and it does not conceive of having to be not stationed on a lower level, [F.188.a] because both being stationed and not being stationed are simply just imaginary. Similarly, it says not

5.191 "as true or as mistaken,"

because when engaging in the practice of calm abiding and special insight the ideas "this is correct practice" and "this is not correct practice" do not occur. Similarly, it says not

5.192 "as right or as wrong,"

because, even when zealously paying attention to true reality correctly, the ideas "this attention is produced in the right way," and "this is produced in the wrong way" do not occur. Similarly, it says not

5.193 > "as tiny or as not tiny,"

because, even though, when eliminating the afflictive obscurations and the knowledge obscurations that are the final basis of suffering, the tiny conceptualization of afflictions is eliminated in stages, such an idea does not occur. Similarly, it says not

5.194 > "as a part or as not a part,"

because, even when realizing the ultimate in the form of suchness in stages through parts—"in the omnipresent sense, the tip sense, the outflow sense, the neither defilement nor purification sense, the nothing is lacking and nothing added sense" and so on[1205]—such an idea does not occur. Similarly, it says not

5.195 > "as a dharma or as not a dharma,"

because, even when making the true nature of dharmas manifest and bringing the true nature of dharmas to completion, if there is any idea of something in the form of a dharma or not a dharma the actual stable suchness is not appearing. Similarly, it says not

5.196 > "as suchness or as not suchness,"

because even when meditating on suchness the ideas "this is suchness" and "this is something else" do not occur. And similarly, [F.188.b] it says not

5.197 > "as the very limit of reality or as not the very limit of reality,"

because even when in nirvāṇa "this is the very limit of reality and this is its opposite" is not grasped.

5.198 In regard to

> "this is the meaning of nondual,"

it is explained that this "meaning" is counted in one way as what is to be explained and counted in another way as apprehending; and in regard to this "nondual," that apprehending the meaning to be explained—the perfection of wisdom that has been explained—and the nonconceptual perfection of wisdom is apprehending the meaning of the perfection of wisdom.

5.199 Then the section on

> "in both the meaning and the letter"

teaches that the merit from explaining this is greater than the merit from personally taking it up.

5.200 Then there is the section about the greater merit from explaining this than from having worshiped

> "with all the requirements for happiness, all the buddhas in the ten directions";

then the section on the merit from explaining this

> "without apprehending anything"

being greater than the merit from practicing the six perfections

> "for infinite, incalculable eons by way of apprehending something";

and the section on the perfections while apprehending something.

5.201 There are four sections[1206] on the

> "counterfeit perfection of wisdom."

5.202 The first is the section teaching cultivation while apprehending something; the second is the section teaching the perfections with results; the third is the section about gaining

> "immeasurable merit";

and the fourth is the section teaching rejoicing and dedication.

5.203 The sections teaching the perfectly pure perfection of wisdom are also two.[1207] The first is the section on the instruction that they should not apprehend anything;[1208] the second is the section on not having a view of any dharma and not resting on grasping a view as absolute. [F.189.a]

5.204 Then there are six sections[1209] teaching that there is more merit from explaining it to others than the merit from establishing the beings in Jambudvīpa… in the four continents… in a thousandfold… a millionfold… a billionfold world system… or in world systems in the ten directions in the result of stream enterer; similarly, the six sections teach that there is more merit from explaining it to others than the merit from establishing beings

> "in the result of once-returner,"

up to

> "a pratyekabuddha's awakening,"

based on the beings in Jambudvīpa, the four continents and so on; similarly, the six sections teach that there is more merit from explaining it to others than the merit from causing beings to take up

> "unsurpassed, perfect, complete awakening"

based on the beings in Jambudvīpa, the four continents and so on; similarly, there are also the six sections about those established

> "in the irreversible state";

and then also the six sections teaching that there is more merit from explaining

> "to one"

for the purpose of speedy clairvoyance than the merit from explaining to those who have been established in the irreversible state.[1210] There is then the section where Śatakratu teaches and the section where the elder Subhūti rejoices.[1211]

Those are the subsections of the exposition here.

··· Rejoicing and dedication ···

5.205 Then also in this context of teaching that it[1212] is greater merit, having taught that merit from rejoicing is highest, to set the scene for the explanation it says,

> "Then the bodhisattva Maitreya said to the… venerable monk Subhūti,"[1213]

and so on. The meaning is this:

> "in comparison to the bases of meritorious action arisen from"

rejoicing in the giving, morality, and meditation of all beings, śrāvakas, and pratyekabuddhas, the single merit from rejoicing in and dedicating when it is a bodhisattva who has set out to pay attention to not apprehending anything is

> "the highest." [F.189.b]

5.206 Then Maitreya gives the reason for that, saying,

> "Because all the bases of meritorious action arisen from giving,"

and so on,

> "of those… in the Śrāvaka Vehicle and those… in the Pratyekabuddha Vehicle are made"

available just

> "for personal disciplining… a bodhisattva's… is for disciplining all beings."

5.207 After he says that, the elder Subhūti takes it in his hands and says:[1214] If all the wholesome roots of all the buddhas in the ten directions, gathering a retinue of beings, bringing them to maturity, freeing them, and so on; the five aggregates;[1215] all the buddhadharmas; the collection[1216] of Dharma teachings; the dharma body that is reached; the wholesome roots of bodhisattvas; and perfect, complete awakening were apprehended and were to come into being, since the wholesome roots from the rejoicing of bodhisattvas has to do with an absence of

> "entities and objective supports,"

they would be like the four errors.[1217] If anything like those "objective supports" and "entities" existed, in that case, all dharmas—form, feeling, and so on; the thought of awakening, the six perfections, the aggregates, the constituents, the sense bases, and so on; up to

> "the eighteen distinct attributes of a buddha"—

would also exist like them. But if they, like those objective supports and like those entities, were to be nonexistent, in that case they would all be nonexistent. He is asking how, if that is the case, since the objective supports, entities, wholesome roots, rejoicing, and bases of meritorious action would be nonexistent, would dedication be achieved. He is saying that has to be explained.

5.208 > "And if, just like it is with the entities and how it is with the objective supports too, awakening is like that; if thought is like that,"

means in that case, just as the entities and objective supports are nonexistent, the thought of awakening and so on would be nonexistent too. [F.190.a]

[B19]

5.209 After he says that, the bodhisattva Maitreya says that there is no objection that they fashion causal signs and make the dedication if they are bodhisattvas who are characterized by having a mature knowledge of

emptiness, but the objection is properly directed to those bodhisattvas who are immature, not well trained, and new. Those who have a knowledge of emptiness do not fashion causal signs and make the dedication.

5.210 > "Venerable monk Subhūti, if those bodhisattva great beings again and again practice the six perfections,"[1218]

and so on, teaches that because they are new they do not have faults like the four errors.

5.211 Then,

> "Venerable monk Subhūti, you should not give an exposition of this doctrine… like this in the presence of bodhisattvas who have newly set out in the vehicle,"

and so on, teaches that new bodhisattvas are not receptacles for the explanation of this emptiness. If it is explained to them, because they have a

> "smidgeon of faith,"

and so on, it teaches that there is the fault that what they have gotten will be spoiled and what they have not gotten will be spoiled too.

5.212 > "The explanation… has to be given in the presence of bodhisattvas irreversible…"—

it is not wrong when it is explained to those who are mature.

5.213 Then,[1219]

> "they will be, venerable monk Subhūti, those whose bases of meritorious action arisen from rejoicing will be dedicated in that way to unsurpassed, perfect, complete awakening,"

and so on, teaches the ultimate dedication.

5.214 Fashioning causal signs and making the dedication is illogical in four ways:

there is no connection between the two—the rejoicing thought and the dedicating thought; there is no connection between apprehending the basis, the wholesome root, and the basis of the meritorious action; there is no connection between the two—[F.190.b] the dedication and to what the dedication is being made; and there is no dedication.

> "The thought that does the rejoicing and dedication"

of the wholesome roots to unsurpassed, perfect, complete awakening

> "is a thought that is extinguished, stopped, nonexistent, and has run out"

teaches that there is no connection between the two thoughts.

5.215 > "And those entities and those objective supports, those wholesome roots, and those bases of meritorious action arisen from rejoicing are extinguished, stopped, nonexistent, and have run out,"

and so on, teaches that there are no "entities" and so on.

5.216 > "Does thought dedicate thought? If thought were to dedicate thought, there would be no coming together of two thoughts"

teaches that there is no connection between the two—the dedication and to what the dedication is being made.

5.217 > "The intrinsic nature of thought cannot be dedicated"

teaches that there is no thought making the dedication. It teaches that thought is a construction because of the nonexistence of its intrinsic nature, and nonexistence cannot make a dedication.

5.218 > "When bodhisattva great beings practicing the perfection of wisdom thus know the perfection of wisdom is a nonexistent thing,"

and so on, teaches that it is characterized as a nonexistent thing.

5.219 > "The bodhisattva Maitreya then asked the elder Subhūti, "Venerable monk Subhūti, when bodhisattva great beings who have newly set out in the vehicle,"

and so on. He is asking what the rejoicing and dedication of those who have newly set out are. And with

> "when bodhisattvas… who have newly set out in the vehicle,"

and so on, Subhūti teaches Maitreya that they have to do it based on training

> "by way of not apprehending anything."[1220]

5.220 > "And, having heard about those works of Māra from them, no decrease happens and no increase happens,"[1221] [F.191.a]

because of the absence of constructing those in thought.

5.221 > "Grasp the bodhisattva lineage"—

pay attention to suchness.

5.222 Then, having taught one of the many explanations of rejoicing in general, it sets the scene for the ultimate explanation with,[1222]

> "Furthermore, Maitreya, bodhisattva great beings who have newly set out in the vehicle should compress together the merit accumulations and the wholesome roots planted by the lord buddhas whose path has come to an end, whose thought constructions and cravings for existence have been cut off,"

and so on.

5.223 Then Maitreya asks[1223] him how do they not go wrong and then the elder Subhūti teaches a section on dedication free of basic immorality, ninefold.

5.224 There, the first section is that dedication is not wrong based on the absence of the six perceptions,[1224] but otherwise it will be wrong.

5.225 The second section is where it says

> "it is a conforming dedication,"

if they contemplate like this: ultimately there is no dedication because thinking about the thought of buddhas and so on, as well as the thought of the dedication,

> "are extinguished"—

even awakening is nonexistent, dharmas are empty of an intrinsic nature, and dedication is nonexistent as well.

5.226 Then the third is where it says[1225] if, having rejoiced in the merits, whatever they may be, of all

> "past, future, and present"

śrāvakas, bodhisattvas, buddhas, and ordinary beings,

> "they rejoice in them and dedicate them, paying attention to their being"

extinguished,

> "paying attention to there being no dedication, and paying attention to the"

emptiness of an intrinsic nature,

> "by that dedication they"

dedicate to unsurpassed, perfect, complete awakening.

5.227 Then the fourth is where it says when they

> "are aware that the piling up of"

the merit from dedication is isolated from all dharmas, and all dharmas are isolated from an intrinsic nature, they dedicate with

> "the best, *up to* the equal to the unequaled dedication."[1226] [F.191.b]

5.228 Then the fifth, as before, is where it says that when they rejoice in the wholesome roots and dedicate them, they dedicate while aware that the śrāvakas, pratyekabuddhas, bodhisattvas, wholesome roots, dedication, awakening, and the thought doing the dedication are the same in their intrinsic nature.

5.229 Then the sixth[1227] is where it says that when they fashion a causal sign for the wholesome roots and dedicate them, and, by paying attention to past buddhas as past, fashion a causal sign for them and pay attention to them as an object, it becomes wrong, but when

> "they do not form a knowledge of and do not give validity to those wholesome roots, those accumulations, or those productions of the thought,"

they dedicate perfectly.

5.230 Then the seventh is the section of the dedication that has not been poisoned.[1228] This is where the bodhisattva Maitreya, thinking how is it possible that the two—not fashioning a causal sign and dedication—are not a contradiction, asks the elder Subhūti, who then teaches that it is when the dedication is made by

> "bodhisattvas who are skilled."

5.231 Then the bodhisattva Maitreya teaches that bodhisattvas who want to make a perfect dedication

> "should reflect deeply as follows: … those buddhas, those wholesome roots, those accumulations, and those… thoughts"

do not exist; nevertheless, look how having fashioned causal signs I construct them all in my mind. Tathāgatas do not permit such a dedication where, having fashioned such causal signs, they conceptualize them. It is similar to a delicacy that has been poisoned. So such a dedication should not be made, and training should not be done in that. Therefore, having taken the Buddha alone as authority, they make a dedication, thinking, "I shall dedicate those wholesome roots just as the lord buddhas [F.192.a] understand them."

5.232 Then the eighth is where it says[1229] dedication while paying attention to all dharmas that do not belong to the three realms and three time periods

> "has not been poisoned."

Dedication other than that

> "has been poisoned."

5.233 And then the ninth is where it says

> "I too must dedicate… in this truly dharmic way,"

which is the domain of the transcendental knowledge of the buddhas.

5.234 Then the Lord, having rejoiced in many ways in those statements,[1230] gives a threefold teaching about greatly increasing merit.

5.235 The first is

> "this dedication… without attachment[1231] creates even more merit than"

the merit

> "if all the beings that are in the billionfold world system were to obtain the ten wholesome actions… the concentrations, … the immeasurables, … the absorptions, and… the clairvoyances."

5.236 The second[1232] is that one has even more than the merit created from having served those beings if they

> "were to become stream enterers,"

and so on, up to

> "worthy ones and pratyekabuddhas,"

with the four necessities for as long as they live.

5.237 And the third[1233] is, were all those beings to have become bodhisattvas, just that same one has even more than the masses of merit such as those created by all the beings in the ten directions were they to have served each of them with the four necessities and

> "with all the requirements for happiness… for as many eons as there are sand particles in the Gaṅgā River."

5.238 > "Lord, if that basis of meritorious action had a physical form it would not fit in even as many world systems as there are sand particles in the Gaṅgā River"

means all of it would not fit there.

5.239 Then there is a section[1234] on earlier merits being inferior [F.192.b] because they have the perception of a causal sign and

> "a perception that apprehends something,"

and masses of dedication merits being greater than them because they do not exist.

5.240 Then there are two sections[1235] where all the chiefs of the gods and gods living in the desire realm, and all the Brahmās in the higher realms, have worshiped and raised their voices in praise, and then the section teaching that the merit of a single bodhisattva who dedicates while not apprehending anything is much greater than the merit from the dedication by way of apprehending something by

> "all the beings in a billionfold world system"

who have become bodhisattvas.

5.241 The first rejoicing is

> "without grasping, without rejecting, without falsely projecting, without acquiring, and without apprehending,"[1236]

which teaches the sameness of those buddhas and those wholesome roots based on the fact that there is no worse or better in suchness. Similarly, because

> "there is no production, cessation, defilement, purification,"

and so on,

> "I[1237] also rejoice,"

just like those buddhas, śrāvakas, pratyekabuddhas, bodhisattvas, and ordinary beings, and the wholesome roots, and the dedicating thought that all abide in suchness.

5.242 Then the second is also rejoicing[1238] while understanding analytically that all dharmas are comparable to

> "liberation,"

which is to say, all dharmas are the same because they are comparable to that; because all dharmas are isolated from an intrinsic nature, so earlier at the stage of ordinary beings they

> "are not bound, are not freed";

5.243 because all dharmas that are pure in their basic nature

> "are not defiled"

earlier and

> "are not purified"

later;

5.244 because all dharmas that are primordially calm

> "are not produced"

through the power of earlier causes and conditions; because they have no intrinsic nature,

> "do not appear,"

and later

> "do not stop… have not changed places, [F.193.a] and have not been destroyed"[1239]—

5.245 thus all dharmas are the same because

> "they are not bound, are not freed, are not defiled, and are not purified, … are not produced, do not appear, and do not stop, have not changed places, and have not been destroyed."

5.246 Then there is the section[1240] teaching that the merit from dedicating the aggregates of morality from

> "practicing the perfections… by way of not apprehending anything"

is greater than merit accumulated from having served all the buddhas in the ten directions with all the requirements for happiness and by practicing the six perfections together with apprehending something.

These are the sections of the text on rejoicing.

·· Explanation of Chapters 34 to 36 ··

··· Wheel of the Dharma and the perfection of wisdom ···

5.247 Then Śāriputra, feeling faith after having heard about the vast merit from rejoicing in, and dedication of, such worship and reciting of the perfection of wisdom, and from giving and so on, begins with seventeen statements[1241] in praise of this perfection of wisdom, to generate faith in others in the retinue.

5.248 > “Turning the wheel of the Dharma that has twelve aspects three times”—

the Lord turned “the wheel of the Dharma” of the four truths “that has twelve aspects three times.” There he turns it three times: One is: “These are the four truths.” It is the part of the speech stating the intrinsic nature of the four truths. The second turning is the part of the speech stating that just those four truths have to be comprehended, eliminated, realized, and cultivated. The third turning is the part of the speech stating that “I have comprehended, eliminated, realized, and cultivated” just those four truths. Those are the turning three times.

5.249 For the truth of suffering [F.193.b] there are three aspects: the intrinsic nature of suffering, that it has to be comprehended, and that “I have comprehended.” For the truth of origination there are three aspects: the intrinsic nature of origination, that it has to be eliminated, and that “I have eliminated it.” For the truth of cessation there are three aspects: the intrinsic nature of cessation, that it has to be realized, and that “I have realized it.” And for the truth of the path there are three aspects: the intrinsic nature of the path, that it has to be cultivated, and that “I have cultivated it.” Thus, there are twelve aspects.

5.250 > “Lord, how does one stand in the perfection of wisdom?”[1242]

Śatakratu has already asked earlier[1243] about the way to stand in the perfection of wisdom, and it has already been explained, so this is not a question about the way to stand in the perfection of wisdom. Here “how does one stand” means this: how, by respecting and serving it, does one stand?[1244]

5.251 > “The perfection of wisdom is itself the Teacher and the Teacher is himself the perfection of wisdom.”

Because it does the work of the Buddha it is envisioned and taught to be not different.

5.252 Śatakratu wonders,

> “What occasioned this inquiry by the venerable monk Śāriputra? What was the catalyst?”

because he is not satisfied with just those reasons Śāriputra has given. So then Śāriputra says

> “assisted by the perfection of wisdom”

and so on. It teaches that this perfection of wisdom is principal. It teaches that even though all the perfections other than that are causes of unsurpassed, perfect, complete awakening, they are governed by it, so it should be greatly respected.

5.253 > "Dedicate"

them all[1245]

> "to the knowledge of all aspects"

by rejoicing in them.

5.254 > "When the five perfections are assisted by the perfection of giving, they do not get the name *perfection*."[1246] [F.194.a]

It says this because it taught earlier that all six are lodged one in the other and work as a single cause.

5.255 > "It is not so, Kauśika, it is not so"

is teaching that when you complete one of the six perfections, all six are completed, so they are reciprocally one and just simply one cause, but, unlike the perfection of wisdom that is the nature of them all, they are not therefore the cause in all respects.

5.256 > "Lord, how should [they]… find and produce within themselves the perfection of wisdom?"[1247]

Here too it is not asking how they find and produce the perfection of wisdom within themselves, it is asking what the result of finding and producing the perfection of wisdom within themselves is.

5.257 > "So they do not find and produce within themselves form"

means: so form is a nonexistent thing.

5.258 > "Lord, how do they find and produce within themselves the perfection of wisdom so that they do not find and produce within themselves form?"[1248]

This is the second question Śāriputra asks the Lord. It means: in what form within themselves should the perfection of wisdom be found and produced so that the nonexistence of form and so on is feasible?

5.259 > "Śāriputra, they should find and produce within themselves the perfection of wisdom as the nonenactment, the nonproduction, the noncessation, the nonappearance, the nondestruction, and the nonapprehension of form."

5.260 In the context of a thoroughly established phenomenon there is no "enactment" of falsely imagined form. There is neither "production nor cessation" from the perspective of a continuum. In each instant there is neither "appearance nor nondestruction." And there is no "apprehension" because in all respects there is no production. It

> "does not cause any dharma to be gained."

At that time there are not any dharmas at all. [F.194.b]

5.261 > "It is counted as the *perfection of wisdom*."

The nonconceptual effortless wisdom that has gone to the other side of the nonexistence of all dharmas is the "perfection of wisdom."

5.262 > "The perfection of wisdom… does not cause even the knowledge of all aspects to be gained. It does not apprehend it."[1249]

In the context of the dharma body, just that is the perfection of wisdom, just that is the knowledge of all aspects. It does not apprehend that "the knowledge of all aspects is one thing and the perfection of wisdom another."[1250]

5.263 > "Kauśika… it is because the perfection of wisdom does not cause it to be gained as a name, as a causal sign, or as something to be enacted."

The true nature of dharmas is nonconceptual. The perfection of wisdom does not grasp any dharma at all through a name, causal sign, or enactment, so the knowledge of all aspects cannot be apprehended through that name, that causal sign, or that enactment.

5.264 > "Well then, Lord, how does this perfection of wisdom cause it to be gained?"

Insofar as the perfection of wisdom does cause the knowledge of all aspects to be gained conventionally, how does it cause it to be gained?

5.265 > "The perfection of wisdom causes it to be gained without apprehending, without asserting, without being stationed on, without forsaking, without settling down on, without grasping, and without rejecting anything at all, but it does not cause any dharma to be gained."

5.266 When apprehended and apprehender have become the same thing in the same form, this wisdom does not "apprehend" that this is a dharma I have to grasp; does not "assert" that I myself am the grasper; does not see, as does the eye and so on, as something "stationed"; does not see any defiling conceptualization that has to be "forsaken"; [F.195.a] does not "settle down" even slightly on "this is true" as being in the nature of truth; and does not "grasp or reject" because it does not see what is grasped and has to be joined with in the form of bright and dark sides. At that time, because it itself is the entity of the knowledge of all aspects, it is also said that "it causes the knowledge of all aspects to be gained."

5.267 > "It is amazing, Lord, … this perfection of wisdom…"[1251]

Because all dharmas do not exist, they are not produced, do not cease, do not occasion anything, are not apprehended, and are not destroyed in that context, it is explained with the names

> "nonproduction"

and so on.

5.268 It says if they

> "have such ideas as 'the perfection of wisdom causes all dharmas to be gained' or 'the perfection of wisdom does not cause all dharmas to be gained,'… the perfection of wisdom is forsaken,"

because both an existent thing and a nonexistent thing are thought constructions.

5.269 > "I do not have confidence in form."[1252]

This means the Lord has confidence in and comprehends form that is marked as a nonexistent thing. Construe the others similarly.

5.270 > "Subhūti, the perfection of wisdom gives me confidence because form cannot be apprehended,"[1253]

and so on, means that having comprehended all dharmas, form and so on, as the nonexistence of an intrinsic nature, the Lord has "confidence in"—that is, has a directly realization of—the perfection of wisdom.

5.271 > "Does not make form bigger nor does not make it smaller"[1254]—

it[1255] does not make the form of the true nature of dharmas that is thoroughly established bigger and it does not make falsely imagined form smaller. Construe them all similarly.

5.272 > "Those bodhisattva great beings with such notions, Lord, are not practicing the [F.195.b] the perfection of wisdom."[1256]

Were this perfection of wisdom to do anything, in that case it might be right to say 'this perfection of wisdom does not do anything,' but because this perfection of wisdom is beyond every false imagination it does not do anything at all. Therefore it is not right to say that "the perfection of wisdom does not make form bigger and does not make form smaller" and so on.

5.273 > "Lord… because… they are not in harmony with the perfection of wisdom as cause"[1257]

means that because all dharmas remain in their intrinsic nature, in their own basic nature as it really is, there is nothing there in harmony with the perfection of wisdom as cause.

5.274 Now it again teaches that even the perfection of wisdom is like form and so on, in twelve rounds of teaching beginning with

> "because beings are not produced."

You should view the perfection of wisdom as marked by nonproduction because a being is marked by not arising.

5.275 There, "because beings are not produced," up to

> "because one who sees is not produced,"[1258]

intends the selflessness of persons. From

> "because form is not produced, *up to*… because a buddha is not produced,"

intends the selflessness of dharmas.

5.276 > "There is no full awakening"[1259]

of form and so on. There is no realization of them.

5.277 > "Because beings are not endowed with the powers,"

they are weak or do not have the power of wisdom.

··· Not bound and not freed ···

5.278 > "Because dharmas are in an inanimate material state"[1260]

means because all dharmas are the nonexistence of an intrinsic nature.

5.279 The elder Śāriputra,[1261] having heard that this perfection is thus in its nature big and vast, feels faith, and for the bodhisattvas poses four questions about the death and birth of bodhisattvas, the amount of time since they have set out, [F.196.a] the number of tathāgatas they have attended on, and the amount of time they have been practitioners of the perfections. That same part of the text sets the scene for an account of what happens to those forsaking the good Dharma, and that same part of the text also sets the scene for it being

> "hard… to believe in this perfection of wisdom."[1262]

5.280 Then, because it has taught it is hard to believe in, Subhūti asks the question,

> "Just how deep, Lord, is this perfection of wisdom in which it is so hard for them to believe?"

5.281 The Lord explains that it

> "is not bound and it is not freed,"

explains about

> "purity,"

explains about

> "the unlimited,"

and explains about

> "those who are attached and not attached."

Thus, it sets the scene for a fourfold explanation.

5.282 Among these,

> "Subhūti… form is not bound and it is not freed."[1263]

5.283 During the period of the cycle of existences, that which is the appearance of the thoroughly established true dharmic nature of form "is not bound," because, for the entire duration it is not bound by all the bonds of affliction, karma, and maturation, and later during the period of the thoroughly established phenomenon it "is not freed" because freedom does not exist, so being "bound and freed" is said of just a falsely imagined state, not of the true dharmic nature of form that, like space, is not tainted by anything at all. Therefore, it says

> "because the nonexistence of an intrinsic nature in form is form."

This means falsely imagined form, the nonexistence of an intrinsic nature, is the true dharmic nature of form. You should construe all dharmas, up to the knowledge of all aspects, like this as well.

5.284 Again, to elucidate just that, that it is not bound and is not freed, there is an explanation in tandem with the three time periods:

5.285 > "Subhūti, the prior limit of form is not bound and is not freed."[1264]

The "prior limit" is the true dharmic nature of form in the cycle of existences during the period when there are stains and impurity. [F.196.b] The

> "present"

describes the present period during which there is purity and impurity.

> "The later limit"

describes the future period when there is purity.

5.286 > "Because the nonexistence of an intrinsic nature in the prior limit is form"

teaches that what is marked as abiding without change in all three time periods is suchness, indicating that the true nature of dharmas does not have the mark of being freed over time.

··· Purity ···

5.287 Having thus taught, through the explanation of not being bound and not being freed, that saṃsāra and nirvāṇa are nonexistent things, again, to teach that defilement and purification do not exist it begins the explanation of purity with

> "that purity of form is the purity of the result."[1265]

5.288 There the dharmas from form, up to, finally, the knowledge of all aspects, have no bonds so there is no defilement. Because there is no defilement they are pure in their intrinsic nature, and because they are pure in their intrinsic nature there are no purification dharmas either. Ultimately purification dharmas do not do anything at all to natural purity. So, even though defilement and purification are impossible, foolish beings construct them. They are not thoroughly established.

5.289 Thus, having taught in one way that it is hard to believe,[1266] it again teaches it is hard to believe because of purity. There, "just that purity of form is the purity of the result" means there is nothing other than purity that results from the purification dharmas—the perfections, the dharmas on the

side of awakening, and so on. The true dharmic nature of form, the constantly abiding purity in the form of the thoroughly established nature, just that is purity in the form of the result.

You should construe all the dharmas like this as well.

5.290 Having thus [F.197.a] taught the intrinsic nature of purity, then it teaches that the purity of all dharmas is also one, not broken apart:

> "That purity of form is the purity of the result. That purity of the result is the purity of the perfection of wisdom. That purity of the perfection of wisdom is the purity of form."

5.291 There, the true dharmic nature of the form state is called "the purity of form." The very limit of reality called the "nirvāṇa" state is called "the purity of the result." The dharma body state is called "the purity of the perfection of wisdom." The meaning there is that the suchness that is the purity of form is the purity of the result, that is, is freed; just that freedom is the purity of the perfection of wisdom, that is, is the dharma body; and just that dharma body is the purity of form, that is, is suchness. Hence suchness, freedom, and the dharma body are ultimately not broken apart.

5.292 You should construe up to the purity of the knowledge of all aspects like this as well.

5.293 Summing up in conclusion it teaches that the purity of all dharmas is one. Therefore, those purities from the purity of form, the purity of the result, and the purity of the perfection of wisdom, *up to* the knowledge of all aspects, are

> "not two, not divided, not separate, and not broken apart."[1267]

They are "not two" because they are the same; they are "not divided" because you cannot divide them into different things; they are "not separate" because a particular one does not exist; they are "not broken apart" because nothing obstructs them, or, because they are constant.

5.294 Thus, it has taught the purity of the result [F.197.b] shared in common with śrāvakas and pratyekabuddhas. Now, to teach the uncommon purity of bodhisattvas it leaves out the result, and it teaches having taken up only the purity of the perfection of wisdom.[1268]

5.295 Thus, these two passages[1269] teach that the purity of śrāvakas and pratyekabuddhas, and the purity of the tathāgata, are "one."

5.296 Now it teaches the purity in a sequence of three connected sections: the purity that is the nonexistence of a self of persons,[1270] the purity that is the nonexistence of secondary afflictions,[1271] and the purity that is the nonexistence of a self in dharmas.

5.297 > "Because of the purity of self, there is the purity of form."

The knowledge that a self is a nonexistent thing is the purity of self. There it should be taught in the order of the sections of the text. It teaches that

> "because of the purity of self, there is the purity of form."

Because of the purity of form there is the purity of self. Thus, this purity of self and purity of form are not two, are not divided, are not separate, and are not broken apart.

5.298 Similarly,

> "because of the purity of self, there is the purity of feeling… perception… volitional factors… and consciousness. Because of the purity of consciousness, there is the purity of self,"

and so on, and that

> "the purity of self and purity of"

all dharmas, up to, finally,

> "the purity of the knowledge of all aspects"

is not two.

5.299 Then, in the section on the purity that is the nonexistence of secondary afflictions,

> "because of the purity of greed there is the purity of form; because of the purity of form there is the purity of greed. Thus, this purity of greed and the purity of form is not two,"

and so on, again explains that the purity of dharmas, up to, finally, the knowledge of all aspects, [F.198.a] and the purity of greed

> "is not two."

5.300 Similarly connect this with

> "hatred, and confusion."

5.301 Then, in the section on the purity that is the nonexistence of a self of dharmas, having taken up the purity of dharmas, the dependent originations, and so on, up to, finally, the knowledge of all aspects, there is the section explaining that the purity of two dharmas is not two:

5.302 > “Because of the purity of ignorance there is the purity of volitional factors; because of the purity of volitional factors there is the purity of ignorance. Thus, this purity of ignorance and the purity of volitional factors is not two,”[1272]

and so on. So too with the perfections as well, it says,

5.303 > “Because of the purity of the perfection of giving there is the purity of the perfection of morality; because of the purity of the perfection of morality there is the purity of the perfection of giving. Thus, this purity of the perfection of giving and the purity of the perfection of morality is not two,”[1273]

and so on. All have to be construed in the same way as well. Thus, you should construe

> “because of the purity of the knowledge of the path aspects there is the purity of the knowledge of all aspects, because of the purity of the knowledge of all aspects there is the purity of the knowledge of all path aspects. Thus, this purity of the knowledge of the path aspects and the purity of the knowledge of all aspects is not two,”[1274]

and so on.

5.304 Then, also in the section gathering the purity of all dharmas together, first, having taken up among the six perfections the purity of the perfection of wisdom, and the purity of the aggregates and so on, up to, finally, the six collections of feelings,[1275] and the purity of the knowledge of all aspects, there is the section teaching that it is not two:

5.305 > “Furthermore, Subhūti, that purity [F.198.b] of the perfection of wisdom is the purity of form. That purity of form is the purity of the knowledge of all aspects. Thus, this purity of the perfection of wisdom, purity of form, and purity of the knowledge of all aspects is not two, not divided, not separate, and not broken apart.”[1276]

5.306 Similarly connect this with

> “feeling, perception, volitional factors, and consciousness,”

up to

> "that purity of the perfection of wisdom is the purity of the feeling that arises from the condition of contact with the thinking mind. The purity of the feeling that arises from the condition of contact with the thinking mind is the purity of the knowledge of all aspects. Thus, this purity of the perfection of wisdom, purity of the feeling that arises from the condition of contact with the thinking mind, and purity of the knowledge of all aspects is not two,"[1277]

and so on. Then also,[1278] having taken up the purity of the dharmas—from the perfection of concentration up to the aggregates and so on, and finally the feelings—and

> "the purity of the knowledge of all aspects,"

it teaches that it is not two; and similarly it teaches that the purity of the dharmas—all the perfections, all the emptinesses, up to, finally, the feelings—and

> "the purity of the knowledge of all aspects is not two";

and, similarly, it explains that (1) the purity of the dharmas, the applications of mindfulness, and so on, up to, finally, all-knowledge; and (2) the purity of the dharmas form and so on, up to, finally, the six collections of feelings; and (3) the purity of the knowledge of all aspects is one.

5.307 Then it teaches the section on

> "the purity of the compounded"

and

> "the uncompounded," [F.199.a]

and the section on the purity of the three time periods.[1279]

5.308 The elder Śāriputra, having listened to the exposition of purity up to here, because a retinue is gathered together, musters the confidence to speak and says,[1280]

> "Lord, this purity is deep,"

and so on. With this begins a sequence of thirteen statements about purity.

5.309 > "Śāriputra, it is deep because it is extremely pure"

says that the true nature of dharmas that is not broken apart from those saṃsāric dharmas, composed of the stains of the many afflictions, secondary afflictions, and conceptualizations, does not become stained by those stains.

It is extremely pure at all times, so it is hard for fools to feel confidence in it. Hence it is called "deep because it is extremely pure."

5.310 > "Śāriputra, purity is light because it is extremely pure,"

To illustrate, the sun and moon and so on are extremely pure, that is, they shine brightly where there are no clouds, fog, haze and so on. Similarly, the true dharmic nature of form and so on is called "light because it is extremely pure," so it says "purity is light because form is extremely pure."

5.311 > "Lord, purity does not link up."

Because the stains of the proliferation of afflictions and conceptualizations have stopped there is no further linking up, so, because it is stainless and pure, it is said that it "does not link up."

5.312 > "Śāriputra, form does not link up because it does not change places, so it is pure"[1281]

means because falsely imagined form and so on that have been abandoned do not change places again, they have stopped.

5.313 > "Lord, purity is without defilement"

is saying that even though there have been clouds, fog, haze and so on, like space, in its basic nature it is thoroughly clean. [F.199.b]

5.314 > "Lord, there is no obtaining and no clear realization of purity."

Were the two dharmas—something obtained and a cause of obtaining—to exist, there would be an "obtaining"; were the two dharmas—something clearly realized and a cause of clear realization—to exist, there would be a "clear realization." But because the mere nonexistence of false imagining and conceptualizing is posited as the "purity" that is the thoroughly established true nature of dharmas, "obtaining" and "clear realization" do not exist in that purity at all.

5.315 > "Lord, purity does not come into being."

"Purity" is posited as the dharmas, falsely imagined and conceptualized form and so on, not coming into being, so it is "marked by not coming into being."

5.316 > "Lord, purity does not arise in the desire realm… the form realm… [or] the formless realm."

The desire, form, and formless realms are falsely imagined. When not arising and appearing in them it is called "purity," so it says

> "because you cannot apprehend the desire realm's intrinsic nature."

5.317 > "Lord, purity does not know"

means the self is not the intrinsic nature self-awareness.

5.318 > "Because dharmas are inanimate material"—

it is saying "dharmas are inanimate material" because they are free from conceptual consciousness.

5.319 > "Lord, purity does not know form."

This means it also does not see all dharmas, form and so on.

5.320 > "Because it is empty of its own mark"

means things like form and so on are without defining marks. This "does not know" teaches that purity is the mark of the absence of conceptualization. This "purity [F.200.a] does not know form" teaches that dharmas are the mark of nonexistence. The two teach the mark of the nonexistence of apprehended object and apprehending subject.

5.321 > "Lord, the perfection of wisdom does not help nor does it hinder the knowledge of all aspects,"

because both, marked by suchness, are

> "extremely pure."

5.322 Suchness does not help and does not hinder suchness, just like space does not help and does not hinder space. Therefore, it says

> "because of the establishment of the dharma-constituent."[1282]

This is teaching that nobody helps or hinders the dharma body, given that at all times it is marked by staying in the same state.

5.323 > "Lord, the purity that is the perfection of wisdom does not assist any dharma,"

because the extremely pure perfection of wisdom is the mark of not taking hold of anything. Were it to take hold of any dharma it would not be pure.[1283]

5.324 Then the statements by the elder Subhūti,[1284]

> "Lord, form is pure because self is pure"

and so on, mean that because the self is something that is nonexistent, form and so on are things that do not exist either, because here you have to take "purity" as something that does not exist. Hence, it says

> "because it is extremely pure, Subhūti."

5.325 Earlier it was teaching the pure perfection of wisdom, now it is teaching the purity of selflessness.

5.326 > "Because knowledge is not found and is not discarded, Subhūti."[1285]

They do not obtain or find a transcendent knowledge that was not there before, and a transcendent knowledge that is found is also not lost, so, because there are neither, there is not even awakening. Even "awakening" is falsely imagined.

5.327 > "Nonduality [F.200.b] and purity"[1286]—

because the two—defilement and purification—do not exist, it is pure in its intrinsic nature even before, so like space it has no defilement. And even at the period of the final outcome, it is like space that has no purity that was not there before.

[B20]

5.328 Having thus completed the explanation of purity, it begins the explanation of the unlimited to inculcate belief in the deep, with

> "because form is unlimited."

It is "unlimited" because it is not permanent and not annihilated, and is not at the prior limit, later limit, or in the middle. Therefore, it says

> "because of the emptiness of what transcends limits and the emptiness of no beginning and no end, Subhūti."

5.329 Why does the elder Subhūti ask,

> "Lord, why is such a realization as that the perfection of wisdom of bodhisattva great beings?"

5.330 He is asking why, if the perfection of wisdom is so deep a topic as that, is it just an object of bodhisattvas, not of buddhas. It says,

> "Because it is the knowledge of path aspects, Subhūti."

5.331 Thus, this perfection of wisdom is not the final one, is not when the work is done. It is an aspect of the path of the knowledge of all aspects, hence it is "just of bodhisattvas."

5.332 > "Lord, you cannot apprehend the perfection of wisdom of bodhisattva great beings on this side, on the farther side, or on neither."[1287]

What does this intend? You can suppose "perfection" (*pāramitā*) is on the way to the other side (*para*), has arrived at the other side, or is the essential nature of the other side. It says this because, even when taken to be the perfection of wisdom of bodhisattvas, [F.201.a] it is not positioned on this side, it is not positioned on the farther side, and cannot be apprehended on some other that is not included in those sides. "This side" incorporates the compounded; "the farther side" incorporates the uncompounded.

5.333 After saying that,

> "Because it is extremely pure," said the Lord.

Were any side to be apprehended, then, in that case, it would not be purity. This means it is extremely pure because there are none, and, because it is extremely pure, it is not positioned on either side or anywhere else either.

5.334 > "Because of the sameness of the three time periods, Subhūti"—

this means that with the comprehension of the sameness of the three time periods, because of the emptiness of no beginning and no end, there is no notion of this side and no notion of a farther side, and hence "it does not stand on this side and it also does not stand on the farther side."

··· Attachment and nonattachment ···

5.335 In order to build trust that the perfection of wisdom is deep, it then again sets the scene for the explanation of attachment and nonattachment from the perspective of practices that apprehend and do not apprehend, with

> "they are attached to a name and attached to a causal sign,"[1288]

and so on. Seizing on a dharma, form and so on, as a word is falsely imagining. Seizing on a causal sign as a conventional term is conceptualizing. Both are obscurations, so they are "attachment."

5.336 > "Subhūti, even though all dharmas are without causal signs and without names"

is teaching that they are within the range of the perfection of wisdom.

5.337 > “Lord, such an excellent exposition and excellent definitive teaching of this perfection of wisdom… to bodhisattva great beings is amazing”—

this is teaching of the knowledge of path aspects.

5.338 > “When… they perceive that form is ‘empty,’ they are attached”[1289] [F.201.b]

is thinking like that by way of apprehending something.

5.339 > “Not perceive form as ‘form’ ”[1290]—

this is the bodhisattva’s knowledge of path aspects.

5.340 > “Not perceive… dharmas as… ‘dharmas’ ”—

they do not appear.

5.341 > “Kauśika, it is because the basic nature of form cannot be dedicated”[1291]

means dharmas should not be dedicated to awakening by way of apprehending something, because they stay in the same state and do not undergo transformation.

5.342 > “Subhūti, I will teach you other sorts of attachment even more subtle than those”[1292]

that obscure the knowledge of path aspects.

5.343 > “Lord, the perfection of wisdom is deep.”[1293]

Earlier,[1294] to build trust, the elder Śāriputra set the scene for the explanation of the perfection of wisdom being deep, and for it being hard to believe in. Now, to demonstrate that he himself has comprehended that it is deep, the elder Subhūti says, “Lord, … [it] is deep.”

5.344 > “Subhūti, it is because all dharmas are isolated in their basic nature.”

Thus all phenomena are always deserted by all attachments, are deserted by a basic nature, are isolated in their basic nature. But falsely imagined attachment is still apprehending, and even though falsely imagined attachment is apprehending, still all dharmas are untainted, that is, are isolated in their intrinsic nature so they are deep.

5.345 > “The perfection of wisdom… is unmade and does not cause anything to come into being.”

In it there is nothing to be established and nothing is caused to come into being because it is the intrinsic nature of the dharma body.

5.346 > "The basic nature of a dharma is not two; it is simply one."

As the intrinsic nature that is suchness, all dharmas are a single entity, but still they appear with different identities. This is difficult to clearly realize. Because suchness is the intrinsic nature of all dharmas [F.202.a] it is called their "basic nature." That suchness, moreover, is not the cause of any other true nature of dharmas, so it

> "is not a basic nature."

5.347 This suchness is uncompounded; it is not made by anybody, so it

> "is unmade."

5.348 Just that

> "has not caused anything to come into being"

because no enactment of merit or demerit whatsoever has occasioned it.

5.349 > "Nobody has seen, heard, thought about, been conscious of, or fully awakened to the perfection of wisdom,"

because the perfection of wisdom is not the object of seeing consciousness and so on, nor of thought constructions such as those, because an apprehender and an apprehended object are the same in their intrinsic nature.

5.350 > "The perfection of wisdom is inconceivable"

means you cannot conceive of it through another dharma, like fire indicated by smoke. Therefore, it says

> "it is not known through form"

and so on. It

> "is the nonapprehender of all dharmas."

5.351 It makes all dharmas known as the mark of what cannot be apprehended.

·· Explanation of Chapters 37 and 38 ··

5.352 > "How do [they]… practice the perfection of wisdom?"

that is, the knowledge of path aspects.

5.353 The section of the text to teach that if those conscious of a basic nature practice all dharmas they do not practice the perfection of wisdom is[1295]

> "if they do not practice form,"

and so on. The second section is to teach that when those conscious of special insight practice the marks of dharmas, they do not practice the perfection of wisdom.

5.354 It says,

> " 'form is completed' or 'not completed,' "

intending when meditation is completed.

5.355 > " 'Form is not attached' "[1296]

is the unobstructed true dharmic nature of form. When they practice like that

> "they do not perceive 'form is not attached.' "

This means that if, when practicing, they have set out like that, then when they awaken to the knowledge of all aspects they will have a realization like that.

··· Benefits of purity ···

5.356 Subhūti's [F.202.b] statement that he is amazed, the statement of some monk or other, the statement by Śatakratu, and the statement that guarding, protecting, and keeping safe are not possible are all alike.[1297]

5.357 > "They do not falsely project form"[1298]

as a functioning thing that is real and a defining mark and so on;

> "do not falsely project form as 'mine' "

as a real thing, like a master's servant;

> "do not falsely project anything onto form"

as a real thing on a foundation or basis; and

> "do not falsely project a causal sign of form"

as a basis of a designation that is a conventional term.

5.358 The description of

> “the thousand buddhas”[1299]

is because those thousand buddhas cause faith to arise in that perfection of wisdom.

5.359 The question about

> “Maitreya”

teaching the Dharma[1300] is to make it known that during the three periods of time the explanations are of just this perfection of wisdom.

5.360 Then,[1301]

> “Subhūti, the perfection of wisdom is pure because form is pure.”

The dharmas, form and so on, that have been apprehended are stainless, so the knowledge of path aspects is also pure.

5.361 > “Subhūti, form… is unproduced and unceasing, without defilement and without purification.”

When form abides in its intrinsic nature—the true nature of dharmas—and does not appear as produced, ceasing, defiled, or purified, that

> “form is pure,”

not otherwise.

5.362 > “Because space is pure”—

this is teaching that just as space does not become impure even if there are clouds and haze because it is pure in its nature, so too with the perfection of wisdom. The six[1302]—

> “pure… untainted… cannot be grasped… does not say anything… does not converse about anything… cannot be apprehended”—

teach that it is comparable to space.

5.363 > “Because space does not say anything”— [F.203.a]

even though in space something other than that space says something, in space nothing is said and there is no conversation,

> “just like the two sounds of an echo, as an analogy,”[1303]

reverberate in space, but it is not suitable to say that space says something.

5.364 > “Because space does not converse about anything”

means that because of its intrinsic nature there is no conversation in space. Alternatively, "saying something" is mere sound; "conversing" is naming.

5.365 > "Subhūti, … because form is extremely pure, cannot be apprehended, is unproduced and unceasing, and without defilement and without purification"[1304]—

when this perfection of wisdom sees all dharmas, it sees the "pure" aspect of form and so on because the stains of falsely imagined afflictions and conceptualizations constructed in thought do not exist; the aspect that "cannot be apprehended" because it is separated from all apprehending; the "unproduced and unceasing" aspects because it is a thoroughly established phenomenon; and the aspects "without defilement and without purification" because it is isolated from an intrinsic nature. At that point it is called

> "pure"

in its nature.

5.366 Having thus taught that the perfection of wisdom is extremely pure, then, to engender faith in it, they

> "will not contract diseases of the eye,"

and so on, teaches its benefits in the here and now and in future lives.[1305]

5.367 > "In the perfection of wisdom there is no dharma that is produced or ceases, is defiled or purified, or is appropriated or rejected at all"

teaches that production, cessation, and so on do not appear in the perfection of wisdom.

5.368 > "Thus, do not form a notion, and thus do not conceive"—

they do not even conceive of the perfection of wisdom as such

> "a great jewel" [F.203.b]

endowed with those good qualities.

5.369 > "Subhūti, this perfection of wisdom does not establish any dharma, or teach it."[1306]

All dharmas are thoroughly established phenomena that do not alter, so at the time they are thoroughly established phenomena this perfection of wisdom appears like that, which is to say, there is no false projection of having to establish any special dharma; there is no false projection of taking

hold of or bestowing any special dharma; there is no false projection of producing dharmas without outflows or stopping bad dharmas; there is no false projection of annihilating the dharmas of cyclic existence or of making purification permanent;[1307] there is no false projection of being one or being different things; there is no false projection of coming about through the power of bodhisattva activities not there before or being separated from all obscurations; there is no false projection of having earlier become defiled by afflictions, secondary afflictions, and so on, and later being purified; there is no false projection of making dark dharmas decline and making bright dharmas increase; there is no false projection of being included in the three periods of time; there is no false projection of being established in the three realms or of having to transcend them; and there is no false projection of bestowing the perfection of giving and so on, or of removing their opposing sides of miserliness and so on.

5.370 > "Subhūti, whether the tathāgatas arise or whether the tathāgatas do not arise"[1308]

is teaching the mark of all dharmas that remain in the same state, nothing doing anything at all. Those "tathāgatas," so called because they know just this state in which dharmas remain, appear in the world. It means just this is their [F.204.a] clear realization, just this is

> "the wheel of Dharma."

5.371 > "Subhūti… it is not a second turning of the wheel of Dharma and it is not a first turning either."[1309]

It says this because ultimately all dharmas are beyond counting. It

> "has not been made available in order to turn or not turn any Dharma"[1310]

removes the notion or idea that it is turning or not turning the wheel of Dharma.

5.372 > "Given the emptiness that is the nonexistence of an intrinsic nature"

means the perfection of wisdom grasps all dharmas as the mark of the emptiness that is the nonexistence of an intrinsic nature.

5.373 > "The perfection of wisdom is a great perfection,"

and so on. With the ninety-five statements the elder Subhūti explains at length that this perfection of wisdom engages with all dharmas.[1311]

5.374 There "the perfection of wisdom is a great perfection" teaches that it is a great object, and a great secret in the form of an object. It says about such a secret that it is three: a secret engagement with dharmas, a secret awakening, and a secret turning of the wheel of Dharma.

5.375 There, for dharmas, governed by the conventional and ultimate, it engages with perceiving dharmas as dharmas and also engages with perceiving them as not dharmas as well, so it says

> "all dharmas are empty of the intrinsic nature of all dharmas."

5.376 It teaches awakening but also sees the nonexistence of awakening, so it says[1312]

> "but still, bodhisattva great beings abiding in this perfection of wisdom fully awaken to unsurpassed, perfect, complete awakening without fully awakening to any dharma at all."

5.377 Teaching the secret turning of the wheel of Dharma, it says[1313]

> "will turn the wheel of the Dharma but will not turn or not turn [F.204.b] any Dharma."

5.378 Then there is the section with the eightfold turning of the wheel of Dharma:[1314] the nonexistence of the Dharma, the nonexistence of the wheel, the nonexistence of the turning, the nonexistence of the intrinsic nature of an explanation, the nonexistence of one who explains, the nonexistence of one who listens, the nonexistence of realization, and the nonexistence of a noble person.

5.379 There, about the nonexistence of the Dharma, it says

> "will not see any Dharma at all, and will not *not* see any Dharma at all either."

5.380 About the nonexistence of the wheel, it says

> "because a Dharma that will be turned or will not be turned cannot be apprehended."[1315]

5.381 About the nonexistence of turning, it says

> "emptiness does not turn it, nor does it not turn it. The signless and the wishless also do not turn it, nor do they not turn it."

5.382 About the nonexistence of an explanation, it says

> "therefore, this teaching of the perfection of wisdom, this illumination,"

up to

> "is the teaching of the perfection of wisdom that is perfectly pure."

5.383 About the nonexistence of one who explains, it says

> "nobody teaches that teaching of the perfection of wisdom."

5.384 About the nonexistence of one who listens, it says

> "and nobody receives it."

5.385 About the nonexistence of realization, it says

> "nobody has directly realized it."

5.386 And about the absence of a noble person, it says

> "nobody has entered into nirvāṇa either. And in this Dharma teaching there is also nobody who becomes worthy of offerings."

··· Glosses ···

5.387 > "Because space is a nonexistent thing, Subhūti"[1316]—

like space, it is not truly real in a form you can apprehend, and not *not* truly real in a form that cannot be apprehended.

5.388 > "Because all dharmas are equally nonapprehendable, Subhūti"—

all dharmas are equally imaginary [F.205.a] with a nature that cannot be apprehended.

5.389 > "Because of not having a name and body"—

this means formless dharmas and form dharmas are not in the form of names.

5.390 > "Because the movement of breath in and out is unfindable"—

this is because upon analysis there is no movement of breath in and out because the body is empty like space.

5.391 > "Because applied and sustained thought is unfindable"—

it says this because the two, applied and sustained thought, occasion words, because it is said, "Having applied their mind and thought in a sustained way earlier, later on they deliver a speech."[1317]

5.392 > “Because the feeling, perception, volitional factors, and consciousness aggregates are unfindable.”

Because they have no form they are in their nature just a collection of names.[1318]

5.393 > “Because all phenomena do not go away.”

Because all phenomena are separated from going.

5.394 > “Because all dharmas cannot be seized.”

Dharmas do not seize dharmas, so it

> “is not stolen.”[1319]

5.395 > “Because all dharmas have come to an end in extreme purity.”

Because all dharmas appear as an extreme purity they do not arise and are not stopped, and hence appear to have come to an end.

5.396 > “Because all dharmas do not arise and do not stop.”

All dharmas are empty. They appear as not arising and as not stopping.

5.397 > “Because death and rebirth are unfindable.”

It[1320] knows that the time of deaths and rebirths appear based on false imagination, not ultimately.

5.398 > “Because all dharmas are indestructible in their nature.”

It is indestructible because the nature of all dharmas is suchness, so it does not change.

5.399 > “Because a dream that has been seen cannot be apprehended.”[1321]

Just as that thing existent in a dream which has been seen in a dream [F.205.b] cannot be apprehended and does not exist, so too all phenomena are there as nonexistent things.[1322]

5.400 > “This is a perfection without purification… because the presence of defilement cannot be apprehended.”[1323]

There can be purification if there is defilement, but all phenomena are pure in their nature so there is no defilement and there is no purification either.

5.401 > "This is a perfection that does not stand… because all phenomena cannot be apprehended."

Because all phenomena cannot be apprehended they therefore are not apprehended as standing anywhere.

5.402 > "Because it is a full awakening to all dharmas as unmistaken suchness."

All phenomena are the intrinsic nature of unmistaken suchness, which is to say, they make manifest that unmistaken intrinsic nature so they make available the wisdom that knows "all phenomena are calm."[1324]

5.403 > "Because the causal sign of greed cannot be apprehended."

There is no causal sign that is a basis to become attached to.

5.404 > "Because hate is not real."

Because the causal sign that serves as a cause of hate does not exist.

5.405 > "This perfection of wisdom is a perfection that is not a means of measurement… because all phenomena do not fully arise."

It might be supposed that all phenomena are caused to fully arise on account of a means of measurement.[1325] But this perfection of wisdom does not see the emergence of a basis for the measurement of any phenomenon, therefore it is "not a means of measurement."

5.406 > "Because all phenomena are distinct."

Because all dharmas are isolated.

5.407 > "Because the measure of all phenomena cannot be apprehended."

There might be a means of measurement were there something to be measured.[1326] But because a means of measurement of all phenomena, were there to be something measured, cannot be apprehended and does not exist, therefore something to be measured does not exist either.

5.408 > "Because all phenomena are without attachment like space." [F.206.a]

All phenomena, similar to space, are without attachment.

5.409 > "This… is an impermanent perfection

Because all dharmas are unproduced, like horns on a rabbit and so on, they are not destroyed. Therefore, they do not exist. They are impermanent because they are not existent things, because scripture says that "the meaning of a nonexistent thing is the meaning of impermanence."[1327]

5.410 > "Because all phenomena are not suitable to be clung to."

All phenomena are not suitable to be clung to, or to be stayed with, or to be made use of, so it is suffering.[1328]

5.411 > "This… is a perfection of the empty[1329]… because an intrinsic nature of all phenomena cannot be apprehended."

Those intrinsic natures—easily breakable, experience,[1330] and so on—do not ultimately exist. Therefore, those phenomena are empty of those intrinsic natures.

5.412 > "This… is a selfless perfection… because all phenomena are not settled down on."

The "phenomena," form and so on, do not exist. They are therefore not suitable to be "settled down on." Since that is the case, the nonexistence of all the phenomena is selflessness. Even though there is no difference in the meaning of emptiness and selflessness, based on being designated they are differentiated. "The empty" is being without something else. To illustrate, you say "an empty pot" when it has no water. Similarly, because they are without an intrinsic nature, their "defining mark" and so on, those phenomena are thought of as "empty." As for "selfless," it is the nonexistence of the phenomena, like, to illustrate, the magically produced illusion of elephants and so on. You say "empty" when you want to say those phenomena are separated from their defining marks and so on. You say "selfless" when you want to say that "they are not existent"—they are not existent things.

5.413 > "Because all phenomena [F.206.b] have no causal sign."

Given that a causal sign is a defining mark and there is no such defining mark they are

> "without a defining mark."

5.414 > "Because the emptiness of emptiness cannot be apprehended."

This means there is just no second emptiness in emptiness. The empty is said to be "emptiness." An "empty" that is a different attribute called "emptiness" does not exist at all.

5.415 > "The great emptiness cannot be apprehended."

"Great emptiness" is said of the immensity of just the nonexistence of forms for all the directions. A different attribute called "the great emptiness" does not exist at all.

You should construe them all like this as well.[1331]

5.416 > "This… is a perfection that is the emptiness of a basic nature… because compounded and uncompounded dharmas cannot be apprehended."

This means if compounded and uncompounded dharmas were findable, their basic nature would be not empty, but all dharmas are empty, hence their "emptiness of a basic nature."

5.417 > "This… is a perfection that is giving… because miserliness cannot be apprehended."

The miserliness that cannot be apprehended in the perfection of wisdom is the mark of giving.

You should construe the others like this as well.[1332]

5.418 > "This… is a perfection that is the ten powers… because all the aspects of all dharmas cannot be apprehended."[1333]

All the aspects of all dharmas would fall within the range of the ten knowledges—the power that is knowledge of the possible and impossible and so on. But they are not within their range, they are unreal aspects. So, because those aspects do not ultimately exist, therefore the aspects that serve as the objects of the ten powers are seen not to exist, hence it is "a perfection that is the ten powers."

5.419 > "Because the knowledge of path aspects is not cowed."[1334]

The knowledge of path aspects of bodhisattvas [F.207.a] is not cowed by any phenomenon. Therefore, the knowledge of path aspects, which in its nature is uncowed by anything, is

> "a perfection that is fearlessness."

5.420 > "Because knowledge is totally unattached and unimpeded."

Because the knowledge of bodhisattvas is totally unattached and unimpeded, therefore it is

> "a perfection that is detailed and thorough knowledge."

5.421 > "Because it has gone beyond all śrāvaka and pratyekabuddha attributes."

Because śrāvakas and so on do not have this perfection of wisdom it is therefore counted as

> "a perfection that is the… attributes of a buddha."

5.422 > "This… is a perfection that is the *realized one*… because what has been spoken by all the buddhas is *reality*."[1335]

By a creative explanation, the *realized one* is so called because of having spoken *thus*, which is to say, the perfection of wisdom that observes *thus*—what has been spoken by all the buddhas—is called the "perfection that is the realized one."

5.423 > "This… is a perfection that is self-originated… because it is in control of all dharmas."

Because all dharmas are under its control, therefore it predominates among all dharmas so it is a "self-originated perfection."[1336]

·· Explanation of Chapters 39 to 42 ··

··· Absence of a practice and signs of completion ···

5.424 It is easy to explain Śatakratu's praise passage, the elder Śāriputra passage, and the Lord's rejoicing passage so they are just as they are in the Sūtra.[1337]

5.425 > "When practicing the perfection of wisdom [they] do not stand in form, and when they do not stand in form they practice the yoga of form."[1338]

The bodhisattvas' transcendental knowledge of a knower of path aspects does not stand in any phenomenon, therefore just that not standing is their "practice of the yoga."

5.426 > "Furthermore, Kauśika, they do not practice the yoga of a bodhisattva's form, and [F.207.b] thus not practicing the yoga of form like that, they practice the yoga of form."[1339]

The earlier subsection of the passage refutes standing; here it refutes what is established by not standing.[1340]

5.427 > “Do not apprehend form as past,”

and so on, teaches that they do not apprehend it in any of the three time periods.

5.428 > “Śāriputra, it is because the depth of form is not form.”[1341]

It says this because “the depth” is falsely imagined, so form itself ultimately does not exist.

5.429 The interpretation of the depth subsection, hard to fathom subsection, and immeasurable subsection; the Śatakratu passage and obtaining a prediction; the wilderness analogy, the spring analogy, and the pregnant woman analogy; and the passage on taking care of and teaching others is easy.[1342]

5.430 There are two signs that

> “the meditation on the perfection of wisdom… is completed”—

when they

> “do not see… an increase… or a decline in”

all dharmas, and when they see the marks of dharmas.[1343]

5.431 That the inconceivable has been taught and that they do not conceptualize the inconceivable are also signs that

> “the meditation on the perfection of wisdom… is completed.”[1344]

5.432 The sign that they are practicing the six perfections is that they[1345]

> “do not mentally construct and do not conceive of form, do not mentally construct and do not conceive of a causal sign of form, and do not mentally construct and do not conceive of an intrinsic nature of form.”

With the meditative stabilization on emptiness they do not mentally construct dharmas; with the meditative stabilization on signlessness they do not mentally construct causal signs; and with the meditative stabilization on wishlessness they do not mentally construct an intrinsic nature. They do not conceptualize falsely imagined phenomena; they do not conceptualize dependent phenomena.

5.433 Earlier[1346] it said that it is deep because of the depth of suchness; here, having superimposed the mark of suchness onto form and so on, and saying that it is deep, is because of the various dispositions of trainees.

5.434 > “Lord, the perfection of wisdom is an aggregate of the purity [F.208.a] of all dharmas”

means it is pure and it is the aggregate of all dharmas.[1347]

5.435 > "Lord, that… would not give rise to many hindrances would be amazing."[1348]

It says this having in mind that there are many obstacles to something excellent.

5.436 Next, the explanation of the teaching about the merit from reciting the good Dharma is easy.[1349]

··· Last of the five hundreds ···

5.437 > "During the last of the 'five hundreds' "[1350]—

a "five hundred" incorporates five one hundreds. It is said that the time the doctrine of the Tathāgata lasts is five thousand years. If you break up and subdivide the five thousand years into five-hundred-year periods, there are ten five hundreds. For these there are ten chapters:[1351] first, three chapters (the Understanding chapter, Practice chapter, and Scripture chapter). There the Understanding chapter is again subdivided into three chapters (the Worthy One chapter, Non-returner chapter, and stream enterer chapter); the Practice chapter too is subdivided into three chapters (the Insight chapter, Meditative Stabilization chapter, and Morality chapter); and the Scripture chapter is also subdivided into three (the Abhidharma chapter, Sūtra chapter, and Vinaya chapter). These nine chapters and the Mere Signs chapter[1352] are the ten chapters.

5.438 There, each of the ten chapters lasts five hundred years, so, the ten chapters comprise ten five hundreds that become the five thousand years.

5.439 There, in the first of all the five hundreds are the worthy ones; in the second five hundred, the non-returners; in the third, the stream enterers; in the fourth five hundred, insight; in the fifth, meditative stabilization; in the sixth, morality; in the seventh, the abhidharma; in the eighth, the sūtras; in the ninth, the vinaya; and in the tenth five hundred, a mere sign. It is just this that is called "the last of the five hundreds."

5.440 Some say[1353] "the measure of a human lifespan can be one hundred years. There in the earlier fifty years the color, shape, strength, [F.208.b] intellect and so on increase, and in the later fifty years they wane. Similarly, the end of the time period, the time of the waning of the teaching, is like the later fifty years and hence is labeled 'the last of the five hundreds.' "

5.441 *When formulated like that,[1354] the duration of the lasting of the Tathāgata's teaching is two thousand five hundred years. The two commentaries appear to be contradictory. Śāntarakṣita's intention is that the good Dharma lasts from the Worthy One chapter up to the Meditative

Stabilization chapter. There is the explanation in the explanatory tradition and there is this other expanation. In general there is agreement on five thousand years.*[1355]

5.442 The explanation of the teaching of all the benefits of the good qualities is easy.[1356]

··· Explanation of the work of Māra ···

5.443 The work of Māra:

> "When it takes a really long time to have the confidence to speak"[1357]

it becomes an impediment; and,

> "when the confidence to speak happens too fast,"

bodhisattvas become arrogant and act with disrespect. There is

> "yawning"

and being arrogant;

> "laughing"—

laughing or joking with each other when the Dharma is being explained; and

> "fooling[1358] with each other"

when they make the other want to laugh.

5.444 > "Attached to each other as friends"[1359]—

they do it to protect each other's minds; they do not do it out of faith. There is also the reading "attached to other readings while not knowing what the meaning is."

5.445 > "While if they yawn while… taking it up"—

in regard to these five, yawning and so on,[1360] the earlier five are when they are writing it out; here it is when they are taking it up in their minds.

5.446 > "As many thoughts as they have to leave, they appropriate that many eons of practice."[1361]

They have to practice the yoga of the perfection of wisdom again for as many eons as the thoughts they have to leave, because they do not reach maturity for that many eons, since their thought is confused.

5.447 > “Those… would reject the root of the tree of the knowledge of all aspects.”[1362]

To illustrate, if you get rid of the root of a tree you will not get

> “the branches, petals, and leaves”

as the outcome you aim for. Similarly, without the tree of the knowledge of all aspects you will not get śrāvakas and pratyekabuddhas that are like the branches and leaves and so on. That is the meaning.

5.448 Connect this here in the same way: it is just as

> “a dog might spurn”

its master’s tasty

> “food”

that is easy to get, and go looking for

> “food from a servant”

that it either does not get, or only gets a bit of.

5.449 Similarly, connect this in the same way: it is just as when

> “somebody finds an elephant,”

rejects it, and makes the absurd statement, “I am interested in

> ‘the track’

of the elephant, I am not interested in the elephant.” [F.209.a]

5.450 The illustration of

> “the hoofprint left by a bull,”

and the analogy of the

> “contractor who wants to build a Vaijayanta palace”

who looks for a

> “celestial mansion circle,”

thinking a Vaijayanta palace is also just that measure, are similar.

5.451 > “Subhūti, the perfection of wisdom does not give confidence to speak”[1363]

because it does not conceptualize;

5.452 > “is inconceivable”

because it is beyond the range of speculative thought;

5.453 > “is without production and without cessation”

because it is thoroughly established as a final outcome that does not alter;

5.454 > “is without defilement and without purification”

because it is pure in its basic nature;

5.455 > “is without distraction”

because it is always in meditative equipoise;

5.456 > “is not something that can be spoken out loud”

because it is self-reflexive analytic knowledge;

5.457 > “is not part of a conversation”

because it is beyond language;

5.458 > “is not something that can be talked about”

because it is beyond applied thought and sustained thought; and

5.459 > “cannot be apprehended”

because it is separated from apprehending anything as an existent thing. If they

5.460 > “form the notion ‘this deep perfection of wisdom is not an existent thing,’ Subhūti, they should know that this too is the work of Māra.”[1364]

If they explain the perfection of wisdom with the notion that it does not exist, there is the fault of not honoring it.

5.461 > “The perfection of wisdom is without letters,”[1365]

because it is not something that can be spoken out loud and is not something that can be heard.[1366]

5.462 The rest of the works of Māra are easy to understand.[1367]

··· Revealing this world ···

5.463 > “Subhūti… this deep perfection of wisdom gives birth to a tathāgata’s ten powers,”

and so on,[1368] teaches that it gives birth to the ultimate tathāgata because it gives birth to the buddhadharmas.

5.464 > "Reveals this world"—

it says it "reveals this world" in eleven forms:[1369] it reveals the world of the aggregates; it reveals that the basic nature of all dharmas cannot be designated or apprehended; [F.209.b] it reveals the thought activities of all beings and the divisions and so on;[1370] it reveals the suchness of all phenomena; it reveals that the mark of all phenomena is no mark; it reveals the power of being cognizant of what has been done, and acknowledging what has been done,[1371] and the nonexistence of one who knows and the nonexistence of one who sees; it reveals all unseen dharmas; and[1372] it reveals the power of one who knows, one who understands, one who is aware of, and one who reveals a description of the world as empty, and who reveals this world as inconceivable and isolated, without an interior and so on, and at peace on account of the nonexistence of a perception of this world or the world beyond.

5.465 Among those,

> "Subhūti, the Tathāgata has said that the five aggregates are the world… the perfection of wisdom does not reveal those five aggregates as being destroyed, nor does it reveal them as being really destroyed."[1373]

The perfection of wisdom sees only the suchness of the aggregates, not the falsely imagined aggregates. Take "destroyed" and "really destroyed" as getting used up and becoming ruined.

5.466 > "If even this very perfection of wisdom does not exist and is not apprehended in this deep perfection of wisdom, how could form ever exist or be apprehended?"[1374]

This means that if even this very perfection of wisdom does not appear to the nonconceptual perfection of wisdom when an apprehended and an apprehender have become equally the same, it goes without saying form and so on do not.

5.467 > "Subhūti, the tathāgatas know those collected thoughts and distracted thoughts of those beings for what they are through the true nature of dharmas."[1375]

To "know collected thoughts and distracted thoughts" is to know collected thoughts and distracted thoughts as not what they are, as nonexistent, by seeing the true dharmic nature of thought. [F.210.a] Then it says,

> "How do they know those collected thoughts and distracted thoughts?"

5.468 And it teaches that they are

> "inexhaustible… free from greed… cessation,"

and so on, saying to "know those thoughts" is to know all thoughts as being in their true dharmic nature "inexhaustible," in their true dharmic nature

> "an abandonment,"

and

> "isolated"

from an intrinsic nature.

5.469 Then, with[1376]

> "Subhūti, a mind that is greedy is not a mind as it really is,"

it teaches that they[1377] know a thought that is greedy and so on.

5.470 Here, in regard to

> "know a greedy thought… for what it is, a greedy thought,"[1378]

if there is such knowledge of greed, thought, and greediness, then the "greedy" thought is not a phenomenon as it really is. A phenomenon "as it really is," a thought that is a phenomenon "as it really is," is a phenomenon isolated from an intrinsic nature. The Tathāgata has an extremely pure consciousness and has not grasped thought, or greed, or a dharma that is a mental factor, or being greedy and so on, because falsely imagined temporary states when there are greedy thoughts and so on do not exist at all. Therefore, the passage here should be understood as follows: a thought that is greedy is not as it really is, is not a truth, so, having abandoned it, they "know it" in the form it is really in. That is the meaning.

5.471 So it again teaches that they know a mind free from greed for what it is, with

> "therefore, Subhūti, a mind that is free from greediness is not a mind that has greediness."[1379]

5.472 What is this teaching? [F.210.b] Minds free from greed and minds with greediness are not only ultimately nonexistent, you cannot even say about a temporary state of a falsely imagined nature free from greed that "it is greedy," because the two—free from greed and greedy—are impossible in one thought; two thoughts do not arise simultaneously. Therefore, not only

is it unreal, but even in a falsely imagined form a mind free from greed cannot properly be "greedy," so it says "free from greediness." Similarly, connect this with

> "free from hatred… and free from a confusion."

5.473 > "An inclusive thought… as an inclusive thought"

and

> "Subhūti, here the tathāgatas know that a thought of those… beings is not inclusive, … that a thought is not constricted,"

and so on, teach as follows: They do not view this one's thought as "inclusive," or another's thought as "constricted"; that this one's thought

> "increases,"

or another's thought

> "is reduced";

or that this one's thought

> "pervades,"[1380]

or another's thought

> "does not pervade."

5.474 It teaches that they

> "know, thanks to this deep perfection of wisdom,"

that that inclusive thought is a nonexistent thing, that it is does not exist, and that it is without an intrinsic nature; they thoroughly know

> "an inclusive thought as an inclusive thought,"

knowing it

> "for what it is,"

a nonexistent thing.

5.475 Similarly, with

> "that has become great."

5.476 Here also,

> "Subhūti, here the tathāgatas view a thought of other beings or other persons as not coming, as not going, as not lasting, as not arising, and as not stopping,"

and so on,[1381] explains this. "Great" here is in the sense of arising, in the sense of lasting [F.211.a] for an extended period, and in the sense of changing into something else marked by lasting and having an extended period. As for "has become,"[1382] it is in the sense of "coming and going." A tathāgata's wisdom does not view it like that; it views it solely as the nonexistence of an intrinsic nature. Since this is the case, it is saying that where "a thought has become big" its becoming big does not exist, so they "thoroughly know" of it that it is a nonexistent thing.

5.477 > "Immeasurable thought"

is explained by saying they

> "view that thought of… beings… as not there, as not *interrupted*, as not fixed, and as not *not* fixed,"[1383]

and so on. This teaches the following: You can suppose it is "immeasurable" in the sense that it is pervasive or is a basic element.[1384] The tathāgatas do not view an immeasurable thought like that; rather, they view all thoughts as having no fixed position and being without a foundation. When they view it like that, they

> "know an immeasurable thought… for what it is."

5.478 > "[They] view that thought… as without a mark and separated from an intrinsic nature."

Because it has no intrinsic nature and no mark it cannot show itself, so they view it as

> "a thought… that does not show itself."

5.479 > "Those thoughts… are not even visible to the five eyes"—

a thought forms,[1385] so take it as falsely imagined; furthermore, because that does not exist in itself, it is a nonexistent thing, so it does not appear to the eyes of those who see true reality. Hence,

> "an invisible thought."

That is the meaning.

[B21]

5.480 > “Thoughts that are clear, dull, abridged, and expanded”[1386]—

they know “clear” thoughts in the sense of those of tīrthikas who make philosophical errors grasping at permanence; the “dull” in the sense of those grasping at nihilism; the “abridged” in the sense of those who over-negate; and the “expanded” in the sense of those who over-reify [F.211.b]

> “for what they are.”

5.481 > “Based on form”[1387]

explains arising based on the five aggregates.

5.482 > “Refers to form”

means a thought has “been emitted”[1388] with form as its reference point, and they have settled down on it and say, “I am form.”

5.483 > “*Connect this in the same way also with*”

refers to

> “feeling”

and so on.

5.484 Similarly, having taught that thoughts that have arisen from wrong views have “been emitted” and so on, now, to reveal those that have been emitted and so on from conceptual thought constructions, it says,[1389]

> “Furthermore, Subhūti, thanks to this deep perfection of wisdom the tathāgatas know form. How do they know form? They know it just as they know suchness—without distortion, without conceptualization,”

and so on. In six different ways they know all phenomena in their nature as “suchness.” There they know that they are “without distortion,” because of unaltered suchness; “without conceptualization,” because of unmistaken suchness;

5.485 > “without a causal sign,”

because of the very limit of reality;

5.486 > “without effort,”

because there is no illumination;

5.487 > “without thought construction,”

because they are isolated from an intrinsic nature;

5.488 > "and without apprehending anything,"

because of the nonexistence of an intrinsic nature.

5.489 Now, because all phenomena with outflows and without outflows, that are ordinary and extraordinary, and all superior persons and all superior dharmas, even the tathāgatas, are not broken apart in suchness, with

> "therefore, Subhūti, the suchness of thoughts… that are clear, dull, abridged, and expanded is the suchness of the aggregates, constituents, sense fields, dependent origination,"

and so on, it reveals that as suchness, their intrinsic nature, all phenomena are not different.

·· Explanation of Chapters 43 to 45 ··

··· Marks ···

5.490 > "Gods, this perfection of wisdom [F.212.a] is deep because it is marked by emptiness."[1390]

The separation from falsely imagined phenomena that are the objects in the range of fools is "marked by emptiness." The absence and total extinguishing of the causal signs of mental construction and conceptual thought projections is

> "marked by signlessness."

5.491 Not joining up later with what has been wished for, because all conceptualized wishes have been forsaken, is

> "marked by wishlessness."

5.492 The uncompounded state is

> "marked by the absence of production and stopping"

because all thought constructions conceiving of cause, condition, and result are severed. It is separated from production and so on. The absolutely purified state when there is a transformation of the basis through the four transformations is[1391]

> "marked by the absence of defilement and the absence of purification."

5.493 Like an illusion, a dream, a mirage, and so on, which are not thoroughly established and are nonexistent, a nonexistent thing is

> "marked by the nonexistence of an intrinsic nature."

5.494 What has no standing anywhere, like space separated from all false imagination and thought construction, ultimately inexpressible, is

> "marked by the absence of a foundation."

5.495 Because a prior limit, a later limit, and a middle[1392] have been abandoned, the natural state of nirvāṇa separated from an existent thing and a nonexistent thing is

> "marked by the absence of annihilation and of going on and on forever."

5.496 The nondual state separated from difference and unity is

> "marked by the absence of unity and the absence of difference"

because all conceptualizations of difference have stopped. The state separated from coming and going is

> "marked by the absence of coming and absence of going"

because all effort has been abandoned, illuminating does not exist, and an act of doing something does not exist. Because everything is totally separated [F.212.b] from all of its own characteristic marks, the place constituted by the unmarked is

> "marked by space."

5.497 Furthermore,

> "the Tathāgata uses the conventional label as an ordinary conventional term, but not as an ultimate one"

says it is marked by being inexpressible.

5.498 > "Gods, the world with its gods and humans cannot alter those marks"[1393]

is saying that it is marked as thoroughly established because it is thoroughly established as being without alteration and thoroughly established as being without error.

5.499 > "Gods, a mark does not make a mark into something else"[1394]

means suchness does not disturb suchness.

5.500 > “A mark does not know a mark.”

Suchness does not know suchness, just as space does not know space.

5.501 > “A mark does not know the absence of a mark.”

Suchness does not know a falsely imagined phenomenon, just as space does not know a rabbit’s horns.

5.502 > “The absence of a mark does not know a mark.”

A falsely imagined phenomenon does not know suchness, just as a rabbit’s horns do not know space.

5.503 > “And the absence of a mark does not know the absence of a mark.”

A falsely imagined phenomenon does not know a falsely imagined phenomenon, just as a rabbit’s horns do not know a rabbit’s horns.

5.504 > “Therefore that mark, and that absence of a mark, and also both, do not have… the intrinsic nature of that which might cause knowing.”[1395]

An intrinsic nature of perceiving does not exist because suchness is nonconceptual, effortless, and does not stir, because a falsely imagined phenomenon does not exist. “That which might make known” is consciousness and so on.

5.505 > “Who might know”

is a person or a dharma.

5.506 > “To whom it might be made known”

is another person or a dharma.

5.507 > “Gods, those marks are not occasioned by form,”

and so on, reveals that it[1396] is marked by not occasioning anything. [F.213.a]

> “Because all marks have no mark”—

because the aforementioned emptiness, signlessness, and so on, and all compounded and uncompounded phenomena, are marked as falsely imagined phenomena is the meaning.

5.508 > “Whether the tathāgatas arise or whether the tathāgatas do not arise,”

and so on, is speaking about the defining mark of phenomena remaining in the same state.[1397]

5.509 > "The element of marks simply remains as it really is, the element of no marks. A tathāgata has perfectly and fully awakened to that."

It is called "the element of no marks" because all conceptualizations of a mark are absent.

5.510 > "Therefore a tathāgata is called a 'tathāgata.' "[1398]

Through a creative explanation they are called "tathāgatas" because they have realized as suchness or because they have realized suchness.[1399]

5.511 > "The Tathāgata has given an exposition of[1400] all marks by giving an exposition of the perfection of wisdom"

is indicating the earlier statement,[1401] "Gods, this is deep because it is marked by emptiness, it is marked by signlessness," and so on.

5.512 > "Having fully awakened to unsurpassed, perfect, complete awakening… [he] has differentiated all the marks"

means that even though they have fully awakened to such a nonconceptual ultimate they still explain the conventional marks for the benefit of beings.

5.513 > "The mark of form is something that can show itself,"

and so on, teaches the conventional defining marks.

··· Appreciation and gratitude ···

5.514 [The tathāgatas]

> "have appreciation and a feeling of gratitude"[1402]

for this [perfection of wisdom]. They think 'We have done this and we have asserted this' because they realize what they have done and achieved.

5.515 > "Fully awakened to all dharmas as not done and not changed"[1403]— [F.213.b]

they have "fully awakened" to dharmas constituted by what has not been done—that nobody has done. As for "not changed," they have fully awakened without distortion; they know them as unchanging.

5.516 > "Because there is no body"—

this is the nonexistence of a body, the nonexistence of an interior, formlessness. Therefore, Subhūti, the nonexistence of a body, this interior, is

> "the Tathāgata's cognizance of what has not been done, and acknowledgment of what has not been done."

5.517 He is cognizant of what has not been done because he is cognizant of the mark of uncompounded phenomena.

> "Furthermore, Subhūti, thanks to the perfection of wisdom, on account of the force of ultimately not originating, the unmade transcendental knowledge has engaged with all dharmas."[1404]

5.518 "On account of the force of ultimately not originating" means based on the ultimate being unproduced and unoriginated. It is teaching that the transcendental knowledge of the tathāgatas is the mark of the thoroughly established dharma body and hence is "unmade," so the Tathāgata cognizes what has not been done.[1405]

5.519 > "Lord, when all dharmas are not producers and are not seers"[1406]

is teaching that there has been no production so there is no producer, therefore it is not feasible[1407] that

> "the perfection of wisdom gives birth";

it does not cause seeing so there is no seer, so it is not feasible that it

> "reveals the world."

5.520 > "Exactly so, Subhūti, exactly so!"

and so on is teaching

> "because all dharmas are empty, ring hollow, are in vain… are not producers and are not revealers,"

that it is true, and in the ordinary world there is nobody who knows such a reality. It is teaching "Still, he,[1408] thanks to the perfection of wisdom, has fully awakened to this reality as it actually is, therefore it has given birth to him and reveals the world." He intends this as a statement of praise.

5.521 > "It reveals it, moreover, because form is not seen."

Because he does not see form, therefore it reveals it. Were he to have seen form, [F.214.a] he would have seen reality imperfectly, like somebody with a visual distortion, so it also would not reveal it.

5.522 > “Subhūti, when a consciousness with form as objective support does not arise”—

when a consciousness with bristly strands of hair and so on as its objective support arises in somebody with a visual distortion, and then later on does not arise, you say sight has become clear. Similarly, here too, there is the locution

> “it reveals”

because “consciousness and so on with form as objective support does not arise.”

5.523 > “Reveals… [that the world] is inconceivable”[1409]—

because suchness is beyond the range of speculative thought.

5.524 > “Subhūti, form is inconceivable, incomparable, immeasurable, uncountable, and equal to the unequaled because it does not appear.”[1410]

“Form” does not appear. And why? Falsely imagined form does not exist, like a rabbit’s horns, so “it does not appear”; the true dharmic nature of form cannot be apprehended by any consciousness so “it does not appear,” and because it thus does not appear it is therefore “inconceivable,” “incomparable,” “immeasurable,” and so on.

5.525 The teaching about “inconceivable” and so on is easy to understand as found in the scripture.[1411] In it,

> “all mental and mental factor dharmas are not apprehended”[1412]

means cannot be grasped by “all mental and mental factor dharmas,” so it says that “it does not appear.”

5.526 Why does Subhūti, with

> “it is made available to serve a great purpose,”

and so on, again introduce an exposition of a part of the text that has already been explained?[1413] He says that in order to gather a retinue, and also because, having introduced just that, he wants a greater enthusiasm. Earlier it taught that it benefits the practice prior to a buddha; now it is teaching that it does the work of a buddha.

5.527 > “This deep [F.214.b] perfection of wisdom is made available so that you do not hold on to and do not settle down on form.”[1414]

Because from seeing the perfection of wisdom they do not on account of craving come to "hold on to" and on account of a view "settle down on form" and so on—the dharmas—therefore it is put into words as "this deep perfection of wisdom is made available so you do not hold on to and do not settle down," which is to say, it teaches that it is for a truly great purpose.

5.528 > "Subhūti, I too…"[1415]

He is saying he himself is in full control.

5.529 > "That knowledge and abandonment of faith-followers, dharma-followers, *up to* worthy ones, and pratyekabuddhas, is the forbearance of bodhisattvas who have gained forbearance for the nonproduction of all dharmas"[1416]

teaches that a bodhisattva's wisdom is greater. Just by merely having entered into the eighth level and gained the forbearance for dharmas that are not produced, the knowledges and the abandonments of all afflictions that are the result of the path to all śrāvaka and pratyekabuddha worthy ones are completed. Their knowledge and abandonment do not exceed that forbearance. From here the bodhisattvas are totally without afflictions. Up to here the bodhisattvas described as those "who have gained forbearance for the nonproduction of dharmas" are the ones without afflictions.

5.530 > "Before they had gone very far disappeared"[1417]—

this explanation teaches that their work has been completed.

5.531 Then the elder Subhūti, to engender respect in persons with perfect belief in this explanation and so on, asks about their birth. It says,

> "Where did they die, Lord, the bodhisattva great beings who have taken birth here and believe in this deep perfection of wisdom the moment they hear it?"

5.532 and so on. Here it also gives an exposition of the three bodhisattvas that make up the bright side and the three that make up the dark side. Those who

> "have died a human and taken birth as a human" [F.215.a]

are good. The second who,

> "having died in other buddhafields, take birth"

among humans are good. The third who

> "have died among the Tuṣita gods and taken birth here"

5.533 are also good. As for the three on the dark side, there are those who are not endowed with having

> "heard or asked about it in the past [and] have taken birth here,"

but do not believe in the explanation; the second, who are also not endowed with having heard and so on, hear it here just because of faith, but

> "get robbed"

and become uncertain; and the third, who have asked about this explanation in the past just because of faith but still are not endowed with taking it up and so on, and who later fall into

> "the Śrāvaka and the Pratyekabuddha"

Vehicles.[1418]

5.534 Here the analogy of

> "the boat on the ocean,"

the analogy of

> "the pot,"

and then the analogies of

> "the ship"

and

> "the very old man"

are easy to understand as found in the scripture.[1419]

5.535 To teach that when they do not have such a perfection of wisdom and skillful means they fall into the two vehicles, and that when they do have them they reach unsurpassed, complete awakening, Subhūti asks how it is that they do not have those two, and asks how it is that they do not *not* have those two.[1420]

5.536 At that time the Lord puts into words that not having the six perfections is because of the power of apprehending and because of the power of pride, and that they fall to one of the two deficient levels. He teaches that those who do not apprehend the six perfections and have no pride

> "reach unsurpassed, complete awakening."

5.537 > "It is because the perfection of giving has gone to the near shore."[1421]

The side that is the knowledge of path aspects of bodhisattvas—the absence of conceptualization—is "gone to the near shore." The side that is the knowledge of all aspects of buddhas is "gone to the farther shore," because it is the perfection [F.215.b] of the absence of conceptualization. Therefore, it says

> "knows the near shore and knows the farther shore."[1422]

5.538 Then the section of the text to do with skillful means is in just that sequence as well.[1423]

··· How those new to the bodhisattva vehicle train ···

5.539 Having thus heard that those who do not have the perfection of wisdom and skillful means fall into the two vehicles, thinking, "How, then, do they become those who have newly set out in the vehicle and are beginning the work," Subhūti asks,[1424]

> "Lord, how should bodhisattva great beings beginning the work train in the perfection of wisdom?"

5.540 And the Lord, because those who are beginning the work definitely have to have spiritual friends, therefore teaches that they

> "should attend on spiritual friends."

5.541 > "You should not hold as an absolute,"[1425]

and

> "you should not produce a longing for form"[1426]

means do not, because of conceptual views and attachment to an ultimate, set your hopes on something.

··· Nine qualities of the doers of the difficult ···

5.542 Then the elder Subhūti said,[1427]

> "Lord, those bodhisattvas who want unsurpassed, perfect, complete awakening, even while all phenomena are empty of their own marks, are doers of the difficult."

5.543 In that context the Lord makes nine statements:

5.544 > " 'May I for the world's benefit and happiness… become the protector[1428]… refuge… resting place… final ally… island… leader and… support. May I become the benefit and happiness of the world: its protector, refuge, resting place, final ally, island, leader, and support,"

which he then explains in detail, discussing each separately.[1429] "The benefit" is the intention to liberate beings from all forms of life and establish them in a place without fear; "the happiness" is the intention to liberate them from suffering and establish them in happiness; "the protector" is the intention to teach the doctrine in order to protect them from suffering; "the refuge" is the intention to liberate those afflicted by suffering from that suffering and establish them in the nirvāṇa without any aggregates remaining; [F.216.a] "the resting place" is the intention to explain the doctrine in order that they will have no attachment; "the final ally" is the intention to explain by way of all phenomena, form and so on, the father shore of phenomena; "the island" is the intention to explain the doctrine in a delimited form like an island that is circumscribed; "the leader" is the intention, because of great compassion for beings, to explain the doctrine that leads[1430] to nirvāṇa; and "the support" is the intention to understand analytically the places supporting life that are, in brief, eighty-five. Those are the successive contents of the passage.

5.545 > "Lord, how are all phenomena not mingled?"[1431]

During saṃsāra, when the falsely imagined and the thoroughly established are as one, are there not broken apart, at that time, when the two are undifferentiable, they are "mingled." When there has been a gradual transformation through the force of listening, thinking, and meditating in harmony with the extremely pure dharma-constituent as cause, at that time, when the two—the falsely imagined and the thoroughly established—have become differentiated and a transformation into the extremely pure, stainless, intrinsic nature has come about, they are "not mingled."

5.546 > "The nonconnection… the nonproduction… the noncessation,"

and so on, are synonymous with just that.

5.547 > "The farther shore of form is not form."[1432]

This is saying that suchness is the farther shore of form because in it the mark of form has been eliminated. Therefore, that suchness that serves as the farther shore of form is not the intrinsic nature of falsely imagined form.

5.548 > "Subhūti, as form really is, so too are all dharmas."

It says this because all phenomena have suchness as their intrinsic nature, not because they are connected with it.

5.549 What is intended by,

> "Will not bodhisattva great beings have indeed fully awakened [F.216.b] to the knowledge of all aspects?"

It intends to say that if all dharmas are as form really is, well then, with the clear realization of form comes the clear realization of all dharmas and hence the attainment of the knowledge of all aspects.

5.550 > "Lord, on the farther shore of form there is no thought construction whatsoever."

Were there to be a thought construction of form in the suchness that is the farther shore of form, then, with the realization of the farther shore of form there would not be the realization of all phenomena, there would just be the realization of form alone. But, because it is suchness, there is no thought construction of form on the farther shore of form, hence the realization of just that is established as the realization[1433] of all phenomena.

Because phenomena are seen to be like islands, they are "islands."

5.551 > "Form is delimited by a past and a future."

Ultimately form has never arisen in the past and ultimately will never arise in the future because it does not exist during all periods of time.

5.552 > "Subhūti, that delimitation of all phenomena by a past and a future… is calm, it is sublime."

This is teaching that the nonapprehension of all phenomena, because of the emptiness of time, is the ultimate, is viable.[1434]

5.553 > "Form has space as its way of being."[1435]

This means ultimate form, like space, is untainted and unchanging.

5.554 > "The emptiness of form does not go and does not come"

means the emptiness of form does not go anywhere, even when together with thought construction, and also does not come from anywhere later on when there is no thought construction.

5.555 > "Subhūti, all phenomena have emptiness as their way of being"

means they have emptiness as their intrinsic nature.

5.556 > "Because they do not pass beyond that way of being" [F.217.a]

is saying that the intrinsic nature is not removed from those phenomena. They

> "have the unborn and unreal as their way of being"—

they are not born—have not arisen—through the force of causes and conditions, and are not real things because in their intrinsic nature they are not produced.

5.557 > "Subhūti, all phenomena have the limitless"[1436]—

they are not destroyed so they are "limitless"; they are immeasurable, so they are

> "boundless."[1437]

5.558 Alternatively, they are "limitless" because they do not go on and on forever and are not annihilated, and "boundless" because they are not embodied. They

> "have the absence of being taken away from and the absence of being added to as their way of being."

5.559 "The absence of being taken away from" is because there is no over-negation of what exists; "the absence of being added to" is because there is no over-reification of what does not exist. They

> "have not going and not coming as their way of being."

5.560 They are "not coming" because they have not come from anywhere, and they are "not going" because they are not going anywhere. They

> "have not bringing in and not sending out as their way of being."

5.561 At the time of the action they are "not bringing in," and at the time of karmic maturation they are not "not sending out." They

> "have not joining, not *not* joining, not mingling, and not *not* mingling as their way of being."

5.562 Even when there is thought construction the falsely imagined is not joined together with suchness; and even later when there is no thought construction it is not *not* joined. You should construe "not mingling and not *not* mingling" like this as well.

5.563 > "In their intrinsic nature they are isolated from the elimination of greed,"[1438]

and so on. There is no elimination of greed and so on because they are isolated in their intrinsic nature, hence

> "the tokens of greed"

and so on, the tokens of a course of conduct that is greedy and so on, the causes of greed and so on, the objective supports of greed and so on, and greed and the absence of greed and so on—all these dharmas have come about from mind, so it says

> "that armor is not spliced with form."[1439]

5.564 This is teaching that because those dharmas, "form" and so on,

> "absolutely do not exist,"

they have not been buckled with this armor, [F.217.b] having apprehended the causal signs of those phenomena. This is the armor of signlessness.

5.565 > "Lord, bodhisattva great beings have not buckled on armor for the sake of only a partial number of beings."[1440]

There is no partial number at all they have decided on, thinking, "We will place beings up to this number in nirvāṇa."

··· Cultivation and disintegration ···

5.566 > "It is not something that somebody has to meditate on,"

because there is no agent.

5.567 > "It is not something that has to be meditated on somewhere,"

because an attribute that has to be cultivated is nowhere to be seen.

5.568 > "It is not something that has to be meditated on somehow,"

because an attention that has to be meditated on is also not to be seen. This is

> "the disintegration of meditation"

means it causes the nonexistence of meditation.[1441]

5.569 > “Subhūti, you should look closely at a bodhisattva great being in this deep perfection of wisdom irreversible from progress toward awakening.”[1442]

You should look closely at irreversible great bodhisattvas—because of this perfection of wisdom are they irreversible, or not?

5.570 > “Is the bodhisattva great being not attached to this deep perfection of wisdom?”

then teaches the causal signs to be looked at closely. It says “to this deep perfection of wisdom,” up to

> “the perfection of giving,”

up to all

> “the emptinesses,”

finishing with

> “the eighteen distinct attributes of a buddha,”

up to

> “the knowledge of all aspects.”

So, “you should look closely” whether “the bodhisattva great beings” are “irreversible”—are not attached to those and do they not stand on those.

5.571 Because of their disposition, about

> “what others have said”

some do not perceive an essential point, some do not believe it, and some do not get attached. They do not get angry and remain in equanimity. Some, because of their disposition, are

> “not separated from”

the six perfections. [F.218.a]

5.572 Some, when they have heard this deep doctrine,

> “do not tremble,”

and so on;

> “delight in”

it more and more; and listen,

> "take it up, and bear it in mind."

5.573 You should know that when they have those attributes they are irreversible from progress toward awakening.

5.574 > "Should think carefully about this deep perfection of wisdom"[1443]—

"think carefully" with special insight during clear realization—

> "with a mindstream inclined to emptiness, tending to emptiness, and heading to emptiness."

5.575 Those three statements are governed by small, middling, and big. It means they should think carefully, having come to a clear realization, through the true dharmic nature of

> "emptiness, signlessness, wishlessness, the unproduced, the unceasing, the absence of defilement, the absence of purification,"

and so on.

··· Suchness and its indivisibility ···

5.576 Having said that,

> The elder Subhūti inquired, "Lord, do they also think about form?"

and so on.[1444] "Lord, they thus think about this deep perfection of wisdom with a mind-stream inclined to emptiness. Should they similarly think about dharmas—form, feeling, perception, and so on—as well, or should they not?" Then,

> the Lord said, "Subhūti, bodhisattva great beings do not think about form,"

and so on, teaches that at the time of clear realization, dharmas—form and so on—do not appear because they are nonexistent things. Therefore, full awakening is not through the dharmas

> "form, feeling,"

and so on, up to, finally,

> "the knowledge of all aspects,"

but is the clear realization of their suchness. That suchness, furthermore, is not broken apart. The suchness of all dharmas, form and so on, [F.218.b] and the suchness of the knowledge of all aspects[1445] are one. It means that they "do not think about" the dharmas "form" and so on because the suchness is the same.

5.577 > "Nobody has made the knowledge of all aspects, nobody has made it change. It has not come from anywhere, and is not going anywhere,"

and so on, teaches that if the knowledge of all aspects were to be something that is made; or that changes; or that comes, goes, or remains; or is in one place but not another; or has a

> "number,"

and so on, it would be a falsely imagined mental image, and then it might fully awaken to dharmas, form and so on. But because it is separated from that mental image, is qualified by space, it cannot therefore fully awaken to form and so on.

5.578 Then, having heard this deep doctrine,

> "the gods,"

with

> "Lord… this deep perfection of wisdom,"

and so on,[1446] offer praise and say suchness is the true reality in which things are not different.

5.579 > "Here where the habitual idea of two does not exist is the deep state of dharmas."[1447]

Because all dharmas have suchness as their nature, and suchness is the same, it is customary to call it one; it is not customary to call it two.

5.580 > "Because space is deep,"

and so on, is just what has been explained before.

5.581 > "This doctrine is not taught so form will be taken up or will not be taken up."

Seizing on a causal sign—*this is form*—it is "taken up." Over-negating in all respects—*form does not exist*—it is "not taken up."

5.582 > "This doctrine is not obstructed by form,"

and so on.[1448] It is not obstructed because it frames[1449] a state in harmony with all dharmas, which is to say, it is not obstructed by any dharma, form and so on, because the two extremes of over-reification and over-negation are absent. Thus, because imagined form does not exist, [F.219.a] the extreme of over-reification is absent, and because the true dharmic nature of form does exist, over-negation is absent, hence it is

> "in harmony with form."

5.583 Similarly, for them all,

> "the suchness of form has not come and has not gone, and, similarly, the suchness of Subhūti has not come and has not gone,"

and so on,[1450] teaches that the suchness of the Tathāgata and the suchness of Subhūti are the same. It says "has not come and has not gone" to establish that Subhūti

> "takes after the Lord."

He has not come from anywhere and does not go anywhere either.

5.584 > "Just that suchness of the Tathāgata is the suchness of all dharmas, and that suchness of all dharmas is the suchness of Subhūti."[1451]

This means they are one because suchness is the same.

5.585 > "The suchness of the Tathāgata is established"

teaches that they are also one because of being marked by the establishment of dharmas.

5.586 > "Is unchanging and undifferentiated"—

this "unchanging" teaches that it is a thoroughly established phenomenon because it is the thoroughly established phenomenon that does not alter. This "undifferentiated" teaches that it is a thoroughly established phenomenon because it is the thoroughly established phenomenon without error.

5.587 > "Is not obstructed by anything"—

it extends over all dharmas, which is to say, it does not exist anywhere at all. Therefore, it says

> "there is nothing of which that suchness is not the suchness."[1452]

This means that it is also the suchness of all dharmas.

5.588 > "And it is never not suchness"—

it is also suchness at all times. It

> "is not two"

because it is the same basic nature,

> "and cannot be divided into two"

because you cannot divide it into two types.

5.589 > "Just as the suchness of the Tathāgata is not broken apart, is not different, and cannot be apprehended, so too the suchness of all dharmas is not broken apart, is not different, and cannot [F.219.b] be apprehended. Similarly, the suchness of the elder Subhūti is not broken apart, is not different, and cannot be apprehended either."

This is teaching that the suchness of all dharmas, like the suchness of the Tathāgata, in its nature cannot be apprehended so is not different. And the suchness of the elder Subhūti, like the suchness of all dharmas, also in its nature cannot be apprehended, so it is not different either.[1453]

5.590 It means that just as the suchness of the Tathāgata cannot be broken apart because it is not two, is not different because it cannot be divided into two, and cannot be apprehended because in its nature it cannot be apprehended and hence is the same, and just as the suchness of all dharmas cannot be broken apart, is not different, and in its nature cannot be apprehended, so too the suchness of Subhūti cannot be broken apart and is not different either, because in its nature it too cannot be apprehended.

5.591 > "The suchness of the Tathāgata is not other than the suchness of all phenomena, and what is not other than the suchness of all phenomena is never *not* suchness. It is always suchness. The suchness of the elder Subhūti is like that. Therefore, since it is not something else, even though the elder Subhūti takes after the Tathāgata he does not take after him in anything."[1454]

5.592 This is teaching that just like the suchness of the Tathāgata, the suchness of all dharmas is also not broken apart because in its nature it cannot be apprehended. And just like the suchness of all dharmas, so too the suchness of the elder Subhūti is also not broken apart because, in its nature, it cannot be apprehended. The suchness of the Tathāgata is not other than the suchness of all phenomena, and what is not other than the suchness of all

phenomena is never *not* suchness, because the suchness of all phenomena is there at all times. The suchness [F.220.a] of the Tathāgata is not other than that, so it is there at all times. Similarly, the suchness of the elder Subhūti is not other than the suchness of all dharmas so it is there at all times. Therefore, since it is there at all times, he takes after the suchness of the Tathāgata.

5.593 Because he is not marked by birth, it also says "he does not take after him in anything."[1455]

5.594 > "Just as the suchness of the Tathāgata is not past, is not future, and is not present,"

and so on, teaches that just as the Tathāgata with a falsely imagined nature is incorporated in the three time periods, but suchness is not included within time, so too all dharmas with a falsely imagined nature are incorporated in the three time periods but their suchness is not included within time. In the same way the suchness of the elder Subhūti is not included within time either.

5.595 > "Therefore, [he]… 'takes after the Tathāgata.' "

5.596 > "Gods, here you should know the suchness of the Tathāgata that is the same, through the suchness of the past that is the same."[1456]

This is teaching: Thus, because the past suchness of all past phenomena has the same intrinsic nature it is the same, and therefore all tathāgatas are the same as well. They too have the same nature as that suchness, so they are also the same. Because of just this—the suchness of all the tathāgatas being the same—the suchness of past phenomena is therefore also the same. And why? Because the suchness of the Tathāgata and the suchness of all phenomena are the same. Through the sameness of the suchness of all phenomena you should know the sameness of the suchness of the Tathāgata. Through the sameness [F.220.b] of the suchness of the Tathāgata you should know the sameness of all past phenomena. Construe the others in the same way as well.

5.597 > "On account of the sameness of the dharma of form,"[1457]

and so on, teaches just that suchness of all phenomena in detail.

5.598 > "Gods, thanks to this perfect suchness the Tathāgata… gets to be called Tathāgata."[1458]

As it has been said,[1459]

> " 'Tathāgata,' Subhūti, is a word for true suchness."

··· Shaking of the universe ···

> "Shook in six ways"[1460]—

the six are

> "quaked… shook… stirred… resounded… roared… and was disturbed."

From them, when each has been subdivided into three based on small, middling, and big, there are the eighteen great omens and, based on the six directions rising up and sinking down, there are twelve to do with the directions. I have already discussed them in the Introduction chapter.[1461]

5.599 There that "shaking" and so on comes about from two causes. When powerful gods hear the good doctrine, because of the force of the pleasure and delight that arises they dance around and excite each other; and, because of the force of the true dharmic nature,[1462] even the stable world, in order to demonstrate the greatness of the doctrine, becomes a demonstration, as it were, of obedience to the true dharmic nature the tathāgatas of the past have explained.

5.600 There *shaking* is a great quaking in one region;[1463] *stirring* is stirring in its entirety like a leafy tree; *quaking* is revolving like a fire brand swirling around; *resounding* is the noise of a long and drawn-out sound; *disturbing* is upsetting; and a *roar* is a piercing sound. Alternatively, the earth *shakes*; all the trees *stir*; all mountains *quake*; the big drum of the gods and so on *resounds*; the ocean and so on is *disturbed*; [F.221.a] and peals of thunder *roar*. Again, when they first occur, they appear soft and not forceful; after that they are more forceful than that; and finally they are much more forceful even than that, hence subdivided into three they become eighteen.

5.601 When the directions are raised up and so on simultaneously, they become greatly disturbed, as though the boundaries have burst[1464] and been destroyed. Hence, they rise up and sink down in a sequence. There when the ground, trees, and mountains and so on in the eastern direction are greatly disturbed it looks like the eastern direction is raised up. When it looks like the eastern direction is raised up, even though the western direction remains in its natural state it looks like it has sunk down. When the ground, trees, and mountains and so on in the western direction are greatly disturbed it looks like the western direction is raised up. When it looks like the western direction is raised up, even though the eastern direction remains in its natural state it looks like it has sunk down. Connect them all like that.

··· Synonyms of suchness ···

5.602 > "Does not take after form, does not take after anything other than form"[1465]—

since a form aggregate that might come into being is nonexistent, the elder is also nonexistent, so it is not feasible that he takes after form or takes after anything else at all other than form. And it is not feasible that he takes after

> "the suchness of form,"

or takes after anything at all

> "other than the suchness of form,"

because suchness is unconnected with being born as well.

5.603 > "Lord, suchness, unmistaken suchness, unaltered suchness are deep,"

and so on.[1466] To be a tathāgata is suchness. To be unmistaken is unmistaken suchness. To be unaltered is unaltered suchness. It says "suchness, unmistaken suchness, and unaltered suchness" because the thoroughly established phenomenon marked by the inexpressibility of dharmas, the ultimate element, [F.221.b] is at all times suchness, is not a mistake, and does not alter. The mark of the thoroughly established phenomenon is threefold: it is a thoroughly established phenomenon that is indestructible, it is a thoroughly established phenomenon without error, and it is a thoroughly established phenomenon that does not alter. It is suchness because it is a thoroughly established phenomenon that is indestructible; it is unmistaken suchness because it is a thoroughly established phenomenon without error; and it is unaltered suchness because it is a thoroughly established phenomenon that does not alter.

5.604 The three terms—

> "true nature of dharmas, dharma-constituent, and establishment of dharmas"—

teach three marks: the mark of the dharma, the mark of the origin, and the mark of what is established.

5.605 The state of the dharma[1467] is the attribute that is the true nature. It is in a form different from all falsely imagined and conceptualized attributes, so that which is established as the state of the dharma, dissimilar to them, and inexpressible, is expressed by the name "true nature of dharmas" because it is established.

5.606 "Dharma-constituent" is said to mark the origin. The "dharmas" are the ten powers, the fearlessnesses, the distinct attributes of a buddha, and so on. The term *element* means cause, so, because it is the origin of the

buddhadharmas, it is the "dharma-constituent," which is to say, the "dharma body."[1468]

5.607 "Establishment of dharmas" is said to mark what is established. As it is said, "Whether the tathāgatas arise or whether the tathāgatas do not arise, the true nature of dharmas and establishment of dharmas are indeed established."[1469] Because it is the inexpressible ultimate, the dharma that is thoroughly established, constantly there during the prior period when it is together with stains and also during the later period when there are no stains, it is the establishment of dharmas.

5.608 The three terms—

> "the certification of dharmas, the very limit of reality, and the inconceivable element"—

are speaking about what is marked by restriction.[1470]

5.609 Among these, in "the certification of dharmas" [F.222.a] the dharmas are the perfect state dharmas, the reverse of the mistaken dharmas. The certification of them[1471] is the state in which they are secure, the state restricted to those alone. Through that state they awaken to suchness at the very first with knowledge at the Joyful level and are certified to fully awaken to unsurpassed, perfect, complete awakening, not otherwise. Therefore, it is called the "certification of dharmas" because it is the cause restricting dharmas (the perfections and so on making up a buddha) to the perfect state, because it said, "Those who have entered into the flawlessness that is a perfect state…"[1472]

5.610 Alternatively, the "flaw" is craving for the dharmas. The nonexistence of the flaw is the flawlessness as explained before.[1473] The flawlessness in respect to dharmas is the "certification of dharmas." The "certification of dharmas" (dharma flawlessness) is the dharma, by awakening to which flawed dharmas are cut off.

5.611 As for "the very limit of reality," because it is the "limit" (what stands at the limit) of "reality" (in the sense of true reality), it means the true reality that has been absolutely determined to be at the limit of reality.

5.612 "The inconceivable element" is an inconceivable entity. It is not within the range of what can be inferred by any ordinary speculative thought, so the absolutely determined ultimate known by self-reflexive analytic knowledge is called the "inconceivable element." Alternatively, it is the element of what is inconceivable, because it is the cause of the amazing, marvelous, inconceivable attributes, which is to say, through the power of the body of the attributes of the buddhas and bodhisattvas the amazing miracles appear in the world.

5.613 > "In them you cannot apprehend form, you cannot apprehend the suchness of form."

Phenomena, form and so on, do not exist, so you cannot apprehend them. As for suchness, during the period when apprehended and apprehender are in the same state, you cannot apprehend it because that which might be grasped and a grasper do not exist. [F.222.b] Alternatively, that is said[1474] because *form* and *suchness*[1475] are the terms used just during the periods together with stains and when there are no stains.

5.614 An exegesis of the clear realization of the dharmas is not given because it is easy to explain.

5.615 > Sixty bodhisattvas lacking in what is necessary stopped taking hold of anything and their minds were freed from contamination.

Why are those bodhisattvas lacking in what is necessary? It is because, separated from the perfection of wisdom and skillful means, those bodhisattvas practiced a practice of six perfections that can be apprehended and therefore

> "did not enter into secure state,"

and so they did not make unsurpassed, perfect, complete awakening their achievement. Hence, they will actualize the very limit of reality and become worthy ones. Those who do just that meditation on

> "emptiness, signlessness, and wishlessness… separated from skillful means… become śrāvakas,"[1476]

while those who are not so separated reach unsurpassed, perfect, complete awakening.

5.616 He asks "why?" and is taught with the illustration of "a bird," and there is an explanation of skillful means. It is easy to understand.[1477]

⋯ Is it hard or not hard to become awakened? ⋯

5.617 Then, in regard to the statement,

> "Lord," said the elder Śāriputra, "the way I understand the meaning of what you, Lord, have said,"[1478]

it is teaching that on account of their particular lineage[1479] they have wisdom and skillful means, their nonapprehending awareness arises from that, and with those everything is achieved.

5.618 > "Starting from the production of the first thought"

means starting from the first level.

5.619 > "Gods! Even though I have fully awakened to all dharmas in all their aspects, still I did not apprehend any dharma that might fully awaken, or through which [F.223.a] I might fully awaken, or any dharma I might awaken to."[1480]

This means he fully knows all the dharmas that have been brought together in a conventional state of consciousness—the knowledge of a knower of all aspects—but when they are investigated with the knowledge of the ultimate, like seeing things in a dream, he does not see any dharma that knows or that might be known.

5.620 > "And why? Gods, it is because all dharmas are absolutely pure."

Here the "pure" is just the nonexistent thing, in the sense of absolutely nonexistent.

5.621 > "Lord… full awakening to unsurpassed, perfect, complete awakening is not hard."[1481]

All dharmas are nonexistent, that is, are nonexistent things, so it is not hard to realize that a nonexistent thing is a nonexistent thing. It is hard to correctly realize the defining marks of phenomena that exist. When something is nonexistent, knowing and establishing that it is simply a nonexistent thing is not hard, even though it would be were dharmas to have such an existence and were you to have to accomplish the practice of the perfections and so on to increase the bright dharmas and stop the dark dharmas. But because those dharmas do not exist, therefore even the accomplishment of them is not hard. So, he says "full awakening… is not hard."

5.622 The elder Śāriputra's intention in saying full awakening

> "must be hard"[1482]

is this: Having understood that the intrinsic nature of all phenomena that are nonexistent things is a nonexistent thing, like space, then, if it were enough to remain silent in that case it would not be hard. But having thus come to understand that ultimately even full awakening to all dharmas does not exist, and yet, after that still making an effort at the practices of the perfections and working at becoming [F.223.b] fully awakened to all dharmas—that sort of thing is hard. That is what he intends.

5.623 > "If bodhisattva great beings do not believe that dharmas are like space, but still,"

and so on, teaches[1483] that if they were not to "believe all dharmas," because they are nonexistent, "are like space, but still" they could reach awakening, in that case it would be easy,

> "it would not be hard."

5.624 And if that were the case, even in the world, bodhisattva great beings who have not eliminated the notion that something is being apprehended, who are practicing the six perfections, would not turn back from unsurpassed, perfect, complete awakening and would not fall to the śrāvaka or pratyekabuddha level. This is teaching that in fact those who practice while apprehending things like that will not fully awaken to unsurpassed, perfect, complete awakening, and therefore that full awakening to just those dharmas by seeing that just those dharmas are absolutely nonexistent things is hard.

[B22]

5.625 Having said this, the elder Subhūti, impatient with his statement that bodhisattva great beings turn back from perfect, complete awakening, says,

> "Venerable Śāriputra, what do you think, does form turn back from unsurpassed, perfect, complete awakening?"

and so on. Here again it teaches six ways it could happen:[1484] You can suppose that a dharma, form and so on, turns back; or a dharma other than form turns back; or some dharma that is the suchness of the dharmas, form and so on with stains, turns back; or some dharma other than the suchness of form and so on turns back; or absolutely pure, stainless suchness turns back; or some dharma other than that turns back. Given that it could not happen in those six ways, [F.224.a] what truly established dharma is there that will turn back? This is teaching that ultimately, therefore, there is nothing at all that turns back.

5.626 With

> "according to the way things are in the elder Subhūti's teaching,"[1485]

and so on, the elder Śāriputra is saying that if there are no bodhisattvas who turn back from progress toward awakening, in that case all bodhisattvas will become buddhas; they will not turn back to become śrāvakas or pratyekabuddhas, having in mind that were that to be the case there would not be the three types of bodhisattvas where it says "the bodhisattva is threefold." He questions Subhūti with the elder Pūrṇa's words,[1486] and then the elder Subhūti, impatient with the words "the bodhisattva is threefold" says,

> "Venerable Śāriputra, do you accept in suchness there are three bodhisattvas?"

and so on. As already explained before,[1487] from the perspective of suchness all childish ordinary persons, all noble persons, those with a pratyekabuddha's awakening, bodhisattvas, and even buddhas are just simply one, there is no difference among them. This is explaining that if, even while all are thus just simply one, you accept that bodhisattvas are of three types, then how, given that suchness is totally without difference, can it be feasible to divide it into

> "one… or two… or three"

subdivisions?

5.627 Then the Lord says to the elder Subhūti that he should know that those bodhisattvas will go forth to unsurpassed, perfect, complete awakening, and in that context, for the sake of those in the retinue who want to know the defining marks of those who will succeed in going forth, Subhūti asks,

> "Lord, how should bodhisattva great beings who want [F.224.b] to go forth to unsurpassed, perfect, complete awakening stand?"

5.628 After that there is the explanation that they stand with a fully complete aspiration and a fully complete practice. The fully complete aspiration is from[1488]

> "I must produce a balanced thought toward all beings,"

up to

> "I must focus on all beings with the thought they are kinsmen, and blood relatives."

5.629 And the fully complete practice is from[1489]

> "I must also stop killing,"

up to

> "the good doctrine lasts, welcoming it."

Then there are the two results from the practice: the absence of obscuration and the absence of seizing.

5.630 The "I must produce a balanced thought toward all beings" is from the perspective of the suchness of all dharmas.

5.631 > "Form will be without obscuration"[1490]

means they do not obscure or conceptualize form.

5.632 > "Even in the past… did not seize form."

Even in times past there was no obscuration of form and so on and they did not seize it. Having said "it is because they did not seize," and so on, it then says,

> "and why?"

asking, for the sake of those who are uncertain, how they "did not seize form" and so on.[1491]

5.633 > "Because even that form that has not been seized, Subhūti, is not form."

Bodhisattvas cause just *not* seizing on all dharmas to get stronger, not seizing. But even that which bodhisattvas do not seize is not the intrinsic nature of form and so on. Therefore, when not seizing has gotten stronger, form and so on will not be seized on by bodhisattvas.

⋯ Signs of bodhisattvas irreversible from progress toward awakening ⋯

5.634 Then, because the elder Subhūti has earlier said[1492] that ultimately even turning back does not exist, and the three types of bodhisattva[1493] do not exist either, here, in this part of the text, [F.225.a] he asks about the signs that they are irreversible from progress toward awakening. Then the Lord gives an explanation of thirty-five signs: because irreversible bodhisattvas[1494]

- see without duality in suchness;
- have turned away from all;
- do not honor and so on other teachers or have a doctrine that is not inferior;
- are not born in a place that precludes a perfect human birth;
- stop the ten unwholesome actions;
- complete the ten wholesome actions;
- complete all the perfections for the sake of all beings;[1495]
- study the doctrine—the twelve branches of the sacred word—for the sake of all beings;
- are not unsure about the deep dharmas;
- are endowed with gentle and loving physical, verbal, and thinking-mind actions;
- do not put up with the five obscurations;[1496]
- do not have the seven bad proclivities;[1497]
- act with mindfulness and a clear awareness of what they are doing;

- are habitually clean and so on;
- are those bodhisattvas in whom the thousands of maggot families do not arise;
- have a pure body, pure speech, and a pure mind;
- are not needy, are content, and rely on the qualities of the ascetic;
- are not miserly and so on;
- have a steady, profound intellect and so on;
- are not stolen away by Māra and so on;[1498]
- do not repose their confidence in others;[1499]
- rely on the perfection of wisdom;[1500]
- comprehend the works of Māra;
- have gained forbearance for the nonproduction of dharmas;[1501]
- have turned back and are irreversible from progress toward awakening;[1502]
- are not affected by the results of the concentrations, meditative stabilizations, or absorptions;
- do not focus on all dharmas, form and so on;
- have the perfect four[1503] practices of the perfections;
- do not hope the result of giving is that others become distressed and so on;[1504]
- have the faculties such that the five vajra families are always shadowing them and so on;[1505]
- do not resort to spells and base arts;
- stop being preoccupied with base stories and engage in perfect deeds [F.225.b] and aspirations;[1506]
- harbor no doubt about their own level;[1507]
- will give up even their life to look after the doctrine;[1508] and
- do not lose the doctrines they have taken up.

5.635 Among them,

> "in regard to those suchnesses, they have no doubt at all that they are not each separate and both."[1509]

This is explaining, based on the suchness of all persons, that the tathāgatas are exactly the same. It means the intrinsic nature, or the intrinsic nature of both, is not the intrinsic nature of suchness.[1510]

5.636 > "All dharmas are without attributes, without tokens, and without signs"[1511]

because suchness has no attributes.

5.637 > "Lord, if all dharmas are without attributes,"

and so on, means that if you say there are no attributes and no signs how have you explained the attributes and signs of those who are irreversible from progress toward awakening?

5.638 > "Subhūti… bodhisattva great beings who have turned away from form,"

and so on, is teaching that just the knowledge, in the absence of the attribute, is the reason they are irreversible from progress toward awakening. They have "turned away from" an attribute of form, from what is a token of form.

5.639 > "Know what needs to be known"[1512]—

know the knowable;

> "see what needs to be seen"—

see what needs to be looked at.

5.640 > "They do not hold that a spectacle or an auspicious sign makes for cleanliness."

An auspicious spectacle or auspicious sign means that just because they think so, [purification] has been done by bathing, fasting, chanting, visiting holy places, ceremonial offerings, and so on.

5.641 The explanation of all the tokens of irreversibility is easy.

5.642 It is true that not turning back from progress toward full awakening happens just by reaching the first level, but it also teaches a second not turning back from progress toward full awakening that happens at the eighth level.

5.643 As for those who "turn back" and are "irreversible,"[1513] those who turn back from the śrāvaka and pratyekabuddha levels "turn back"; those who do not turn back from the Buddha level are "irreversible from progress toward full awakening." [F.226.a]

· Part Two ·

·· Subhūti's Two Hundred and Seventy-Seven Questions ··

5.644 Having thus heard about the good qualities of irreversible bodhisattvas not turning back, the elder Subhūti asks about the deep places for the benefit of bodhisattvas who want to be irreversible from progress toward full awakening and says

> "would that you might also well expound those deep places."[1514]

5.645 From here on the elder Subhūti asks two hundred and seventy-seven questions about the deep places and the Lord provides the responses.

5.646 The first is "would that you might also well expound those deep places."

5.647 The second is,

> "Lord, are they words only for nirvāṇa or are they words for all dharmas?"

and so on.

5.648 The third is,

> "Lord, what is the suchness of form like?"

and so on.

5.649 The fourth is,

> "The Lord has said, 'Whatever merit has been accumulated it is all imaginary,' so how will a son of a good family or daughter of a good family make a lot of merit?"

and so on.

5.650 The fifth is,

> "Lord, what are the specific features of *incalculable*, *infinite*, and *immeasurable*?"

and so on.

5.651 The sixth is,

> "Lord, would there also be a way such that form would also be incalculable?"

and so on.

5.652 The seventh is,

> "Lord, is it just that form is empty?"

and so on.

5.653 The eighth is,

> "Lord, does an inexpressible reality know increase or decrease?"

and so on.

5.654 The ninth is,

> "Lord, if an inexpressible reality does not increase or decrease, will the perfection of giving, Lord, not increase or decrease?"

and so on.

5.655 The tenth is,

> “Lord, what is unsurpassed, perfect, complete awakening?”

5.656 The eleventh is,

> “What is the suchness of all phenomena?”

5.657 The twelfth is,

> “Lord, do [F.226.b] bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought?”

and so on.

5.658 The thirteenth is,

> “Lord, do bodhisattva great beings, having completed all the ten levels, fully awaken to unsurpassed, perfect, complete awakening?”

and so on.

5.659 The fourteenth is,

> “How, Lord, when they do so, will bodhisattva great beings become absorbed for the sake of beings in the three meditative stabilizations?”

5.660 The fifteenth is,

> “How do bodhisattva great beings complete the perfection of wisdom?”

5.661 The sixteenth is,

> “How do bodhisattva great beings fully master emptiness?”

5.662 The seventeenth is,

> “How do bodhisattva great beings stand in emptiness but not actualize emptiness?”[1515]

5.663 The eighteenth is,

> “Lord, what is the mark of the perfection of wisdom?”

5.664 The nineteenth is,

> “Lord, if all phenomena are isolated from all phenomena and if all phenomena are empty of all phenomena, Lord, how could there be the defilement and purification of beings?”

5.665 The twentieth is,

> “Lord, given that all attention is separated from an intrinsic nature, that all attention is empty of an intrinsic nature, how, Lord, are bodhisattva great beings never separated from attention connected to the knowledge of all aspects?”

5.666 The twenty-first is,

> “Lord, given that the perfection of wisdom is separated from an intrinsic nature, how will bodhisattva great beings succeed at the perfection of wisdom and fully awaken to unsurpassed, perfect, complete awakening?”

5.667 The twenty-second is,

> “Lord, is it the emptiness of the perfection of wisdom, its state of ringing hollow, being in vain [that practices the perfection of wisdom]?”

At this point there is a subsection with ten questions.[1516]

5.668 The twenty-third is,

> “Lord, is the bodhisattvas’ unsurpassed, perfect, complete awakening prophesied because there will be the production of all the dharmas?”

5.669 The twenty-fourth is,

> “Lord, what is the sameness of bodhisattva great beings?”

5.670 The twenty-fifth is,

> “Lord, when bodhisattva great beings train to put an end to form do they train in the knowledge of all aspects?”

5.671 The twenty-sixth is,

> “Lord, if all dharmas are in their basic nature perfectly pure, what dharma’s perfect purity do bodhisattva great beings attain?” [F.227.a]

5.672 The twenty-seventh is,

> “Lord, do they even have to obtain a śrāvaka’s and a pratyekabuddha’s perfect state?”

5.673 The twenty-eighth is,

> "Lord, in what way will a thought that is like an illusion fully awaken to unsurpassed, perfect, complete awakening?"[1517]

5.674 The twenty-ninth is,

> "How will there be a realization of the isolated by the isolated?"

5.675 The thirtieth is,

> "Lord, do those lord buddhas teach the Dharma in the form of a proclamation of the names[1518] of those bodhisattva great beings who turn back or those who do not turn back?"

5.676 The thirty-first is,

> "Lord, given that no phenomenon is apprehended when they have stood in suchness and practiced for suchness, how will they stand in the knowledge of all aspects?"

5.677 The thirty-second is,

> "Lord, given that no dharma called 'a tathāgata's magical creation' is apprehended at all, who will stand in suchness?"

5.678 The thirty-third is,

> "Lord, how are they to accomplish the perfection of wisdom?"

5.679 The thirty-fourth is,

> "Lord, how does the perfection of giving reach completion in bodhisattva great beings practicing this perfection of wisdom?"

5.680 The thirty-fifth is,

> "How do bodhisattva great beings standing in the perfection of giving incorporate the perfection of morality?"

5.681 The thirty-sixth is,

> "How do they, standing in the perfection of giving, incorporate the perfection of patience?"

5.682 The thirty-seventh is,

> "How the perfection of perseverance?"

5.683 The thirty-eighth is,

> “How the perfection of concentration?”

5.684 The thirty-ninth is,

> “How the perfection of wisdom?”

5.685 The fortieth is,

> “How do they, standing in the perfection of morality, incorporate the perfection of giving?”

5.686 The forty-first is,

> “How the perfection of patience?” [F.227.b]

5.687 The forty-second is,

> “How the perfection of perseverance?”

5.688 The forty-third is,

> “How the perfection of concentration?”

5.689 The forty-fourth is,

> “How the perfection of wisdom?”

5.690 The forty-fifth is,

> “How do they, standing in the perfection of patience, incorporate the perfection of giving?”

5.691 The forty-sixth is,

> “How the perfection of morality?”

5.692 The forty-seventh is,

> “How the perfection of perseverance?”

5.693 The forty-eighth is,

> “How the perfection of concentration?”

5.694 The forty-ninth is,

> “How the perfection of wisdom?”

5.695 The fiftieth is,

> "How do they, standing in the perfection of perseverance, incorporate the perfection of giving?"

5.696 The fifty-first is,

> "How the perfection of morality?"

5.697 The fifty-second is,

> "How the perfection of patience?"

5.698 The fifty-third is,

> "How the perfection of concentration?"

5.699 The fifty-fourth is,

> "How the perfection of wisdom?"

5.700 The fifty-fifth is,

> "How do they, standing in the perfection of concentration, incorporate the perfection of giving?"

5.701 The fifty-sixth is,

> "How the perfection of morality?"

5.702 The fifty-seventh is,

> "How the perfection of patience?"

5.703 The fifty-eighth is,

> "How the perfection of perseverance?"

5.704 The fifty-ninth is,

> "How the perfection of wisdom?"

5.705 The sixtieth is,

> "How do they, standing in the perfection of wisdom, incorporate the perfection of giving?"

5.706 The sixty-first is,

> "How the perfection of morality?"

5.707 The sixty-second is,

> "How the perfection of patience?"

5.708 The sixty-third is,

> "How the perfection of perseverance?"

5.709 The sixty-fourth is,

> "How the perfection of concentration?" [F.228.a]

5.710 The sixty-fifth is,

> "How long a time has it been since bodhisattva great beings with such skillful means set out?"[1519]

5.711 The sixty-sixth is,

> "Lord, how many lord buddhas have the bodhisattva great beings with such skillful means attended on?"

5.712 The sixty-seventh is,

> "How large is the wholesome root they have planted?"

5.713 The sixty-eighth is,

> "Lord, if all phenomena are empty of an intrinsic nature how will bodhisattva great beings practicing the perfection of giving and so on fully awaken?"

5.714 The sixty-ninth is,

> "Lord, given there is no specific feature or variation of any phenomenon for someone who has entered into reality, why is the perfection of wisdom said to be the highest… when it comes to the five perfections?"

5.715 The seventieth is,

> "Lord, does the perfection of wisdom not fully take hold of or release any dharma?"

5.716 The seventy-first is,

> "Lord, how is form not taken hold of and not released?"

5.717 The seventy-second is,

> “Lord, if there is no attention being paid to form, how will the wholesome roots flourish?”

5.718 The seventy-third is,

> “Lord, why, when they thus do not pay attention to form, do they reach the knowledge of all aspects?”

5.719 The seventy-fourth is,

> “Lord, where will bodhisattva great beings practicing the perfection of wisdom stand?”

5.720 The seventy-fifth is,

> “Lord, how will they not stand in form?”

5.721 The seventy-sixth is,

> “Lord, how will these faults of bodhisattva great beings practicing the perfection of wisdom not occur?” [F.228.b]

5.722 The seventy-seventh is,

> “Lord, is the perfection of wisdom not separated from the perfection of wisdom?”

5.723 The seventy-eighth is,

> “Lord, what is the path of bodhisattva great beings, and what is not the path?”

5.724 The seventy-ninth is,

> “Lord, if the perfection of wisdom does not produce and does not stop any phenomenon, how do bodhisattva great beings practicing the perfection of wisdom give gifts?”

5.725 The eightieth is,

> “Lord, how should bodhisattva great beings make an effort at the six perfections?”

5.726 The eighty-first is,

> “Lord, have you said that they have to train in the perfection of wisdom with the perfection of wisdom?”

5.727 The eighty-second is,

> “Lord, how do the lord buddhas watch over those practicing the perfection of giving?”

5.728 The eighty-third is,

> “Lord, how will bodhisattva great beings come to know all dharmas in brief and in detail?”

5.729 The eighty-fourth is,

> “Lord, what is the suchness of form?”

5.730 The eighty-fifth is,

> “Lord, what is the very limit of reality?”

5.731 The eighty-sixth is,

> “Lord, how should all dharmas be known in brief and in detail?”

5.732 The eighty-seventh is,

> “Lord, what are the dharmas that are not conjoined and are not disjoined?”

5.733 The eighty-eighth is,

> “Lord, how should bodhisattva great beings practice the perfection of wisdom?”

5.734 The eighty-ninth is,

> “Lord, for bodhisattva great beings practicing the perfection of wisdom, how long is it?” [F.229.a]

5.735 The ninetieth is,

> “Lord, should they practice connected with an unbroken, unseparated thought?”[1520]

5.736 The ninety-first is,

> “Lord, will bodhisattva great beings who have practiced the perfection of wisdom, accomplished the perfection of wisdom, and meditated on the perfection of wisdom reach the knowledge of all aspects?”

5.737 In this "Lord, how will bodhisattvas reach the knowledge of all aspects?" part of the text, there are four questions in a subsection.[1521]

5.738 The ninety-second is,

> "Lord, is the perfection of wisdom something that cannot be labeled?"

5.739 The ninety-third is,

> "Why, Lord, does hell have a label?"

5.740 The ninety-fourth is,

> "Well then, Lord, do bodhisattva great beings practicing the perfection of wisdom train in form?"

5.741 The ninety-fifth is,[1522]

> "Lord, how should they train in form as not produced and not stopping?"

5.742 The ninety-sixth is,

> "Lord, how should they train in all dharmas empty of their own marks?"

5.743 The ninety-seventh is,

> "Lord, if form is empty of form, how will bodhisattva great beings practice the perfection of wisdom?"

5.744 The ninety-eighth is,

> "Lord, why is not practicing the practice of the perfection of wisdom?"

5.745 The ninety-ninth is,

> "Lord, if not practicing is the practice of the perfection of wisdom, how then will bodhisattva great beings who are beginning the work practice the perfection of wisdom?"

5.746 The one hundredth is,

> "Lord, to what extent does not apprehending come about?"

5.747 From here on down are the second hundred.

5.748 The first is,

> "Lord, what is *duality*?"

5.749 The second is,

> "Lord, what is *nonduality*?"

5.750 The third is,

> "Lord, is what cannot be apprehended not apprehended?"[1523]

5.751 The fourth is,

> "Lord, if bodhisattva great beings practicing the perfection of wisdom [F.229.b] are not attached to apprehending and are not attached to not apprehending, how, Lord, will bodhisattva great beings practicing the perfection of wisdom complete level after level, and how, having completed level after level, will they reach the knowledge of all aspects?"

5.752 The fifth is,

> "Lord, if a perfection of wisdom cannot be apprehended, how will bodhisattvas… make an investigation?"

5.753 The sixth is,

> "Lord, if bodhisattva great beings practicing the perfection of wisdom do not apprehend form, … how will they complete the perfection of giving… and having done the work of a buddha free all beings from saṃsāra?"

5.754 The seventh is,

> "Well then, Lord, for whose sake do bodhisattva great beings practice the perfection of wisdom?"

5.755 The eighth is,

> "Lord, if all dharmas are unmade and are unchanging, how is there an arrangement of three vehicles?"

5.756 The ninth is,

> "Lord, if a tathāgata, worthy one, perfectly complete buddha were not to apprehend with the five eyes those beings they free from saṃsāra, how then would the Lord… have predicted beings in the three groups…?"

5.757 The tenth is,[1524]

> "But Lord, the tathāgatas stood in the ultimate and fully awakened to unsurpassed, perfect complete awakening."

5.758 The eleventh is,

> “Lord, if all dharmas are like magical creations, then what distinction and what differentiation, Lord, is there between a tathāgata and a magical creation?”

5.759 The twelfth is,

> “Lord, when there is no tathāgata, does the tathāgata’s magical creation do the work?”

5.760 The thirteenth is,

> “Lord, if there is no distinction at all between a magical creation and a tathāgata, how will there be a pure gift?”

5.761 The fourteenth is,

> “Lord, the true dharmic nature of all dharmas should not be made complicated, but has the Lord not complicated the true dharmic nature of all dharmas?”

5.762 The fifteenth is,

> “Lord, if the Lord has taught the true dharmic nature of dharmas and explained dharmas with words and signs in order that others will comprehend, why, Lord, have you given an explanation in words and signs of dharmas that have no names and have no signs?”

5.763 The sixteenth is,

> “Lord, if all dharmas finish as a mere name and sign, well then, for what do bodhisattva great beings produce the thought to be awakened?”

5.764 The seventeenth is,

> “Lord, you say ‘knowledge of all aspects’ again and again?”

5.765 The eighteenth is,

> “Lord, what distinction is there between these three types of omniscience?” [F.230.a]

5.766 The nineteenth is,

> “Lord, why does the knowledge of all aspects belong to tathāgatas?”

5.767 The twentieth is,

> "Lord, why does the knowledge of path aspects belong to bodhisattva great beings?"

5.768 The twenty-first is,

> "Why does all-knowledge belong to śrāvakas and pratyekabuddhas?"

5.769 The twenty-second is,

> "Lord, from among the three types of omniscience, is there a difference in the elimination of afflictions by them such that it is said, 'with its abandonment there is something left over,' but 'with its abandonment there is nothing left over.'?"

5.770 The twenty-third is,[1525]

> "Lord, before these śrāvakas and pratyekabuddhas have reached the uncompounded, have they eliminated afflictions?"

5.771 The twenty-fourth is,

> "Lord, are differences apprehended in the uncompounded?"

5.772 The twenty-fifth is,

> "Lord, if differences are not apprehended in the uncompounded, why does the Lord say, 'This is an abandonment of residual impressions and connections. This is not an abandonment of residual impressions and connections?"

5.773 The twenty-sixth is,[1526]

> "Lord, does a bodhisattva great being having stood on the path…?"

5.774 In this part of the text, in a sub-section, there are four questions.

5.775 The twenty-seventh is,

> "Lord, if the path is not an existent thing and nirvāṇa is not an existent thing, why is it taught that 'this is a stream enterer'?"

5.776 The twenty-eighth is,

> "Lord, does something uncompounded make the category 'this is a stream enterer'?"

5.777 The twenty-ninth is,[1527]

> "Lord, how will there be a later limit to saṃsāra?"

5.778 The thirtieth is,

> "Lord, if in all phenomena empty of their own marks a prior limit is not apprehended, what need is there to say more about a later limit?"

5.779 The thirty-first is,

> "Lord, you say 'perfection of wisdom' again and again. Why, Lord, is it called 'perfection of wisdom'?"

5.780 The thirty-second is,

> "Lord, if a meaning and a method[1528] are not found in this perfection of wisdom, how can bodhisattva great beings practice this deep perfection of wisdom's meaning?" [F.230.b]

5.781 The thirty-third is,

> "Lord, why does the perfection of wisdom not do good and not do bad?"

5.782 The thirty-fourth is,

> "But Lord, the uncompounded is good for all noble ones, is it not?"

5.783 The thirty-fifth is,

> "Lord, having trained in the uncompounded perfection of wisdom, do bodhisattva great beings not reach the knowledge of all aspects?"

5.784 The thirty-sixth is,

> "Lord, does a nondual dharma…?"

5.785 In this part of the text, in a subsection, there are three questions.[1529]

5.786 The thirty-seventh is,

> "Lord, how much merit do bodhisattva great beings make, who have produced the first thought, and who want to fully awaken to unsurpassed, perfect, complete awakening for the sake of all beings?"

5.787 The thirty-eighth is,

> "Lord, what should bodhisattva great beings who have produced the first thought pay attention to?"

5.788 The thirty-ninth is,

> "Lord, what is the objective support of the knowledge of all aspects?"

5.789 The fortieth is,

> "Lord, is only the knowledge of all aspects a nonexistent thing?"

5.790 The forty-first is,

> "Lord, why does the knowledge of all aspects have no intrinsic nature?"

5.791 The forty-second is,

> "Lord, if all dharmas are the nonexistence of an intrinsic nature, with what skillful means do bodhisattva great beings, who have produced the first thought of awakening, practice the perfection of giving?"

5.792 The forty-third is,

> "Lord, are phenomena separated from the phenomena themselves?"

5.793 The forty-fourth is,

> "Lord, is ordinary convention one thing and the ultimate another?"

5.794 The forty-fifth is,

> "Lord, you say 'bodhisattva's practice' again and again, what are the words *bodhisattva's practice* for?"

5.795 The forty-sixth is, [F.231.a]

> "Lord, you say 'buddha' again and again…?"

5.796 The forty-seventh is,

> "Lord, you say 'awakening' again and again…?"

5.797 The forty-eighth is,

> "Lord, if bodhisattva great beings who practice for this awakening practice the six perfections… what wholesome root of theirs will be accumulated or diminished, decreased or increased, produced or stopped, or defiled or purified?"

5.798 The forty-ninth is,

> "Lord, if the awakening of bodhisattva great beings practicing the perfection of wisdom is not available as any dharma in the manner of an objective support, how will bodhisattvas… fully grasp the perfection of giving?"

5.799 The fiftieth is,

> "If… in a dualistic way…?"[1530]

5.800 The fifty-first is,

> "Lord, do bodhisattva great beings practice the perfection of wisdom for the sake of wholesome roots?"

5.801 The fifty-second is,

> "Lord, how do bodhisattva great beings who have attended on the lord buddhas… gain the knowledge of all aspects?"

5.802 The fifty-third is,

> "Lord, those bodhisattva great beings would not gain the knowledge of all aspects, would they?"

5.803 The fifty-fourth is,

> "Lord, why would even bodhisattva great beings who attend on the lord buddhas… not gain the knowledge of all aspects?"

5.804 The fifty-fifth is,

> "Lord, what are those skillful means, in possession of which bodhisattva great beings gain the knowledge of all aspects?"

5.805 The fifty-sixth is,

> "Lord, does a nonexistent thing fully awaken to a nonexistent thing?"

5.806 In this part of the text, in a subsection, there are four questions.[1531]

5.807 The fifty-seventh is,

> "Lord, what is the bodhisattva great beings' thought construction?"

5.808 The fifty-eighth is,

> "Lord, if no phenomenon at all can be apprehended as having an intrinsic nature, on what path do bodhisattva great beings enter into the secure state of a bodhisattva?"

5.809 The fifty-ninth is,

> “Lord, if bodhisattva great beings enter into the secure state of a bodhisattva having completed all paths, in that case, Lord, given that the Aṣṭamaka path is different… how will bodhisattva great beings enter into the secure state of a bodhisattva having completed all paths?”

5.810 The sixtieth is,[1532]

> “Lord, how will bodhisattva great beings reach the knowledge of all aspects without having produced these paths?” [F.231.b]

5.811 The sixty-first is,

> “Lord, which is the bodhisattvas’ path of a knower of path aspects?”

5.812 The sixty-second is,

> “Lord, if those dharmas—the dharmas on the side of awakening and the awakening—[are not conjoined and not disjoined… how, Lord, will the dharmas on the side of awakening be those that bring about awakening]?”

5.813 The sixty-third is,

> “Lord, what are the dharmas bodhisattva great beings should realize, having trained in them by knowing and seeing?”

5.814 The sixty-fourth is,

> “Lord, you say ‘noble Dharma and Vinaya’ [again and again. Lord, what is the noble Dharma and Vinaya]?”

5.815 The sixty-fifth is,

> “Lord, should they not train in the mark of form?”

5.816 The sixty-sixth is,[1533]

> “If they should not train in the marks of those dharmas how, Lord, will bodhisattva great beings transcend the śrāvaka and pratyekabuddha levels?”

5.817 The sixty-seventh is,

> “Lord, if all dharmas are unmarked, do not have various marks, and do not have even one mark, how, Lord, will bodhisattva great beings meditate on the perfection of wisdom?”

5.818 The sixty-eighth is,

> “Lord, in what way is meditation on the unmarked, meditation on the perfection of wisdom?”

5.819 The sixty-ninth is,[1534]

> “Lord, how is the disintegration of meditation on form, meditation on the perfection of wisdom?”

5.820 The seventieth is,[1535]

> “If, for someone with dualistic perception, there is not even the patience that arises in a natural order, how could there ever be the comprehension of form?”[1536]

5.821 The seventy-first is,[1537]

> “When bodhisattva great beings are practicing the perfection of wisdom, is there the notion of an existent thing or a nonexistent thing?”

5.822 The seventy-second is,

> “Lord, what is an existent thing? What is a nonexistent thing?”

5.823 The seventy-third is,

> “Lord, what is duality? What is nonduality?”

5.824 The seventy-fourth is,[1538]

> “Lord, if all phenomena are the nonexistence of an intrinsic nature…?” [F.232.a]

5.825 The seventy-fifth is,

> “Lord, how has a tathāgata, worthy one, perfect complete buddha produced the four concentrations that are the nonexistence of an intrinsic nature?”

5.826 The seventy-sixth is,

> “How, even while all dharmas are the nonexistence of an intrinsic nature, will there be serial action?”

5.827 The seventy-seventh is,

> "Lord, if all phenomena are the nonexistence of an intrinsic nature, well then, there is no form…?"

5.828 The seventy-eighth is,

> "Lord, if all dharmas are the nonexistence of an intrinsic nature, what reality do bodhisattva great beings who have set out for unsurpassed, perfect, complete awakening for the welfare of beings see?"

5.829 The seventy-ninth is,

> "Lord, without an apprehended object is there attainment, is there clear realization?"

5.830 The eightieth is,[1539]

> "If just the absence of an apprehended object is attainment, just the absence of an apprehended object is clear realization… in that case, Lord, how will there be the bodhisattva great beings' first level?"

5.831 The eighty-first is,

> "Lord, what distinction and what differentiation is there between the absence of an apprehended object, and giving, morality…?"

5.832 The eighty-second is,

> "Lord, how is an exposition made that differentiates between unapprehended giving, morality, patience, perseverance, concentration, wisdom, and the clairvoyances?"

5.833 The eighty-third is,

> "How do they incorporate the six perfections in a single production of the thought?"

5.834 The eighty-fourth is,[1540]

> "How do they not, when giving a gift, have a dualistic notion?"

5.835 The eighty-fifth is,[1541]

> "Lord, given that all dharmas are without causal signs and do not occasion anything, how do bodhisattvas complete the perfection of giving and so on."

5.836 The eighty-sixth is,[1542]

> “Lord, given that dharmas are without causal signs, how is it that bodhisattvas complete the cultivation of the six perfections?” [F.232.b]

5.837 The eighty-seventh is,

> “Lord, what is forbearance for dharmas that are not produced?”

5.838 The eighty-eighth is,[1543]

> “Lord, … of śrāvakas and pratyekabuddhas?”

5.839 The eighty-ninth is,

> “Lord, how do bodhisattva great beings, having completed the perfection of meditative stabilization that has no mark, pass beyond the śrāvaka and pratyekabuddha levels?”

5.840 The ninetieth is,

> “Lord, what is a… flaw and what is flawlessness?”[1544]

5.841 The ninety-first is,

> “Lord, what is apprehending?”

5.842 The ninety-second is,

> “Lord, how do bodhisattva great beings practicing the perfection of wisdom comprehend that all phenomena are like a dream?”

5.843 The ninety-third is,

> “Lord, if all dharmas are an unbroken unity, why is there an exposition of wholesome dharmas?”

5.844 The ninety-fourth is,

> “Lord, how, when all dharmas are like a dream… can you present these as wholesome…?”

5.845 The ninety-fifth is,

> “Lord, what is that amazing, marvelous dharma of bodhisattva great beings that śrāvakas and pratyekabuddhas do not have?”

5.846 The ninety-sixth is,

> “Subhūti, how do bodhisattva great beings practicing this perfection of wisdom gather a retinue of beings by giving?”[1545]

5.847 The ninety-seventh is,

> "Lord, do bodhisattva great beings gain the knowledge of all aspects?"

5.848 The ninety-eighth is,[1546]

> "If a bodhisattva great being gains the knowledge of all aspects, what is the distinction to be made between a bodhisattva great being and a tathāgata?"

5.849 The ninety-ninth is,

> "Lord, if, because of the emptinesses of what transcends limits and no beginning and no end, a being absolutely cannot be apprehended… how, Lord, do bodhisattva great beings practicing the perfection of wisdom arisen from maturation… teach the Dharma to beings?"

5.850 The one hundredth is,

> "Lord, if, in that case, in the dharma-constituent, there is no going beyond, [F.233.a] and in suchness and at the very limit of reality there is no going beyond, well then, is form one thing and the dharma-constituent another?"

5.851 From here on down are the third hundred.

5.852 The first is,[1547]

> "Lord, when they have become habituated to the path does the result appear, and do they attain the result or not attain the result?"

5.853 The second is,

> "Lord, if the results have not been presented in detail by curbing[1548] the compounded element and uncompounded element… Lord, how am I to understand what you have said, Lord, that 'the results have not been presented in detail by curbing the compounded and uncompounded dharmas'?"

5.854 The third is,

> "Lord, how have bodhisattva great beings realized well what marks dharmas as dharmas?"

5.855 The fourth is,

> "Lord, how does a magical creation meditate on the path?"

5.856 The fifth is,

> "Lord, how do bodhisattva great beings realize all dharmas that are not real things?"

5.857 The sixth is,

> "Lord, is all form like a tathāgata's magical creation?"

5.858 The seventh is,

> "Lord, if bodhisattva great beings know… all phenomena are like an illusion, then for whose sake do they practice the six perfections?"

5.859 The eighth is,

> "Lord, if all phenomena are like a dream, where are beings such that by practicing the perfection of wisdom bodhisattva great beings cause them to advance beyond that location?"

5.860 The ninth is,

> "Lord, what is a name, and what is a causal sign?"

5.861 The tenth is,

> "Lord, if all dharmas end up as simply that, how will bodhisattva great beings practicing the perfection of wisdom become personally special on account of wholesome dharmas?"

5.862 The eleventh is,

> "Lord, if all dharmas are without signs, without mindfulness… how do you enumerate 'these are dharmas with outflows'?"

5.863 The twelfth is,[1549]

> "Lord, how, in what sort of way, do bodhisattva great beings train in the five appropriating aggregates?"

5.864 The thirteenth is,

> "Lord, if bodhisattva great beings practicing the perfection of wisdom are aware in that way of those dharmas that are different from each other, well then, Lord, does that not complicate the dharma-constituent?"

5.865 The fourteenth is,

> “Lord, in what are bodhisattva great beings [F.233.b] training in the dharma-constituent trained?”

5.866 The fifteenth is,

> “Lord, if all dharmas are the dharma-constituent, how should bodhisattva great beings train in the perfection of wisdom?”

5.867 The sixteenth is,

> “Lord, if a being is absolutely not apprehended… for whose sake do bodhisattva great beings practice the perfection of wisdom?”

5.868 The seventeenth is,[1550]

> “Lord, if the very limit of reality is thus not one thing and the limit of beings is not another…?”

5.869 The eighteenth is,[1551]

> “Lord, what are the skillful means in possession of which bodhisattva great beings practicing the perfection of wisdom with skillful means…?”

5.870 The nineteenth is,[1552]

> “Lord, if all dharmas are empty of a basic nature…?”

5.871 The twentieth is,

> “Lord, if all dharmas are not different things, well then, for what will bodhisattva great beings, thinking, ‘I will fully awaken to unsurpassed, perfect, complete awakening,’ set out?”

5.872 The twenty-first is,[1553]

> “Lord, if a bodhisattva great being’s awakening is not a practice of taking anything up[1554] and is not a practice of not taking anything up, well then, of what is a bodhisattva great being’s awakening a practice?”

5.873 The twenty-second is,[1555]

> “Lord, if bodhisattva great beings do not practice taking anything up or not taking anything up, do not practice form… how will bodhisattva great beings… fully awaken to the knowledge of all aspects?”

5.874 The twenty-third is,[1556]

> “The ten bodhisattva levels…?”

5.875 The twenty-fourth is,

> "Lord, what is the bodhisattva great beings' path on which bodhisattva great beings who have to purify a buddhafield and bring beings to maturity practice?"

5.876 The twenty-fifth is,

> "Lord, how do bodhisattva great beings practicing the perfection of giving bring beings to maturity?"

5.877 The twenty-sixth is,

> "What is the path of a bodhisattva?"

5.878 The twenty-seventh is,

> "Lord, if all dharmas are empty, how will bodhisattva great beings train in all dharmas?" [F.234.a]

5.879 The twenty-eighth is,

> "Lord, why are they not located?"

5.880 The twenty-ninth is,

> "Lord, if all dharmas are unproduced, how will bodhisattva great beings produce a path to awakening?"

5.881 The thirtieth is,

> "Lord, whether the tathāgatas arise or whether the tathāgatas do not arise, does the true dharmic nature of dharmas not remain?"

5.882 The thirty-first is,

> "Lord, do they reach awakening on that path that has been produced?"

5.883 Here, in a subsection, there are five questions.[1557]

5.884 The thirty-second is,

> "Lord, if just awakening is the path, would not bodhisattva great beings already have reached awakening?"

5.885 The thirty-third is,

> "Lord, if all dharmas are isolated from their own intrinsic nature, well then, Lord, how do bodhisattva great beings purify a buddhafield?"

5.886 The thirty-fourth is,

> "Lord, what is the bodhisattva great beings' final physical basis of suffering?"

5.887 The thirty-fifth is,

> "Lord, are bodhisattva great beings 'destined'?"[1558]

5.888 The thirty-sixth is,

> "Lord, to which group is one destined?"

5.889 The thirty-seventh is,

> "Lord, are bodhisattva great beings who have produced the first thought destined, or are those who are irreversible destined, or are those who are in a last existence destined?"

5.890 The thirty-eighth is,

> "Lord, do bodhisattva great beings who have become destined take birth in terrible forms of life?"

5.891 The thirty-ninth is,[1559]

> "Lord, if destined bodhisattva great beings do not take birth in those places—namely, the negative ones—then where were those wholesome roots when the Tathāgata took birth in the animal world, as you personally have taught in your birth stories?"

5.892 The fortieth is,

> "Lord, in which wholesome dharmas do bodhisattva great beings stand when they appropriate such a body?"

5.893 The forty-first is,

> "Lord, how do bodhisattva great beings endowed with the bright dharmas take birth in terrible forms of life or in the animal world?"

5.894 The forty-second is,[1560]

> "Lord, is a tathāgata a noble being without outflows?"

5.895 The forty-third is,

> “Lord, standing in those bright dharmas, do bodhisattva great beings utilize such skillful means but still are not affected by those actions?”

5.896 The forty-fourth is,

> “Lord, do bodhisattva great beings [F.234.b] stand only in the perfection of wisdom but not in other dharmas?”

5.897 The forty-fifth is,

> “Lord, if the perfection of wisdom is empty of an intrinsic nature, how could all dharmas be included in the perfection of wisdom?”

5.898 The forty-sixth is,

> “Lord, how do bodhisattva great beings… find and produce within themselves the perfection of clairvoyance?”

5.899 The forty-seventh is,[1561]

> “Lord, what are the paths for fully awakening to unsurpassed, perfect, complete awakening?”

5.900 The forty-eighth is,

> “Lord, if all dharmas are empty of their own marks, how can you apprehend specific features in all dharmas that are empty of their own marks and make the distinctions, ‘This is a being in hell’…?”

5.901 The forty-ninth is,

> “Does the Lord, having fully awakened to unsurpassed, perfect, complete awakening, apprehend the five forms of life in saṃsāra?”

5.902 The fiftieth is,

> “Lord, does a tathāgata apprehend bright, or dark, or bright and dark, or neither bright nor dark dharmas?”

5.903 The fifty-first is,

> “Lord, if all phenomena are empty of their own marks, well then, how do bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening and free beings from the five forms of life in saṃsāra?”

5.904 The fifty-second is,

> "Lord, will beings pass into complete nirvāṇa on account of knowing suffering or will they pass into complete nirvāṇa on account of suffering?"

5.905 The fifty-third is,

> "Lord, how do bodhisattva great beings practicing the perfection of wisdom practice in order to awaken to the truths?"

5.906 The fifty-fourth is,

> "Lord, what are 'all dharmas as they really are'?"

5.907 The fifty-fifth is,

> "In that case, Lord, is awakening not a real thing?"

5.908 The fifty-sixth is,

> "Lord, if all dharmas are in their nature not real things, if they have not been made by buddhas… why in these dharmas is there a distinction made between 'these are beings in hell, these in the animal world'?"

5.909 The fifty-seventh is,

> "Lord, is there some real basis called *suchness* and *unmistaken suchness* that foolish, ordinary people stand on and settle down on as 'a real basis'?"

5.910 The fifty-eighth is,

> "Lord, for someone who sees reality, [F.235.a] defilement does not happen… well then, what purification has the Lord been speaking about?"

5.911 The fifty-ninth is,

> "Lord, what is the sameness of all dharmas?"

5.912 The sixtieth is,

> "Lord, if all dharmas are like an illusion… how do bodhisattvas… produce the thought of unsurpassed, perfect, complete awakening?"

5.913 The sixty-first is,

> "Lord, is the dharma a tathāgata has fully awakened to, fully awakened to as an ordinary convention or as an ultimate?"

5.914 The sixty-second is,

> "Lord, given that dharmas are in their nature nonexistent, what is this 'sameness of dharmas'?"

5.915 The sixty-third is,

> "Lord, is that sameness of dharmas not within the range even of a tathāgata?"

5.916 The sixty-fourth is,

> "Lord, is a tathāgata, worthy one, perfectly complete buddha not in control of the entire range of dharmas?"

5.917 The sixty-fifth is,[1562]

> "Lord, if, in the sameness of all dharmas, 'this is an ordinary person…' all cannot be apprehended, in that case would foolish ordinary people… not have specific features?"

5.918 The sixty-sixth is,

> "Lord, if, in the sameness of dharmas, foolish ordinary people… do not have specific features, well then, Lord, from where do the Three Jewels—the Buddha Jewel, Dharma Jewel, and Saṅgha Jewel—appear in the world?"

5.919 The sixty-seventh is,

> "Lord, is the way in which a tathāgata does not move from the sameness of dharmas…?"

5.920 The sixty-eighth is,

> "Lord, if just that true dharmic nature of dharmas is just that true dharmic nature of ordinary people… given that those—namely, form…—have different marks… how do those dharmas with different marks come to have one mark?"

5.921 The sixty-ninth is,

> "Lord, is that true nature of dharmas a compounded phenomenon or is it an uncompounded phenomenon?"

5.922 The seventieth is,

> "Lord, if the sameness of all dharmas is empty of a basic nature, then no dharma does anything, so how, while dharmas are not doing anything and are not anything at all, do bodhisattvas not move from the ultimate but still work for the welfare of beings?"

5.923 The seventy-first is,[1563]

> "Lord, of what is emptiness empty?"

5.924 The seventy-second is,

> "Lord, if those ordinary dharmas are magical creations, are these extraordinary dharmas… magical creations as well?"

5.925 The seventy-third is,[1564]

> "Lord, are this 'abandonment'… also magical creations as well?"

5.926 The seventy-fourth is,

> "Lord, what is the dharma that is not a magical creation?"

5.927 The seventy-fifth is, [F.235.b]

> "And what, Lord, is that?"

5.928 The seventy-sixth is,

> "Lord, according to what you have said…"

5.929 And the seventy-seventh is,

> "Lord, if a person who is beginning the work is going to understand the emptiness of an intrinsic nature, how should they be advised and instructed?"

5.930 You should know that all these questions have been asked for the sake of irreversible bodhisattvas seated in the retinue and for the benefit of persons in the future.

[B23]

·· Explanation of Chapters 51 to 55 ··

··· The deep places ···

5.931 Among these, in regard to

> "Subhūti, form is deep,"[1565]

here *form* is being used as a word for the suchness of form. Therefore, it asks

> "why is form deep?"

and says,

5.932 > "Subhūti… just as the suchness of form is deep, so too is form deep,"

indicating that it is just suchness. This means that form is deep in the way that suchness is deep.

5.933 What is intended by the question,

> "Lord, what is the suchness of form like?"

It is asking how, given that "suchness" is without attributes and hence is not the mark of form and is not contingent on form either, can you use the word *form* and so on in "the suchness of form, suchness of feeling"?

5.934 > "Subhūti, there is no form in the suchness of form, and there is no suchness of form other than form. The suchness of form is like that."

Having eliminated falsely imagined phenomena, that thoroughly established suchness that is other than falsely imagined phenomena is separated from all mental images so it is not suitable to express it with the word "form" and so on. This is teaching that the name *form* and so on is superimposed onto suchness when it has stains, that it is not expressible as just that form and so on that foolish ordinary persons imagine, or other than that, [F.236.a] in order to designate it during that period.

5.935 > "Made to turn back from form, and nirvāṇa has been pointed out"—

with that "form is deep" they are made to turn back from falsely imagined form. "Nirvāṇa," the true dharmic nature of form, "has been pointed out."

5.936 The illustration of the man with a strong libido is easy to understand.[1566]

5.937 > "fill up as many world systems as there are sand particles in the Gaṅgā River with the wholesome roots appropriated in a single day … it still would not approach what remains of those wholesome roots even by one hundredth part"

means that even if you were to fill up as many world systems as there are sand particles in the Gaṅgā River with those wholesome roots accumulated in a single day, there would be many parts left over from the one part of the wholesome roots that filled up as many world systems as the sand particles

in the Gaṅgā River. That part of the wholesome roots that filled up the world systems would not approach even a hundredth part of what remains of those wholesome roots.[1567]

5.938 > "If… separated from the perfection of wisdom [that bodhisattva] were to… cultivate wisdom"[1568]

means if, without the wisdom of the knowledge of path aspects that sees what cannot be apprehended, they were to cultivate just ordinary wisdom.

5.939 Take

> "this perfection of wisdom is the mother of the bodhisattvas"[1569]

as the knowledge of path aspects.

5.940 > "Lord, the Lord has said, 'Whatever merit has been accumulated, it is all imaginary,' so how will a son of a good family or daughter of a good family make a lot of merit?"[1570]

Whatever the composition of the merit bodhisattvas separated from the perfection of wisdom accumulated it is falsely imagined, so the merit will not increase a lot.

5.941 > "What has been accumulated does not exist,"

is a nonexistent thing. Since it is a nonexistent thing,

> "they will not be able to enter into the right view [F.236.b] and the secure state of a bodhisattva,"

and so on. He is asking how if they are not able to do anything could that be correct.

5.942 > "What [they]… have accumulated appears as just empty, appears as just in vain,"[1571]

and so on. This is saying, "I do not say that they increase merit by accumulating it," and "I do not say that they increase merit by not accumulating it" either. How then? How should whatever the merit that bodhisattvas have to accumulate that has been obtained always in all respects be understood analytically as "just empty, in vain," and as

> "just ringing hollow?"

5.943 When they understand analytically like that, because they

> "are inseparable from the perfection of wisdom… to that extent they make infinite, incalculable merit."

5.944 > "What are the specific features…?"[1572]

He asks this as an aside because it is contextually appropriate.

5.945 > "Subhūti, the *incalculable* is that which has no enumeration."

That which cannot be enumerated by a word is *incalculable*;

> "the *infinite*"

cannot be measured; and

> "the *immeasurable*"

cannot be delimited as just this, even by the force of a calculation. Its measure cannot be apprehended. All three, furthermore, are particulars of counting.

5.946 > "A calculable element or an incalculable element"

means

> "the compounded element and the uncompounded element."[1573]

5.947 > "Form is also empty so it is infinite, incalculable, and immeasurable."[1574]

A number, measure, and so on exist for falsely imagined phenomena, but in the emptiness element they do not exist. They are included in synonyms of emptiness. Therefore, there is the word "also," in "form is also empty," in order to make it into a particular. On account of great compassion, it is

> "an exposition in harmony with what causes a tathāgata's teaching."[1575]

This means that it is conventionally an "exposition" in harmony with the cause, compassion.

5.948 > "Lord, all phenomena are simply inexpressible?" [F.237.a]

Earlier it explained that just the true nature of dharmas is inexpressible. Now it teaches that all dharmas, not different from the true nature of dharmas, are simply inexpressible too.

5.949 > "Lord, does an inexpressible reality know increase or decrease?"[1576]

This teaches the following: it asks, if *inexpressible* is an expression for emptiness, and emptiness does not increase because of bright dharmas and does not decrease because of dark dharmas, and if the perfections and so on also have no increase or decrease, well then, on account of what cause will

> "the knowledge of all aspects come with the good fortune of fully awakening to unsurpassed, perfect, complete awakening?"

5.950 Having asked that, the final part of the passage,[1577]

> "they will make a dedication just like unsurpassed, perfect, complete awakening,"

teaches that it will happen because of the power of dedication with skillful means.

5.951 > "Lord, what is unsurpassed, perfect, complete awakening?"[1578]

It has as its essential nature the emptiness not different from form and so on. The inquiry is made so there will be a further explanation.

5.952 > "[They] should practice the perfection of wisdom like that, by way of no increase or decrease"

teaches that just this alone is the practice of the perfection of wisdom.

··· Which moment of thought causes awakening? ···

5.953 > "Lord, do bodhisattva great beings fully awaken to unsurpassed, perfect, complete awakening because of the first production of the thought, or do they fully awaken to unsurpassed, perfect, complete awakening because of a later production of the thought?"

5.954 This inquiry is in the part of the text to do with the deep places. Given that those who have accumulated wholesome roots will fully awaken to unsurpassed, perfect, complete awakening, how will the wholesome roots for that come to be accumulated? Here, do bodhisattvas fully awaken [F.237.b] through the power of the initial production of the thought—produced prior to the first of three incalculable eons—or do they fully awaken through the power of the second, or the third, or the last of all the productions of the thought when they are seated at the site of awakening? In regard to those, they do not fully awaken because of a single thought, because it does not have such power and the rest of the accumulation of

merit would be meaningless. It is also not because of all the thoughts either, because they are not suited to accumulation, since they are destined to perish instant by instant. That is what it teaches, so there the Lord gives

> "the illustration of an oil lamp"

saying that when the wick of an oil lamp is burned up, it has been burned up through the power of all the instants of flame, even though each is destined to perish instant by instant. Similarly, it teaches that full awakening too is through the power of all the thoughts, intending that even though they are momentary it is by way of accumulated habit formation.[1579]

5.955 > "The Śuklavipaśyanā level

is when there is special insight;

5.956 > "the Gotra level"

is the highest ordinary dharma;

5.957 > "the Aṣṭamaka level"

is the path of the stream enterers;

5.958 > "the Darśana level"

is their result, the level of seeing;

5.959 > "the Tanū level"

is the once-returner level because it has attenuated attachment to sense objects and malice;

5.960 > "the Vītarāga level"

is the non-returner level because attachment and malice have been stopped;

5.961 > "the Kṛtāvin level"

is the state of a worthy one because the work has been done;

5.962 > "the Pratyekabuddha level"

is a pratyekabuddha's awakening;

5.963 > "the Bodhisattva level"

is the knowledge of path aspects; and

5.964 > “the Buddha level”

is the knowledge of all aspects.[1580]

5.965 > “Will that thought which has stopped be produced again?”[1581] [F.238.a]

and so on, again teaches the deep state.

5.966 > “What has stopped will not be produced. What has been produced is subject to stopping. What is subject to stopping will not stop. It will remain just as suchness does. It will not be unmoved.”[1582]

That is a deep place. Take “that which has stopped will not be produced again” as stopped in its intrinsic nature—the uncompounded.[1583] Take “that which has been produced is not[1584] subject to stopping” as the compounded. It says “that which is subject to stopping will not stop” because there is not a second stopping. Take “it will remain just as suchness does” as suchness. As for “it will not be unmoved,” it says that because it has no intrinsic nature.

5.967 > “Subhūti, what do you think, is that thought also suchness?”[1585]

is asking, “Is compounded thought the intrinsic nature of suchness?”

5.968 > “It is not, Lord,”

again says, “Because it is together with stains it is not the intrinsic nature of suchness.”

5.969 > “Is that thought other than suchness?”

is asking, “Is compounded thought other than suchness?” Subhūti again says,

5.970 > “It is not, Lord,”

because a falsely imagined phenomenon is not suitable to be described as just exactly a thoroughly established phenomenon or as different from it.

5.971 > “Is thought in suchness?”

and

> “is suchness in thought?”

are asking if they are a real basis and what is based on that relative to each other.

5.972 > “They are not, Lord,”

again says that the two—a falsely imagined phenomenon and a thoroughly established phenomenon—do not exist as a real basis and what is based on that.

5.973 > "Does suchness see suchness?" [F.238.b]

This question intends: "Does that thought see all phenomena?" He again says,

> "It does not, Lord,"

because in the state of suchness an apprehended and apprehender do not exist.

5.974 > "Lord, someone practicing like that is not practicing anything at all"[1586]

teaches that they have not practiced anything at all.

5.975 > "They practice in the ultimate where there are no habitual dualistic ideas."

There is "they practice" and a second, "they do not."

5.976 > "Has the perception of a causal sign disintegrated because of them?"

This means do they make the perception of a causal sign nonexistent? He again says,

> "They do not, Lord,"

because an idea like "I will make the perception of a causal sign disintegrate" does not arise. This teaches that the habitual idea, such a conceptualization, is nonexistent. through the power of cultivating the emptiness, signlessness, and wishlessness meditative stabilizations they also cure themselves of their habit of perceiving a causal sign.

5.977 > "[They] bring beings to maturity with those… meditative stabilizations,"[1587]

through the power of skillful means. That they will personally behold emptiness and so on, and bring beings to maturity as well, is the power of skillful means.

··· Karma in a dream and the waking state ···

5.978 > “When [they]… have become absorbed in the three meditative stabilizations on emptiness, signlessness, and wishlessness in a dream, do they improve on account of the perfection of wisdom?”

5.979 Having set the scene for the deep places, the two elders expound on just those meditative stabilizations that have gone before.[1588] Śāriputra asks intending this: If all phenomena cannot be apprehended, then, when bodhisattvas are absorbed in the three meditative stabilizations in a dream, [F.239.a] it makes sense that they should improve on account of the perfection of wisdom. But if the perfection of wisdom does not increase in a dream and does when they have stopped sleeping, in that case there is a certain distinction between phenomena that exist and that do not exist in a dream, and when they have not fallen asleep.

5.980 > “Venerable Śāriputra, if they improve on account of having meditated during the day, they improve in a dream like that as well?”

He is asking a question. Then the elder Subhūti teaches that here, when bodhisattvas are dreaming and also when they have stopped sleeping phenomena cannot be apprehended—they are similar in a dream and also when sleep has stopped. “A dream” and “the day” also are just merely constructed in thought. Both a dream and not being asleep are similar. Therefore, given that the two—the day and the dream—are similar, it explains that if the meditative stabilization when they have not fallen asleep increases wisdom, then the meditative stabilization in a dream increases wisdom as well.

5.981 > “Venerable Subhūti, when bodhisattva great beings have made some karma in a dream is there an accumulation or diminution in their karma?”

What is the elder Śāriputra’s intention? He is asking: if phenomena are similar when not asleep and in a dream, well then, in regard to the giving that is the giving and so on in a dream, and also the result of stream enterer that is reached in a dream, with the earlier of the two is there or is there not the accumulation of good karma and with the later the finishing of the karma?

5.982 Then the elder Subhūti says,

> “The Lord has said that all phenomena are like a dream, so there is no accumulation or diminution there,”

and so on. He is saying that when “accumulation [F.239.b] and diminution” are other than something real, all phenomena are thus dream-like, so both in a dream and when not asleep that karma and that agent are totally

nonexistent. And in that case, why would you say there is an accumulation or a diminution from them? It says

> "you cannot apprehend any phenomenon in a dream that is accumulated or diminished."

5.983 It is teaching this: If somebody in a dream sees something filled up with river water, or sees a dried-up lake, is there an accumulation or a diminution from that? Or is it the case that just as there is both no accumulation or diminution there in a dream, similarly even during the day when they have not fallen asleep there is no accumulation or a diminution at all, either.

5.984 Then the elder Śāriputra says,

> "If it is thought about in a certain way, on waking there is an accumulation or reduction in one's karma."

"I am not speaking based on bodhisattvas who view things as not findable, who are free from falsely imagining things, but rather based on present-day novices caught up in falsely imagining things. If, when they wake up and think intentionally about an act that they have done in their dream and rejoice in it, is there accumulation of or diminution in that karma done at night?" That is what Śāriputra is asking. He therefore intends a distinction between when they are in a dream and when they have has not fallen asleep.

5.985 Then the elder Subhūti says,

> "Venerable Śāriputra, what would you say about the karma of someone who committed a murder during the day, and someone who dreamed about committing the murder and on waking thought, 'I killed him. It is excellent that I killed him'?"

This is saying that it is wrong, but what is intended? A certain man during the day or in a dream murders someone. When the murder has been committed, if he rejoices in those two actions intentionally with his thinking mind is there more maturation from rejoicing in the action of murder during the day [F.240.a] or is there more maturation from rejoicing in the action done in a dream?

5.986 Then Śāriputra says,

> "Venerable Subhūti, karma does not happen without an objective support; intention does not happen without an objective support."

It intends to say that a murder in a dream is in its nature a nonexistent thing, so a thought apprehending that is apprehending something that is a nonexistent thing. It therefore has no additional maturation.

5.987 Then the elder Subhūti says

> "exactly so!"

rejoicing in Śāriputra's words. So, what is this teaching? It is teaching that if karma does not happen without an objective support, well then, what Śāriputra said before, "If it is thought about in a certain way, on waking there is an accumulation or reduction from that karma," is not correct. Here the rest of the argument is this: Were karma not to happen without an objective support, in that case, because what is done in a dream has no objective support but what is done when one has not fallen asleep does have an objective support, there would therefore be a distinction between the two—a dream and when one has not fallen asleep—so the statement "all dharmas are dream-like" gets damaged. So, to deal with that argument the elder Subhūti says,

> "The intellect engages with the seen, the heard, the thought—something one has been aware of; the intellect does not engage with the unseen, the unheard, the unthought—a thing of which one has not been conscious. There, one intellectual act gets hold of defilement. Another intellectual act gets hold of purification."

5.988 He is saying that novices caught up in apprehending things when dreaming and awake become intellectually engaged because of following after the seen, the heard, and the thought—the thing of which they have been aware—without investigating whether ultimately things exist or do not exist. When the intellect is engaged like that, some intellectual acts have no result, [F.240.b] some have a great result, some have a small result, some are caught up in and some are not caught up in defilement, and some are caught up in and some are not caught up in purification. What is this teaching? It is teaching that you should know that these intellectual acts come about through the force of perfect and deficient life forms, time periods, practices, bodies, sleep, and so on, and from the lack of necessary conditions.

5.989 What is Śāriputra thinking where he says,

> "Venerable Subhūti, the Lord has said 'all karma is isolated and all intention is isolated.' "

He is thinking that scripture says "all dharmas are isolated from an intrinsic nature," so karmas and intentions are isolated from an intrinsic nature. How then is it possible to investigate whether they have an objective support or do not have an objective support?

5.990 Then the elder Subhūti says,

> “Venerable Śāriputra, ordinary beings, having made a causal sign, pile up karmas.”[1589]

What he intends here is this: From the context, take this not with bodhisattva great beings who view things as not findable, who are free from thought construction, but rather with those caught up in apprehending things. Therefore, it teaches that having an objective support and not having an objective support is based on what is constructed by their intellects.

5.991 Then again, from,

> “Venerable Subhūti, if bodhisattva great beings in a dream give gifts,”

up to

> “cultivate wisdom,”

the elder Śāriputra again voices other arguments. Set aside for the moment the novice bodhisattvas—if bodhisattvas whose continuums have matured give gifts in a dream, for them, since both dreaming and not having fallen asleep are similar, does the rejoicing in and dedication of the giving and so on become as excellent [F.241.a] as when not having fallen asleep? This is what he is saying.

5.992 > “Venerable Śāriputra, you should ask this of Maitreya the bodhisattva, the great being,”

and so on. Maitreya has given the response to that argument because it is beneficial to the persons to be trained gathered there at that time, or to show that their intentions match his own.

5.993 > “Venerable monk Śāriputra, what do you think, will this—the designation ‘Maitreya the bodhisattva great being’—respond with the answer; or will form respond with the answer,”

and so on. Maitreya has responded to the argument that the elder Śāriputra, with an apprehension of things, voiced before. For bodhisattvas who view without apprehending things and whose continuums have been matured, giving and so on, and rejoicing and dedication and so on, in both a dream and when not having fallen asleep, are nonexistent like unreal things in a dream, so Śāriputra has asked his question arguing like somebody who does not understand that they are unreal. It is a teaching from the perspective of emptiness.

5.994 If persons and dharmas do not exist, what is Subhūti thinking when he says that Maitreya “will respond with the answer” to this? He is saying that he will speak based on words plucked out of thin air, or form and so on, or

their emptiness will respond with the answer. It means here that when

> "all dharmas are not two and cannot be divided into two,"

are standing as one, who responds with what answer to whom? Which is to say, nobody responds with any answer.

5.995 > "Son of a good family, have you had direct witness of those dharmas in the way you have explained them to be?"

The elder Śāriputra has said: if you have had such direct witness of those dharmas, in that case you would apprehend separately a witness, something being witnessed, and a witnessing.

5.996 Therefore, the noble Maitreya [F.241.b] again says,

> "I do not directly witness those dharmas in the way I have explained them to be."

This is teaching that when he directly witnesses those dharmas, they cannot be apprehended and are also inexpressible, so how is he going to speak about them?

5.997 The Lord says,

> "Do you see that dharma on account of which you come to be known as a worthy one?"

Having in mind that apart from the transformation of the basis, a dharma that is a "worthy one" does not exist, Śāriputra again says,

> "Lord, I do not."

5.998 What is the intention where Subhūti asks,

> "Lord, how do bodhisattva great beings complete the perfection of wisdom?"

He is asking: "If all dharmas cannot be apprehended, who completes the perfection of wisdom in which way and for whose sake?"

5.999 Then the Lord, having taught that when assisting beings they become, governed by compassion, conventionally, those who have a perception with an objective support, delineates their methods to bring the six perfections to completion and teaches the purifications of a buddhafield.[1590] I will not go into these because the meaning of them all is clear.

5.1000 It is not that all bodhisattvas make all these prayers that are vows.[1591] The prayers that are vows come about in harmony with each of their individual different aspirations. It could be that some have fully made a prayer that is a

vow but later, because of the force of the beings' karma, a bit of it might not be accomplished.

5.1001 The prophesy[1592] of Gaṅgadevī is also easy to understand.

··· Fully mastering emptiness ···

5.1002 Then the elder Subhūti asks[1593] how a bodhisattva cultivates the three gateways to liberation and cultivates the thirty-seven dharmas on the side of awakening while rejecting the freedom of śrāvakas and pratyekabuddhas. [F.242.a] The explanatory section following that says they

> "should understand analytically '…empty.' "[1594]

5.1003 At the time special insight into emptiness is increasing,

> "one way or the other, when they understand this analytically, such an analytical understanding should be without mental distraction."[1595]

5.1004 At the time of the meditative stabilization on emptiness,

> "without mental distraction they do not see the phenomenon that is the phenomenon to be actualized, and,"

as for the time when they reach suchness,

> "not seeing that phenomenon they do not actualize it,"

and so on, up to

> "they see [they]… are not joined and are not disjoined."[1596]

5.1005 That is what that the text teaches, that something apprehended and something that apprehends are equally the same and cannot be conceived of.

5.1006 Hence, "not seeing that phenomenon they do not actualize it." Just not seeing a phenomenon is the cause of not actualizing it. Were they to see it they would actualize it. And what would the fault be were they to have actualized it? They would have actualized the very limit of reality just like a śrāvaka does. And in that case they would connect with their liberation.

5.1007 > "How do bodhisattva great beings stand in emptiness but not actualize emptiness?"

This teaches that emptiness, "the phenomenon that is… to be actualized" that "they do not see," is where they stand. Again, "not seeing that phenomenon they do not actualize it" teaches they do not actualize

emptiness. This "stand… but not actualize" is asking "how could it be known?"

5.1008 The Lord, based on the prior intention, teaches a modification:

> "Subhūti, when bodhisattva great beings contemplate emptiness [F.242.b] furnished with the best of all aspects, they do not contemplate that they should actualize it."

5.1009 With just the earlier intention, "I should meditate on emptiness," those bodhisattvas do not have the intention "I will actualize emptiness," like śrāvakas thinking "I will actualize the cessation."[1597] The thought "I will meditate on emptiness" is just the intention "I will totally harmonize with it." Therefore, this means that even later on it is only a meditation, it is not an actualization. Therefore, it says

> "they contemplate that it is not the time it should be actualized, but rather it is the time it should be mastered."

The mastering of emptiness without also actualizing it is the power of knowledge of mastery.

5.1010 > "When not in actual meditative equipoise… [they] attach their minds to an objective support"

is teaching that "knowledge of mastery" is mind in its ordinary state,[1598] it is not meditative equipoise. Therefore, in that instant there is no calm abiding, and because there is no calm abiding the extraordinary path does not arise.

5.1011 Now, teaching that knowledge of mastery is the knowledge of when is and is not the time, it says

> "it is the time for the perfection of giving,"

and so on.

5.1012 Understand the heroic person illustration, bird illustration, and master archer illustration from the text.[1599]

5.1013 > "Lord, it is amazing! Sugata, it is amazing!"

is saying "it is amazing" that those seeing all dharmas as emptiness have not, in the interim,[1600] feeling intimidated, fallen to a śrāvaka or pratyekabuddha awakening that is caused by meditation on the three meditative stabilizations.

5.1014 Here the Lord, with,

> "Subhūti, it is because the bodhisattva great beings do not forsake all beings,"

and so on, teaches the cause [F.243.a] of not feeling intimidated. Here there are a further seven subsections to the passage: the section about engaging with doctrines that are not good; the section about views with a false apprehension of facts; the section about distorted minds; the section about the conceptualization of a self and dharmas; the section about causal signs; the section about the fault of making wishes; and the section on questioning bodhisattvas.

5.1015 Among these, the first section is[1601]

> "I will not forsake these ignorant beings, these beings who are deceived because they perceive doctrines that are not good as good."

Bodhisattvas generate compassion and are attentive to not forsaking beings, and that causes them, in the interim, not to feel cowed and not to actualize the very limit of reality.

5.1016 The second subsection is where they do not feel cowed based on the power of generating the thought,[1602] "These beings have… for a long time been practicing a practice with a false apprehension of facts while viewing… a self… a being and so on, so I will fully awaken to unsurpassed, perfect, complete awakening and teach them the doctrines in order to eliminate their views."

5.1017 The third subsection[1603] is where bodhisattvas think, "The minds of these beings have been distorted for a long time by the fourfold erroneous perception of permanence… happiness… pleasant… and self, so I will turn them back from that."

5.1018 The fourth[1604] is where they think, "For a long time these beings have been practicing a practice while falsely imagining a being, and while falsely imagining the dharmas, form and so on, so, having fully awakened, I will explain the doctrine of emptiness for their sake."

5.1019 The fifth[1605] is, "For a long time these beings have been practicing a practice with causal signs—the causal sign for a woman, for a man, and so on—so, [F.243.b] having fully awakened, I will explain the doctrine of signlessness for their sake."

5.1020 Similarly, the sixth is, "For a long time these beings have been practicing a practice while making wishes, and making prayers so it will lead to the dharmas of wealth and the beautiful body of

> "Śatakratu, Brahmā, a world protector,"[1606]

and so on, so, having fully awakened, I will explain the doctrine of wishlessness for their sake."

5.1021 Also, in regard to asking bodhisattvas,[1607] if when asked they respond, "They must meditate well on

> emptiness… signlessness… wishlessness… not occasioning anything, nonproduction, and the absence of an existent thing,"

taking just those as their point of departure, they should know they will have been prophesied because they will have realized well[1608] the mark of the knowledge of mastery. But if, when asked, they respond, "They should reject the meditation on emptiness, and so on, they should not meditate on them, they should cast them away and cultivate impermanence and so on instead," *up to* they should know they have not been prophesied. They

> "are not like irreversible bodhisattvas who… have stepped onto the irreversible level."

5.1022 Those without mastery do not, like those who have reached the eighth level,

> "having achieved mastery"

of them,

> "passing beyond the Tanū level,"

become irreversible. This means that they are not fully matured just through that.[1609] The "Tanū level" is from the second up to the seventh level.

5.1023 > "Would there then, Lord, be ways in which [they] would be irreversible from awakening?"

It is teaching this: if they, even without having reached the eighth level where they are irreversible from awakening, having excellently achieved mastery, deliver the response [F.244.a] of an irreversible bodhisattva, would they become irreversible because of meeting the definition of those irreversible from awakening?

5.1024 > "Levels that they have cleansed or levels that they are cleansing do not appear"[1610]

teaches the lower levels.

5.1025 > "Those bodhisattva great beings… are few"

means that even though

> "bodhisattvas who practice for awakening are many,"

those who will give the answer of an irreversible bodhisattva who has excellently developed mastery, even without having reached the eighth level, "are few."

5.1026 > "Whether they are levels that have been cleansed or whether they are levels that have not been cleansed"

teaches the lower levels.[1611]

5.1027 Then, the marks of irreversibility, the works of Māra, and spiritual friends occurring in this section of the text are again easy to understand.[1612]

··· Questions 18 to 27 ···

5.1028 > "Subhūti, the perfection of wisdom is like space, unimpeded."[1613]

This means it is characterized as unimpeded like space. Earlier the explanation was of the perfection of wisdom impeded by the works of Māra and so on.[1614] Now,

> "Subhūti, the perfection of wisdom is without a mark. The perfection of wisdom's mark does not exist at all"

says that it is marked as unimpeded. The perfection of wisdom is not the mark of anything else, and the mark of the perfection of wisdom is also not anything at all. This is teaching that it is not an entity that is a nonexistent thing.[1615]

5.1029 > "Subhūti… all phenomena are isolated from an intrinsic nature, all phenomena are empty of an intrinsic nature."

The thoroughly established—the intrinsic nature of all phenomena—is isolated from and separated from all falsely imagined phenomena. Therefore, it means they "all are empty of the intrinsic nature."

5.1030 > "Lord, if all phenomena are isolated [F.244.b] from all phenomena, and if all phenomena are empty of all phenomena, Lord, how could there be the defilement and purification of beings?"

and so on is asking: "Lord, if all phenomena are isolated from and empty of an intrinsic nature, later there will be nothing to be isolated from and nothing to be empty of, and if that is the case how will those—the isolated and empty—be defiled, and how will they be purified?"

5.1031 Having asked that,

> "What do you think, Subhūti, do beings go on grasping at 'I' and grasping at 'mine' for a long time?"

and so on, teaches the following: Even though all phenomena are already isolated from an intrinsic nature and empty of an intrinsic nature, simple folk do not know that they are just isolated and empty. On account of the fault of not knowing, they become attached to phenomena—the aggregates and so on—through grasping at them as "I" and grasping at them as "mine," and because of that attachment they undertake actions that are good and bad and so on. Governed by that, beings link up with and pass through cycles of existence, becoming defiled by afflictive defilement and karmic defilement. Thus, there is defilement on account of the fault of not knowing. Later, when they have again found spiritual friends, based on having listened and reflected and so on they realize the mark of the isolated and the mark of the empty. Then the aforementioned defilement does not arise and gradually, through putting a stop to the imaginary dharmas, there is purification.

5.1032 Then to eliminate the doubts of those who think that because it has said they

> "do not practice"[1616]

in all dharmas,

> "in form"

and so on, therefore nothing of benefit comes from the practice explained here, [F.245.a] it then says there is a lot of merit and explains its cause. You can understand the great increase in merit, and the cause for that as well, from the illustration of

> "a precious jewel"

in the text itself.[1617]

5.1033 > "Lord, given that all attention is separated from an intrinsic nature, that all attention is empty of an intrinsic nature"[1618]

is asking: if all attentions are isolated and separated from an intrinsic nature, how can they know they are

> "never separated from attention to the knowledge of all aspects,"

because when they are separated from and empty of an intrinsic nature, you cannot apprehend any

> "knowledge of all aspects, or attention, or bodhisattva."

5.1034 Then, with

> "Subhūti, if bodhisattva great beings know this,"

and so on, the Lord, not speaking while having falsely imagined a knowledge of all aspects, a bodhisattva, and attention as some other phenomena, without there being any ultimate difference between them, still simply designates bodhisattvas as "not separated from attention connected to the knowledge of all aspects," just on account of their knowing all phenomena are isolated from an intrinsic nature.

5.1035 > "The perfection of wisdom is empty of an intrinsic nature"—

naturally pure and stainless wisdom is isolated from all dharmas, is empty of all dharmas.

5.1036 > "It has no increase and it has no decline."

This means there is neither increase, plucked out of thin air, on account of striving, nor is there decline on account of not striving.

5.1037 > "Lord, given that the perfection of wisdom is separated from an intrinsic nature and empty of an intrinsic nature"

is the second question.[1619] It is asking how, [F.245.b] if the perfection of wisdom is separated from an intrinsic nature, will an isolated, empty perfection of wisdom bring about full awakening to perfect, complete awakening.

5.1038 Then the Lord explains that bodhisattvas are the intrinsic nature of the dharma body so they are a separated state, an empty state. Furthermore, he is teaching that it is not as if dharma body bodhisattvas fully awaken to perfect, complete awakening on account of the power of the perfection of wisdom. They do not become more of what they are thanks to the perfection of wisdom, and they do not become less when they do not rely on the perfection of wisdom either, because they are marked by staying as what they are. He says,

> "Subhūti, the perfection of wisdom is not one and it is not two either."

He means "the knowledge of all aspects," "bodhisattva," "perfection of wisdom," and "suchness" are not one, they cannot be divided, and they are not different in terms of a particular enumeration.

5.1039 The third question is,[1620]

> "Lord, is it the emptiness of the perfection of wisdom, its state of ringing hollow, being in vain, being a fraud, and being pointless, that practices the perfection of wisdom?"

He is asking about five possibilities: "Is it the emptiness of the perfection of wisdom" that practices the perfection of wisdom; or does something other than the perfection of wisdom practice; or does the perfection of wisdom practice; or does emptiness practice; or does something other than emptiness practice? And, similarly, about two other possibilities: is it form and so on that practices or is it the emptiness of form and so on that practices? He has asked based on seven possibilities like that. Then, [F.246.a] because those same possibilities are in fact impossible, the Lord does not apprehend the practice, the perfection of wisdom, or a way of practicing; and then does not apprehended even nonappearances; and does not apprehend

> "production or stopping"[1621]

either.

5.1040 Taking that as his point of departure, the Lord gives an explanation of those bodhisattva great beings endowed with the forbearance for the nonproduction of dharmas who have been prophesied.

5.1041 > "Lord, is the bodhisattvas' unsurpassed, perfect, complete awakening prophesied because there will be a production of all the dharmas?"[1622]

Is it on account of the production of all the buddhadharmas? Is it because of

> "the nonproduction of all the dharmas?"

Is it on account of the nonproduction of any of the dharmas—form and so on—or the defilement dharmas?

5.1042 > "What do you think, Subhūti, do you see that dharma, the dharma of which unsurpassed, perfect, complete awakening is being prophesied?"

means something being prophesied and something causing full awakening are nonexistent things, so there is no such thing as a prophesy of this or that type of state.

5.1043 On account of such explanations of the deep places, it says[1623]

> "Lord, this perfection of wisdom is deep,"

and so on.

5.1044 Then it goes on to give an explanation of great merit again in order to generate faith.[1624] All the glorification passages; the explanation of the good qualities; the exchange between Śatakratu and Ānanda; the description of Māra and the work of Māra; the description of what happens because of it; how one should behave in the presence of persons in the Bodhisattva Vehicle; the explanation of sameness; the conversation about ending, detachment, and cessation and so on; the explanation of the benefits of training; [F.246.b] surpassing nonperfect beings;[1625] the Śatakratu passage; immeasurable merit; and then again the Śatakratu passage are easy to understand from the scripture itself, so I have not explained them.

··· No duality and no nonduality ···

5.1045 > "One way or the other they should turn it over… in such a way that there is no notion of duality and no notion of nonduality."[1626]

This is saying that ultimately their thought-productions and those unsurpassed, perfect, complete awakenings, whatever they are, are not different so, because their suchness is categorized as purity, there is therefore "no notion of duality." The dual is when there are stains and when there are no stains. The two exist as different particulars so there is also a notion of duality. Therefore it says "there is no notion of duality" because they are the same. There is the notion of duality because they are different. Alternatively, as explained clearly in the part of the text that comes below, the notion of duality is of "existent and nonexistent," and the notion of nonduality is of "nonexistent and not nonexistent."

5.1046 Then also after that it says,[1627]

> "And one way or the other they should turn it over in such a way that awakening will not be in that thought, nor in another thought either."

Based on the fact that there has been a transformation of the basis, it[1628] "will not be in that thought." Ultimately they are not different so it will not be "in another thought either."

5.1047 > "Subhūti, what do you think, do you see that thought that is like an illusion?"[1629]

What does this intend? If a thought is like an illusion but awakening is not like an illusion, then there would be a fault. A thought and awakening are both like an illusion, however, therefore the fault is not there.

5.1048 > "The dharma that is extremely isolated[1630] will not be existent or nonexistent."

A falsely imagined phenomenon is like an illusion, so, [F.247.a] as with an illusion, it is not suitable to say "it is existent" or "it is nonexistent," and it is also not suitable to say "it is not existent and it is not nonexistent" either. A thoroughly established phenomenon is isolated from all aspects of a thing, so it is also not suitable to say "it is existent." It is not suitable to say "it is nonexistent," because its inexpressible isolated nature exists. The convention "it is existent" also exists, so it is not suitable to say "it is nonexistent." And the convention "it is nonexistent" also exists, so it is not suitable to say "it is not nonexistent." Therefore, the notion of duality and the notion of nonduality are not tenable.

5.1049 > "Lord, it is because all those dharmas that are defiled or purified do not exist and are not apprehended."

Phenomena that become defiled and become purified do not exist because the defiled does not exist even when there are stains, because it is isolated from an intrinsic nature, like space. And because that is just nonexistent, something not there before that has been purified is nonexistent too. This is the explanation of "it[1631] will not be in that thought, nor in another thought either."

5.1050 > "And a dharma that is extremely isolated is not something you cultivate and not something you analyze."[1632]

To "cultivate" is to become habituated; that is untenable because it[1633] is isolated. To "analyze" is to eliminate stains; that too is untenable because it is isolated.

5.1051 > "There is not any dharma that is bringing anything about."[1634]

Because it is extremely isolated it is not something that causes the attainment of awakening.

5.1052 > "Given that it is extremely isolated, how will there be a realization of the isolated by the isolated?"[1635]

Given that the perfection of wisdom and perfect, complete awakening are extremely isolated how will an isolated perfection of wisdom [F.247.b] come to realize an isolated perfect complete awakening?

5.1053 With

> "exactly so, Subhūti, exactly so!"

the Lord teaches that were one to be isolated but the other not isolated, in that case it would not be tenable. But both are isolated like that, so there is therefore no fault. When the true reality that all dharmas are marked as isolated is understood, then there is complete, full awakening.

5.1054 > "The way I understand the meaning of what you, Lord, have said, is that bodhisattva great beings are not those who do what is difficult"

means that when one thing is apprehended and another thing is not apprehended, it is difficult because they do not conform, but since all dharmas do not exist—that is, are nonexistent things—they are not apprehended. It is not difficult to understand that you cannot apprehend something that does not exist.

5.1055 > "Lord this course of action where nothing is apprehended is the course of action of bodhisattvas."

There is no course of action except a course of action where nothing is apprehended.

5.1056 Then it teaches that the perfection of wisdom is a state without thought construction. That is easy to understand.[1636]

[B24]

··· Cyclic existence and nirvāṇa ···

5.1057 > "How has this division of *cyclic existence* into the five forms of life… come about, and how do the categorizations of *stream enterer*,"

and so on, come about? This is asking how, if all phenomena are without thought construction, the cycles of existence and purification dharmas come about.

5.1058 Then the Lord states[1637] that these thought constructions are in error; they are marked by grasping at the nonexistent and by obscuring the existent. Because they are mixed up with them, thought constructions that are greedy, hating, and so on obscure the existent. They grasp at the nonexistent. Because they give rise to them, [F.248.a] intentions to perform karmic action that is meritorious, demeritorious, and so on also grasp at error. Because those actions and those thought constructions give rise to the maturation consciousnesses, they do not grasp true reality either. Therefore

> "the desire-to-do"

and greed and so on have what is not true reality as their object, so all origination is not a true intrinsic nature. The "five forms of life"

> "in the hells, animal world, and world of Yama, and as a human and god"

are explained as the intrinsic nature of true reality. Therefore, even though all phenomena are not thought construction, cyclic existence is still presented like that.

5.1059 Also, for purification dharmas it presents all the stream enterers and so on as simply not constructed in thought, teaching that in their intrinsic there is no difference in nature between stream enterers and so on, up to tathāgatas, because all phenomena do not pass beyond the dharma body.

5.1060 Having thus heard about the true dharmic nature of the perfection of wisdom, Śāriputra's understanding greatly increases and he says,

> "Ah! Those bodhisattva great beings who are practicing this perfection of wisdom make a practice of something really worthwhile."

5.1061 Subhūti then says that they

> "make a practice of something that is not worthwhile!"

It is not worthwhile because it is not a real thing and is not something that exists. With that in mind, using ordinary reasoning it says they

> "do not apprehend even something not worthwhile, so however could they apprehend something really worthwhile?"

It makes the conventional statement that even ordinarily it is easy to get something worthless, but it is hard to get something worth a lot.

5.1062 > "It is right to bow down to those bodhisattva great beings… who do not actualize these dharmas as being the same"[1638]—

to stream enterers and so on and tathāgatas as being the same, and to the dharma body and the very limit of reality as being the same.

5.1063 > "Because space is isolated"[1639]—

because space is isolated from its mental image. [F.248.b] This passage, furthermore, is in three subsections: the passage on space and beings being alike; the passage on the armor of space-like beings; and the passage on form and so on, and beings, being alike.

5.1064 The explanation of isolation and the benefits of the perfection of wisdom are easy to understand.[1640]

5.1065 Subhūti asks,

> "Lord, given that no phenomenon is apprehended when they have stood in suchness and practiced for suchness, how will they stand in the knowledge of all aspects?"[1641]

Standing in reality and progress would be viable were any phenomenon to exist, but if all phenomena are not apprehended, how will they stand?

5.1066 > "Subhūti, they stand as things really are, like a tathāgata's magical creation."[1642]

This means that just as a tathāgata's magical creation does all that has to be done and stands, so too bodhisattvas stand as well.

5.1067 > "Lord, given that no phenomenon called 'a tathāgata's magical creation' is apprehended at all,"

and so on, is teaching that there is no phenomenon at all called "a tathāgata's magical creation," and because it is just nonexistent there is no standing and practicing in suchness, no full awakening, and no demonstration of the Dharma, so how can it be tenable that "a bodhisattva exists"?

5.1068 > "Given that even suchness is not apprehended, what need is there to say more about someone who will stand in suchness."

This teaches other things that are not tenable. It is saying this because during the period it has stains even suchness is comparable to a falsely imagined phenomenon. At that time even suchness cannot be apprehended as what suchness really is.

5.1069 The Lord's intention when it says

> "exactly so, Subhūti, exactly so!"

is this: He is saying there would be a fault if something were to be apprehended and something else [F.249.a] were not to be apprehended. But given that a bodhisattva, the perfection of wisdom, awakening, standing, and progressing all do not exist what fault is there in this?

5.1070 > "And why? Subhūti, it is because whether the tathāgatas arise or whether the tathāgatas do not arise,"

unsurpassed, perfect, complete awakening remains, so it is there at all times. Therefore, "standing" and "progress" do not exist at all. This is teaching that standing, progress, and full awakening do not exist at all in suchness.

5.1071 Then there is the praise of Subhūti, the praise of dwelling in the perfection of wisdom, the worship of the gods, the account of the six thousand monks, the benefits of the perfection of wisdom, the entrusting it to Ānanda, the enactment of a magical performance, the training in the perfections, the glorification of the perfection of wisdom, and the account of it being inexhaustible.[1643]

5.1072 > "Ānanda, this deep perfection of wisdom is the entrance into all letters, and the entrance into all for which there are no letters. Ānanda, this deep perfection of wisdom is the gateway to all the dhāraṇīs—the dhāraṇī gateways in which bodhisattva great beings should train."[1644]

It is the entrance into those recollections, wisdoms, and meditative stabilizations related with speech sounds; it is the entrance into those recollections, wisdoms, and meditative stabilizations related with that for which there are no speech sounds; and it is the gateway to those doctrine dhāraṇīs, meaning dhāraṇīs, forbearance dhāraṇīs, and secret mantra dhāraṇīs.

5.1073 > "Subhūti, because form is inexhaustible they will accomplish the perfection of wisdom,"[1645]

and so on, [F.249.b] means they should generate wisdom having taken the inexhaustibility of dharmas—form and so on—as their objective support.

5.1074 > "Through form and space being inexhaustible, Subhūti"—

even while taking the suchness of form and so on, and space, as an objective support, they should generate the wisdom that they are inexhaustible.[1646]

5.1075 Then the benefits of the space-like inexhaustible meditation connecting it with each of the six perfections is easy to understand.[1647]

5.1076 > "[They] do not apprehend inner emptiness as 'inner emptiness' "[1648]

means they do not construct it in thought as "inner emptiness."

5.1077 > "[They] do not apprehend 'form is empty' or 'is not empty,' "

because they do not construct it in thought as being either.

5.1078 Each of the six perfections being connected one with the other, then skillful means and the account of the completion of the accumulations, the wheel-turning emperor illustration,[1649] the woman illustration, the heroic person who heads into battle illustration, the local ruler illustration, the river

illustration, the right hand illustration, the taste in the ocean illustration, the precious wheel illustration, and then the explanation of the six perfections are easy to understand.[1650]

5.1079 > "Lord, if the perfections are not different why is the perfection of wisdom said to be the highest… when it comes to the five perfections?"[1651]

The idea is that they have no specific feature because they are not different, and a *highest* is not tenable when they are the same.

5.1080 > "Exactly so, Subhūti, exactly so!"

The idea is that the five perfections are not different when they are informed by it—namely, the perfection of wisdom—so, because based on it they are just not different, it is *highest* among them. The

> "Sumeru"

illustration teaches this too.

5.1081 > "Lord, given that there is no specific feature or variation in any phenomenon for someone who has entered into reality"[1652]

is saying that a phenomenon [F.250.a] does not appear with a specific feature to a person who has entered into reality. Similarly, because of the force of reality, phenomena have no specific features. You should not, therefore, say just the perfection of wisdom is

> "the most excellent."

5.1082 > "Exactly so, Subhūti, exactly so!"

teaches that based on the perfection of wisdom they become those who have entered into reality, so it is

> "best."

5.1083 Thus, even though they are not different, following the conventional terms in use in the world, one says "this is on account of giving," "this is moral," "this is patience," and the cause of saying that, furthermore, is the perfection of wisdom, not anything else. The

> "precious lady"

illustration teaches this too.

5.1084 > "The perfection of wisdom does not take hold of or release any dharma."

If a bodhisattva's wisdom takes hold of any dharma just that is the fault of settling down on it, and even if it releases any, the knowledge of a knower of all aspects is not achieved, hence it "does not take hold of or release." Alternatively, based on a falsely imagined phenomenon it does not take hold, and based on a true dharmic nature it does not release.

5.1085 > "Subhūti, those who do not pay attention to form… do not take hold of form."[1653]

There is no "do not take hold" at all. The unreal is something that does not exist, so it says just those who do not pay attention "do not take hold."

5.1086 > "Subhūti, when bodhisattva great beings do not pay attention to form, *up to* do not pay attention to unsurpassed, perfect, complete awakening, then those bodhisattva great beings' wholesome roots flourish."[1654]

Phenomena that do not exist are nonexistent, so it teaches that having comprehended that they are nonexistent things and just not paying attention to them is the flourishing of wholesome roots. [F.250.b]

5.1087 > "Those bodhisattva great beings fall back from the perfection of wisdom."[1655]

On account of the fault of focusing on the causal sign they have attachment.

5.1088 > "All phenomena… have not been taken hold of."[1656]

They have not been taken hold of because they are not attached to the perfection of wisdom. The wisdom of the bodhisattvas is not attached to anything and does not take hold of anything. Thus,

> "the perfection of wisdom is not separated from the perfection of wisdom"

means that at all times the perfection of wisdom is not separated from the intrinsic nature of the perfection of wisdom.

5.1089 If all dharmas, whatever they are, are thus not separated from their intrinsic nature,

> "how, then, is the perfection of wisdom to be accomplished?"

This is asking: if all dharmas are not separated from their intrinsic nature, how then, through the wholesome roots and so on, are they to be appropriated?

5.1090 > "[They] do not settle down on form, nor do they settle down on 'this is form, this is its form,' "

and so on, is teaching that nothing accomplishes anything, because they[1657] do not settle down on anything. By properly not seeing, just the realization of things as they really are, marked by remaining just as they are, is said to be accomplishing, not something else. This should also be understood from the

> "wheel-turning emperor"

analogy and the

> "driver"

analogy.[1658]

5.1091 > "Lord, if the perfection of wisdom does not produce and does not stop any phenomenon,"

and so on,[1659] is asking: If the bodhisattvas' wisdom does not produce any dharma and does not stop anything bad, what do the six perfections do? How will the six perfections be completed? With

> "Subhūti, having turned the knowledge of all aspects [F.251.a] into an objective support,"

and so on, the Lord is saying: they do not complete the equipment, having thought 'I have to produce something. I have to stop something.' It is teaching that they dedicate them over to the knowledge of all aspects and complete them.

5.1092 > "Form is not conjoined and not disjoined."[1660]

When they practice the six perfections they should not have it in mind that they have to separate from, and have to produce a disjunction from, the fetters[1661] to form. It means because something with such an essence is in its intrinsic nature pure it "is not conjoined and not disjoined."

5.1093 > "[They] should not work with the idea 'I will stand in form,' "

and so on. They should not work with the idea, "In my future lives I will be someone with a great body and mind,"[1662] or "I will stand, in result mode, in the knowledge of all aspects."

5.1094 > "Form is not situated anywhere."

Take this as the true dharmic nature of form. There is the fruit tree analogy, and

> "the door of all,"

and

> "the master archer"

analogies.[1663] Then,

> "the buddhas… watch over… but they do not apprehend giving, do not apprehend morality, patience… at all."[1664]

5.1095 Just as they watch by way of not apprehending, by not apprehending giving and so on, so too they watch over bodhisattvas as well, by way of not apprehending them.

5.1096 > "When they know the suchness… they will come to know all dharmas in brief and in detail."[1665]

When they know the thoroughly established phenomenon as just "suchness," they come to know in brief; and when they know the suchness of form, the suchness of feeling, and so on as uncleaned thoroughly unestablished phenomena, they come to know in detail.

5.1097 > "Subhūti, the very limit of reality is the limitless."[1666] [F.251.b]

The word "limit" means summit, as in, for instance, "the summit of a mountain." In some cases it is taken as an end, as in, for instance, "the edge of an ocean." It is without both of those limits. *Limitless* in the sense of *summit* is saying it is not truncated; *endless* is saying it is "not delimited." Therefore, it means "the very limit of reality" is "unchangeable reality."

5.1098 > "Subhūti, all dharmas should be known as not conjoined and not disjoined."

They are nonexistent things, so they are neither.

5.1099 > "Skilled in singular words"[1667]

shows they know number;

5.1100 > "skilled in feminine words"

shows they know gender;

5.1101 > “skilled in the path that has been cut”[1668]

shows they are skilled in the ordinary path;

5.1102 > “skilled in the path that has not been cut”

shows they are skilled in the extraordinary path.

5.1103 > “Subhūti… they should practice the perfection of wisdom through the calmness of form.”[1669]

Having taken hold of the defining marks of calmness and so on they should generate wisdom.

5.1104 > “They should accomplish the perfection of wisdom by accomplishing a space-like emptiness.”

They should comprehend it as a space-like emptiness.

5.1105 > “They should meditate on the perfection of wisdom by meditating on a space-like emptiness.”[1670]

They should meditate on emptiness by just meditating on space.

5.1106 Wanting to give a specific explanation for each of these,[1671] it teaches that the first is practice during the period when there is effort and there are causal signs; the accomplishing is from the first level on up during the period when there is effort but there are no causal signs; and the meditation is from the eighth level when it is spontaneous and there are no causal signs.

5.1107 > “With an unbroken, unseparated stream of connected thoughts one after the other” [F.252.a]

means they should make that unbroken and unseparated stream of thoughts, which is to say ones that are connected one after the other in a continuum, uninterrupted, undivided into separate ones, and connected together. They

> “should meditate… in such a way that mind and mental factor dharmas are not set in motion at all”

means until the transformation of the basis.

5.1108 Subhūti asks: will those

> “who have meditated reach the knowledge of all aspects?”

and the Lord negates that with

> "no."

5.1109 Take this with the period when there is effort and thought construction. Subhūti asks,

> "Will they without having meditated?"

and the Lord is silent, and then negates that with

> "no."

5.1110 Subhūti asks,

> "Will they, having meditated when they meditated, and without having meditated when they did not meditate?"

Because the two faults have already been explained, the answer is no. The response to,

> "Will they without having meditated and without having *not* meditated?"

eliminates that because the passages propounding the two main options could have raised a doubt,[1672] so it teaches that it is a totally inexpressible and inconceivable state.

5.1111 > "Just as suchness will, Subhūti"[1673]—

teaching all dharmas later in a state that cannot be apprehended—

> "just as the self element,"

and so on, will.

5.1112 > "Subhūti, the perfection of wisdom cannot be labeled"

means it is inexpressible.

5.1113 > "Subhūti, what do you think, can a being that is a label be apprehended?"

and so on is teaching that hell and so on do not exist because they are falsely imagined phenomena, but they are labeled conventionally for the benefit of ordinary fools.

5.1114 > "Without taking anything away and without adding anything"—

over-negation of what exists is "taking away"; over-reification of what does not exist is "adding something."

5.1115 > “Subhūti, they should train in those as [F.252.b] not produced and not stopping.”

Training “as not produced” is without over-reification; training “as not stopping” is without over-negation.

5.1116 > “Without meditating on and without investigating”[1674]

is training in not occasioning anything. It is training that is not produced, because of not occasioning anything by thinking, “I should meditate, I should produce something”; and it is training that does not stop because of not occasioning anything by thinking, “I should destroy,”[1675] should make something nonexistent.

5.1117 > “Form as empty of form”—

falsely imagined form does not exist in form itself because it is empty of the defining mark of form.

5.1118 > “Not practicing is the bodhisattvas’ practice of the perfection of wisdom”[1676]—

not practicing anything is the practice, because nothing can be apprehended.

5.1119 > “If not practicing is the practice of the perfection of wisdom, how then will bodhisattva great beings who are beginning the work practice the perfection of wisdom?”

This is the question,[1677] and

> “bodhisattva great beings beginning the work,”

and so on,

> “starting from the first production of the thought… train in all phenomena as providing no basis for apprehension”

teaches that those beginning the work do not have a practice of the ultimate, but still they should train for it, so just that training is the practice.[1678]

5.1120 > “Lord… does the findable provide a basis for not apprehending?”[1679]

This is asking, “Is a basis for not apprehending findable?” An unfindable intrinsic nature is unfindable so it cannot be said that “it provides a basis for apprehending,” therefore it says that it does not, with

> "neither does the findable provide a basis for not apprehending."[1680]

This means there is a sameness to all dharmas that are marked as being unfindable, so the absence of a basis for apprehending is not unfindable.

5.1121 > "The sameness [F.253.a] of the findable and the unfindable is the unfindable."[1681]

The existent thing when all dharmas are findable and the nonexistent thing when all dharmas are unfindable are both comparable. Why? Because they are without an intrinsic nature. The findable is falsely imagined and hence without an intrinsic nature, and the unfindable is in the form of a nonexistent thing and hence without an intrinsic nature too, so both are comparable as being without an intrinsic nature. This means the sameness of both the findable and unfindable, that absence of an intrinsic nature, is the unfindable.[1682]

5.1122 > "How… will… [they] complete level after level, and how… will they reach the knowledge of all aspects?"

This intends to say that if they are not attached to what provides a basis for apprehending, how will they work hard at level after level and the knowledge of all aspects?

5.1123 > "Subhūti… a perfection of wisdom cannot be apprehended,"[1683]

and so on, teaches that with a findable intrinsic nature a higher level or the knowledge of all aspects would not be reached, but because the perfection of wisdom, awakening, and a bodhisattva are in their nature unfindable, as the absence of apprehending gets stronger and stronger there is an ascent from one level to the other and they reach the knowledge of all aspects.

5.1124 > "How will [they]… make an investigation into… all these dharmas that are without an intrinsic nature?"

If all dharmas are without an intrinsic nature, how will they make an investigation into

> " 'this is form, this is feeling,' "

and so on?

5.1125 > "Subhūti… bodhisattvas… who do it in such a way that they apprehend form… do not make an investigation into dharmas," [F.253.b]

and so on, teaches that bodhisattvas do not apprehend any dharmas, form and so on. As they progress more and more, they apprehend less and less and thereby enter into an unfindable reality.

5.1126 > "Lord, if [they]… do not apprehend form,"

and so on, is asking: how, if they have entered into an unfindable reality, will they accomplish practices that apprehend a basis—the completion of the perfections, entry into the secure state of a bodhisattva, purification of a buddhafield, bringing beings to maturity, awakening, turning the wheel of the Dharma, the work of a buddha, and freeing all beings?

5.1127 > "Subhūti, bodhisattva great beings do not practice the perfection of wisdom for the sake of form,"

and so on, teaches that bodhisattvas do not practice the dharmas, form and so on, but rather practice for the state in which all dharmas are unfindable.[1684] The earlier explanation was teaching that they were findable conventionally as designations, not ultimately.

5.1128 I have explained the meaning of

> "unmade, unchanging"

before.[1685]

5.1129 > "How is there an arrangement of three vehicles?"

means that if all dharmas are unmade and unchanging there will be no division into three vehicles.

5.1130 > "Subhūti, no arrangement at all can be apprehended in dharmas that are unmade and unchanging"

intends that the falsely imagined arrangement of vehicles does not ultimately exist. Here the questions and answers are easy to understand so they have not been explained in detail.

5.1131 > "As an ordinary convention, but not ultimately, I keep these beings… away [F.254.a] from seizing on the unreal."[1686]

It is saying that ultimately any beings included in the three groups are unfindable. They are simply designated conventionally with those names, simply as an ordinary convention, not ultimately, to stop them seizing on unreal dharmas as real.

5.1132 > "But Lord, the tathāgatas stood in the ultimate and fully awakened to unsurpassed, perfect, complete awakening."

He responds in the negative to this question with

> "no, Subhūti,"

because ultimately there is no standing and there is no full awakening.

5.1133 > "Well then, the tathāgatas stood in a succession of miraculous powers and fully awakened"[1687]

means if not ultimately, well then, as magical creations? Again, the answer he gives is because they absolutely do not exist. A realization inexpressible in its nature and in the form of self-reflexive analytic knowledge of all dharmas is complete awakening. He intends this: "And so why do you still inquire if they stand in the ultimate, or if they stand in a succession of miraculous powers?" With

> "but do not stand in the compounded element or the uncompounded element,"

and so on, it teaches that even

> "awakening"

is not anywhere at all. It explains that with the analogy of a tathāgata's magical creation.

5.1134 As for,[1688]

> "Subhūti, there is no distinction… between a tathāgata and a tathāgata's magical creation,"

and

> "the magical creation does the work,"

the Lord Buddha was passing into complete nirvāṇa and at that time he did not see a bodhisattva like our lord Maitreya suitable for a prophecy, to whom he could say, "After I have passed away, do the work of a buddha and work for the welfare of beings." He therefore emanated a magically created [F.254.b] perfect form comparable to his own body and said to it, "You must do the work of a buddha." He then passed into nirvāṇa. When he had done so the Tathāgata's magical creation did the work of the Buddha in all world systems and benefited beings. When that magical creation saw a bodhisattva

suitable for a prophesy, he entrusted beings into that bodhisattva's hands and demonstrated complete nirvāṇa. Between that magical creation and a tathāgata there is no difference at all.

5.1135 It says

> "the true nature of dharmas on account of which the magical creation…"[1689]

because they are both the nonexistence of an intrinsic nature. Both come about just in order to benefit beings, and both do their[1690] work.

5.1136 > "But has the Lord not complicated the true dharmic nature of all dharmas"[1691]

by explaining nonexistent dharmas as being existent?

5.1137 > "Subhūti, I have taught… dharmas with words and signs."

He accepts the ideas of simple folk as ordinary convention. He has explained like that; otherwise, it would not be easy.

5.1138 > "There is no settling down to do with names and signs."[1692]

He uses conventional designations that are in accord with ordinary people because they are incapable of understanding in other ways. It is difficult for them. There is no settling down on them, however, so there is no fault. This is teaching that were they to settle down, thinking "this is true," then there would be a fault.

5.1139 > "Subhūti, were a name to settle down on a name, or were a sign to settle down on a sign"—

if names settled down on names or if causal signs settled down on causal signs, then

> "emptiness would settle down on emptiness,"

and similarly,

> "signlessness"

and so on would settle down. Thus, it is saying that emptiness and so on [F.255.a] do not settle down because they are the nonexistence of an intrinsic nature. Similarly, buddhas and śrāvakas do not settle down.

5.1140 > "Subhūti, all dharmas are thus simply mere names."

Thus, while all dharmas are simply mere names and signs, those in the world do not know them as such. Therefore, bodhisattvas practice so that they will come to that realization. Thus, all dharmas are simply mere names and signs and they reach the knowledge of all aspects by realizing them. This is teaching that were any dharma to be an existent thing then there would be no complete awakening.

··· The three knowledges ···

5.1141 > "Subhūti, all-knowledge belongs to śrāvakas and pratyekabuddhas, the knowledge of path aspects… to bodhisattva great beings, and the knowledge of all aspects… to tathāgatas, worthy ones, perfectly complete buddhas."[1693]

5.1142 Among these, "all-knowledge": Beginning as the three forms of the knowledge of all those who know that "all compounded phenomena are impermanent; all contaminated phenomena are suffering; all phenomena are without a self," *all-knowledge* is the definitive knowledge of all dharmas based on dharma and subsequent realization knowledge.[1694] That knowledge, furthermore, is not knowledge of all dharmas in all aspects. The knowledge of śrāvakas and pratyekabuddhas is called *all-knowledge* because by way of the three marks[1695] and four truths they are not perplexed about all dharmas.

5.1143 "The knowledge of path aspects": Here, from the first production of the thought of awakening on the devoted course of conduct level up to the Dharmameghā level, [F.255.b] the knowledge operating as insight by penetrating into suchness in the omnipresent sense, the tip sense, and so on,[1696] which acts to cause the transformation of the basis, operates for the happiness and benefit of beings, and causes bodhisattvas to reach the great city of the knowledge of all aspects is called *the knowledge of path aspects*.

5.1144 "The knowledge of all aspects" is the knowledge of buddhas as far-reaching as the space element, for the welfare of beings without interruption, that realizes the body of dharmas—a resultant knowledge of the abandonment of residual impression connections called *the knowledge of all aspects* because it is the result of having comprehended all dharmas in all aspects.

5.1145 > "Subhūti, that one aspect on account of which… [it] is called 'knowledge of all aspects' is thus the calm aspect."[1697]

That aspect the tathāgatas comprehend, the subsiding of all the aspects of the conceptualizations separated entirely from the world as beings and from the container world, when the morality encompassing the three realms has

stopped the net of conceptual thought—that which is the extremely calm aspect that constitutes the spontaneous body of dharmas that is the absolutely pure dharma-constituent accessed as a sameness—is the aspect of all dharmas, hence "all aspects." The knowledge entity of the sort that has accessed such an aspect is called the *knowledge of all aspects*.

5.1146 > "An abandonment of all residual impression connections"[1698]—

from among the residual impressions left by action and conceptual affliction, here cutting the continuum of the uninterrupted arising, one to the next, of cause and effect is called the *abandonment of all residual impression connections*.

5.1147 > "Before reaching the knowledge of all aspects [F.256.a] is there an uncompounded abandonment of afflictions?"

[The Lord] says [there is] because it is in the form of a cessation. He says, nevertheless, the cessation is simply just an abandonment, so

> "they still do odd things with their bodies and voices.[1699] These are not even bad in ordinary persons,"

like gazing in a mirror, hopping while walking, and Pilindavatsa's use of a word for a low caste woman.[1700] These are not bad, whether for an ordinary person or a noble person.

5.1148 > "Do bodhisattvas actualize the very limit of reality having stood on a path… or having stood on what is not a bad path?"[1701]

and so on. The Lord again says about the possibilities that "they cannot stand on the path because it is the nonexistence of an intrinsic nature."

5.1149 > "Lord, if the path is not an existent thing and nirvāṇa is not an existent thing, why is it taught that 'this is a stream enterer; this is a once-returner,' "[1702]

and so on, intends that you can suppose about the explanations of noble persons and of buddhas that they are explanations based on the path, or explanations because of having reached nirvāṇa, but if there are neither, how is there going to be a presentation of noble persons?

5.1150 > "Subhūti… all of these are categories of the uncompounded."[1703]

He again says that even though both a path and nirvāṇa are nonexistent they are categories of the suchness that is the basic nature of the uncompounded.

5.1151 “Lord, does something uncompounded make the categories ‘this is a stream enterer’,”

and so on, is asking—intending the “categories of the uncompounded”—whether the uncompounded makes, or produces, those categories of persons.

5.1152 “Subhūti, the uncompounded does not make categories,”[1704]

and so on, teaches that even though the uncompounded is not the producer, still, [F.256.b] because of the special feature of entering into suchness through the power of the transformation of the basis, and the special feature of the abandonment of latent affliction, this or that sort of person comes about.

5.1153 “Lord, how will there be a later limit of saṃsāra?”

Earlier,[1705] in the explanation of the emptiness of no beginning and no end, it said “there is no saṃsāra,” about the unfindable beginning, middle, and end of saṃsāra. Now it asks this, intending that if the worthy ones are categories of the uncompounded there will be an end to saṃsāra.

5.1154 “Having taken ordinary convention as the authority, they are simply spoken about, even though ultimately there cannot be categories.”

This is teaching that the suchness of ordinary persons and worthy ones is there at all times so there is no later limit, but still, having taken the cutting of the continuum of those falsely imagined dharmas called “the five aggregates” as its point of departure, it explains like that according to ordinary convention. Therefore, it says

“those for whom an end is demarcated.”

5.1155 “Lord, if in all dharmas empty of their own marks a prior limit is not apprehended, what need is there to say more about a later limit?”

This is saying the falsely imagined phenomena, the five aggregate “dharmas, are empty of their own marks” because they are the nonexistence of an intrinsic nature and hence are like an illusion. So, given that there is no “prior limit” of them perceived as being produced, “what need is there to say more about a later limit” when they are perceived as stopping?

5.1156 “Exactly so, Subhūti, exactly so!”

He rejoices in his statement because all dharmas are not produced and do not stop.

5.1157 > "Subhūti… this perfection of wisdom is, of all dharmas, perfect; therefore, it is called *perfection of wisdom*."[1706]

There are four alternative meanings of *pāramitā*.

5.1158 Among them, first,[1707] [F.257.a] similar in meaning to the word *parama* (ultimate), there is the word *parami*. An abstract noun "superiority" (*pārami*) is derived from that. It says "superiority" because it is in the form of the limit of all dharmas and all dharmas culminate in it. The received tradition says, "Also when a suffix that makes an abstract noun [like *-tā*] is at the end it expresses just the thing itself, as, for example, saying of running water, 'the water element's fluidity.' "[1708] Hence it says, "Subhūti, this is the ultimate (*parama*) superiority (*pārami-tā*) of all dharmas." It means that it is extremely superior, it is the final superiority of all dharmas.

5.1159 Alternatively, *pāram* (farther shore) means *limit* and *ita* means *gone*. Hence *pāramitā*, "gone to the other side." Therefore, it says

> "with this… all śrāvakas, pratyekabuddhas, bodhisattva great beings, and tathāgatas, worthy ones, perfectly complete buddhas have reached the other side."

It is called *perfection* because it causes them to go to the farther shore.

5.1160 Alternatively, construe the word *parama* (perfect) with *paramārtha* (the ultimate). Because it arises from the ultimate it is an understanding of the ultimate (*pāramitā*); it comes about with the ultimate as its objective support. The wisdom that has arisen having taken as its objective support the basic nature marked by nonabiding nirvāṇa, which is the ultimate sameness of all dharmas, is the *perfection of wisdom*. Therefore, it says,

> "Also, Subhūti, with this perfection of wisdom the tathāgata has fully awakened to the fact that all dharmas are not ultimately different; therefore, it is called *perfection of wisdom*."

The wisdom has the ultimate as its objective support so the tathāgatas have fully awakened to the ultimate.

5.1161 Alternatively, construe the word *pāra* (farthest limit) with *suchness*, because it is the farthest limit of everything. The wisdom that has gone into the farthest limit, has reached suchness, is said to be perfection (*pāramitā*). Therefore, it says,

> "gone into this perfection of wisdom is suchness, and gone into it [F.257.b] also is unmistaken suchness."[1709]

Because gone into it are suchness and so on, it is said that it has extended over suchness and so on.

5.1162 > "Neither conjoined with nor disjoined from,"

and so on—up to here, the explanation has been of just the intrinsic nature of the perfection of wisdom.

5.1163 > "This perfection of wisdom causes the practice of all dharmas, this perfection of wisdom bestows all confidences"

means the practice of all dharmas causing the production of all knowledges.[1710]

5.1164 > "Because all those who do the stopping, those who will stop, and the way the stopping happens cannot be apprehended in the perfection of wisdom."[1711]

This means a stopper, something that needs to be stopped, and the stopping to be done cannot be apprehended in this perfection of wisdom, so they[1712] cannot stop bodhisattvas practicing it.

5.1165 > "Furthermore, Subhūti, bodhisattva great beings should practice the reality of the perfection of wisdom—namely, they should practice the reality of impermanence, the reality of suffering, and the reality of selfless."[1713]

5.1166 Having taught the condition shared in common by everything with these three, the realities of these eleven[1714] knowledges, from

> "the good of the knowledge of suffering, the good of the knowledge of origination,"

up to

> "the good of the knowledge of mastery, and the good of the knowledge in accord with sound,"

are the intrinsic nature of the perfection of wisdom, so they teach the good of the perfection of wisdom.

5.1167 > "According to the reality and the mode"—

"the reality" is those realities of impermanence and so on; "the mode" is the intrinsic nature of the perfection of wisdom dealt with below.[1715]

5.1168 > "When… practicing this deep perfection of wisdom's reality… they should not practice with the idea 'greed is good for me' or 'is bad for me,' "

and so on, [F.258.a] is teaching that they should eliminate the conceptualization of good or bad as different, because in suchness the concern with such things does not exist.

5.1169 > "They should not practice with the idea 'form is good for me' or 'form is bad for me.' "

Viewing form falsely considered as a fact is "bad"; viewing form as unfindable is "good."

5.1170 > "Whether the tathāgatas arise or whether the tathāgatas do not arise"[1716]

is teaching that

> "the perfection of wisdom does not do anything good or bad to anything,"

because

> "the establishment of dharmas,"

just the intrinsic nature, thus

> "remains"

as it is.

5.1171 > "The perfection of wisdom does not cause any compounded or uncompounded dharma at all"

is teaching that because, having looked, the perfection of wisdom does not see any compounded or uncompounded dharma, it does not cause any dharma. So how will the perfection of wisdom cause anything good or bad? [1717]

5.1172 > "But Lord, the uncompounded is good for all noble… is it not?"

It says this intending: does this perfection of wisdom not cause attainment of uncompounded nirvāṇa? It

> "is not there to be good or bad for anything"

means the perfection of wisdom, as a cause, is not in any way good or bad for nirvāṇa. It also teaches that through the simile of

> "the suchness of space."

5.1173 > "Lord, having trained in the uncompounded perfection of wisdom, do bodhisattva great beings not reach the knowledge of all aspects?"

He asks this intending: does this perfection of wisdom not produce the knowledge of all aspects?

5.1174 Having said that, the Lord rejoices in his statement because, when practicing, that is conventionally [F.258.b] so. He then negates it, with

> "but not in a dualistic way."

This means the perfection of wisdom and the knowledge of all aspects are one, they are not different and are not two, therefore there is nothing that assists and nothing that is assisted.

5.1175 What is intended by

> "Lord, does a nondual dharma reach a nondual dharma?"

It is well known that bodhisattvas reach the knowledge of all aspects with the perfection of wisdom as the cause. In regard to that, he is asking about two possibilities—whether these bodhisattvas without an intrinsic nature reach a perfection of wisdom with a nondual intrinsic nature,[1718] or whether bodhisattvas with a dual intrinsic nature reach a perfection of wisdom with a nondual intrinsic nature.

5.1176 The Lord does not assent because it is not suitable to be expressed as either. He says,

> "Because neither a dual dharma nor a nondual dharma can be apprehended, the knowledge of all aspects is thus reached by way of not apprehending anything at all."

Just as all these dharmas cannot be apprehended as being constituted as dual or constituted as being nondual, similarly the knowledge of all aspects is reached by way of dharmas that cannot be apprehended as dual and dharmas that cannot be apprehended as nondual. Other than that, it does not happen at all.

[B25]

·· Explanation of Chapters 64 to 72 ··

5.1177 Having heard about such a deep state, he says,

> "Deep, Lord, is the perfection of wisdom,"

and so on.[1719] Connect this with this simile as well: understand, as an illustration, that just as a person who wants roots, bark, leaves, flowers, and fruit does not, in the beginning, apprehend them, similarly a bodhisattva [F.259.a] does not apprehend all dharmas. And just as the person gets and makes use of the roots, bark, and so on later when the trunk has grown, similarly all beings are given use of the benefits and happiness when the many accumulations of merit and knowledge have increased and they have gained the knowledge of all aspects.

5.1178 > "Subhūti, it is because that suchness, on account of which tathāgatas are labeled, is just the suchness… on account of which the suchness of all beings and the suchness of the tathāgatas is labeled."

The "tathāgatas" are so called because of having gone into reality.[1720] Bodhisattvas, too, go into reality, therefore they should indeed be called *tathāgatas*.

5.1179 In the second subsection of the passage,

> "standing in this suchness, bodhisattva great beings,"

because of comprehending and realizing suchness,

> "are called *tathāgatas*."[1721]

This reality is also called

> "the perfection of wisdom."

5.1180 After this, the increase in benefits and merits from practicing suchness and the perfection of wisdom is easy to understand.[1722]

5.1181 > "Candidates for bodhisattva"[1723]

are those standing on the path to perfect, complete awakening.

5.1182 > "Subhūti… the *knowledge of all aspects* is a nonexistent thing that is without a defining mark,"[1724]

and so on. It is "a nonexistent thing" because it is beyond existent dharmas; "without a defining mark" because it is separated from specific and general defining marks;

5.1183 > "without a causal sign"

because it is separated from all words and signifiers;

5.1184 > “without effort”

because it is spontaneous;

5.1185 > “unproduced”

because it is uncompounded;

5.1186 > “and not appearing”

because it is marked as not remaining.

5.1187 > “Subhūti, the objective support of the knowledge of all aspects is a nonexistent thing”

means “it operates having taken a nonexistent thing as the point of departure”; it is not the objective support condition.

5.1188 > “The dominant factor is mindfulness.”

It says that based on its being its earlier cause. [F.259.b] It is not there at that time.

5.1189 > “Subhūti, something that has arisen from a union has no intrinsic nature…”[1725]

Form, feeling, and so on, which are imaginary in their intrinsic nature, are said to be “arisen from a union” because they have arisen dependent on conditions. Such an intrinsic nature is a nominal one because it is necessarily dependent.

5.1190 > “And anything arisen from a union with no intrinsic nature is a nonexistent thing.”

A dharma that is contingent on something else—that is not an “intrinsic nature”—is called a “nonexistent thing.” It is not nonexistent because it is absolutely nonexistent like a rabbit’s horns and so on; it is because it is the nonexistent thing that is the reverse of a phenomenon that is an existent thing.

5.1191 > “Are the intrinsic nature of a nonexistent thing”[1726]—

falsely imagined dharmas, form and so on, are called “nonexistent things.” The reversed intrinsic nature they have is also called “the intrinsic nature of a nonexistent thing.”

5.1192 After that it teaches that the perfection of wisdom is the nonexistence of an intrinsic nature and is skillful means.

5.1193 There,

> "Lord, are phenomena separated from the phenomena themselves?"[1727]

means that if all phenomena are separated from all phenomena, in that case something known and something that knows would not exist, and it would not be suitable to say, "It is known."

5.1194 > "It is not appropriate that an existent thing knows an existent thing."

It is not appropriate that a falsely imagined phenomenon knows a falsely imagined phenomenon, like an illusory elephant a footprint of an illusory elephant.

5.1195 > "It is not appropriate that a nonexistent thing knows a nonexistent thing,"[1728]

like space;

> "it is not appropriate that an existent thing knows a nonexistent thing,"

like an illusory person space; and

> "it is not appropriate that a nonexistent thing knows an existent thing,"

like space an illusory person. This is the perfection of wisdom of existent things and nonexistent things.

5.1196 > "Lord, is ordinary convention one thing and the ultimate another?" [F.260.a]

An ordinary convention is marked as a nonexistent thing, so the question is about the ultimate.

5.1197 > "Just that suchness of ordinary convention is the suchness of the ultimate"

means that the suchness of "ordinary convention"—of all dharmas, form and so on—is itself just the suchness of the ultimate.

5.1198 > "Subhūti, true reality is called *buddha*"[1729]

says what the intrinsic nature marking an awakened being is. It means true reality, suchness, the dharma body, is called *buddha*.

5.1199 > "Also, they are those who have fully awakened to the true Dharma,[1730] therefore they are called *buddha*,"

and so on, provides three creative explanations. With the knowledge of a worthy one's path, the lords awaken to the true Dharma—the state of nirvāṇa; then, with the knowledge of a knower of all aspects they have a penetrating realization of true reality as a reality that is empty, calm, and so on; and with the subsequent attainment of the knowledge of those who know all, they subsequently realize the characteristic marks of all. Thus, it says, because

> "there are those who have fully awakened to the true Dharma… have a penetrating realization of true reality, … [and] have fully awakened to all dharmas as they really are, therefore they are called *buddha*."

5.1200 > "Lord, what is the word *awakening* for?"

Awakening is also taught threefold: intrinsic nature, characteristic mark, and creative explanation. The intrinsic nature is twofold: the thoroughly established intrinsic nature and the falsely imagined intrinsic nature. In regard to the thoroughly established intrinsic nature, it says,

> "Subhūti, *awakening* is a word for emptiness."

5.1201 In regard to the falsely imagined intrinsic nature, it says,

> "Also, Subhūti, *awakening* is a word for mere designation."

5.1202 As for the characteristic mark, [F.260.b] it says

> "true reality means awakening."[1731]

The characteristic mark of the ultimate is true reality, called *the reality of the ultimate*.

5.1203 As for the creative explanation, it is threefold:

> "that awakening is a realization that all dharmas are a mere designation and causal sign,"

and so on. There, the creative explanation of it as the realization of the marks of falsely imagined phenomena is: "it is a realization that all dharmas are a mere designation and causal sign." It says about the dharma body's way of being marked by the transformation of the basis on account of the realization of dependent phenomena,

> "that… is the awakening of the lord buddhas, therefore it is called *awakening*."

5.1204 As for the realization of the mark of the thoroughly established phenomenon, it says

> "the lord buddhas have fully awakened to it, therefore it is called *awakening*."

5.1205 In regard to the awakening of those practicing the perfection of wisdom, it says it

> "is not to accumulate or to diminish… any dharma."

5.1206 Where it says

> "it is not available in the manner of an objective support that has to be accumulated,"

wholesome roots from giving and so on;

5.1207 > "or that has to be diminished,"

miserliness, immorality and so on;

5.1208 > "or that has to be decreased,"

the dark side;

5.1209 > "or that has to be increased,"

the bright side;

5.1210 > "or that has to be produced,"

the unproduced buddhadharmas;

5.1211 > "or that has to be stopped,"

defilements that have been produced;

5.1212 > "or that has to be defiled,"

during the period with stains;

5.1213 > "or that has to be purified,"

during the period without stains, it says that because awakening is in its basic nature the elimination of all objective supports.

5.1214 > "Practice the perfection of giving in a dualistic way"[1732]

means with apprehended and apprehender as existent things. As it will say immediately after this below,

> "even bodhisattva great beings who have attended on the lord buddhas, have planted wholesome roots, and have been looked after by spiritual friends [F.261.a] will not be able to gain the knowledge of all aspects,"[1733]

because, on account of the power of apprehending things, they do not have skillful means.

5.1215 > "How will… [they] fully grasp the perfection of giving?"[1734]

He asks this with the thought that "giving gifts, having taken awakening as the object, is labeled *the perfection of giving*."

5.1216 > "[They] do not practice the perfection of giving in a dualistic way"

means they do not practice with the idea, "I will do this for awakening," conceptualizing the two—an apprehended and an apprehender—as existent things.

5.1217 > "Lord, if they do not practice the perfection of giving in a dualistic way"

is asking: if they are not making a dedication to awakening in a dualistic way, how will the wholesome roots grow and flourish?

5.1218 > "Subhūti, those who practice dualistically do not[1735] grow and flourish on wholesome roots"

teaches that just practicing without dualism causes the wholesome roots to grow and flourish, not dualistic practice. This is *the practice of the perfection of wisdom without dualism*.

5.1219 Then the practice of the six perfections endowed with skillful means, the practice of the dharmas on the side of awakening, the practice of the buddhadharmas, and the praise of the bodhisattvas who

> "do not move from their intrinsic nature"[1736]

are easy to understand from the scripture itself.[1737]

5.1220 As for the four possibilities in

> "can a nonexistent thing fully awaken to a nonexistent thing,"[1738]

and so on, it is not suitable to connect full awakening with those sorts of four possibilities so a scriptural authority for them does not exist.

5.1221 > "Seeing sameness like this, not like an existent thing and not like a nonexistent thing either, is clear realization."[1739]

A falsely imagined phenomenon, like something conjured up by magic, is not in the form of an existent thing nor in a totally nonexistent form like a rabbit's horns. [F.261.b] That sameness that is not an existent thing and not a nonexistent thing is seeing, "is clear realization" of the sameness of an existent thing and nonexistent thing—

> "the perfection of wisdom without thought construction."[1740]

5.1222 > "To illustrate, Subhūti, worthy ones… having trained on all the paths"—

having trained on the paths of stream enterer, once-returner, non-returner, and worthy one—

> "do indeed enter into the flawlessness that is a perfect state,"

do enter into a worthy one's state of flawlessness. For the moment, they

> "will not reach the result of worthy one in a single instant of the path"

means for as long as they have not finally produced the moment of the path of freedom.

5.1223 > "Through the wisdom of the unique single instant"—

through the instant of

> "the *vajropama* meditative stabilization."

5.1224 > "Having beheld all eight levels, pass beyond them with knowledge and seeing,"[1741]

just as explained earlier in the section teaching knowledge of mastery.[1742]

5.1225 > "On that bodhisattva great beings should accomplish vocalizations, conventional terms, and sounds,"[1743]

similar to the vocalizations of the various beings.

5.1226 > "Do not bring about and do not take away any dharma at all"[1744]—

he asks: those dharmas on the side of awakening with no characteristic mark, the nonexistence of an intrinsic nature, do not bring about awakening, do they? And the Lord raises his voice in praise, with

> "exactly so, Subhūti, exactly so!"

5.1227 Nothing at all brings about anything at all, because dharmas are marked by remaining the same. Still, even though that is the case, it formulates this[1745] conventionally, as a method so that simple folk will comprehend, because having understood in this gradual sequence and practiced like that, they become awakened.

5.1228 > "Noble Dharma and Vinaya"[1746]

teaches that in its intrinsic nature it tames attachment [F.262.a] and so on, and, when it has been achieved, is marked by remaining tamed.[1747] This

> "noble Dharma and Vinaya"

is the

> "perfection of wisdom."[1748]

5.1229 > "The disintegration of meditation on all dharmas is meditation"[1749]

means meditating on "all dharmas," form and so on, as nonexistent things.

5.1230 > "[They] do not meditate on 'form is an existent thing' "[1750]

means they do not meditate on "form is an existent thing in its intrinsic nature."

5.1231 > "Someone attached to the two extremes, thinking 'this is me,' in reference to an existent thing"[1751]—

this means someone attached to the two extremes of permanence and annihilation with the notion of an existent thing: "This is me, which is to say, I exist separately," "I am form," "I am feeling," and so on.

5.1232 > "Subhūti, the perception of form is a duality."[1752]

There is no doubt that where there is the perception "it is form," the false imagining that it is there or it is not there, or that it is an existent thing or a nonexistent thing, arises. Alternatively, it says "duality" because of a grasped and grasper in the form of existent things.

5.1233 > "To the extent there is an existent thing, to that extent there are volitional factors."

The conceptualization of an existent thing gives rise to volitional factors that are good, bad, and so on. To "thoroughly reject an existent thing" is not to thoroughly reject the maturation.[1753]

5.1234 > “[They] gain control over all dharmas,”[1754]

over perfect, complete awakening;

> “[they] gain control over the range of all phenomena,”[1755]

the clairvoyances and the ten controls.[1756]

5.1235 > “Here, earlier when I was practicing the bodhisattva’s practice of the six perfections,”

and so on, is teaching the following:

> “When I was the one practicing the six perfections and entering into absorption in the clairvoyances and so on, having eliminated perceptions with any objective support, I produced and practiced [F.262.b] a naturally purified perception without relishing the experience of the causal signs. Having fully awakened by just paying attention to space, and, following that, having fully awakened to the four noble truths with subsequent attainment knowledge, I actualized the qualities of a buddha. By paying attention to the conventional I prophesied beings in the three groups.”

This means he was therefore faultless because he practiced in a state where nothing is apprehended and became awakened in a state where nothing is apprehended.

5.1236 With,

> “Lord, how has a tathāgata, worthy one, perfectly complete buddha,”

and so on,[1757] the elder is asking: if concentrations, clairvoyances, and beings are the nonexistence of an intrinsic nature, how have you produced them, and prophesied those beings? Then the Lord, with

> “Subhūti, were an intrinsic nature of sense objects or of wrong unwholesome dharmas,”

and so on, teaches that because they are the nonexistence of an intrinsic nature everything is established, not otherwise. So, it is because sense objects and wrong unwholesome dharmas are the nonexistence of an intrinsic nature that they have been prophesied and the concentrations produced. They

> “are not existent things, or nonexistent things, or intrinsically existent things, or dependently existent things”[1758]

is teaching that they are not constituted as falsely imagined existent things, are not totally nonexistent things like a rabbit's horns, also are not something constituted as its own existent thing, and are also not something constituted as a dependent existent thing.

5.1237 > "How… will there be serial action, serial training, and serial practice?" [F.263.a]

The intention is that just as apprehending and not apprehending a magically produced illusory elephant and so on happens suddenly, so too the bodhisattvas' realization that does not apprehend anything happens suddenly; it does not happen gradually.

5.1238 With

> "Subhūti, here bodhisattva great beings from the very outset have heard from the lord buddhas… that an intrinsic nature… is nonexistent,"

and so on, the Lord explains that bodhisattvas are not vigorously attempting the series of practices for their own benefit; rather, they are gradually making the vigorous attempt so that all beings will come to a gradual understanding, because they are incapable of a sudden understanding.

5.1239 > "Starting from the first production of the thought,"

and so on, teaches the order of the unfolding series.

5.1240 > "Having [transcended the śrāvaka level and pratyekabuddha level], they enter,"

after they have produced the thought.[1759]

5.1241 > "Do you think you can apprehend a 'there-is' or a 'there-is-not' in all the phenomena that are the nonexistence of an intrinsic nature"[1760]

and that are the intrinsic nature of six perfections?[1761] If taken[1762] as nonexistence, it becomes an annihilation. Those who say they are not existent things, and they are intrinsic natures, say there are not existent things and say there are intrinsic natures, so it is teaching that it is not suitable to take them at the extremes of "there-is" and "there-is-not."

5.1242 > "Just the absence of an apprehended object is attainment, just the attainment of the absence of an apprehended object is clear realization."[1763]

If it had said "attainment is without an apprehended object, and clear realization does not apprehend an object," there would be something to be attained and a clear realization to be had, so there would *be* the absence of an apprehended object and hence the colossal blunder of apprehending something.[1764] Therefore it teaches that just the absence of an apprehended object is spoken of as "attainment… clear realization," and

> "unsurpassed, perfect, complete awakening."

5.1243 > "How will there be the clairvoyances arisen from maturation?"[1765]

The clairvoyances arisen from maturation and the perfections arisen from maturation are located from the eighth level on up.

5.1244 All of the explanation of serial practice is easy to understand.[1766]

5.1245 In regard to the question, [F.263.b]

> "Lord, when bodhisattva great beings are practicing the perfection of wisdom, how do they complete the six perfections in a single thought?"[1767]

and so on, it says

> "when they give gifts it is informed by the perfection of wisdom,"

explaining that because they are informed by the perfection of wisdom all beings also become one.

5.1246 > "Nothing other than"[1768]

means simply just the one.

5.1247 Then again, in response to the second question,[1769] it explains that it is a single thought because it is not a dualistic thought. The cultivation of all dharmas, the six perfections and so on, while

> "not having a dualistic notion"

is easy to understand.

5.1248 > "When they give gifts with a thought free from causal signs, without outflows, the perfection of maturation is completed."[1770]

It teaches that, because from the eighth level on up afflictions do not arise and it is a maturation.

5.1249 > "This gift you have given is worthless"[1771]

is said by the Māra class of gods.

5.1250 Then the completion of the six perfections and the maturation of the clairvoyances can be grasped from the text itself. It is also very easy to understand the exposition of the perfections arisen from maturation from the teaching about the knowledge of the mark of all dharmas.[1772]

·· Explanation of Chapter 73 ··

5.1251 Then the question,

> "Lord, how, when all dharmas are like a dream, have nonexistence for their intrinsic nature, and are empty of their own marks,"

and so on—the response is that the teaching is amazing and marvelous, and the two gifts of Dharma, the ordinary and extraordinary, should be grasped right from the scripture itself.[1773]

5.1252 Among the extraordinary gifts of Dharma, most have already been explained. I will explain the ones I have not explained before. Among them is,

> "What is conflict-free meditative stabilization?"[1774]

Having become absorbed in a meditative stabilization sustained by the power of the thought "may afflictions not arise in others on account of me," through the force [F.264.a] of the earlier prayer that is a vow that does not provide an opportunity for afflictions to arise in the mindstreams of others, is called "conflict-free absorption."

5.1253 > "There, what is knowledge from prayer?"

Immediately after a prayer has been made to know some phenomenon included in knowable things—anything at all from the phenomena of the three time periods and three realms included in the ordinary and extraordinary—that knowledge through which it comes to be known is called "knowledge from prayer."

5.1254 > "There, what are the four total purities?"[1775]

5.1255 The absolute separation from the "basis"—all the final bases of suffering with which all beings are afflicted—and the independence to appropriate, remain in, and die in whatever body one wants is the

> "thoroughly purified basis."

5.1256 Control gained over what are counted as magical productions and transformations, and over objective supports, is the

> "thoroughly purified objective support."

5.1257 The increase of the wholesome in the mind to the fullest extent because of separation from the final basis of mental suffering is the

> "thoroughly purified mind."

5.1258 Control over the absence of obstructions to the knowledge of all knowable things because of separation from the final basis of suffering that is on the side of ignorance is

> "thoroughly purified knowledge."

5.1259 There what are the ten controls?

5.1260 > "Control over lifespan"

is remaining for as long as they want;

5.1261 > "control over mind"

is the abiding at will in the mental abiding in which they want to abide, in a concentration, an immeasurable, a deliverance, and so on;

5.1262 > "control over necessities"

is being endowed at will with all necessities, food and so on, immediately after just having the idea of them;

5.1263 > "control over action"

is the transformation at will [F.264.b] of all actions that evolve into birth;

5.1264 > "control over birth"

is the birth at will in all birthplaces, in whichever birth they desire;

5.1265 > "control over belief"

is the accomplishing of real things, whatever they are just as they have believed them to be;

5.1266 > "control over prayer"

is this—all their prayers being answered at will;

5.1267 > "control over magical powers"

is the accomplishing of all necessary magical powers at will;

5.1268 > “control over knowledge”

is the speedy knowledge of what they want to know—those very deep things to be known; and

5.1269 > “control over the doctrine”

is the skill at gaining, at will, collections of speech sounds, collections of words, and collections of phrases, and making a perfect presentation of all the doctrine.

5.1270 > “What are the three things the tathāgatas do not have to guard against?”[1776]

The three things they do not have to guard against are easy to understand from the scripture itself.

5.1271 > “[The] three applications of mindfulness”

are easy to understand as the absence of attachment and anger.

5.1272 > “A natural state not robbed of mindfulness”—

in whatever way and at whatever time the tathāgatas work for the welfare of beings, when it is accomplished, at that time it is called the “natural state not robbed of mindfulness.”

··· Major marks and minor signs of a buddha ···

5.1273 > “What are the thirty-two major marks of a great person?”[1777]

These are presented to engender faith in persons who take the body as the measure of greatness. There, bodhisattva great beings and buddhas are called

> “great person”

because of their great humanity on account of great lineage, belief, prayer, vigorous attempt, setting out, practice that accomplishes the final result, wisdom and skillful means, and so on. Because they are great persons, these make that clear so they are the “major marks of a great person.”

5.1274 Qualm: Well then, [F.265.a] the number “thirty-two” is meaningless because there is no difference between the major or minor parts of their body when appearing as a great person, so it is not appropriate to think “there are this many.”

5.1275 That is true, but still, the specific number is tailored to the type of experience that follows from studying and being mindful so here too the explanation is with just that number.

5.1276 The explanation of these major marks, furthermore, is in four parts: overview, explanation, cause, and result.

5.1277 The first is the brief teaching; then, the commentary on the major marks is the explanation, the description of earlier karma the cause, and what they presage is the result.

5.1278 > "They have wheel marks on the surfaces of their hands and feet."

Ordinarily a wheel is of two kinds: a wheel that is a weapon and the locomotion wheel, such as a wagon wheel and so on. They occur on both their hands and also their feet. The earlier karma for them is twofold: one, included in the perfection of morality, is listed as having

> "welcomed and accompanied gurus."

5.1279 This results in the appearance of locomotion wheels on the soles of their feet. The one included in the perfection of giving is having

> "listened to the doctrine, strung garlands, visited temples and caityas, and given the gift of servants."[1778]

This results in their appearance on the palms of both hands.

5.1280 > "Wheels with a thousand spokes, with rims and hubs"—

when these three are not complete it signifies that, having become wheel-turning emperors, they will go forth to homelessness. At that time, they will not become completely awakened, like, for example, King Śaṅka.[1779] When they have become complete in every respect they will become completely awakened, [F.265.b] therefore it says

> "complete in every respect."

5.1281 Qualm: Among these, the various other signs taught in other sūtras—the *śrīvatsa*, *svastika*, *vardhamāna*,[1780] full pot, joined fish, victory banner, conch shell, throne, white parasol, fly whisk, and so on—have not been taught, have they?

That is true, but still, when it explains the main one—being endowed with the major wheel sign—it indicates those as well.

5.1282 Some say all the major marks that do not appear on the two feet of a tathāgata are not absent because they are included as the necessary insignia of a universal emperor. Hence, it says "complete in every respect."[1781]

5.1283 “It is a sign presaging an extremely large circle of servants.”

This is shared by wheel-turning emperors and buddhas. Because it has a hub[1782] and spokes, and is held by a rim, it is similar to “an extremely large circle of servants.”

5.1284 “Feet that are well placed”—

lord buddhas are not like others for whom the ground is uneven, the soles of whose feet are not flat, or who plant the point of the foot or a side of the foot or the heel on the ground when walking, or who bound along taking breaks in the middle.[1783] The whole sole of their foot is flat, lands on the ground when walking, touches the ground evenly, so it is said they have “feet that are well placed.” The entire face of the earth is even and has no change in elevation, no pebbles, boulders, water, mud, thorns, pits and so on, and as rulers over many hundreds and thousands of world systems even the distant is close by. Teaching the earlier karma it says

“their commitment is firm.”

5.1285 It says this because in regard to all undertakings, on account of the force of the sustaining power of truth, renunciation, peace, and wisdom, [F.266.a] nobody can make them break it.

5.1286 “It is a sign presaging that they cannot be swayed.”

They all—Māra, opponents, tīrthikas and so on—cannot sway them.

5.1287 “Hands and feet with connecting webbing”[1784]—

from the first finger joint there is no gap in between the fingers on hands with totally stunning “connecting webbing,” but still they are suited for slipping on jewelry such as a ring and so on.[1785] And the earlier karma is because of

“their assiduous practice of the four ways of gathering a retinue.”

5.1288 It is explained that both their hands have “connecting webbing,” because of the force of gathering a retinue

“by giving”

and so on; and both their feet have “connecting webbing” because of the force of the other three ways—

“consistency between words and deeds,”

and so on.

5.1289 Alternatively, they are understood to have come about from two hands gathering a retinue. The beings who have been gathered into the retinue have touched the feet. The appearance of the fingers and toes is with no gaps.

5.1290 They are like "the four ways of gathering a retinue" because they gather and have become soft.

5.1291 > "The speedy gathering of a retinue"—

this means the eight retinues[1786] quickly gather for the explanation of the Dharma.

5.1292 Someone else explains "hands and feet with connecting webbing" differently. Setting aside the two thumbs on the hands of the lord buddhas, the tips of all the fingers are aligned, that is, the fingers are marked by each being connected with each part, standing aligned like a lattice work window or the tops of columns, so, on all the toes and fingers all the marks of each joint line appear aligned so they appear like a lattice; thus they have "hands and feet with connecting webbing."[1787]

5.1293 It is said, "When unimportant beings touch the two feet of a tathāgata there is an extremely pleasant feeling, and after death they are born in the ranks of the gods. Such is the power of feet with that major sign—connecting webbing."

5.1294 > "Delicate and soft feet and hands"— [F.266.b]

because "delicate" means pliable, and "soft"[1788] means having a perfect hue.

5.1295 > "Stands out prominently in seven ways,"

because they—

> "the backs of their hands and upper parts of their feet, shoulders, neck, and head"—

are parts that have filled out. The earlier karma is the

> "perfectly prepared hard and soft food and drink."

5.1296 From having given what has been perfectly prepared, their hands and feet have become "delicate and soft"; from having given many things to eat, "the parts stand out prominently in seven ways." Alternatively, they went on their feet and gave with their two hands. Alternatively, their two hands and feet have become like that because, having given with their two hands,

beings have served at their feet. "The parts stand out prominently in seven ways" because they are similar to the seven mental constituents[1789] that have been satisfied.

5.1297 How do you know that one karma gives rise to two major signs?

The explanation is that even though it is taken as being one karma, it accomplishes two or even three major signs on account of its being done and accumulated to an extreme degree.

5.1298 > "They have long toes and fingers."

What goes wrong in fingers that are too long, too short, too fat, too thin, and crooked, and so on, has been eliminated. There is nothing wrong with them, and they are in correct proportion relative to the palms of the hands, are of proper length, and are gradually filled out and have slender tips. They are called "long fingers."

5.1299 They have

> "stretched-out heels"

because they have heels free from what goes wrong in heels. They are of proper length and in correct proportion [F.267.a] relative to the feet. There, having taken the entire sole of the foot as having four parts, when three parts are the foot and one part is the heel, it is "of proper length."[1790]

5.1300 They have

> "a big… body"

because they have a perfect build and are tall in height;

> "and a straight body,"

because unlike those of other persons they do not bend.

> "[It] is not crooked"

anywhere from the shoulders, waist, or knees.[1791]

5.1301 In this "long toes and fingers and stretched-out heels," the locutions "long" and "stretched-out" are words for proportionate and fitting;[1792] they are not words for very long and very stretched out.

5.1302 Also, in regard to the explanation of the earlier karma,

> "because they have freed convicts condemned to death, have sustained life by giving food and drink and so on, and assiduously practiced abstaining from killing"—

having freed those who are going to be killed from having a short life, those humans remain in their ordinary life, they do not suddenly come to live a longer life; and similarly, giving them all that is required for sustaining themselves, they make it so that they do not have a shortened life, but do not suddenly make them have a longer life. Similarly, also, with the toes and fingers and heels here, the "long" is a nontruncated state; it is not additional length.

5.1303 > "At seven *hasta* they are elevated in height."

They are elevated in height relative to an ordinary body. Take this as the measure of an ordinary body. You cannot with certainty take the measure of the body of the Lord because, having looked for the top of the head, it cannot be seen. Because of

> "abstaining from killing"

their physical karma is not twisted, similar to "a straight body."

5.1304 > "Lower legs from the feet up that are not knobby"—

prominent bones of the knee joints and ankle joints are said to be "knobby." In others those two bones are big, so the feet and calves are not attractive. Movement is not easy because they are not flexible, so the movement is unattractive. The calves of the Lord are attractive because the joints do not show; they are flexible, so the movement is attractive.

5.1305 Others say, "The ankle bones of ordinary humans are toward the back of the foot, so their feet look like they have been nailed on. They are not flexible so they cannot be turned freely,[1793] therefore when they move, the soles of the feet do not show."

5.1306 The ankle bones of great persons are higher up on the foot.[1794] Also, only the lower parts of their bodies move, the upper parts [F.267.b] do not appear to move. Their feet can be turned easily. When you look from the front, back, right, and left, the soles of the feet appear and the movement is attractive.

5.1307 > "Body hair that points upward"—

when the hairs on the bodies of great persons grow in the follicles, they grow pointing upward toward the top, like looking upward at a beautiful face.

5.1308 Again, just as the earlier karma,

> "the wholesome dharmas they have undertaken,"

grow higher and higher, the parts of the legs are higher, and the body hair faces upward. The similarity is in the appearance of height.

5.1309 > "Calves like the *aiṇeya* antelope"—

those who have calves that are like those of the black antelope are said to have "calves like the *aiṇeya* antelope." The calves of ordinary humans have flesh that hangs down[1795] in one part, or they wobble or are too thick or too long or too short. Those of great persons have flesh that is compact, and they taper, are evenly shaped, very spherical, and well built, occupying only the space of eighteen *aṅgula*.[1796]

5.1310 Again, the earlier karma is

> "having shown respect, they have made vocations and branches of knowledge available"

so those trainees have increased and flourished, and by having made necessary goods available they have become strong. The calves are similar to that because the muscles have developed and have become like the calves of the black antelope.

5.1311 > "It is a sign presaging a speedy grasp of things."

Those great persons quickly grasp all the buddhas have said, and the tathāgatas also grasp in a single instant the stream of questions of all beings.

5.1312 > "Tubular and long arms"—

"tubular" because they are big, thick arms; "long" because they reach down to their knees. They are long. Again, the earlier karma is similar because they extended their arms out a long way giving gifts to others, and because the doctrine they give is vast.

5.1313 > "[Their] private parts are hidden in a sheath."

The "private part" is a secret that is a private part, hence "private part." About that private part hidden in a sheath, not present before the eyes, it says the "private part [F.268.a] is hidden in a sheath." It means the private part portion is hidden in the sheath and not present before the eyes, like a golden colored lotus flower hidden in the sheath of the surrounding calyx. Again, the earlier karma is

> "[they] reconciled friends and relatives and did not separate"

them and so on. A sheath and a private part are similar in that way. They are similar because on account of something that can be hidden the secret portion was not obvious.

5.1314 > "A color like gold"—

this teaches that their body is dense, glossy, and has a very clear color.

5.1315 > "Extremely fine skin"—

this teaches that inner and outer

> "dirt particles"

and stains and so on do not

> "stick to it."

5.1316 Here, washing hands and feet and needing to be washed and so on is done by way of conventional designation so those who look after them will get merit, and to fit in at the appropriate times.[1797]

5.1317 > "Each strand of body hair grows curling to the right"—

"each strand of body hair" because from their body hair follicle grows just a single strand of body hair; "curling to the right" because they are circular, like an ornamental coiling snake ring, or the circle of a coiling snake, both of which coil to the right.

5.1318 > "An ūrṇā marks their face."

When there is a pliable, soft body hair, white in color and glossy, in the spot between the eyebrows, a full *hasta* or a pair of *hasta* or three *hasta* and so on in length when it is stretched out, that, when let go again,[1798] coils to the right with the tip on the upper part, just the measure of an Indian gooseberry fruit,[1799] like an egg-shaped drop of silver, beautifying whatever face it is on, it is said that "an ūrṇā marks their face." The earlier karma is that

> "they have avoided society, and accorded an appropriate status to parents and so on, served them, given them gifts, not displeased them,"[1800]

and so on. That is for both these major marks. On account of that, those strands grow curling to the right and the ūrṇā is long and has an excellent shape.

5.1319 > "[Their] upper body is like a lion's."

Their upper body is like a lion's upper body so [F.268.b] they have an "upper body like a lion's." It says this because their chest is broad and big in size—perfectly broad and big because it is filled out.[1801]

5.1320 "[Their] shoulders are well rounded without an indentation at the throat."

Put the word "well" together with "rounded." The "rounded" teaches that the Adam's apple does not show. This means it is spherical and compact like the neck of a golden pot.[1802]

5.1321 Again, the earlier karma is

"[they] did not speak unkindly,"

similar in style to a lion, the cause of a beautiful throat;

"did not belittle others,"

the cause of the chest being broad like a lion's; and being

"eloquent and not jarring, and their speech is the same as the roar of a lion,"

the cause of a beautiful neck.

5.1322 "The part between the collarbones is filled in"—

the part between the collarbones is expanded and broad.

5.1323 "They know tastes as tasty."

Those who know the tastes of the six tastes[1803] are said to "know tastes as tasty." In this context, take to "know" as to like, as in "treats like a mother, treats like a father" and so on. Because they enjoy and are satisfied by the tastes, it is said they "know the tastes." The gullets of great persons have seven thousand receptive tastebuds giving rise to the experience. If they eat even as little as a single tiny sesame seed, it spreads throughout the entire body.[1804] When all tastes are introduced to the mouth they become like the taste of nectar. That is the karma of the major mark. How it is similar to the earlier karma is easy to understand.[1805]

5.1324 "A build like an Indian fig tree"—

some say *nya gro* means *beneath*. Take this as the lower part of the body. Take the *ro dha* as the upper part of the body. Their build is the same. So, when the upper part and the lower part of their body, starting from the waist, are equal in size it is said that they have "a build like an Indian fig tree."[1806] [F.269.a]

5.1325 Others say take the *nya gro* to be from the top of the head down to the feet; take the *ro dha* as the width; and take the build as the two outstretched arms. So there, when the height and width of their body is the same length of their two outstretched arms, it is said that they have "a build like an Indian fig tree."

5.1326 Some say the trunk and branches of an Indian fig tree are equal in height and width. All the bodies of great persons are like that, the same in being the size of two extended arms.

5.1327 > "[They] have an uṣṇīṣa on the top of their head"—

take this as a head like a bound turban.[1807] It is explained that the heads of others are not fully developed, are elongated or squashed and are not symmetrical. The heads of great persons are arranged evenly like a turban, spherical, completed, well shaped, and well developed.

5.1328 Others say this major sign is to teach that the forehead is fully developed in size. The flesh in between and above the right ear and the left ear of the foreheads of great persons is well shaped; the size of the forehead is fully completed and beautiful like a royal golden turban that has been bound on.

5.1329 Again, the earlier karma is that they were

> "first"—

they were chief

> "at doing"

all wholesome actions, making

> "parks, assembly halls,"

places to quench thirst and so on—therefore

> "they have a build like a fig tree,"

and

> "an uṣṇīṣa on the top of their head,"

because, having become chief in the assembly, they raised their head uncowed and fearlessly encouraged others to engage in these actions. Hence,

> "these are signs that presage holding the highest office."

5.1330 > "A long thin tongue":

“long”—big or lengthy; “thin”—pliable.

5.1331 “The voice of Brahmā”—

because it is a voice like Brahmā, or the finest voice.

5.1332 “The call of the kalaviṅka bird”—

like the sound of the Indian cuckoo.

5.1333 “They have lion-like jaws”

because they are similar in part to the moon on the twelfth day before it is full, and the edges of the jaws are muscled and excellently rounded.[1808]

5.1334 “Very white teeth,”

because they shine;

“extremely white,”

even more than the planet Venus. [F.269.b]

5.1335 “Even teeth,”

because they

“are not too long or too short,”

or uneven.

5.1336 “Teeth without gaps”—

because there are

“no spaces between their teeth,”

and so on, they are good looking.

5.1337 “Forty teeth,”

because while other humans have thirty-two or thirty-eight teeth, on the contrary their teeth number forty and are complete.

5.1338 “Dark blue eyes”—

the globe in the middle of the round of their eyes is moist and black. The two edges of the black globe are white. When the two eyelashes are still, they remain moist and dark blue. The two corners are a little bit redder. In

between the eyelashes and eye is like a golden color. Thus, even though they do have the five clarities of sense faculties, still, because the circle of the eye is the foremost, it says "dark blue eyes."[1809]

5.1339 > "[Their] eyelashes are like those of a cow,"

because, like a calf that right from birth has a youth's eyelashes, the color of

> "the upper and lower eyelashes"

is extremely glossy, and they are

> "not entangled, so… [their] eyelashes are like those of a cow."

[B26]

5.1340 > "Eighty minor signs"[1810]—

they are called "minor signs"[1811] because they subsequently expand on the major marks or are subsequently divided in conformity with the major marks, that is, they indicate that they are great persons or make them handsome in conformity with the major marks.

5.1341 > "Lord buddhas have nails with a color like copper"

is an explanation of a minor sign. They

> "are isolated from all conditioned things"[1812]

is its corresponding cause. Connect them all like that.

5.1342 > "Bodhisattva great beings gather beings with those six perfections, by kind words."[1813]

Having brought them into the fold with kind words, they gather them into a retinue with the six perfections, so "kind words" is in the list.[1814]

5.1343 > "They have gathered beings… with those same six perfections by… beneficial actions."[1815]

The aspiration to do something of benefit goes ahead of the six perfections that gather them into a retinue. [F.270.a] Connect the later ones like that as well.[1816]

5.1344 > "Become skilled at one syllable accomplishment."[1817]

Through the sequence of dhāraṇī letters as gateways—"the letter *a* is the door to all dharmas because they are unproduced from the very beginning," and so on[1818]—they should, through one letter, become skilled at the accomplishment of the signlessness meditative stabilization.

5.1345 > "Know[1819] through one syllable that all have a decline."

To have a decline is to decline.[1820] This means compounded phenomena have a complete change.

5.1346 > "Meditate on forty-five syllables being included in one syllable."[1821]

Meditate on the meditative stabilizations of all the syllables being included in the *a* that accomplishes the nonproduction meditative stabilization.

5.1347 > "Meditate on one syllable being included in forty-five syllables."

Meditate on the meditative stabilizations of the forty-five syllables being in just the *a*.

5.1348 > "All dharmas, Subhūti, being the appearance of that for which there are no letters, are magical creations."[1822]

This means they are generated as an appearance of the inexpressible dharma-constituent.

5.1349 With

> "how do bodhisattva great beings practicing the perfection of wisdom arisen from maturation,"

and so on,[1823] he is asking: If

> "a being… and a dharma… cannot be apprehended,"

which is to say, do not appear when they practice what has arisen from maturation because what has arisen from maturation is an absence of conceptual thinking, how could they give an explanation of the Dharma? How, given that they would be connecting them with dharmas on the side of awakening that do not exist, would they not

> "be connecting them with error?"

5.1350 Having asked that,

> the Lord said, "Exactly so, Subhūti, exactly so!"

and so on, delighting in those words.

5.1351 > “Having thus seen that all those dharmas are empty, teach the doctrine to beings,”

and so on,[1824] teaches that although it is true that Subhūti, [F.270.b] beings, and dharmas are empty, still beings do not know them as emptiness. Hence the Lord teaches the doctrine in order that they will know, and when he teaches the doctrine, he teaches the doctrine so that one way or the other it does not disagree with that emptiness.

5.1352 > “They see that all dharmas are without obscurations”

means they see them separated from falsely imagined obscurations, as absolutely pure.

5.1353 The similarity based on the analogy of a tathāgata’s magical creation has been dealt with already.[1825]

5.1354 > “By way of their not being bound and not being freed”[1826]—

during the period when the true dharmic nature of form has stains it is a falsely imagined thing isolated from an intrinsic nature, so it is “not bound”; and even during the period when it is stainless there is no purification plucked out of thin air, so it is “not freed.”

5.1355 > “Form’s state of not being bound and not being freed is not form.”

The “state of not being bound and not being freed” is the thoroughly established state. This means it is not the intrinsic nature of a falsely imagined form.[1827]

5.1356 > “Are absolutely pure”—

“in their basic nature” is intended.

5.1357 > “Something nonexistent is not located in something nonexistent,”

because it does not rest on it, just as, to illustrate, space is not located in space.

5.1358 > “Something’s own existence is not located in something nonexistent,”

because it does not exist, just as, to illustrate, sharpness is not located in a rabbit’s horns and so on.

5.1359 > “And something else’s existence is not located in something nonexistent or in something’s own existence,”[1828]

because both something else's existence and something's own existence are nonexistent. Connect the others[1829] like that as well.

5.1360 > "The lord buddhas, the bodhisattvas, pratyekabuddhas, worthy ones, and all the noble beings understand[1830] just that true dharmic nature of dharmas"

teaches that all have [F.271.a] just the one clear dharma realization.

5.1361 > "Without going beyond that true dharmic nature of dharmas"—

when giving an exposition of the Dharma they do not go beyond that.

5.1362 > "Subhūti, the dharma-constituent does not go beyond anything, and suchness and the very limit of reality do not go beyond anything either."

Take them specifically with their particulars: the lord buddhas' "dharma-constituent," which is to say, dharma body, does not go beyond anything; the bodhisattvas' "suchness" does not go beyond anything; and the śrāvakas' and pratyekabuddhas' "very limit of reality" does not go beyond anything.

5.1363 > "Because they have no intrinsic nature that goes beyond anything"

means an intrinsic nature that can be gone beyond does not exist.

5.1364 > "Lord, if, in the dharma-constituent, there is no going beyond, and in suchness and at the very limit of reality there is no going beyond,"

and so on, poses the following question: Form, feeling, and so on are in their intrinsic nature changeable, so it appears they go beyond something. Thus, there is a going beyond something when it comes to form and so on, but there is none when it comes to the dharma-constituent and so on, so, at that time are form and so on and the dharma-constituent and so on different?

5.1365 > "No, Subhūti," the Lord replied,

and so on, teaches that the dharmas—form, feeling, and so on—and the three, the dharma-constituent and so on, are not different. The intention of this is that "ultimate form does not go beyond anything."

5.1366 Then the elder Subhūti said,

> "Lord, if form is not one thing and the dharma-constituent is not another,"

and so on—he asks: if there is no difference between form, feeling, and so on, and the dharma-constituent and so on, well then, will there not be

> "a detailed presentation of the results"

of wholesome and unwholesome actions because [F.271.b] all dharmas will be uncompounded just as the dharma-constituent and so on are? Then the Lord says,

5.1367 > "Subhūti, … based on conventional truth,"

and so on. This is saying that even though all phenomena are uncompounded in their intrinsic nature, nevertheless for

> "simple… folk,"

who make them into falsely imagined objects, there are falsely imagined wholesome and unwholesome things, and through the force of that there are also bright and bad maturations. The Lord, governed by that, has given an exposition of them by way of their being "conventional truth." Ultimately all dharmas are the intrinsic nature of suchness, so

> "an exposition of a detailed presentation of"

karma and maturation is impossible because ultimately they

> "are undifferentiated"—

those dharmas "are undifferentiated," are not something that can be expressed, hence they are

> "not something that can be talked about,"

and thus

> "name and form are not produced and do not stop, are not defiled and not purified."

5.1368 From among the formless phenomena and form phenomena, saying "name" and "form" is conventional truth mode. Ultimately that suchness is thoroughly established and hence is undifferentiated. It cannot be expressed, so it is "not something that can be talked about." It is uncompounded so it is "not produced"; it is not produced so it does "not stop"; it is isolated from an intrinsic nature so it is "not defiled"; and it is pure in its intrinsic nature so it is "not purified."

5.1369 > "They are an emptiness of what transcends limits and an emptiness of no beginning and no end."

Those same phenomena, undifferentiated and so on, are talked about as the two emptinesses.

5.1370 > Subhūti said, "Lord, if the detailed presentation of results is based on conventional truth,"

and so on. He is asking: if you are going to make a presentation [F.272.a] of results that are unreal why would you not make a presentation of

> "simple, ordinary folk,"

and so on,

> "in the result of stream enterer,"

and so on?

5.1371 > Then the Lord said, "Subhūti, were simple, ordinary folk to know the conventional truth or the ultimate truth,"

and so on. He is saying that while there is no detailed presentation of results, nevertheless there is a presentation of the falsely imagined result of stream enterer, and so on, because of the comprehension of falsely imagined things. Simple, ordinary folk do not comprehend, therefore they do not cultivate the path. Noble persons do comprehend, therefore just for them there should be a detailed presentation of the path, and what is not the path, and the results.

5.1372 The elder Subhūti asks,[1831]

> "Lord, when they have become habituated to the path"

as cause,

> "does the result appear and do they attain the result?"

If it does, it would happen just as an ultimate.

5.1373 Then the Lord said,

> "No, Subhūti. The result does not appear, and they do not attain the result from having become habituated to the path."

He has refuted both the path and result because they are falsely imagined phenomena.

5.1374 > "Nor, Subhūti, do they attain the result from having not become habituated to the path."

This is explaining that they are falsely imagined phenomena, but not arbitrary.

5.1375 > "A result to be attained with the path does not exist, it will not be attained with what is not the path, and it does not exist on the path either"[1832]

teaches the certification of dharmas.

5.1376 > "In the dharma-constituent they do not make a presentation of the results by way of apportioning them."[1833]

This means that in the dharma-constituent, [F.272.b] having apportioned them like that, there is ultimately no detailed presentation.

5.1377 With

> "Lord, if the compounded element and uncompounded element have not been apportioned,"

and so on, the elder Subhūti asks why, then, has a detailed presentation been given having specified particular abandonments, paths, and results. Then the Lord said,

> "Subhūti, … is the result of stream enterer… compounded or… uncompounded?"[1834]

and so on. Ultimately they have no stages of comprehension and awakening. Thus the "result of stream enterer," and so on, are uncompounded and in them there is no division into stages. Therefore, given that they are all an awakening to emptiness, none has been apportioned.

·· Explanation of Chapters 74 to 82 ··

5.1378 > "Lord, how have… they realized well what marks dharmas as dharmas"[1835]

means how have they, if ultimately there is no realization of what has not been apportioned.

5.1379 > "Lord, how do they meditate on the path of a magical creation?"

is asked using the analogy of a magical creation.

5.1380 > "Subhūti, it is based on meditating on a path,"

and so on, says the achievement is just analogous to a magical creation.

5.1381 > “Lord, how do bodhisattva great beings realize all dharmas that are nonexistent things”

means how, if they are nonexistent, is there a realization? There is no achievement of the realization of a rabbit’s horns and so on.

5.1382 > “Is there any existent thing apprehended in a tathāgata’s magical creation, thanks to which it is defiled and is purified?”

This teaches that for the tathāgatas there is no defilement and there is no purification. There is no realization because the forms of suffering life and liberation are similar; it is nothing at all because it is simply posited as just nonexistent. [F.273.a]

5.1383 > “Lord, … if the five forms of life in saṃsāra from which beings will be liberated do not exist, how is there going to be a bodhisattva’s personal heroic power?”[1836]

This means that in its basic nature saṃsāra is unreal, so in its intrinsic nature it is liberated.

5.1384 > Then the Lord said, “What do you think, Subhūti,”

and so on. Bodhisattvas do not see beings or a cycle of existences. Those analogies of a dream and so on teach that they did see earlier, but beings do not know they are nonexistent, so their “personal heroic power” is causing them to understand.[1837]

5.1385 > “Subhūti, if, just on their own, beings knew that all dharmas are like a dream, *up to* are like a magical creation,”

and so on,[1838] teaches just that.

5.1386 > “The basic nature of all dharmas is *name* because they point somewhere.”[1839]

All falsely imagined dharmas with a falsely imagined basic nature are called “name.” Therefore, they point like that to that intellectually active mind of beings, or that basic nature points to that intellectually active mind.[1840]

5.1387 With

> “is signlessness one thing and śrāvaka dharmas another?”

and so on,[1841] the Lord explains that if, given that all dharmas are signless, he had presented śrāvaka dharmas and so on as having signs, then there would be a fault, but because they are all signless there is therefore no fault.

5.1388 “Does that not complicate the dharma-constituent?”[1842]

This means it would complicate it, because, when they realize defining marks in dharmas that have no defining marks, they would grasp each differently even though they are in fact suchness.

5.1389 “Subhūti, the dharma-constituent [F.273.b] would be complicated if there were to be any other dharma not included in the dharma-constituent,”

and so on. With this the Lord teaches that even though they conceive of dharmas like that, still, later they realize with wisdom that all are not different because of having the dharma-constituent as their intrinsic nature. Therefore, they do not complicate the dharma-constituent.

5.1390 “Subhūti, the form constituent is the dharma-constituent”[1843]

is the suchness of form.

5.1391 “Do they train in form?”

Subhūti is asking: since all dharmas are exhausted in the dharma-constituent, the dharmas, form and so on, would be absolutely nonexistent, so, when they train in them would it not be similar to an error?

5.1392 “Are aware of all dharmas as they really are, the dharma-constituent,”[1844]

and so on, says: They see the dharmas, form and so on, as just the dharma-constituent, not as something else. They cannot inspire beings to take it up in some other way, so they teach the dharma-constituent with skillful means, having designated form and so on as signlessness.

5.1393 “Subhūti, if the dharma-constituent were not exactly the same later as it was before, and if it were not like that in between as well,”[1845]

and so on, is teaching: “before,” at the time of a foolish, ordinary person, the dharma-constituent was impure; “in between,” at the time of a bodhisattva, it is pure and impure; and “later,” at the end, it is absolutely pure. So far so good, but you should not understand from this that there are specific features there. In its intrinsic nature it is pure at all times, pure in its absolutely pure nature.

5.1394 “Subhūti, having taken the very limit of reality as the measure”[1846]

is saying: Bodhisattvas do not practice the perfection of wisdom for the sake of beings, they practice for the sake of the very limit of reality. Thus, having set aside nonexistent beings [F.274.a] because they are not existent, they

establish them in the very limit of reality that is their intrinsic nature. The very limit of beings is made into the very limit of reality.

5.1395 > "Lord, if just the very limit of reality is also the limit of beings"

is asking: if a "limit of beings" were not to exist as anything other than the very limit of reality, well then, beings and the very limit of reality would be the same, so what you have said, that they

> "establish beings at the very limit of reality"

would not be right. If they were to establish just that in that, they would be saying "the very limit of reality enters into the very limit of reality," and that is not right either.

5.1396 The Lord says,

> "With skillful means they establish the limit of beings at the very limit of reality without complicating the very limit of reality."

An intrinsic nature does not enter into an intrinsic nature. Having eliminated a falsely imagined limit of beings and a falsely imagined real basis of beings with skillful means, they establish them in their intrinsic nature, which is absolutely pure suchness, "establishing them at the very limit of reality." Therefore, this means that the very limit of reality and the limit of beings are an undivided unity,

> "are not two."

5.1397 Then he asks,

> "What are the skillful means?"[1847]

And

> "Subhūti, here, starting from the first production of the thought, bodhisattva great beings,"

and so on, teaches that having transformed all dharmas into the very limit of reality, the completion of the six perfections is skillful means.

5.1398 The instruction in the perfections is easy to understand.[1848]

5.1399 > "Lord, if all phenomena are empty of a basic nature, and if in the emptiness of a basic nature a being is not apprehended, nor are a dharma and a path apprehended,"

and so on,[1849] asks the following: [F.274.b] if all phenomena are empty of an intrinsic nature and "a being… a dharma, and a path" do not exist,

> "how will bodhisattva great beings,"

having brought beings to maturity, having purified a buddhafield, and having cultivated the knowledge of path aspects,

> "stand in the knowledge of all aspects?"

5.1400 Then the Lord, with

> "Subhūti, were all phenomena not empty of a basic nature,"

and so on, teaches that if dharmas or paths were to exist separately, it would be right to apprehend something, and in that case there would be all living beings and so on, and bodhisattvas would not, therefore, having stood in emptiness, become buddhas, and would not explain all dharmas, form and so on, as emptiness. But there are no such dharmas or paths in the emptiness of a basic nature. Therefore, that emptiness is established. Having stood in emptiness they therefore become buddhas and explain all the emptiness dharmas. Hence it is established that they enter into the knowledge of all aspects thanks to the emptiness of a basic nature.

5.1401 He continues with

> "Subhūti, if inner emptiness were not empty of a basic nature,"

and so on, teaching that not only the trivial dharmas, form and so on, are empty, but that the sixteen emptinesses, inner emptiness and so on, are empty of a basic nature too. Were inner emptiness and so on not empty of a basic nature, the explanation of all dharmas as emptiness would not be well founded.

··· Emptiness of a basic nature ···

5.1402 > "The emptiness of a basic nature would have been destroyed."[1850]

If inner emptiness and so on were not also empty of a basic nature, the teaching

> "that 'all dharmas are empty of a basic nature' "

would get damaged, in the sense of being destroyed. Then

> "the emptiness of a basic nature does not perish, is not immovable, and is not nonrecurring"[1851]

teaches [F.275.a] the emptiness that is the mark of the establishment of dharmas. This mark of the establishment of dharmas, furthermore, is taught fourfold:[1852] not perishing and so on; not increasing or decreasing and so on; not being established and not being established after having set out; and not obstructing.

5.1403 There, the first of those subsections is: it "does not perish" because it is uncompounded; it "is not immovable" because it is constituted as a nonexistent thing; and it "is not nonrecurring" because it is freedom from forms of life. Then it again teaches these same three in detail with

> "it does occupy a location,"[1853]

teaching that it is in an uncompounded state because something compounded occupies a location; it

> "does not stand in a place,"

because it is pervaded by a nonexistent thing; and it

> "does not come from anywhere and does not go anywhere,"

because it is freedom from forms of life.

5.1404 The second subsection on not increasing and so on is as before.[1854]

5.1405 > "All dharmas are not established"[1855]

because they are in their intrinsic nature not established,

> "and not established after having set out"

because an escape does not exist. These two teach the investigation of the two—the "established" and the "established after having set out"—in the statement about dharmas other than these two, "established in which bodhisattvas are, after setting out, established in unsurpassed, perfect, complete awakening."[1856]

5.1406 > "They do not see any dharma at all as obstructing"

as an attachment to emptiness.

5.1407 > "They see all dharmas as not obstructing"

means they see all dharmas are empty. Then, they

> "do not apprehend… a self,"

and so on, teaches

> "the emptiness of a basic nature."

5.1408 > "In that"—

in this emptiness of a basic nature. The "emptiness of a basic nature" [F.275.b] teaches that persons have no self, and dharmas have no self. The illustration of

> "a tathāgata's… magically created monk or nun"

establishes those two selflessnesses.

5.1409 > "Just that error is itself not error."[1857]

Earlier, in the context of the falsely imagined, "just that" foundation "is itself error"; in the context of the thoroughly purified it is "not error."

5.1410 > "Because of having thought construction as cause"[1858]—

it has in mind a falsely imagined result.

5.1411 > "They, furthermore, are not exactly like the ultimate there"

means

> "the applications of mindfulness,"

and so on, are falsely imagined, they are not the ultimate. That emptiness of a basic nature is also called "perfection."[1859]

5.1412 > "That emptiness of a basic nature, furthermore, is the emptiness of a basic nature at the prior limit,"[1860]

and so on, teaches it is emptiness at all three times.

5.1413 > "Thus, it is amazing how they practice all dharmas that are the emptiness of a basic nature without complicating the emptiness of a basic nature."[1861]

The idea is that engaging with dharmas that do not exist would complicate emptiness. So, he says

> "form is not one thing and the emptiness of a basic nature another."

5.1414 Thus, it is saying "it is amazing" how when bodhisattvas engage with phenomena, they see that form and so on "is not one thing and the emptiness of a basic nature another," that just those, form and so on, are the emptiness of a basic nature.

> “Fully awaken to form itself as the knower of all aspects”—

this means fully awakening to the dharmas, form and so on, at the time of the knowledge of all aspects because there is no difference between them.

5.1415 > “On the contrary, the world together with the gods, together with Māra, together with Brahmā”[1862]—

“on the contrary,” [F.276.a] they do not know that form and so on are only one. It means ordinary beings

> “do not know”

as they really are that form and so on are only one, and

> “on account of not knowing,”

they

> “settle down on”

them and accumulate karma, grasp hold of and

> “appropriate form,”

and so on, that are its maturation. On account of that they come into suffering existence caused by appropriation, and

> “are not liberated from”

suffering.

5.1416 > “…the emptiness of a basic nature … [they] do not complicate form with ‘it is empty, or it is not empty.’ ”[1863]

Form does not make emptiness complicated on account of the perception of duality, because there is no duality.

5.1417 > “It is because the ‘this is form,’ and ‘this is emptiness’… that might make that sort of complication have no intrinsic existence”[1864]—

no intrinsic existence that constitutes an existent thing.

5.1418 > “Bodhisattva great beings do not practice awakening and form within having made a division.”[1865]

5.1419 > “They do not practice form having made a division in awakening.”

This means they do not engage with form having made a division into the bodhisattva and the awakening in "bodhisattvas practice awakening."

5.1420 > "Subhūti, bodhisattva great beings do not think, 'I am practicing awakening and form.' "

They do not, making a division, engage with form, thinking, "I am practicing awakening."

5.1421 > "A practice of taking anything up"[1866]—

engaging with a causal sign.

5.1422 > "Stand in the basic nature of form"[1867]—

stand in the emptiness of form.

5.1423 > "Moreover, … simply based on… labeled by way of ordinary convention"[1868]

teaches that ultimately even unsurpassed, perfect, complete awakening does not exist.

5.1424 When they practice just those dharmas it means they practice just those, giving and so on,

> "without apprehending giving, … a benefactor,"[1869]

and so on.

5.1425 > "Lord, how, when bodhisattva great beings are practicing the perfection of wisdom, [F.276.b] do they make an effort at the awakening path?"[1870]

How, if all the awakening path does not exist, is the idea.

5.1426 > "[They] do not disengage from form,"

because form and so on do not exist.

5.1427 > "How will the perfection of wisdom… be accomplished"[1871]

given that it does not exist?

5.1428 The explanations of skillful means and of the perfection of wisdom that cannot be grasped are easy to understand.[1872]

5.1429 The question,

> "Has there been or will there be a real basis of form in the way a foolish ordinary person has settled down on it?"[1873]

is a statement about the three times.

5.1430 > "If something that really existed was there before"[1874]—

this means that if they were to grasp all those they grasped as there before as not there later,

> "there would be the fault."[1875]

5.1431 > "Lord, what is the bodhisattva great beings' path?"[1876]

is a question about the path that comprises bringing beings to maturity and purifying a buddhafield.

5.1432 Then the explanation of the six perfections, the explanation of the path, the explanation of the training in all dharmas, and the explanation of no location can be grasped from a close reading of the scripture.[1877]

5.1433 > "Lord, if all dharmas are unproduced, well then, Lord, how will bodhisattva great beings produce a path to awakening?"[1878]

This intends that the statement "they should produce the unproduced" is not logical. With,

5.1434 > "All dharmas have not been produced. How so? All dharmas have not been produced for those who do not occasion anything,"[1879]

it says that all dharmas have not been produced just for those abiding in nonconceptual meditative stabilization who do not occasion anything good or bad and so on, but they are indeed produced for those foolish, noncomprehending ordinary people who do occasion things.

5.1435 With

> "Lord, [F.277.a] whether the tathāgatas arise or whether the tathāgatas do not arise,"

and so on,[1880] the elder asks how, if the true nature of dharmas is at all times marked as completely unmistaken, could it be logical that it comes to possess the attribute of production for ordinary beings and does not come to do so for the learned?

5.1436 > Having said that, the Lord said, "Exactly so, Subhūti,"

and so on. He is teaching that in the true nature of dharmas there is never any mistake, but, because of the fault of not comprehending, foolish ordinary people say of falsely imagined phenomena that "they are produced." He

intends to say that production is just of falsely imagined phenomena from falsely imagined phenomena. He does not intend that it is from the true nature of dharmas.

5.1437 Having said that, the elder Subhūti said,

> "Lord, do they reach awakening on that path that has been produced?"

and so on, is an inquiry about the production and nonproduction of dharmas without outflows.

5.1438 > "Just awakening is the path, and just the path is awakening."

The Lord is saying there is no difference between the path and awakening because both are divisions of the pure dharma-constituent, but still, during the earlier time period it is called "path" because it is the cause, and during the later time period it is called "awakening." He is explaining that ultimately, because those two are not different, it is not suitable to say "they reach awakening on the path" or "they reach it without a path."

5.1439 With

> "Lord, if just awakening is the path, and just the path is awakening,"

and so on, the elder asks: if the path and awakening are not different, in that case bodhisattvas who have reached the path will have reached awakening, in which case bodhisattvas will have obtained [F.277.b] all the buddhadharmas included in the form body and included in the dharma body.

5.1440 > Having asked that, the Lord,

who does not accept the statement that "a buddha reaches awakening,"

> asked him in return, "Subhūti, what do you think, does a buddha reach awakening?"

and so on. He is saying that what he said is not right because a buddha and awakening are not different. He is teaching that just as that statement is not right, similarly what he said about "bodhisattvas reaching awakening" is not right either.

5.1441 Then, accepting that even though a bodhisattva and awakening are not different, still, that bodhisattvas reach awakening exists as a conventional designation, with

> "Subhūti, here bodhisattva great beings, having completed the six perfections,"

and so on, he teaches the steps for reaching awakening. Hence, without totally rejecting such falsely imagined steps as those, he is explaining that they will reach awakening, but not attain it immediately.

5.1442 Then the question about how they will

> "purify a buddhafield"

and the parts to that are easy to understand.[1881]

5.1443 > "Lord, are bodhisattva great beings 'destined' or rather 'not necessarily destined'?"[1882]

is asking whether *bodhisattvas* are so called when "destined," or rather *bodhisattvas* are so called also when "not necessarily destined";

> "the śrāvaka group or the pratyekabuddha group"

is asking are *bodhisattvas* so called when destined to be śrāvakas or when destined to be pratyekabuddhas.

5.1444 > "He intentionally, with skillful means, appropriated whatever sort of body would be of benefit to beings."[1883]

He took birth by obtaining control over birth, not as something unwanted, under the control of karma.

5.1445 > "Through a noble action without outflows, do they… take birth in terrible forms of life or…"[1884]—

from the eighth level [F.278.a] all their actions are noble, without outflows.[1885]

5.1446 > "But they have no contact with them at all"[1886]—

with the contact of existence,[1887] or the contact of looking, or the contact of conceptualizing.

5.1447 Subhūti asks,

> "How could all dharmas be included in the perfection of wisdom?"[1888]

having found unbearable the statement that all dharmas are included because the perfection of wisdom is empty of an intrinsic nature.

5.1448 With

> "Subhūti, … all dharmas are empty of all dharmas, are they not?"

and so on, the Lord explains that it does not make sense that when the perfection of wisdom does not exist then other dharmas exist, and when dharmas other than it do not exist the perfection of wisdom exists. It therefore makes sense that they are all empty and included because they have emptiness as a defining mark.

5.1449 > "Lord, how do [they]… standing in the emptiness of all dharmas find and produce within themselves the perfection of clairvoyance"

is asking how, if they are empty, is it established that they find and produce within themselves the clairvoyances that bring beings to maturity?

5.1450 In order to teach that they find and produce them within themselves through the gateway of emptiness, with

> the Lord said, "Subhūti, here bodhisattva great beings practicing the perfection of wisdom see all those world systems,"[1889]

and so on, it teaches the different clairvoyances, explains the dharmas that are

> "branches of… awakening,"[1890]

teaches the different persons, asks about freeing beings, responds, and explains that security is close by. These are easy to understand.[1891]

5.1451 > "Lord, will beings pass into complete nirvāṇa on account of knowing suffering or will they pass into complete nirvāṇa on account of suffering?"[1892]

This question intends that were they to pass into nirvāṇa on account of suffering and its origination and so on, all foolish, ordinary persons would also pass into nirvāṇa because they have [F.278.b] suffering and the origination and so on; but if they pass into nirvāṇa on account of knowing suffering and knowing its origination and so on, in that case, like śrāvakas, they will have reached the result of stream enterer and so on.

5.1452 Then the Lord teaches that they do not pass into nirvāṇa in either way, but rather pass into nirvāṇa on account of the realization of

> "the sameness"[1893]

called suchness.

5.1453 > "Those dharmas included in the truths or not included in the truths"[1894]—

the inner aggregates are those "included in the truths," the external ones are "not included in the truths."[1895]

5.1454 > “Subhūti, such a dharma as that, which bodhisattva great beings see, does not exist.”[1896]

All phenomena do not exist just in their thoroughly established state.

5.1455 > “Those bodhisattvas standing at the Gotra level do not fall onto a peak”[1897]

means there they do not entertain the craving that causes acting on the desire for the śrāvaka dharmas.

5.1456 > “Even though they comprehend suffering, they do not produce any thought with suffering as its objective support”[1898]

means they only master it with the knowledge of thorough mastery in the way explained before.[1899] They do not actualize it with those sixteen mental states knowing impermanence and so on because they fear falling to the śrāvaka level after having done so.

5.1457 > “Awakening is a nonexistent thing.”[1900]

“Existent things” are compounded and uncompounded, constructed and unconstructed phenomena. Because it is separated from their intrinsic nature, the inexpressible ultimately abiding awakening is called “a nonexistent thing.”

5.1458 Then again, with

> “unlettered,[1901] foolish, ordinary people,”

and so on,[1902] it teaches that the dharmas of the three realms are just falsely imagined.

5.1459 > “That which is not real is just not real”[1903]

means because it is falsely imagined it is simply unreal in itself. [F.279.a]

5.1460 > “The path is a nonexistent thing, the result of stream enterer is a nonexistent thing,”[1904]

and so on, teaches there is no “listening”[1905] at all because they are in their intrinsic nature nonexistent things.

5.1461 > “Lord, is there some real basis called *suchness* and *unmistaken suchness*, that was or is,”[1906]

and so on, is asking: does a past, or future, or present intrinsic nature of "suchness" or intrinsic nature of "unmistaken suchness" that is a compounded phenomenon ultimately exist at all?

5.1462 The six analogies,

> "like a dream"

and so on, are easy to understand.[1907]

5.1463 > "Subhūti, … what do you think, those dharmas… are like an illusion, like a dream, … are they not?"[1908]

and so on teaches the perfection of giving and so on, ending with all those dharmas spoken by

> "Brahmā's melodious voice"

are like an illusion. So, since all are like an illusion there is no fault.

5.1464 > "Subhūti, it is because all these dharmas have been brought into being and are the outcome of intentions"[1909]

is teaching that the perfection of giving and so on are constituted out of virtue so they have been brought into being. Because they are preceded by an intention, they are the outcome of intention, so they are falsely imagined phenomena.

5.1465 > "But still, Subhūti, all those dharmas establish the path and bring about the path, even though they do not cause a result to be obtained"

is teaching that all the dharmas, the perfection of giving and so on, cause a purification of the foundation, and when they cause a purification of the foundation the continuum of the path comes into being.[1910] Those nonexistent things constituted out of what is not produced and does not stop do not cause a result to be obtained, but they are marked by an unfabricated nature—the foundation.

5.1466 > "The perfection of giving cannot be grasped."[1911]

It is not appropriate to grasp it as an existent thing or as a nonexistent thing.

5.1467 > "Subhūti, [F.279.b] there is no clear realization dualistically and there is no clear realization nondualistically either."[1912]

This is teaching: If any compounded or uncompounded existent thing were to be seen, there would be a "clear realization dualistically." And even if it were an absolutely nonexistent thing, like a rabbit's horns and so on, there would be a "clear realization nondualistically." The reverse from both of those is therefore the realization of sameness called

> "clear realization."

5.1468 > "Is inexpressible"[1913]

is not something that can be expressed is not something that can be discussed, or that can be explained, so, "Subhūti, take it as an ordinary convention."[1914]

5.1469 > "Is the dharma a tathāgata has fully awakened to…"[1915]

is teaching that the absolutely final transformation of the basis where conceptualization and thought construction have been eliminated remains a sameness, so a knowable state does not exist and an object that will become knowable is not seen, so what will be fully awakened to?

5.1470 > "Lord, given that dharmas are the nonexistence of an intrinsic nature, what is this 'sameness of dharmas'?"[1916]

The intention is: were dharmas to exist there would also be a "sameness."

5.1471 > "Subhūti, here just that is the sameness of dharmas."[1917]

This is saying the sameness of dharmas that is the intrinsic nature of nonexistent things is the intrinsic nature of nonexistent things because even the conceptualization of it as an existent thing has also been eliminated.[1918]

5.1472 > "Subhūti, that sameness of dharmas is not within the range of… even tathāgatas."

The sameness of dharmas is not within the range of anyone. Even the tathāgatas do not see an intrinsic nature of the sameness of dharmas. "The sameness of foolish ordinary people," of all noble beings, and "of tathāgatas is the same."

5.1473 > "Makes a presentation of dharmas without moving from the sameness of dharmas"[1919]— [F.280.a]

as an ultimate truth they do not move; but conventionally they make a presentation.

5.1474 > “Lord, is that true nature of dharmas a compounded phenomenon or is it an uncompounded phenomenon?”[1920]

What does this intend? He is asking with the thought that if that true dharmic nature of these dharmas, form and so on, is an uncompounded phenomenon, then it will not be the true dharmic nature of form and so on that are compounded phenomena; and if it is a compounded phenomenon, then it, like that form and so on, will be falsely imagined, because it will be subject to production and stopping.

5.1475 > The Lord said, “Subhūti, it is not a compounded phenomenon and it is not an uncompounded phenomenon either.”

He eliminates them both because both are open to criticism.

5.1476 > “An uncompounded phenomenon other than a compounded phenomenon cannot be apprehended, and a compounded phenomenon other than an uncompounded phenomenon cannot be apprehended either.”

Here the impure suchness of the aggregates, constituents, sense fields and so on cannot be apprehended as something aside from the aggregates and so on, and the aggregates and so on cannot be apprehended as something other than suchness either, so it is inappropriate to say about that impure suchness that it is exactly the same as or different from them.

5.1477 Thus, neither can be apprehended as other than the other. It is therefore not appropriate to say “they are both the same,” so they

> “are not conjoined”;

5.1478 it is not appropriate to say “they are different,” so they

> “are not disjoined”;

5.1479 they have no form and are without conceptualization, so they

> “are formless”;

5.1480 words and so on cannot explain them, so they

> “cannot be pointed out”;

5.1481 they do not obstruct as do objects of the senses, and grasped and grasper are nonexistent, so they

> “do not obstruct”;

5.1482 and both have no defining mark. They have only a single mark, therefore they

> "have only one mark—that is, no mark."

Here a compounded phenomenon is unreal so "it has no mark." An uncompounded phenomenon, as signlessness, [F.280.b] cannot be grasped as a causal sign so "it has no mark."

5.1483 > "A tathāgata employs this language according to ordinary convention."

Even though compounded phenomena are not real they are designated by ordinary conventional designations. The uncompounded is inexpressible but can be talked about conventionally.

5.1484 Having said that, with

> "in the ultimate there is no physical volitional factor, no verbal volitional factor, and no mental volitional factor,"

it explains that those designations are not real because all three types of karma are also falsely imagined phenomena.

5.1485 > "Subhūti, emptiness is not anything at all, there is nothing at all."[1921]

Because it does not do anything at all, it is "not anything at all"; because it is the intrinsic nature of a nonexistent thing, "there is nothing at all."

5.1486 > "This is not what makes a tathāgata the bull that leads the herd."[1922]

This is teaching that the work of a tathāgata is simply just mere representation.[1923] Were these beings to understand by themselves there would be no need[1924] for a tathāgata.

5.1487 > "Lord, why is it empty?"[1925]

This means "empty through the nonexistence of what?"

5.1488 > "Whatever the perception of it, it is empty of that."[1926]

A perception that in its nature grasps a causal sign of any "compounded phenomenon" does not exist, so it is empty of it.

5.1489 > "Subhūti, when someone magically creates a magical creation,"[1927]

and this magical creation

> "magically creates other magical creations"

there,

> "is there any real thing there that is not empty?"

This is saying that when one magical creation magically creates another magical creation, is there any entity there that is not empty?

5.1490 > "Subhūti, what do you think, is it concealed…"[1928]

means has

> " 'this is a magical creation; this is an emptiness' "

been made obscure by emptiness?

5.1491 The four statements,[1929]

> "some are magically created by śrāvakas,"

and so on, teach the ordinary applications of mindfulness, and so on, and the extraordinary dharmas— [F.281.a]

> "some are magically created by afflictive emotions"

teaches sentient beings, living beings, and so on;

> "and some are magically created by actions"

teaches the aggregates, constituents, sense fields, and so on.

5.1492 > "Be it a production or cessation"[1930]

means the compounded dharmas.

5.1493 > "It is nirvāṇa—that which has the quality of not coaxing you into believing it is true."

In regard to "nirvāṇa," it is said it is "that which has the quality of not coaxing you into believing it is true" because an attribute that can deceive you, or that needs to be taken away, or that needs to weaken, or that needs to be added does not exist.

5.1494 > "According to what you have said, Lord, that 'not moving from emptiness and not stained by duality either…' "[1931]

This is saying that since you have said "nirvāṇa does not move from emptiness," therefore you are saying that emptiness does not move but dharmas other than it do move. Since you have said "it is not stained by duality either," you are teaching that it is not stained by either existence or

nonexistence. In regard to that, if any dharma called "nirvāṇa" exists, something else, setting aside emptiness, would exist, and by existing there would still be a stain. Therefore, having worked on that statement, you must be saying that nirvāṇa is a magical creation as well.

5.1495 Then, with

> "exactly so, Subhūti, exactly so!"

the Lord teaches that a different dharma called "nirvāṇa" that is constituted as an existent thing does not exist at all, so it too is emptiness.

5.1496 > "Lord, … a person who is beginning the work… how should they be advised?"[1932]

He is asking for advice to be able to comprehend such a deep intrinsic nature, emptiness.

5.1497 The Lord again says that if

> "a thing that really existed before"

through the power of the understanding of yogic practitioners

> "becomes a thing that does not exist later"

on account of an emptiness of its intrinsic nature, in that case a person who is beginning the work would be undertaking a difficult practice. But

> "there is no existent thing"

falsely imagined as constituted by an existent thing,

> "nor a nonexistent thing" [F.281.b]

like a rabbit's horns, and

> "there is not something's own existence"—

anything under its own power—

> "nor any existence from something else"—

anything through the power of cause and conditions—

> "so how will there ever be"

some other dharma called "an intrinsic nature?" Therefore, there is no fault because they understand even the emptiness of an intrinsic nature is of "something's own existence."

[B27]

6. Explanation of the Maitreya Chapter: Chapter 83

6.1 Having thus finished explaining Her Ladyship the *One Hundred Thousand*, I will now explain what is in the *Twenty-Five Thousand*.[1933]

6.2 Then, for the sake of future living beings and for the sake of those gathered in the retinue at that time, the noble

> Maitreya asked… "Lord, how do bodhisattva great beings practicing the perfection of wisdom who want to train in a bodhisattva's training train in form?"

6.3 A bodhisattva's training is in the correct comprehension of all dharmas, so he asks, "how do bodhisattvas who want to train in a bodhisattva's training train in form," and so on, up to, finally,

> "the buddhadharmas."

6.4 Then the Lord, to teach that the training in emptiness is a bodhisattva's training, says

> "[they] should train in 'form is a mere name,'… *up to* 'buddhadharmas are a mere name' "—

all dharmas are simply mere names.

6.5 > "Lord, when this—namely, the designation[1934] *form*—is apprehended together with a basis,"

and so on, teaches the following. He asks: How could form and so on be just a name? The designation of "form," "feeling," and so on does not indicate simply a mere name, it indicates a basis, because the name is first given and then the aspect of the basis presents itself to the mind. He means: Were that name to be without a basis, [F.282.a] either it would be illogical to say "a mere name," or else, if it is taken to exist as form and so on that is not a basis,

as a name, based on what and on account of what basis would that name be referring to something? That word would not exist either. Therefore, it is illogical to say "mere name."

6.6 > "This—namely, *form*—is a name plucked out of thin air… for this or that basis that is a causal sign of a compounded phenomenon."

The Lord is saying that form and so on is not a nominal entity.[1935] If it were a nominal entity, then it would be feasible that by merely saying it even those who do not know what it is connected to would know what those bases are, as entities with their various specific attributes. But they do not know those, so words are one thing and the bases, form and so on, are something else. He means it is simply conventionally suitable that later on there are those words "for this or that basis." Therefore, form and so on is not in its intrinsic nature a name. "Plucked out of thin air" means comes about later, in the sense of "fabricated." As for a "basis that is a causal sign of a compounded phenomenon," it is "compounded" because it has arisen from cause and conditions; a "causal sign" because it appears to consciousness; and a "basis" because it is in the form of a basis. A place for an appearance as a compounded dharma is called a "basis."

6.7 Having said that, the noble Maitreya, unable to bear the thought of a word plucked out of thin air, asks,

> "Lord, is it not the case that in the absence of the name *form*, there is no being aware of, realizing, or knowing the name *form* through a basis that is a causal sign of a compounded phenomenon?"

and so on. Without the name, from seeing simply the mere basis, you do not become aware "this is form";[1936] and without seeing the basis, just from the word being said you do not become aware of the basis. He means: There, logically, if the name for *form* were to come about later and is not its entity,[1937] [F.282.b] even without the name being said those who do not know what the name is connected to will comprehend "it is form." And even after the name has been said, since the word would be plucked out of thin air the awareness that arises would not be of the actual reality of the basis. Either way it is one of these two,[1938] so form and so on is not in its intrinsic nature a name.

6.8 In regard to "in the absence of the name… through that basis that is a causal sign of a compounded phenomenon:" construe "in the absence" as when the word is set aside; "through that basis that is a causal sign of a compounded phenomenon" it is not tenable that there is awareness that that basis "is form."

6.9 With,

> "So then, Maitreya, I will ask you a question,"

and so on, the Lord teaches in three parts that names are plucked out of thin air and that bases are not in their intrinsic nature names.

6.10 He makes it known that names are plucked out of thin air in three parts: because you do not know what something is from just the basis without the name being said; because there are many names for a single basis; and because there is one name for many bases.

6.11 There, in reference to the first part, it says

> "Maitreya, what do you think—without resorting to, without standing on, without having to stand on the designation *form* for this or that basis that is a causal sign of a compounded phenomenon, do you think this—namely, 'this is form'—about this or that basis that is a causal sign of a compounded phenomenon?"

and so on. If that form is taken to be a nominal entity, why do those who are ignorant of the term, who do not know that the word *form* stands for the form that is the basis, not have the realization in words that "this is form" by seeing just that basis? If that name is taken to be that entity that is a basis, just as a consciousness that grasps the specific defining marks of the basis arises from properly seeing the basis, similarly it would make sense that a consciousness that knows the name would arise as well. But it does not arise, so form and so on is not the nominal entity.

6.12 In reference to the second part it says,

> "Maitreya, what do you think, do a variety of kinds of words, conventional terms, conventional labels, and designations [F.283.a] designate, or conventionally refer to, or label, or apply to this basis that is a causal sign of a compounded phenomenon?"

and so on. Let a basis be taken to be a nominal entity. There are many names for a single basis; for example, just the one feeling is called *feeling*, *experience*, *state of awareness*, *pleasure*, *suffering*, and *equanimity*. There, if that basis is taken to be a nominal entity, whereas it would make sense that when the single basis, feeling, is spoken about with many names it would become many entities,[1939] that is not the case. Therefore, you should know that form and so on is not a name entity.

6.13 In reference to the third part it says,

> "Maitreya, what do you think—here, does someone designate… to just that basis that is a causal sign of a compounded phenomenon a name for a basis that is a causal sign of a compounded phenomenon different from it?"

and so on. Were that basis taken to be the nominal entity, then when a name for many bases has been said, like, for example, "aggregates, sense fields, and constituents," then all the dharmas would become a single entity.[1940] But that is not the case. Therefore, you should know that form and so on is not a nominal entity.

6.14 What is being taught with,

> Having said that, the noble Maitreya asked him, "In that case, Lord, would it not then be just that basis that is the causal sign of a compounded phenomenon that is apprehended as the form entity?"[1941]

This is teaching: The Lord has taught that the word labeled onto a basis that is a causal sign of a compounded phenomenon is together with a basis and together with a foundation; he has not taught that it is without a basis and without a foundation. Therefore, because it[1942] is grounded in the basis that is causal sign of a compounded phenomenon, it seems that the entity that is the basis that is a causal sign of a compounded phenomenon is the word.

6.15 Then the Lord, with

> "Maitreya, what do you think, … the form entity, or is it simply merely designated?"[1943] [F.283.b]

sorts out Maitreya's statement, teaching: Are you saying that those who use the word *form* for that basis are giving voice to the entity that is its defining mark, or are they just saying a word? He[1944] thus says that they are saying a word. Therefore, it is apparent that those words are giving voice to the name of that basis, not the entity, like, for example, in common parlance the child's name Devadatta ("God-given") and so on. Therefore, it is teaching that form and so on is not the name entity.[1945]

6.16 > Having said that, the noble Maitreya asked him, "Lord, … if *form* is simply just a designation, name, conventional term, label, and conventional designation,"

and so on, is saying that it is the entities of form and so on that are bases that are apprehended. It is saying: given that the Lord has said "form is a mere name," and "feeling is a mere name" too, in that case the name *form* becomes the form entity and the name *feeling* becomes the feeling entity.

6.17 In order to sort that out as well,

> Having asked that, the Lord asked him in return, "Maitreya, what do you think, is that *form* that is simply just a designation, name, conventional term, label, and conventional designation produced or stopped, or defiled or purified?"

and so on. It is understood in the world that form and so on are subject to production and stopping and are subject to defilement and purification. If the dharmas, form and so on, were taken to be name entities, there would then be no production or stopping, or defilement or purification over and above that of the name,[1946] but such does occur. Therefore, you should know that a name is not the intrinsic nature of the dharmas.

6.18 > "Lord, does form just not exist at all? Is it without any mark at all?" [F.284.a]

and so on. The bodhisattva is asking: What about what you have said before, Lord, that "form is a mere name," and "feeling is a mere name?" By saying that, do you intend that a mark of form and so on does not exist in any way at all, or that form just does not exist at all?

6.19 Having said that, the Lord, concerned about it being taken nihilistically, refutes it with,

> "Maitreya, I do not say 'form just does not exist at all without any mark at all.' "

6.20 Then the bodhisattva asks about its mode of existence with,

> "How then, Lord, does form exist?"

and so on.

6.21 With,

> "Maitreya, form exists as an ordinary term and convention,"

and so on, the Lord differentiates and teaches that it exists from the perspective of the conventional truth but does not exist from the perspective of the ultimate truth.

6.22 Then the noble Maitreya says,

> "Lord, the way I understand what you have said,"[1947]

and so on. He is saying: If you are saying that ultimately form and so on do not exist at all, in that case, you have gone to the extreme of the nihilists and so on. There the Lord's intention in saying "ultimately it does not exist" is

this: a basis[1948] that can be designated by a name *form* and so on ultimately does not exist; a basis that cannot be named, that is

> "inexpressible,"

has an ultimate existence. Having said that he asks,

6.23 > "Lord, if that inexpressible element ultimately exists, then how can it be a basis that is a causal sign of a compounded phenomenon designated by the name *form* plucked out of thin air?"

and so on. If the ultimate element is inexpressible by the entity that is the name and word for form and so on, [F.284.b] how could that basis that is a causal sign of a compounded phenomenon designated by the name ever have any sort of existence or nonexistence? Having asked that, Maitreya also asks,

> "And if ultimately it does not exist, then how could it be an inexpressible element?"

6.24 What does this teach? It is teaching that he has asserted that very basis that is the causal sign of a compounded phenomenon is its base because there is nothing else serving as a base of the inexpressible ultimate element. If that basis that is the causal sign of a compounded phenomenon ultimately does not exist, it does not make sense to say that "the inexpressible element is based on the basis that is the causal sign of a compounded phenomenon." He is saying that you cannot call the basis that is a causal sign of a compounded phenomenon the "inexpressible element."

6.25 Then the Lord, wanting to teach the way in which the basis that is a causal sign of a compounded phenomenon does not exist, and how, even though it does not exist, it serves as the foundation,[1949] with,

> "So then, Maitreya, I will ask you a question,"

and so on, asks him about just that. With,

> "Maitreya, what do you think—when abiding in the correct practice of wisdom connected with the inexpressible element,"[1950]

and so on, he goes on to say: "Maitreya, when you take up the thoroughly purified wisdom, the inexpressible element,[1951] at that point does the basis that is a causal sign of a compounded phenomenon appear or does it not appear?" And the bodhisattva says,

> "Lord, I do not apprehend it."

He means it does not appear.

6.26 > Then the Lord said, "From this one of many explanations, Maitreya"—

what does this teach? It says: "Understand that since the basis that is a causal sign of a compounded phenomenon does not appear when you are cultivating attention to the ultimate, it does not exist ultimately, but it exists as a convention." That conventional reality, furthermore, cannot ultimately be expressed as just that or as other. Therefore, it says,

6.27 > "You should know that [F.285.a] this basis that is a causal sign of a compounded phenomenon is not the inexpressible element, and the inexpressible element is not other than this basis that is a causal sign of a compounded phenomenon."

6.28 Then, to teach the flaws in the position that it is just that,[1952] it says,

> "Maitreya, this basis that is a causal sign of a compounded phenomenon… if they are taken to be the inexpressible element, well then, all foolish ordinary people would be in nirvāṇa."

If the conventional reality itself is the ultimate, well then, the very basis of a causal sign of a compounded phenomenon would be the inexpressible element. In that case, by having directly witnessed the basis of a causal sign of a compounded phenomenon they would have directly witnessed the inexpressible element.

6.29 Then, to teach the flaws in the position that it is other,[1953] it says

> "Maitreya, if the inexpressible element is taken to be other than this basis that is a causal sign of a compounded phenomenon, well then, given that even the causal sign would not be apprehended,"

and so on. If the ultimate is something other than conventional reality, then the inexpressible element would be "other than," that is, broken off from the basis that is a causal sign of a compounded phenomenon, and if that were the case the true nature of a phenomenon would be other than the phenomenon.

6.30 And what would be wrong with that?

> "A realization of the inexpressible,"

the ultimate

> "element,"

would not be accomplished. How so? Given that the ultimate element is without a causal sign, in what form would that absence of a causal sign come to appear to consciousness? When that basis that is a causal sign of a compounded phenomenon and the dharma-constituent are not different, it is correct that the compounded thing and the dharma-constituent then become awakening's cause. The intention is this: they first take the element with a causal sign as the basis they apprehend, then later, when they are carrying out an analysis with wisdom, apprehend it as the ultimate constituted as a nonexistent basis. That is correct.

6.31 Thus, the Lord teaches that a compounded basis ultimately does not exist [F.285.b] and also that the ultimate is released from being just that or another.[1954] Then the noble Maitreya, worried there is a mistake again, asks,

> "Lord, if, when bodhisattvas are abiding in the correct practice of wisdom connected with the inexpressible element,"

and so on. When bodhisattvas cultivating attention to the inexpressible element do not apprehend a compounded basis, is that basis

> "not apprehended"

because it does not exist, or is it

> "not apprehended"

because the practice of wisdom connected with the inexpressible element does not engage with the basis?

6.32 > Then the Lord said, "Maitreya, that basis that is a causal sign of a compounded phenomenon has no independence or existence at all."[1955]

This teaches the following: Even though the basis that is a causal sign of a compounded phenomenon is unreal, still foolish, ordinary people lack the strength to take hold of the ultimate because, governed by the error of ignorance and the maturation of karma and so on as cause and conditions, bases that are dependent phenomena and are not independent still appear to consciousness as the opposite of how they actually are. When bodhisattvas are working hard at cultivating paying attention to that, the ignorance and so on that are the cause and conditions are not there, so the earlier appearance constituted as a phenomenon dependent on them thus does not appear. In the absence of ignorance and so on as cause, that compounded basis does not still have the strength to arise independently. Therefore, it says "that basis… has no independent existence at all." And therefore it also says "nonexistence" is "not apprehended."

6.33 > "Maitreya, when you conceive of that basis that is a causal sign of a compounded phenomenon,"

and so on,[1956] teaches when a dependent phenomenon occurs constituted by error, and true reality when the error does not occur. This means that when there is conceptualization the apprehending is in error dependent on the power of something else, the conceptualization, [F.286.a] and when there is no conceptualization the apprehending is without error as just the ultimate, because the dependent phenomenon does not exist. Having been asked that by the Lord, with

> "it is, Lord,"

noble Maitreya accepts it.

6.34 Then the Lord posits it[1957] as just conceptualization, with,

> "If that is so, Maitreya, … [it] is simply just conceptualization,"

and then, in order to eliminate that it is something that really exists, asks,

6.35 > "When they are thus abiding in the nonconceptual element free from conceptualizations, what existence does it… have?"

There, "they" are the bodhisattvas; "thus" when they ultimately do not exist; "abiding in the nonconceptual element"—in the ultimate element; and "what existence does it have" is what existence does that basis that is a causal sign of a compounded phenomenon have? This means it is just nonexistent.

6.36 > "What existence can be apprehended?"

Were it to exist, it would be apprehended.

6.37 Noble Maitreya, in order to again differentiate and teach all phenomena, form and so on, from the perspective of the conventional and ultimate, then asks,

> "Lord, how many designations for the separate aspects of form should a bodhisattva practicing the perfection of wisdom, involved in skillfully making a differentiation of a dharma, know?"

6.38 Then the Lord, with

> "Maitreya, … should know three… modes of form,"

and so on, gives an exposition of their divisions. From

> "imaginary form, … conceptualized form, and … the true dharmic nature of form,"

up to

> "imaginary buddhadharmas, … conceptualized buddhadharmas, and… the true dharmic nature of buddhadharmas,"

it teaches that all ordinary and extraordinary phenomena [F.286.b] are included within the three aspects.

6.39 Then, when noble Maitreya again asks,

> "What is imaginary form?"

and so on,

> the Lord said, "Maitreya, based on the designation, name, label, and conventional designation *form* for this or that basis that is a causal sign of a compounded phenomenon, this imagining that it is the intrinsic nature of form is imaginary form,"

and so on.[1958] This means: based on a conventional designation, relative to the compounded basis that is the reason for the conventional designation, that name and term *form*, when designated as the intrinsic nature of form, is falsely imagined form.[1959]

6.40 As for the nature of phenomena there are three: a falsely imagined nature, a dependent nature, and a thoroughly established nature.

6.41 There, for the phenomena, form and so on: the expression mode of appearance[1960] as "form" and so on is the falsely imagined nature; the mode of erroneous appearance as the dharmas to consciousness[1961] because of the power of ignorance and so on is the dependent nature; and the inexpressible, signless mode of appearance separated from those names and that mode of erroneous appearance is the ultimate, thoroughly established nature. You should grasp this in detail from the text.

6.42 Those three natures—here "falsely imagined form, conceptualized form, and the true dharmic nature of form"—are explained sequentially.

6.43 There it talks about "falsely imagined form, falsely imagined feeling, falsely imagined perception," and so on, that are the names "form, feeling, perception" and so on. It teaches them with

> "based on the designation, name, label, and conventional designation *form* for this or that basis that is a causal sign of a compounded phenomenon,"

and so on.

6.44 After that [F.287.a] it teaches two aspects, with

> "that basis which is a causal sign of a compounded phenomenon, an expression dependent on conceptualization established in the true dharmic nature of mere conceptualization,"

and so on. A mind arising and appearing in the mode of an appearance of an existent thing[1962] for foolish, ordinary persons whose minds have become distorted, governed by afflictive emotions and the maturation of karma, and so on, as cause and conditions, is "conceptualized form." "That basis which is a causal sign of a compounded phenomenon" and so on teaches that.

6.45 "Established in the true dharmic nature of mere conceptualization"—there is no other nature except the mode of appearance when something has been conceptualized by an intellectually active state of mind,[1963] so that basis is established as a merely conceptualized nature. Just that which is established as that is called "conceptualization."

6.46 Thus "dependent on," taking as its point of departure just that "conceptualization" established as the mere mode of appearance when something has been conceptualized by an intellectually active state of mind, the thoroughly distracted[1964] mode of appearance constituted as a basis connected with an expression is called "an expression." Thus, dependent on that mode of appearance "established as the mode of appearance when something has been conceptualized by an intellectually active state of mind," the appearance in the form of a basis to the intellectually active state of mind is called "conceptualized form."[1965]

6.47 You should connect this in the same way with

> "feeling"

and so on as well.

6.48 Then, in regard to the true dharmic nature of form, it says

> "whether the tathāgatas arise or whether the tathāgatas do not arise,"

and so on. This "whether the tathāgatas arise" teaches that the true dharmic nature, not impermanence, is its intrinsic nature. In regard to "the true dharmic nature of form," where it says

> "this eternally eternal, constantly constant absence of imaginary form as the intrinsic nature of conceptualized form,"

when just that mode of appearance in a nonconceptual intellectually active state of mind[1966] has become separated from a falsely imagined phenomenon described before—a mode of appearance suited, as the expressed and

expression mode of appearance, to name and designation—[F.287.b] then, that mode of appearance established, in itself, in an inexpressible form as an absence of conceptualization is "the true dharmic nature of form."

6.49 > "The nonexistence of an intrinsic nature,"

because the falsely imagined nature does not exist;

6.50 > "the nonexistence of a self in dharmas"—

the nonexistence of a mode of appearance that is the essential nature of a dharma;

6.51 > "suchness"—

a mode of appearance without distortion; and

6.52 > "the very limit of reality"—

the culmination of such a mode of appearance. You should connect this in the same way with

> "feeling"

and so on as well.

6.53 > "Maitreya, view the form that is imaginary as not a material reality,"

because it is absolutely nonexistent.

6.54 > "View conceptualized form as a material reality based on the material reality of a conceptualization."

This means it does exist because it exists conventionally. It is a material reality because as a compounded phenomenon it is destroyed and exists as form.[1967] So this is an explanation that it is existent as a conceptualized nature and is a material reality.

6.55 > "But not because it is there under its own power"—

it says that because it has a dependent nature.

6.56 > "The true dharmic nature of form… as neither a nonmaterial reality nor a material reality and in the category of the ultimate"—

this is the true dharmic nature of form. It is not suitable to say "it does not exist" because it exists as an inexpressible entity, so it is not "a nonmaterial reality." It is not suitable to say "it exists" because it exists in the form of a

conceptualized basis, so "nor" is it "a material reality." This therefore teaches a middle way avoiding two extremes. "The category of the ultimate" means the nature of the ultimate.[1968] The word "category" means nature. Finally, you should connect this in the same way with them all, up to

> "buddhadharmas"

as well.

6.57 Having discussed the three marks from the perspective of the three natures, to set the scene for teaching the mark of nonduality, noble Maitreya says,

> "this that the Lord has said"[1969]

earlier,[1970] in the discussion of the brief exposition of the perfection of wisdom section, the twenty-eighth question,[1971] [F.288.a]

> "namely, 'anything called *form* is counted as not two,' "

and so on. What does

> "Maitreya, what do you think, is the absence of material reality in imaginary form, or is it not"

teach?

6.58 Just that nonexistence of "form or not form" in each of these three—falsely imagined form, conceptualized form, and the true dharmic nature of form—individually is the nondual, is suchness, is the absence of a self in dharmas. Thus, the words *form*, *feeling*, and so on, when enumerated as suchness, are counted as not two. That is the meaning, and wanting to teach just that, to teach the mark of each of those three aspects of form as free from *form* and *not form*, first, based on falsely imagined form, it says, "Is the absence of material reality in imaginary form, form, or is it not?"

6.59 It is not suitable to say falsely imagined form is the intrinsic nature of form because it does not exist as what constitutes form; but it is not suitable to say that it does not constitute form either, because it does exist relative to form's name and what has been designated form. Therefore, it says,

> "Is then form"

that—

> "just the mere designation, name, label, and conventional designation *form* for it?"[1972]

6.60 This means form is not nonexistent based on what has been designated, but, because the intrinsic nature of form does not exist, it is not form either, so "it is not two."

6.61 > "Maitreya, what do you think, is conceptualized form, the material reality… not form?"[1973]

The conceptualized form that is that[1974] appears as constituting form, so the intrinsic nature of form is not nonexistent; but [F.288.b] it is also ultimately not the intrinsic nature of form because it is an intrinsic nature separated from the perception of form. Therefore, it says

> "is that imaginary form of just that conceptualized form—that which is not its intrinsic nature, not its defining mark—form?"

6.62 Thus, this means that form is not nonexistent because that conceptualized form appears as the intrinsic nature of form suitable to be named *form*, but it is also not form because ultimately it does not have the defining mark of form, so "it is not two."

6.63 > "Is that true dharmic nature of form, form in the category of selflessness, form?"

Form that is the thoroughly established true nature of dharmas is not the intrinsic nature of form because it is an intrinsic nature separated from all causal signs; but it is not *not* the intrinsic nature of form either because it is the intrinsic nature of form—the true nature of dharmas. Therefore, it says,

> "Is that true dharmic nature of form that is just that true dharmic nature of form, not form?"[1975]

6.64 It is not form because the true nature of dharmas is the nonexistence of an intrinsic nature, but it is not *not* form because it is the true dharmic nature of form. That is the meaning of nondual. Therefore, it is

> "counted as nondual"

in the sense of "counted as suchness."

6.65 Similarly, connect this with them all, up to the buddhadharmas

> "are nondual."

Having taught in this way that form is—up to, finally, the buddhadharmas are—nondual, then to teach in another way that the four truths are marked by nonduality, it says

> "[they] neither comprehend nor do not comprehend form, and just that is their comprehension."[1976]

6.66 Bodhisattvas paying attention to the mark of all dharmas in meditative equipoise do not comprehend. While not in meditative equipoise like śrāvakas, [F.289.a] with the knowledge of mastery they comprehend, just as it has been explained before.[1977] Therefore just that not comprehending absolutely like that is their comprehension. *Similarly, also connect this with*

> "abandon… actualize… and cultivate."

6.67 Then, to teach what they become skilled in when such skill in the mark of nonduality arises, it teaches nirvāṇa with,

> "Maitreya, the nirvāṇa of bodhisattvas is deep, extremely deep."

6.68 Having asked

> "why is [it]… deep?"

it explains,

6.69 > "It is because the nirvāṇa of bodhisattvas is neither nirvāṇa nor *not* nirvāṇa; that is why it is called 'deep, extremely deep.' "

6.70 Take "the nirvāṇa of bodhisattvas" as the extremely pure transformation of the basis. That transformation of the basis, furthermore, is in the intrinsic nature of a complete nirvāṇa beyond all afflictive obscuration and obscuration to knowledge, the intrinsic nature of a complete nirvāṇa beyond the maturation of karma. Therefore, it is nirvāṇa. Thus, unlike śrāvakas and pratyekabuddhas they work for the welfare of beings for as long as saṃsāra exists. Therefore, it is not nirvāṇa.

6.71 Then Maitreya says,

> "Lord, if, taking the welfare of others as the point of departure, bodhisattvas do not totally reject saṃsāra… how do they not totally reject nirvāṇa?"

He is asking: if for as long as saṃsāra exists bodhisattvas working for welfare of others do not constantly and always reject saṃsāra, how in that case will [a bodhisattva's nirvāṇa] be nirvāṇa?

6.72 Then,[1978]

> The Lord said, "Maitreya, taking the welfare of others as the point of departure, it is not nirvāṇa because they do not totally reject saṃsāra; taking their own welfare as the point of departure, it is not *not* nirvāṇa because they do not totally reject nirvāṇa." [F.289.b]

6.73 "Taking the welfare of others as the point of departure, there is not a total rejection of saṃsāra and appropriation of a nirvāṇa without aggregates, therefore it is not a nirvāṇa; but taking their own welfare as the point of departure, because the work has been done, there is not a total rejection of nirvāṇa and there is no appropriation of a life in saṃsāra, therefore it is a nirvāṇa. What is the Lord teaching with this? He is explaining that it is nirvāṇa when they take the dharma body as the point of departure, but from the perspective of the complete enjoyment body and magically created body it is not nirvāṇa.

6.74 > "Lord, if, taking the welfare of others as the point of departure, bodhisattvas do not totally reject saṃsāra, by not totally rejecting saṃsāra how do they not totally reject nirvāṇa?"

With this teaching it is asking: If for the sake of others they do not totally reject saṃsāra, they will have totally rejected nirvāṇa. If for their own sake they do not totally reject nirvāṇa, they will have totally rejected saṃsāra. Therefore, given that these "not totally rejecting and rejecting saṃsāra," and "passing into nirvāṇa and not passing into nirvāṇa," are contradictory, how is it not a contradiction?

6.75 Then the Lord, with

> "[they] do not even conceive of saṃsāra as actually saṃsāra,"

and so on, teaches that they are not contradictory. This means bodhisattvas do not conceive of all dharmas. Seeing them all as just the same, they do not entertain in their mind in regard to saṃsāra the construct "it is saṃsāra," nor in regard to nirvāṇa the construct "it is nirvāṇa." Thus, they stay in the same state, and while remaining in that same state do not, for instance, recoil mentally from anything because of seeing a defect or get attracted to anything because of seeing an advantage. [F.290.a]

6.76 Then the noble Maitreya, still unhappy with that, asked,

> "Well then, Lord, will it not be the case that just as bodhisattvas standing in the realm without thought construction… have not totally rejected a life in saṃsāra they will similarly not have appropriated it, and just as they have not totally rejected nirvāṇa they will similarly not have appropriated that, either? And Lord, if there is no appropriation, how can there be no rejection?"

6.77 “Bodhisattvas do not conceive of saṃsāra or nirvāṇa, apprehending them as being the same. There is therefore no rejection of saṃsāra or nirvāṇa and there is no appropriation of them either.” So he asks about that: if there is no appropriating there, how is there no rejection?

6.78 > “Maitreya, I[1979] do not say they ‘appropriate’ or ‘do not appropriate’ a life in saṃsāra.”

This says: I do not say they appropriate or forsake based on abandoning or not abandoning a life in saṃsāra; I say it, contingent on the need for it, based on the work being done, because, through the force of the clairvoyances, they do not make an absolute break in the stream of work for the welfare of the mass of beings at all times in infinite world systems. Therefore, I say “they do not totally reject saṃsāra,” but not because they do not abandon saṃsāra.

6.79 Thus, taking the realm of

> “emptiness, the realm that gives no basis for apprehending anything”

as the point of departure, he has taught that they remain in that, and therefore says, “They appropriate nirvāṇa.”

6.80 > “Lord, how in the absence of conceptualization[1980] should the collection of marks be viewed?”

is asking how is the absence of conceptualization completed and finalized.

6.81 > “The nonduality… of an existent thing and a nonexistent thing”

is the absence of the duality of “existing” and “not existing.”

6.82 > “Nonelaboration”

is not conceptualizing those dharmas as anything at all in any way at all.

6.83 > “Lord, are all śrāvakas absolutely with certainty located in nirvāṇa?”[1981] [F.290.b]

He asks this intending: since bodhisattvas have been found not to appropriate a life in saṃsāra, are śrāvakas, who are without appropriation, absolutely in a state of nirvāṇa?

6.84 > “Many families and dispositions of beings can be found.”

There are "many families and dispositions of beings," which is to say, there are three "families." Also "dispositions" differ on account of particular aspirations, proclivities, beliefs, faculties, and so on.

6.85 > "Strive for a superior qualification, who gain just the superior qualification"—

because of their disposition, from the start, they want perfect, complete awakening and, in accord with what they want, "gain" it.

6.86 > "Inferior"—

śrāvaka and pratyekabuddha awakening.

6.87 > "Understand that it is lacking, are not satisfied just by that"

means that they become noble beings and, having gained the state of a śrāvaka, later become buddhas.

6.88 > "…does not take rebirth, so how do they reach it?"

This intends that when there is rebirth in saṃsāra the accumulations for awakening can be completed.

6.89 > "The Lord has not said… is their rebirth."

stream enterers do not arise in an eighth existence here; once-returners appropriate a single existence here; non-returners do not appropriate even a single existence here; and worthy ones do not appropriate any existence at all, so rebirth has ceased.

6.90 > "Maitreya, I do not say that their rebirth is dictated by karma and afflictive emotion; I say that theirs is an inconceivable rebirth, magically created and dedicated."[1982]

In this, take the "rebirth dictated by karma and afflictive emotion" with the stream enterers and so on.

6.91 Those who have the three births have nothing to do with that. They have a threefold birth—"an inconceivable birth, magically created birth, and birth through a prayer that is a vow."

6.92 There, if those not necessarily destined to be in the śrāvaka family have come into the presence of a tathāgata, at that time the tathāgata, [F.291.a] seeing the particular features of their family, will explain to them the doctrine in the sort of way that produces a desire for unsurpassed, perfect, complete awakening. Having connected them with that sort of path, if they do not forsake that desire, having actualized the very limit of reality they

gain the result of stream enterer and so on. Thus, the buddhas with skillful means and with the system of the perfection of wisdom establish them on the path to all-knowledge. Whether they have become those in training or not in training, because they have not given up wanting unsurpassed, perfect, complete awakening, even though they actualize nirvāṇa they do not generate an absolutely intense admiration for it as do those who are certain to be śrāvakas. To illustrate, some, when viewing a town or village, think "I am going to live right there." Then, their admiration for it turns into an admiration for something else when they have seen it, and they think, "I am going to go elsewhere." They have a change of mind when they have seen it. Similarly, here too when there is a desire for unsurpassed, perfect, complete awakening, the desire for nirvāṇa turns into something else and they become different from those who are certain to be śrāvakas. Therefore some, even though they have abandoned the afflictions, become special because of the power of residual impressions and so on, and because of the power of a compassionate aspiration and so on they do not get extremely repulsed by saṃsāra. They want to work for the benefit of beings like someone who sees their young son fallen into a filthy cesspool, sees that the cesspool is filthy, but still does not get repulsed because of wanting to get him out. Those like that, in training or not in training, under the guidance of a tathāgata dedicate the wholesome roots of the extraordinary noble path without outflows and so on like this—they dedicate them with the thought: "In order to be of benefit to beings may all of my extraordinary wholesome roots without outflows be directed toward birth in saṃsāra." through the power of such a dedication the uncontaminated good of the path and so on causes them to be born in saṃsāra. They have [F.291.b] wholesome dharmas similar to afflictions that function as a cooperative condition. Thus, as the other sūtras say:[1983]

6.93 "Sāgaramati, what are these afflictions accompanying the wholesome roots that keep saṃsāra going? They are dissatisfaction with their accumulation of merit, taking up birth in existence having the intention to do so, fixation on meeting with buddhas, not getting depressed when bringing beings to maturity, trying to grasp the good Dharma, making an effort at whatever work beings do, nonseparation from thoughts of attachment to the Dharma, and not giving up the practice of the perfections. Sāgaramati, those are the afflictions accompanying the wholesome roots that keep saṃsāra going. Bodhisattvas are in close contact with them,[1984] but they are not stained by the faults of the afflictions."

6.94 [Sāgaramati] asked, "Lord, if they are wholesome roots why are they called 'afflictions'?"

The Lord said: "Sāgaramati, it is because through these sorts of afflictions bodhisattvas are in close contact with[1985] the three realms and the three realms come about from afflictions. Bodhisattvas are in close contact with[1986] the three realms at will through the power of their skillful means and their production of wholesome roots. That is why they are called 'afflictions accompanying wholesome roots.' They are afflictions to the extent that they connect them to the three realms, but not because they afflict their minds."

6.95 Therefore, it is said that "through the force of such a dedication, because of the wholesome roots without outflows they are born in saṃsāra."

6.96 Certain non-returners or worthy ones endowed with a special clairvoyance generated through the force of meditative stabilization demonstrate birth in various magical creations, work for the infinite welfare of beings, and complete the equipment for awakening. That is called *magically created birth*.

6.97 For others, through the force of relying on spiritual friends, [F.292.a] the special features of such prayers that are vows have come together from the start and they accomplish dedicated births that have the fruition of those prayers of theirs as their nature. That is called *dedicated birth*.

6.98 Why, though, without reaching the result of stream enterer and so on, do they not complete the equipment for awakening?[1987] It is because they are powerless to do so because their afflictions are more intense and their faculties duller. Without the necessary purification of faculties and abandonment of afflictions they are incapable of completing the equipment for awakening. Therefore, with skillful means a tathāgata causes them to become endowed with that sort of supreme force. As the other sūtras say:[1988]

6.99 “Lord, how should we view the Tathāgata’s prophesy of śrāvakas to unsurpassed, perfect awakening?”

The Lord: “The prophesy of śrāvakas to unsurpassed, perfect awakening is a prophesy that has in view their lineage.”

6.100 “Lord, if even śrāvakas without outflows who have cut the fetters to suffering existence are in the lineage, how will they awaken to unsurpassed, perfect, complete awakening?”

6.101 The Lord: “I will teach an analogy for that. Listen! Child of good family, a king who receives the royal consecration on the crown of his head has a son. He studies all the sciences but has dull faculties, not sharp faculties, so he studies what you study later earlier, and studies later what you study earlier. So, child of good family, what do you think, is that boy, on account of that, not the son of the king?”

“Not so, Lord, not so, Sugata. You still say of him that he is the king’s son.”

6.102 The Lord: “In the same way, child of good family, bodhisattvas [F.292.b] with dull faculties who are in the lineage, earlier will put an end to afflictions on the path of meditation, and later will fully awaken to unsurpassed, perfect, complete awakening. What do you think, child of good family, on account of that will they not have fully awakened to unsurpassed, perfect, complete awakening?”

“Not so, Lord; not so, Sugata.”

6.103 Therefore, reborn through the power of these three sorts of birth they complete the equipment for awakening.

6.104 *“The Long Explanation of the Noble Perfection of Wisdom in One Hundred Thousand, Twenty-Five Thousand, and Eighteen Thousand Lines” is completed.*

c.

Colophon

c.1 Revised and finalized by the Indian preceptor Surendrabodhi and the chief editor-translator monk Yeshé Dé.

Appendix

ap.

OUTLINE

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V.2.F.i Emptiness of a basic nature

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Colophon

ab.

ABBREVIATIONS

AAV	Āryavimuktisena ('phags pa rnam grol sde). *'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel pa* (*Āryapañcaviṃśatisāhasrikāprajñā-pāramitopadeśaśāstrābhisamayālaṃkārakārikāvārttika*). Toh 3787, Degé Tengyur vol. 80 (shes phyin, ka), folios 14b–212a.
AAVN	Āryavimuktisena. *Abhisamayālamkāravrtti* (mistakenly titled *Abhisamayālaṅkāravyākhyā*). Nepal German Manuscript Preservation Project A 37/9, National Archives Kathmandu Accession Number 5/55. The numbers follow the page numbering of my own undated, unpublished transliteration of the part of the manuscript not included in Pensa 1967.
AAVārt	Bhadanta Vimuktisena (btsun pa grol sde). *'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i rnam par 'grel pa* (**Āryapañcaviṃśatisāhasrikāprajñā-pāramitopadeśaśāstrābhisamayālaṃkārakārikāvārttika*). Toh 3788, Degé Tengyur vol. 81 (shes phyin, kha), folios 1b–181a.
AAtib	*shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba tshig le'le'urur byas pa* (*Abhi-samayālaṃkāra-nāma-prajñāpāramitopadeśaśāstrakārikā*) [Ornament for the Clear Realizations]. Toh 3786, Degé Tengyur (shes phyin, ka), folios 1b–13a.
Abhisamayālaṃkāra	*Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstra*. Numbering of the verses as in Unrai Wogihara edition. *Abhisamayālaṃkārālokā Prajñāpāramitā Vyākhyā: The Work of Haribhadra*. Tokyo: The Toyo Bunko, 1932–5; reprint ed., Tokyo: Sankibo Buddhist Book Store, 1973.

Amano	Amano, Koei H. *Abhisamayālaṃkāra-kārikā-śāstra-vivṛti: Haribhadra's Commentary on the Abhisamayālaṃkāra-kārikā-śāstra edited for the first time from a Sanskrit Manuscript*. Kyoto: Heirakuji Shoten, 2000.
Aṣṭa	*Aṣṭasāhasrikāprajñāpāramitā*. Page numbers are Wogihara (1973) that includes the edition of Mitra (1888).
BPS	*'phags pa byang chub sems dpa'i sde snod ces bya ba theg pa chen po'i mdo* (*Āryabodhisattvapiṭakanāmamahāyānasūtra*) [The Collected Teachings on the Bodhisatva]. Toh 56, Degé Kangyur vols. 40–41 (dkon brtsegs, kha, ga), folios 255b1–294a7, 1b1–205b1. English translation in Norwegian Institute of Palaeography and Historical Philology 2023 (https://read.84000.co/translation/toh56.html).
Bod rgya tshig mdzod chen mo	Zhang, Yisun, ed. *Bod rgya tshig mdzod chen mo*. Pe-cing: Mi rigs dpe skrun khang 2000.
Buddhaśrī	*shes rab kyi pha rol tu phyin pa sdud pa'i tshig su byas pa'i dka' 'grel* (*Prajñāpāramitāsaṃcayagāthāpañjikā*). Toh 3798, Degé Tengyur vol. 87 (shes phyin, nya), folios 116a–189b.
Bṭ1	Anonymous/Daṃṣṭrāsena. *shes rab kyi pha rol tu phyin pa 'bum gyi rgya cher 'grel* (*Śatasāhasrikāprajñāpāramitābṛhaṭṭīkā*) [*Bṛhaṭṭīkā*]. Toh 3807, Degé Tengyur vols. 91–92 (shes phyin, na, pa).
Bṭ3	Vasubandhu/Daṃṣṭrāsena. *'phags pa shes rab kyi pha rol tu phyin pa 'bum dang / nyi khri lnga sgong pa dang / khri brgyad stong pa rgya cher bshad pa* (*Āryaśatasāhasrikāpañcaviṃśati-sāhasrikāṣṭādaśa-sāhasrikāprajñāpāramitābṭhaṭṭīkā*) [*Bṛhaṭṭīkā*]. Degé Tengyur vol. 93 (shes phyin, pha), folios 1b–292b.
C	Choné (*co ne*) Kangyur and Tengyur.
D	Degé (*sde dge*) Kangyur and Tengyur.
DMDic	*Dan Martin Dictionary*. Part of *The Tibetan to English Translation Tool*, version 3.3.0, compiled by Andrés Montano Pellegrini. Available from https://www.bdrc.io/blog/2020/12/21/dan-martins-tibetan-histories/ (https://www.bdrc.io/blog/2020/12/21/dan-martins-tibetan-histories/).
Edg	Edgerton, Franklin. *Buddhist Hybrid Sanskrit Dictionary*. New Haven, 1953.
Eight Thousand	Conze, Edward. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. Bolinas, Calif.: Four Seasons Foundation, 1973.

GRETIL	Göttingen Register of Electronic Texts in Indian Languages.
Ghoṣa	Ghoṣa, Pratāpachandra, ed. *Śatasāhasrikā Prajñāpāramitā*. Asiatic Society of Bengal. Calcutta, 1902–14.
Gilgit	*Gilgit Buddhist Manuscripts* (revised and enlarged compact facsimile edition). Vol. 1. by Raghu Vira and Lokesh Chandra. Bibliotheca Indo-Buddhica Series No. 150. Delhi 110007: Sri Satguru Publications, a division of Indian Books Center, 1995.
GilgitC	Conze, Edward, ed. and trans. *The Gilgit Manuscript of the Aṣṭādaśasāhasrikāprajñāpāramitā: Chapters 55 to 70 Corresponding to the 5th Abhisamaya*. Roma: Istituto Italiano per il Medio ed Estremo Oriente, 1962.
Golden	*snar thang gser bri ma*. Golden Tengyur/Ganden Tengyur. Produced between 1731 and 1741 by Polhane Sonam Tobgyal for the Qing court, published in Tianjing 1988. BDRC W23702 (https://library.bdrc.io/show/bdr:MW23702).
H	Lhasa (*zhol*) Kangyur and Tengyur
Haribhadra (Amano)	*Abhisamayālaṃkārakārikāśāstravivṛti*. Amano edition.
Haribhadra (Wogihara)	*Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā*. Wogihara edition.
LC	Candra, Lokesh. *Tibetan Sanskrit Dictionary*. Śata-piṭaka Series Indo-Asian Literature, Vol. 3. International Academy of Indian Culture (1959–61) third reprint edition 2001.
LSPW	Conze, Edward. *The Large Sutra on Perfection Wisdom*. Berkeley and Los Angeles, California: University of California Press, 1975. First paperback printing, 1984.
MDPL	Conze, Edward. *Materials for a Dictionary of the Prajñāpāramitā Literature*. Tokyo: Suzuki Research Foundation, 1973.
MQ	Conze, Edward and Shotaro Iida. " 'Maitreya's Questions' in the *Prajñāpāramitā*." In *Mélanges d'India a la Mémoire de Louis Renou*, 229–42. Paris: Éditions E. de Boccard, 1968.
MSAvy	Asaṅga / Vasubandhu. *Sūtrālaṃkāravyākhyā*.
MSAvyT	Asaṅga / Vasubandhu. *mdo sde'i rgyan gyi bshad pa* (*Sūtrālaṃkāravyākhyā*). Toh 4026, Degé Tengyur vol. 225 (sems tsam, phi), folios 129b–260a.

MW	Monier-Williams, Monier. *A Sanskrit-English dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages*. Oxford: Clarendon Press, 1899.
Mppś	Lamotte, Étienne. *Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñā-pāramitā-śāstra)*. Vol. I and II: Bibliothèque du Muséon, 18. Louvain: Institut Orientaliste, 1949; reprinted 1967. Vol III, IV and V: Publications de l'Institut Orientaliste de Louvain, 2, 12 and 24. Louvain: Institut Orientaliste, 1970, 1976 and 1980.
Mppś English	Gelongma Karma Migme Chodron. *The Treatise on the Great Virtue of Wisdom of Nāgārjuna*. Gampo Abbey Nova Scotia, 2001. English translation of Étienne Lamotte (1949–80).
Mvy	*Mahāvyutpatti* (*bye brag tu rtogs par byed pa chen po*. Toh. 4346, Degé Tengyur vol. 306 (bstan bcos sna tshogs, co), folios 1b-131a.
N	Narthang (*snar thang*) Kangyur and Tengyur.
NAK	National Archives Kathmandu.
NGMPP	Nepal German Manuscript Preservation Project.
PSP	*Pañcaviṃśatisāhasrikā Prajñāpāramitā*. Edited by Takayasu Kimura. Tokyo: Sankibo Busshorin 2007–9 (1-1, 1-2), 1986 (2-3), 1990 (4), 1992 (5), 2006 (6-8). Available online (input by Klaus Wille, Göttingen) at GRETIL (http://gretil.sub.uni-goettingen.de/gretil.html#orgb860d6d).
RecA	Skt and Tib editions of Recension A in Yuyama 1976.
RecAs	Sanskrit Recension A in Yuyama 1976.
RecAt	Tibetan Recension A in Yuyama 1976.
Rgs	*Ratnaguṇasaṃcayagāthā*.
S	Stok Palace (*stog pho brang bris ma*) Kangyur.
Skt	Sanskrit.
Subodhinī	Attributed to Haribhadra. *bcom ldan 'das yon tan rin po che sdud pa'i tshig su byas pa'i dka' 'grel shes bya ba* (*Bhagavadratnaguṇasaṃcayagāthā-pañjikānāma*) [A Commentary on the Difficult Points of the "Verses that Summarize the Perfection of Wisdom"]. Toh 3792, Degé Tengyur vol. 86 (shes phyin, ja), folios 1b–78a.

TGN	*de bshin gshegs pa'i gsang ba bsam gyis mi khyab pa'i bstan pa* (*Tathāgatācintyaguhyakanirdeśa*) [*The Secrets of the Realized Ones (https://read.84000.co/translation/toh47.html)*]. Toh 47, Degé Kangyur vol. 39 (dkon brtsegs, ka), folios 100a7–203a. English translation in Fiordalis, David. and Dharmachakra Translation Committee 2023 (https://read.84000.co/translation/toh47.html).
TMN	*de bzhin gshegs pa'i snying po chen po nges par bstan pa* (*Tathāgatamahākaruṇānirdeśasūtra*) ["The Teaching on the Great Compassion of the Tathāgata"]. Toh 147, Degé Kangyur vol. 57 (mdo sde, pa), folios 42a1–242b7. English translation in Burchardi 2020 (https://read.84000.co/translation/toh147.html).
Tempangma	*bka' 'gyur rgyal rtse'i them spang ma*. The Gyaltse Tempangma manuscript of the Kangyur preserved at National Library of Mongolia, Ulaanbaatar, Mongolia.
Tib	Tibetan.
Toh	Tōhoku Imperial University *A Complete Catalogue of the Tibetan Buddhist Canons. (bkaḥ-ḥgyur and bstan-ḥgyur)*. Edited by Ui, Hakuju; Suzuki, Munetada; Kanakura, Yenshō; and Taka, Tōkan. Tohoku Imperial University, Sendai, 1934.
Vetter	Vetter, Tilmann. "Compounds in the Prologue of the *Pañcaviṃśatisāhasrikā*," Wiener Zeitschrift für die Kunde Südasiens, Band XXXVII, 1993: 45–92.
Wogihara	Wogihara, Unrai. *Abhisamayālaṃkārālokā Prajñāpāramitā Vyākhyā: The Work of Haribhadra*. Tokyo: The Toyo Bunko, 1932–5; reprint ed., Tokyo: Sankibo Buddhist Book Store, 1973.
Z	Zacchetti, Stefano. *In Praise of the Light*. Bibliotheca Philologica et Philosophica Buddhica, Vol. 8. The International Research Institute for Advanced Buddhology. Tokyo: Soka University, 2005.
brgyad stong pa	*shes rab kyi pha rol tu phyin pa bryad stong pa* (*Aṣṭasāhasrikā-prajñāpāramitā*) ["Eight Thousand"]. Toh 12, Degé Kangyur vol. 33 (shes phyin, brgyad stong pa, ka), folios 1a–286a.
khri brgyad	*shes rab kyi pha rol tu phyin pa khri brgyad stong pa* (*Aṣṭādaśa-sāhasrikāprajñāpāramitā*) ["Perfection of Wisdom in Eighteen Thousand Lines"]. Toh 10, Degé Kangyur vols. 29–31 (shes phyin, khri brgyad, ka, kha, and in ga folios 1b–206a). English translation in Sparham 2022 (https://read.84000.co/translation/toh10.html).

khri pa	*shes rab kyi pha rol tu phyin pa khri pa* (*Daśasāhasrikāprajñā-pāramitā*) ["Perfection of Wisdom in Ten Thousand Lines"]. Toh 11, Degé Kangyur vols. 31–32 (shes phyin, khri brgyad, ga folios 1b–91a (second repetition of numbering), and in shes phyin, khrid pa, nga, folios 92b-397a). English translation in Dorje 2018 (https://read.84000.co/translation/toh11.html).
le'u brgyad ma	*shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa* (*Pañcaviṃśatisāhasrikāprajñāpāramitā*) [Haribhadra's "Eight Chapters"]. Toh 3790, vols. 82–84 (shes phyin, ga, nga, ca). Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition, first the Tib. vol. letter in italics, followed by the folio and line number.
nyi khri	*shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa* (*Pañcaviṃśatisāhasrikāprajñāpāramitā*) [Perfection of Wisdom in Twenty-Five Thousand Lines]. Toh 9, Degé Kangyur vols. 26–28 (shes phyin, nyi khri, ka–ga). Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition. English Translation in Padmakara 2023 (https://read.84000.co/translation/toh9.html).
rgyan snang	Haribhadra. *shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba*, (*Aṣṭa-sāhasrikāprajñāpāramitā-vyākhyānābhisamayālaṃkārālokā*) ["Illumination of the Abhisamayālaṃkāra"]. Toh 3791, Degé Tengyur vol. 85 (shes phyin, cha), folios 1b–341a.
sa bcu pa	*sangs rgyas phal po che zhes bya ba las, sa bcu'i le'u ste, sum cu rtsa gcig pa'o* (*sa bcu pa'i mdo*) (*Daśabhūmikasūtra*) ["The Ten Bhūmis"]. Toh 44-31, Degé Kangyur vol. 36 (phal chen, kha), folios 166.a–283.a. English translation in Roberts 2021 (https://read.84000.co/translation/toh44-31.html).
snying po mchog	Ratnākaraśānti. *'phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i dka' 'grel snying po mchog*. (*Sāratamā*) ["Quintessence"]. Toh 3803, Degé Tengyur vol. 89 (shes phyin, tha), folios 1b–230a.
ŚsPK	*Śatasāhasrikāprajñaparamitā*. Edited by Takayasu Kimura. Tokyo: Sankibo Busshorin 2009 (II-1), 2010 (II-2, II-3), 2014 (II-4). Available online (input by Klaus Wille, Göttingen) at GRETIL (http://gretil.sub.uni-goettingen.de/gretil.html#org1275bd2).
ŚsPN3	*Śatasāhasrikāprajñaparamitā* NGMPP A 115/3, NAK Accession Number 3/632. Numbering of the scanned pages.

ŚsPN4	*Śatasāhasrikāprajñaparamitā* NGMPP B 91/3, NAK Accession Number 3/633. Numbering of the scanned pages.
ŚsPN4/2	*Śatasāhasrikāprajñaparamitā* NGMPP B 91/3, NAK Accession Number 3/633 (part two). Numbering of the scanned pages.
'bum	*shes rab kyi pha rol tu phyin pa stong phrag brgya pa* (*Śatasāhasrikāprajñāpāramitā*) [Perfection of Wisdom in One Hundred Thousand Lines]. Toh 8, Degé Kangyur vols. 14–25 (shes phyin, 'bum, ka–a). Citations are from the 1976–79 Karmapae chodhey gyalwae sungrab partun khang edition, first the Tib. vol. letter in italics, followed by the folio and line number. English translation in Sparham 2024 (https://read.84000.co/translation/toh8.html).

n.

NOTES

n.1 Degé Tengyur vol. 213 (dkar chag, shrI), F.432b–433a. The four great "pathbreaker" traditions of interpretation (*shing rta chen po'i srol bzhi* or *shing rta'i srol 'byed bzhi*) are: (1) the *Ornament for the Clear Realizations* and all the commentaries based on it, (2) the Madhyamaka "corpus based on reasoning" (*dbu ma rig pa'i tshogs*, i.e. Nāgārjuna's writings categorized as the *Yuktikāya* and by extension the Madhyamaka treatises in general), (3) the two *Bṛhaṭṭīka* commentaries discussed here, and (4) Dignāga's *Prajñāpāramitāsaṃgrahakārikā* (Toh 3809, also known as the *Piṇḍārthasaṃgraha*), said to be characterized by its thirty-two topics, and its subcommentary the *Prajñāpāramitāsaṃgrahakārikā-vivaraṇa* (Toh 3810).

n.2 Denkarma, folio 305.a.6; see also Herrmann-Pfandt, pp. 293-294, no. 515. Phangthangma 2003, p. 35. The only substantial difference in the titles, as with so many canonical texts, is that "noble" is added as an honorific in present editions of the Tibetan canon.

n.3 Among modern writers, Lama Chimpa and Alaka Chattopadhyaya (1997), Kazuo Kano and Xuezhu Li (2012, 2014), and Karl Brunnhölzl (2011b) use the title *Bṛhaṭṭīkā*.

n.4 *Abhisamayālaṅkārāloka* (Toh 3791), Degé Tengyur vol. 85 F.2.a.

n.5 *Bhagavatyāmnāyānusāriṇīnāmavyākhyā* (*bcom ldan 'das ma'i man ngag gi rjes su 'brang ba zhes bya ba'i rnam par bshad pa*), Toh 3811.

n.6 *shes rab kyi pha rol tu phyin pa 'bum pa rgya cher 'grel pa*.

n.7 *'di yi gzhung 'grel gnod 'joms bya bar 'dod*.

n.8 One may understand the verse as follows: "Having reverently (*gus par, ādārāt*) bowed (*phyag 'tshal te, namaskṛ*) to the Mother of Victors (*rgyal ba'i yum*,

jinajananī), the foremost perfection (*pha rol phyin pa'i gtso*, *pāramitāgrā*) in the form of wisdom (*shes rab bdag nyid*, *prajñātmakā*), I want to make (*bya bar 'dod*, *cikīrṣitā*) a *Path* (*gzhung 'grel*, *paddhati*) there *on which the Thorns Have Been Trodden Down* (*gnod 'joms*, *marditakaṇṭakā*) so the later scriptures (*bla ma'i lung*, *uttarāgama*) will be of benefit to me (*bdag la phan pa'i phyir*, *ātmahitāya*)." Alternative translation of the last part: "because the tradition of the gurus (*bla ma'i lung*, *gurvāgama*) has been of benefit to me (*bdag la phan pa'i phyir*, *ātmahitāt*)."

n.9 In their translation of Tāranātha's *History*, Lama Chimpa and Alaka Chattopadhyaya (1997: p. 268) say, "Daṃstrāsena (*mche ba'i sde*) lived during the time of Devapāla [i.e. late eighth, early ninth century]," and in an additional note (1997: p. 417, n. 54) say he is the author of both Bṭ3 and Bṭ1 and that his "name occurs in various forms: ācārya Diṣṭasena, Daṃṣṭasena, Daṃṣṭasyana, etc."

n.10 See Skilling 2000 pp. 297–299.

n.11 *Abhisamayālaṅkārāloka* (Toh 3791), Degé Tengyur vol. 85 F.2.a.

n.12 Denkarma, folio 305.a, and Phangthangma 2003, p. 35 (for Bṭ3) and 54 (for Bṭ1); see also Herrmann-Pfandt, pp. 293-294, nos. 514 (Bṭ1) and 515 (Bṭ3).

n.13 *mngon rtogs rgyan gyi 'grel pa rnam 'byed*, 294; 300.

n.14 *'grel bshad shes rab mchog gi rgyan*, 1–2.

n.15 *bstan pa rgyas pa rgyan gyi nyi 'od*, 24a3–4: *'bum nyi khri brgyad [sic] stong pa'i rgya cher bshad pa slob dpon dbyig gnyen gyis mdzad pa*; 72a6–72b1: *nyi khri gzhung 'grel dang… bod kyis rgya gar ba la kha 'phangs pa yod*; 75a1: *dpal lha btsan po khri srong lde btsan gyis 'bum gyi rgya cher 'grel pa*. See also Schaeffer and Van der Kuijp, 2009, pp 154, 258, and 263 respectively.

n.16 38b: "*rgyal ba'i yum stong phrag brgya pa'i 'grel pa chen po slob dpon mche ba'i sdes mdzad par grags pa… rgyal ba'i yum stong phrag brgya pa dang/ nyi khri lnga stong pa dang/ khri brgyad stong pa rnams kyi gzhung gi 'grel pa slob dpon chen po dbyig gnyen gyis mdzad pa*."

n.17 Butön *History of Buddhism* 156a7: "*'di daM STa se nas byas zer ba mang mod kyi 'di ni dbyig gnyen gyi gzhung 'grel yin te thub pa dgongs rgyan la sogs par nyi khri gzhung 'grel las drangs pa'i tshig rnams der ji lta ba bzhin snang ba'i phyir dang / dbur yang /'di yig gzhung 'grel gnod 'joms bya bar 'dod/ ces 'byung ba'i phyir ro.*"

n.18 *Munimatālaṃkāra*, Degé Tengyur vol. 109 (dbu ma, a), 184a2–4 *slob dpon dbyig gnyen gyis kyang gzhung 'grel du go cha chen po bgos pa zhes pa ni sems dang po bskyed pa nas bzung nas bsam pa rgya che bar bstan pa'o*. The words cited and then glossed by Abhayākaragupta are found at *khri brgyad* 13.2.

n.19 *Munimatālaṃkāra*, Degé Tengyur vol. 109 (dbu ma, a), 216a

n.20 Kano and Li 2014, 130–31 [15–16] et passim.

n.21 *Bhagavatyāmnāyānusāriṇīnāmavyākhyā* (*bcom ldan 'das ma'i man ngag gi rjes su 'brang ba zhes bya ba'i rnam par bshad pa*), Toh 3811, 316b–317b.

n.22 *shes rab kyi pha rol tu phyin pa'i don mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel pa mdo lugs ma*, 2011 vol. 4, 2–3 *rgyal ba byams pa'i dngos slob shing rta chen po slob dpon dbu ma pa dbyig gnyen gyi zhal snga nas kyang / 'bum pa dang / nyi khri lnga stong pa dang / khri brgyad stong pa ste /yum rgyas 'bring bsdus pa gsum gyi gzhung 'grel gnod 'joms*; 20, *mdo sde rgyan gyi 'grel par slob dpon dbu ma pa chen po dbyig gnyen*.

n.23 *bzhed tshul rba rlabs kyi phreng ba*, 167.3–168.3, *spyir bshad pa dang / byed brag bstan bcos 'di ji ltar bkrol ba'i tshul gnyis las/ dang po la/ bod lnga rabs kyi dge ba'i bshes gnyen phal mo che ni/ dngos bstan stong nyid kyi rim pa gsal bar ston pa dbu ma rigs pa'i tshogs/ sbas don mngon rtogs kyi rim pa gsal bar ston pa mngon par rtogs pa'i rgyan/ sgo gsum rnam grangs bcu gcig gi sgo nas yum gyi don ston pa gnod 'joms/ yang gtso bo'i don sum cu rtsa gnyis su brgyad stong pa'i don bsdus nas ston pa brgyad stong don bsdus te/ shing rta'i srol 'byed chen po bzhi yin zer to // chos rje thams cad mkhyen pas ni/ bzhi yin zhes smra ba ni mi 'thad de/ snga ma gnyis las srol 'byed gzhan min pa'i phyir zhes gsung / gsung 'di la brten nas gung TIk tu/ 'grel byed gzhan gnyis kyang de gnyis kyi rjes su 'brang ba'i phyir/ zhes bris pa ni rtsing po ste/ snga ma gnyis kyis dbu mar bkrol la/ phyi ma gnyis kyis sems tsam du bkrol ba'i phyir ro // 'di la bu ston rin po che na re/ stong phrag brgyad pa'i bshad pa bam po bdun cu rtsa brgyad pa 'di/ 'phang thang ka me dkar [emend chug to] chag tu khri srong lde btsan gyis byas par bris mod/ 'ching phu'i dkar chag dang / pho brang stong thang ldan dkar gyi dkar chag dang gnyis su/ rgya gar mar bshad pas dpa' sdes mdzad pa yin no/ yum gsum ga'i gnod 'joms su grags pa bam po nyi shu rtsa bdun pa 'di la dpa' bos byas par bris mod/ 'di ni dbyig gnyen gyis mdzad pa'i gzhung 'grel yin te/ thub dgongs su/ gzhung 'grel gyi lung drangs pa rnams ji lta ba bzhin 'dir snang ba'i phyir dang / 'di'i gzhung 'grel gnod 'joms bya bar 'dod/ ces brtoms par dam bca' mdzad pa'i phyir/ 'di la yum gsum gnod 'joms su grags kyang / rgyas 'bring gnyis dang / khri brgyad stong pa'i bshad pa yin no zhes gsung*.

n.24 Nattier 1999; see also Yuyama 1992 and Harrison 2006, p. 144, n. 40. The passage is found at *khri brgyad* 39.77, *'bum* ta 58a6, and *nyi khri* 30.65.

n.25 In a note, Jens Braarvig (vol. 2, 587–89) cites the passage from Vasubandhu's *Akṣayamatinirdeśaṭīkā*, *'phags pa blo gros mi zad pas bstan pa rgya cher 'grel pa*, Degé Tengyur (mdo 'grel, ci), 268r4–269r3 and provides an excellent translation.

n.26 Degé Tengyur *dkar chag* 432.a: *'di la kun mkhyen bus kha cig daM StrA se nas mdzad zer mod kyi/ slob dpon dbyig gnyen gyis mdzad pa'i gzhung gi 'grel par bzhed pa nyid 'thad par rtogs*. Note also that this passage was not only present in the other seventeenth and eighteenth century Tengyurs but had been witnessed in the original, early Narthang (fourteenth century).

n.27 For example, Tāranātha's *History* notes the existence of an Abhidharma scholar named Vasubandhu, a contemporary of Līlāvajra during the Pāla period (Lama Chimpa and Alaka Chattopadhyaya 1997: p. 271).

n.28 For more detail and further references, see Ruegg 1969 *La Théorie* p. 325 et seq.; Hookham 1991 pp. 149–54; and Brunnhölzl 2010 pp. 692–4 n99.

n.29 See outline of Bṭ3 in the appendix.

n.30 See Peter Alan Roberts, trans., *The Ten Bhumis (https://read.84000.co/translation/toh44-31.html)* Toh 44-31, (84000: Translating the Words of the Buddha, 2021).

n.31 See Peter Alan Roberts, trans., *The White Lotus of the Good Dharma (https://read.84000.co/translation/toh113.html)* Toh 113, (84000: Translating the Words of the Buddha, 2018).

n.32 See Dharmachakra Translation Committee, trans., *The Questions of Sāgaramati (https://read.84000.co/translation/toh152.html)*, Toh 152, (84000: Translating the Words of the Buddha, 2020).

n.33 *khri brgyad* 83.1 and *nyi khri* 72.1.

n.34 Here "nature" renders the Skt *svabhāva*.

n.35 David Fiordalis and Dharmachakra Translation Committee, trans., *The Secrets of the Realized Ones (http://read.84000.co/translation/toh47.html)*, Toh 47 (84000: Translating the Words of the Buddha, 2023).

n.36 These are the three questions at 19.2 in the *Eighteen Thousand* and the first paragraph of chapter 11 in the *Twenty-Five Thousand* and *One Hundred Thousand*.

n.37 See n.1933.

n.38 We first began translating Bṭ3, making notes of the differences with *The Long Commentary on the One Hundred Thousand* (Bṭ1), with the idea of possibly identifying an early Tibetan version of a Long Perfection of Wisdom scripture. We mistakenly thought that by carefully comparing the citations in Bṭ3 with the late Stefano Zacchetti's Sanskrit edition of the beginning of a Long Perfection of Wisdom scripture, we would find a more authentic original version to translate. We came to realize that the Degé edition was as authentic as any other.

n.39 The translators have inserted into the text here the notation *bam po dang po* (the "first bam po," or bundle of pages equal to about 300 lines of original text), together with their own homage.

n.40 Alternatively, *bdag la phan pa'i phyir* could be rendered "In order that the tradition of the gurus will be of benefit to me."

n.41 Alternatively, *chos kyi tshogs* renders *dharmakāya* ("dharma body").

n.42 Below, Bṭ3 4.1184 cites the work from which this is an extract as *de bzhin gshegs pa'i gsang ba'i mdo* (*Tathāgataguhyakasūtra*) [*Secrets of the Tathāgatas Sūtra*]. This would appear to be Toh 47, *de bzhin gshegs pa'i gsang ba bsam gyis mi khyab pa bstan pa* (*Tathāgatācintyaguhyanirdeśa*) [*The Secrets of the Realized Ones (https://read.84000.co/translation/toh47.html)*]. This citation is found in the Degé Kangyur (dkon brtsegs, ka), F.142.a–142.b.

n.43 I have used "recite" in place of the Tib *yang dag par sdud pa* ("gather") in order to convey the meaning of *gīti* in the Skt *saṃgīti*.

n.44 *Tathāgatācintyaguhyanirdeśa*, Degé Kangyur (dkon brtsegs, ka), F.132.b–133.a.

n.45 By design or accident, the subsequent few sentences in the *Tathāgatācintya-guhyanirdeśa*, Degé Kangyur (dkon brtsegs, ka), F.133.a, have been omitted from this citation: "They think, 'We have comprehended the doctrine of the Tathāgata.' In regard to that, furthermore, the Tathāgata is without thought construction and remains in a state of equanimity. Śāntamati, sounds are not produced from the Tathāgata's teeth, lips, palate, or tongue and yet sounds sound forth." *bdag cag ni de bzhin gshegs pa'i chos bstan pa kun shes so snyam mo/ /de la yang de bzhin gshegs pa ni rnam par mi rtog cing btang snyoms su mdzad do// zhi ba'i blo gros/ de bzhin gshegs pa'i tshems dang / sgros dang / zhal gyi rkan dang / ljags dang / zhal gyi sgo nas sgra 'byung ba yang med la/ 'byung bar yang grag go.*

n.46 That is, in what, to them, appear different places and different periods of time.

n.47 That is, he remains deep in meditation while yet pervading the scene with his benevolent presence.

n.48 Again, *chos kyi tshogs* may be rendered *dharmakāya* ("dharma body").

n.49 Alternatively, this might be from *ara* ("spoke") and *han*, where the spokes are the twelve links of dependent origination that constitute the beginning and end of suffering existence (Ñāṇamoli, VII,23).

n.50 *nyon mongs* (*kleśa*) is rendered "affliction" and "afflictive emotion"; *kun nas nyon mongs pa* (*saṃkliṣṭa*) "defilement." Both are from the root *kliś*, "to cause pain." The categories taught by a tathāgata that together make up an exhaustive and complete explanation of suffering and the release from suffering are called *dharmas*. The list of good and bad dharmas starting with form is divided up into *saṃkliṣṭa* ("defilement") and *vyavadāna* ("purification"). The defilement dharmas are here divided into four: karma, affliction, aggregates, and birth.

n.51 These are the twelve links of dependent origination that constitute the beginning and end of suffering existence.

n.52 Either "when feeling stops, craving and appropriation stop" is obvious, or else a line has dropped out of the text here.

n.53 That is, volitional factors.

n.54 That is, ignorance.

n.55 That is, the five aggregates.

n.56 That is, appropriation and existence.

n.57 That is, the absence of volitional factors.

n.58 That is, the absence of afflictions.

n.59 That is, nirvāṇa.

n.60 That is, the absence of aggregates.

n.61 D *bzhugs pa* (perhaps a play on the similarity between the roots *vaś* ("to control") and *vas* ("to dwell")); K, N *zhugs pa*.

n.62 If understood as a passive this should be rendered "they are controlled by wisdom."

n.63 The emendation of *srid pa* to *sred pa* is corroborated by Haribhadra (Wogihara 9.13).

n.64 This is in the Tib translation of Ratnākaraśānti's *Sāratamā* (Seton, Appendix II, 24.23) but not in Jaini (1972).

n.65 Emend *'tshe* to *'tsho*.

n.66 Mvy, s.v. *shes pa brda sprod par byed pa*, *ājñāvyākāraṇa*.

n.67 They have gained one of the stages in the development of calm abiding and special insight.

n.68 The same gloss is in both Haribhadra (Wogihara, 9.24) and Ratnākaraśānti (Seton, Appendix I, 34).

n.69 The *Abhidharmakośa* 4.41–45 explains the nine fetters (*samyojana*).

n.70 This translation is taken from MDPL 415, s.v. *samyagājñāsuvimuktacitta*. More literally *yang dag par* (*samyak*), "perfect"; *(kun) shes pa* (*ājñā*), "fully understand"; and *sems* (*citta*), "thought" or "mind."

n.71 Ratnākaraśānti's *Sāratamā*, Degé Tengyur (shes phyin, tha), 10b3 (cf. Seton, Appendix I, 36) takes *cetovaśin* as the mind through which there is mastery of all meditative stabilizations; *sarvacetovaśin* as a karmadhāriya compound, "all minds through which there is mastery of all meditative stabilizations"; *paramapāram* (*dam pa'i pha rol*, "the farther shore that is the farthest," "perfection") as their limit; and the *i* [in *itā*] as "gone"; hence *paramapāramitā*: "because they have gone and are in a state that has gone to the limit of mental mastery."

n.72 These are the four concentrations (*dhyāna*) and four formless absorptions (*ārūpyasamāpatti*), and the cessation of perception and feeling (*saṃjñāvedayita-nirodha*).

n.73 Emend D *sems can* to K, N *sems*.

n.74 The translation "object" for *dmigs pa* and "factor" for *yan lag* is taken from the *Path of Purification* (Ñāṇamoli, XII, 2–12).

n.75 This is a summary of meditative states. The branches of the concentrations are given below (*khri brgyad* 16.71), as well as the objects of the formless absorptions (*khri brgyad* 16.76), and the *siṃhavijṛṃbhita* and *viṣkandaka* meditative stabilizations (*khri brgyad* 3.75, cf. n.79). *Abhidharmakośa* 6.42a ff. Pruden (975 ff.) gives the non-Great Vehicle explanation of combination

meditation. *Abhisamayālaṃkāra* 5.22–23 (Amano, pp. 92–93) gives the Great Vehicle explanation. Sparham (2008–13, vol. 4, pp. 81–92) provides a detailed investigation of both. The word for "combination" here, *spel ma* (*miśraka*), renders *ākīryate* at *Abhidharmakośa* 6.42a.

n.76 Emend D *sems can* to K, N *sems*.

n.77 This division of bodhisattvas is also in Daśabalaśrīmitra's *Saṃskṛtāsaṃskṛta-viniścaya*, Degé Tengyur (dbu ma, ha), 166b7.

n.78 These are the bodhisattvas on the *niyatacaryābhūmi* ("course of conduct level of those who are destined or certain [to be awakened]") explained below (1.-98). Lamotte (Mppś English, III, p. 1230 n. 584) gives a number of references to its usage. In general, the *niyata* ("certain," "of those who are destined") level means assured of awakening, but etymologically it is also where the bodhisattva enters into the *niyāma*/*nyāma* (*skyon med pa*, literally "faultlessness"), "the fixed state of a bodhisattva"; MDPL "bodhisattva's distinctive way of salvation."

n.79 The *gzhi* here probably renders *ādhāra*, as below as a dual *ādhāraṇī* (perhaps referencing wisdom and method), providing a creative explanation, a traditional etymology for *dhāraṇī*.

n.80 There is a passage similar to this in Mañjuśrīkīrti's *Samādhirājasūtraṭīkākīrti-mālā*, Degé Tengyur (mdo 'grel, nyi), 3b3 ff. Tāranātha (Chimpa and Chattopadhyaya, p. 268) says Mañjuśrīkīrti and Daṃṣṭrāsena were contemporaries during the time of Dharmapāla; Régamey (1990, p. 22) says Mañjuśrīkīrti embraces the *trisvabhāva* ("three natures") doctrine, a doctrine evident in the Bṭ3.

n.81 Here "purification" renders *yongs su sbyong ba*; MDPL, s.v. *parikarma* ("preparation"). *The Ten Bhūmis (https://read.84000.co/translation/toh44-31.html)* systematically renders *pariśodhana* by *yongs su sbyong ba*.

n.82 *dran pa* is sometimes, for example in "applications of mindfulness," rendered "mindfulness."

n.83 *Akṣayamatinirdeśa* (Braarvig, chapter 5 ff.) The title below (Bṭ3 4.101) is *blo gros mi zad pa'i mdo* (*Akṣayamatisūtra*). See Jens Braarvig and David Welsh, trans., The Teaching of Akṣayamati (https://read.84000.co/translation/toh175.html), Toh 175 (84000: Translating the Words of the Buddha, 2020). It is also called the *Akṣayamatiparipṛcchā* ("The Questions of Akṣayamati").

n.84 Gilgit 351.1–2 *tatra katamāni dhāraṇīmukhāni yad utākṣarasamatā bhāṣyasamatā akṣaramukham akṣarapraveśaḥ*. "What are the dhāraṇī doors, that is to say, the sameness of syllables, the sameness of spoken words, a syllable door, and a syllable entrance?" *'bum* 9.70 (Ghoṣa 1450); *nyi khri* 9.44; *khri brgyad* 16.98 differs slightly as does PSP 1-2:85; LSPW pp. 211–12. Cf. the explanation below (Bṭ3 4.1034).

n.85 Alternatively, *byin gyis rlob pa'i shes pa de nyid…* means "just [those letters] over which the sustaining power of the knowledge has been exerted are *secret mantra dhāraṇī*."

n.86 Cf. the *Ornament for the Mahāyāna Sūtras* (*Mahāyānasūtrālaṃkāra*) 18.71–73, "Dhāraṇī is from result, habituation to listening, and also meditative stabilization. It is limited and big, and the big is of three sorts."

n.87 Emend D *bstan* to *brtan*. This elliptical statement is probably based on the *Mahāyānasūtrālaṃkāra's* subdivision of dhāraṇīs contingent on small, middling, and big meditative stabilization.

n.88 See Roberts 2021b, i.38.

n.89 Cf. *Distinguishing the Middle from the Extremes* (*Madhyāntavibhāga*) 2.14–16 (Obermiller 1932–33, p. 53; Sparham 2008–13, vol. 1, pp. 438–40).

n.90 "Elaboration" (*spros pa*, *prapañca*) does not have a single meaning. Nāgārjuna's *Treatise on the Middle Way* (*Mūlamadhyamakakārikā*) (de Jong edition), verse 18.5, is helpful: *karmakleśakṣayān mokṣaḥ karmakleśā vikalpataḥ / te prapañcāt prapañcas tu śūnyatāyāṃ nirudhyate*: "Freedom is from the karma and afflictive emotion coming to an end; karma and afflictive emotion are from thought construction; that is from elaboration. As for elaboration, it is stopped in emptiness.")

n.91 *The Ten Bhūmis*, 1.439 (Roberts 2021b); "The bodhisattva who has completed the path of the fifth bodhisattva bhūmi enters the sixth bodhisattva bhūmi. He enters it through the ten kinds of sameness of phenomena. What are these ten? He enters the sixth bhūmi through these ten kinds of sameness: (1) the sameness of all phenomena in being without features; (2) the sameness of all phenomena in being without characteristics; (3) the sameness of all phenomena in being without birth; (4) the sameness of all phenomena in being without production; (5) the sameness of all phenomena in being isolated; (6) the sameness of all phenomena in being primordially pure; (7) the sameness of all phenomena in being without elaboration; (8) the sameness of all phenomena being without adoption and without rejection; (9) the sameness of all phenomena in being like illusions, dreams,

hallucinations, echoes, the moon on water, reflections, and apparitions; and (10) the sameness of all phenomena being without the duality of existence and nonexistence." (see also Rahder, p. 46; Honda, p. 186.) This is explained in Vasubandhu's *Explanation of The Ten Bhūmis* (*Āryadaśabhūmivyākhyāna*) *'phags pa sa bcu pa'i rnam par bshad pa*, 196a7 ff. *The Level of a Bodhisattva* (*Bodhisattvabhūmi*) *rnal 'byor spyod pa'i sa las byang chub sems dpa'i sa*, 178a4 ff. has *dngos po yod pa dang dngos po med pa gnyis su med pa* for the tenth sameness. Sthiramati in his *Explanation of the Commentary on the Ornament for the Mahāyāna Sūtras* (*Sūtrālaṃkāravṛttibhāṣya*), *mdo sde rgyan gyi 'grel bshad*, tsi, 249a7 ff. has *chos thams cad dngos po yod pa dang dngos po med pa dang gnyi ga ma yin pa* for the last of the ten, "[not] existent, nonexistent, [both, or neither]."

n.92 That is, all are the same insofar as they are without causal signs that make them known.

n.93 *pariniṣpanna* ("thoroughly established") also has the sense of "the final outcome." All phenomena, seen from the perspective of their final outcome, are the same insofar as they are not produced and have no origin.

n.94 That is to say, all phenomena are the same insofar as they are isolated from, or do not have, a causal sign that makes them the object of afflictions like greed and so on, the actions motivated by those, or the birth that comes about because of those.

n.95 Alternatively, "Those imaginaries are not in their intrinsic nature in the form of the two basic [dependent and thoroughly established] natures."

n.96 *Explanation of The Ten Bhūmis*, 205a2–206a4.

n.97 *Explanation of The Ten Bhūmis*, 196a7 ff.

n.98 *Explanation of The Ten Bhūmis*, 197a1–2: *rjes su mthun pa zhes bya ba ni de ma thob bo zhes bya ba'i tshig gis na mi skye ba'i chos la bzod pa'i sgo dang mthun pa ste*. The point here is that at the sixth bodhisattva level the knowledge is not yet the forbearance for dharmas that are not produced, which is developed at the eighth level.

n.99 See Mppś English, IV, 1486 ff. for a detailed explanation of the clairvoyances.

n.100 Emend *khyab* to *'khyam* ("[the wind] blowing here and there")?

n.101 This translation of *gzugs thams cad lus kyi nang du zhugs pa* is a conjecture. Alternatively, "swallowing anything of any size or shape," "[become so big] all physical things end up inside the body."

n.102 On *vaiḍūrya* (*bai ḍūrya*), variously rendered as "beryl," "lapis," or "crystal," see under entry "Crystal, rock (https://iranicaonline.org/articles/crystal-rock-bolur-bolur-e-kuhi)" in Encyclopaedia Iranica.

n.103 The order of epithets here follows *khri brgyad* 1.2, and the *le'u brgyad ma*. This epithet (*akṣayanirdeśapratisaṃvinnayapratividdhaiḥ mahābhijñāvikrīḍitair*) is omitted from Z, *nyi khri*, and *'bum*.

n.104 *gzung ba'i tshig dang ldan*, *ādeyavacana*. This is also rendered in Tib as *mnyan par 'os pa'i tshig dang ldan*. Besides "acceptable speech" (LSPW), other translations (listed by Z) are "their words were gentle," "were necessarily to be believed," and "pleasing, agreeable speech."

n.105 Our author here does not give any explanation of *akusīda* ("not lazy"), which is not in *khri brgyad* but in *nyi khri* 1.3 (ka 2a4–5): *le lo med cing brtson 'grus brtsam pa*.

n.106 The perfection of morality is a defining second bodhisattva (Vimalā) level practice.

n.107 *The Level of a Bodhisattva*, *vihārapatala*, 180a3 ff. reads: "In this seventh state they cause all distinct attributes of a buddha to come forth and complete the branches of awakening because this state incorporates the completion of the bodhisattva's preparation deeds, and leads gradually into the purity of knowledge, clairvoyance, and deeds in the eighth state. Thus, this bodhisattva enters immediately after this state into the eighth purified state. This state is absolutely purified. Those seven, however, are mixed. [This seventh] is said to be unafflicted because it precedes the purified state, and they are said to have fallen into a mass of affliction because they have not reached it. Therefore, in this state all afflictions, lust and so on, are eliminated. You should know that [this seventh] is neither with affliction nor without affliction. But because it is not fully arisen, it is intent on buddha knowledge." *āsmin punaḥ saptame vihāre sarvabuddhadharmasamutthāpanatayā bodhaṅgāni paripūryante bodhisattvaprāyogika-caryāparipūrisaṁgrahādasya vihārasya jñānābhijñācaryāviśuddhāṣṭama-vihārākramaṇācca | tathā hi sa bodhisattvo'sya vihārasyānantaramaṣṭamaṁ viśuddhaṁ vihāraṁ praviśati | sa ca vihāra ekāntaviśuddhaḥ | ime tu sapta vihārā vyāmiśrāḥ | viśuddhavihāra-pūrvaṅgamatvādasaṁkliṣṭaḥ | tadasaṁprāptatvātsaṁkliṣṭacayapatitā vaktavyāḥ | tasmādasmin vihāre sarve rāgādipramukhāḥ kleśāḥ prahīyante | sa ca na saṁkleśo na niḥkleśo veditavyaḥ asamudācārād buddhajñānābhilāṣāc ca*. Cf. Sāgaramegha's *Commentary* (*Bodhisattvabhūmivyākhyā*) *byang chub sems dpa'i sa'i rnam par bshad pa*, 293a3 ff.

n.108 Āryavimuktisena's *Commentary* (Sparham 2006–12, vol. 1, p. 23 ff.) has an excellent explanation of "hypocrisy, fawning, hinting, and pressuring," which are four ways monks pursue a wrong livelihood.

n.109 *khe* (*phala*, *lābha*) means a profit, but *shes kyi khe* (*jñāna*?), which I have understood to mean "reputation(?)," is also the reading at *khri brgyad* 1.2 (ka 2a3). However, PSP 1-1:1 *apagatajñātralābhacitta* and Z (citing Vetter) *jñātilābha* ("profit for their kinsmen") suggest *shes* should be emended to *bshes* ("friend"): "no thought of profit and gain for their kinsmen." Cf. Mvy *shes kyi khe 'dod pa* for *jñānakāma*(?) and the more straightforward reading *grags pa dang /khe dang bkur sti'i sems pa med pa* ("without thoughts of fame, reputation, or respect") at this point in *'bum*, *nyi khri*, *le'u brgyad ma*, and Bṭ1.

n.110 Emend *zang zing med pa'i phyir sems kyis chos ston pa* to *zang zing med pa'i sems kyis chos ston pa* (*'bum* ka 2a4 (https://read.84000.co/translation/toh8.html#UT22084-014-001-4593), *nyi khri* ka 2a5 (https://read.84000.co/translation/toh9.html#UT22084-026-001-6617), *le'u brgyad ma* ga 2b3, and Bṭ1); PSP 1-1:1 *nirāmiṣadharmadeśakair*.

n.111 *The Ten Bhūmis*, 1.608–1.609 (Roberts 2021b); Rahder, 8 B–C; Honda, pp. 217–18.

n.112 *Explanation of The Ten Bhūmis*, 219b1, says that the eighth level has seven deep stations. The first three are *zab mo ring ba'i ye shes* (because it is far from the earlier levels), *tha mi dad pa* (with the purity of all the levels above it), and without causal signs (because it is without subject-object duality). Emend *dga' ba* to *dka' ba* (*The Ten Bhūmis*, S [mdo sde, ga], 104b1).

n.113 The four fearlessnesses (*mi 'jigs pa*, *vaiśaradhya*) are the confidence to make the declaration, "I am a buddha"; the declaration that "greed and so on are obstacles to awakening"; the confidence to explain "bodhisattvas go forth on the paths of all-knowledge and so on"; and the declaration, "the outflows are extinguished."

n.114 K *'dzem pa med pa*.

n.115 *khri brgyad* 1.2 (ka 2a4), a literal rendering of PSP *dharmapravicayavibhakti-nirdeśakuśala*. *'bum*, *nyi khri*, and *le'u brgyad ma* have *chos rab tu rtogs pas rnam par dbye zhing bstan pa la mkhas pa* ("having realized it well, skillful in sorting out and teaching the Dharma"), which makes better sense. Missing here from the list of epithets are *'bum* and *nyi khri*'s *las dang nyon mongs ba dang/phyir rgol ba rab tu bcom pa/pha rol po'i rgol ba thams cad kyis zil gyis mi non pa/nyan thos dang rang sangs rgyas thams cad kyis rtogs par dka' ba*.

n.116 *'chags pa* is an alternative form, or misprint, for *'jags pa*; *bod rgya tshigs mdzod chen mo* 683, s.v *'jags pa*, 3 *'pho 'gyur med pa*.

n.117 Here *rnam par dbye ba* renders *vibhakti*. It means both "analysis" and "category."

n.118 The levels of those who are destined (*nges pa'i sa*, *niyatabhūmi*) locate the fourth of the five-part division of bodhisattvas given earlier (Bṭ3 1.42).

n.119 Z: "for innumerable *kalpas*, they had been carrying out they (*sic*) vows with energy"; LSPW: "who had formed their vows incalculable aeons ago"; Vetter, p. 71: "their vows well activated during innumerable Kalpas."

n.120 "Name and form" (*nāmarūpa*) is another way of saying "five aggregates." The "form" aggregate is "form" and the other four aggregates are "name." Therefore, "body of names" refers collectively to the four "name" aggregates.

n.121 A "maturation" (*vipāka*) here is the result, that is to say, the life they otherwise would not take up because they have entered nirvāṇa.

n.122 The maturation (*vipāka*) here is the ordinary forms of life they appear to be living.

n.123 This is the fourth of the earlier (1.42) five-part division of bodhisattvas.

n.124 K, N.

n.125 On the number *asaṃkhyeya* ("incalculable") see *Abhidharmakośa* 3.93; *asaṃkhyeya* and other specific, extremely large numbers that have separate values and are not actually synonymous with "infinite" are left untranslated in contexts where the difference between them is a salient factor.

n.126 Emend *bsdu ba* to *bsu ba*, corroborated by Bṭ1, na 11a7.

n.127 Honda, p. 227 O, does not have the eleventh control, and indeed, it is likely not separate, but rather understood as qualifying all ten.

n.128 *The Ten Bhūmis*, 1.720–1.721 (Roberts 2021b); Honda, pp. 244–45. *ma 'dres pa* ("unbroken") renders *asaṃbhinna*. *saṃbhinnapralapa* is "babbling on" or "having a loose mouth," one of the ten unwholesome actions.

n.129 Rahder, p. 9 Y *asaṁkhyeyaśatasahasrānugatenaiva svarāṅga-kauśalyena tāvad apramāṇānugatenaiva pratibhānavibhaktimukhena dharmaṁ deśayati*; Honda, p. 248; cp. *The Ten Bhūmis*, 1.723–1.730 (Roberts 2021b).

n.130 Z p. 249, n. 46, "assemblies [attended by] innumerable [people]," makes good sense; Vetter, p. 72, has "an endless assembly."

n.131 See previous notes n.128 and n.129.

n.132 K.

n.133 Reading K, N *grang* in place of D *grags*. The sense is that one will work for some, and another for others.

n.134 Alternatively, "because some are driven by eight doubts." The translators have used *brtsal* both as a form related to *'tshol*, "to seek for" (Mvy *vyavasāya*, *utkāśana*), and as a form related to *sel* (Mvy *paryudasta*).

n.135 Vetter and Z have *sarvasattvacittagatisūkṣmajñānacaryādhimuktyavatārakuśala*, "skilled in comprehending the states of mind, subtle knowledge, behavior, and attachment of all beings."

n.136 The *sarvasattvacittacaritānugata* means "subsequent realization of the minds and conduct of all beings" and *dharmadhātupraveśa* means "entry into the dharma-constituent," (Rahder *dharmadhātuvibhaktipraveśa*; Honda, p. 259 10 B "entrance into the variety of the realm of ideas").

n.137 "Various" (*nāna*, *sna tshogs*) is part of the epithet in PSP and LSPW.

n.138 This is not a literal translation. It utilizes Honda, p. 265 10 F; *The Ten Bhūmis*, 1.819–1.820 (Roberts 2021b); and *Explanation of The Ten Bhūmis*, 251a6 ff. to make the passage more accessible to the English-speaking reader.

n.139 *ye shes phra ba*. *The Ten Bhūmis* 266a has *phra ba la 'jug pa'i mkhyen pa*, "knowledge that enters into the subtle"; Honda "knowledge entering into subtlety."

n.140 That is, in the Tuṣita heaven.

n.141 That is, as Siddhārtha.

n.142 The *The Ten Bhūmis* and *Explanation of The Ten Bhūmis* both have *bltams pa*. Its absence here in Bṭ3 is a copyist's error.

n.143 *phra ba la 'jug pa'i mkhyen pa* literally means "knowledge that enters into the subtle." K, *The Ten Bhūmis* omit.

n.144 That is, to live for eighty years.

n.145 That is, by leaving relics to be enshrined in caityas.

n.146 The two knowledges of the *sarvasattvacittacaritānugata* and *dharmadhātupraveśa* meditative stabilizations.

n.147 Below it says, "that the Sūtra has described" (*mdo las bshad pa'i stobs*). The passage mirrors *The Ten Bhūmis*, 1.650 (Roberts 2021b); *Explanation of The Ten Bhūmis*, 229a3; Rahder, p. 70; and Honda, pp. 28–29 8 P, though with significant differences. Abhayākaragupta's *Munimatālaṃkāra*, Degé Tengyur (dbu ma, a), 254b, and his *Moonlight* (*Marmakaumudī*), Degé Tengyur (shes phyin, da), 224b have almost exactly the same list, with reasons for each power. Both have *yang dag par 'byor ba*/*yang dag par 'phel ba* in place of *mngon par shes pa* (*abhijñā*) but give the same reason. Our author says there are ten powers even though he gives thirteen, adding *ting nge 'dzin* (*samādhi*), *dbang po* (*indriya*), and *chos nyid* (*dharmatā*) to *The Ten Bhūmis* list.

n.148 This follows K, N *sbyangs*; D *sa'i ye shes yongs su spyad pa'i phyir*. Honda, p. 228, n. 86 renders *mārgāvipravāsitatvāt* as "because he does not part from the path," but notes the different readings.

n.149 The name means "endowed with the special consecration into the knowledge of omniscience."

n.150 This summarizes *The Ten Bhūmis*, 1.811 ff. and 1.795 (Roberts 2021b); Honda, p. 260 10 CD.

n.151 This is a conjectural rendering of *dar las chod pa tsam*, "just a cut from the silk cloth." If *dar* means "spread," "just cut from the spreading." Alternatively, it might mean "the mere being cut off [from anything that blocks omniscience] is greater than the increase [in anything that blocks it]."

n.152 LSPW "skillful in teaching others the true character of reality."

n.153 *The Ten Bhūmis*, 1.822 ff. (Roberts 2021b); *Explanation of The Ten Bhūmis*, 252a; Rahder p. 87, Honda p. 266 10 F.

n.154 This is a literal translation. Rahder p. 87 F *cintyācintyalokavijñeyāvijñeya*; Honda p. 266 F "thinkable and unthinkable and cognizable and incognizable in the world."

n.155 K, N *rnam pa thams cad mkhyen pa*, "knowledge of all aspects."

n.156 LSPW "acquiring through their vows and their setting-out the endless harmonies of all the Buddha-fields"; Vetter "who had embraced the setting-out [in the Great Vehicle] by means of a vow [to contribute to] the marvellous arrangement of endless Buddhafields."

n.157 That is, a maturation as a tenth level bodhisattva.

n.158 The ten powers (*stobs*, *bala*) are part of the list of purification dharmas (spelled out at *khri brgyad* 16.81).

n.159 *The Ten Bhūmis*, 1.839–1.848; *Explanation of The Ten Bhūmis*, 256a ff.; Rahder, pp. 90–91; Honda, pp. 270–71 10 I.

n.160 D accidentally has this sentence twice.

n.161 *sems can gyi khams* (*The Ten Bhūmis*, 270a7) is missing.

n.162 Rahder has *cittotpāde daśadikspharaṇam gacchati* (*sems bskyed pa re re la yang phyogs bcu khyab par 'gro ste*). Honda renders this, "he goes to pervade the ten directions." I think the idea is that the single production of the thought that begins the bodhisattva path is reduplicated an infinite number of times in the different directions; i.e., it is done for all, not just for one. With their production of the thought of awakening they make the ten directions vibrate.

n.163 *rlung gi dkyil 'khor*; the "circle" of wind that underpins the unfolding of a new world system.

n.164 That rides on the wind firmament, according to the traditional Buddhist cosmology referenced in this passage.

n.165 Emend D *'jig* to K *'jigs* (*uttrāsayati*).

n.166 This last sentence is slightly longer in Rahder's edition.

n.167 Edg, s.v. *prajñapaya*, "arrange" a seat; Jäschke s.v. *shom*, "prepare, arrange"; Z, citing Lamotte, says there is room for the interpretation "conjured up."

n.168 Bṭ1 "To teach that the Perfection of Wisdom is a unique discourse, to teach that it is rare, valuable, and worthy of worship and service, and to train the retinues."

n.169 *gus par mdzad* is a literal translation (*tshig 'gyur*) of *ādṛ*, which means both "to show respect" (as in *ādāra*) and "to focus the mind."

n.170 K, N *don rnam pa gsum gyis*, "three topics."

n.171 *khri brgyad* 1.13; Z 371.3 *punar yādṛśam bhagavataḥ prakṛtyātmabhāvopadarśanaṃ tādṛśam iha trisāhasramahāsāhasre lokadhātau upadarśayati sma*. LSPW translates *prakṛtyātmabhāva* as "his own natural body"; Z 267, n. 202 follows Lamotte's translation "corps ordinaire," which perfectly renders *sku tha mal pa*. The idea

is that in his "ordinary" body as Śākyamuni he performs the following miracles.

n.172 *khri brgyad* 1.13.

n.173 *khri brgyad* 1.15. Z 372.8 has "Thereupon the Lord, seated on this very lion throne, again emitted light," in place of "smiling."

n.174 This Tib is closer to, but not exactly the same as, *nyi khri* 1.18. Here and elsewhere only the corresponding section in *khri brgyad* is noted.

n.175 That is, through the remainder of the Introduction chapter, as the line that follows is the first line of the second chapter.

n.176 Z 375; *khri brgyad* 2.1.

n.177 *bkye* is a future or result form of *'gyed* (Bṭ1 *dgyed*), "to divide up, spread out."

n.178 A "creative explanation" (*nirukti*, *nges tshig*) derives a word not only in a strictly etymological way, but in a way that conveys the important points the speaker wants to convey.

n.179 *Abhidharmakośa* 8.7–8, "In the first there are five branches (applied and sustained thought, joy, happiness, and meditative stabilization), in the second four (joy and so on, and serene confidence), in the third five (equanimity, recollection, introspection, happiness, and steadiness), and in the last four (neither happiness nor suffering, equanimity, recollection, and meditative stabilization)."

n.180 Contra Mppś English, p. 350.

n.181 The meaning is unclear. Bṭ1 na 17a6 says the first two of the four qualifications ("put, included, encompassed, and come to meet") of the meditative stabilization convey that all meditative stabilizations are not different from the *samādhirāja* because they are nonconceptual and not moving, abiding as a one-pointed mind endowed with equanimity.

n.182 It does so by saying that the light rays "pervaded the world systems in their entirety with a great illumination and lit them up," and by saying that beings "saw that light" and were "touched by the illumination of those light rays."

n.183 The two types of work are illuminating world systems and helping beings.

n.184 The corresponding passage here is, "Then the Lord, with the light from the natural splendor of a tathagata, pervaded the great billionfold world system with a great illumination."

n.185 The corresponding passage from the Sūtra (*khri brgyad* 1.8) is, "Then the Lord, seated on that very lion throne, entered into the meditative stabilization called *siṃhavikrīḍita*. He enacted such a performance with his miraculous power that his performance of miraculous power shook the great billionfold world system in six ways: it shook, shook greatly, and shook violently; it quaked, quaked greatly, and quaked violently; it stirred, stirred greatly, and stirred violently; it became disturbed, greatly disturbed, and violently disturbed; it roared, roared greatly, and roared violently; and it resounded, resounded greatly, and resounded violently. At the edges it rose up and it sank down in the middle; in the middle it rose up and at the edges sank down. It became soft and oily, producing benefit and ease for all beings."

n.186 All the sūtras say six. I have retained the LSPW translations, based on Dutt, even if they do not quite fit Bṭ3's glosses: *kamp* (*g.yo*), "shake"; *cal* (*'gul*), "stir"; *vedh* (*ldeg*), "quake."

n.187 As a gasp, for example.

n.188 The author is playing on the meaning of *udāna*: "cries of delight" (*ched du brjod pa*, *udāna*); the upward-rising vital wind (*rlung ched du 'byung ba*, **udāna*); caused to rise up (*ched du 'byung ba*, **udānayanti*); and "cried out" (*ched du brjod pa*, *udānayanti*).

n.189 That is, in the buddhafield.

n.190 "Tīrthikas" renders *mu stegs pa*; *khri brgyad* "asura."

n.191 Both "ordinary" and "natural" render *prakṛti*.

n.192 In the Mppś this is Chapter XV, Act XI.

n.193 Alternatively, taking *lhags* as a verb of movement (Bṭ1 na 21b2 *gshegs pa rnams*), "take 'at the very limit' as the limit on account of those who travel to it."

n.194 In the English translation of *khri brgyad*, "stands, stays, and maintains" are abbreviated to "dwells and maintains."

n.195 This is the Degé reading; K omits *ma*: "because Ratnākara has passed into complete nirvāṇa." The second part of the sentence literally says "he 'stands' on the life-faculty continuum."

n.196 LSPW, p. 42 "candidates to Buddhahood."

n.197 That is, why do they make offerings to and inquire about the health of other buddhas?

n.198 That is, in the quality and integrity of beings.

n.199 *antaḥ/antara-kalpa*. Edg, s.v. *antara-kalpa*, following la Vallée Poussin, says an *antaḥkalpa* makes up or defines a *kalpa*; it is not between two of them.

n.200 That is, in which nothing can grow.

n.201 K *gos*; D omits.

n.202 The list of Tib words rendered into English as "respected" and so on is not consistent either here in Bṭ3 or in the different versions of the Sūtra. I have translated them consistently based on the assumption they render the same list of Skt verbs *satkṛt*, *gurukṛt*, *mānaya*, and *pūjaya*.

n.203 Bṭ1 na 23a5 lists the conditions as clothing, merit from earlier good deeds, lodging, and medicine.

n.204 This is the LSPW translation for *laghūtthānatā* rendered here by *bskyod pa yang*, and in Bṭ1 by *zo mdog bde ba*; D *'gres* here is either an alternative spelling or mistake for the more usual *bgres*, "old age."

n.205 That is, the nine remaining directions from which bodhisattvas come to this world to see the Buddha Śākyamuni, as described in the remainder of the Sūtra's first chapter.

n.206 This translation takes *brda phrad* literally. Alternatively, "to understand what it is talking about" (*brda sprod*).

n.207 This comes right after the Introduction chapter in *khri brgyad*. Our author includes it in his exposition of the Introduction chapter.

n.208 Śāriputra, after all, is a śrāvaka, not a bodhisattva.

n.209 Of reaching nirvāṇa.

n.210 The welfare of all beings.

n.211 The extract is either an abridgment or paraphrase of *The White Lotus of the Good Dharma* (*Saddharmapuṇḍarika*), Toh 113, 3.29–3.30 (Roberts 2018); Kern, 3.22.

n.212 That is, from the start, either certain or not certain to reach awakening.

n.213 Our author means that bodhisattvas in this lineage do not become worthy ones or pratyekabuddhas first; they have complete awakening in mind from the start, so it is not necessary to explain the different stages of attainment.

n.214 The awakenings of śrāvakas, pratyekabuddhas, and bodhisattvas.

n.215 Our author means that, unable to realize that all attainments are equally qualified as ultimately illusory, first they attain a nirvāṇa and with that the realization that it is not ultimately existent. It is the stream enterer level because it is the first attainment that is seen (*dṛś*) to be ultimately nonexistent, and hence to be transcended.

n.216 The Skt *Tanū* means "slimmed down" or "refined."

n.217 Like the venerable Śāriputra.

n.218 Again, like Śāriputra.

n.219 This level is equivalent to the Pratyekabuddha level, the eighth in the scheme of ten levels that culminates in the Buddha level.

n.220 The Skt for this is found in Abhayākaragupta's *Munimatālaṃkāra* (Kano and Li 2014, 130 [15]), *te ca punarbhavāntaragrahaṇena bodhisattvacaryāṃ caranti | kathaṃ punarbhavaṃ gṛhṇanti | hetubalāt pratyayabalāc ca | tatra yā 'sāv aprahīṇa-kleśavāsanā sā pratyayaḥ | hetuḥ sāsravakuśalamūlahetukāni punarbhavagrāhakāṇy anāsravāṇi kuśalamūlāni*.

n.221 *The Questions of Sāgaramati* (*Sāgaramatiparipṛcchā*), Toh 152, 10.7–10.9 (Dharmachakra 2020). Our author cites this same passage again in the conclusion (Bṭ3 6.93), with slight changes. The Skt of the passage is found in Asaṅga's *Vyākhyā* on Maitreya's *Mahāyānottaratantraśāstra* (Johnston 1950, 1.84); and in Abhayākaragupta's *Munimatālaṃkāra* (Kano and Li 2014, 130–131 [15–16]).

n.222 Better is the reading below (6.93): "in close contact with" (*'dre*, *saṁśliṣyante*) in place of "afflicted by" (*nyon mongs pa*, *saṁkliṣyante*) here.

n.223 This follows K *'gre* = D F.291.b4 *'dre*; Skt "They connect (*śleṣatayā*, K) them to the three realms, but not because they afflict (*kleṣatayā*) their minds." Here D *khams gsum na nyon mongs pas*, "They afflict (*kśleṣatayā*) the three realms."

n.224 *Lion's Roar of the Goddess Śrīmālā* (*Śrīmālādevīsiṃhanāda*) *'phags pa lha mo dpal 'phreng gi seng ge'i sgra*, Degé Kangyur (dkon brtsegs, cha), 266a. The Skt of the passage is found in Asaṅga's *Vyākhyā* on Maitreya's *Mahāyānottaratantra-śāstra* (Johnston 1950, 1.84).

n.225 A "form of life" or "migration" (*'gro ba*, *gati*) is a state of rebirth while wandering in saṃsāra.

n.226 *Lion's Roar of the Goddess Śrīmālā*, 271b1. The Skt of the passage is found in Asaṅga's *Vyākhyā* of Maitreya's *Mahāyānottaratantraśāstra* (Johnston 1950, 1.67).

n.227 *The Ten Dharmas* (*Daśadharmakasūtra*) *'phags pa chos bcu pa zhes bya ba theg pa chen po'i mdo*, (dkon brtsegs, kha), 287a1–287b4; cited in Jñānavajra's *Commentary* (*Āryalaṅkāvatāranāmamahāyānasūtravṛttitathāgata-hṛdayālaṃkāra-nāma*) on the *The Sūtra on the Descent into Laṅkā* (*Laṅkāvatārasūtra*) *'phags pa lang kar gshegs pa zhes bya ba theg pa chen po'i mdo*, Degé Tengyur (mdo 'grel, pi), 123b5 ff.

n.228 This response is missing from both the *The Ten Dharmas* and Jñānavajra's *Commentary*.

n.229 "Manifestation of a Bodhisattva's Training," or "Categorization of a Bodhisattva's Training Chapter," *nyi khri* 72.63 and *khri brgyad* 83.65. Below (Bṭ3 6.84) glosses this same passage.

n.230 This renders D *skye ba ma mchis par ni bcom ldan 'das kyis nges par bka' ma stsal to*. There are many variants. Below 6.89 (F.290.b) this line is cited in D as *de'i skye ba lags pa ni bcom ldan 'das kyis bka' ma stsal to*, "The Lord has not said anything about that one's rebirth."

n.231 *yongs su gyur pa'o*; *khri brgyad* ga 162b4–5 *yongs su bsngos pa* ("dedicated [to awakening]"); *le'u brgyad ma* ca 322b3 *yongs su bsgyur pa*. The Tib translators read *nirmāṇa* or *nirmita* and *pariṇāmita* in place of MQ p. 241, PSP 6-8: 157 *nirvāṇapāragāminīm*; LSPW "an unthinkable rebirth which allows him to advance to the beyond of Nirvana"; *nyi khri* 72.64 (ga 353a2) *bsam gyis mi khyab pa mya ngan las 'das par 'gyur pa*, "becomes an inconceivable nirvāṇa."

n.232 *khri brgyad* 2.3; *'bum* 2.3.

n.233 *khri brgyad* 2.4 has only "should cultivate… great love, and great compassion."

n.234 *khri brgyad* 2.64; *'bum* 2.188 *nye bar ston*; LSPW pp. 35–37 "It is in such a spirit that a Bodhisattva, for the sake of maturing beings, lays hold of the five sense qualities."

n.235 *khri brgyad* 3.1.

n.236 *khri brgyad* 3.20; Dutt 42.7 *aṣṭāṅga-sanvāgatasya poṣadhasya*; LSPW pp. 41–43 "Uposatha vows." *khri brgyad* 3.20 ff. omits the detailed list that includes "the

four concentrations" found at *nyi khri* 2.101, *'bum* 2.223–2.225, LSPW pp. 41–45, and *le'u brgyad ma* ga 53a2 up to the sub-heading *sgrub pa la gdams pa*.

n.237 *khri brgyad* 3.21, *'bum* 2.226, *nyi khri* 2.102, LSPW p. 45.

n.238 *khri brgyad* 3.54, *nyi khri* 2.161, *'bum* 2.477, LSPW pp. 59–60.

n.239 *khri brgyad* 6.1, *nyi khri* 3.1, *'bum* 3.1, LSPW pp. 98–99.

n.240 *khri brgyad* 7.1, *nyi khri* 4.1, *'bum* 4.1, LSPW pp. 116–18 (LSPW pp. 107–19 abbreviates radically); Ghoṣa 473.

n.241 *khri brgyad* 8.1, *nyi khri* 5.1, *'bum* 5.1, LSPW pp. 123–24.

n.242 This reading *sems dpa' chen po* is probably a mistake missed by an editor, but I have not emended it. K, *nyi khri* ka 178b5 (https://read.84000.co/translation/toh9.html#UT22084-026-001-6970), *'bum* ga 28a4 (https://read.84000.co/translation/toh8.html#UT22084-014-001-7504), and LSPW p. 160 repeat *byang chub sems dpa'*. However *khri brgyad* ka 110a6–7 (https://read.84000.co/translation/toh10.html#UT22084-029-001-11598), Tempangma ka 146b3 have *byang chub sems dpa' sems dpa'*, and render *padārtha* by *gzhi'i don* ("basis in reality"), in place of the reading here *tshig gi don* ("meaning of the term") corroborated by *nyi khri* ka 178b5 and *'bum* ga 28a4, and LSPW p. 160.

n.243 *khri brgyad* 22.1, *nyi khri* 14.1, *'bum* 14.2, LSPW p. 269.

n.244 These are listed below 4.678.

n.245 Śāriputra and Subhūti.

n.246 The first of the twenty-eight (or twenty-nine) questions is about the *padārtha* of the word "bodhisattva." The translators of different versions rendered *padārtha* in two ways: *tshig gi don* ("meaning of the word") and *gzhi'i don* ("basis in reality"). In *tshig gi don dang mtshan nyid*, take the *tshig gi don* to be referencing the first question and then take the remaining questions to be included in conventional "characteristic marks" (*mtshan nyid*) Alternatively, this could be rendered "a two-part discussion about the basis in reality and the characteristic marks in the brief statement."

n.247 The eleven have been set forth based on a parallel passage at Bṭ1, 24a7, that says there is one discourse to Śāriputra, five to Subhūti, two to Śatakratu, two to Maitreya, and one relating the story of Sadāprarudita and entrusting the Sūtra to Ānanda. The following are tentative approximate locations in *khri brgyad*. The identification of exactly which sections in the scriptures our

author has in mind requires further investigation. The first three rounds are (1) *khri brgyad* 2.1–3.145; (2) *khri brgyad* 6.1–21.96, the intermediate teaching—the first chapter of the Aṣṭa (Wogihara pp. 21–128); and (3) *khri brgyad* chapter 22. The two rounds to Maitreya are (4) *khri brgyad* 33.1 ff. and (9) *khri brgyad* 83.1–83.70. The final section is (11) *khri brgyad* 85.1–87.6. The other rounds to Subhūti and Śatakratu are hard to identify with certainty.

n.248 K *yongs su gtad*.

n.249 The line is from the *Tathāgatagarbhasūtra* (*de bzhin gshegs pa'i snying po'i mdo*, Degé Kangyur [mdo sde, za], 248b.2), cited in the *Mahāyānottaratantraśāstra-vyākhyā* (*theg pa chen po rgyud bla ma'i bstan bcos rnam par bshad pa*, Degé Tengyur, [sems tsam, phi], 112a.6–7) on the *Mahāyānottaratantraśāstra* (Johnston 1950, 1.152): *eṣā kulaputra dharmāṇāṁ dharmatā | utpādād vā tathāgatānām anutpādād vā sadaivaite sattvās tathāgatagarbhā iti*. Zimmermann (2002) translates this as, "Sons of good family, the essential law (*dharmatā*) of the dharmas is this: whether or not tathāgatas appear in the world, all these sentient beings at all times contain a tathāgata (*tathāgatagarbha*)."

n.250 Below our author calls the work from which this is an extract (also cited in a longer form below 5.598) the *Three Hundred* (*sum brgya pa*, = *Triśatikā*). This is a name for the *Diamond Sūtra* (*Vajracchedikā*) (Tucci 1951). The citation here (*tathāgata iti subhūte bhūtatathatāyā etad adhivacanam*; cp. Gilgit ms. Schopen edition, *tathāgata iti subhūte tathatāyā etad adhivacanam* translated by Harrison 2006, p. 152) is found at *'phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa*, Degé Kangyur (sher phyin, sna tshogs, ka, 128b5–6). It is glossed in Vasubandhu's *Commentary* (*Āryabhagavatīprajñāpāramitā-vajracchedikāsaptārtha-ṭīkā*) *'phags pa bcom ldan 'das ma shes rab kyi pha rol tu phyin pa rdo rje gcod pa'i don bdun gyi rgya cher 'grel pa*, Degé Tengyur (shes phyin, ma, 97b5–6).

n.251 "Conventional" renders *kun rdzob* (*saṃvṛti*), "a cover up."

n.252 Emend *pa'i* to Bṭ1 26a3 *pa*.

n.253 These characterizations of the understanding of ultimate reality (called the dharma-constituent) at higher and higher bodhisattva levels are set forth at *Madhyāntavibhāga* 2.14–16.

n.254 Emend *rtog* to Bṭ1 26a3 *rtogs*? If the D reading *rtog* is accepted, it means "surpassing thought construction."

n.255 Cp. Bṭ1 na 26a3 *rnam par dag pa'i shas je che je cher gyur pas*, "on account of the purified part located on level after level having become bigger and bigger."

n.256 Whitney (301c, p. 101) "by a pregnant construction, the locative is used to denote the place of rest or cessation of action or motion." The Skt *prajñā-pāramitāyāṃ yogaḥ karaṇīyaḥ* puts the perfection of wisdom in the locative case (literally, "the effort is to be made in (or at) the perfection of wisdom.") When you understand by the word *prajñāpāramitā* the result, a buddha's knowledge of all aspects, take it as a dative of purpose.

n.257 Bṭ3 *rgyun du chud pa dang/ gus pa dang/ 'grus pa la sogs pas*; Bṭ1 26b7 *rgyun chad pa dang/ gus pa dang/ 'grub pa la sogs pas*, "cutting the continuum, respecting, and accomplishment."

n.258 *Vajracchedikā* (Harrison and Watanabe, p. 113) *sthātavyam… pratipattavyam… cittam pratigṛhītavyam*, *'phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa*, Degé Kangyur (sher phyin, sna tshogs, ka), 121b2–3. In his translation, Harrison (2006, p. 142) takes *katham* (*ji ltar*) as introducing freestanding questions rather than as comments on what the Lord has already taught in a Prajñāpāramitā scripture already known to the reader.

n.259 *nyi khri* 2.5, *'bum* 2.5; *khri brgyad* 2.4 "should develop."

n.260 *Vajracchedikā*, cited just before in the brief teaching Bṭ3 3.20.

n.261 This understands *rigs pa* as *nyāya*. If *rigs pa* renders *yukti* this means, "It means 'because of the logic of not taking a stand anywhere.' "

n.262 "Practice through the force of habit" (*yang dag par spyod pa*, *samudācāra*), "the achieving" (*sgrub pa*, *pratipatti*).

n.263 *Mahāyānasaṃgraha*, 3.7 (Chodron's undated English translation of Lamotte 1938, p. 219), explains the four investigations (*yongs su btsal ba*, *paryeṣaṇā*) that are connected with the preparatory stage (*prayoga*) of the path before awakening. The first two investigations discover that the names for things and the things themselves are both just articulated in the mind; the third that there is no intrinsic nature or intrinsic identity to be found in the names and things, it is just labeled onto them; and finally that the particular features distinguishing the names and things are just labeled onto them too. The four comprehensions (*yongs su shes pa*, *parijñāna*; Chodron "knowledges") are, in each case, coming to the realization of "representation only" (*rnam par rig pa tsam*, *vijñaptimātratā*). In each case the comprehension is associated with a more and more refined meditative stabilization that finally merges into awakening or clear realization (*mngon rtogs*, *abhisamaya*).

n.264 Golden pha 58a *shes rab kyis yongs su sbyong bar byed pa*; K, N *shes rab kyis sbyong bar byed pa*. D *shes rab kyi pha rol tu phyin pa yongs su sbyor bar byed pa*, "When,

after giving or after the giving of a gift, they investigate with the four ways of investigating and comprehend properly with the four comprehensions, they apply themselves to the perfection of wisdom."

n.265 This is explaining *upādāya* (*phyir*) in *khri brgyad* 2.3: "because a gift, giver, or recipient are not apprehended."

n.266 Similar to *khri brgyad* 45.11, *nyi khri* 35.14, *'bum* ta 55a1.

n.267 This is the *nyi khri* and *'bum* reading, and the reading below at *khri brgyad* 2.-30. Here *khri brgyad* has "there is no physical or mental effort expended."

n.268 *rtsol ba*, **vyavasāya*. The idea is that a worthy one ends up in nirvāṇa because of a deficient path, but a bodhisattva models nirvāṇa intentionally.

n.269 *khri brgyad* 54.4, *le'u brgyad ma* ca 24b4, LSPW pp. 406–7.

n.270 *'bum* 2.4.

n.271 4.818–4.886 explaining *khri brgyad* 16.1–16.25.

n.272 Golden 62a5 *thob*.

n.273 By saying bodhisattvas meditate on the emptiness meditative stabilization and so on, not on just emptiness and so on, the scripture indicates these three are being taught in the context of a bodhisattva's practice.

n.274 "And so on" includes, at *khri brgyad* 2.4, the "four immeasurables, four formless absorptions, eight deliverances, nine serial absorptions," and so on.

n.275 *'bum* 2.10; *khri brgyad* and *nyi khri* differ slightly.

n.276 "Product," *rab tu skye ba* (*prabhava*), is one of the four aspects of the truth of origination.

n.277 This is a conjectural translation of *kun mthun par mkhyen pa*, perhaps an abbreviation of *chos thams cad stong pa nyid du rjes su mthun par mkhyen pa*, "the subsequent knowledge that all dharmas are in accord with emptiness" that occurs just below. It would then mean the knowledge that everything is in accord with the ultimate, which is to say, is ultimately the same. For a detailed investigation of the knowledges see Mppś English pp. 1200–18. In the basic scriptures, awakening knowledge is first of the suffering, origination, cessation, and path as it pertains to the world in which we find ourselves (the "desire realm") and then subsequently as it pertains to the form and formless realms. Based on this *kun mthun pa*, "all in agreement," would mean that the practitioner knows all three realms are "in agreement,"

which is to say are the same as suffering, originating from affliction and karma and so on.

n.278 Mppś English vol. 3, p. 1205, says this is knowledge that what has been extinguished will not arise again and is absent from a buddha.

n.279 Lamotte (Mppś English vol. 3, p. 1204), in his otherwise exhaustive and masterly explanation of the knowledges, mistakenly explains *paricaya/parijaya* as only related to *paracitta*, "knowledge of the minds of others," without fully explaining its use in the perfection of wisdom. Altruistic "mastery" is central to the perfection of wisdom.

n.280 4.41. It means they do not do so in the way taught in the fundamental scriptures.

n.281 Emend *rkyan* to *rkyen*.

n.282 *khri brgyad* 54.4, with slight differences; cf. *le'u brgyad ma* ca 24b4, ŚsPN4 9817v8, LSPW pp. 406–7.

n.283 Better is ŚsPN4 9817v8 that has *evaṃ*, "thus," in place of *eva* (*nyid du*), "actual."

n.284 Lamotte (Mppś English vol. 3, pp. 1204 and 2018) suggests the reading *yathābhūta* in place of *yathāruta* but *khri brgyad* ka 12a *sgra ji bzhin shes* is corroborated by Z's *yathāvat*. Our author understands the compound along the lines of "whatever the sound." LSPW (reading *yathāruta*, *sgra ji bzhin pa*) "according to the letter." *sgra ji bzhin pa* can also mean, depending on the context, "a statement taken at face value," or "literally," or even "a description in accord with the facts."

n.285 *'bum* 2.14 (ka 41a3), *khri brgyad* 2.4. The list of six is not in any of the extant versions of *shes rab kyi pha rol tu phyin pa stong phrag brgya pa*. PSP 1-1:30, *nyi khri* 2.5, Mppś, LSPW all omit.

n.286 PSP 1-1:30 *aṣṭau mahāpuruṣavitarkā(ḥ)*.

n.287 AAVārt, Degé Tengyur (shes phyin, kha) 6b6 ff. The *rnam 'grel* (*vārttika*) "subcommentary" here is taken to be Bhadanta Vimuktisena's **aryapañca-viṃśati-sāhasrikāprajñāpāramitopadeśaśāstrābhisamayālaṃkārakārikāvārttika*; cf. Sparham 2008–13, vol. 1, p. 8.

n.288 Edg, s.v. *sattvāvāsa*. Vasubandhu (*Abhidharmakośa* 3.6cd) says the seven bases of consciousness (*vijñānasthiti*), along with the *bhavāgra* and unconscious (*asaṃjñin*) states, are the nine. The seven are (1) the bases of humans and

gods in the desire realm, (2) of certain classes of gods in the retinue of Brahmā, (3) of the gods in the second concentration, (4) of the gods in the third concentration, and (5–7) of the gods in the first three formless absorptions. Cf. *Sattāvāsasutta*, Aṅguttaranikāya 9.24.

n.289 It is unclear whether our author intends that some versions of the scripture read *āyāsa*? (*gnod*) in place of *āvāsa* (*gnas*) or whether this is simply a creative explanation of the nine *sattvāvāsa*.

n.290 *'bum* 2.15. *khri brgyad* 2.5, *nyi khri* 2.6 "of a knower of all aspects."

n.291 The fourth statement, "who want to perfect the knowledge of the aspects of the thought activity of all beings," and the fifth statement, "who want to destroy all residual impressions, connections, and afflictions," come after "all-knowledge."

n.292 *nyi khri* 2.62, *khri brgyad* 2.50 (with slight differences); Z 384.

n.293 *nyi khri* 2.80, *khri brgyad* 2.64, reading *yon tan rnams nye bar 'dzin to*; Dutt 37.12 *upādadāti*; Z 387; LSPW p. 37.

n.294 Cf. Braavig, Tib text vol. i, p. 15; translation vol. ii, p. 242.

n.295 Lamotte (Mppś English vol. 5, p. 2029, n. 399) cites the term *sarva-vāsanānusandhikleśaprahāṇa* from the Skt and Tib to support his observation that bodhisattvas are called tathāgatas at the tenth level when they eliminate the residual impressions (*vāsanā*). They only eliminate affliction (*kleśa*) at the eighth level, when they obtain the forbearance for the nonproduction of all dharmas. He does not explain connection (*anusaṃdhi*) separately.

n.296 Closest is *khri brgyad* ka 12b4 (https://read.84000.co/translation/toh10.html#UT22084-029-001-11403) *sems kyi spyod pa'i rnam par shes pa*; cf. *'bum* ka 41b6 (https://read.84000.co/translation/toh8.html#UT22084-014-001-5954), *nyi khri* ka 28b6 (https://read.84000.co/translation/toh9.html#UT22084-026-001-6670) *sems dang/spyod pa dang/shes pa'i rnam par shes pa*.

n.297 *khri brgyad* 2.9, Z 377–78.

n.298 *khri brgyad* 2.19, Z 379.

n.299 *khri brgyad* 2.30, Z 382.

n.300 *khri brgyad* 2.50, Z 384, LSPW pp. 31–33.

n.301 Cf. below at 4.483. *skyon med pa nyid* (*niyāmatā*/*nyāmatā*) by itself is rendered "flawlessness"; when together with *byang chub sems dpa'* (*bodhisattvanyāma*), *skyon med pa* (*niyāma*/*nyāma*) is "the secure state" or "flawlessness" (of bodhisattvas); when together with "dharmas" (*dharmaniyāmatā*/*nyāmatā*), *skyon med pa nyid* is "certification" (of dharmas).

n.302 The antecedent of "that" is the *nyāma* ("flawlessness") in the word *bodhisattvanyāma* ("secure state of a bodhisattva") understood as the *tathāgatagarbha*, here understood as the buddha nature found in all beings.

n.303 This is from the *Vajracchedikā* cited earlier at 3.4.

n.304 Our author means that the attribute (*dharma*) qualifying all phenomena is their shared thoroughly established nature. This nature is certified as being the attribute in the state of perfect, complete awakening.

n.305 To sum up, our author is explaining the compound *bodhisattvanyāma* not as the *nyāma* ("secure state" or "flawlessness") *of* a bodhisattva but the *nyāma* that *is bodhi* and *sattva*.

n.306 This is likely a citation from or a paraphrase of *The Ten Bhūmis (https://read.84000.co/translation/toh44-31.html)* but I have not been able to identify a specific passage so I have rendered it here as a general statement.

n.307 *khri brgyad* 2.9 says, "Moreover, Śāriputra, bodhisattva great beings who want to thoroughly establish a buddha's body should train in the perfection of wisdom. If they want to acquire the thirty-two marks and the eighty minor signs of a great person, they should train in the perfection of wisdom."

n.308 *The Ten Bhūmis*, 1.652 (Roberts 2021b); (Rahder, VIII Q, p. 71) *kumārety ucyate 'navadyatvāt*.

n.309 *khri brgyad* 2.12: "Moreover, Śāriputra, bodhisattva great beings who want to establish all beings in a world as vast as the dharma-constituent and as far-reaching as the space element in the perfection of giving, and who want to establish them in the perfection of morality, the perfection of patience, the perfection of perseverance, the perfection of concentration, and the perfection of wisdom, should train in the perfection of wisdom."

n.310 *blo gros mi zad pa'i mdo*. This is *The Teaching of Akṣayamati (https://read.84000.co/translation/toh175.html)* (*Akṣayamatinirdeśa*, *blo gros mi zad pas bstan pa*, Toh 175; Braarvig 2018).

n.311 The "I am my own master" is a refrain in collection 23 (*ātmavarga*) of the *Udānavarga* (Bernhard edition): *ātmā tv ihātmano nāthaḥ*; *ched du brjod pa'i tshoms*, Degé Tengyur (mngon pa, tu), 21b7–22b1. The other two are similar to *pāpakavarga* 28; *ched du brjod pa'i tshoms*, 28b4–5; and *prakirṇakavarga* 16.3 *uttiṣṭhata vyāyam ata kurudhvaṃ dvīpam ātmanaḥ*; *ched du brjod pa'i tshoms*, 15b6.

n.312 *khri brgyad* ka 10.63, LSPW pp. 158–60.

n.313 *khri brgyad* 15.11, LSPW pp. 189–91.

n.314 "True dharmic nature eyes" (*dharmatācakṣus*, *chos nyid kyi mig*) are the eyes from the perspective of their ultimate attribute—nondual emptiness.

n.315 This and below at 4.541–4.547 are important for understanding works discussing other-emptiness (*gzhan stong*) in fourteenth century Tibet.

n.316 *khri brgyad* 10.63.

n.317 *khri brgyad* 14.34.

n.318 Golden pha 74b4 *pas*; D *par*.

n.319 Here is a literal translation of this passage: "Like this, in someone who has seen the city of the gandharvas, an intellectually active awareness (*blo*) of the city is born. Then, afterward, when one has really explored and looked for just that city and does not see it, the intellectually active awareness of the city disappears (*blo med par gyur*). But it is not suitable to say, when intellectually active awareness of the empty is born, that there is some other, different entity—empty of the intellectually active awareness of the city—because intellectually active awareness of the empty was born in that one. Similarly, here as well, having seen a falsely imagined shape and so on as a shape, an intellectually active awareness of a dharma is born. Then, when a search has been made for it as it really is, because the knowledge of it as it really is does not see that dharma, it is simply that the intellectually active awareness of the dharma is not there and an intellectually active awareness of the empty is born. It is not suitable to say that because an intellectually active awareness of the empty is born there, there is some other, different dharma—'the empty'—there." Cited in Jagattalanivāsin's *Bhagavatyāmnāyānusāriṇīnāmavyākhyā*, *bcom ldan 'das ma'i man ngag gi rjes su brang ba zhes bya ba'i rnam par bshad pa*, Degé Tengyur (shes phyin, ba), 286b3–6.

n.320 K, N.

n.321 *Bhagavatyāmnāyānusāriṇī*, Degé Tengyur (shes phyin, ba), 285b5–7 is a different translation of the same passage.

n.322 D has "attain clairvoyance."

n.323 *sgyu ma'i sngags gis… mig bslus*. I take *lta ba bcings*, "having mesmerized," (*Bhagavatyāmnāyānusāriṇī*, 286a1) as a gloss, not a different translation.

n.324 *khri brgyad* 20.80.

n.325 D "one talks of their 'lack of an intrinsic nature.' "

n.326 Emend *di ltar* to *de ci ltar* (*Bhagavatyāmnāyānusāriṇī*, 287b4).

n.327 K, N *kyis*; D *kyi*. Alternatively, *rang nyid kyi gzung ba med du zin* may mean "it is itself already not a grasped-object."

n.328 N has "nominal" (*btags*) existence.

n.329 *khri brgyad* 16.97.

n.330 *khri brgyad* 3.130.

n.331 This is a tentative translation of *nag pa* (*citrā*) *grong* (*gṛha) du phyin pa dang / grong nas byung ba yang gcig*. I understand *grong* to mean one of the stations or mansions through which the sun or moon, understood as a celestial body, passes.

n.332 *Udānavarga* 1.19 *dīrgho bālasya saṃsāraḥ*; *ched du brjod pa'i tshoms*, Degé Tengyur (mngon pa, tu), 2b4.

n.333 Cited in Prajñāvarman's *Udānavargavivaraṇa*, *ched du brjod pa'i tshoms kyi rnam par 'grel pa*, Degé Tengyur (mngon pa, thu), 115b1 on *Udānavārga* 3.12–13.

n.334 Cp. *khri brgyad* 24.65 "you cannot apprehend a prior limit."

n.335 *Udānavarga*, *ched du brjod pa'i tshoms*, Degé Tengyur (mngon pa, tu), 25b7–28a2 differs slightly; Bernhard 1965 omits.

n.336 Conze's rendering of the distinctly Buddhist word *anavakāra* (Tib *dor ba med pa*) as "nonrepudiation" has been retained because of the *-kāra* ending, even though the explanation here suggests a better translation is "absence of the repudiated."

n.337 Prajñāvarman's *Udānavargavivaraṇa*, *ched du brjod pa'i tshoms kyi rnam par 'grel pa*, Degé Tengyur (mngon pa, thu), 71b3 *sangs rgyas thams cad ni mnyam par yi*

ge dang tshig gcig nges par mi ston te/ 'od srungs kyi gsung rab la phung po nyid yod par ston to. Alternatively, *de bzhin gshegs pa 'od srungs kyi gsung rab* may mean the scriptures of the Kāśyapīya subschool of the Sarvāstivādins. Cf. Pūrṇavardana's *Abhidharmakośaṭīkā*, *chos mngon par chos kyi 'grel bshad mtshan nyid kyi rjes su 'brang ba*, Degé Tengyur (mngon pa, cu), 170b *rnam par 'drid pa lnga zhes bya ba ni phun po lnga zhes bya ba'i don te/ de bzhin gshegs pa 'od srungs kyi gsung rab las phung po la rnam par 'drid pa zhes bya ba ming btags pa yin no*; Karashima 2015, p. 117.

n.338 "Now" means during the time of the Tathāgata Śākyamuni.

n.339 Golden pha 82b5, D *mi rtag pa* omit.

n.340 "Attributes" renders *chos* (*dharma*).

n.341 "Special attributes of a buddha" renders *sangs rgyas kyi chos (buddhadharma*).

n.342 "Things" renders *chos* (*dharma*).

n.343 This means it is the ultimate attribute of those attribute possessors. The word *chos* (*dharma*) here has a number of overlapping meanings because any attribute (*dharma*) can be an attribute possessor (*chos can*, *dharmin*), but all attribute possessors can be understood as indivisible with their ultimate attribute and hence are called just things or phenomena or attributes (*dharma*). Put another way, everything can stand as a basis for an investigation that leads to its ultimate nature (=*chos can*), and this ultimate nature is in this sense its ultimate attribute (=*chos*).

n.344 The explanations of the emptiness of dharmas and emptiness of marks here is similar to the analysis of marks (*lakṣaṇa*) in Nāgārjuna's *Mūlamadhyamakakārikā* chapter five.

n.345 This, unlike the general characterizing mark "impermanent," is a specific characterizing mark of the first of the five aggregates as distinct from the second aggregate, for example.

n.346 *khri brgyad* 20.76 et passim, where this is rendered "all dharmas are the nonexistence of an intrinsic nature."

n.347 *dngos po med pa'i ngo bo nyid*, *abhāvasvabhāva*. The Skt compound consists of three parts: *a*, a negative prefix; *bhava*, "existent thing"; and *svabhāva*, "intrinsic nature." In what follows the parts of the compound are treated in different ways. Usually I have rendered *abhāvasvabhāvaśūnyatā* as "the

emptiness that is the nonexistence of an intrinsic nature," but there are many different ways of breaking the compound, some of which are explained here.

n.348 As a bahuvrihi, *abhāvasvabhāva* means: "all dharmas have nonexistence (*abhāva*) as their intrinsic nature (*svabhāva*)."

n.349 I have rendered *dngos po* (*bhāva*) "existent thing" here for consistency, but as our author explains immediately after this statement, it means the things in ordinary life that deluded people mistakenly take to be truly real.

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n.351 This is a different way of dissolving the compound *dngos po med pa'i ngo bo nyid*, *abhāvasvabhāva*. If our author intends not a bahuvrīhi here, but a tatpuruṣa compound, he is saying it is called "the intrinsic nature that is not an existent thing," that which has no existent thing for its intrinsic nature

n.352 *Śūnyatānāmamahāśūtra*, *mdo chen po stong pa nyid* (mdo sde, sha), 250b1, cited in Vasubandhu's *Madhyāntavibhāgabhāṣya* (Nagao edition, 18.4–7) *evaṃ yad yatra nāsti tat tena śūnyam iti yathābhūtaṃ samanupaśyati yat punar atrāvaśiṣṭaṃ bhavati tat sad ihāstīti yathābhūtaṃ prajānātīty*; *dbus dang mtha' rnam par 'byed pa'i 'grel pa*, Degé Tengyur (sems tsam, bi), 2a2–3. Hopkins (1999, pp. 183–84 notes a and b) discusses the origin of the citation and supplies complete references to earlier Tib and modern interpretations of this passage. Here *bcom ldan 'das* supports the position that the citation is from a sūtra.

n.353 This renders D *shin tu rtogs pa ma yin*. Golden pha 85a2 *shin tu rtog pa yin*, "is absolutely a thought construction."

n.354 *khri brgyad* 48.94, 83.61, and 54.22; LSPW pp. 408–9, 476, 582.

n.355 *The Ten Bhūmis (https://read.84000.co/translation/toh44-31.html)* (Rahder, p. 87).

n.356 These are included among the ten powers; cf. *khri brgyad* 16.81.

n.357 Z 312 n. 536 "interstitial dark place"; Edg, s.v. *lokāntarikā*, "world-interstitial-spheres." It is noteworthy that *lokāntarikā* is not present in our author's version of the Sūtra.

n.358 The secrets of the body of a tathāgata are explained in the seventh chapter (*sku'i gsang ba'i le'u*) of the *de bshin gshegs pa'i gsang ba bsam gyis mi khyab pa'i bstan pa* (*Tathāgatācintyaguhyanirdeśa*), Degé Kangyur (dkon brtsegs, ka), F.126.a–F.132.b.

n.359 *bskyed*. *kyer kyer / kye re*, "upright"; *skye*, "become upright"; *skyed*, "make upright."

n.360 *bzur*, perfect form of *'dzur*; cf. *zur*, the resultative form "on the side."

n.361 *mjing pa bsgyur*. Jäschke s.v. *'jing*. There is a relation between *gya gyu*, "crooked"; *'gyur*, "change"; *sgyu*, "deceit"; and *sgyur*, "change." Lamotte and Conze take this as the meaning of "the elephant's look" and connect it with the historical Buddha's turning fully around to gaze on the world he is about to leave.

n.362 Alternatively, *ji ltar 'dug pa* and *ji ltar lta ba* may mean "with their acts in perfect accord [with reality] and with eyes that see [all reality] just as it is."

n.363 *khri brgyad* 2.55.

n.364 *khri brgyad* 2.63.

n.365 The four ways of gathering a retinue are by means of: gifts (*dāna*), kind words (*priyavacana*), beneficial actions (*arthacaryā/kriyā*), and *samānārthatā / samāna-sukhaduḥkhatā*. Edg, s.v. *samānārthatā* renders the last "adopting of the same aims for himself which he preaches to others" and "having the same joys and sorrows." It means practicing what you preach. Here it means adapting to the prevailing set of values.

n.366 *Lalitavistara*. The Tib. translation here differs from *rgya cher rol pa*, Lhasa Kangyur 96 (mdo sde, kha), 115b6–116a5 (closest); Degé Kangyur (mdo sde, kha), 71b5–72a2. Cf. *The Play in Full*, 12.3–12.7 (Dharmachakra 2013).

n.367 This renders *'chi* (*maraṇa*); Kangyur *'thab mo* (*saraṇa*): "conflict," "violence."

n.368 *'khrul 'khor* (*yantra*); Kangyur *dug gi lo ma* (*pātra*).

n.369 Kangyur *'dam dang lcag lcig khrod nas padma rnam par 'phel*.

n.370 *amṛte*; Kangyur *'chi med*: "He leads trillions of beings to the deathless state." *aṃṛta* means both "immortal" and "ambrosia, divine nectar."

n.371 Emend *bsten* to Kangyur *bstan* (*darśita*).

n.372 It is noteworthy that this chapter title in *khri brgyad* is omitted from *nyi khri* 2.-82.

n.373 *khri brgyad* 3.2.

n.374 K, N; D "the conceptualization of practice."

n.375 Alternatively, "therefore, that which is the emptiness that is a nonexistence does exist."

n.376 The punctuation at *khri brgyad* 3.2 differs slightly.

n.377 "It"—the statement—"does not have the fault" of saying bodhisattvas are absolutely existent.

n.378 D. The translation based on K, N, and Golden pha 91b2 is "if they ultimately exist." The idea is that if the ultimate emptiness is not just a name as a falsely imagined phenomena, all the other ordinary phenomena will not be either. D "if they ultimately do not exist."

n.379 D. The translation based on K, N, and Golden pha 92a5 is: " 'does not reside somewhere' teaches that the illusion is marked as having form, because dharmas having form reside somewhere."

n.380 D *rten cing 'brel ba'i chos*; K, N *rten cing rten pa'i chos*; Golden pha 92b6 *rten cing brten pa'i chos*; *khri brgyad* ka 24a7 *chos so so tha dad pa*, *pratipratidharma*, "in the case of each of these different dharmas." Kumārajīva's translation of the corresponding section of the *Śatasāhasrikā* (translated Z 206, n. 45) is: "Designations are *dharmas* produced by the combination of causes and conditions." LSPW pp. 38–39 "counter-dharma" (pp. 38–39, n. 5: "The passage may, however, be corrupt"). It may be that "those interdependent" was not in our author's version of the Sūtra, but should be understood as an explanation of *prati prati*.

n.381 These are the five aggregates onto which the bodhisattva is labeled.

n.382 Cf. Edg, s.v. *upaṇiśā*, rendered in Tib by *rgyu*, "cause." The idea is that the cause dictates the result, but it is impossible to describe a complex of causes big enough to give rise to this resultant perfection of wisdom.

n.383 This is a conjectural rendering of *shod dgod/god*.

n.384 This tautology in English is because our author is dissolving a Skt compound word into its component parts. The four are Jambu, Videha, Godānīya, and Kuru.

n.385 This is the *trisāhasramahāsāhasra*, Conze's "trichiliocosm."

n.386 This wisdom is "detached from" or "isolated from" (*vivikta*) every possible defilement.

n.387 Das, s.v. *'gre ba*, is right to connect the word with *peyāla* (*paryāya*), a set of passages connected because they are explaining a single topic; Mvy has *parivarta* for *'gres pa*.

n.388 *khri brgyad* 3.9.

n.389 *khri brgyad* 3.17.

n.390 *khri brgyad* 3.21.

n.391 The word *yuj* includes within its range of meaning "yoking to," "endeavoring at," "joining with," and "engaging in a correct practice of."

n.392 K, N "aggregates, sense fields, elements, truths, links of dependent origination, all dharmas, and the compounded and uncompounded."

n.393 This is not exactly the same as any of the extant versions of the Sūtra that all have *med* ("there is no") in place of *yang dag par rjes su ma mthong* ("they do not see"); *khri brgyad* 3.28.

n.394 *Mūlamadhyamakakārikā* 1.1.

n.395 *Mūlamadhyamakakārikā* 15.8; 16.8; 5.3.

n.396 D *yang gcig tu na*; Golden pha 100b5 *yang na*, "alternatively."

n.397 One of the meanings of *dharma* is something that holds its own identity.

n.398 *khri brgyad* 3.23 lists the defining marks of each aggregate. Each dharma is a separate entity so if they were all to merge together like streams they would lose their identity, so it is not possible for them to have aggregated.

n.399 Emend D *'khrul pa yod* to Golden 101b2 *'khrul pa med*.

n.400 Alternatively, if a bahuvrihi compound, "they appear with emptiness as their mark."

n.401 This renders *gzugs su yod pa* as equivalent to *gzugs su rung ba*, the standard definition of *rūpa* (*gzugs*). Setting aside the various etymologies, Tib *gzugs su yod pa*, "that which occupies a place," is a resultant form of *'dzugs*.

n.402 *'dus nas shes* is probably a different rendering of the same Skt rendered in *khri brgyad* 3.23 (ka 29a) *kun tu shes*, explaining the *saṃ* in *saṃjñā*.

n.403 K, N. D, where the editor has understood "spoken earlier" as the "emptiness" spoken earlier in the statement "form is itself emptiness, and emptiness is form," and the "all aspects" as all phenomena understood from

the perspective of their true dharmic nature, their ultimate attribute emptiness. The editor of Golden 102b6 reads *kyi* ("teaches all the aspects of emptiness spoken about earlier"), and understands the "earlier" to be a reference to the last section when our author said this passage in the Sūtra is broken down into four subsections.

n.404 The eleven are the seven emptinesses (of aggregates, sense fields, elements, truths, dependent origination, all dharmas or dharmas taken as a totality, and compounded and uncompounded dharmas) together with the four (the intrinsic nature of each—form and so on separately—that cannot be apprehended, the intrinsic nature of them as a collection or confluence that cannot be apprehended, the defining mark of a particular dharma that cannot be apprehended, and the totality of dharmas that cannot be apprehended).

n.405 "The endeavor" (*yujyamāna*, *brtson pa*); "engaged" (*yukta*, *brtson*).

n.406 "Originating" (*bhāva*, *'byung ba*); "perishing" (*vibhāva*, *'jigs pa*).

n.407 This is a conjectural translation of *'dres mar*. Based on *khri brgyad* 3.42–3.43, it incorporates the four possibilities (practicing, not practicing, and so on), and practicing for the sake of the perfections and so on, up to the very limit of reality.

n.408 *khri brgyad* 3.29.

n.409 This is the first of the three gateways to liberation.

n.410 This emptiness is the emptiness of the emptiness meditative stabilization gateway.

n.411 "Yogic practice" (*yoga*, *rnal 'byor*).

n.412 "Cognitive dimension" renders *rnam pa* (*ākāra*).

n.413 *khri brgyad* 3.35 (ka 31a7) *sbyor bar byed*. The same *yojaya* (Ghoṣa 262, Dutt 57, and Z 398) is rendered variously into Tib by both *sbyor* and *sbyor bar byed*. Dorjé renders *nyi khri* 2.129 (ka 52b) *mi sbyor mi 'byed* as "they neither associate with nor disassociate from physical forms."

n.414 Z follows Edg in rendering *avatṝ* (*'jug*) here as "comprehend."

n.415 "By way of apprehending consequences" renders *las dang 'bras bu dmigs pa'i tshul gyis*.

n.416 A "maturation" means a form of life.

n.417 *'bum* 2.277, *nyi khri* 2.132, Twenty-Five Thousand translation "owing to emptiness with respect to the sameness of the three times") differ.

n.418 *khri brgyad* 3.40.

n.419 The rest of the aggregates with origination and so on, and with pleasure, suffering, self, no self, calm, and not calm.

n.420 *'bum* 2.352, *khri brgyad* omit.

n.421 A *rnam par rtog pa* (usually rendered "idea" or "conceptualization") here means a "possibility" or "alternative." The Tib versions of the Sūtra have all four conceptualizations of "practicing, not practicing, practicing and not practicing, and not practicing and not *not* practicing." The last two are absent from the Skt versions.

n.422 Cf. 2.5.

n.423 This renders *de gnyis kyi las bstan to*. Alternatively, this may just be a way of saying, like Bṭ1 na 64a6–7 *phrad pa'am mi phrad pa zhes bya ba yang 'du ba dang 'bral ba'i rnam grangs tsam du zad do*, "they are synonyms."

n.424 This means from the attainment of the forbearance for dharmas that are not produced and the matured perfections on the eighth level.

n.425 *khri brgyad* 3.53 (ka 37a1) *bskyed*; *'bum* 2.476 (ka 160a4); *nyi khri* 2.160 (ka 61a5) *skyed*, "do not produce a miserly thought."

n.426 Maitreya lives in the Tuṣita heaven ready to be "reborn" as a Śākyamuni-like buddha.

n.427 *skyon med pa*; rendered at *khri brgyad* 3.72 "flawlessness."

n.428 *viṣkandaka* (*thod rgal*) (variously *avaskandha*, *avaskandhaka*, or as in Vasubandhu's *Abhidharmakośa* 8.73, *vyutkrāntaka*) means "leaping above"; see *khri brgyad* n.79 at 3.75 for an explanation, and *khri brgyad* 62.54–62.56 for the full account of this meditative stabilization.

n.429 *brtun* is a perfective voluntary form of *'dun*; cf. Jäschke, s.v. *rtun*, *dun*.

n.430 *bsdus* is glossing *sdom* (*saṃvara*). Alternatively, even though it is not contextually appropriate, the author might intend that they have gathered (*saṃgrah*) a retinue through morality.

n.431 *khri brgyad* 3.97.

n.432 K, N *la bka' stsal*.

n.433 At *khri brgyad* 3.104 the statement, "Śāriputra, there are bodhisattva great beings practicing the perfection of wisdom cleansing the awakening path who are practicing the perfection of giving," and so on, comes immediately before Śāriputra's question.

n.434 These are the ten powers (*bala*) of a tathāgata, *khri brgyad* 16.81–16.89.

n.435 *khri brgyad* K, N ka 121–22; *khri brgyad* 3.133 differs slightly; PSP 1-1: 101–2.

n.436 Golden pa 112b6, citing *khri brgyad* 3.127. D differs.

n.437 Golden pa 113a3–4, citing *khri brgyad* 3.134.

n.438 *khri brgyad* 3.134 ff. says that bodhisattvas inclined to generosity, morality, and so on practice each of the six perfections in turn, but their inclination to one does not preclude the practice of them all together.

n.439 *khri brgyad* 3.140.

n.440 The eight are listed earlier at 1.31 and are explained below 4.833.

n.441 This summarizes from *khri brgyad* 3.146 up to the end of chapter 3 (3.153—prophesy); up to the end of chapter 4 (4.6—praise); up to the end of chapter 5 (5.14—the diffusion of the light and so on); and up to Ghoṣa 322.

n.442 2.5. The last two are "the subdivisions of the endeavor, and the specific instruction for coming to an authoritative conclusion about this exposition."

n.443 Golden 104b1 emends D *bus* to *bu*. Śāriputra is being addressed by Subhūti. Śāriputra is not stating this as a fact.

n.444 *bod rgya tshig mdzod chen mo*, s.v. *stsol*, says it is an archaic form of *sel* (past tense *bsal*); s.v. *sel ba*, 2 gives the example *dmigs kyis bsal ba* ("zero in on a particular").

n.445 Perhaps this means discourses "intended for oneself, intended for others, and given when the time is ripe."

n.446 In this section the following conventions are employed for compounds with the word *prajñapti* (rendered into Tib by forms of *'dogs*): *btags pa* (*prajñapti*), "designation," "designated"; in its basic meaning "something that makes something else known"; "label," "labeled"; *ming du btags pa* (*nāmaprajñapti*), "name designation"; *chos su btags pa* (*dharmaprajñapti*), "dharma designation"; *btags pa'i chos* (*prajñaptidharma*), "phenomenon that is a label"; *tha snyad du*

gdags pa (*vyavahṛ* passive), "use conventionally"; and *ming dang brda* (*nāma/saṃjñā-saṃketa*), "name and conventional term," and *ming gi brda*, "name that is a conventional term."

n.447 *khri brgyad* 6.4.

n.448 K, N; D "these dharmas are not dual."

n.449 *btags pa*. Golden 116a1–2 *brtags pa'i/pas gdams pa*, "instruction about what has been conceptualized."

n.450 *khri brgyad* 6.34 "understand that it is a dharma designation that is a name and conventional term." *'bum* 3.113 (ka 236b4), *nyi khri* 3.75 (ka 99a1) have the preferable reading *ming dang brdar bya ba'i chos su gdags pa rnams de ltar*, "understand the conventional usage of dharmas that are names and conventional terms."

n.451 *khri brgyad* 6.57.

n.452 The other three questions at *khri brgyad* 6.35 are: "or is the bodhisattva in form, or is form in the bodhisattva, or is the bodhisattva without form?"

n.453 Ghoṣa 432, Gilgit 48r10, PSP 1-1:139, *'bum* 3.656, *nyi khri* 3.142, and *le'u brgyad ma* ga 115b5. *khri brgyad* 6.51 "when a being."

n.454 *khri brgyad* 6.56.

n.455 *khri brgyad* 6.57, citing 6.4 (ka 58a3), but without *sems dpa'*.

n.456 *khri brgyad* 6.62.

n.457 Golden 116b3. D "not apprehending the elder Subhūti's word."

n.458 *khri brgyad* 6.67 with a slight difference.

n.459 *'bum* 3.744.

n.460 *khri brgyad* 6.68, citing 6.4. It is noteworthy that here there is only *bodhisattva* (*'bum* 3.4, *nyi khri* 3.4) not *bodhisattva great being*.

n.461 This exact citation is not in the other scriptures beginning from *'bum* 3.745, *nyi khri* 3.180, PSP 1-1:145, or Ghoṣa 470. Closest is *khri brgyad* 6.68.

n.462 *khri brgyad* 6.74.

n.463 K, N *phyis*; D *phyir*.

n.464 *nyi khri* 3.28; *khri brgyad* 6.23 "names that are conventional terms"; Gilgit 41v7, Kimura 1-1:114. *prajñapti* is rendered here in line with its basic meaning as a causal form of the root *jñā*. There is a sense of altruism in *prajñapti*, where all dharmas are what they are, to make known to others their lack of an intrinsic nature in order to liberate them. Alternatively (rendering *prajñapti* by "designation," "designated"; Tib *btags pa*), "they should train in designation that is names and conventional terms, in designation that is advice, and in designation as the dharmas."

n.465 While giving advice they remain free from the two extremes.

n.466 Both are the names and conventional terms that make things known, and advice that makes things known.

n.467 *khri brgyad* 6.29, "Because, Subhūti, bodhisattva great beings practicing the perfection of wisdom do not mentally construct and do not conceptualize all those dharmas."

n.468 *'bum* 3.104, *nyi khri* 3.61.

n.469 *khri brgyad* 6.29, *'bum* 3.105, *nyi khri* 3.61, Gilgit 44v2, PSP 1-1: 128; Ghoṣa 372 omits.

n.470 *khri brgyad* 6.29.

n.471 D; K, N "that is the object of nonconceptualization."

n.472 Here *tathatā* ("suchness," "reality") has the sense of "the state that remains just as it is."

n.473 *'bum* 3.124, *nyi khri* 3.75. PSP 1-1, Ghoṣa, and Gilgit 44v8 *nāmasāṃketikī dharmaprajñaptir*, rendered in LSPW p. 106 "the concept of dharma as a word and conventional term."

n.474 4.425. A threefold subset of conceptualizations is set out as falling within the province (1) of insight, (2) of the three gateways to liberation, and (3) of the perfect analytic understanding of the reality of dharmas.

n.475 *khri brgyad* 6.33.

n.476 *'bum* 3.125; *nyi khri* 3.76: "You have said, Subhūti, that 'The Lord says "bodhisattva" again and again.' "

n.477 Golden 121a1–2 *yongs su brtags pa*; D *yongs su btags pa* "labeled," "designated."

n.478 More exactly, "bodhisattvahood" (*byang chub sems dpa' nyid*).

n.479 *khri brgyad* 6.69; 6.5 has the same slightly abbreviated list.

n.480 Golden 112a6, D delete *de*. This is a name for the Vaiśeṣikas.

n.481 The sequence of questions and responses goes up to *khri brgyad* 6.49.

n.482 *khri brgyad* 6.47.

n.483 *khri brgyad* 6.50.

n.484 *khri brgyad* 6.53.

n.485 Cf. *khri brgyad* 6.57, citing 6.5. Here again, as at Bṭ3 4.438, citing *khri brgyad* 6.68 citing 6.5, it is noteworthy that there is only *bodhisattva* (as at *'bum* 3.4, *nyi khri* 3.4) not *bodhisattva great being*.

n.486 *khri brgyad* 6.67.

n.487 The full sentence is: "Again, Subhūti, you say, 'I do not see that—namely, the phenomenon *bodhisattva*.' " Cf. *khri brgyad* 6.68, citing a passage similar to 6.4 (that has *ming gi chos* in place of just *chos*); *'bum* 3.4; *nyi khri* 3.4.

n.488 *khri brgyad* 6.68.

n.489 Nothing else, no other state of consciousness, sees the state when, ultimately, nothing sees anything.

n.490 Golden 125a1 *tha dad par de*.

n.491 Alternatively, "You cannot designate (*gdags*) the uncompounded without the compounded."

n.492 *khri brgyad* 6.68.

n.493 In the list at *khri brgyad* 6.5, there are sixteen, and here there are twelve. The other nine are "one who lives, an individual, a person, one born of Manu, a child of Manu, one who does, one who feels, one who knows, and one who sees."

n.494 These are the six consciousnesses, such as eye consciousness, that engage with their objects. The "foundation consciousness" is the *ālayavijñāna*, *kun gzhi shes pa*, literally "basis-of-all consciousness."

n.495 The "afflicted thinking mind" is the *kliṣṭamanas*, *nyon yid*, the seventh of the eighth consciousnesses.

n.496 This is the fifth of the eight parts of the exposition (listed at 2.5) of the statement (*khri brgyad* 2.1), "Here, Śāriputra, bodhisattva great beings who want to fully awaken to all dharmas in all forms should make an effort at the perfection of wisdom."

n.497 This is the seventh chapter, "Entry into Flawlessness," *khri brgyad* 7.1–7.31.

n.498 *khri brgyad* 7.1.

n.499 This should possibly be emended to "obtain the meditative stabilization gateways," or, alternatively, it should be taken as a summary paraphrase of the whole section; cf. *khri brgyad* 7.8, *'bum* 4.16–4.18, *nyi khri* 4.5–4.6.

n.500 K, N.

n.501 This means they are included in the third of the four benefits listed just above, but for stylistic purposes explained later.

n.502 "Big flaw" renders *skyon chen po* attested at *'bum* ka 319b5 (https://read.84000.co/translation/toh8.html#UT22084-014-001-6501), *nyi khri* ka 120a7 (https://read.84000.co/translation/toh9.html#UT22084-026-001-6853). *khri brgyad* ka 71a1 (https://read.84000.co/translation/toh10.html#UT22084-029-001-11520) *skyon gyi spyi gtsug*, and *le'u brgyad ma* ga 124b1 *rtse mo'i skyon* ("hardheadedness"), render Ghoṣa 486 *bodhisattvasyāmaḥ* or PSP 1-1: 150 *bodhisattvamūrdhāmaḥ* more exactly; cf. Edg, s.v. *mūdhāma*, who comments on Ghoṣa's reading, and Conze's notes to LSPW pp. 119–21.

n.503 This renders *spyi bor gyur pa* (*mūrdhagata*; usually rendered *rtse mor gyur pa*). Our author likely intends the second of the four divisions of the aids to knowledge that penetrates reality.

n.504 *khri brgyad*, *'bum*, and *nyi khri* omit *mthun*. *mthun pa'i chos* renders *anudharma*, a word specific to this context that means something is a proper practice, but it is not so from a bodhisattva's perspective if it is polluted by a persistent negative attachment to it. Edg, s.v. *undharma*, cites Childers' *Pāli Dictionary*, s.v. *anudhammam*, as an adverb meaning "in accordance with the *dhamma*."

n.505 This relates *āma* = *skyon* ("rawness," "hardheadedness") with *āmana* ("affection for something") and hence with *vikalpa* ("mental construction").

n.506 This explains *nyāma* (*skyon med pa*) as *niyā* and *āma*; MDPL, s.v. *nyāma*, "way of salvation."

n.507 *khri brgyad* 7.20.

n.508 Correct D *bden* to *ldan*.

n.509 *khri brgyad* 7.23. Śāriputra is asking Subhūti the question.

n.510 D; Golden 128b3 *sems ma yin pa* "with the mark of no thought."

n.511 This is the same at *khri brgyad* 7.25. *nyi khri* 4.19 "is then… your question… appropriate?" is better.

n.512 This section begins the seventh of the eight subsections introduced earlier (2.5).

n.513 *nges par 'byin pa*, *nairyāṇika*, "cause going forth" (describing the true path) is derived from *nges par 'byung ba*, *niryāṇa* (describing the true cessation). Here *nges par 'byung ba* has the meaning of "going forth." Below (4.564) it has the additional meaning of a "definite emergence" or "escape," and at 4.1168 a *yāna* is understood as both a "going," and a "vehicle," and the great *niryāṇa* is equated with the Great Vehicle and has the meaning of "that from which going has gone."

n.514 Alternatively, *thabs la sgrub pa* may be rendered "progress in the method." Below (4.609) our author calls this section *brtson par sgrub pa*, "practice as perseverance," and (4.620) *brtson pa'i sgrub pa* "practice of perseverance," with the practice of method as a subset.

n.515 *khri brgyad* 8.12 is closest but Subhūti, not the Lord, is speaking, and "will be near the knowledge of all aspects" is omitted.

n.516 *khri brgyad* 8.1.

n.517 "Scripture that is authoritative about a specific instruction" (*gtan la dbab pa'i bstan pa*, *upadeśa*) is the twelfth of the twelve divisions of a buddha's sacred speech (*pravacana*), an authoritative statement about a specific karmic result that has a specific karmic cause utterly hidden from any ordinary knowledge, usually a story in the Vinaya to explain particular occurrences that occasion instructions on a particular point of conduct; cf. Haribhadra (Wogihara, pp. 92–93) *āgamapramāṇa* (*lung gi tshad ma*), "valid cognition based on a scripture," "authoritative scripture."

n.518 K, N *gang zag gang la*.

n.519 "Uneasy" renders *'gyod pa* (*kaukṛtya*); "done badly" (*nyes par byas pa*) is explaining the word based on the root *kṛ* ("to do") and the suffix *ku* ("deviating," "bad").

n.520 Golden 131b1 *bzhag*.

n.521 The disgust is separate in the list in *khri brgyad* 8.6; *'bum* 5.131; *nyi khri* 5.10; PSP 1-1: 158, *le'u brgyad ma* ga 132b4 omit.

n.522 PSP 1-2: 63 *yā utpādād vā tathāgatānāṃ anutpādād vā sthitaivaiṣā dharmāṇāṃ dharmatā*; *khri brgyad* 62.40.

n.523 "Breaking through" (*rab tu rtogs*, *prativyadh*); alternatively, "awaken to" (*rab tu rtogs*, *prabudh*).

n.524 K, N *mtha'*; D *lam* ("path").

n.525 The Skt *anya* is rendered "one thing" (*gzhan*, *anya*), "something else" (*gzhan*, *anya*), "unaltered (*mi 'gyur pa*, *ananya*) suchness," and "does not change" (*mi gyur pa*, *anyathā*-).

n.526 *khri brgyad* 8.11.

n.527 I understand our author to be interpreting the version of the Sūtra he is reading as having three sections, the first two of which comprise the first section. He understands the passage as saying that the aggregates and so on that are the basis for designating a bodhisattva cannot be said to be wholesome, and so on, by saying the words *dream* and so on. LSPW renders the three as: (1) "anything to correspond to the word 'Bodhisattva,' " (2) "to what, then, could that word 'Bodhisattva[']refer?" and (3) "the reality corresponding to 'Bodhisattva.' "

n.528 *'gres* renders *hāraka*; MW, s.v. *hāraka*, "a kind of prose composition."

n.529 Golden 134b4 *ming phung po*; D *ming dang phung po*.

n.530 *khri brgyad* 8.11, *'bum* 5.189, *nyi khri* 5.15 all have *gang gis kyang*, not *gang yang*.

n.531 *khri brgyad* 8.12.

n.532 *khri brgyad* 8.22.

n.533 *khri brgyad* 8.29.

n.534 *khri brgyad* 8.12. It is noteworthy that "will be near the knowledge of all aspects" is omitted here.

n.535 *'bum* 5.191, *nyi khri* 5.18, and *khri brgyad* 8.14. All differ slightly in unimportant details from the passage cited here.

n.536 This, like the earlier passage (4.111), is important for understanding the discussion of the other-emptiness (*gzhan stong*) doctrine in fourteenth century Tibet.

n.537 K, N *de bzhin nyid*, D *de nyid*, "just that" (*tad eva*); also "true reality" (*tattva*).

n.538 Here "true dharmic nature" means the true nature that is the ultimate attribute, emptiness, and the dharma that is the possessor of that attribute (=*dharmin*) as something that can be said of everything, including even emptiness itself.

n.539 A "seed syllable" (*yi ge'i 'bru*, *vyañjana*) here means an acronym.

n.540 *khri brgyad* 16.99. "Unproduced from the very beginning" renders *ādy-anutpannatvād*.

n.541 *khri brgyad* 8.22.

n.542 Golden 138a1; D *chos nyid gnas*, "the true nature of dharmas standing."

n.543 *khri brgyad* 8.23.

n.544 *'bum* 5.230 (ka 378a3), *nyi khri* 5.24 (ka 136a4) *gzugs mi rtag pa nyid kyi stong pa nyid*, "emptiness of the impermanence of form."

n.545 This exact wording is not found in *khri brgyad* 8.23, nor in *'bum* 5.230 or *nyi khri* 5.26.

n.546 *'bum* 5.230 and *nyi khri* 5.26.

n.547 *khri brgyad* 8.28.

n.548 "Enactment" renders *abhisaṃskāra*; Conze 1973a, s.v. *anabhisaṃskāra*, "put together, brought together."

n.549 *nges par 'byung ba*, *niryāṇa*. See n.513 to "practices that cause going forth" at 4.-501.

n.550 *'jug* means *khri brgyad* 8.28 (ka 82a1) *snyoms 'jug*.

n.551 *khri brgyad* 8.31.

n.552 *khri brgyad* 8.31.

n.553 *khri brgyad* 8.33.

n.554 *khri brgyad* 8.33.

n.555 Cp. *khri brgyad* 8.36.

n.556 Cf. *khri brgyad* 8.39, which is similar. *nyi khri* 5.58 "does not fully grasp even the very limit of reality."

n.557 *khri brgyad* 8.36, Ghoṣa 615, Gilgit 284.2 *parigrāhakaṃ nopalabdhā*.

n.558 *le'u brgyad ma* ga 145b4–5, reading *slad du'o*; cf. *khri brgyad* 8.39.

n.559 *khri brgyad* 8.31.

n.560 Golden 140a2 *gis*.

n.561 Golden 140a2, K, N; D "the dharma in true dharmic nature."

n.562 The passage being explained is *khri brgyad* 8.32–8.32. The ultimate thoroughly established phenomenon is "known" by this meditative stabilization and in that sense is its dharma, which is to say it qualifies it as its attribute or quality.

n.563 Golden 140b1, K, N: "The completion of what has been thoroughly cleansed by all the emptinesses when all dharmas are not apprehended is 'the knowledge of all aspects.' "

n.564 K, N; D: "because a causal sign is not an affliction."

n.565 A conceptual mind is defined by having a causal sign as its appearing object. Here, "these" is in reference to them both, like a dream consciousness and its object, as affliction.

n.566 This translation is based on K, N … *ma rtogs pa* and D *de la dad pa bskyed*. Aṣṭa (Wogihara p. 51) *adhimukta iti veditavyo nādhigata iti*; Bṭ1 na, 113a4–5, says he had faith in the absence of causal signs but did not realize simultaneously that all dharmas are without causal signs, only each (form and so on) separately (*kun du rgyu ba de sngon mtshan ma med par spyod pa la dad pas dad pa'i rjes su 'brang ba zhes bya/ chos thams cad cig car mtshan ma med par ni ma rtogs kyi/ gzugs la sogs pa re re nas mtshan ma med par rtogs pa'i phyir/ nyi tse ba'i ye shes kyis zhugs zhes bya'o*).

n.567 K, N: "because it was with a partial knowledge without causal signs."

n.568 *khri brgyad* 8.36.

n.569 *khri brgyad* 8.36 (ka 84a1–3) *lags pa* in place of *tshul gyis*; cf. *nyi khri* 5.54 (ka 142b3–5), which differs but has *tshul gyis*.

n.570 D *bzhin du yang* is a mistake for *gzhan du yang*.

n.571 Cf. *khri brgyad* 8.37, *nyi khri* 5.55. I have not emended the citation to correspond to the explanation given immediately below.

n.572 The other editions are the same with minor variations. Cf. *khri brgyad* 8.37: "any dharma with which he might know, or which he might know, or which he will come to know."

n.573 *'bum* 5.442 (kha 34a6), *nyi khri* 5.56, *le'u brgyad ma* ga 145b1, LSPW p. 135 "gone to a beyond which is no beyond."

n.574 K, N; D adds *bar du zhes bya ba smos pa ni* here, as well as at the end, suggesting a short passage has dropped out of the text at this point explaining "interim" as meaning until "prayers are completed, *up to* until the eighteen distinct attributes are completed." This would then be followed by the nearly identical passage that follows, perhaps expanding on a different etymology for *parāntarā*.

n.575 *khri brgyad* 8.40–8.54.

n.576 In each case, at *khri brgyad* 8.40, the "it" is "the perfection of wisdom." "What is it for" renders *ci zhig na*, *kena*; LSPW "whereby." "Why" can be an inquiry about both cause and result. Below our author glosses it with *nges par 'byin pa* (*nairyāṇikā*), "causes an escape"—either the escape itself (what it is for) or the practice that brings it about.

n.577 *khri brgyad* 8.40–8.43.

n.578 *khri brgyad* 8.45.

n.579 *nyi khri* 5.76, *khri brgyad* 8.48 has "form is separated from the defining mark of form."

n.580 *khri brgyad* 8.51–8.54.

n.581 *byed pa*; Mvy 4 *karaṇīya*, 14 *kāraka*.

n.582 D, Golden 143a1–2. *khri brgyad* 8.40 (ka 85a4) *de legs par mthong ba lags te*, "they see it well"; *nyi khri* 5.59 *yang dag par mthong ba*, "…perfectly."

n.583 *khri brgyad* 8.43.

n.584 *khri brgyad*, *nyi khri* omit "because of this one of many explanations."

n.585 *khri brgyad* 8.50–8.54.

n.586 Emend *shA ri bus* to *shA ri bu*.

n.587 Earlier (4.501) our author calls this division "the practice of method." Here (F.104.a) he calls this section *brtson par sgrub pa*, "practice as perseverance," and (4.620, F.105.a) *brtson pa'i sgrub pa* "practice of perseverance," with the practice of method as a subset.

n.588 *khri brgyad* 9.1–9.17.

n.589 *khri brgyad* 9.4.

n.590 *khri brgyad* 9.6–9.10.

n.591 "Possess" (*gnas*, *adhisthā*), "form a notion" (*kun tu shes*, *saṃjñā*), and "believe" (*mos*, *adhimuc*). In "mental error," the "mind" (*citta*) is a basic awareness or bare thought; "perception" (*'du shes*, *saṃjñā*) is the discrimination or naming of the known; and "philosophical view" (*dṛṣṭi*) is a belief formed about what is known.

n.592 Here "practice without apprehending" (*mi dmigs par*), as at *nyi khri* 6.10 (ka 151b4–152a1), is rendering PSP 1-1: 182, Ghoṣa 824, Gilgit 291.7 *nopaiti* (*na upa-i*), literally "go near"; and LSPW "approaches." *khri brgyad* 9.15 (ka 90a3) renders it consistently by *khas len* ("assert"): "If, while practicing the perfection of wisdom they assert (*khas len*) any dharma, they are not practicing the perfection of wisdom."

n.593 *khri brgyad* 9.12.

n.594 4.282–4.285. They will be explained in more detail later (4.541–4.551).

n.595 *khri brgyad* 9.15 (ka 90a2–7) has *khas len* ("assert") in place of *dmigs*.

n.596 *khri brgyad* 9.15; cp. *nyi khri* 6.12.

n.597 *khri brgyad* 9.17.

n.598 *khri brgyad* 9.17; cf. PSP 1-1: 182, Ghoṣa 824, Gilgit 291.9.

n.599 *khri brgyad* 9.18–10.68.

n.600 *khri brgyad* 9.18.

n.601 *khri brgyad* 10.1–10.23.

n.602 *khri brgyad* 10.25–10.68.

n.603 Cf. *nyi khri* 6.16, *khri brgyad* 9.18. The *sarvadharmānutpāda* is the first in the list of meditative stabilizations.

n.604 Emend *rtog* to *rtogs*.

n.605 *khri brgyad* 9.25.

n.606 *'bum* 6.166, *nyi khri* 6.22: "I am in meditative equipoise"; "I am entering into meditative equipoise"; "I will be in meditative equipoise"; and "the meditative equipoise will have happened" (*mnyam par gzhag par gyur to*).

n.607 *nyi khri* 6.26. The word *saṃjñā* ("notion," "name," and "discrimination," "perception") is rendered *'du shes* here and in *'bum* and *nyi khri*, and *kun tu shes* in *khri brgyad* 9.29 (ka 93a7).

n.608 *nyi khri* 6.28; Gilgit 294.6 *avidyamānatvena*.

n.609 *nyi khri* 6.30; cf. *khri brgyad* 9.33.

n.610 *khri brgyad* 9.35.

n.611 "All" means both self and dharmas.

n.612 "Do not exist" (*yod pa ma yin*, *na saṃvidyante*).

n.613 *khri brgyad* 9.42; *nyi khri* 6.36 *de'i phyir med ces bya'o*. Skt *vid* means both "know" and "exist."

n.614 *bka' stsal* identifies what is said by the Lord.

n.615 *khri brgyad* 9.44.

n.616 *khri brgyad* 9.45.

n.617 *khri brgyad* 9.49.

n.618 *khri brgyad* 9.52.

n.619 *khri brgyad* 9.56–9.59.

n.620 *khri brgyad* 10.1.

n.621 *khri brgyad* 10.2.

n.622 *khri brgyad* 10.9.

n.623 *khri brgyad* 10.12.

n.624 *khri brgyad* 10.13–10.15.

n.625 Cf. *khri brgyad* 10.22, *nyi khri* 7.17.

n.626 *khri brgyad* 10.24.

n.627 Both *khri brgyad* ka 100b6 and *nyi khri* ka 162b3 omit the last part.

n.628 *khri brgyad* 10.26.

n.629 4.469.

n.630 *khri brgyad* 10.27.

n.631 Cf. *khri brgyad* 10.27–10.30, *nyi khri* 7.23-7.24. Our author perhaps intends that even the analytic understanding, each explanation of which is preceded and followed by these two extracts, is included in the completion of the six perfections, which are explicitly explained from this point on.

n.632 *khri brgyad* 10.40.

n.633 *khri brgyad* 10.43–10.48.

n.634 *khri brgyad* 10.49 (10.50 "apprehend a perfection of wisdom while cultivating it, and falsely project it as the perfection of wisdom"), up to *khri brgyad* 10.58.

n.635 Our author is either following a different version of the Sūtra or this is a corrupt reading. *khri brgyad* 10.58, "Lord, why does a bodhisattva great being fall into the clutches of a bad friend," makes better sense.

n.636 *khri brgyad* 10.68.

n.637 This is the last of the eight sections given earlier (2.5), glossed (2.14) as "the specific instruction for coming to an authoritative conclusion about this brief exposition in terms of the basis in reality and the characteristic marks."

n.638 2.1, citing *khri brgyad* 2.1.

n.639 *padārtha* ("meaning of the words") is explained more fully earlier in the notes n.246 and n.242 to 2.14.

n.640 *khri brgyad* 11.1–20.106. The wording of some of the questions does not exactly follow the later wording found in the Sūtra. Furthermore, the first two, and possibly even the first three, are grouped together as one question in the later explanation. The statements that are not obvious questions are to be understood as rhetorical questions, repeating the words of the Lord with an implicit "You mean to say, then, that…?"

n.641 4.1169; *khri brgyad* 19.1.

n.642 This and all the remaining questions and responses are at *khri brgyad* 20.1–20.106. First are the statements made by Subhūti (20.8–20.10) that are then queried by Śāriputra (20.11), and then answered by Subhūti up to the end of the chapter (20.106).

n.643 Here it says there are twenty-eight questions, and later (6.57) it references the last in the list as the twenty-eighth question. Later (4.1247) it will say there is a list of twenty-nine questions. Below, the third question is introduced as the second, so the first two in the list are explained as just one question: "Why do you say bodhisattva great being?" Furthermore, because the response of Pūrṇa to why a bodhisattva is a great being incorporates the third in the list, our author incorporates it, in the body of his explanation, into a first, expanded question.

n.644 *khri brgyad* 21.1–21.97.

n.645 *khri brgyad* 11.2 and *nyi khri* 8.2 both differ slightly.

n.646 A *bodhi-sattva* is an "awakening-being."

n.647 *khri brgyad* 11.2.

n.648 "Heroic being" is a literal rendering of the Tib *sems dpa'*, a translation that in turn renders the second half of the older word *bodhisatva* before its Sanskritization to *bodhisattva*. It is elsewhere rendered into English consistently as "[bodhi]sattva."

n.649 *phung po lnga'i gzhi med do*. Probably the author intends to say there is no bodhisattva over and above the aggregates, and in that sense they are not the basis.

n.650 K, N. D *byang chub sems dpa'*.

n.651 *khri brgyad* 11.16.

n.652 K, N. D: "Just as a basis for nirvāṇa and saṃsāra does not exist, similarly…"

n.653 In the earlier list *padārtha* was rendered *gzhi'i don*, "a basis in reality for."

n.654 *khri brgyad* 11.17 *gzhi med*; *nyi khri* 8.19 *gnas med*.

n.655 *khri brgyad* 11.20 (ka 112b2) has *rnam par byang ba med pa'i gzhi* in place of *med pa la gzhi*.

n.656 "Ultimate" renders *don dam pa*; in the list given earlier it's *don med pa* ("unreal").

n.657 *nyi khri* 8.26 (ka 183b7–184a1) *gnas* in place of *gzhi*; *khri brgyad* 11.25 (ka 113a3) omits *mtshan ma'i*; the other examples are up to *khri brgyad* 11.29.

n.658 *nyi khri* 8.29 (ka 184b5) *gnas* for *gzhi*; *khri brgyad* 11.30 (ka 113b2) incorrectly adds *mun pa'i*, "a basis for darkness."

n.659 *khri brgyad* 11.31–11.32.

n.660 *khri brgyad* 11.33.

n.661 D *dpyod pa med pa* (Golden 158b1 *spyod pa med pa* is wrong) is based on the root *rūp*, "to investigate"; *khri brgyad* 11.33 (ka 113b6), *nyi khri* 8.29 (ka 185a3) "formless" (*gzugs med pa*).

n.662 *nyi khri* 8.29 (185a4), *le'u brgyad ma* ga 181a5; *khri brgyad* 11.33 (ka 113b7), *'bum* 8.74 (ga 60a7) omit *chags pa*; cf. Gilgit 310.10 *asattāyām*, Ghoṣa 1257 *asaṅgatatāyām*, PSP 1-2: 24 *asaktatāyām asadbhūtatāyāṃ*.

n.663 *khri brgyad* 11.50, likely a later "improvement" of an earlier reading like Ghoṣa 1263 *akalpanāvikalpanātām upādāya*. *'bum* 8.91 (ga 64b4) *rtog pa myed cing / rnam par rtog pa myed pa*; similarly, *le'u brgyad ma* ga 184a7.

n.664 *khri brgyad* 11.51.

n.665 *khri brgyad* 11.52–11.72.

n.666 *khri brgyad* 12.3–12.5.

n.667 *khri brgyad* 12.7–12.19.

n.668 If the text is emended to *byang chub sems pa sems pa chen po zhes* it would mean "this 'bodhisattva great being' is called a 'great being.' "

n.669 *khri brgyad* 13.2–13.35.

n.670 *khri brgyad* 11.54.

n.671 "Many" (*mang po*) is a reading not attested either in *khri brgyad* ka 117a1 *phal po che*, or in *nyi khri* 8.46 (ka 188b3) *nges pa'i phul byed pa*. Mvy 5075 gives *phal po che* as a translation of *nicaya*; Gilgit 313.8 *niyatasya*.

n.672 Cf. *nyi khri* 8.48, *khri brgyad* 11.56.

n.673 *khri brgyad* 11.58.

n.674 *khri brgyad* 11.59.

n.675 *khri brgyad* 11.60.

n.676 *khri brgyad* 11.63–11.72.

n.677 *khri brgyad* 11.63 "unbroken unity" is the LSPW rendering of *asaṃbheda* (*dbyer med pa*).

n.678 *khri brgyad* 12.3.

n.679 Golden 161a4, *khri brgyad* 12.5, *nyi khri* 8.62.

n.680 *nyi khri* 8.73; cf. Ghoṣa 1292 *acittatvāt tatrāpi citte 'sakta iti*; referenced at *khri brgyad* 12.16.

n.681 *khri brgyad* 12.9.

n.682 *khri brgyad* 12.9.

n.683 "Venerable Subhūti, you said, 'Even to that thought of all-knowing that is without outflows and does not belong they are unattached.' "

n.684 *nyi khri* 8.69; *khri brgyad* 12.12 (ka 120b5) renders *paryāpanna* ("belong to") *khongs su gtogs pa*.

n.685 *nyi khri* 8.73.

n.686 *khri brgyad* 13.2.

n.687 *khri brgyad* 13.4.

n.688 *nyi khri* 8.79 (ka 195a3), *'bum* 8.173 (ga 93a1) have *de tsam gyis na*, "to that extent," in place of *de phyir*, "therefore"; *khri brgyad* 13.5 (ka 122b4) omits this final statement.

n.689 *nyi khri* 8.80, *'bum* 8.174, Ghoṣa 1302; cf. *khri brgyad* 13.6 ff.

n.690 *nyi khri* 8.120, *khri brgyad* 13.35.

n.691 Cf. *le'u brgyad ma* ga 190a5 *yongs su bcad pas*; *khri brgyad* 13.5 (ka 122b2), *nyi khri* 8.79 (ka 194b4) *yongs su dpag pas*.

n.692 *khri brgyad* 13.6.

n.693 *rang bzhin gyis* (*prākṛta*) means when the perfection of giving is the focus in each of the six explanations.

n.694 Cf. *khri brgyad* 13.7.

n.695 Cf. *khri brgyad* 13.11.

n.696 Cf. *khri brgyad* 11.56, *nyi khri* 8.86; *'bum* 8.169, Ghoṣa 1310 *ayam… ṣaṭpāramitā-mahāsannāhaḥ*.

n.697 Cf. *nyi khri* 8.87.

n.698 This is an brief summary of *khri brgyad* 13.13–13.34.

n.699 Cf. 4.678.

n.700 *khri brgyad* 13.36. Śāriputra asks the question.

n.701 *khri brgyad* 13.64.

n.702 This is the first of the ten.

n.703 The twelve are the three sets of concentrations, immeasurables, and absorptions.

n.704 *khri brgyad* 13.42. Below (4.1300) our author says, "Names, designations, conventional terms and so on are 'reasons' [or 'tokens']; defining marks and behaviors are 'signs.' " Both of these explain "attributes" (*ākāra*, *rnam pa*), the aspects of a particular thing that make up its identity. They pay attention to the attributes and so on of space because, like space, all the different meditative states are ultimately the same, without any intrinsic nature.

n.705 *khri brgyad* 13.42, *nyi khri* 8.123.

n.706 The difference between the first and the second is that in the first the twelve—the concentrations and so on—are the focus, and in the second the six perfections are. In both cases the giving, morality, and so on are in the form of an altruistically motivated meditation practice that accomplishes the different meditative states.

n.707 *khri brgyad* 13.50; cf. *nyi khri* 8.131 (ka 203a4) that omits *drug gi*.

n.708 *khri brgyad* 13.51.

n.709 *khri brgyad* 13.52–13.58.

n.710 *khri brgyad* 13.59, *nyi khri* 8.139 *shes*, ("knowledge of") the emptinesses.

n.711 *khri brgyad* 13.60.

n.712 *khri brgyad* 13.61. "Not without knowledge" explains "by way of not apprehending anything."

n.713 *khri brgyad* 13.62.

n.714 *khri brgyad* 13.63.

n.715 *khri brgyad* 13.64.

n.716 "Stand in" renders *gnas. 'bum* 8.250 (ga 112b1), *nyi khri* 8.145 (ka 205a3) *gnas*; *khri brgyad* 13.65 (ka 130a2), *'bum* 8.251 (ga 112b3), *nyi khri* 8.145 (ka 205a5) *yang dag par gnas*; PSP 1-2: 44, Ghoṣa 1329 *samārūḍha*; *le'u brgyad ma* ga 200a1 *zhugs*, ga 200a2 *'dzeg pa*; *Abhisamayālaṃkāra* 1.45d (Amano, p. 25) *adhirohinī*; *mngon rtog rgyan*, Degé Tengyur (shes phyin, ka), 4a6 *'dzegs*.

n.717 *yang dag par gnas*; PSP 1-2: 44 *ārohati*, Gilgit 321.1 *samārohati*, "mount up on."

n.718 *khri brgyad* 13.66 (ka 130a3) *yang dag par gnas*: "bodhisattva great beings practicing the perfection of wisdom *mount up on*."

n.719 "They" means the nonconceptual perfections at the eighth bodhisattva level.

n.720 *khri brgyad* 13.67. Alternatively, "because of a disintegration of meditation" or "in order to cause a disintegration." Ghoṣa 1331, PSP 1-2: 44 *bhāvanāvibhāvanārthena*; *le'u brgyad ma* ga 200b1 *bsgom pa rnam par gzhig pa'i don du*; *'bum* 8.253 (ga 113b1), *nyi khri* 8.147 (ka 205b1) *bsgom pa rnam par bsgom pa'i don du*, "in order to develop a meditation"; LSPW p. 184 "a development in the sense of annihilation." It is noteworthy that the translators of *khri brgyad* consistently render *vibhāvanā* by *bsgom par rnam par 'jig pa*, "a disintegration of meditation," and at *khri brgyad* 51.78 (kha 206b) by *bshig pa*, the past tense of *'jig pa*; cf. Bṭ3 5.1229 explaining *khri brgyad* 69.42 ff. In general, *bhāvanā* is "meditation"; *vibhava / vibhāva* is a bahuvrihi (*vigato bhāvo yasya*), "devoid of existence"; *vibhāvanā* (*rnam par 'jig pa*), "disintegration of meditation"; and *bhāva* "existent thing," all from root *bhū*, cognate with the English "be."

n.721 *khri brgyad* 13.68–13.70.

n.722 *khri brgyad* 14.1.

n.723 Golden 167a2, cf. *khri brgyad* 14.34 and 14.40; D *gnyis pa,* "second." Even though it is clear that the section of the text our author is explaining is *khri brgyad* 14.1–14.53, it is not clear whether the eleven sections are the nine and the two sections introduced by Subhūti's two statements with "The way I understand," or whether the section beginning 14.34 should be understood as itself divided into eleven sections.

n.724 *khri brgyad* 14.2–14.8.

n.725 *khri brgyad* 14.9–14.26.

n.726 *khri brgyad* 14.27–14.30.

n.727 *khri brgyad* 14.31–14.33.

n.728 *khri brgyad* 14.34.

n.729 *khri brgyad* 14.34.

n.730 *khri brgyad* 14.35.

n.731 *khri brgyad* 14.37 and 14.38; *khri brgyad* ka 139b3 *gtan med* in place of *shin tu med*.

n.732 *khri brgyad* 14.38.

n.733 *khri brgyad* 14.40.

n.734 *khri brgyad* 14.46 (ka 140b7) *gzugs nyid med pa'i phyir*; *nyi khri* 8.202 (ka 217b1), *le'u brgyad ma* ga 214a2 *gzugs med pa'i phyir*. It is perhaps odd to write *gzugs med nyid kyi phyir* in Tib. The *asattva* here, like the *sattva* in *sarve sattvāḥ* and *bodhisattva*, means more than just a state of nonexistence; LSPW "nonbeingness."

n.735 *khri brgyad* 14.44.

n.736 This is the sixth of the twenty-eight or twenty-nine questions listed earlier (4.678). The numbering here jumps to six, leaving out four and five, because the first three questions go together as 1a, 1b, and 1c, followed by 2 and then 3.

n.737 This is in Pūrṇa's explanation of a great being, *khri brgyad* 13.2 ff.

n.738 Subhūti's five questions at *khri brgyad* 15.1, are: "Lord, what is the Great Vehicle of bodhisattva great beings? Lord, to just what extent should bodhisattva great beings be known to have set out in the Great Vehicle? Where will the Great Vehicle have set out? Where will the Great Vehicle stand? Who will go forth in the Great Vehicle?" Below (Bṭ3 4.1168–4.1169) our author will say that the responses to them first explain the Great Vehicle in the context of setting out, and then, arising out of the response to the last question (*khri brgyad* 18.36, "Who will go forth in the Great Vehicle?") there is an explanation of the Great Vehicle in the context of the result, beginning with the statement (*khri brgyad* 19.1), "Lord, you say this—'Great Vehicle'—

again and again. It surpasses the world with its gods, humans, and asuras and goes forth; that is why it is called a *Great Vehicle*."

n.739 "Effort" (*pradhāna*) should also be understood as incorporating the Tib *spong ba* (*prahāṇa*), "abandonment."

n.740 In the list in the *khri brgyad*, insofar as the next in the list of the twenty-one Great Vehicles is "the Great Vehicle of the ten powers," the five absorptions are a general term including (1) the four immeasurables, (2) the four concentrations, (3) the four formless absorptions, (4) the eight deliverances, and (5) the nine successive absorption stations.

n.741 Our author begins with an explanation of the second Great Vehicle because he has already explained the six perfections in response to the earlier question.

n.742 The section begins from *khri brgyad* 15.10 and goes up to 15.34. The extract is from 15.11.

n.743 D *dngos po*, *vastu* ("real basis"); K, N *mig gis dngos por med do*, "they do not exist in actual fact (*vastutaḥ*) as eyes." Alternatively, taking *dngos po* as rendering *bhāva* ("existent thing," "real thing") and *dngos po med pa* as rendering *abhāva* ("nonexistent thing," "unreal thing"): "it means the nonexistence in eyes of eyes as a real thing."

n.744 Alternatively, "that nonexistence in eyes of eyes as a real thing (*dngos po med pa nyid*, *abhāvatā*) is their basic nature (*prakṛti*), their intrinsic nature (*svabhāva*)."

n.745 *khri brgyad* 15.17, explaining "the emptiness of ultimate reality."

n.746 K, N "ultimate nirvāṇa is empty of falsely imagined nirvāṇa."

n.747 K, N *rtog pa dang bcas pa*; D "The system (*tshul*, *naya*) of some in the Śrāvaka Vehicle who have realization (*rtogs pa dang bcas pa*) is not like that." It does not make sense to understand *rtog pa dang bcas pa* as *savitarka* in the technical sense specific to the first concentration, as "The mode of some in the Śrāvaka Vehicle with applied thought is like that."

n.748 This is explaining the emptiness of the uncompounded.

n.749 At *khri brgyad* 15.20 (ka 144b7) "extreme" (*mtha'*, *anta*) is rendered "limit."

n.750 *khri brgyad* 15.21.

n.751 K, Golden 170b6 *ma yin gyi*; D *yin gyi*, "is posited."

n.752 Here "that which possesses an attribute" and "possessor of an attribute" render *dharmin* and "attribute" renders *dharma*. Every attribute can be a possessor of an attribute, and vice versa. Thus anything—for instance, a basic nature—can be qualified by an attribute. At such a time it is that which possesses an attribute. Or a basic nature can be the attribute of anything—for instance, a person. But when you say "basic nature" you have willy-nilly expressed something that as an attribute will be the ultimate reality of that thing, and in that sense cannot be said to be an attribute of it.

n.753 *khri brgyad* 15.24.

n.754 Golden 171a5 *gi*; D *gis*.

n.755 *khri brgyad* 15.26: "Any past, future, or present dharma cannot be apprehended."

n.756 The same compound *abhāvasvabhāvaśūnyatā* (with the same Tib translation) is rendered "the emptiness that is the nonexistence of an intrinsic nature" at *khri brgyad* 15.29. Our author's interpretation requires this different translation.

n.757 *khri brgyad* 15.29.

n.758 This explanation takes the initial negation prefix *a-* in the Skt. compound word *abhāvasvabhāva* as going with both *bhāva* ("existent thing") and *svabhāva* ("intrinsic nature") separately, giving *bhāva* ("existent thing") and its negation *abhāva* ("nonexistent thing, nonexistence"), and *svabhāva* ("intrinsic nature") and its negation *parabhāva* ("nature from something else"). It understands the compound to be teaching the emptiness of these four things.

n.759 Alternatively, " 'Existent thing,' *bhāva*, is a form derived (*de las byung ba*, *tatpratyaya*) [from the root *bhū*, cognate with English "be"]."

n.760 *śūra*.

n.761 *khri brgyad* 16.1.

n.762 "Application" (stressing the action rather than the object acted upon) and "foundation" (stressing the object of mindfulness) both render *upasthāna*. It is hard to see how "the foundation" (*upasthāna*) of mindfulness, in the sense of its object—the body, for example—could be the Great Vehicle.

n.763 The *la* in *bzhi la* is a connective; it does not mark the object of mindfulness.

n.764 The explanation of the Great Vehicle is *khri brgyad* 16.2–16.3; the six parts in accord with the śrāvaka system are *khri brgyad* 16.4–16.19. The six are given below at Bṭ3 4.839.

n.765 *gzugs* (*rūpa*) in this section is equivalent to the "form" in *gzugs kyi phung po* (*rūpaskandha*), that is, it is akin to "material." It does not mean just the body as a shape (*gzugs*, *rūpa*).

n.766 "Threefold" means as inner, outer, and both.

n.767 "Element" (*'byung ba*, *bhūta*); cf. Mppś English, vol. 3, p. 965: "the five objects (*viṣaya*), color (*rūpa*), etc., are the outer body," and "the four great elements (*bhautikarūpa*), etc., are the outer body."

n.768 This glosses the *anu* ("after, again") in *anupaśyin* with *anutarka*.

n.769 K, N: "He 'is a viewer' investigating and reflecting on an inner body as 'the body.' "

n.770 The five "obstructions" (*sgrib pa*, *nīvaraṇa*) are greed that causes you to act on the desire for sense gratification (*kāmacchanda*), malice (*vyāpāda*), drowsiness and dozing (*sthyānamiddha*), gross mental excitement and uneasiness (*auddhatyakaukṛtya*), and *vicikitsā*; cf. *Abhidharmakośa* 5.58d–59.

n.771 *'bum* 9.3.

n.772 *gardhanaiṣkramyāśritabhedena*; cf. *Abhidharmakośabhāṣya* on *Abhidharmakośa* 3.35 (Śastri, 489).

n.773 *khri brgyad* 3.129, gives the full list.

n.774 This is explaining the mindfulness of dharmas; cf. *khri brgyad* 16.3: "They dwell while viewing in dharmas outer feelings, mind, and outer dharmas, and dwell while viewing in dharmas inner and outer feelings, mind, and inner and outer dharmas by way of not apprehending anything, and without indulging in speculations to do with the body."

n.775 *khri brgyad* 16.4.

n.776 The "second" is the teaching from the viewpoint of being clearly conscious, *khri brgyad* 16.5.

n.777 *'chos pa 'bum*, ga 179a5 (https://read.84000.co/translation/toh8.html#UT22084-014-001-9815);

Jäschke, s.v. *'chos* 2: "a secondary form of *'cha*."

n.778 MW, s.v. *prahara*, an eighth of a day (about three hours).

n.779 I have emended *gsum* to *gsum pa*, "third." Alternatively, D, Golden 177a6 *gsum* ("three") would be this viewpoint together with the fourth (constituents) and fifth (thirty-two unclean aspects) viewpoints our author touches on in passing below.

n.780 *khri brgyad* 16.6.

n.781 *khri brgyad* 16.8.

n.782 *khri brgyad* 16.9–16.19.

n.783 *khri brgyad* 16.9–16.19: "This body too is of such a quality…"

n.784 Golden 178a1; *khri brgyad* 16.10: "does not avoid having that as its natural state."

n.785 This section explains the nine unpleasantnesses, listed below, in connection with the nine perceptions of the stages in the decomposition of the body. They have been listed earlier in the Sūtra as the bloated corpse perception, and the cleaned-out-by-worms, putrid, bloodied, black-and-blue, savaged, torn-asunder, bare-bones, and burnt-bones perceptions (at *khri brgyad* 2.4); or the perception of a bloated corpse, of it chopped in half, of it as putrid, the bloodied perception, and the black-and-blue, savaged, torn-asunder, bones, and burnt-bones perceptions (at *khri brgyad* 11.36).

n.786 *khri brgyad* 16.13.

n.787 When there is no longer any blood, flesh, or sinew left.

n.788 *khri brgyad* 16.17–16.19.

n.789 Alternatively, "There is an explanation of mindfulness to the body in thirteen parts: five viewing a body that has consciousness, and eight unpleasantnesses where there is no consciousness." If translated like that I am unclear how our author arrives at a total of fifteen sections.

n.790 This is the second of the sets of dharmas included in the thirty-seven dharmas on the side of awakening. *spong ba* (*prahāṇa*) should also be understood as "effort" (*pradhāna*).

n.791 Tib *spong ba* renders *prahāṇa*.

n.792 Tib *'jog pa* ("put to work"), literally "place," renders *pradhāna*, more usually *rtsol ba* "exertion, effort." Alternatively, "because it places the goal before the mind" (*praṇidhatte*); cp. *samādhi*, a stability of mind.

n.793 They generate "the desire not to produce wrong unwholesome dharmas not yet produced," "the desire to abandon wrong unwholesome dharmas already produced," "to desire to produce wholesome dharmas not yet produced," and "the desire that wholesome dharmas already produced will remain, will increase, will not be forgotten, will not degenerate, and will be completed."

n.794 Ratnākaraśānti's *Śuddhamatī* (*dag ldan*, Degé Tengyur [shes phyin, ta], 110a4–5) and Abhayākaragupta's *Marmakaumudī* (*gnad kyi zla 'od*, Degé Tengyur [shes phyin, da], 57b3–4) have the same names for all four.

n.795 Golden 178b6 *tshegs*.

n.796 This is the third of the sets of dharmas included in the thirty-seven dharmas on the side of awakening.

n.797 Here *spong ba'i 'du byed* (*prahāṇasaṃskāra*), literally "abandonment effort," means "volitional effort," specifically the eight factors involved in the effort to eliminate the five faults that prevent calm abiding. *Madhyāntavibhāga* 4.3–5 (see also the commentary on *Mahāyānasūtrālaṃkāra* 18.53) says the five faults are laziness, forgetting the instructions, dullness and excitement, not trying, and trying; yearning, resolve (*vyāyāma*), faith, pliability, mindfulness, introspection, intention, and equanimity are the eight dharmas that counteract those five.

n.798 *khri brgyad* 16.22. This is the fourth of the sets of dharmas included in the thirty-seven dharmas on the side of awakening.

n.799 The "preparation for reality" is the aid to knowledge that penetrates true reality, the "certainty." The conditions governing it are the mental stability and insight taught as the four limbs of miraculous power.

n.800 The five are the faith, perseverance, mindfulness, meditative stabilization, and wisdom powers.

n.801 *khri brgyad* 16.26–16.30.

n.802 It is difficult to conclusively determine the meaning of these explanations of the three gateways. Brunnhölzl (2011, p. 38) discusses them and Hong (2018, pp. 586–89) is a critique of Brunnhölzl.

n.803 Cf. *nyi khri* 9.26, *khri brgyad* 16.27.

n.804 Cf. *khri brgyad* 16.29; *nyi khri* 9.26: " 'all dharmas cannot be occasioned/created by karma' so the stability of mind when not occasioning anything/creating karma is the wishlessness…" Cp. Brunnhölzl 2011, p. 38.

n.805 Cf. *khri brgyad* 16.32, *nyi khri* 9.27.

n.806 Emend D, Golden 183a3 *byas pa srung ba can gyi sa* to Mvy *byas pa (b)srang ba'i sa*, or (4.1139) *byas pa rtogs pa can gyi sa* where in explaining the list at *khri brgyad* 17.128 it says it is the level of the worthy one "who has done the work to be done."

n.807 Our author is saying the "knowledge of extinction" is the unobstructed path of seeing and this "knowledge of nonproduction" is the path of freedom.

n.808 The *dharma* is the ultimate attribute, the nonproduction or emptiness that qualifies the subject.

n.809 This is a gloss of "subsequent" realization (*rjes su rtogs pa*, *anvaya*) with "inference" (*rjes su dpag pa*, *anumā*).

n.810 This translation is a conjecture. *kha cig kho nar* perhaps renders *apare eva*, that is, the speaker in contrast to *pare* (*pha rol*), "somebody else." "Conventional" renders *saṃvṛti/saṃvṛta*, which means "totally covering" or "totally covered."

n.811 This is playing with the words *paricaya* ("familiarity") and *parijaya* ("totally vanquishing"), and *bhāvanā* ("meditation") and *abhibhāva* ("domination").

n.812 "The earlier one" may be the earlier knowledge of extinction, or it may be the *paricaya* ("familiarity") just explained earlier than the *parijaya* ("totally vanquishing"), or it may be in reference to the earlier (4.31) explanation of mastery when a bodhisattva knows but does not experience the result of stream enterer and so on.

n.813 Both are the paths of seeing and meditation.

n.814 *khri brgyad* 16.51 ff.

n.815 *khri brgyad* 16.52–16.53.

n.816 Alternatively, "apprehends the eight worldly dharmas as being the same." The idea is that the person is in a detached state where the laws no longer operate.

n.817 *khri brgyad* 16.54.

n.818 *kāma* ("sense object") means both the desire for the pleasure from the objects of the senses—color, smell and so on—and the objects of the senses themselves, the "bases."

n.819 The "desired aim" is *śamatha* ("calm abiding"). Here *gnas ngan len* (*dauṣṭhūlya*) does not mean the final basis of suffering, the last traces or residual impressions obstructing the attainment of the final goal of nirvāṇa or full awakening, but rather the defective states (*gnas ngan len*) removed by the absence of effort leading to a fully qualified *śamatha*. Cf. Vasubandhu's *Āryākṣayamatinirdeśaṭīkā* (*'phags pa blo gros mi zad pas bstan pa rgya cher 'grel pa* [mdo 'grel, ci], 150a).

n.820 *nye bar 'jog pa*. This is also the term used for the fourth of the nine stages leading to *śamatha*.

n.821 LC, s.v. *mang tu gnas*, questions the meaning of *bahuvihāra*. I have conjectured it means "stay at their post," having in mind that a practitioner, balancing *śamatha* and *vipaśyana*, utilizes an insightful introspection to make sure the earlier attractions to the qualities of the lower concentrations do not arise.

n.822 The four are pleasure, suffering, mental happiness, and mental unhappiness.

n.823 *khri brgyad* 16.59.

n.824 4.936–4.941.

n.825 *khri brgyad* 16.71–16.80.

n.826 Our author's presentation is a paraphrase of, and often a direct citation from, *The Teaching on the Great Compassion of the Tathāgata* (Toh 147, *Tathāgatamahā-karuṇānirdeśasūtra*) 2.258 ff. (Burchardi 2020), cited in the AAV (Sparham 2006–11, vol. 4, p. 80) by the name of the questioner, Dhāraṇīśvararāja. The same explanation is also in *The Bodhisattva's Scriptural Collection* of the Heap of Jewels collection (*byang chub sems dpa'i sde snod*, Degé Kangyur [dkon brtsegs, ga], 11a ff.). Mppś English (vol. 3, p. 1239 ff.) lists earlier sources for the powers, including the *Majjhimanikāya*.

n.827 *skyon med pa*, literally "flawlessness"; TMN 2.258 (185a4) *nges par gyur ba*.

n.828 Alternatively, "a wife who is competitive," "nagging"? TMN omits.

n.829 D; so too Golden 170b3. Possibly "not going to a good form of life is impossible" has accidentally been left out.

n.830 *rjes su mthun pa'i bzod pa*, Mvy *ānulomikī kṣānti*.

n.831 TMN 2.259 says it is impossible that a girl, in that very body, can become an Indra and so on, but having transformed, it is possible. This may be no stronger than saying a man, in that very body, cannot become a mother, but having changed bodies can.

n.832 The "eighth person" (*aṣṭamaka*) is the candidate for the result of stream enterer, the lowest of the eight goals: candidate for, and recipient of, the results of stream enterer, once-returner, non-returner, and worthy one.

n.833 TMN 2.264 (187a4) *'khrul pa dmigs pa*, "mistake in what they apprehend."

n.834 TMN 2.275 and *khri brgyad* 16.83 differ slightly; similar to Ghoṣa 1446, PSP 1-2: 83, and *khri brgyad* 73.67. Mppś English (pp. 1248–58) gives a detailed explanation.

n.835 BPS 15a1 *ma 'ongs pa'i dus na dge ba'i rgyu 'byin pa de*, perhaps suggesting that right and wrong beget the habits of right and wrongdoing; TMN 2.275 (187b5) *gang ma 'ongs pa'i dus na dge ba'i rgyu las byung ba 'byin pa de*, "issue arising from an unwholesome cause."

n.836 "A superior" (*khyad par*) and "an inferior" (*dman pa*) might be the status you have in the life in which the action is undertaken, or it might be an important person you are associated with in your life who can help or hurt you, or it might be something of great value that might make you rich or put you in jail; cf. Mppś English (p. 1250): "Sometimes the action that must necessarily be experienced depends (*apekṣate*) on the time (*kāla*), a person (*pudgala*), and the place (*sthāna*) in order to undergo its retribution. Thus, a person who is to enjoy happiness in the company of a noble cakravartin king awaits the moment when the noble cakravartin king appears in the world, and that is the moment when he attains his reward: therefore, he *depends on the time*. He *depends also on an individual*, on the occurrence of the noble cakravartin king, and finally, he *depends on the place*, i.e., the place where the noble cakravartin king is born." BPS 15a1–5.

n.837 In a position of power you hurt somebody, and in a later life are thrown in jail by the ruler.

n.838 Cf. TMN 2.276; BPS 15a7.

n.839 TMN takes *dhātu* and *adhimukti* together in a single section and deals with *adhimukti* first. Mppś English (p. 1264) takes *adhimukti* ("aspiration") as the fifth power and *dhātu* ("acquired disposition") as the sixth.

n.840 This may simply mean "the world with its various places and multiplicity of regions." A *dhātu* ("constituent," "element") is a physical constituent of the world (the earth element and so on), one of the eighteen categories (the eye, color, eye-consciousness constituent, and so on), the basic character of a person, a region of the universe, or a relic of a buddha; cf. Edg, s.v. *dhātu*, who cites a verse from *The Stem Array* (*Gandavyūhasūtra*) 484.15–16: *sattvadhātu paripācayiṣase, lokaghātu pariśodhayiṣasi, jñānadhātum uttāpayiṣyase, āśayasya tava dhātu tādṛśaḥ*. (See English translation of this verse in Roberts 2021a, *The Stem Array* 54.132).

n.841 The "disposition constituent" (*lhag pa'i bsam pa'i khams*, *adhyāśayadhātu*) is distinct from an "inherited disposition" (*gnas*, *āśaya*), dealt with below. This one is deposited and then drawn on. The richer the deposit (the stronger the disposition) the more it gives rise to its concordant result. Lamotte's translation of Kumārajīva is helpful (Mppś English, pp. 1268–70): "By acquired disposition (*dhātu*) is meant an accumulated habitual pattern (*ācitavāsanā*). The characteristics (*lakṣaṇa*) arise from the *dhātu*. The aspiration (*adhimukti*) functions in accord with the *dhātu*. Sometimes the *dhātu* results from the *adhimukti*. Habitual patterns (*vāsanā*) and aspirations (*adhimukti*) realize the *dhātu*. *Dhātu* is the lofty resolution (*adhyāśaya*), *adhimukti* arises as a result of the conditions (*pratītyasamutpanna*). These are the differences between *adhimukti* and *dhātu*. … The Buddha knows that beings have such and such acquired dispositions (*dhātu*), such and such aspirations (*adhimukti*), and that they come from such and such a place (*sthāna*)."

n.842 TMN 2.291 (189b7) *gang gis 'jig rten bsod nams kyi 'du byed sogs pa'i khams*, "[the action] on account of which there is a deposit of the collection of volitional factors for making ordinary merit."

n.843 An "immovable" is an action (a strong meditation habit) that will bring its maturation result (a life in a higher realm) before any other action is allowed to mature.

n.844 Abhayākaragupta's *Munimatālaṃkāra* (*thub pa'i dgongs pai rgyan* Degé Tengyur [dbu ma, a], 277a6–7) *khams sna tshogs pa ni bsod nams dang bsod nams ma yin pa dang mi g.yo ba la sogs pa bskyed pa'i bsam gtan no//mos pa sna tshogs pa la 'dir mos pa ni 'dod pa ste/'di ltar 'dod chags la gnas pa'i yang zhe sdang la 'dod pa dang/zhe sdang la gnas pa'i 'dod chags la 'dod pa dang/sbyor ba dman pa'i sbyor ba rgya chen po la dang/sbyor ba rgya chen po'i sbyor ba dman pa la'o*. The sense is, for instance, someone who is lazy by nature but quick to get angry, someone who is lecherous by nature but quick to form silly prejudices, someone who is arrogant by nature but quick to question him or herself. The place (*gnas*) is

caused by karma, but in this life, in this place, the tendency of the person is toward a personality that easily gets angry, or a person whose basic nature is greedy and is easily swayed to anger.

n.845 TMN 2.309 (192b4) *sems can thams cad kyi dbang po yongs su smin pa rnams… dbang po yongs su ma smin pa rnams*, "faculties that have reached maturity and faculties that have not reached maturity."

n.846 This is a subdivision of the stream enterer.

n.847 This is a subdivision of once-returner.

n.848 TMN 2.306 (192a2) *sems can gang sbyin pa'i dbang po cen yin la de'ang tshul khrims la sbyor ba de la de bzhin gshegs pas dbang po mchog and mchog ma yin pa mkhyen pas sbyin pa'i gtam ston to*. The sense is with this power a buddha knows, to use a modern example, a child with only the capacity to study fractions, as it were, who is studying algebra that is beyond his or her capacity. The teacher stops teaching algebra, and so on.

n.849 Cf. TMN 2.306.

n.850 Ghoṣa 1446, PSP 1-2: 83 *indriyaparāpara*.

n.851 I am unsure of the meaning. "Something indicating" renders *mtshan ma*; alternatively, "sex organs."

n.852 This summarizes TMN 2.334.

n.853 Golden 199a2.

n.854 *khri brgyad* 15.35–15.144, 62.52–62.56.

n.855 TMN 2.377 ff.

n.856 Here the *gzhung* ("scripture") is probably the *Dhāraṇīśvararāja*, or *The Teaching on the Great Compassion of the Tathāgata* (*Tathāgatamahākaruṇānirdeśasūtra*).

n.857 Alternatively, "their body hair does not bristle." *spu zing zhes byed* (*romaharṣa*) can also mean the bristling of hairs because of great anxiety.

n.858 Here a *dharma* means a teaching of a doctrine.

n.859 *khri brgyad* 16.95 has them in reverse order.

n.860 Here *dharma* means the necessary qualifying attributes of a particular "meaning" in the sense of the basis (*artha*) that makes it what it is.

n.861 Here *dharma* has the sense of a governing law; the "meaning" (*artha*) is its result in the sense of what it aims at.

n.862 Alternatively, if taken as qualifying statements, *drang dgos pa* means "that require interpretation" and *tshig lhur len pa* means "where the words are the main thing." Here "meanings" (*artha*) is in the sense of welfare, or those for whose sake something is being done.

n.863 K, N *skad gang yin pa*; D *sngags 'chang*.

n.864 MW, s.v. *dvīpa*, "island," (citing Krishna Kanta Handiqui, *Naishadhacarita of Srīharsha* i.5, p. 1) says there are eighteen *dvīpas* that "include the *upadvīpas*"; *Abhidharmakośa* 3.53 ff. and *Bhagavatapurāṇa* 5.166 ff. give nine *dvīpas* and *upadvīpas* (different in each case).

n.865 Law (1954, pp. 42–53) lists sixteen major countries (*ṣoḍaśamahājanapada*, Pāli *soḷasamahājanapada*, places known from the early records of the Buddha's life) as listed in the Aṅguttaranikāya (*Uposathasutta*, Bk. 3.71; *Vitthatūposathasutta*, Bk. 8.42); Ānandajoti Bhikkhu conveniently locates them (*Aṅgā*, *Magadhā*, *Kāsī*, *Kosalā*, *Vajjī*, *Mallā*, *Cetī*, *Vaṃsā*, *Kurū*, *Pañcālā*, *Macchā*, *Sūrasenā*, *Assakā*, *Avantī*, *Gandhārā*, and *Kambojā*) on a map of ancient Buddhist India.

n.866 K, N; D "demonstration, making known, and causing mastery."

n.867 The passage in full is cited in Āryavimuktisena's AAVN 65a4–65b4, AAV 126b3–127b1 (Sparham 2006–11, vol. 3, pp. 17–18); also Asvabhāva's *Mahāyānasaṃgrahopanibandhana* (*theg pa chen po bsdus pa'i bshad sbyar*, Degé Tengyur [sems tsam, ri], 281a5–6).

n.868 BPS 40a6–40b3, TMN 2.426.

n.869 Cf. TMN 2.426 (205b2), BPS 40b1: *dri yid du 'ong ba'i padma mngon par 'byung ste/ de la de bzhin gshegs pa'i zhabs 'jog go*, "Wherever tathāgatas step down with their feet, fragrant lotuses spring up and the tathāgatas place their feet there."

n.870 This is paraphrasing TMN 2.427, BPS 40b3–40b5.

n.871 D *tshig la yi ge log par 'byung ba*; K, N *tshig la mi dge log par 'byung ba*, "swears?" But cf. AAV 126b7: *nyon mongs pa'i rta gad chen po dgod pa dang/ so 'tshigs byed pa'am, steg pa'i tshul yang nye bar ston par byed de*; AAVN 65a6: *dantavidaṣṭakaṃ saṃdaṃṣṭatim upadarśayati*, "makes a show of gnashing their teeth."

n.872 Paraphrasing TMN 2.444.

n.873 Paraphrasing TMN 2.453–2.476, BPS 42a7–44a6.

n.874 Cf. TMN 2.453, 2.455; BPS 42b2.

n.875 Emend *bsnyel*, Mvy *saṃmoṣa* ("have a lack of mindfulness"), Jäschke, s.v. *bsnyel*, "forget," to TMN 2.457 (208b7) *mnyel*, "fatigue"; BPS 42b6 *ngal*, "tiredness."

n.876 Alternatively, "Tathāgatas are also 'not deficient in meditative stabilization (*samādhi*).' In a meditative equipoise (*samāhita*) on the suchness of all beings and all dharmas, all dharmas are placed in an equal state (*samādhīyate*) through the suchness (*tathatā*) that is a sameness (*samatā*). Hence suchness is called *meditative stabilization*"; cf. TMN 2.464–2.468; BPS 43a5–43b4.

n.877 BPS 43b4–44a1.

n.878 TMN 2.477–2.479; BPS 44a6–44b2.

n.879 K, N *don med par*; D *don dam par*.

n.880 The list of sixty (or, rather, sixty-four) in the *The Secrets of the Realized Ones* (*Tathāgataguhyaka Sūtra (https://read.84000.co/translation/toh47.html)*, Toh 47) is given below (4.1184). See also n.948.

n.881 Emend *lngar* to *sngar*.

n.882 K, N *rtswa* is supported by TMN 213a3 and BPS ga 44a6; D has *rtsa*.

n.883 1.42–1.53.

n.884 1.42–1.53.

n.885 D *srid pa* (*bhava*) is the tenth link of dependent origination, an intense attachment that causes rebirth. Alternatively, emend to *sred pa*, "clinging."

n.886 This is a conjectural translation. It is perhaps referencing a cessation of ordinary breath as a person enters into an ultimate, death-like state.

n.887 Cf. *chos kyi rnam pa mi dmigs pa'i phyir* (Ratnākaraśānti's *Śuddhamati*, *dag ldan*, Degé Tengyur [shes phyin, ta], 116a3).

n.888 This is probably a gloss of *khri brgyad* 16.99 (ka 166b6) *zhi gnas mi dmigs pa'i phyir* ("because calm abiding is unfindable") that has dropped out of the text. *Śuddhamati*, *dag ldan*, Degé Tengyur (shes phyin, ta), 116a3 has *zhi gnas med pa'i phyir ro* ("because there is no calm abiding.").

n.889 Vasubandhu's *Abhidharmakośabhāṣya* on *Abhidharmakośa* 4.74 (Shastri, 689) cites "a sūtra" as the source for these sixteen. La Vallée Poussin (Pruden, vol. 2, p. 739, n. 338) cites the Dīrgha, Aṅguttara, and Majjhima Nikāyas. The context is the explanation of lies. Ignoble persons say of what they have or have not seen, and so on, that they have not or have seen it, and so on (eight ignoble uses of conventional designations), and noble persons says of each what is true (eight noble uses of conventional designations).

n.890 *'bum* 9.72 (ga 195b2); *nyi khri* 9.45 (ka 246b1) *chags*, "attached"; LSPW pp. 213–14 "tied down."

n.891 *khri brgyad* 16.104.

n.892 This is the seventh of Subhūti's twenty-eight questions at 4.678.

n.893 These are the five questions (*khri brgyad* 15.1, cited in Bṭ3 n.738): "Lord, what is the Great Vehicle of bodhisattva great beings? Lord, to just what extent should bodhisattva great beings be known to have set out in the Great Vehicle? Where will the Great Vehicle have set out? Where will the Great Vehicle stand? Who will go forth in the Great Vehicle?" Here the second question is framed, "How have bodhisattva great beings come to set out in the Great Vehicle?"

n.894 *khri brgyad* 17.1.

n.895 *khri brgyad* 17.13 ff.

n.896 *'bum* 10.16, *le'u brgyad ma* ga 239b3–4, PSP 1-2: 91; *khri brgyad* ka 171a2, *nyi khri* ka 250a4 omit.

n.897 Cf. *The Ten Bhūmis*, 1.109 (Roberts 2021b); *Daśabhūmikasūtra* (Honda p. 136).

n.898 Our author does not provide a gloss here for *mānastambhananirghātana* (Ghoṣa, Gilgit), "destroy arrogant rigidity"; *khri brgyad* 17.2 "purification of preventing being puffed up with pride." *Abhisamayālaṃkāra* 1.50ab, PSP 1-2: 88, and LSPW p. 214 also omit this.

n.899 From this point on our author does not provide a gloss for every purification.

n.900 *khri brgyad* 17.4 and 17.35.

n.901 Cf. *khri brgyad* 55.21; Aṣṭa (Wogihara p. 780).

n.902 This is an overly abbreviated version of *khri brgyad* 55.22; Aṣṭa (Wogihara p. 780) says, "Bodhisattva great beings—that is, those in the bodhisattva great

beings' isolation—living in jungle, upland forest, and frontier retreats, truly live in isolation."

n.903 *khri brgyad* 17.5 and 17.41. The twelve ascetic practices are listed at *khri brgyad* 41.6 et passim; Edg, s.v. *dhūtaguṇa*.

n.904 *khri brgyad* 17.42 explaining 17.5 "not giving up training."

n.905 *khri brgyad* 17.44 explaining 17.5 "production of a thought associated with nirvāṇa."

n.906 The meaning of *g.yo ba yongs su btang ba* here is unclear to me.

n.907 *khri brgyad* 17.46, explaining 17.5 "great beings' unmixed mind" (*āveṇikacitta*?), probably a mistake for "uncowed mind" (*avalīnacitta*).

n.908 *khri brgyad* 17.77, explaining 17.8 "settle down on the view that the Buddha should be resorted to." The following are glossing passages down to *khri brgyad* 17.90, explaining down to 17.9: "realizing the way things are perfect."

n.909 K, N.

n.910 *khri brgyad* 17.93, explaining 17.9 "the exposition of the one way things are."

n.911 *khri brgyad* 17.95, explaining 17.9 "reversing views."

n.912 *khri brgyad* 17.99, explaining 17.9 "calmed state of mind."

n.913 Earlier the list for the seventh level (*khri brgyad* 17.9, ka 170a4–5) has "unobstructed knowledge" (*shes pa thogs pa med pa*) followed by "the attachment-free level" (*rjes su 'chags pa'i sa ma yin pa*); in the explanation (*khri brgyad* 17.100) it asks the question, "What is unobstructed knowledge?" This is followed by "What is knowledge that does not enter into attachment?" (*rjes su 'chags pa la mi 'jug pa'i shes pa gang*). Cp. *'bum* 10.9 (ga 198b2), *nyi khri* 10.8 (ga 249a6) *byams pa'i skabs shes pa*; Gilgit 354.7 *anunayāvasarajñatā* ("knowledge of opportunities for loving kindness"). Mvy *skabs* renders *avasara*; *Abhisamayālaṃkāra* 1.65a *sakti* ("attachment" in a positive sense) is a gloss of *anunaya* ("loving kindness").

n.914 *khri brgyad* 17.107, explaining 17.10 "attend on the buddhas and properly contemplate the buddha bodies."

n.915 *Vakkalisutta* in Suttanikāya 3.119 (PTS edition, 119–20); also BPS kha 277a.

n.916 Golden 212b4–5 *sems*. D *sems can* "purifying the field of beings—me and others. There is no buddhafield except the field of beings, because it is

simply just a representation." This is glossing *khri brgyad* 17.110: "It is purifying the minds of all beings," explaining 17.10 "purification of a buddhafield."

n.917 *khri brgyad* 17.112, explaining 17.10 "constantly being absorbed in meditation"; *samāpatti* means both "completion" and "absorption."

n.918 *khri brgyad* 17.117, explaining 17.11.

n.919 "Is done" renders *kṛta*; "knowledge" renders *āvid*.

n.920 This renders *kṛtāvin*.

n.921 This is the eighth of Subhūti's twenty-eight questions (4.678).

n.922 This is the third of the five questions at *khri brgyad* 15.1 that has *gang la*, "where," in place of *gang nas*, "from where" here, cited in Bṭ3 n.738.

n.923 This is a creative etymology linking *arūpin*, "formless," with *(a)ruh* (causal *(a)ropaya/ropaṇa*), "to raise up." The author means this metaphorically: "they are not causing you to form a notion of anything." The Tib translators have rendered this rather elegantly with *gzugs*, the future or nonperfect form of the voluntary (*tha dad pa*) root *'dzugs pa*; also used as a nonvoluntary (*tha mi dad pa*) perfect form of the same verb, (cp. *'dzin / zin*). The Tib verb has the sense of "plant," as in "plant a flag."

n.924 This glosses a passage not found in the extant Skt or Tib versions of the Sūtra.

n.925 4.511–4.521.

n.926 *khri brgyad* 18.12.

n.927 Understand the word *shog* to be a form of *zho*, "yogurt, milk."

n.928 This is the ninth of Subhūti's twenty-eight questions (4.678) and the fourth of the five questions at *khri brgyad* 15.1.

n.929 *khri brgyad* 18.35.

n.930 *khri brgyad* 18.36. This is the tenth of Subhūti's twenty-eight questions (Bṭ3 4.-678) and the fifth of the five questions at *khri brgyad* 15.1.

n.931 Cf. *khri brgyad* 18.38, *nyi khri* 10.70, *'bum* 10.258, and Lhasa Kangyur (shes phyin, *'bum*, ga 229b6–7), which omit "Lord," framing it as a rhetorical question."

n.932 *khri brgyad* 18.38, *nyi khri* 10.70, *'bum* 10.258 all omit and start with *chos kyi dbyings*, "dharma-constituent."

n.933 *khri brgyad* 19.1 ff. This is the eleventh of Subhūti's twenty-eight questions (Bṭ3 4.678) and goes together with the twelfth rhetorical question, "That vehicle is equal to space?" that our author introduces just below. Our author says it is the Great Vehicle as a result, following on from the earlier explanation (Bṭ3 4.786 ff.) of the Great Vehicle as practice. The last of the five questions (*khri brgyad* 15.1) leads into an explanation of the resultant Great Vehicle because it occasions the statement (*khri brgyad* 18.36), "that vehicle, one who goes forth, that by which one goes forth, from where one goes forth, all those dharmas do not exist and are not apprehended."

n.934 Glossed in Śrījagattalanivāsin's *Āmnayānusāriṇī*, *man ngag gi rjes su brang ba* Degé Tengyur (shes phyin, ba), 49b7–50a1.

n.935 Here a *going* is called a *yāna* ("going," "vehicle"). The great *niryāṇa* ("going forth," "that from which going has gone," "definite emergence," "escape") is the *mahāyāna* ("great vehicle," "great going"). Because it surpasses the three worlds and is a definite emergence, or escape (*niryāṇa*), from them all, that going forth (*niryāṇa*) is bigger, hence it is called a Great Vehicle. I have rendered *niryāṇa* as "going forth" and Mahāyāna as "Great Vehicle." The translation terms are not intended to convey all the aspects of the Skt words, but, as with the Tib translations, are lexical markers for them.

n.936 *khri brgyad* 19.2 omits "Great."

n.937 Alternatively, *de nyid* may mean "its" greatness.

n.938 K, N; D: "It teaches it is equal to space because it has a great amount of room; because its production, stopping, and so on do not exist; because it is not included in the three time periods; and because of a threefold cause."

n.939 What our author intends here is that Subhūti's opening statement (*khri brgyad* 19.1) is in three parts, and the remainder of the chapter spoken by the Lord (*khri brgyad* 19.5–19.111) is structured around the three parts of Subhūti's statement that is further broken down into five subsections, each introduced by the Lord repeating what Subhūti said (*khri brgyad* 19.9 ff., 19.41 ff., 19.64 ff., 19.82 ff., and 19.97 ff., up to 19.111).

n.940 This is just *khri brgyad* 19.5–19.8; *'bum* 11.5–11.8.

n.941 These five are in Subhūti's opening statement (*khri brgyad* 19.1–19.4).

n.942 *khri brgyad* 19.10.

n.943 This is spelled out explicitly later at *khri brgyad* 19.17 ff. Cp. Ghoṣa, who edits this section consistently with an *avagraha* sign *bhāvo 'bhaviy[=ṣ]yan*, "not existent and not *not* existent."

n.944 Alternatively, *ngo bo nyid med pa'i dngos po*, "a thing without an intrinsic nature."

n.945 The "falling hairs" in "matted falling hairs" (*skra shad 'dzing pa*) are imaginary strands of hair that appear as if falling in front of the eyes of people with an eye disease.

n.946 Our author presumably means not ultimately true, only conventionally so.

n.947 Emend *chos* to *chos nyid*.

n.948 *Secrets of the Tathāgatas Sūtra*, Degé Kangyur F.133.a–133.b; MSAvyT 182b2 ff.; AAV 83a5 ff. Note that the text of the sūtra itself mentions there being sixty-four qualities rather than sixty.

n.949 Emend *brtags* to *brtabs*.

n.950 Emend *gnyen po* to *mnyen po*, MSAvy (Lèvi, 80) *snigdha* ("soft, pliable"). In this same sentence *nye bar ston* is either a mistake, or derived from the *rten/gtan/bsten* verbal complex; MSAvy (Lèvi, p. 80) *upasthambhikatva*.

n.951 "Modulated" renders *valgu*, "quality of strength" *balaguṇa*.

n.952 Cf. Edg, s.v. *aneḍa*, "not injurious," "presumed to represent Skt *an-enas*." Here *tshugs* is a nonvoluntary form.

n.953 MW, s.v. *kalā*, citing the *bālarāmāyaṇa*.

n.954 Pensa (113) *tadvyatikrame samyag niḥsaraṇopadaiśikatva*; MSAvy (Lévi, p. 80) *tadvyatikramasaṃpan niḥsaraṇopadeśakatva*; AAV *de las 'das na nges par 'byung ba'i thabs yang dag par ston par mdzad pa*, "is the means of perfect renunciation" (=*niḥsaraṇopāyopadeśika*).

n.955 MSAvy *prītisukhasaṃjananī*; TGN, K, N *dga' bde bskyed pa*.

n.956 *ston par byed pa* here and for the next quality render MSAvy *darśikatva* and then *daiśikatva*; Pensa *daiśikatva* both times.

n.957 *sgra gsang mtho ba*, perhaps reading *uccāra*; MSAvy, Pensa *udāratva*; MSAvyT, AAV *rgya che ba nyid*, "expansive."

n.958 *myur du* (=*kṣipra*) *'gyur ba'i ngang tshul can*; MSAvy, Pensa *abhīkṣṇabhaṅgara*; MSAvyT, AAV *rno ba dang 'jigs pa*, "sharp and reverberating."

n.959 *gal bar bya ba ma yin pa* from *atisṛ* (Mvy *atisārinī* = *'gal ba*); MSAvy, Pensa *anatikramaṇīya*; MSAvyT, AAV *'da' bar bya ba*, "not something you want to go beyond."

n.960 D *mi rtag* is a wrong reading.

n.961 *'jigs pa med pa*. MSAvyT, AAV *bsnyengs pa dang bral* (= *bhayāpagata*?); MSAvy, Pensa *sāvadyāpagata*, "nothing wrong in it to criticize."

n.962 This renders *chub pa*? Pensa *sakalā*; Mvy *sakhilā* (Edg, "smooth, soft"); MSAvy *akhilā*; MSAvyT *thab dang bcas pa'i ched ni/ sems can rnams kyi de dag gi don thams cad sgrub par byed pa'i phyir ro*; AAV *sems can rnams kyi don de dag thams cad rdzogs par mdzad pa'i phyir tha ma med pa'o*; Bṭ1 na 240b3 *byang chub pa*.

n.963 MSAvy, Pensa *āgamitaprayuktatvāt*, "it is connected with what has come down in the tradition"; MSAvyT *dus la bab par rab tu sbyor ba*, "is connected with the appropriate occasion"; AAV *thob pa'i dus su rab tu sbyor ba*, "is connected with the time of attainment"; Bṭ1 na 240b5 *ma 'ongs pa'i dus na de bzhin du mi 'gyur ba*, "in the future similarly does not change."

n.964 MSAvy, Pensa *acapalā*, "not too quick, does not trip over itself."

n.965 MSAvy, Pensa *sarvalaukikārthadṛṣṭāntadharmapariṇāmitvād*; MSAvyT, AAV *'jig rten pa'i don thams cad dpe'i chos su bsgyur ba*, "it turns all ordinary things into examples for Dharma"; Bṭ1 na 240b6 *'jig rten pa dang 'khor las 'das pa'i don dang dpe'i chos thams cad mchog dang ldan pa*, "it is endowed with excellent ordinary and transcendental meaning and example dharmas."

n.966 Here the "Master" (*slob dpon*, *ācārya*) would have to be Asaṅga, not Vasubandhu, if Vasubandhu is indeed our author.

n.967 The words cited from the Sūtra have not been explicitly identified, and numbers have been added for the ease of the English-speaking reader.

n.968 "Constituent" renders *khams* (*dhatu*), referring to *khri brgyad* 19.54: "there is no first production of the thought of awakening in space," and so on.

n.969 "The twos" are the sets of pairs or dualities at *khri brgyad* 19.58: "does not have form, is not formless, does not show itself, does not *not* show itself, is not blocked, is not *not* blocked, is not united, is not separated." Alternatively, out author perhaps understands these to be the śrāvakas and pratyekabuddhas, and bodhisattvas and buddhas.

n.970 The Summary of the Doctrine (*chos kyi mdo*) is: "All compounded phenomena are impermanent; all contaminated phenomena are suffering; all phenomena are without a self; nirvāṇa is peace"; alternatively, "All compounded things are impermanent, everything with outflows is suffering, all dharmas are selfless, and nirvāṇa is peace." See *The Questions of the Nāga King Sāgara (https://read.84000.co/translation/toh155.html)* (*Sāgaranāgarājaparipṛcchā*). Cf. Ratnākaraśānti's *Śuddhamatī*, *dag ldan* Degé Tengyur (shes phyin, ta), 84a3–4: *chos kyi mdo bzhi ni 'du byed thams cad mi rtag pa/ zag pa dang bcas pa'i chos thams cad ni sdug bsngal ba/ chos thams cad ni bdag med pa/ mya ngan las 'das pa ni zhi ba'o*.

n.971 This is referring to *khri brgyad* 19.61: "is not isolated, is not *not* isolated, is not light, and is not dark."

n.972 *nyi khri* 11.55, *'bum* 11.45; *khri brgyad* 19.47 (ka 198a2) *gnas pa dang 'bral ba*.

n.973 I have not emended *gsum* to *gsum pa*, even though this is referencing Subhūti's third statement repeated by the Lord at *khri brgyad* 19.64. The three are the statements about beings, space, and the Great Vehicle.

n.974 Gilgit 378.6 takes all as plurals: "it is because the states of existence are states not existing (*sattvāsattā*) that spaces are states not existing"; LSPW "it is because of the nonbeingness [*asattā*] of beings [*sattva*]."

n.975 *khri brgyad* 19.69.

n.976 The context is the infinite amount of room in the Great Vehicle for an infinite amount of beings.

n.977 Golden 223a6; D adds "twenty-six."

n.978 The three are beings, space, and the Great Vehicle.

n.979 This is a brief way of saying the dharma-constituent is put in place of suchness and connected with the three—beings, space, and Great Vehicle—and then with nonexistent, infinite, countless, and beyond measure.

n.980 The thirteen synonyms are listed with the first of the three—a being—and then connected with the very limit of reality in place of suchness, and then with nonexistence and so on.

n.981 This usage of *bkol* (a perfect form of *'khol*) is noteworthy.

n.982 *'bum* 11.79–11.90 (Ghoṣa p. 1570 ff.), and *nyi khri* 11.81-11.86 spell out the six outer sense fields (a form, a sound and so on) down to the twelve links of dependent origination perfections; *khri brgyad* omits.

n.983 *khri brgyad* 19.74.

n.984 *'bum* 11.97 (Ghoṣa p. 1581 ff.) spells out the noble truths and so on; *khri brgyad* omits.

n.985 *khri brgyad* 19.76.

n.986 Cf. *'bum* 11.110, *nyi khri* 11.96, *khri brgyad* 19.82.

n.987 See n.939.

n.988 K, N *g.yo ba*; D *dbye ba*, "undivided."

n.989 "Those" are the "basic nature," "suchness," "intrinsic nature," and "mark" of each of the dharmas beginning with form that "do not come, go, or remain." I have not indicated the words in the list that are directly cited from the Sūtra.

n.990 This complete list of synonyms beginning with "suchness," down to "the certification of dharmas," is not in any of the extant versions of the Sūtra I have consulted.

n.991 This is the last of the five statements (4.1174, n.941).

n.992 Gilgit 382.12, Ghoṣa p. 1618, PSP 1-2: 130; *khri brgyad stong pa* omit.

n.993 Here *btsal* is an archaism for *sel*, Mvy *paryudasta*.

n.994 *'bum* 11.136 ff. (Ghoṣa p. 1623), *nyi khri* 11.122; *khri brgyad* 19.106, Gilgit 383.14, PSP 1-2: 134 omit.

n.995 *khri brgyad* 19.112.

n.996 The remainder of Subhūti's twenty-eight questions (4.678) and the responses are *khri brgyad* 20.1–20.106. First are the statements made by Subhūti (*khri brgyad* 20.8–20.10) that are then queried by Śāriputra (*khri brgyad* 20.11), and then answered by Subhūti up to the end of the chapter (*khri brgyad* 20.106).

n.997 *khri brgyad* 20.1.

n.998 *khri brgyad* 6.1.

n.999 *khri brgyad* 20.7, Ghoṣa p. 1642, Gilgit 385.13.

n.-1000 The ten statements (*khri brgyad* 20.8–20.10) are (1) "one does not assert a bodhisattva at the prior limit"; (2) one has to know the limitlessness of a

bodhisattva through the limitlessness of form; (3) even such an idea as 'form is a bodhisattva' does not exist; (4) I, who thus do not see and do not find a bodhisattva great being as anyone at all in any way at all—to which bodhisattva great being will I give advice and instruction in which perfection of wisdom?; (5) you say 'bodhisattva' is just a word; (6) you say 'self' again and again, but it has absolutely not come into being; (7) given that all phenomena thus have no intrinsic nature, what is that form which has come into being?; (8) what has not come into being is not form; (9) Lord, you cannot apprehend those bodhisattva great beings who would practice for awakening other than those who have not come into being, so does what has not come into being give advice and instruction in a perfection of wisdom that has not come into being?; and (10) one should know when the mind of a bodhisattva given such instruction is not cowed.

n.-1001 *nyi khri* 12.9 *mi dmigs*. Ghoṣa p. 1642, Gilgit 385.14 *nopalabhyate*; PSP 1-2: 137 *nopaiti*; *khri brgyad* 20.8 (ka 211a3) *khas len*, "assert."

n.-1002 D, K, N, Golden 228a4 all read "has come into being"; *khri brgyad* 20.11, *nyi khri* 12.10 "has not come into being."

n.-1003 K, N, Golden 228b1; D "has come into being."

n.-1004 Earlier (4.679) it says there are twenty-eight questions.

n.-1005 This is the Lord's reply (*khri brgyad* 20.3) to Subhūti when Pūrṇa asks why, having been told to talk about the perfection of wisdom, Subhūti talks about the Great Vehicle.

n.-1006 These are Subhūti's answers to Śāriputra, *nyi khri* 12.12 ff. (consistently *mi dmigs*, "does not apprehend"), *khri brgyad* 20.12 (ka 212b) ff. (*khas mi len*, "does not assert").

n.-1007 *nyi khri* 12.12.

n.-1008 "Does not come close to," *nye bar 'gro ba med do*, is another rendering of *nopaiti*, rendered above by *mi dmigs so* ("does not apprehend") and in *khri brgyad* by *khas mi len* ("does not assert"); LSPW pp. 244–46 "does not approach." The closest to this is *khri brgyad* 20.16 (ka 213a4–5).

n.-1009 Cf. *khri brgyad* 20.26, which again has "assert" in place of "come close."

n.-1010 *khri brgyad* 20.32.

n.-1011 *khri brgyad* 20.37.

n.-1012 *khri brgyad* 20.44.

n.-1013 Śāriputra's question was: "Why, Venerable Subhūti, do you say, 'So Lord, I, who thus do not see and do not find a bodhisattva great being as anyone at all in any way at all—to which bodhisattva great being will I give advice and instruction in which perfection of wisdom?' "

n.-1014 *khri brgyad* 20.55.

n.-1015 I understand our author to mean falsely imagined form "is" ultimate form because it is not different from it, because it is not there ultimately at all. Alternatively, if *ultimate form* is the name then it too is falsely imagined and hence not different.

n.-1016 "Repeat" renders *bsgre par bya'o*. A *'gre* is a subsection of a longer connected passage. This is a voluntary, transitive (or causal) form of that.

n.-1017 *khri brgyad* 20.61.

n.-1018 Golden 230b6; at *khri brgyad* 20.73 *'dus pa* has accidentally been left out.

n.-1019 Golden 231a2 *nus par gyur pa'i stong pa nyid*; D *nus par 'gyur ba'i stong pa nyid*; K, N *nus par byung stong pa nyid*.

n.-1020 *khri brgyad* 20.77.

n.-1021 Pensa p. 60, *tatrāsadartha 'nityārthaḥ*; cf. *khri brgyad* 38.1 (kha 86b1) *ma mchis pa*.

n.-1022 *The Teaching of Akṣayamati* (*Akṣayamatinirdeśa*) *blo gros mi zad pas bstan pa*, Degé Kangyur (mdo sde, ma), 1.327 (Braarvig and Welsh 2020), 168b.7 *de la mi rtag pa'i don gang zhe na/ med pa'i don dang*.

n.-1023 If *yod pa las gyur pa* renders *sadbhūta* it would mean "there is nothing truly real at all."

n.-1024 *nyi khri* 12.95; PSP 1-2: 150 *yad anityaṃ so 'bhāvaḥ kṣayaś ca*; LSPW pp. 252–54 "nonexistence and extinction." *khri brgyad* 20.79 "it is because that which is impermanent has come to an end, is a nonexistent thing."

n.-1025 If the original compound is a bahuvrihi it would mean "suffering is called 'what is on account of falsely imagined dharmas.' "

n.-1026 *khri brgyad* 20.79 "suffering, selfless, calm, empty, signless, and wishless, … wholesome, not a basic immorality, without outflows, without afflictions, extraordinary, purified, and uncompounded."

n.-1027 *khri brgyad* 20.81.

n.-1028 *khri brgyad* 20.84.

n.-1029 In place of *'dzin* ("grasp"), *khri brgyad* 20.92 (ka 224a3) has *khas len* ("assert"); *nyi khri* 12.149 (ka 344a6) *dmigs* ("apprehend"). Gilgit 400.8–9 *(na) upaiti*.

n.-1030 K, N *rim pa*; D *rigs pa*, "logic."

n.-1031 *khri brgyad* 20.96, K, N; D "the nonproduction of form is form."

n.-1032 If one leaves *ngo bo nyid* (*svabhāva*) untranslated, it means, simply, "the true nature of dharmas is not falsely imagined form." I have rendered *kun brtags pa'i gzugs kyi ngo bo nyid ma yin pa* (*na parikalpitarūpasvabhāva*) literally to leave open the possibility that the author intends to say that the true nature of dharmas (*dharmatā*) does not have the falsely imagined (*parikalpita*) for its intrinsic nature, nor the falsely imagined the true nature of dharmas for its intrinsic nature.

n.-1033 *khri brgyad* 20.100.

n.-1034 *khri brgyad* 20.102.

n.-1035 Cited above 4.1267.

n.-1036 *khri brgyad* 20.102 ff. goes through categories of the thoroughly afflicted and purification dharmas but it does not explicitly include the "suchness, true nature of dharmas" category found at *'bum* 12.640–12.640 and *nyi khri* 12.202. However, both the longer versions omit the first "form… is impermanent" statement.

n.-1037 *khri brgyad* 20.106.

n.-1038 *khri brgyad* 21.1.

n.-1039 *khri brgyad* 20.92, 20.96, 20.102, 20.106.

n.-1040 *rnam pa* (*ākāra*) is rendered "aspect" in the earlier line, and here by "attribute."

n.-1041 The perfection of wisdom (*prajñāpāramitā*) has gone far off (*āram itā*).

n.-1042 *khri brgyad* 21.6 "it has gone far off from the aggregates, constituents, sense fields, and dependent origination… all defilement… the six forms of life… the perfection of giving… inner emptiness… the applications of mindfulness… the knowledge of all aspects."

n.-1043 *nyi khri* 13.6. "Gone to the other side" (*pāram itā*).

n.-1044 "Skillful means" *thabs* (*upāya*) is part of the creative etymology of *upaparīkṣa*. K, N *rigs pas brtags*, "researching through skillful means and reasoning."

n.-1045 *khri brgyad* 21.12.

n.-1046 *skye ba med pa*; K, N *med pa*, "does not exist."

n.-1047 *khri brgyad* 21.18.

n.-1048 4.488; also 4.1143.

n.-1049 4.1293.

n.-1050 *khri brgyad* 21.25.

n.-1051 4.1293.

n.-1052 4.679.

n.-1053 *khri brgyad* 21.27.

n.-1054 K, N *mngon par rdzogs par yod pa* ("is there manifestly and completely") is an unusual rendering of *abhisamaya*. A later editor of the canon failed to replace it with *mngon par rtogs pa*, the reading in the following gloss.

n.-1055 The other ten are (1) the five objects of the senses and (2) the five senses.

n.-1056 This means the eye faculty and so on are blocked from seeing forms and so on. Alternatively, if *apratigha* means "unobstructed," it means the sense faculties are not obstructed from knowing their object in the way an inert material object is.

n.-1057 The section on nonproduction, including the objections and responses, is *khri brgyad* 21.24–21.32.

n.-1058 *khri brgyad* 21.42.

n.-1059 *nyi khri* 13.56, 13.57; *khri brgyad* 21.45 and 21.47 differ slightly.

n.-1060 *khri brgyad* 21.24–21.32.

n.-1061 *khri brgyad* 21.55.

n.-1062 *khri brgyad* 21.62.

n.-1063 *khri brgyad* 21.66. "Ordinary world" renders *loka* ("ordinary," "world," "person"). Generally, *loka* means both a world and a person, in the sense suggested by John Dunne's "No man is an island, entire of itself." The "ordinary" is the opposite of the "extraordinary," that is, the path and the result. The ordinary is the location of a person, the five aggregates, conveyed by the standard Tib rendering of *loka* as *'jig rten*, "perishing basis."

n.-1064 The "forbearance" (*kṣānti*) can be the third division of the aids to knowledge that penetrates true reality (*nirvedhabhāgīya*) or the "path of seeing" (*prayogamārga*). Here the context suggests a threefold division of the eighth bodhisattva level, or, alternatively, the last three bodhisattva levels.

n.-1065 *khri brgyad* 21.62–21.77. This is the explanation of each of the six perfections as ordinary and extraordinary based on whether the bodhisattvas apprehend or do not apprehend anything.

n.-1066 *khri brgyad* 21.78.

n.-1067 This section is explaining the usage of *laukikī*, a secondary derivative ("worldly, to do with the world") from *loka* (itself perhaps from a root like *ruc*, "to shine"). The explanation relates *laukikī* to *loka* by putting *loka* in each of the seven cases, nominative and so on. Each explanation should be understood as, for instance in the first of the seven, "[the aggregates are *laukikī* because it is] on account of them the *loka* is here. PSP 1-2:171 *kena kāraṇena laukikī? loko yābhir bhavati, lokaṃ vā yābhir nivartayati, lokena vā yāḥ samāḥ, lokāya vā yābhir dīyate, lokād vā yābhir [na?] niḥsarati, lokasya vā yā bhavāya, loke vā bhavā yās tā laukikasyaḥ*. "Why are they *laukikī*? They are called *laukikī* because they are those on account which the world (nominative) exists; or on account of which [afflictive emotion and karma] the world (accusative) is established; or which are the same as the world (instrumental); or on account of which [five sense objects] something is given to the world [of the six senses]; or on account of which, [the links of dependent origination and so on, they do not] escape from the world (ablative); or [ordinary beings] who are for the coming into existence of the world (genitive); or [beings] who come into being in the world (locative)."

n.-1068 This is a speculative translation based on the idea that ordinary beings procreate and increase in the world.

n.-1069 This section again puts *loka* in each of the seven cases, nominative and so on, and explains the usage of *lokottara* ("extraordinary, transcendental, supramundane") a compound word composed of *loka* and *uttara* ("higher"). In most of the following explanations, however, the word *uttara* is derived

not from *uttara*, but from *uttṝ* ("to escape")—for instance, the first of the seven, "[the parts of noble eightfold path are *lokottara* because] on account of them the *loka* ("person") (nominative) escapes." PSP 1-2:171 *tatra katamā lokottarā? loko yābhir uttarati, lokaṃ vā yābhir uttārayati, lokena vā yābhir uttāryate, ālokāya vā yā bhavati, lokād vā yābhir niḥsarati, lokasya vā yā uttaraṇāya, loke vā yā uttarās tā lokottarā iti*: "There, what are the *lokottaras*? They are called *lokottaras* [because they are those] on account of which the world (nominative) escapes; or on account of which [compassion and wisdom] they free the world (accusative); or on account of which [compassion and wisdom], a world [=a person] (instrumental) causes an escape; or which are there for illumination (dative); or on account of which they escape the world (ablative); or who are for the emancipation of the world (genitive); or who are the emancipators in the world (locative)."

n.-1070 *khri brgyad* 21.79. According to LC, *sel bar byed pa* renders *nivartayati*. *le'u brgyad ma* nga 5b7 *gang dag 'jig rten sgrol ba yin*, "they free the world."

n.-1071 *le'u brgyad ma* nga 5b7 *gang dag gis 'jig rten gyi rgal bar byed pa*, "those which cause a crossing over the world."

n.-1072 *le'u brgyad ma* nga 5b7–6a1 *don du*, "those that are not there for the purpose of the world" makes the dative clearer.

n.-1073 *le'u brgyad ma* nga 6a1 *gang dag'jig rten gyi sgrol byed yin pa*, "those who are the emancipators of the world"

n.-1074 Cf. *khri brgyad* 21.86; *nyi khri* 13.101.

n.-1075 Rongtön (*rong ston shes bya kun khyab*) in his *sher phyin stong phrag brgya pa'i rnam 'grel*, pp. 638–39, says this means that Subhūti is saying it is "excellent" because, as Śāriputra says, were bodhisattvas bodhisattvas just because they pay attention, then all beings would indeed be bodhisattvas. Subhūti says Śāriputra's statement is open to logical objection because it could only be true when the words are taken too literally, so it forces the reader to think about what he is actually saying. To that extent what Śāriputra says has got at what he, Subhūti, means, namely that bodhisattvas have compassion for ("pay attention to") all beings even while cultivating a state free from thought construction.

n.-1076 D; Golden 243b1 *lta* "those sorts of attentions."

n.-1077 Cf. *khri brgyad* 21.91, *nyi khri* 13.113, Gilgit 415.11–12. The corresponding part of the *Śatasāhasrikāprajñāpāramitā* (xiii F.144.a, cited and translated in LSPW

folios 267-268, p. 201, n. 13) says explicitly this attention is a "compassionate" (*mahākaruṇāmanasīkāreṇa*) state.

n.-1078 2.2.

n.-1079 K, N *de bzhin gshegs pas*. The reading in D, *de bzhin gshegs pa*, may intend, "In this tathāgata the perfection of wisdom is a threefold teaching: brief, middling, and detailed."

n.-1080 *khri brgyad* 22.2.

n.-1081 *khri brgyad* 22.4 (ka 243b3) and *nyi khri* 14.3 (kha 1b4) *yang dag par skyon med pa*, "flawlessness that is a perfect state."

n.-1082 The fifteen are, in addition, attention to form as "a thorn, a misfortune, dependent, by its nature headed to destruction, shaky, brittle, a hazard, persecution, and a headache."

n.-1083 These seven attentions (*khri brgyad* Tempangma ka 346b7) are attention to cessation as selfless, calm, isolated, emptiness, signlessness, wishlessness, and a nonenactment. *khri brgyad* 22.8 (ka 244a7) incorrectly has attention to impermanence and suffering (*mi rtag pa dang / bsdug sngal ba*) in a list of nine.

n.-1084 *khri brgyad* 22.10 ff.

n.-1085 *khri brgyad* 22.5.

n.-1086 Emend *sngon po* to *sdong po*.

n.-1087 "Absence of hazards" renders *abhaya*; alternatively, "freedom from fear," because *bhaya* is "fear" in other contexts.

n.-1088 "Nagging demon" renders *'dre ba* (*piśāca*); alternatively, "a mix-up."

n.-1089 *khri brgyad* 22.11, literally, "causing dharmas to join together with a dharma." The three parts of the picture are (1) the state of mind committed to becoming fully awakened, (2) the state of mind closer to the goal because of the good that has been done motivated by the commitment, and (3) the state of mind when rededicating to the original commitment, turning over all the good that brings the goal of full awakening closer to full awakening.

n.-1090 Cf. *khri brgyad* 22.13, *khri brgyad* 3.129.

n.-1091 *khri brgyad* 22.11.

Tib *'grogs* suggests "accompany" or "befriend" or "associate with."

n.-1092 *khri brgyad* 22.11, *nyi khri* 14.23 (kha 5a4).

n.-1093 This reading is not at *khri brgyad* 22.13, *'bum* 14.76, or *nyi khri* 14.25, which all have "the thought of dedication is no thought."

n.-1094 This reading is from our author's version of the Sūtra.

n.-1095 *khri brgyad* 22.16.

n.-1096 *khri brgyad* 22.28.

n.-1097 Both D and Golden 248a5–b1 have *chos* ("dharma") and then *chos nyid* ("true nature of dharmas") below. It is hard to know whether the first or the second
n.-1098 reading is wrong, or, indeed, if both are correct. If the second, and *chos nyid* ("the true nature of dharmas") is emended to *chos* ("dharma"), the word "mark" (*mtshan nyid*, **lakṣaṇa*) here is used not in the sense of a general and specific mark of a form (impermanent, and suitable to be seen), but rather in the sense of a causal sign, the object aspect in a mental image, which gives rise to the perception of something, conveyed in Skt by the word followed by *iti* ("the idea of"). Alternatively, if the first *chos* ("dharma") is emended to, or at least understood as, *chos nyid* ("the true nature of dharmas"), then the mark is in reference to a unifying ultimate nature, and the *iti* to the falsely imagined phenomenon.

n.-1099 *khri brgyad* 22.28–22.31.

n.-1100 *khri brgyad* 22.33–22.37.

n.-1101 *khri brgyad* 22.38–22.43.

n.-1102 *khri brgyad* 22.44–22.46.

n.-1103 *khri brgyad* 22.46–22.59.

n.-1104 *khri brgyad* 22.50–22.59.

n.-1105 *khri brgyad* 22.58.

n.-1106 *khri brgyad* 22.62.

n.-1107 *khri brgyad* 22.71.

n.-1108 "Move" renders *g.yo* derived from *iñj* or *miñj*. The meaning is that conceptual thought cannot get at it.

n.-1109 *khri brgyad* 22.73.

n.-1110 *khri brgyad* 22.75: "Therefore, gods, those who want to be candidates for the result of stream enterer and those who want to realize the result of stream enterer cannot, without having resorted to this forbearance."

n.-1111 *khri brgyad* 23.1.

n.-1112 *khri brgyad* 23.12.

n.-1113 Cf. *khri brgyad* 22.8: "the cessation of volitional factors from the cessation of ignorance… the cessation of old age and death, pain, lamentation, suffering, mental anguish, and grief from the cessation of birth—thus the cessation of simply this great heap of suffering."

n.-1114 The negation in the Tibetan here (*ma*, "not") may very well be a scribal error that should be deleted.

n.-1115 *khri brgyad* 23.13.

n.-1116 *khri brgyad* 23.14–23.21.

n.-1117 *khri brgyad* 23.22.

n.-1118 *khri brgyad* 23.23.

n.-1119 *khri brgyad* 23.25.

n.-1120 Cf. Śrījagattalanivāsin's *Āmnayānusāriṇī*, *man ngag gi rjes su brang ba*, Degé Tengyur (shes phyin, ba), 68a4 "in order to teach the gods the sign that the light of transcendental knowledge has been generated" (*lha'i bu rnams la ye shes kyi snang ba bskyed pa'i rtags bstan pa'i don du me tog gi mchod pa bstan par byed de*).

n.-1121 *khri brgyad* 24.2.

n.-1122 *khri brgyad* 24.15.

n.-1123 *khri brgyad* 24.20.

n.-1124 5.6, citing *khri brgyad* 22.2.

n.-1125 *khri brgyad* 24.21.

n.-1126 *khri brgyad* 24.25.

n.-1127 *khri brgyad* 24.26, *nyi khri* 16.23.

n.-1128 *khri brgyad* 24.27; *'bum* 16.58, *nyi khri* 16.24 "does not see" in place of "does not train in."

n.-1129 This is not found with exactly the same words in *khri brgyad*, *'bum*, or *nyi khri*.

n.-1130 I have not emended "train in the knowledge of all aspects" to "train in the emptiness of the knowledge of all aspects" (PSP 2-3: 24 and ŚsPK II-3: 83–88) because this is the reading at *khri brgyad* 24.29–24.32. The abbreviation is too extreme. The idea is that training in the emptiness of any one dharma is training in the emptiness of any other. Therefore, to train in the emptiness of any one dharma is to train in any other different dharma, or in all dharmas.

n.-1131 *khri brgyad* 24.34.

n.-1132 *khri brgyad* 24.40.

n.-1133 *khri brgyad* 24.43.

n.-1134 See 2.4–2.15.

n.-1135 *khri brgyad* 24.45.

n.-1136 Here *tathāgata* means "knower of reality"—literally "gone" or "come thus"; *tathatā* means "reality": literally, "suchness."

n.-1137 *khri brgyad* 24.50–24.51.

n.-1138 *khri brgyad* 24.55, answering Kauśika's question, "Where should bodhisattva great beings look for the perfection of wisdom?"

n.-1139 *khri brgyad* 24.58.

n.-1140 *khri brgyad* 24.61.

n.-1141 *khri brgyad* 24.63.

n.-1142 *khri brgyad* 24.65.

n.-1143 *khri brgyad* 24.67.

n.-1144 The first three are *khri brgyad* 24.71–24.81. The "body of dharmas" (*dharmakāya*) is called the "objective support": cp. ŚsPK II-3: 213 "dharmas as objective support" (*dharmālambanānantatayānantapāramiteyaṃ*) and PSP 2-3: 33 "dharma constituent as objective support" (*dharma-dhātvārambaṇānantatayānanta-pāramiteyaṃ*), in the sense of being the objective support of the knowledge of all aspects—both are limitless. The third is the

ultimate reality of the knowledge of all aspects and the dharmas it knows. The fourth begins from *khri brgyad* 24.82.

n.-1145 Cf. *khri brgyad* 24.87, *nyi khri* 16.72.

n.-1146 *khri brgyad* 25.2.

n.-1147 *khri brgyad* 25.3.

n.-1148 This is the brahmin student who in the future would become Śākyamuni.

n.-1149 *nyi khri* 16.80.

n.-1150 An alternative translation: "remains consistent with."

n.-1151 I have capitalized "perfection of wisdom" as an aid to the reader, not because it refers exclusively to the book as distinct from its contents or internalization.

n.-1152 *'bum* 16.250, *nyi khri* 16.81, *khri pa* 16.19 (nga 171b3). *khri brgyad* 25.7 and *le'u brgyad ma* nga 40a5 is a better Tib translation, "will have made just the emptiness of form into a good sustainable position," of ŚsPK II-3: 223, PSP 2-3: 36, and Gilgit 440.8 *rūpaśūnyataiva svadhiṣṭhitā bhaviṣyati* [Gilgit *bhaviṣyaṇti*?].

n.-1153 The children of a good family who are not hurt ("not infiltrated") because they respect the *Perfection of Wisdom* and what it teaches.

n.-1154 *khri brgyad* 25.17.

n.-1155 *khri brgyad* 25.18 says gods will amass a greater store of merit from respecting and protecting bodhisattvas practicing and teaching the perfection of wisdom than from respecting and protecting all the other types of beings.

n.-1156 The others at *khri brgyad* 26.1 are "perfect celebrity, a perfect life, a perfect retinue, perfect major signs, perfect radiance, perfect eyes, a perfect voice, perfect meditative concentration, and perfect dhāraṇī."

n.-1157 *'khrugs*; *dkrugs* at *khri brgyad* 26.7 (ka 277b5).

n.-1158 *khri brgyad* 26.9 "There is a medicinal herb called *maghī* that gives relief from all poisons."

n.-1159 *khri brgyad* 26.10.

n.-1160 *khri brgyad* 26.12.

khri brgyad 26.34–26.37.

n.-1161 *khri brgyad* 26.39 ff.

n.-1162 This summarizes *khri brgyad* 27.1–27.39, chapter 27.

n.-1163 *glags thod*. *thod* is a non-agentive form of *gtod*.

n.-1164 *khri brgyad* 27.11.

n.-1165 *khri brgyad* 27.23 ff. The merit from the worship of the perfection of wisdom.

n.-1166 *khri brgyad* 27.37.

n.-1167 *khri brgyad* 28.5: "Kauśika, you should take up the perfection of wisdom. Kauśika, you should keep in mind, you should recite, you should master, and you should properly pay attention to the perfection of wisdom."

n.-1168 *khri brgyad* 28.8.

n.-1169 *khri brgyad* 28.13 ff.

n.-1170 *khri brgyad* 28.18 ff.

n.-1171 *khri brgyad* 29.1 ff., chapter 29.

n.-1172 *khri brgyad* 29.11.

n.-1173 *khri brgyad* 29.14.

n.-1174 Cf. *khri brgyad* 29.15, *nyi khri* 20.13.

n.-1175 *khri brgyad* 30.1 ff.

n.-1176 *le'u brgyad ma* nga 74a2.

n.-1177 Cf. *khri brgyad* 30.5 (kha 2a5–2b2). The Tib translators evidently read *anupādānayogena* (rendered *len pa med pa'i tshul gyis*) in place of Gilgit 465.6, PSP 2-3: 78 *anutpādayogena*, rendered *'bum* 21.10 (ca 308b3), *nyi khri* 21.5 (kha 90b3), *le'u brgyad ma* nga 74a6–7 *m(y)i skye pa'i tshul gyis*.

n.-1178

n.-1179 *khri brgyad* 30.11 ff.

n.-1180 *khri brgyad* 30.17 "Those gods will want to connect those sons of a good family or daughters of a good family with the confidence that gives a readiness to speak about the perfection of wisdom."

n.-1181 *khri brgyad* 30.23, PSP 2-3: 82 *anācchedya*.

khri brgyad 30.30.

n.-1182 *rgya chen po la mos pa*. Closest is *khri brgyad* 30.34 (kha 7b5–6) *rgya cher mos pa*: "The belief of those sons of a good family or daughters of a good family becomes stronger and stronger in line with the arrival there of those extremely powerful gods." PSP 2-3: 85 *udārādhimuktika*; *'bum* 21.54 (ca 331a6), *nyi khri* 21.37 (kha 98a7), *le'u brgyad ma* nga 80a5 *mos pa rgya chen po*. LSPW p. 243b "confirmed in their faith."

n.-1183

n.-1184 Closest again is *khri brgyad* 30.38 (kha 8b6) *lus la gzi brjid bcug par*. PSP 2-3: 86, Aṣṭa (Wogihara p. 262) *kāyam ojaḥprakṣiptam*; *'bum* 21.63 (ca 336b6), *nyi khri* 21.-42 (kha 99b2), *le'u brgyad ma* nga 81a6 *mdangs dang ldan par 'gyur*.

n.-1185 The four requirements are robes, alms, beds and seats, and medicines for sicknesses.

n.-1186 *khri brgyad* 31.3 ff.

n.-1187 These are the establishment and removal, respectively, of dharmas of buddhas and ordinary persons; bodhisattvas and śrāvakas; those in training and for whom there is no more training; and the uncompounded and compounded.

n.-1188 *khri brgyad* 31.7.

n.-1189 These are the discourses, melodious narrations, predictions, verses, summaries, introductions, accounts, birth stories, expanded texts, marvels, tales, and expositions.

n.-1190 *khri brgyad* 31.18.

n.-1191 *khri brgyad* 31.19.

n.-1192 *khri brgyad* 31.32.

n.-1193 *'bum* 22.52 (ca 360b3) and *nyi khri* 22.39 (kha 110a3) have *ye shes kyi sku* (*jñānakāya*) here. *khri brgyad* 31.35, and also *khri brgyad* S kha 79b2, PSP 2-3: 96 (*dharmakāyena ca rūpakāyena ca draṣṭukāmena*), and *le'u brgyad ma* nga 89b1 omit. The dharma body and form body are the result of the *jñānasaṃbhāra* ("knowledge accumulation" or "equipment") and the *puṇyasaṃbhāra* ("merit accumulation" or "equipment"), respectively.

n.-1194 Golden 261b4 *mtshan nyid*.

n.-1195 *khri brgyad* 31.42.

khri brgyad 31.51.

n.-1196 *khri brgyad* 31.55.

n.-1197 *khri brgyad* 31.58.

n.-1198 Beginning at *khri brgyad* 32.1, chapter 32.

n.-1199 *khri brgyad* 32.4.

n.-1200 *khri brgyad* 32.9 ff.

n.-1201 *khri brgyad* 32.17, *le'u brgyad ma*, nga, 98b7; *'bum* 23.118 (cha 29b5), *nyi khri* 23.-29 (kha 123b3–4) *gnyis la spyod pa yang ma yin/ mi gnyis pa la spyod pa yang ma yin pa'i blo*, Twenty-Five Thousand translation: "the mind, without engaging

n.-1202 in duality and without engaging in nonduality."

n.-1203 This is explaining properly paying attention to others.

n.-1204 *khri brgyad* 32.18. This is introducing the explanation of the fourteen pairs.

n.-1205 This is paraphrasing *Madhyāntavibhāga* 2.14–16, picking and choosing from the list of ten antidotes that counteract obstacles to the ten bodhisattva levels.

n.-1206 The sections are *khri brgyad* 32.24–32.39, 32.40–32.42, and the last two at 32.43–32.44; cf. *'bum* 23.368 ff. and PSP 2-3: 113.

n.-1207 *khri brgyad* 32.45–32.51.

n.-1208 Cf. *nyi khri* 23.61 (kha 130a4–5).

n.-1209 This and the following sections summarize *khri brgyad* 32.52–32.74.

n.-1210 *khri brgyad* 32.67–32.68; *'bum* 23.458–23.464, summarized *nyi khri* kha 23.84-23.-85, *le'u brgyad ma* nga 108b7–109a7.

n.-1211 *khri brgyad* 32.69 and 32.74.

n.-1212 The admiration for, rejoicing in, and dedication to the perfection of wisdom in comparison to any other virtuous activity.

n.-1213 *khri brgyad* 33.1, *nyi khri* 24.1. The idea is that there is the thought of awakening (*bodhicitta*). Then there is rejoicing in the good works motivated by that thought and the wholesome roots planted by those good works, a rejoicing that gives energy to the motivating thought. Then there is the dedication of all the wholesome roots to awakening again—to the mindset the thought of awakening presupposes so that it grows stronger and stronger.

n.-1214 *khri brgyad* 33.2–33.4.

n.-1215 *khri brgyad* 33.2: "aggregates of morality, aggregates of meditative stabilization, aggregates of wisdom, aggregates of liberation, and aggregates of knowledge and seeing of liberation."

n.-1216 K, N.

n.-1217 *khri brgyad* 33.4.

n.-1218 *khri brgyad* 33.5.

n.-1219 *khri brgyad* 33.6.

n.-1220 *khri brgyad* 33.10.

n.-1221 *khri brgyad* 33.11.

n.-1222 *khri brgyad* 33.12. I have included some words left out of the citation to make it readable in English.

n.-1223 *khri brgyad* 33.13 ff.

n.-1224 Cf. *khri brgyad* 33.14, where "perception" (*'du shes*) is rendered "notion." The *Abhidharmakośa* (cf. *Abhidharmakośa* 1.14c *saṃjñā nimittodgrahaṇātmikā*) defines *saṃjñā* ("perception," "notion," "discrimination," "naming," "idea") as taking hold of or naming a causal sign, a mediating quasi-entity that allows consciousness to discriminate specific objects. The six may be (*'bum* 24.22) "has no perception of a buddha, has no perception of śrāvakas, has no perception of wholesome roots, and has no perception of a thought doing the dedication." The two perceptions of rejoicing and dedication are implicit. Alternatively, the six are derived from the six sense faculties—the perceptions that pop up based on the eye sense faculty and so on—eye perception, up to thinking mind perception. Alternatively (*Śrāvakabhūmi*, Degé Tengyur [mdo 'grel, sems tsam, dzi], 153a7–b1), they are "the two—the perception of signlessness and the perception of the absence of distraction in signlessness—and the perception of the absence of thought construction, and similarly, the perception of the absence of proliferation and the absence of disturbance in the absence of thought construction, the perception of calm, and the perception of the absence of sorrow, a stable mind, and pleasure in calm." Alternatively (cf. Ten Thousand, *khri pa* 8.38), "It entails absorption in the six aspects of perception (*'du shes rnam pa drug*) by engaging with all things as if they were an illusion."

Cf. *khri brgyad* 33.17.

n.-1225 Cf. *nyi khri* 24.26; also *'bum* 24.21.

n.-1226 Cf. *khri brgyad* 33.23–33.24.

n.-1227 *khri brgyad* 33.26–33.34.

n.-1228 *khri brgyad* 33.35–33.38.

n.-1229 *khri brgyad* 33.40.

n.-1230 *nyi khri* 24.50; *khri brgyad* 33.44 "untainted."

n.-1231 *khri brgyad* 33.43–33.45.

n.-1232 *khri brgyad* 33.50–33.52.

n.-1233 The first section is *khri brgyad* 33.53–33.56, the second 33.57.

n.-1234 The first section is *khri brgyad* 33.53–33.56, the second 33.57.

n.-1235 *khri brgyad* 33.59.

n.-1236 *khri brgyad* 33.59. The Lord is speaking to Subhūti.

n.-1237 *khri brgyad* 33.59.

n.-1238 This follows the order at *nyi khri* 24.67.

n.-1239 *khri brgyad* 33.61–33.62.

n.-1240 *khri brgyad* 34.1. The perfection of wisdom (1) makes things clear because of absolute purity; (2) makes you want to bow; (3) is bowed to by me (Subhūti and the Buddha); (4) is untainted by all three realms; (5) corrects visual distortions because of having eliminated all the darkness of afflictive emotion and views; (6) works as the highest of the dharmas on the side of awakening; (7) provides security because of having eliminated all hazards, terrors, and persecution; (8) gives light because then all beings easily appropriate the five eyes; (9) shows the ruts because beings caught in the ruts avoid the two edges; (10) works as the knowledge of all aspects because of having eliminated all residual impressions, connections, and afflictions; (11) is the mother of great bodhisattvas because she gives birth to all the buddhadharmas; (12) is unproduced and unceasing because of being empty of her own mark; (13) counteracts saṃsāra because she is not unmoved and not destroyed; (14) works as the protector of all unprotected beings because she is the giver of all dharma jewels; (15) works as the ten powers because she deals with those who are untamed; (16) works as repeating and thus

turning the wheel of the Dharma; and (17) works to show the intrinsic nature of all dharmas because of the emptiness of the nonexistence of intrinsic nature.

n.-1242 This question by Śāriputra comes at the end of his seventeen statements praising the perfection of wisdom.

n.-1243 *khri brgyad* 22.2 ff.

n.-1244 *'jar* is apparently a form of the modern colloquial honorific *gcar*, "to approach," with honor to the place or person being approached. Bṭ1 pa 28a6–7 *gus shing rim gro bya ba'i thabs ji lta bur bgyi*, "how do you feel respect for and serve."

n.-1245 *khri brgyad* 34.4: "dedicate those wholesome roots of the past, future, and present lord buddhas, as many as there are, starting from when they first produced the thought, *up to* for as long as their good Dharma lasts…"

n.-1246 *khri brgyad* 34.7.

n.-1247 *khri brgyad* 34.9 (kha 54a2) "find and produce within themselves" renders *mngon par sgrub* (*abhinirhṛ*); LSPW "consummate."

n.-1248 *khri brgyad* 34.11.

n.-1249 *khri brgyad* 34.17.

n.-1250 *khri brgyad* 29.15: "Those sons of a good family or daughters of a good family who take up, *up to* properly pay attention to this perfection of wisdom will have attended on many buddhas and will have been looked after by spiritual friends. And why? Because the knowledge of all aspects issues forth from this—that is, the perfection of wisdom—and the perfection of wisdom issues forth from this, that is, the knowledge of all aspects. And why? Because the knowledge of all aspects is not one thing and the perfection of wisdom another. Therefore, the knowledge of all aspects and the perfection of wisdom are not two and cannot be divided into two; they have not been broken apart and have not been cut apart."

n.-1251 *khri brgyad* 34.22.

n.-1252 *khri brgyad* 34.26.

n.-1253 *khri brgyad* 34.28.

khri brgyad 34.30

n.-1254 The perfection of wisdom.

n.-1255 *khri brgyad* 34.36.

n.-1256 *khri brgyad* 34.36. *'bum* 25.180 (cha 239b4), *nyi khri* 25.31 (kha 168a1), *le'u brgyad ma* nga 134a1 render *niṣyanda* by *dang mthun pa'i 'bras bu*, "not a result in accord with the perfection of wisdom."

n.-1257 Our author's version of the Sūtra has the synonyms of "a being" at this point. Other versions omit.

n.-1258 *khri brgyad* 34.46.

n.-1259 *khri brgyad* 35.4 ff. This is misplaced here, probably early in the transmission of the text by a scribe. It should come after the following summary, not before it.

n.-1260 *khri brgyad* 35.1–35.22.

n.-1261 *khri brgyad* 35.23.

n.-1262 *khri brgyad* 35.26.

n.-1263 *khri brgyad* 35.31.

n.-1264 *khri brgyad* 35.36 ff., *nyi khri* 26.38 ff., *'bum* 26.150 ff.

n.-1265 *khri brgyad* 35.35: "Subhūti, it is hard for those who do not work hard, *up to* are

n.-1266 without introspection to believe in this perfection of wisdom."

n.-1267 *'bum* 26.151 (cha 348b3) *so so ma yin*, also *nyi khri* 26.57 (kha 182a2); *khri brgyad* 35.37 (kha 64b5–6), S kha 147b1 *tha mi dad de gcad du med*.

n.-1268 *khri brgyad* 35.38 ff., *'bum* 26.151 ff., *nyi khri* 26.39 ff.

n.-1269 The two passages (*khri brgyad* 35.37–35.38, *'bum* 26.150–26.164, *nyi khri* 26.38-26.39) are the one that includes the purity of the result and the one that leaves it out.

n.-1270 *khri brgyad* 35.39, *nyi khri* 26.40-26.42. The passage is truly spelled out in full from *'bum* 26.165 to *'bum* 26.441!

n.-1271 *khri brgyad* 35.41, *nyi khri* 26.43-26.49, *'bum* 26.442–26.525.

n.-1272 *nyi khri* 26.50, *'bum* 26.526; cf. *khri brgyad* 35.42 ff.

n.-1273 Closest is *nyi khri* 26.51. Our author's version differs slightly. Cf. *khri brgyad* 35.43, *'bum* 26.527.

n.-1274 This citation suggests our author is following a version giving even more detail. Cf. *nyi khri* 26.55, and *'bum* 26.531, where the purity of each earlier dharma is the reason for the purity of the next in the series, ending with the purity of the knowledge of the path aspects being the reason for the purity of the knowledge of all aspects. *khri brgyad* 35.43 is an abbreviation.

n.-1275 The collections are the collecting together of a form, the eyes, eye consciousness, eye contact, and pleasurable, suffering, and neither pleasurable nor suffering feelings that arise from the condition of contact with the eyes and so on.

n.-1276 Cf. *nyi khri* 26.56, *'bum* 26.532. *khri brgyad* 35.44 is an abbreviation.

n.-1277 Cf. *nyi khri* 26.79, 26.91, and *'bum* 26.861 (nya 101a5–7).

n.-1278 *'bum* 26.862–26.891; cf. *khri brgyad* 35.45. The operative factor is the similarity with the purity of the knowledge of all aspects.

n.-1279 *khri brgyad* 35.46–35.47, *'bum* 26.892–26.895.

n.-1280 *khri brgyad* 36.1.

n.-1281 In the cyclic of existences, a stream of deaths and rebirths, death both precedes rebirth, and follows it.

n.-1282 *nyi khri* 27.28 (kha 192a3–4); *'bum* 27.234 (nya 151b7), and *khri brgyad* 36.31 (kha 69b1) have *chos kyi dbyings gnas pa nyid* (**dharmadhātusthititā*). PSP 2-3: 1562 *dharmasthititā*, *le'u brgyad ma* nga 147b2 *ch[o]s gnas pa nyid*.

n.-1283 "Assist" renders *yongs su 'dzin* (*parigrah*), "take hold of." Cf. Aṣṭa (Wogihara p. 411) *prajñāpāramitā na kaṃcid dharmaṃ na parigṛhṇāti na parityajati*, glossed by Haribhara (Sparham 2006–11, vol. 2, p. 287) with *pratipakṣa* ("antidote") and *vipakṣa* ("opposing side") (the words in single quotation marks are words from the *Eight Thousand*): " 'neither gains' an antidote that counteracts 'nor abandons' an opposing side 'any dharma.' " Bṭ1 pa 44a3–7 says help and harm is irrelevant to the dharma-constituent, which has an unchangeable nature and is intrinsically complete. It says "the ultimate, nonconceptual perfection of wisdom is not an existent thing and is purity, therefore it does not conceive of any dharma at all and is not in its intrinsic nature something that apprehends a causal sign." LSPW p. 282: "How is it that the purity of the

perfection of wisdom does not take hold of any dharma? The Lord: Because the Dharma-element has been taken hold of."

n.-1284 *khri brgyad* 36.34 ff.

n.-1285 *khri brgyad* 36.47; *'bum* 27.448, *nyi khri* 27.43 omit.

n.-1286 *khri brgyad* 36.48, *'bum* 27.451, *nyi khri* 27.45.

n.-1287 *khri brgyad* 36.57; cf. *Abhisamayālaṃkāra* 3.1.

n.-1288 *khri brgyad* 36.60.

n.-1289 *khri brgyad* 36.60.

n.-1290 *nyi khri* 27.63, *'bum* 27.666, *le'u brgyad ma* nga 151a5; cp. *khri brgyad* 36.68: "Form does not perceive form."

n.-1291 *khri brgyad* 36.70.

n.-1292 *khri brgyad* 36.72.

n.-1293 *khri brgyad* 36.76.

n.-1294 5.279, explaining *khri brgyad* 35.1, 35.25, and 36.1.

n.-1295 The first section (*khri brgyad* 37.4) is "if one does not practice form, one practices the perfection of wisdom" and so on, and the second, "if one does not practice with the idea 'form is permanent' and so on, one practices the perfection of wisdom."

n.-1296 *khri brgyad* 37.11.

n.-1297 The statements (*khri brgyad* 37.15, 37.22, 37.23, finishing 37.32) all say that the perfection of wisdom is like space, or like a dream and so on, but is the origin of benefits.

n.-1298 *khri brgyad* 37.34.

n.-1299 *khri brgyad* 37.36.

n.-1300 *khri brgyad* 37.39.

n.-1301 *khri brgyad* 37.44.

n.-1302 *khri brgyad* 37.49.

Cf. *khri brgyad* 37.54, *nyi khri* 28.60, *'bum* 28.392.

n.-1303 *khri brgyad* 37.60.

n.-1304 *khri brgyad* 37.63.

n.-1305 Cf. *khri brgyad* 37.72 (kha 84b2) has *thob par byed pa ma yin* in place of *sgrub pa'am*; *'bum* 28.404 and *nyi khri* 28.71 both omit *sgrub pa*. The "this perfection of wisdom" here is *seyaṃ punaḥ*, "And again, this," at both PSP 2-3: 183 and Aṣṭa (Wogihara p. 441); *le'u brgyd ma* nga 166b7 *rab 'byor yang shes rab kyi pha rol tu phyin pa 'di ni chos gang yang mthong bar byed pa ma yin*. *Abhisamayālaṃkāra* 3.16 and the AAV (Sparham 2006–11 vol. 2, p. 63) relate the repetition of "[And again] this perfection of wisdom" with the first three of the *Abhisamayālaṃkāra*'s eight chapters, respectively.

n.-1307 Emend *brtag par bya* to *rtag par bya* (PSP 2-3:180 *śāśvatikā*).

n.-1308 *khri brgyad* 37.75, *'bum* 28.409, *nyi khri* 28.73 omit "Subhūti."

n.-1309 *khri brgyad* 37.77.

n.-1310 *nyi khri* 28.75, *'bum* 28.407; *khri brgyad* 37.78 differs.

n.-1311 *'bum* 28.413–28.416 says of the six perfections, eighteen emptinesses, thirty-seven dharmas on the side of awakening, and the twenty-five other dharmas that they are empty. The total of ninety-five is perhaps reached by taking each of the ten powers separately.

n.-1312 *nyi khri* 28.80, *'bum* 28.417; cf. *khri brgyad* 37.80.

n.-1313 Cf. *khri brgyad* 37.80, *nyi khri* 28.80, *'bum* 28.417.

n.-1314 *khri brgyad* 37.80–37.81.

n.-1315 Cp. *khri brgyad* 37.80, *nyi khri* 28.80, and *'bum* 28.417.

n.-1316 In the Sūtra (*khri brgyad* 38.1–38.95), Subhūti makes a brief statement and the Buddha gives a corroborating reason. In this first instance Subhūti says, "This perfection of wisdom is a nonexistent thing (alternatively, "not truly real") (*asat*) and the Buddha says, "Because space is a nonexistent thing." In the *Abhisamayālaṃkāra*'s system this marks the beginning of the fourth chapter, the explanation of the practice (*prayoga*) proper, beginning with a listing of its one hundred and seventy-three *ākāras* ("aspects," "cognitive-subjective states"). Our author only glosses those he feels need clarification.

n.-1317 This is in response to Subhūti's rhetorical question (*khri brgyad* 38.7), "Lord, this is a perfection without language?" I have not been able to identify the

citation.

n.-1318 *nāmarūpa* (“name and form”) is the fourth of the twelve links of dependent origination.

n.-1319 *khri brgyad* 38.10: “Lord, this perfection of wisdom is a perfection that is not stolen.”

n.-1320 *khri brgyad* 38.15: “Lord, this perfection of wisdom is a perfection that does not change places.”

n.-1321 *nyi khri* 29.17.

n.-1322 Golden 289a5. D: “Just as that human seen in a dream, who is an existent thing in a dream, cannot be apprehended and does not exist, so too all phenomena are there as nonexistent things.”

n.-1323 *khri brgyad* 38.24. The separate statements by Subhūti and the Buddha are combined into a single statement in this and some of the following glosses.

n.-1324 At *khri brgyad* 38.30, *'bum* nya 343a7, and *nyi khri* 29.29 this is the response to Subhūti’s, “Lord, this perfection of wisdom is a detached perfection.” Below Subhūti will say, “Lord, this perfection of wisdom is a calm perfection.”

n.-1325 “Not a means of measurement” or, alternatively, “immeasurable” renders *tshad ma mchis pa* (*apramāṇa*); it has the sense of “not a valid cognition” of something. “Fully arise” renders *kun nas ldang ba* (*paryutthāna*), which has a negative sense, like a rage that arises in somebody and totally takes them over.

n.-1326 “Something to be measured” renders *gzhal bya* (*prameya*).

n.-1327 Cited earlier 4.1267.

n.-1328 This is the response to *khri brgyad* 38.46, “Lord, this perfection of wisdom is a suffering perfection.”

n.-1329 This is partially supported by AAVN 63a2 *śūnyatākāreṇa sarva-dharmānupalabdher iti*, AAV ka 122b4, Sparham 2006–11 vol. 2, p. 63. *khri brgyad* kha 89b1, *nyi khri* kha 219b3, *'bum* nya 344b2 omit.

n.-1330 These are the definitions of the form and feeling aggregates.

n.-1331 *khri brgyad* 38.50–38.68 goes through the entire list of emptinesses.

khri brgyad 38.83–38.87.

n.-1332 *khri brgyad* 38.88.

n.-1333 At *nyi khri* 29.86, *'bum* nya 347b3 Subhūti says the "four fearlessnesses" are the perfection because "the knowledge of a knower of paths is not cowed."
n.-1334 *khri brgyad* 38.89 says it is "a perfection that is fearlessness" because the knowledge of paths cannot be apprehended.

n.-1335 Golden 289a5. "Realized one" renders *tathāgata*, "reality" *tathatā*, and "thus" *tathā*. D: "This is a perfection that is the realized one, because what has been said by all the buddhas is indeed the realized one." At *nyi khri* 29.89, *'bum* nya 347b7: "This perfection of wisdom is a perfection that is the realized one because it is the reality of all that has been said." *khri brgyad* 38.93: "Lord, this perfection of wisdom is a perfection that is suchness… because it is the suchness of all that has been said." Note that the Sanskrit *tathatā*/Tibetan *de bzhin nyid* is generally rendered "suchness" throughout. See also 3.4.

n.-1336 *svayambhū*, "self-originated" = "intrinsic"; *abhibhū*, "predominate."

n.-1337 *khri brgyad* 39.1–39.7.

n.-1338 *'bum* nya 353a5–6, *nyi khri* 30.6, *le'u brgyad ma* nga 177b4. I have rendered *brtson par byed* in line with *khri brgyad* 39.8 (kha 95a1) *rnal 'byor du byed pa yin no* (PSP 4: 11 *yogam āpadyate*). LSPW pp. 301–2, "does not stand in form, etc. and in consequence makes no endeavor about form."

n.-1339 Cf. *khri brgyad* 39.10, *nyi khri* 30.8, *'bum* nya 361a5.

n.-1340 Here "stand on X" means, from a negative perspective, to keep on entertaining the idea of X as real, and from a positive perspective to have one's feet solidly on the ground of reality. Even the second is ultimately negated.

n.-1341 *nyi khri* 30.14, "It is because the depth of form is not form" and so on, up to "the depth of the knowledge of all aspects is not the knowledge of all aspects." It does the same with "hard to fathom" (30.16) and "immeasurable" (30.18); *'bum* nya 386a7 to *'bum* ta 4b1 is the same but fills in all the details; *khri brgyad* 39.11 ff. differs.

n.-1342 *khri brgyad* 39.12–39.43. The section goes up to *'bum* ta 11a, and *nyi khri* 30.37.

n.-1343 *khri brgyad* 39.45–39.47, ending "what marks dharmas as dharmas is irreversibility, vanity, hollowness, pointlessness, and fraudulence."

n.-1344 *khri brgyad* 39.48–39.49.

n.-1345 *khri brgyad* 39.52.

n.-1346 Cf. *khri brgyad* 39.12. Here (Bṭ3 39.53) Subhūti says, "Lord, the perfection of wisdom is deep because form is deep."

n.-1347 *khri brgyad* 39.55. The gloss explains the tatpuruṣa compound *śuddharāśi*.

n.-1348 *khri brgyad* 39.57: "Lord, that such an exposition of this deep perfection of wisdom would not give rise to many hindrances would be amazing,"

n.-1349 *khri brgyad* 39.58–39.73 explains the hindrances and merit.

n.-1350 *khri brgyad* 39.77, *'bum* ta 58a6, *nyi khri* 30.65 (kha 245b1) *lnga brgya tha ma*; Harrison (2006, p. 144, n. 40) "final five hundred years"; PSP 4: 29–30, *le'u brgyad ma* nga 193a1 ff. omit; Aṣṭa (Wogihara p. 487) *saddharmasyāntardhānakāle*. There are a number of ways to explain "last of the five hundreds," one of which is that the Dharma lasts five thousand years, divided into ten periods of five hundred years (Nattier 1999, Yuyama 1992).

n.-1351 "Chapter" renders *le'u*. Skt *parivarta* means not only "chapter" but also a period of time. The literal translation of *le'u* ("chapter") is retained here because it conveys the sense of "a chapter in our history," and connects the history to scripture.

n.-1352 K, N; D *rtags tsam 'jigs pa'i le'u* "Fear of Mere Signs chapter"; Mañjuśrīkīrti's Kīrtimālā commentary *chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa'i ting nge 'dzin gyi rgyal po zhes bya ba theg pa chen po'i mdo'i 'grel pa grags pa'i phreng ba*, Degé Tengyur (mdo 'grel, nyi), 116b2, has *rtags tzam 'dzin pa'i* ("Grasping Mere Signs").

n.-1353 Braarvig (1993, vol. II, pp. 587–89) cites the passage from Vasubandhu's *Akṣayamatinirdeśaṭīkā*, *'phags pa blo gros mi zad pas bstan pa rgya cher 'grel pa*, Degé Tengyur (mdo 'grel, ci), 268a4–269a3, in a note and has an excellent translation. The entire passage in a slightly different wording is found in Mañjuśrīkīrti's work cited in the previous note (mdo 'grel, nyi), 116a6–116b4.

n.-1354 Vasubandhu's *Akṣayamatinirdeśaṭīkā*.

n.-1355 I have included this paragraph (between the two asterisks) even though it is omitted from the Degé Tengyur. In K, N, and Golden 293b4–6 it reads *de de ltar byas na de bzhin gshegs pa'i bstan pa gnas pa'i dus lo nyis stong lnga brgyar 'gyur te/ TI ka 'di dang gnyis 'gal bar snang ba/ shanta rak+Shi ta'i bsam pa ni/ dgra bcom pa'i le'u dang/ ting nge 'dzin gyi le'u'i bar la dam pa'i chos gnas so zhes bya bar bsam pa yin te/ 'chad pa'i lugs la ji skad 'chad/ la la ji skad du 'chad de/ spyir lo lnga stong*

mthun no. If this is part of our original text, it is clearly problematic to assert that our author is Vasubandhu.

n.-1356 *khri brgyad* 39.62–39.94.

n.-1357 *khri brgyad* 40.2.

n.-1358 *'bum* ta 64a4, *nyi khri* 31.6 (kha 250a7). *steg* is an old word for *sgeg* and *rol*.

n.-1359 The reading is uncertain, as our author makes clear. PSP 4: 35, Aṣṭa (Wogihara p. 500) *anyonyavijñānasamaṅgino*, *le'u brgyad ma* nga 197b6 *phan tshun rnam par shes pa chags shing*, "they feel an attraction for each other"; *khri brgyad* 40.20 (kha 114a3) *phan tshun sems 'thun par byed*, "harmonize their thoughts with each other." Haribhadra's *Illumination of the Abhisamayālaṃkāra*, *rgyan gyi snang ba*, Degé Tengyur (shes phyin, cha), 194a6, cites this with the translation *rnam par shes pa phan tshun dang ldan pas*, which is to say, they both have the same attractive object in mind. Gilgit 486.12 *anyavyañjanasasaṅgo*, *'bum* ta 66a5–6 and *nyi khri* 31.6 (kha 250b1) *yi ge gzhan la chags shing tshig gi don myi /mi shes par*, "attached to other readings while not knowing what the meaning is"; ŚsPN3 4518.10 *anyo na vyañjanasamāṅganaḥ padārtham ajānā*; Bṭ1 pa 87a4–5 explains that it means quibbling over the correct grammatical form in place of looking at the meaning; LSPW p. 316 "with their minds on other kinds of talk."

n.-1360 The five are yawning, laughing, sneering, being distracted, and being attached to each other's ideas ("harmonizing their minds").

n.-1361 *khri brgyad* 40.28; cf. *'bum* ta 67b1–2, *nyi khri* 31.12; LSPW p. 316 "have to take to (Birth-and-death)."

n.-1362 *khri brgyad* 40.28.

n.-1363 *khri brgyad* 40.44.

n.-1364 *khri brgyad* 40.47.

n.-1365 *khri brgyad* 40.48.

n.-1366 K, N *mnyam du med pa*, "without equal."

n.-1367 The section goes up to *khri brgyad* 41.53.

n.-1368 *khri brgyad* 42.6; PSP 4: 58 *anayā subhūte gambhīrayā prajñāpāramitayā daśa-tathāgatabalāni janitāni*.

khri brgyad 42.5–43.28.

n.-1369 *khri brgyad* 42.12–?.

n.-1370 Cf. 5.514 ff., explaining *khri brgyad* 43.13. The words *kṛtajñatā* (*byas pa bzo ba*, or, alternatively, *byas pa shes pa*) and *kṛtaveditā* (*byas pa tshor ba*) usually mean "appreciation" and "gratitude."

n.-1371 This is eight to eleven of the ways the perfection of wisdom reveals the world to bodhisattvas.

n.-1372 *khri brgyad* 42.7.

n.-1373 *khri brgyad* kha 130a2–3 omits "ever exist or."

n.-1374 *'bum* ta 113a2–3 ff.; cf. *khri brgyad* 42.11, *nyi khri* 32.73.

n.-1375 *khri brgyad* 42.17.

n.-1376 This is responding to the question "how do the tathāgatas, worthy ones, perfectly complete buddhas know a greedy thought?"

n.-1377 Cf. *khri brgyad* 42.15.

n.-1378 *nyi khri* 32.82. *khri brgyad* 42.18 reverses the statement.

n.-1379 Alternatively, "this one's thought comes, another's does not come." In *khyab par 'gro ba*, the *khyab pa* may render Skt *ā* ("from all sides"), or else is alerting a reader to an *a+ā* sandhi. If so, *khyab pa* is being used (like *rnam pa* as a sign for *vi-*) in a mechanical translation (*tshig 'gyur*), not a translation conveying what the words mean (*don 'gyur*). *khri brgyad* 42.19 (kha 132a5) *sems 'ong ba ma yin / sems 'gro ba ma yin*, and similarly, *nyi khri* 32.85, *'bum* ta 114b3–4 ("that a thought does not come, and that a thought does not go"), supported by ŚsPN3 4538r7, PSP 4: 61–62 *nāgacchati na gacchati*; Gilgit 506.1 *anāgacchati tac cittaṃ na vigacchati*.

n.-1380 *khri brgyad* 42.20, *nyi khri*, and *'bum* all omit the negation of "coming" and so on, and have *mi gzigs*.

n.-1381 "Has become" renders *gyur pa* (*-gata*). Whitney's *Sanskrit Grammar* 1273c, 435: "*gata*… is used in a loose way… to express relation of various kinds." The compound *mahāgata* (*chen por gyur pa*) just means "great."

n.-1382 Cf. the slight difference from the translations at *'bum* ta 115b2, *nyi khri* 32.87, *le'u brgyad ma* nga 218b7; the forms of *sthita* at PSP 4: 62, ŚsPN3 4538r10, and Gilgit 506.9 all differ slightly; LSPW p. 330: "He does not review that it is, nor

that it is not, nor does He review it as discontinuous, or as not discontinuous."

n.-1384 "Basic element" renders *dbyings* (*dhātu*). Alternatively, "entire cosmos," "vast expanse."

n.-1385 This derives *citta* from root *ci*, "to gather." *gsags* from *gsog* (K, N *brtsags*?) (the prefixed *g* in place of *b* is not attested in the *bod rgya tshig mdzod chen mo*) means to get everything together, as in "accumulate the equipment," *tshogs gnyis bsags te rdzogs sangs rgyas*, or to accumulate in the sense of possession: "The water drops all together form the ocean," *chu thigs bsogs na rgya mtshor 'gyur*. Cf. *Laṅkāvatārasūtra* (Nanjio edition, p. 46) *citteṇa cīyate karmam*, (Suzuki translation, p. 158) "Karma is accumulated by thought."

n.-1386 Our author cites the words (probably *unmiñjita*, *nimiñjita*, *saṃmiñjita*, and *prasārita*) as derived from *miñj* ("to say, to shine"), a derivation that fits the context well. The translators at *khri brgyad* kha 133b1 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12244) (*lhag par g.yo ba*, *bral bar g.yo ba*, *bsdus par g.yo ba*, *rgyas pa*), and, less obviously, in part at least, at *'bum* ta 116b1, *nyi khri* kha 275b2 (https://read.84000.co/translation/toh9.html#UT22084-026-001-7925), *le'u brgyad ma* nga 219b3 (*'phro ba*, *'du pa*, *bkram pa*, *bcum pa*) understood some of the words as derived from *iñj*. The four categories are those under which the wrong views (*khri brgyad* 42.24–42.28) are explained. Cf. the sixty-two wrong views set forth in detail in the *Brahmajālasūtra* (*tshangs pa'i dra ba'i mdo*).

n.-1387 *khri brgyad* 42.24: "When the thoughts of beings that have moved excessively are freed from movement, have moved to abridge, and are expanded, arise, whichever of them arises they all arise based on form, or based on feeling, or based on perception, or based on volitional factors, or based on consciousness."

n.-1388 This *'phro ba* (from *iñj*) (if derived from *miñj* the translation is "been beamed out") is an alternative translation of the first of the four categories (*gsal ba*, rendered "clear").

n.-1389 *khri brgyad* 42.29.

n.-1390 *khri brgyad* 43.2.

n.-1391 These are perhaps the transformations (*parāvṛtti*) of the *ālaya*, *kliṣṭamanas*, and *pravṛttivijñānas* into the three bodies and a fundamental purity. Cf. the transformations in Ratnākaraśānti's *Prajñāpāramitopadeśa*, *shes rab kyi pha rol tu phyin pa'i man ngag*, Degé Tengyur (sems tsam, hi), 141a7, and *Khasamānāma-*

ṭīkā, *nam mkha' dang mnyam pa zhes bya ba'i rgya cher 'grel pa*, Degé Tengyur (rgyud, wa), translated and explained by Seton (pp. 97–101).

n.-1392 This means the time of birth, the time of death, and the duration of a life in between.

n.-1393 *'bum* ta 121a6, *nyi khri* 33.3. Gilgit 510.7 *vigopayati*, cf. Edg, s.v. *avikopana*, LSPW "alter." *khri brgyad* 43.3 (kha 136b5) *'khrug*; *le'u brgyad ma* nga 223a4 *dkrugs*; PSP 4: 68 *vikopayati*, "disturb."

n.-1394 *'bum* ta 121a7, *nyi khri* 33.3.

n.-1395 Similar to *khri brgyad* 43.3; cf. *'bum* ta 121b1–2, *nyi khri* 33.3, Twenty-Five Thousand translation: "Therefore, as far as defining characteristics, absence of defining characteristics, both presence and absence of defining characteristics, and neither presence nor absence of defining characteristics are concerned, it is impossible for them to be known by anyone, for any of them to be known, or for them to know anything"; *le'u brgyad ma* nga, 223a5–6 … *gang gis shes par bya ba'am/ gang shes par bya ba mi srid do* ("to know or to be known"); Gilgit 510.8, ŚsPN3 4540v6 *lakṣaṇaṃ cālakṣaṇaṃ ca lakṣaṇālakṣaṇaṃ ca tayor ubhayo[r] nāsti saṃbhavo yena prajānīyād yo vā prajānīyād* ("something that might know or someone that might know").

n.-1396 The perfection of wisdom is the subject.

n.-1397 *chos gnas pa'i mtshan nyid* is similar to the term *chos gnas pa nyid* (*dharmasthititā*): "the establishment of dharmas," "the abiding of phenomena."

n.-1398 The sense of *tathāgata* here, a synonym of the perfection of wisdom, is that all the doctrines have properly been included (*tathā āgata*) in it, or that it properly understands (*tathā gata*) all phenomena, or that all the doctrines that might be included in it do not ultimately exist (*tathā a-āgata*), or that all that might be properly understood is not ultimately understood (*tathā a-gata*) with the corresponding negative senses.

n.-1399 "Suchness" renders *tathatā* and "realized" renders *gata*.

n.-1400 K, N; D *yang dag par rab tu mkhyen*, "knows."

n.-1401 *khri brgyad* 43.2 ff.

n.-1402 *nyi khri* 33.15, Twenty-Five Thousand translation: "Subhūti, if you ask how the tathāgatas appreciate it and are thankful for it, it is, Subhūti, because the tathāgatas serve, respect, honor, worship, and protect that very vehicle by which the tathāgatas, arhats, completely awakened buddhas reach, and that

very path by which they attain, consummate buddhahood in unsurpassed, complete enlightenment. In this sense, Subhūti, it should be recognized that the tathāgatas appreciate it and are thankful for it." Cf. *khri brgyad* 43.13. The words *kṛtajñatā* and *kṛtaveditā* usually mean "appreciation" or "one who has appreciation," and "gratitude" or "one who feels gratitude," but here the Tib literally renders them as "cognizant of what has been done" and "acknowledge what has been done." *'bum* ta 126a6–7, *nyi khri* kha 281b3 (https://read.84000.co/translation/toh9.html#UT22084-026-001-7937) render *kṛtajñatā* by *byas pa mkhyen pa* and *byas pa shes pa*, and *kṛtaveditā* by *byas pa dgongs pa* and *byas pa dran pa*.

n.-1403 D: "Fully awakened as not done (*akṛta*) and not changed (*avikṛta*)."

n.-1404 Cf. *khri brgyad* 43.14; *'bum* ta 126b6–7 *sangs rgyas kyi ye shes byas pa med pa/ chos thams cad la 'jug pa med pa'i brdas 'jug ste*, "the unmade transcendental knowledge engages with all dharmas through the convention of not engaging;" *nyi khri* 33.17, Twenty-Five Thousand translation: "symbolically engage with the uncreated wisdom, which does not engage with anything."

n.-1405 Alternatively, "the Tathāgata does not have appreciation."

n.-1406 *khri brgyad* 43.16 "not producers and not revealers"; *nyi khri* 33.18, *'bum* ta 127a1 "not knowers and not seers."

n.-1407 K, N; here and in the following D has *ma mthong*, "it is not seen."

n.-1408 Literally "I." The Lord is speaking.

n.-1409 *khri brgyad* 43.25: "Furthermore, Subhūti, the perfection of wisdom reveals to the tathāgatas that the world is inconceivable."

n.-1410 In place of "does not appear," *khri brgyad* 43.37 (kha 142a3–4) *shes par byar med pa'i phyir ro*, "not something to be known"; *nyi khri* 33.48 (kha 286b5) *mnyam pa dang mi mnyam pa mi dmigs so*, Twenty-Five Thousand: "with regard to physical forms, why can that which is inconceivable, inestimable, unappraisable, and equal to the unequaled not be apprehended"; PSP 4:76 *rūpaṃ hi subhūte acintyam atulyam aprameyam asaṃkhyeyam asamasaman na prajñāyate*, "…does not make itself known"; *le'u brgyad ma* nga 230ba2 *shes su ma mchis pa lags*, "cannot be known."

n.-1411 *khri brgyad* 43.37.

n.-1412 *khri brgyad* 43.37.

n.-1413 Earlier *nyi khri* 33.35 (kha 285a3), and here 34.1 (288a7–b1) *don chen po slad du* (Twenty-Five Thousand: "is established for a great purpose"); *khri brgyad* 43.-29 (kha 141a3) *mdzad pa chen pos*, 44.1 (143b7) *bgyid pa chen pos* is the corresponding reading ("is made available through the tremendous work").

n.-1414 *khri brgyad* 44.3.

n.-1415 *khri brgyad* 44.7: "Subhūti, I too do not see that form which you might hold on to and might settle down on, or which itself holds on and settles down. Subhūti, I too do not see… *up to* unsurpassed, perfect, complete awakening."

n.-1416 *khri brgyad* 44.10, K, N; D has *spros pa*, "enthusiasm." *prahāna*, "abandonment," also means *pradhāna* (=*spros pa*), "effort."

n.-1417 *khri brgyad* 44.13.

n.-1418 *khri brgyad* 44.23.

n.-1419 *khri brgyad* 45.1–45.9.

n.-1420 *khri brgyad* 45.10–45.18. Subhūti asks, "How is it, Lord, that those sons of a good family or daughters of a good family who have set out in the Bodhisattva Vehicle have not been assisted by the perfection of wisdom and have not been assisted by skillful means and even fall to the śrāvaka level and the pratyekabuddha level?" Our author, based on the Lord's long reply, construes the question from both the conventional and ultimate perspectives.

n.-1421 Cf. *khri brgyad* 45.14 (kha 154a3), *'bum* ta 255a7, *nyi khri* 35.14 (kha 301b2–5), *le'u brgyad ma* nga 242b5: "The perfection (*pāramitā*, *pha rol tu phyin pa*) of giving has gone to the farthest limit (*āram itā*, *pha mthar phyin/ring du song*)." Our author, or at least his Tibetan translators, perhaps understood *a-āraṃ / apāraṃ*.

n.-1422 Cf. *le'u brgyad ma* nga 242b6–7 *de ltar yin yang gang zag byang chub sems dpa'i theg pa pa des tshu rol yang mi shes/ pha rol yang mi shes te*; LSPW p. 347: "and he knows neither the not-beyond nor the Beyond." *khri brgyad* 45.17 (kha 154b5), *pha mtha' yang shes/ pha rol yang shes*, "knows the farthest limit and knows the farther shore."

n.-1423 The immediately preceding citation ends the section. It begins at *khri brgyad* 45.10 and goes up to 45.17; *nyi khri* 35.13 up to 35.20.

khri brgyad 46.1.

n.-1424 PSP 4: 94, ŚsPN3 4594 *mā … rūpataḥ parāmrākṣīḥ / parāmṛkṣaḥ*. Cf. *khri brgyad* 46.3 (kha 155b1), *nyi khri* 36.2 (kha 305a2) *rtog par ma byed*, "should not form an idea."

n.-1425 *khri brgyad* 46.4.

n.-1426 *khri brgyad* 46.5.

n.-1427 *nyi khri* 36.7 (kha 307a5); *khri brgyad* 46.6 (kha 156b5) *skyob*.

n.-1428 *khri brgyad* 46.7–46.45.

n.-1429 Emend *'dres* to *'dren*.

n.-1430 *khri brgyad* 46.12.

n.-1431 *khri brgyad* 46.13. The Sūtra explains *parāyana* ("finally ally") with *pāra* ("farther shore").

n.-1432 Emend *rtog* to *rtogs*.

n.-1433 D *rigs pa*; K, N *rig pa*.

n.-1434 *khri brgyad* kha 159a7 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12295) *nam mkha'i tshul can* (*ākāśagatika*); *'bum* ta 311a1, *nyi khri* kha 314a4 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8002) *ngang tshul can*; LSPW p. 353 "situated in space"; Ten Thousand, *khri pa* 22.23 "have the modality of space." This explains "support" (*rten*), that in turn renders *gati*, the last of the nine words describing the "doers of the difficult." The author here takes it as the "eighty-five" places (ecosystems), but it is more often understood as a form of life, or as life itself as continual movement.

n.-1435

n.-1436 *khri brgyad* 46.30.

n.-1437 *nyi khri* 36.29; *khri brgyad* 46.30 (kha 160a3) *mu med pa*.

n.-1438 *'bum* ta 330b5 *'dod chags rnam par bstal bas dben pa'i rang bzhin du 'gyur ro*; *khri brgyad*, kha 162a2 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12301) *'dod chags bsal bas*; *nyi khri* kha 318a6 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8010), *le'u brgyad ma* nga 256a7 *rnam par bsal bas*; Jäschke, s.v. *stsol ba*, points out that *bstal ba* is "sometimes incorr. for *bsal-ba* (*sel-ba*)." PSP 4: 106, ŚsPN3 4616r6 *rāga-vinayaviviktasvabhāvās*; LSPW p. 356 "isolated from (the need for the) disciplining of greed."

n.-1439 *khri brgyad* 47.10.

n.-1440 *khri brgyad* 47.13.

n.-1441 Cf. n.720 on *bhāvanā* and *vibhāvanā*.

n.-1442 "Irreversible from progress toward awakening" renders *phyir mi ldog pa*. *khri brgyad*, 47.20: "Subhūti, you should look closely at a bodhisattva great being irreversible from this deep perfection of wisdom." Cp. *nyi khri* 37.29, Twenty-Five Thousand translation: "bodhisattva great beings who are irreversible should investigate this profound perfection of wisdom to determine, Subhūti, if bodhisattva great beings are without attachment to this profound perfection of wisdom."

n.-1443 Golden 307a2, *nyi khri* 37.36; *khri brgyad* 47.24 (kha 165b1) *rnam par spyad* is a different spelling of *rnam par dpyad*.

n.-1444 Golden 307a6, *nyi khri* 37.38; *khri brgyad* 47.28 (kha 166a1) *rnam par dpyod*.

n.-1445 Golden 307b3; D *rnam pa thams cad mkhyen pa nyid kyang gcig go*, "and the knowledge of all aspects are one," is a mistake.

n.-1446 *khri brgyad* 48.1 ff.

n.-1447 *khri brgyad* 48.4, PSP 4: 117 *dvayasamudācāro*.

n.-1448 *khri brgyad* 48.10 ff.

n.-1449 Emend *rnam par byed* to *rnam par 'byed*, "explain"?

n.-1450 Golden 308a6 and D have, "Construe them all in the same way. That suchness of form has not come and has not gone. Similarly…" The citation here differs considerably from other versions and suggests our author was looking at a scripture even longer than *'bum*. Cf. *khri brgyad* 48.15; *'bum* tha 29b4–5; *nyi khri* 38.21; *khri pa* 23.32–23.33.

n.-1451 *khri brgyad* 48.16.

n.-1452 *khri brgyad* 48.17.

n.-1453 K, N omit this paragraph.

n.-1454 *khri brgyad* 48.19.

n.-1455 *khri brgyad* 48.19: "Therefore, since [the suchness] is not something else, even though the elder Subhūti takes after the Tathāgata he does not take after him in anything."

n.-1456 *khri brgyad* 48.20; cf. *nyi khri* 38.28, *'bum* tha 30b.

n.-1457 The "dharma of form" is the ultimate attribute of form. Our author's version of the Sūtra differs.

n.-1458 *khri brgyad* 48.23. Cf. *'bum* tha 40a6–7, *nyi khri* 38.35, both of which omit *yang dag pa* (*bhūta*) ("perfect," "true").

n.-1459 See n.250 to 3.4 from the *Diamond Sūtra* (*Vajracchedikā*). where this same passage was cited in Harrison's translation: " 'Realized one,' Subhūti, is a term for perfect reality."

n.-1460 *khri brgyad* 48.24.

n.-1461 1.163–1.165.

n.-1462 Here *dharmatā* means both "the actual way things are" and the doctrine as a teaching articulating the way things actually are.

n.-1463 Cf. Śrījagattalanivāsin's *Āmnayānusāriṇī*, *man ngag rjes 'brang* Degé Tengyur (shes phyin, ba), 212a2–5; Ratnākaraśānti's *Sarotamā* (Jaini pp. 204–5).

n.-1464 Emend *mugs* to *mu gas*; *mugs* would mean "fogged up."

n.-1465 *khri brgyad* 48.26 *rjes su skyes* ("take after") renders *anujan*, literally "born after."

n.-1466 Cf. 4.511–4.521.

n.-1467 The word *dharma* here means the ultimate attribute of any *dharmin* ("attribute-possessor"), its emptiness.

n.-1468 The meaning is the "dharma body" *dharmakāya=dharmatākāya*, "the body of the true natures of the attributes [of a buddha]." The word *dharma* here means "attribute" or "good quality." The "constituent" is a cause in the sense that the elements that constitute a body are the cause of it.

n.-1469 This, in slightly differing forms, is a recurring statement, as at PSP 2-3: 184 *utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ sthitaivaiṣā dharmāṇāṃ dharmatā dharmadhātur dharmasthititā dharmaniyāmatā*.

n.-1470 *nges pa* renders *niyata* ("secure," "definite," and here "restriction"), and by extension *niyāmatā/nyāmatā*, Tib *skyon med pa nyid*, "flawlessness." When *skyon med pa* is together with *byang chub sems dpa'* (*bodhisattvanyāma*), *skyon med pa* (*niyāma/nyāma*) is rendered "secure state (of bodhisattvas)"; when together with dharmas (*dharma(tā)niyāmatā/nyāmatā*), *skyon med pa nyid* is

rendered "certification (of dharmas)," (LSPW "established order of dharmas"). The picture is further complicated by deriving *nyāmatā* (*skyon med pa nyid*, "flawlessness") from *ni* plus *āma* ("uncookedness," "rawness"), rendered *skyon* ("flaw") and *āmana*, (*sred pa*, "craving," "affection").

n.-1471 Literally, "the flawlessness in respect to them."

n.-1472 *khri brgyad* 22.4, explained earlier (Bṭ3 5.9). Note that here *zhugs* (from *avakram*), "entered into," could have a negative sense: "step down from"; cf. *'bum* 14.3 (nga 284b1), *le'u brgyad ma* nga 9a6, and *nyi khri* 14.3: "Those who have stepped down from the flawlessness that is a perfect state [are incapable of producing the thought of unsurpassed, perfect, complete awakening]."

n.-1473 4.482–4.483.

n.-1474 "Both" are the "form" and "the suchness of form" in the passage just cited.

n.-1475 K, N; D "because 'suchness of form' is the term used."

n.-1476 *khri brgyad* 48.33.

n.-1477 *khri brgyad* 48.33–48.40.

n.-1478 *khri brgyad* 48.41.

n.-1479 This is the family of bodhisattvas spoken of in the previous paragraph: "Śāriputra, here you should know that when bodhisattva great beings, starting from the production of the first thought, are inseparable from the thought of the knowledge of all aspects…"

n.-1480 *khri brgyad* 48.45.

n.-1481 *nyi khri* 38.68; *khri brgyad* 48.46 (kha 175b2) *sla* in place of *mi dka'*.

n.-1482 Golden 314b2.

n.-1483 *khri brgyad* 48.47.

n.-1484 *khri brgyad* 48.48–48.61.

n.-1485 *khri brgyad* 48.62; LSPW pp. 371–72: "When one adopts the method of considering dharmas in their ultimate reality, which Subhuti the elder uses in his exposition."

n.-1486 *khri brgyad* 48.64.

5.576–5.598.

n.-1487 *khri brgyad* 48.74.

n.-1488 *khri brgyad* 48.75.

n.-1489 *khri brgyad* 48.99, *nyi khri* 38.110: "That is how bodhisattva great beings should train in the perfection of wisdom and skillful means. Training like
n.-1490 that, standing like that, their form will be without obscuration."

n.-1491 Bṭ1 pa 160b2–7: "It teaches that they gain the obscuration-free knowledge of all dharmas, form and so on. Why? Because they did not seize form in the past. This teaches the reason why obscuration is absent relative to all dharmas. They have seen that all dharmas were nonexistent things in the past and hence have not seized on an existent thing or a causal sign. That is why obscuration is absent. That is the meaning. What is the reason for that? 'Even that absence of seizing form is not form,' up to '… knowledge of all aspects.' That absence of seizing all dharmas, form and so on, is not an absence of seizing something that exists, because ultimately all dharmas are empty of an intrinsic nature, therefore the dharmas, form and so on, are not existent things and hence are not seized."

n.-1492 At *khri brgyad* 48.30 it says, "Sixty bodhisattvas lacking in what is necessary stopped appropriating anything and their minds were freed from contamination." This leads to an exchange between Śāriputra and the Lord (48.31–48.33) and a discussion in which śrāvakas and pratyekabuddhas feature. "Why, Lord, even though they have similarly cultivated just those dharmas—emptiness, signlessness, and wishlessness—did those separated from skillful means actualize the very limit of reality and become śrāvakas and pratyekabuddhas, while those other bodhisattvas, Lord, will, thanks to skillful means, by cultivating just those dharmas—emptiness, signlessness, and wishlessness—fully awaken to unsurpassed, perfect, complete awakening?" This leads to Subhūti (48.46) saying it is not hard to awaken to unsurpassed, perfect, complete awakening. Śāriputra (48.47) says this leads to an absurdity: "If bodhisattva great beings do not believe that dharmas are like space, but still it is easy to fully awaken to unsurpassed, perfect, complete awakening, full awakening would not be hard, and bodhisattvas, as many of them as there are sand particles in the Gaṅgā River, would not turn back from unsurpassed, perfect, complete awakening."

n.-1493 The three types are with the śrāvaka, pratyekabuddha, and bodhisattva dispositions.

n.-1494 *khri brgyad* 49.1–50.43.

khri brgyad 49.11. K, N omit.

n.-1495 The five are desire for sense gratification, malice, drowsiness and dozing, gross mental excitement and uneasiness, and doubt, where the pair drowsiness and dozing are counted as one, as are the pair gross mental excitement and uneasiness.

n.-1496

n.-1497 The seven bad proclivities (*anuśaya*) according to *Abhidharmakośa* 5.1–2 are attachment (*rāga*), of which there are two based on the desire realm and two upper realms, anger (*pratigha*), pride (*māna*), ignorance (*avidyā*), view (*dṛṣṭi*), and doubt (*vicikitsā*).

n.-1498 *khri brgyad* 49.29.

n.-1499 *khri brgyad* 49.30–49.31.

n.-1500 *khri brgyad* 49.32.

n.-1501 *khri brgyad* 49.35: They have gained the forbearance because they have entered "into the secure state of a bodhisattva."

n.-1502 *khri brgyad* 50.4: "Lord, do you call an irreversible bodhisattva great being 'irreversible,' or do you call a bodhisattva who turns back 'irreversible'?"

n.-1503 *khri brgyad* 50.11. The four are: "They personally practice the perfection of giving, and they inspire others to practice the perfection of giving, speak in praise of practicing the perfection of giving, and speak in praise of others practicing the perfection of giving as well, welcoming it."

n.-1504 *khri brgyad* 50.12: "without oppressing anyone by unleashing the oppression that causes others mental distress."

n.-1505 This supports the reading at *khri brgyad* 50.13. *'bum* tha 137a3, *nyi khri* 40.12 (kha 366a4–5) have *lag na rdo rje'i rigs rnams*, "Vajrapāṇi families"; *khri pa* 31.47 (nga 361b4) *rdo rje'i rigs lnga brgya*, "five hundred Vajra families."

n.-1506 *khri brgyad* 50.19–50.29.

n.-1507 *khri brgyad* 50.30–50.34.

n.-1508 *khri brgyad* 50.35.

n.-1509 Our author (or the translator) reads nominative plurals, as at PSP 1: 141 *hi tās tathatā yā*. Cp. *khri brgyad* 49.2 *de bzhin nyid las de dag*, where the translator reads an ablative (*tathatāyā*): "have no doubt at all that they are not each separate from suchness"; cp. *nyi khri* 39.2, Twenty-Five Thousand translation:

"they are not in the slightest consumed by doubt, thinking that the real nature is individual, dual, or neither."

n.-1510 The different noble persons, from śrāvakas to buddhas, are ultimately "suchness, unchanging, undifferentiated, not two, and not divided." The sign that the bodhisattvas are irreversible is their understanding that does not reify a "suchness" over and above each of their individual suchnesses. Their suchnesses are both unique to each of them separately and yet make them ultimately the same.

n.-1511 *khri brgyad* 49.4.

n.-1512 *khri brgyad* 49.7.

n.-1513 *khri brgyad* 50.5: "Subhūti, irreversible bodhisattvas are said to 'turn back,' and bodhisattvas who turn back are said to be 'irreversible.' "

n.-1514 *khri brgyad* 51.3; *nyi khri* 41.3, *'bum* tha 145b: "please reveal the profound states…"

n.-1515 PSP 4: 193 *kathaṃ bhagavan bodhisattvo mahāsattvaḥ śūnyatāyāṃ sthitaḥ śūnyatāṃ na sākṣātkaroti*; *'bum* tha 199b4, *nyi khri* ga 7b3 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8173) *mngon sum du m(y)i bgyid pa lags*; ŚsPN4 9817v7 *kathaṃ bhagavan bodhisattvo mahāsattvaḥ śūnyatāyāṃ sthitaḥ śūnyatāṃ sākṣātkaroti*; LSPW p. 406 "how then does [he] who has stood in emptiness, realize emptiness?"

n.-1516 1. Is it the emptiness of the perfection of wisdom that practices the perfection of wisdom? 2. Can you apprehend any dharma other than the perfection of wisdom that is practicing the perfection of wisdom? 3. Does the perfection of wisdom practice the perfection of wisdom? 4. Does emptiness practice emptiness? 5. Does something other than emptiness practice emptiness? 6. Does form and so on practice the perfection of wisdom? 7. Do the six perfections and so on practice the perfection of wisdom? 8. Is it the emptiness of form and so on that practices the perfection of wisdom? 9. Is it the emptiness of the four fearlessnesses that practices the perfection of wisdom? 10. If those dharmas do not practice the perfection of wisdom, how does a bodhisattva great being practice when one practices the perfection of wisdom?

n.-1517 This is placed later by Haribhadra at PSP 5: 44.

n.-1518 K, N; D adds here, and below, "and by way of being delighted by" (*dga'i ba'i tshul gyis*), probably an accidental addition by a block-cutter.

n.-1519 In Haribhadra's version (PSP 5: 50, *le'u brgyad ma*, ca, 74a7) this is located in a different part of the Sūtra.

n.-1520 K, N *yon tan la* in place of *rje su 'brel ba* (*anuśaṃsā* in place of *anubandha*); *'bum* da 132b3, *nyi khri* ga 119a7 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8396) just *sems kyi rgyun ma chad pa dang / ma bral bar spyad par bgyi*. PSP 5: 111 *kiṃ punar bhagavaṃś cittāntarānām avakāśan dadatā prajñāpāramitāyāṃ caritavyam*; *le'u brgyad ma* ca 133b1 *sems gzhan gyi go skabs mi 'byed par*, "not giving an occasion for other thoughts."

n.-1521 The four questions are: "How will (1) suchness, how will (2) the very limit of reality, how will (3) the dharma-constituent, and how will (4) the self element, *up to* the person element, reach the knowledge of all aspects?" Alternatively, it intends these four questions: "Will they reach the knowledge of all aspects (1) having meditated, (2) without having meditated, (3) having meditated when they meditated and without having meditated when they did not meditate, or (4) without having meditated and without having *not* meditated?"

n.-1522 Noteworthy here is the omission of the question, "Lord, how will one train in, *up to* the knowledge of all aspects, without taking anything away and without adding anything?"

n.-1523 *khri brgyad*, K, N, *'bum* da 152a7, *nyi khri* 53.128.

n.-1524 This question perhaps includes a second rhetorical question, PSP 5: 120: "Well then, Lord, the tathāgatas stood in miraculous powers in a succession / (GilgitC 142) in error"? Alternatively, the absence of the second question here suggests that the rhetorical question at PSP 5: 120 is an unsupported addition to the Sūtra.

n.-1525 *'bum* da 175a4, ŚsPN4 9965v10. *khri brgyad* 63.193, PSP 5: 126 have "Before reaching the knowledge of all aspects, is there an uncompounded elimination of afflictions?"

n.-1526 This question in four parts is placed in a different order here and below (5.-1148) than in the presently extant versions of the Sūtra. The four questions are: "Do they actualize the very limit of reality (1) having stood on the path, (2) having stood on what is not the path, (3) having stood on both the path and what is not the path, or (4) having stood on neither the path nor what is not the path? And, have they "stopped appropriating anything and become freed in their hearts from outflows having stood on a path?" and so on (four alternatives).

n.-1527 *khri brgyad* 63.201: "Lord, how will a later limit be designated?"

n.-1528 *don dang tshul gyis* (PSP 2-3:149 *arthataś ca nayataś*), absent from other versions. The translation is from LSPW.

n.-1529 The three questions are: "Does a dual dharma reach a nondual dharma? Does a nondual dharma reach a nondual dharma? Does a nondual dharma reach a dual dharma?"

n.-1530 *khri brgyad* 65.12: "Lord, if they do not practice the perfection of giving in a dualistic way, *and similarly, up to* do not practice the knowledge of all aspects in a dualistic way, how will the bodhisattva great beings, starting from the production of the first thought, grow and flourish on wholesome roots, and how will they grow and flourish on wholesome roots up to the production of the last thought?"

n.-1531 The four questions are: (1) "Can a nonexistent thing fully awaken to an existent thing, (2) can an existent thing fully awaken to a nonexistent thing, (3) can a nonexistent thing fully awaken to a nonexistent thing, and (4) and an existent thing fully awaken to an existent thing?"

n.-1532 K, N. Emend D *bdag gi* to *dag gis*? (PSP 5: 154, GilgitC 183, ŚsPN4/2 3r4 *jānīyāma*). Cf. *khri brgyad* 69.23; *'bum* da 257a7–b2: "Given that it would be impossible for a bodhisattva great being to enter into the fixed state of a bodhisattva and reach the knowledge of all aspects, how, Lord, am I to understand a bodhisattva great being entering into the fixed state of a bodhisattva having completed all paths, and having entered into the fixed state of a bodhisattva reaching the knowledge of all aspects and eliminating all residual impression connections?" *le'u brgyad ma* ca 173b4 *lam de snyed ma thob par rnam pa thams cad mkhyen pa nyid thob bar ji ltar mi 'gyur lags*, "How, if one does not attain all the paths, as many as there are, would one *not* not attain the knowledge of all aspects?" The psychological dimension of "complete" (a path) includes (1) unbroken bodhicitta, (2) knowing that paths ultimately go nowhere, (3) knowing a path has temporary value for the beings attracted to it, and (4) knowledge of each path after having learned and practiced it.

n.-1533 *'bum* da 265b3.

n.-1534 Earlier *khri brgyad* 69.43, in response to the question, "Lord, how is the disintegration of meditation on all dharmas meditation on the perfection of wisdom?" "The Lord said, 'The disintegration of meditation on form is meditation on the perfection of wisdom.' " Cf. *'bum* da 272b7.

n.-1535 *'bum* da 294a3.

n.-1536 This question is ungrammatical. The order of the questions here is problematic.

n.-1537 *'bum* da 295a1.

n.-1538 *nyi khri* 59.8.

n.-1539 This formulation of the question makes better sense than the version at *khri brgyad* 71.5, which begins, "If in the absence of an apprehended object there is no attainment, there is no clear realization, and there is no unsurpassed, perfect, complete awakening…" LSPW p. 508, n. 3, says, "The last clause of this sentence puzzles me, and the translation is only approximately right."

n.-1540 *nyi khri* 60.15.

n.-1541 *'bum* da 345a4.

n.-1542 *nyi khri* 61.1; cf. *khri brgyad* 72.1.

n.-1543 The complete question is: "Lord, what is the difference between these two types of patience: the forbearance for dharmas that are not produced of śrāvakas and pratyekabuddhas and the forbearance for dharmas of bodhisattva great beings?"

n.-1544 *khri brgyad* 72.27. This derives *nyāma* (PSP *niyāma*) ("fixed state") from *āma* ("hardheadedness") (Conze "rawness," Twenty-Five Thousand "immaturity"). The Tib translators render *āma* with *skyon* ("flaw") and *nyāma* with *skyon med* ("flawlessness").

n.-1545 *'bum* na 38b7; cf. *khri brgyad* 73.23. This question is not in fact asked by Subhūti but is one of a series of rhetorical questions posed by the Lord in response to Subhūti.

n.-1546 *'bum* na 41b3–4; cf. *khri brgyad* 73.35, "Well then, Lord, is there a distinction to be made between a bodhisattva great being and a tathāgata?"

n.-1547 *khri brgyad* 73.111: "Lord, when one has become habituated to the path does the result appear and does one attain the result?" *'bum* na 86a3, *nyi khri* 62.99: "Lord, when one has become habituated to the path does one attain the result or does one not attain the result?" *le'u brgyad ma* ca 251a3 *bcom ldan 'das ci lags/ lam bsgoms pas 'bras bu 'thob pa'am/ 'bras bu 'thob par bgyi pa ma mchis sam*: "Lord, when one has become habituated to the path does one attain or does one cause the result to be attained?"

n.-1548 Emend both D *rigs su tshar bcad* and K, N *rigs su bcad* to *ris su bcad*? *khri brgyad* 73.113 (ga 87a1) *tshar bcad pa'i tshul kyis*, "by curbing." Cf. below Bṭ3 5.1376 (F.272a7) *char bcad pa'i tshul gyis*. *khri brgyad* ga 86a7 *gal te 'dus byas kyi khams sam/'dus ma byas kyi khams la tshar bcad pas*. LSPW pp. 538–39: "without having cut off the share of either the conditioned or the unconditioned element." Gilgit 628.4–5 *na ca bhāgacchedena saṃskṛtadhātau asaṃskṛtadhātau vā vyavasthānam*; AAVN 103b6 *phalabhāgacchedābhāvapraśnena*; *'bum* na 86a5–6, *nyi khri* 62.100 (ga 245b1), *le'u brgyad ma* ca 251a5–6 *'dus byas kyi khams sam/'dus ma byas kyi khams ris su bcad cing*; *khri pa* nga 337b *'dus byas kyi khams la'am/'dus ma byas kyi khams la tshar bcad pa'i tshul kyis*, Twenty-Five Thousand translation: "eradicating (*bhāgacchedena*, *tshar gcad pas*)."

n.-1549 *'bum* na 97a2. Gilgit 631.14 *yathā kathaṃ punar*. *khri brgyad* 74.31, corroborated by PSP 6-8: 80: "Lord, how do bodhisattva great beings practicing the perfection of wisdom train in the five appropriating aggregates?"

n.-1550 *'bum* a 123b5–7 is: "Lord, if the very limit of reality limit is thus not one thing and the limit of beings is not another, well then, does the very limit of reality rest at the very limit of reality? Lord, if the very limit of reality rests at the very limit of reality, an intrinsic nature will rest in intrinsic nature. Lord, given that an intrinsic nature does not rest in intrinsic nature, how, Lord, is a bodhisattva great being practicing the perfection of wisdom going to establish the limit of beings at the very limit of reality?" At *khri brgyad* 75.3, the beginning of the question differs, "Lord, if the very limit of reality is also the limit of beings…?" The remainder of the question is the same.

n.-1551 *khri brgyad* 75.5. The part left out is: "establish beings at the very limit of reality without complicating the very limit of reality?"

n.-1552 *khri brgyad* 75.18. The part left out is: "and if in the emptiness of a basic nature a being is not apprehended, nor are a dharma and a path apprehended, Lord, how will bodhisattva great beings stand in the knowledge of all aspects?"

n.-1553 *'bum* na 191a6–7.

n.-1554 K, N.

n.-1555 *khri brgyad* 75.40; *nyi khri* 64.50, *'bum* na 191a4 *sems dpa' chen po'i byang chub*, "If a bodhisattva great being's awakening is not practiced…"

n.-1556 *nyi khri* 64.50: "Lord, if a bodhisattva great being's awakening is not practiced by taking anything up or not taking anything up, is not a practice of form, *up to* is not a practice of the knowledge of all aspects, well then, Lord, how will a bodhisattva great being practice the six perfections…

practice the eighteen distinct attributes of a buddha?" This is followed by the question "how will one complete the ten bodhisattva levels?" *khri brgyad* 75.-40, does not demarcate the two separate questions, twenty-two and twenty-three.

n.-1557 The five questions are: (1) do they reach awakening on that path that has been produced, (2) on that path that has not been produced, (3) on that path that has not been produced when it is not produced and is produced when it is produced, or (4) on that path that has neither been produced nor not produced, and (5) how do they reach awakening?

n.-1558 Emend D *des shes* to *nges zhes*.

n.-1559 *'bum* na 309a5, *nyi khri* 67.6 (ga 305b7), *le'u brgyad ma* ca 302b2 *de ltar nges pa*, "a bodhisattva destined like that"; *khri brgyad* 78.10, "a bodhisattva great being with such wholesome roots."

n.-1560 The question is put in the mouth of the Lord at *khri brgyad* 78.17, and also at *'bum* na 310a2–3 and *nyi khri* 67.10.

n.-1561 The question as it is found here is closest to a paraphrase of *'bum* na 334b, *nyi khri* 67.58 (ga 314a7), *le'u brgyad ma* ca 309b4–5: *bcom ldan 'das byang chub sems dpa'i sems dpa' chen po lam gyi yan lag yongs su rdzogs par bgyis shing / bla na myed pa yang dag par rdzogs pa'i byang chub tu mngon par rdzogs par 'tshang rgya bar 'gyur ba'i lam de dag gang lags*. "Lord, what are the paths, when the branches of those paths have been completed, through which a bodhisattva great being will fully awaken to unsurpassed, perfect, complete awakening?" The question at *khri brgyad* 78.51, is: "Lord, what are the branches of the bodhisattva great beings' awakening, having completed which the bodhisattva great beings will fully awaken to unsurpassed, perfect, complete awakening?"

n.-1562 The question at *khri brgyad* 81.23, is: "Lord, if in the sameness of all dharmas 'this is an ordinary person, this is a stream enterer,' *up to* 'this is a pratyekabuddha, this is a bodhisattva,' *up to* 'this is a tathāgata, worthy one, perfectly complete buddha' all cannot be apprehended, in that case would foolish ordinary people, faith-followers and dharma-followers, stream enterers, once-returners, non-returners, worthy ones, pratyekabuddhas, bodhisattvas, and even tathāgatas, worthy ones, perfectly complete buddhas not have specific features?"

n.-1563 *khri brgyad* 82.3. I have supplied the referent "emptiness" from the context.

n.-1564 *khri brgyad* 82.10. The part left out is: "and those other dharmas—the result of stream enterer, result of once-returner, result of non-returner, and state of a worthy one—also magical creations? And are those other dharmas—the Pratyekabuddha level, the Buddha level, and the elimination of all residual impressions, connections, and afflictions—are those dharmas…"

n.-1565 *nyi khri* 41.5; *khri brgyad* 51.7 *zab pa*.

n.-1566 *khri brgyad* 51.12–51.16.

n.-1567 The wholesome roots of an irreversible bodhisattva are so vast that an immense amount of them would be left over even after using them to fill up that many world systems.

n.-1568 *khri brgyad* 51.22.

n.-1569 *khri brgyad* 51.23.

n.-1570 *khri brgyad* 51.32. This is Subhūti's fourth question.

n.-1571 *khri brgyad* 51.33.

n.-1572 *khri brgyad* 51.34. This is Subhūti's fifth question.

n.-1573 *nyi khri* 41.33; Gilgit 575.12–13 *asaṃkhyeyam api* [emend to *iti*] *subhūte yat saṃkhyām nopeti saṃskṛte vā dhātā ca* [delete *ca*] *asaṃskrte vā dhatau*.

n.-1574 *nyi khri* 41.35; cf. *khri brgyad* 51.39. This is the response to Subhūti's sixth question.

n.-1575 *khri brgyad* 51.43. The "great compassion" is part of the extract according to *le'u brgyad ma* ca 6a2 *thugs rje chen po'i rgyu mthun gyis bstan pa*; cf. *Abhisamayālaṃkāra* 4.55c (Wogihara p. 710) *kṛpāniṣyandabhūtās te*.

n.-1576 *khri brgyad* 51.46. This is Subhūti's eighth question.

n.-1577 *khri brgyad* 51.48.

n.-1578 This is Subhūti's tenth question.

n.-1579 Literally, "by way of the accumulation of residual impressions left by volitional factors."

n.-1580 K, N omit.

n.-1581 *khri brgyad* 51.61.

n.-1582 This is a paraphrase of *khri brgyad* 51.61–51.65.

n.-1583 Śrījagattalanivāsin's *Āmnayānusāriṇī*, *man ngag gi rjes su brang ba* Degé Tengyur (shes phyin, ba), 231a–b provides helpful glosses for this part of the text.

n.-1584 Perhaps emend *chos can ma yin* to *chos can yin*, "that which has been produced is subject to stopping."

n.-1585 *nyi khri* 41.60; *khri brgyad* 51.67 omits *yang*.

n.-1586 Golden 335a3, citing *nyi khri* 41.66, *khri brgyad* 51.73.

n.-1587 *khri brgyad* 51.80.

n.-1588 The two elders, Śāriputra and Subhūti, discussed how a bodhisattva, for the sake of those who benefit from such a model, models the meditations on emptiness, signlessness, and wishlessness that deliver a śrāvaka to nirvāṇa, while employing the skillful means to avoid actually entering nirvāṇa.

n.-1589 Cf. *khri brgyad* 52.10: "ordinary beings, having made each separate one into a causal sign"; *nyi khri* 42.8, *'bum* tha 182b5 omit "ordinary beings" and "each separate one."

n.-1590 *khri brgyad* 52.22–52.53.

n.-1591 Golden 339b3 *thams cad la don yod pa*, "are not all fully answered." The bodhisattvas make the prayers that are vows to complete the six perfections and purify a buddhafield as explained at length at this point in the Sūtra.

n.-1592 Emend *lus* to *lung*. *khri brgyad* 53.1–53.11.

n.-1593 Earlier (5.661), it said "the sixteenth question is, 'How do bodhisattva great beings fully master emptiness?' " The question has not been repeated here.

n.-1594 Cf. *khri brgyad* 54.2.

n.-1595 Cf. *khri brgyad* 54.2; *nyi khri* 44.2.

n.-1596 *khri brgyad* 54.2: "Because they are well trained in phenomena that are empty of their own marks, so they see that all those phenomena—an actualizer, something to be actualized, and something through which there is actualization—are not joined and are not disjoined."

n.-1597 A "cessation" (*nirodha*, *'gog pa*) is a nirvāṇa.

n.-1598 In the absence of the Skt it is hard to be certain of the meaning of *rang bzhin gyi sems* (**prakṛtacitta*) ("mind in its ordinary state"). Alternatively, "a thought of the intrinsic nature."

n.-1599 *khri brgyad* 54.7–54.11.

n.-1600 Read *bar ma dor* in place of *par ma dor*.

n.-1601 Cf. *nyi khri* 44.13, Twenty-Five Thousand translation: "I should release all these sentient beings who maintain inauthentic doctrines"; *khri brgyad* 54.13: "these beings who are deceived because they perceive nonexistent phenomena as existing."

n.-1602 *khri brgyad* 54.14–54.15.

n.-1603 *khri brgyad* 54.16.

n.-1604 *khri brgyad* 54.17.

n.-1605 *khri brgyad* 54.18.

n.-1606 *khri brgyad* 54.19.

n.-1607 *khri brgyad* 54.22: "Subhūti, you should ask bodhisattva great beings thus practicing mastery of those thirty-seven dharmas on the side of awakening, 'How do bodhisattva great beings who want to fully awaken to unsurpassed, perfect, complete awakening cultivate the perfection of wisdom?' "

n.-1608 This renders *rab tu rtogs pa* literally, "realized well"; cf. *khri brgyad* 54.22 (kha 224b1), *nyi khri* 44.24 (ga 13b6) *rab tu 'byed*, "sort out," "distinguish."

n.-1609 This means through the lack of skillful means that leads a bodhisattva to say to another bodhisattva that it is necessary to reject a śrāvaka's meditation on emptiness, signlessness, and wishlessnes.

n.-1610 Cf. *khri brgyad* 54.25; *nyi khri* 44.28, *'bum* tha 212a1.

n.-1611 I have translated this without emendation even though it is a repetition.

n.-1612 *khri brgyad* 55.1–55.32.

n.-1613 *khri brgyad* 55.34. This is the response to Subhūti's eighteenth question, "Lord, what is the mark of the perfection of wisdom?"

n.-1614 *khri brgyad* 55.9 ff. The "and so on" brings in the impediment to the perfection of wisdom posed by the false projection of superiority over other

bodhisattvas because of living in physical isolation, engaging in austerities, and mistaking Māra for a spiritual friend.

n.-1615 N, K, Golden 343a2; D: "it is not the nonexistence of an intrinsic nature."

n.-1616 *khri brgyad* 55.44.

n.-1617 *khri brgyad* 55.45–55.52.

n.-1618 *khri brgyad* 55.53. This is Subhūti's twentieth question.

n.-1619 This is Subhūti's twenty-first question.

n.-1620 This is Subhūti's twenty-second question.

n.-1621 *khri brgyad* 55.70.

n.-1622 *khri brgyad* 55.72. This is Subhūti's twenty-third question.

n.-1623 This statement by "Śatakratu, head of the gods" (*khri brgyad* 56.1) brings to an end an exchange between Subhūti and the Buddha that begins (*khri brgyad* 51.3) where Subhūti makes the request, "would that you might also well expound those deep places standing in which bodhisattva great beings practicing the six perfections complete… the knowledge of all aspects."

n.-1624 This is a general characterization of *khri brgyad* 56.1–58.4: glorification (56.1), good qualities (ends 56.8), Śatakratu and Ānanda (ends 56.10), the description of Māra and the work of Māra (56.11), the description of what happens because of that work (56.26), how one should behave in the presence of persons in the Bodhisattva Vehicle (56.31), sameness (57.1), ending, detachment, and cessation (57.3), the benefits of training (57.7), surpassing nonbeings (57.21), the Śatakratu passage (58.1), and the immeasurable merit (58.4).

n.-1625 Here *sems can ma yin pa rnams* means those for whom life is not the perfect moment for the practice of the perfection of wisdom—those without "the perfect human rebirth."

n.-1626 *khri brgyad* 58.5.

n.-1627 *khri brgyad* 58.8. I have added the word "awakening" based on the following gloss.

n.-1628 Based on the fact that there has been a transformation of the basis, awakening will not be in that thought, which is to say, awakening will not be the same as the state of mind during the first moment of bodhicitta.

Ultimately, they are not different, so it will not be in another moment of bodhicitta, which is to say awakening will not be other than the state of mind during the first moment of bodhicitta.

n.-1629 This is the response to Subhūti's twenty-eighth question (*nyi khri* 48.10), "Lord, in what way will a thought that is like an illusion fully awaken to unsurpassed, perfect, complete awakening?" Its presence here perhaps buttresses the argument that Haribhadra changed the order of his version (PSP 5: 37, *le'u brgyad ma* ca 63a7).

n.-1630 "Extremely isolated" means totally isolated from the aspirations of śrāvakas or from its own hypothetical intrinsic nature.

n.-1631 Unsurpassed, perfect, complete awakening.

n.-1632 *khri brgyad* kha 254a2 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12485) *rnam par gzhig pa*; cf. *nyi khri* ga 48a5 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8254) *rnam par bsgom pa*.

n.-1633 Here "it" means a dharma that is cultivated or eliminated.

n.-1634 Cf. *khri brgyad* 58.14; *nyi khri* 48.14.

n.-1635 *khri brgyad* 58.14. This is Subhūti's twenty-ninth question.

n.-1636 The section specifically dealing with the absence of *vikalpa* ("conceptualization," "thought construction") is *khri brgyad* 58.18–58.29. Cf. *nyi khri* 48.19, PSP 5: 37, *le'u brgyad ma* ca 63a7 ff.

n.-1637 *khri brgyad* 58.31. This is not said by the Lord, but is an exchange between Subhūti and Śāriputra.

n.-1638 I have added "It is right to bow down to those bodhisattva great beings," which comes at the beginning of the sentence at *khri brgyad* 59.3.

n.-1639 *khri brgyad* 59.4. The first aspect is just as space is isolated, utterly other than the material objects within it, so too is a being in their inner absolute nature utterly other than the falsely imagined being the person projects. The second aspect is as follows: to buckle on armor to fight the hard fight is to do what is difficult, but seeing the space-like emptiness of all things is the armor that makes the difficult practice of the six perfections, which is done in order to bring about the welfare of infinite beings, doable. Third, just as beings are empty and isolated, like space, so are all the dharmas that locate them.

n.-1640 *khri brgyad* 59.4–59.20.

n.-1641 *nyi khri* 49.29, *le'u brgyad ma* ca 69b4–5, and in a slightly different translation *khri brgyad* 59.20. This is Subhūti's thirty-first question.

n.-1642 This reading, a good one not attested in the present versions of the Sūtra, does not support Conze's conjecture (GilgitC, 265 n. 10) that GilgitC 66 *tathāgatanirmito* (*le'u brgyad ma* ca 70a2 *gang de bzhin gshegs pa'i sprul pa*) is a corruption of Aṣṭa (Wogihara p. 858, Mitra p. 453) *tathatāvinirmukto nānyaḥ kaścid dharmam upalabhyate*; cf. ŚsPN4 9869v10.

n.-1643 *khri brgyad* 59.23–61.7.

n.-1644 *khri brgyad* 60.38.

n.-1645 *khri brgyad* 61.4.

n.-1646 This is in response to the question, "Lord, how are bodhisattva great beings to accomplish the perfection of wisdom?" The response is that everything is *akṣaya* ("inexhaustible," a word similar in sound to *ākāśa*, "space"), so all dharmas are indivisible as thoroughly established phenomena, so seeing them as dharmas, and seeing them as the inexhaustible ultimate reality of things, produces wisdom.

n.-1647 I am unsure exactly which part of the Sūtra our author is referring to, whether it includes the section of dependent origination or whether it begins from *khri brgyad* 61.9 and goes up to 61.30. Just below our author will reference "each of the six perfections being connected one with the other," a section that perhaps begins at 61.13.

n.-1648 *khri brgyad* 62.43.

n.-1649 This omits the analogy of the sun and moon.

n.-1650 The six perfections are *khri brgyad* 61.13–62.56; skillful means and the account of the completion of the accumulations, the illustrations, and the six perfections go up to 63.25.

n.-1651 *khri brgyad* 63.26.

n.-1652 *khri brgyad* 63.29.

n.-1653 *khri brgyad* 63.38.

n.-1654 *khri brgyad* 63.40.

n.-1655 *khri brgyad* 63.46.

n.-1656 *khri brgyad* 63.51: "All phenomena are without attachment and have not been taken hold of"; *nyi khri* 53.41 (ga 104b5) *med pa* (*asattāḥ* in place of GilgitC 120, note c *asaktāḥ*): "All phenomena do not exist and have not been taken hold of."

n.-1657 *khri brgyad* 63.53: " 'Subhūti,' replied the Lord, 'here bodhisattva great beings practicing the perfection of wisdom do not settle down on form.' "

n.-1658 *khri brgyad* 63.55.

n.-1659 *khri brgyad* 63.60.

n.-1660 *khri brgyad* 63.64.

n.-1661 The nine *kun tu sbyor ba*/*kun sbyor* (*samyojana*) were given earlier at 1.36. "Conjoin" renders *samyuj*, "fetter" renders *samyojana*.

n.-1662 Literally this says, "I will stand in a maturation of charming aggregates and so on."

n.-1663 *khri brgyad* 63.66–63.72; "the ocean is the door of all rivers."

n.-1664 *khri brgyad* 63.75.

n.-1665 *khri brgyad* 63.82.

n.-1666 *khri brgyad* 63.85; "limit," "summit," "edge" (*mtha'*) render *koṭi*.

n.-1667 *khri brgyad* 63.97.

n.-1668 *lam gyi rgyun bcad pa* is probably an archaic translation (based on the original meaning of the root *śrambh*) that escaped the eye of an editor. Mvy attests *rgyun bcad pa* as rendering *pratiprasrabdha* (PSP 5: 110). Cf. GilgitC 134 *prasrabdhimārgakuśalo*; *khri brgyad* kha 303a7–b1 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12583), *le'u brgyad ma* ca 132a3 *shin tu sbyang ba*; *'bum* da 125b6, *nyi khri* ga 118a5 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8394) *rab tu sbyang ba*, "skilled in the path with pliancy," which is to say, a path that has incorporated calm abiding (*śamatha*).

n.-1669 *khri brgyad* 63.101.

n.-1670 PSP 5: 110 *ākāśaśūnyatābhāvanayā prajñāpāramitā bhāvayitavyā*. GilgitC 135, *nyi khri* 53.96, LSPW pp. 468–69 differ.

n.-1671 "These" are the practice of, the accomplishment of, and the meditation on the perfection of wisdom.

n.-1672 D *gal*; Golden 357b3, K, N *gal te*, "because of worrying about whether they have been disturbed by the passage propounding a duality."

n.-1673 This is in response to the question, "Well then, Lord, how will they reach the knowledge of all aspects?"

n.-1674 Cf. *khri brgyad* 63.126 (ga 3b4), which has *gzhig pa* in place of *rnam par gzhig pa*; *nyi khri* ga 121b2 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8401) *bsgom pa'am rnam par bsgom pa*.

n.-1675 The gloss suggests the translators understood *gzhig pa* (*vibhāvana*) here, at least, as a future form of *'jig*, "to destroy," not as "investigate."

n.-1676 *khri brgyad* 63.129.

n.-1677 *khri brgyad* 63.131. This is Subhūti's ninety-ninth question.

n.-1678 Bṭ1 pa 245a5: "Even though bodhisattvas beginning the work are not able to complete the ultimate practice of not apprehending all dharmas, they should train to the extent they are able."

n.-1679 This is the reading at *'bum* da 152a7, *nyi khri* 53.128, Bṭ1 pa 245b3, GilgitC 139, ŚsPN4 9956r8 and PSP 5: 116. An alternative translation: "Lord, does apprehending not apprehend or does the absence of apprehending not apprehend?" *khri brgyad* 63.137 differs.

n.-1680 *khri brgyad* 63.138.

n.-1681 *khri brgyad* 63.138. Alternative translation: "the sameness of providing a basis for apprehending and not providing a basis for apprehending is the absence of a basis for apprehending."

n.-1682 To paraphrase Bṭ1 pa 245b3–6: Someone thinks that when bodhisattvas do not apprehend something it means there is something intrinsically real left as an object when not apprehending occurs. With that in mind the person asks if the object is something real that can be apprehended or something real that cannot be apprehended. The Lord responds that it is neither of those two.

n.-1683 *khri brgyad* 63.140.

n.-1684 Golden 355b4.

n.-1685 5.515, explaining *khri brgyad* 43.14.

n.-1686 *khri brgyad* 63.150.

n.-1687 I have added some words from *khri brgyad* 63.152 to make the citation readable in English.

n.-1688 *khri brgyad* 63.158.

n.-1689 *khri brgyad* 63.163: "Subhūti, the true nature of dharmas on account of which the tathāgata has become worthy of the offerings of the world with its gods and humans is just that true nature of dharmas on account of which the magical creation has become worthy of the offerings of the world with its gods and humans."

n.-1690 The tathāgatas.

n.-1691 *khri brgyad* 63.167.

n.-1692 *khri brgyad* 63.170.

n.-1693 *khri brgyad* 63.175.

n.-1694 *Abhidharmakośa* 6.26 ff. (Pruden, vol. 3, p. 945).

n.-1695 The three marks in this context are emptiness, signlessness, and wishlessness, being the present, past, and future form of things.

n.-1696 These are the first two of ten antidotes that counteract obstacles to the ten bodhisattva levels given in the *Madhyāntavibhāga* 2.14–16 cited earlier (5.194). The remaining ones are the outflow's tip sense, ungraspable sense, undifferentiated continuums sense, being-neither-defiled-nor-pure sense, nondiverse sense, (and the four sovereignties:) sovereignty over nonconceptuality and purification of the buddhafield, sovereignty over knowledge, and sovereignty over action.

n.-1697 *khri brgyad* 63.190.

n.-1698 *khri brgyad* 63.192.

n.-1699 *nyi khri* 53.180, *khri brgyad* 63.196 omit "voices."

n.-1700 This is referring to accounts of a handsome worthy one gazing at himself in a mirror because of the force of habit, Maudgalyāyana's hopping while walking because of the force of habit from his physical movements as a monkey in earlier lives, and Pilindavatsa's use of a word for a low caste

woman when addressing his apology to the goddess Gaṅgā, because of the force of habit from the language he used as an upper caste person in earlier lives. Mppś English (vol. 1, p. 114). Bailey (p. 199) says Pilindavatsa used the derogatory name for the goddess Gaṅgā when the river had swept away a monastery on its banks.

n.-1701 This is Subhūti's one hundred and twenty-sixth question (5.773). At *khri brgyad* 63.180–63.189; PSP 5: 124–26; GilgitC 147–48; *'bum* da 173b–174b; *nyi khri* 53.165–53.173; and *le'u brgyad ma* ca 144a7–145a it comes earlier in the explanation of the differences between the three knowledges.

n.-1702 *khri brgyad* 63.197.

n.-1703 Harrison (p. 145, n. 44) says that by rendering *asaṃskṛtaprabhāvitā* "distinguished by the power they derive from the unconditioned" he has "tried to represent more than one of its possible meanings."

n.-1704 The order of this and the next three citations does not exactly follow the order in *khri brgyad* 63.200.

n.-1705 4.134–4.136.

n.-1706 *khri brgyad* 63.205. "Perfection" renders *paramita*; "perfect" (more literally, "ultimate superiority") renders *paramapārami*. Cf. GilgitC 151 *parama-pāramiprāptaiṣā subhūte prajñāpāramitā sarvadharmāṇām*; *'bum* da 176a6, *nyi khri* ga 132b5 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8423), *le'u brgyad ma* ca 147a1 *shes rab kyi pha rol tu phyin pa 'di ni pha rol du phyin pa'i dam pa thob pa*; ŚsPN4 9966r9 *paramapāramitās teṣām subhūte prajñāpāramitā sarvadharmāṇām*; PSP 5: 127 *paramapāramitaiṣā subhūte sarvadharmāṇām agamanārthena prajñāpāramitety ucyate*.

n.-1707 The point here is that *pāramitā*, for an Indian writer, is first understood as derived from *parama* ("ultimate," "supreme"), in a secondary form *pārama* ("ultimacy," "supremacy") in the feminine gender (*pārami*). The *-tā* ending works as a suffix turning the word (in this case somewhat redundantly) into an abstract noun. For their own reasons, while aware of this more obvious derivation, translators into Tibetan rendered *pāramitā* as *pha rol tu phyin pa*, following a creative explanation (*nirukti*) deriving the word from *pāram* (neuter gender) ("the other side"), a word related to *para* ("better," "beyond," "other," etc.) and *i* ("to go") with the same *-tā* ending as a suffix, turning the word into an abstract noun. I have not translated the Tibetan words literally here because it would not convey what the author intended. Readers should also be aware that creative explanations are also derived from *pāraya*, from *pṛ*,

"to cause to pass"; and from *pṝ*, "to cause to fill." I do not think the Sūtra or our author has these roots in mind here, but I am not certain.

n.-1708 I have not identified the work on grammar our author is citing here. "A suffix that makes an abstract noun" renders *bhāvapratyaya*. "Water-element fluidity" (*abdhātudravatva*) is in reference to the defining characteristic of the water element. "Received tradition" renders Tib *lung* (*āgama*).

n.-1709 Cf. *khri brgyad* 63.208. "Gone into" (*chud*) renders *antargata*, explaining *pāram ita*.

n.-1710 The "knowledges" here are the knowledges of śrāvakas, bodhisattvas, and buddhas.

n.-1711 Golden 362a3–5, citing *khri brgyad* 63.210, with slight differences. D (F.257.b2–4) has the three forms of the homophone *spyod* ("a practitioner" and so on) both in the citation from the Sūtra and in the gloss.

n.-1712 "Māra and the Māra class of gods" and so on.

n.-1713 *khri brgyad* 63.211. "Reality" and "good" both render the same word *don* (*artha*).

n.-1714 *nyi khri* 53.188. *khri brgyad* 63.211 adds "the meaning of knowledge of things as they really are" for a total of twelve.

n.-1715 K, N, Golden 362b2; D adds "that has been taught before."

n.-1716 *khri brgyad* 63.215.

n.-1717 This translation is based on Golden 363a1 *na* in place of D *no*, and D *don dam* in place of Golden *ston tam*.

n.-1718 "Nondual intrinsic nature" means an intrinsic nature that precludes two different things; "dual intrinsic nature" means an intrinsic nature that allows two different things.

n.-1719 *khri brgyad* 64.1.

n.-1720 The *tathāgatas* are those who have gone (*gata*) to suchness (*tathatā*) (understand "go" as in a phrase like "go to pieces" not in a phrase like "go to another country"); *de bzhin nyid* (*tathatā*) ("the state of being the way things are").

n.-1721 *'bum* da 187b1–2, *nyi khri* 54.6, *le'u brgyad ma* ca 151b2–3. The tathāgatas here are "realized ones" (the root *gam*, "go," is understood in its secondary

meaning of "understand"). *khri brgyad* 64.9: "Standing in this suchness, bodhisattva great beings gain the knowledge of all aspects, therefore it is called *suchness*."

n.-1722 *khri brgyad* 64.10–64.19.

n.-1723 *byang chub sems dpa' zhugs par gyur pa*. I have not emended this reading because there is a very old idea that "a bodhisattva" is a single buddha, like Śākyamuni, in his life before awakening, but unless it is emended to *byang chub zhugs par gyur pa* it contextually does not make sense. The mistake, if it is one, goes back a long way, leading to the need for our author's gloss here. PSP 5: 135, and GilgitC 161 *sacet subhūte ye trisāhasramahāsāhasre lokadhātau sattvās te sarve bodhisattvapratipannakā bhaveyus, teṣāṃ yat puṇyaṃ tat tathāgata-syārhataḥ samyaksaṃbuddhasya śatatamīm api kalān nopaiti*. Conze translates the mistake (LSPW p. 481: "if they had all entered on a Bodhisattva's special way of salvation, then their merit would be infinitesimal compared with that of a Bodhisattva great being") and says in note 10, "I do not understand this sentence." The correct reading is *'bum* da 191b6, *nyi khri* 54.23, *khri brgyad* 64.-19: "Subhūti, even if all the beings included in the great billion world systems were to have entered into the secure state of a bodhisattva their merit would not approach even, *up to* a hundred thousand one hundred millionth part of the merit of bodhisattva great beings who are candidates for awakening." A "candidate for awakening" is in the last birth before awakening.

n.-1724 *khri brgyad* 64.23.

n.-1725 *khri brgyad* 64.26.

n.-1726 Cf. *khri brgyad* 64.26: "Subhūti, in this way all phenomena are the nonexistence of an intrinsic nature." Our author is breaking the compound *abhāvasvabhāva* (rendered "the nonexistence of an intrinsic nature") to mean "the intrinsic nature of a nonexistent thing."

n.-1727 *khri brgyad* 64.31. This is Subhūti's one hundred and forty-third question.

n.-1728 Cf. *khri brgyad* 64.32, *nyi khri* 54.37.

n.-1729 *khri brgyad* 65.6. The word *bhūtārtha* ("true reality") sounds like the word *buddha*. This is the response to Subhūti's one hundred and forty-sixth question.

n.-1730 Based on our author's own comment below I have emended D *yang dag pa'i don* to *yang dang pa'i chos* (*khri brgyad* 65.6, ga 21a3).

n.-1731 Cf. *khri brgyad* 65.7 (ga 21a6) *byang chub kyi don ni yang dag pa'i don no*, "*awakening* means true reality." The compounds *bodhyartha* and *bhūtārtha* have a similar sound. PSP 5: 140 and GilgitC 169 have *abheda* ("the undivided reality") in place of *bhūta*, as at *'bum* da 213b5 and *nyi khri* 55.5 (ga 145b4) *dbyer med pa*.

n.-1732 *khri brgyad* 65.12. This citation is part of an introduction to the following section that explains skillful means as not apprehending anything.

n.-1733 *khri brgyad* 66.2.

n.-1734 *khri brgyad* 65.10 This is Subhūti's one hundred and forty-ninth question.

n.-1735 Emend *rnam par 'phel bar 'gyur* to *rnam par'phel bar mi 'gyur* (*khri brgyad* 65.13, ga 22b2). Golden folio 367 is missing.

n.-1736 *khri brgyad* 69.6.

n.-1737 *khri brgyad* 66.1–69.7.

n.-1738 *nyi khri* 58.11, *khri brgyad* 69.8–69.11 present the alternatives in a different order. Alternatively, "nothing that makes them known."

n.-1739 *khri brgyad* 69.14.

n.-1740 *khri brgyad* 69.18.

n.-1741 Cf. *khri brgyad* 69.24.

n.-1742 Cf. 4.31–4.52; also 4.905–4.906, 5.1009.

n.-1743 *khri brgyad* 69.27.

n.-1744 *khri brgyad* 69.30. This is Subhūti's one hundred and sixty-second question, "Lord, if those dharmas—the dharmas on the side of awakening and the awakening—are not conjoined and not disjoined… how, Lord, will the dharmas on the side of awakening be those that bring about awakening?"

n.-1745 Here "this" stands for the passage (*khri brgyad* 69.27–69.29) explaining that the dharmas on the side of awakening and so on are the perfection of wisdom.

n.-1746 Cf. *khri brgyad* 69.32.

n.-1747 Tib *'dul ba*, "tamed, taming." Alternatively, based on Skt *vi-nī* ("separate"), "in its nature it is separate from attachment and so on, and, when practiced, is marked by remaining separated."

n.-1748 Cf. *khri brgyad* 69.34, *nyi khri* 58.42, *'bum* da 261b3.

n.-1749 *khri brgyad* 69.42. Cf. Bṭ3 n.720; also 5.566.

n.-1750 *khri brgyad* 69.46.

n.-1751 *khri brgyad* 69.47.

n.-1752 *khri brgyad* 69.50.

n.-1753 If this is a citation from our author's version of the Sūtra I have not been able to locate it in the versions I have consulted. "A maturation" (*rnam par smin pa*) renders *vipāka*, specifically the new form of life from conception to death as a result of earlier karma. In this context I take it to mean a life taken for the sake of others.

n.-1754 *nyi khri* 59.8.

n.-1755 *khri brgyad* 70.9. This is Subhūti's one hundred and seventy-fourth question, "Lord, if all phenomena are the nonexistence of an intrinsic nature, how did the Tathāgata fully awaken to all the phenomena that are the nonexistence of an intrinsic nature, and, having fully awakened to them, gain control over the range of all phenomena?"

n.-1756 These are listed below (5.1259–5.1269); also Edg, s.v. *vaśitā* 2, citing the Mvy, gives the ten controls (*dbang*, *vaśita*) (Edg calls them "masteries") as control over life (*āyus*), thought (*citta*), human requirements (*pariṣkāra*), *dharma*, miraculous power (*ṛddhi*), birth (*janma/utpatti*), belief (*adhimukti*), prayer (*praṇidhāna*), action (*karma*), and knowledge (*jñāna*).

n.-1757 *khri brgyad* 70.11. This is Subhūti's one hundred and seventy-fifth question.

n.-1758 *khri brgyad* 70.12.

n.-1759 *khri brgyad* 70.19 and *khri brgyad* 70.18. Generally speaking, "the first production of the thought" marks the beginning of a bodhisattva's path, or else it marks the path when the bodhisattva first awakens (the so-called "path of seeing"). Here our author is talking about bodhisattvas when they have become irreversible from progress toward full awakening. Alternatively, these two are statements in general, and are not meant as citations from the Sūtra.

n.-1760 *khri brgyad* 70.44–70.45. This is the question in response to Subhūti's one hundred and seventy-seventh rhetorical question, "Lord, if all phenomena are the nonexistence of an intrinsic nature, well then, there is no form, *up to*

there is no consciousness; there are no aggregates, there are no constituents, and there are no sense fields; there are no applications of mindfulness, *and similarly, up to* there is no knowledge of all aspects; there is no Buddha, there is no Dharma, and there is no Saṅgha; there is no path, there is no result, there is no defilement, there is no purification, there is no attainment, and there is no clear realization; *and similarly, up to* there are no phenomena, any of them?"

n.-1761 Cf. *khri brgyad* 70.17–70.43 for the addition of this gloss to "all phenomena" in this context.

n.-1762 Our author is explaining the two parts, *abhāva* and *svabhāva* in the Skt compound "nonexistence of an intrinsic nature" (*abhāvasvabhāva*, *dngos po med pa'i ngo bo nyid*). See 4.158–4.161 and notes, and 4.809–4.812 and notes. Our author is saying that if you take the entire compound as meaning "nonexistent" then you annihilate phenomena completely. If you take it as a dvandva meaning phenomena are nonexistent things and are intrinsic natures, then the former would be nonexistent and the latter existent (at the extremes of "there-is-not" and "there-is"); therefore, the compound means phenomena are not at the two extremes.

n.-1763 *khri brgyad* 71.4. This is the response to Subhūti's one hundred and seventy-ninth question.

n.-1764 This is the reading in K, N, and Golden 369b5. D differs. It says, "If it had said 'attainment is without an apprehended object, and clear realization does not apprehend an object' there would be something to be attained and a clear realization to be had, so there *is* an apprehended object. Therefore it teaches that just the apprehended object is spoken of as 'attainment… clear realization,' and 'unsurpassed, perfect, complete awakening.' "

n.-1765 *nyi khri* 60.5; *khri brgyad* 71.5 has five clairvoyances.

n.-1766 *khri brgyad* 70.14–71.10.

n.-1767 *khri brgyad* 71.11 (ga 47b4–5) with *yongs su 'dzin pa*, "incorporate," in place of "complete." At 5.833 Subhūti's one hundred and eighty-third question is the same as at *nyi khri* 60.11. Twenty-Five Thousand renders *yongs su 'dzin pa* "acquire."

n.-1768 *khri brgyad* 71.12: "they are informed by nothing other than the perfection of wisdom."

khri brgyad 71.13: "Lord, how, informed by the perfection of wisdom, does a bodhisattva great being incorporate the six perfections in a single thought?"

n.-1769 Cf. *khri brgyad* 71.17 ff., *'bum* da 349b1–5 ff., *nyi khri* 60.26 ff., and *le'u brgyad ma* ca 204b4 ff. This may be a summary of the section rather than an actual citation from a version of the Sūtra no longer available to us.

n.-1770

n.-1771 *khri brgyad* 71.21.

n.-1772 *khri brgyad* 71.21–71.43 is the perfections arisen from maturation; 72.1–72.39 is the teaching about the knowledge of the mark of all dharmas, answering the question of how dharmas that have no mark can be different.

n.-1773 *khri brgyad* 73.1 is Subhūti's one hundred and ninety-fourth question, "Lord, how, when all dharmas are like a dream, are the nonexistence of an intrinsic nature, and are empty of their own marks can you present these as wholesome and these as unwholesome, these as ordinary and these as extraordinary… and these for making manifest unsurpassed, perfect, complete awakening?" *khri brgyad* 73.2–73.4 is the response; 73.5 ff. is the amazing and marvelous teaching; 73.24: "How, Subhūti, do bodhisattva great beings gather a retinue with gifts? … by a twofold way of giving material gifts and the gift of Dharma"; 73.27 "the gift of Dharma is these two: the ordinary and extraordinary"; 73.28–73.37 the ordinary gift of Dharma, the qualities of śrāvakas and so on, as well as the qualities of bodhisattvas not fully informed by a buddha's wisdom and compassion; and 73.38–73.94 extraordinary qualities "shared in common with foolish ordinary people." These are all the list of qualities looked at from the side of conventional reality. *Abhisamayālaṃkāra* 8.7–40 connects them with the two form bodies of a buddha. They overlap with the activities of the emanation bodies.

n.-1774 *khri brgyad* 73.61.

n.-1775 PSP 6-8: 59, AAVN 102b2–3 (Sparham 2006–11, vol. 4, p. 79).

n.-1776 *khri brgyad* 73.80.

n.-1777 *khri brgyad* 73.89 has "tathāgata" in place of "great being;" *nyi khri* 62.76 has both "tathāgata" and "great being."

n.-1778 Cf. *khri brgyad* 73.91 (ga 78b1). *g.yog 'khor* ("being in the circle of servants") for *parivāra* conveys more clearly the intended meaning.

n.-1779 MW, s.v. *śaṅka*, also gives the name *śaṅkana*.

n.-1780 In general, these are all symbols of royalty, but exactly what the symbols are is contested, or at least they change over time and in different geographical locations or religious traditions. "Lakṣmī's calf," the *śrīvatsa* (*dpal be'u*), is perhaps the endless knot; the *svastika* (*bkra shis*), "may it be well," is of course not the Nazi version of the symbol but the one placed flat. Mvy *sdong ris* [*'khyil ba*] (= *g.yung drung 'khyil ba*?) renders *vardhamāna*. I have understood it provisionally to be the same as the *nandyāvarta* symbol, probably a *w*-shaped symbol, cf. Bhattacarya 2000 and Johnston 1932 who say A.K. Coomaraswamy says *vardhamāna* is "a lidded jar… to hold powder"; Johnston himself says "its primary sense is the name of a particular lucky pattern." Johnston thinks the *vardhamāna* pattern is what Coomaraswamy says is an early śrīvasta pattern.

n.-1781 The reading is uncertain. K, N *mtshan gyi 'khor bsgyur de dag nyid*. D *mtshan gyis 'khor lo de dag nyid*. If the reading is *mtshan gyis 'khor de dag nyid*, it means, "Because the accompanying ones are included with the major sign."

n.-1782 Emend *ste* to *lte*.

n.-1783 This is a conjectural translation. Cf. Mvy *skabs phyin pa* as a translation of *mṛṣṭa*, "touched." The idea is perhaps that a buddha glides along just above the surface while lesser beings have to "touch down," as it were.

n.-1784 *jālaka* ("connecting webbing").

n.-1785 This suggests something like a force-field, so stuff cannot fall through, even though it does not constitute a block. The idea is that nobody falls through the safety net. Cf. Abhayākaragupta's *Munimatālaṃkāra* (*thub pa'i dgons rgyan* Degé Tengyur [dbu ma, 'a], 286a4–5) *sor mo'i tshigs dang po nas brtsams pa'i sor mo'i bar la seng seng po med na yang sor gdub la sogs pa'i rgyan gzhug tu rung ba'i sor mo can no*.

n.-1786 The eight retinues (four human and four divine) "known in the Pāli *suttas* as the *aṭṭha parisā*" (Bucknell 20) are *kṣatriya* (army), *brāhmaṇa* (priest), *gṛhapati* (business), *śramaṇa* (mendicant), Cāturmahārājakāyika gods, Trayastriṃśa gods, Māras, and Brahmās.

n.-1787 Banerjea (1930), citing Rhys Davids (1910, p. 14, n. 5) "there is no 'webbing' between fingers and toes, but that these are set in right lines, like the meshes of a net," gives the Pāli commentary: *jalahatthapado ti na cammena patibaddha angulantaro. Ediso hi phanahatthako purisadosena upahato pabbajjam pi na labhati. Mahapurisassa pana catasso hatthanguliyo panca pi padanguliyo ekappamana honti, tasam pana ekappamanatta jalalakkhanam annamannam pativijjhitva titthanti, ath'assa*

hatthapada sukusalena vaddhakina yojitajalavata-panasadisa honti, tena vuttam jalahatthapado ti. He says the hands are certainly not shaped like the hood of a cobra because a person with such hands would not even be accepted into the order. The four fingers and five toes are aligned. They are like a lattice-work window put together (*yojitajalavatapanasadisa*) by a skilled carpenter.

n.-1788 Mvy says *gzhon sha chags* renders *taruṇa*. I am unsure what word our author is glossing.

n.-1789 The *khams bdun* are probably, of the eighteen constituents (*dhātu*, *khams*), the six consciousnesses (from eye consciousness constituent to thinking-mind consciousness constituent) and the thinking-mind constituent.

n.-1790 Rhys Davids (1910, p. 14, n. 3) "If the foot of a 'Great Man' be measured in four parts, two are taken up by the sole and toes, one is under the leg, and one is the heel projecting rearward."

n.-1791 D adds "[to] the front and back and any side."

n.-1792 This translation is based on *tshig mdzod chen mo*, s.v. *rkyen 'bab*, explained as *skabs dang 'tsham par 'byung ba*.

n.-1793 In place of *ci bder* **yathāsūkham* (the translation "freely" is from Valby, s.v. *ci bder*), K, N have *ci bden*, "whatever is true."

n.-1794 This is a conjectural translation of *zhabs kyi gong bas mtho ba*. If *gong ba* means *gong bu*, read "higher up relative to the mass of the foot."

n.-1795 *tshig mdzod chen mo* says *rlo ba* is an archaism for *'phyang ba*, "hang down."

n.-1796 MW, s.v. *vitasti*, says 12 *aṅgulas* equal about nine inches.

n.-1797 Rhys Davids: "Hence the Buddhas only wash as an example to their followers."

n.-1798 D *slar btang na* is supported by Abhayākaragupta's *Munimatālaṃkāra* (*thub pa'i dgongs rgyan*, Degé Tengyur [dbu ma, 'a], 286b3).

n.-1799 *skyu ru ra* (*ābalaka*), emblic myrobalan.

n.-1800 K, N *gus par ma byas pa*; *khri brgyad* 73.91 (ga 79a3) *mgu bar byas pa*.

n.-1801 K, N *shas rgyas pas yangs shing*; D *sha rgyas pas spangs*; Abhayākaragupta's *Munimatālaṃkāra* (*thub pa'i dgongs rgyan*, Degé Tengyur [dbu ma, 'a], 286b5) *rgyas pa yangs pa sha rgyas pa'i brang can nyid kyi phyir dang*.

n.-1802 This explanation certainly makes excellent sense, but it is not found elsewhere. PSP 6-8: 62 *kāñcanapaṭṭasuvimṛṣṭo*. MW, s.v *paṭṭa*, "a slab"; *khri brgyad* 73.90 (ga 78a2) *gser gyi glegs ma*, "a highly polished golden door panel."

n.-1803 These are sweet, salty, sour (like a lemon), bitter like the bitter gourd (Hindi *karela*), astringent (like an unripe banana), and pungent (like chili).

n.-1804 Szántō (18.iv.2017), ms. 5r5–5v1: *mahāpuruṣāṇāṃ hi sapta rasāharaṇī sahasrāṇi grīvāyām ūrdhvamukhāni pravarttante sarve pi rasā mukhai prakṣiptā amṛtarasatulyā bhavati*.

n.-1805 Here *karman* means the way the habit formed by doing an earlier action again and again. It translates out as an experience experienced at the highest stage of physical development. The *pūrvakarma* ("earlier karma") is forming the habit by doing the action again and again earlier.

n.-1806 This derives the *nya gro* in *nyagrodha* ("an Indian fig tree") from *ny-añc*, "bend down," in the sense of beneath something, here the lower part of the body; and the *ro dha* from *ruh* ("grow up"), here the upper part of the body. The *parimaṇḍala* ("a build," an encompassing measurement) means that they are equal in size. Abhayākaragupta's *Munimatālaṃkāra* (*thub pa'i dgongs rgyan*, Degé Tengyur [dbu ma, 'a], 287a1) *n+yag ni dma' ba ste sku smad do*, *ro dha ni sku stod do* is better. Thus, *nya gro* intends just the *ny-ag* from *ny-añc* ("to bend down"); *ro dha* is like a past passive participle from *ruh* ("to grow up"). It is referencing the fact that the Indian fig tree (a banyan tree) sends out secondary roots from its branches that then take root and grow.

n.-1807 *dbu ze'u ka bcings pa*. This is a conjectural translation of *ze'u ka* as "turban." *ze* is a word for *rngog ma* (a "mane") and a *ze'u ka* is perhaps a diminutive. Jäschke, s.v. *ze*, cites *ze ka* from Czoma di Korosi's *Dictionary* as meaning a "hump." Rhys Davids (1910, p. 16, n. 4): "This expression, says the Cy., refers to the fullness either of the forehead or of the cranium. In either case the rounded highly-developed appearance is meant, giving to the unadorned head the decorative dignified effect of a crested turban, and the smooth symmetry of a water-bubble." Edg, s.v. *uṣṇīṣa*, "having a head the size and shape of which makes it seem turbanned."

n.-1808 K, N omit *sha mkhregs shing*, "muscled."

n.-1809 Abhayākaragupta's *Munimatālaṃkāra* (*thub pa'i dgongs rgyan*, Degé Tengyur [dbu ma, 'a], 287a5–6).

khri brgyad 73.93 ff.

n.-1810 This is explaining "minor sign" by breaking up the parts of *anuvyañjana* into *anu* ("subsequent") plus *vi* and *añj* ("to beautify") or *añc* ("to make clear") *vi añc* ("to expand on"). *Munimatālaṃkāra* (*thub pa'i dgongs rgyan*, Degé Tengyur [dbu ma, 'a], 287a6–7) *mtshan 'di rnams rjes su gsal par byed pa'am mtshan dang rjes su mthun par gsal bar byed pa'am/ skyes bu chen por rab tu gsal bar byed ces pa'am/ rjes su mthun par mdzes par byed ces pa dpe byad bzang po brgyad cu rnams te*.

n.-1811

n.-1812 *'bum* na 52a5, *nyi khri* 62.79 (ga 237a3), *le'u brgyad ma* ca 244a2. *khri brgyad* 73.93 (ga 79b7) *ma chags pa'i thugs mnga' bas*, "have minds free from attachment to all conditioned things."

n.-1813 *khri brgyad* 73.95. See also n.1814..

n.-1814 "Kind words" is the second of the four ways of gathering an assembly—giving gifts, kind words, beneficial actions, and consistency between words and deeds. This harkens back to the statement at 73.22: "Subhūti, here, looking down with my buddha eye on as many world systems as there are sand particles in the Gaṅgā River in the eastern direction I have seen bodhisattva great beings gathering humans with the four ways of gathering a retinue. What are the four? The ways of gathering are by giving gifts, kind words, beneficial actions, and consistency between words and deeds." The first, "giving gifts," comprises all the practices (dharmas) down to the minor signs ending at 73.94.

n.-1815 Cf. *khri brgyad* 73.96, *nyi khri* 62.82.

n.-1816 Cf. *nyi khri* 62.83. "With those same six perfections, by consistency between words and deeds, they gather beings into a retinue." Here it says "later ones" (plural) because "with those same six perfections" goes with "skill in letters" (*dhāraṇī*) as well.

n.-1817 Cf. *khri brgyad* 73.97 (ga 82b5). "Syllable accomplishment" (*yi ge mngon par sgrub pa*, *akṣarābhinirhāra*) is explained earlier (4.554 explaining *khri brgyad* 8.-22).

n.-1818 At *khri brgyad* 16.99 the 42 letters ("the *arapacana* syllabary") are each given a meaning.

n.-1819 K, N, Golden 378b6.

n.-1820 *ldan pa* renders *-gata*, cf. Whitney's *Sanskrit Grammar* 1273c, p. 435.

n.-1821 *khri brgyad* 73.97. However, PSP 6-8: 68, ŚsPN4/2 0087r1, Gilgit 625.5 *dvācatvāriṃśad*; *'bum* na 56a1, *nyi khri* 62.84, *le'u brgyad ma* ca 247a4 *bzhi bcu rtsa*

gnyis, have the "forty-two" letters in the *arapacana* alphabet.

n.-1822 *khri brgyad* 73.97 (reading *chos de*, "that Dharma" or "that doctrine," in place of "all dharmas"). Cp. ŚsPN4/2 87r4, Gilgit 625.8 *na cākśarākāranirmuktaḥ subhūte sarvadharmaḥ*; *'bum* na 56a6, *nyi khri* ga 241a (https://read.84000.co/translation/toh9.html#UT22084-026-001-8640), *le'u brgyad ma* ca 248b1 *chos ston kyang / chos de yi ge'i rnam pa dang bral ba yang ma yin te*; LSPW pp. 536–37: "And yet that Dharma is not quite free from the mode of letters!"; *khri pa* 29.61 (nga 333b5) *yi ge dang yi ge med pa la ma g/rtogs pa'i chos gang yang med do*, Ten Thousand translation: "There is no doctrine at all that is not included in the syllables and the absence of syllables."

n.-1823 *khri brgyad* 73.98 ff. This is Subhūti's one hundred and ninety-ninth question, "Lord, if, because of the emptinesses of what transcends limits and no beginning and no end, a being absolutely cannot be apprehended, a dharma also cannot be apprehended, and a dharma's intrinsic nature cannot be apprehended, well then, Lord, how do bodhisattva great beings practicing the perfection of wisdom arisen from maturation… teach the Dharma to beings?"

n.-1824 *khri brgyad* 73.100.

n.-1825 5.1065.

n.-1826 *khri brgyad* 73.102.

n.-1827 Alternatively, taking the construction as a bahuvrīhi, "it does not have the form that is a falsely imagined thing as its intrinsic nature." Brunnhölzl (2011, pp. 42–43) renders this: " 'the lack of bondage and the lack of liberation' refer to the state of the perfect [nature], which is not the nature of imaginary form."

n.-1828 *khri brgyad* 73.104. PSP 6-8: 70, ŚsPN4/2 93r5, *'bum* na 71a2, *nyi khri* ga 243b4, *le'u brgyad ma* ca 249b5, *khri pa* nga 336a1–2 all have a reading similar to LSPW pp. 537–38: "Because one cannot apprehend of them an own-being in which they could be established. For the nonexistent does not stand in the nonexistent, own-being does not stand in own-being, other-being does not stand in other-being."

n.-1829 Here *gzhan dag* ("others") means the rest in the list, starting from "form" given at *khri brgyad* 73.103: " 'form is empty,' *up to* by way of not apprehending 'consciousness is empty,' *up to* by way of not apprehending 'compounded and uncompounded dharmas are empty.' "

n.-1830 *khri brgyad* 73.104, *'bum* na 71a5; PSP 6-8: 70 has *anubaddha* in place of *anubuddha*.

n.-1831 *khri brgyad* 73.111. This is Subhūti's two hundred and first question.

n.-1832 *'bum* na 86a4–5.

n.-1833 *char bcad pa'i tshul gyis*, *bhāgacchedena*. This is the reply to Subhūti's two hundred and second question that reads "by curbing"; cf. 5.853.

n.-1834 I have added the last part of *khri brgyad* 73.114 to make the citation readable in English.

n.-1835 *'bum* na 88b4.

n.-1836 *khri brgyad* 74.9.

n.-1837 This is summarizing *khri brgyad* 74.10–74.13. "They"—the bodhisattvas—do see "beings to be liberated from hell, or the animal world" and so on as like a dream and an illusion, but the beings do not know "they," the hells and so on, do not ultimately exist, so "their"—the bodhisattvas'—power is causing "them"—the beings—to understand.

n.-1838 *khri brgyad* 74.13. This is the response to Subhūti's two hundred and seventh question.

n.-1839 *khri brgyad* 74.16. This relates *nāman* ("name") with the root *nam* ("to bow") and the derivative *nimna* ("incline to"). The idea is that they get up onto the roof of the ultimate on the ladder of the conventional. The context is as follows: Subhūti asks who exactly are the nonexistent beings that bodhisattvas heroically work to liberate. The Lord says (74.16) a "name" and says, "Subhūti, these—namely 'name' and 'causal sign'—are names plucked out of thin air," and so with all dharmas "they are made-up name designations," followed by this statement. *nyi khri* 63.14, *'bum* na 92b3–4 differ.

n.-1840 This is a conjectural translation. I have not understood this line.

n.-1841 *khri brgyad* 74.25. This is the response to Subhūti's two hundred and eleventh question.

n.-1842 *khri brgyad* 74.46. This is Subhūti's two hundred and thirteenth question, "Lord, if bodhisattva great beings practicing the perfection of wisdom are aware in that way of those dharmas that are different from each other, well then, Lord, does that not complicate the dharma-constituent?"

n.-1843 I have not been able to identify the version of the Sūtra from which this and the following are extracted. Cf. *'bum* na 100a2–3, *khri brgyad* 74.49: "All dharmas are the dharma-constituent"; and Subhūti's two hundred and fifteenth question (*khri brgyad* 74.51), "How should bodhisattva great beings train in the perfection of wisdom?" and so on.

n.-1844 *khri brgyad* 74.52. This is part of the long response at *khri brgyad* 74.52–74.55.

n.-1845 *khri brgyad* 74.55.

n.-1846 *khri brgyad* 75.2. If the ultimate nature that is pure from the beginning and nirvāṇa, and the ultimate nature of beings caught in saṃsāra based on falsely imagined things conjured out of thin air, is the same ultimate nature, how can you talk about beings in saṃsāra getting to nirvāṇa?

n.-1847 *khri brgyad* 75.5.

n.-1848 *khri brgyad* 75.6–75.17.

n.-1849 *khri brgyad* 75.18.

n.-1850 *khri brgyad* 75.20.

n.-1851 *khri brgyad* 75.21.

n.-1852 *khri brgyad* 75.21.

n.-1853 D and Golden 385b6 both read *yul na ni gnas* (alternative translation: "it is there as an object"). If emended to *ni mi* based on the reading at *khri brgyad* 75.21 (ga 104a6), it would mean "it does not occupy a location," which is certainly easier to understand.

n.-1854 4.205, 4.737, 5.949.

n.-1855 Cf. *khri brgyad* 75.21: "In regard to all dharmas, there is no establishment and there is no destruction." Our author's gloss supports the better reading at *khri brgyad* K *'jug* ("and not established after having set out"). The Tib renderings of Skt *sthā* (*gnas*) and *prasthā* (*'jug*) should be understood having in mind Tib forms of prior-state and resultant nonvolitional verbs (Tournadre 2010).

n.-1856 Cf. *khri brgyad* 75.21 (reading K, etc., *'jug* in place of D *'jig*, "destroyed"). "Having stood there, bodhisattva great beings stand in unsurpassed, perfect, complete awakening, but do not see any dharma established at all after having set out."

n.-1857 *khri brgyad* 75.23.

n.-1858 Cf. *khri brgyad* 75.23 (ga 105a4) *ma yin pa*, "not having thought construction as cause."

n.-1859 This is connecting *paramārtha* ("ultimate") with *pāramitā* ("perfection"). Just below (*khri brgyad* 75.24): "Therefore, bodhisattva great beings, having stood in the perfection that is the emptiness of a basic nature…"

n.-1860 *khri brgyad* 75.24.

n.-1861 Cf. *'bum* na 146a4, *nyi khri* 64.35, *khri brgyad* 75.25.

n.-1862 *khri brgyad* 75.27.

n.-1863 *khri brgyad* 75.28.

n.-1864 *khri brgyad* 75.31.

n.-1865 Cf. *khri brgyad* 75.33. This part is an explanation of *khri brgyad* 75.32–75.48, although our author's version of the Sūtra differs. He is saying, in essence, that the Sūtra is saying that bodhisattvas treat the constituents of themselves as bodhisattvas, their form aggregate and so on, the same as the constituents of themselves in an awakened state. Both are the same from the perspective of the emptiness of a basic nature that is not different from the different dharmas.

n.-1866 *khri brgyad* 75.34.

n.-1867 *khri brgyad* 75.42.

n.-1868 *khri brgyad* 75.43.

n.-1869 *khri brgyad* 76.2.

n.-1870 *nyi khri* 65.9; cf. *khri brgyad* 76.3.

n.-1871 *khri brgyad* 76.5.

n.-1872 *khri brgyad* 76.7–76.10.

n.-1873 *khri brgyad* 76.9.

n.-1874 *khri brgyad* 76.19; cf. *nyi khri* 65.29.

"The fault is that a bodhisattva and tathāgata 'would have been there before and would not be there later.' There would also be the fault that the five

n.-1875 forms of life in the stream of cyclic existence would have been something that really existed before and would be something that really does not exist later," and so on.

n.-1876 *khri brgyad* 76.23. This is Subhūti's two hundred and twenty-fourth question.

n.-1877 *khri brgyad* 76.24–76.51 is the explanation of the six perfections; 77.1–77.2 is the explanation of the path; 77.3–77.8 is the explanation of the training in all dharmas; and 77.9–77.12 is the explanation of no location. "Close reading" renders *rjes su bsnyags pa* (Jäschke says it is a colloquial form of *snyeg*; Mvy *samanubandh*), literally "to hasten after."

n.-1878 *khri brgyad* 77.13. This is Subhūti's two hundred and twenty-ninth question.

n.-1879 "Do not occasion anything" means that they have not accumulated the karma that would give rise to the production, or they have removed the accompanying conditions that would make the karma ripen.

n.-1880 *khri brgyad* 77.15. This is Subhūti's two hundred and thirtieth question.

n.-1881 *khri brgyad* 77.25–77.42.

n.-1882 *khri brgyad* 78.1. This is Subhūti's two hundred and thirty-fifth question.

n.-1883 *khri brgyad* 78.11.

n.-1884 Cf. *khri brgyad* 78.16, *'bum* na 310a2.

n.-1885 Golden 389b6. D omits *zag pa*.

n.-1886 *khri brgyad* 78.27. The full response to Subhūti's two hundred and forty-third question, "Lord, standing in those bright dharmas, do bodhisattva great beings utilize such skillful means but still are not affected by those actions?" is, "Endowed with those skillful means, they work for the welfare of beings… but they have no contact with them at all."

n.-1887 The "contact of existence" (*srid pa'i reg pa*) is one of the twelve links of dependent origination. It is the basis for the link of feeling (*tshor ba*) of pleasure and so on that gives rise to the three levels of craving—the links of craving, appropriation, and existence (*sred pa*, *len pa*, and *srid pa*) where the last "existence" (*srid pa*) is the strongest craving for the future form of life.

n.-1888 *khri brgyad* 78.29.

n.-1889 *khri brgyad* 78.34.

n.-1890 *khri brgyad* 78.51.

n.-1891 *khri brgyad* 78.35–78.50 clairvoyances; 78.51–78.55 branches; 79.1–79.11 persons. Then the question is at 79.12: "Lord, if all phenomena are empty of their own marks, well then, how do bodhisattva great beings… free beings from the five forms of life in saṃsāra?" The response is 79.13. That "security is close by" (*bde ba bsten*, **kṣemāsannībhūtam*) is in the sense of the Three Jewels being present as a refuge.

n.-1892 *khri brgyad* 79.14. This is Subhūti's two hundred and fifty-third question.

n.-1893 *khri brgyad* 79.15.

n.-1894 *'bum* na 348b3 *gtogs*, PSP 6-8: 144–45 *paryāpannāṃ* (cf. Edg, s.v. *paryāpanna*); *nyi khri* ga 319b1 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8797), *khri brgyad* D ga 138a7–b1 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12860) *rtogs*, but K, N *gtogs*.

n.-1895 Alternatively, "One's own aggregates are 'included in the truths' and [those] of others 'are not included in the truths' "; or, alternatively, a person's personal makeup (the aggregates) are relevant to a discussion of the four noble truths, the outer world, but the usual world out there a person understands him or herself to be living in is not.

n.-1896 Our author's version of the Sūtra differs from *le'u brgyad ma* ca 313b4–5, *'bum* na 349b2–3, *nyi khri* 68.19, Twenty-Five Thousand translation: "they see these phenomena without apprehending anything at all"; from *khri brgyad* 79.20: "Subhūti, there is no dharma the limit of which bodhisattva great beings do not see. When they do not see any dharma they then do not apprehend it"; and from PSP 6-8: 144 *na so dharmo yasyāntaṃ paśyati, tathā ca paśyati yathā na kañcid dharmam upalabhate*: "They do not see that dharma of which there is a limit. They see in a way that they do not apprehend any dharma at all."

n.-1897 *khri brgyad* 79.20.

n.-1898 *khri brgyad* 79.21.

n.-1899 *khri brgyad* 54.2–54.25, explained at Bṭ3 5.1002-5.1027.

n.-1900 *khri brgyad* 79.24.

n.-1901 *khri brgyad* 80.2, LSPW p. 632, "untutored." PSP 6-8: 158, *le'u brgyad ma* ca 313b7–314a1, *nyi khri* 69.3, *'bum* na 351a3 omit.

n.-1902 This is the response to Subhūti's two hundred and fifty-sixth question (*khri brgyad* 80.1): "Lord, if all dharmas are in their nature not real things, if they have not been made by buddhas… why in these dharmas is there a distinction made between them," and so on, where it says (80.2 ff.), "Subhūti, whereas in a dharma that is not real there is no karma, there is no action, and there is no result, unlettered, foolish, ordinary people uneducated about the noble dharmas do not know that dharmas are in their nature unreal things and because of a thought that has arisen on account of error, accumulate a variety of karma."

n.-1903 *khri brgyad* 80.2.

n.-1904 *nyi khri* 69.5; cf. *khri brgyad* 80.3.

n.-1905 D *thos pa*; K, N, Golden 391a5 *thog pa*?=*thogs pa*, "impediment?"

n.-1906 Cf. *nyi khri* 69.10; *khri brgyad* 80.7. This is Subhūti's two hundred and fifty-seventh question. Bṭ3 5.909 omits "that was or is" (*byung ba'am/'byung*).

n.-1907 *khri brgyad* 80.8–80.36.

n.-1908 *khri brgyad* 81.5. This rhetorical question is referencing the immediately preceding paragraph (*khri brgyad* 81.4).

n.-1909 Golden 391b3, citing *khri brgyad* 81.8.

n.-1910 D *rgyun*; K, N, Golden 391b5 *rgyur*: "and when they cause a purification of the foundation they become the cause of the path."

n.-1911 *khri brgyad* 81.10.

n.-1912 *khri brgyad* 81.17. I have not adjusted the slightly problematic order in which our author deals with the statements in the Sūtra but have translated them in the order they are found. The exchange at *khri brgyad* 81.13 ff. and *'bum* na 375a ff. begins with the Lord saying: "Subhūti, bodhisattva great beings practicing the perfection of wisdom with skillful means do not personally settle down on any dharma at all, and also establish all beings in nonsettling as well, but as an ordinary convention, not ultimately." Then Subhūti asks, "Lord, is the dharma a tathāgata has fully awakened to, fully awakened to as an ordinary convention or as an ultimate?" After this the Lord says that one dharma cannot awaken to another; it would be happening within a dualism that the awakened state excludes. Subhūti then asks if it happens nondualistically, and the Lord says it is within "sameness" (the absence of both). Subhūti then asks what sameness is and the Lord says it is inexpressible, and then says it is not even within the range of tathāgatas.

n.-1913 *nyi khri* 70.17; cf. *khri brgyad* 81.19.

n.-1914 Cf. *khri brgyad* 81.19. This may be an extract from a different version of the Sūtra. I have taken it as a summary of the passage.

n.-1915 *khri brgyad* 81.14: "Is the dharma a tathāgata has fully awakened to, fully awakened to as an ordinary convention or as an ultimate?"

n.-1916 *khri brgyad* 81.18.

n.-1917 "Just that" renders *de nyid* (*eva*). Alternatively, "true reality" (*tattva*). Closest is *khri brgyad* 81.19 (ga 146b7) *de ni 'dir* but it omits *nyid* as do *'bum* na 375b4, *nyi khri* ga 333b3 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8825), Gilgit 671.11, ŚsPN4/2 0213r10, and PSP 6-8: 169.

n.-1918 Alternatively, "The sameness of dharmas that are nonexistent things in their intrinsic nature is in its intrinsic nature a nonexistent thing, because even the conceptualization of it as an existent thing has been eliminated."

n.-1919 *khri brgyad* 81.29, *'bum* na 379b5, *nyi khri* 70.27.

n.-1920 *khri brgyad* 81.36, *'bum* na 389b5. This is Subhūti's two hundred and sixty-ninth question.

n.-1921 Cf. PSP 6-8: 176, *khri brgyad* 82.2. This is the response to Subhūti's two hundred and seventieth question. *nyi khri* 71.2, *le'u brgyad ma* ca 340a1–2, *'bum* na 390a6–7: "That which is emptiness does not do and does not *not* do anything at all to anything." ŚsPN4/2 219r2 *ya śūnyatā na sā kasyacit kiṃcit karoti*.

n.-1922 Lhasa Kangyur (shes phyin, bum, na), 470a3 *de bzhin gshegs pa'i khyu mchog gi mthur mi 'gyur ro*. Degé Kangyur (shes phyin, bum, a), 395a, ends abruptly. According to LC, *khyu mchog gi mthu* is the translation of *vṛṣabha* in the *Daśa-bhūmikasūtra*; cf Edg, s.v. *vṛṣabhitā*. PSP 6-8: 176 *neyaṃ tathāgatasya vṛṣabhitā bhavet*.

n.-1923 *rnam par rig par bya ba tsam*. Alternatively, "just something one becomes aware of."

n.-1924 K, N, Golden 393b4 *mi dgos*; D *mi dmigs*, "they would not apprehend."

n.-1925 Cf. *khri brgyad* 82.3, *nyi khri* 71.3, Lhasa *'bum* na 470a4.

n.-1926 K, N, Golden 393b5 *'du shes pa*, supported by ŚsPN4/2 22r10 *sarvasaṃjñābhiḥ śūnyaḥ*. D *'du byed pa*, "it is empty of any volitional factor."

n.-1927 Golden 393b6, citing *nyi khri* 71.3.

n.-1928 Lhasa *'bum* na 470a7 *rnam par bcab par mdzad, nyi khri* 71.4, Twenty-Five Thousand translation: "why is this point concealed when it is said, 'This is emptiness. That is a phantom emanation'?"; PSP 6-8: 178, Gilgit 674.12 *vinigūhita. khri brgyad* 82.5 (ga 151a5) *rnam par sprul pa zhig* (Mvy *vikurvita*) *yod snyam'am*, "Is there a contortion into 'this is a magical creation; this is an emptiness'?" Conze (LSPW p.593: "is the difference… mysteriously concealed?") observes that the reading is hard to determine with confidence.

n.-1929 The four (*khri brgyad* 82.9) are "some are magically created by śrāvakas, … pratyekabuddhas, … bodhisattvas, … tathāgatas."

n.-1930 *khri brgyad* 82.10.

n.-1931 *khri brgyad* 82.13. This is Subhūti's two hundred and seventy-sixth rhetorical question: "according to what you have said, Lord, that 'not moving from emptiness and not stained by duality either there is no dharma at all that is not emptiness,' then even that which has the dharma of not coaxing you into believing it is true, nirvāṇa, is magically created?"

n.-1932 *khri brgyad* 82.15. This is Subhūti's two hundred and seventy-seventh and last question.

n.-1933 As this statement makes clear, the *Maitreya Chapter* was not included in the version of the *Hundred Thousand* that our author was following. In fact, among the long Perfection of Wisdom sūtras as they were brought to Tibet, it may only have been included in the *Twenty-Five Thousand* (in which it is chapter 72) and the *Eighteen Thousand* (in which it is chapter 83). In both sūtras its title, as given in the chapter colophon, is "Categorization of a Bodhisattva's Training." The traditional explanation is that this particular chapter, along with the three other final chapters recounting the narrative of Sadāprarudita, were held back by the nāgas when Nāgārjuna brought the text of the *Hundred Thousand* from their realm to the human world. While the versions of the *Hundred Thousand* in the Degé Kangyur and in most Kangyurs of both Tshalpa and Themphangma lineages thus do not include it, it is present in the versions in the Narthang and Lhasa Kangyurs, following a tradition (mentioned in the Degé Kangyur *dkar chag* F.117.a) of completing the text by adding these chapters from the other long sūtras.

n.-1934 The difference between *ming* (*nāman*) and *ming du brjod pa* (*nāmadheya*) is a variable of context: *ming* is used as the freestanding word for something (the ontological status of which is to be determined), *ming du brjod pa* when you

are saying that word is being used for, or designating, something. Neither prejudges the status of the "content," although, as our author says at the outset, saying things are *nāmamātra* is a way of teaching emptiness.

n.-1935 What this means is that it is not exactly the same as the name.

n.-1936 This translation is based on parts of two readings: D *ming med pa'i dngos po tsam 'ba' zhig ma mthong bas 'di ni gzugs yin no zhes mi rig par mi 'gyur ro*, and K, N *ming med par dngos po tsam 'ba' zhig mthong bas 'di ni gzugs yin no zhes ming rig par mi 'gyur ro*.

n.-1937 This renders *de'i ngo bo nyid ma yin du zin na*, in the sense of "if the word does not have some intrinsic connection with what it refers to."

n.-1938 Either you would know what the word means from just saying a name without being told what it refers to, or else just from seeing what it is for you would know what it is called even without being told the name.

n.-1939 K, N *ngo bo nyi du mar 'gyur*; D *ngo bo nyid du de las gzhan par 'gyur*, "as an entity become something other than that."

n.-1940 Our author takes a word for a generality (for example, "aggregate") to be related to a basis that is the causal sign of a compounded phenomenon in the same way that a particular (for example, "form" aggregate) is.

n.-1941 LSPW p. 645, folios 578–79: "Is then form, etc. actually apprehended by way of an own-being (as a result of taking hold of) that entity which is the sign of something conditioned and on account of which there takes place the name, notion, concept and conventional expression, 'this is form', etc."

n.-1942 The subject here is form, feeling, and so on.

n.-1943 "Is the basis that is the causal sign of a compounded phenomenon when *form* is… working as a subsequent conventional designation for form, form, the form entity, or is it simply merely designated?"

n.-1944 The subject here is Maitreya.

n.-1945 Our author is saying that the name does not actually articulate exactly what the thing is, like calling a soldier "lion heart." It does not get to the actual heart of what something is—the true dharmic nature of something.

n.-1946 D *ming dang*; K, N *ming las logs shig na*.

n.-1947 *khri brgyad* 83.26.

n.-1948 *dngos po* can render either *vastu* ("basis") or *bhāva* ("real thing").

n.-1949 He means "serves as the foundation of the name."

n.-1950 *khri brgyad* 83.27, Lhasa *'bum* na 478a6 *brjod du med pa'i dbyings dang 'brel pa'i shes rab kyi spyod pa la gnas pa*, "abiding in the practice of wisdom connected with the inexpressible element"; MQ (236) *yathā te nirabhilapyadhātau prajñāpracāro bhavati. upalabhase tvaṃ tasmin samaye saṃskāranimittaṃ vastu yatra idam āgantukaṃ nāmadheyaṃ prakṣiptam*; LSPW p. 646, folio 579: "when your wisdom becomes united with the inexpressible realm."

n.-1951 D; K, N: "when thoroughly purified wisdom takes up the inexpressible element."

n.-1952 To teach the flaws in the position that it—*the basis*—is just that—*the inexpressible element*.

n.-1953 To teach the flaws in the position that it—*the inexpressible element*—is other *than the basis*.

n.-1954 The ultimate is not just the basis, and is not quite other than the basis.

n.-1955 This reading is corroborated by *khri brgyad* 83.31 and Lhasa *'bum* na 479a6–7. The *rang dbang* in *rang dbang nyid dam yod pa nyid* is perhaps incorporating a gloss from an oral tradition. The explanation below explains the reading at *nyi khri* 72.31 (ga 347b5), *rang dbang du yod pa nyid dam/ med pa nyid du 'gyur pa*, "has no independent existence or nonexistence"; MQ (p. 237), PSP 6-8: 150 *na… tasya saṃskāranimittasya vastunaḥ kācid vidyamānatā vāvidyamānatā vā*.

n.-1956 *khri brgyad* 83.31.

n.-1957 *khri brgyad* 83.32. The "it" is "that basis that is a causal sign of a compounded phenomenon that has been thus designated by these—namely, the names *form*, *feeling*, *perception*, *volitional factors*, *consciousness*, up to *buddhadharmas* plucked out of thin air."

n.-1958 MQ (39, 238) *yā Maitreya tasmin samskāranimitte vastuni rūpam iti nāmasamjna-samketaprajnaptivyavahāran niśritya rūpasvabhāvatayā parikalpanā-idam parikalpitam rūpam*; cf. Brunnhöltzl (2011, p. 11).

n.-1959 Brunnhöltzl (2011, p. 26) renders this passage: "The notion and designation 'form' with regard to the cause of that convention—a conditioned entity that, based on a convention, is designated as having the nature of form—is the meaning of 'this is falsely imagined form.' "

n.-1960 Griffiths (1990, p. 93): "Every mental event has (or, perhaps better, is) a particular way of appearing to its subject. This is its *ākāra*, its 'mode of appearance'." Griffith's "phenomenological content of a mental event" nicely conveys what is meant by the three natures or entities that are "aspects" or "modes of appearance" of a phenomenon.

n.-1961 D. K, N read *rnam par shes pa chos rnams su phyin ci log tu snang*, "the mode of consciousness erroneously appearing as the dharmas."

n.-1962 "Real thing" renders *dngos* (*bhāva*). If it renders *vastu* the translation should be "in the form of a basis." Brunnhöltz (2011, p. 27): "what arises and appears in the mind as the aspect of an entity."

n.-1963 D. K, N *blo rnam par brtags pa'i rnam pa ma gtogs*, "except for the intellectually active state of mind that is the conceptualized mode of appearance."

n.-1964 Golden 403a3 *kun tu g.yengs ba'i*; D *kun tu g.yongs ba'i*?

n.-1965 Cf. Brunnhöltzl: "Through apprehending it based on this conception (being grounded in the nature of the mere aspect of what is mentally conceived), the aspect of being distracted about what is connected with [mental] expressivity [by mistaking it] as having the character of an entity is called 'expression.' What appears to the mind as having the character of an entity based on this aspect of 'being grounded in the nature of the aspect of what is mentally conceived' is the meaning of 'conceived form.' "

n.-1966 This renders D *rnam par mi rtog pa'i*, "nonconceptual." Golden 403b1 (*rnam par brtags pa)* says, "When it has become separated from that conceptualized phenomenon, just that mode of appearance in an intellectually active state of mind—a falsely imagined phenomenon described before, a mode of appearance suited, as the expressed and expression mode of appearance, to name and designation—then that mode of appearance established, in itself, in an inexpressible form as an absence of conceptualization is "the true dharmic nature of form." "

n.-1967 This renders *rūpaṇā*, the definition of *rūpa* ("form").

n.-1968 Our author is glossing the *pra* of *prabhāvita* ("category"; LSPW p. 581 "derived from") with the *sva* of *svabhāva* ("intrinsic nature").

n.-1969 *khri brgyad* 83.41.

n.-1970 Cf. *khri brgyad* 21.21 (Śāriputra then asked, "Venerable Subhūti, why do you say, 'Anything called *form* is counted as not two'?"); *'bum* 12.654 (nga 169b4), *nyi khri* ka 353b7 (https://read.84000.co/translation/toh9.html#UT22084-

026-001-7320) *gang yang gzugs zhes bgyi pa 'di ni gnyis su ma mchis shing nyam pa ma mchis pa'i chos kyi grangs su bgyis ba'o*.

n.-1971 Earlier (2.14, 4.677) and here it says there are twenty-eight questions, but the list adds up to twenty-nine and 4.1247 says there is a list of twenty-nine questions. Take *nyi shu rtsa brgyad* to mean *nyi shu rtsa brgyad pa*.

n.-1972 *khri brgyad* 83.43.

n.-1973 *khri brgyad* 83.45.

n.-1974 The form that is materially real.

n.-1975 *khri brgyad* 83.49 has "Is that true dharmic nature of form that is just that true dharmic nature of form, form?"

n.-1976 *khri brgyad* 83.52.

n.-1977 4.52, 5.1009–5.1021.

n.-1978 The order of these statements is reversed in *khri brgyad* 83.57–83.58, which makes more sense.

n.-1979 Emend *da* to *nga*.

n.-1980 *khri brgyad* 83.62, MQ 241 *avikalpanāyā*; *nyi khri* ga 352a7–b1 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8862) *mi rtog pa la mtshan nyid thams cad* (*avikalpanāyāṃ*?), a locative, is easier to understand than a genitive absolute.

n.-1981 *khri brgyad* ga 162a6 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12908) *gcig tu nges par gtan du*, **ekāntātyantikī* in place of MQ (p. 241) *ekāṃśeṇaikāṃśikī*, "partially in part"; cf. *nyi khri* ga 352b3 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8863) *phyogs gcig pa'am/shin tu*, "in part or absolutely" (**ekāṃśeṇaikāntikī*); LSPW "absolute assurance."

n.-1982 This is cited earlier (1.229). The reading *sprul pa dang yongs su bsngos pa* is corroborated by *khri brgyad* ga 162b4 (https://read.84000.co/translation/toh10.html#UT22084-029-001-12909) *sprul pa dang yongs su bsngos pa* and *le'u brgyad ma* ca 322b3 *sprul pa dang yongs su bsgyur pa*. The Tib translators read *nirmāṇa* or *nirmita* and *pariṇāmita* in place of MQ p. 241 *nirvāṇa* and *pāragāminīm*; *nyi khri* ga 353a2 (https://read.84000.co/translation/toh9.html#UT22084-026-001-8864) *bsam*

gyis mi khyab pa mya ngan las 'das par 'gyur pa, "becomes an inconceivable nirvāṇa." PSP 6-8: 157 *api tv acintyān nirvāṇapāragāminīm arhato 'py upapattiṃ prajñāpayām*, "the birth of a worthy one that gives passage to an inconceivable nirvāṇa is taught too"; LSPW: "an unthinkable rebirth which allows him to advance to the beyond of Nirvana."

n.-1983 This is from *The Questions of Sāgaramati* (*Sāgaramatiparipṛcchā)*, Toh 152, 10.7–10.8 (Dharmachakra 2020) cited earlier at Bṭ3 1.213–1.216.

n.-1984 Earlier 1.213 *nyon mongs pa* (*saṁkliṣyante*), "afflicted by."

n.-1985 Earlier 1.214 *nyon mongs pa* (*saṁkliṣyante*), "afflicted by."

n.-1986 Earlier 1.214 *nyon mongs pa* (*saṁkliṣyante*), "afflicted by."

n.-1987 D reads *phyogs* in place of *tshogs*, "not complete the [dharmas on] the side of awakening."

n.-1988 This is the *Daśadharmakasūtra* cited earlier 1.223–1.226.

b.

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g. # GLOSSARY

· Types of attestation for names and terms of the corresponding · source language

AS *Attested in source text*
This term is attested in a manuscript used as a source for this translation.

AO *Attested in other text*
This term is attested in other manuscripts with a parallel or similar context.

AD *Attested in dictionary*
This term is attested in dictionaries matching Tibetan to the corresponding language.

AA *Approximate attestation*
The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.

RP *Reconstruction from Tibetan phonetic rendering*
This term is a reconstruction based on the Tibetan phonetic rendering of the term.

RS *Reconstruction from Tibetan semantic rendering*
This term is a reconstruction based on the semantics of the Tibetan translation.

SU *Source unspecified*
This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 absorption

snyoms par 'jug pa

སྙོམས་པར་འཇུག་པ།

samāpatti

Definition from the 84000 Glossary of Terms:

The Sanskrit literally means “attainment,” and is used to refer specifically to meditative attainment and to particular meditative states. The Tibetan translators interpreted it as *sama-āpatti*, which suggests the idea of “equal” or “level”; however, they also parsed it as *sam-āpatti*, in which case it would have the sense of “concentration” or “absorption,” much like *samādhi*, but with the added sense of “attainment.”

g.2 Acalā

mi g.yo ba

མི་གཡོ་བ།

acalā

Lit. “Immovable.” The eighth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.3 affliction

nyon mongs pa

ཉོན་མོངས་པ།

kleśa

Definition from the 84000 Glossary of Terms:
The essentially pure nature of mind is obscured and afflicted by various psychological defilements, which destroy the mind’s peace and composure and lead to unwholesome deeds of body, speech, and mind, acting as causes for continued existence in saṃsāra. Included among them are the primary afflictions of desire (*rāga*), anger (*dveṣa*), and ignorance (*avidyā*). It is said that there are eighty-four thousand of these negative mental qualities, for which the eighty-four thousand categories of the Buddha’s teachings serve as the antidote.

Kleśa is also commonly translated as “negative emotions,” “disturbing emotions,” and so on. The Pāli *kilesa*, Middle Indic *kileśa*, and Buddhist Hybrid Sanskrit *kleśa* all primarily mean “stain” or “defilement.” The translation “affliction” is a secondary development that derives from the more general (non-Buddhist) classical understanding of √*kliś* (“to harm,“ “to afflict”). Both meanings are noted by Buddhist commentators.

In this text:
Also rendered here as afflictive emotion.

g.4 aggregates

phung po

ཕུང་པོ།

skandha

Lit. a “heap” or “pile.” The five aggregates of form, feeling, perception, volitional factors, and consciousness. On the individual level the five aggregates refer to the basis upon which the mistaken idea of a self is projected.

However, in this text, five pure or uncontaminated aggregates are also listed, namely: the aggregate of morality, the aggregate of meditative stabilization, the aggregate of wisdom, the aggregate of liberation, and the aggregate of knowledge and seeing of liberation.

g.5 Ānanda

kun dga' bo

ཀུན་དགའ་བོ།

ānanda

Definition from the 84000 Glossary of Terms:
A major śrāvaka disciple and personal attendant of the Buddha Śākyamuni during the last twenty-five years of his life. He was a cousin of the Buddha (according to the *Mahāvastu*, he was a son of Śuklodana, one of the brothers of King Śuddhodana, which means he was a brother of Devadatta; other sources say he was a son of Amṛtodana, another brother of King Śuddhodana, which means he would have been a brother of Aniruddha).

Ānanda, having always been in the Buddha’s presence, is said to have memorized all the teachings he heard and is celebrated for having recited all the Buddha’s teachings by memory at the first council of the Buddhist saṅgha, thus preserving the teachings after the Buddha’s parinirvāṇa. The phrase “Thus did I hear at one time,” found at the beginning of the sūtras, usually stands for his recitation of the teachings. He became a patriarch after the passing of Mahākāśyapa.

g.6 ananta

mtha' yas

མཐའ་ཡས།

ananta

Literally, “infinite,” but here used to refer to a very large number.

g.7 annihilation

chad pa

ཆད་པ།

uccheda

Definition from the 84000 Glossary of Terms:
The extreme philosophical view that rejects rebirth and the law of karma by considering that causes (and thus actions) do not have effects and that the self, being the same as one or all of the aggregates (*skandhas*), ends at death. Commonly translated as "nihilism" or, more literally, as "view of annihilation." It is often mentioned along with its opposite view, the extreme of eternalism or permanence.

g.8 applications of mindfulness

dran pa nye bar gzhag pa

དྲན་པ་ཉེབར་གཞག་པ།

smṛtyupasthāna

See "four applications of mindfulness."

g.9 applied thought

rtog pa

རྟོག་པ།

vitarka

g.10 apprehend

dmigs

དམིགས།

—

Definition from the 84000 Glossary of Terms:
dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as "referentiality," meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of "threefold nonapprehending/nonreferentiality" (*'khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.11 appropriation

len pa

ལེན་པ།

upādāna

Definition from the 84000 Glossary of Terms:

This term, although commonly translated as “appropriation,” also means “grasping” or “clinging,” but it has a particular meaning as the ninth of the twelve links of dependent origination, situated between craving (*tṛṣṇā*, *sred pa*) and becoming or existence (*bhava*, *srid pa*). In some texts, four types of appropriation (*upādāna*) are listed: that of desire (*rāga*), view (*dṛṣṭi*), rules and observances as paramount (*śīlavrataparāmarśa*), and belief in a self (*ātmavāda*).

g.12 Arciṣmatī

ʼod can

འོད་ཅན།

arciṣmatī

A buddhafield.

g.13 ārya

ʼphags pa

འཕགས་པ།

ārya

See “noble being.”

g.14 as it really is

ji lta ba bzhin du · *ji lta baʼi bdag nyid* · *bdag nyid ji lta ba*

ཇི་ལྟ་བ་བཞིན་དུ། · ཇི་ལྟ་བའི་བདག་ཉིད། · བདག་ཉིད་ཇི་ལྟ་བ།

yathābhūtam · *yathātmyam*

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Akin to other terms rendered here as “suchness,” “the real,” and so on.

g.15 asaṃkhyeya

grangs med pa

གྲངས་མེད་པ།

asaṃkhyeya

Asaṃkhyeya and other specific, extremely large numbers that have separate values and are not actually synonymous with “infinite” are left untranslated in contexts where the difference between them is a salient factor. On the number asaṃkhyeya (“incalculable”), see also *Abhidharmakośa* 3.93.

g.16 Asaṅga

thogs med

ཐོགས་མེད།

asaṅga

Indian commentator from the late fourth– early fifth centuries; closely associated with the works of Maitreya and the Yogācāra philosophical school.

g.17 Aṣṭamaka level

brgyad pa'i sa

བརྒྱད་པའི་ས།

aṣṭamakabhūmi

Lit. "Eighth level," sometimes rendered "Eighth Lowest." The third of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See "ten levels."

g.18 asura

lha ma yin

ལྷ་མ་ཡིན།

asura · dānava

Definition from the 84000 Glossary of Terms:
A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

g.19 Avīci

mnar med

མནར་མེད།

avīci

The lowest and most severe among the eight hot hell realms. It is characterized as endless not only in terms of the torment undergone there, but also because of the ceaseless chain of actions and effects experienced, the long lifespan of its denizens, and their being so intensely crowded together that there is no physical space between them.

g.20 basic nature

rang bzhin

རང་བཞིན།

svabhāva

See “intrinsic nature.”

g.21 basis of meritorious action

bsod nams bya ba’i dngos po · bsod nams bgyi ba’i dngos po

བསོད་ནམས་བྱ་བའི་དངོས་པོ། · བསོད་ནམས་བགྱི་བའི་དངོས་པོ།

puṇyakriyāvastu

The meaning of this term is made clear in chapter 33, when the value of a bodhisattva practicing the perfection of wisdom is compared with other meritorious acts; cf. Mppś 2248, Mppś English p. 1858.

As an example: a gold coin is a “basis.” Given into the hand of a pauper (the “action”) it becomes a basis for action that makes merit (*puṇyakriyāvastu*). It becomes that because of the giver’s aim—stopping the pauper’s hunger. The same gold coin (the basis, Skt *vastu*), remaining in a person’s pocket, remains a basis as the term is used in the fundamental Buddhist scriptures—a place (*vastu*) where the renunciant is to avoid attachment, but not a basis of meritorious action (*puṇyakriyāvastu*). The bsod nams bya ba (*puṇyakriyā*), “meritorious action” or work that produces merit, makes the basis into something (the basis) that now is achieving the aim.

g.22 beings in hell

sems can dmyal ba

སེམས་ཅན་དམྱལ་བ།

naraka

Definition from the 84000 Glossary of Terms:
One of the five or six classes of sentient beings. Birth in hell is considered to be the karmic fruition of past anger and harmful actions. According to Buddhist tradition there are eighteen different hells, namely eight hot hells and eight cold hells, as well as neighboring and ephemeral hells, all of them tormented by increasing levels of unimaginable suffering.

g.23 bodhisattva

byang chub sems dpa’

བྱང་ཆུབ་སེམས་དཔའ།

bodhisattva

Definition from the 84000 Glossary of Terms:

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (*daśabhūmi*, *sa bcu*). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

g.24 Bodhisattva level

byang chub sems dpa'i sa

བྱང་ཆུབ་སེམས་དཔའི་ས།

bodhisattvabhūmi

The ninth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. When rendered in the plural, it is understood as a reference to all levels of accomplishment pertaining to bodhisattvas. See "ten levels" and "ten bodhisattva levels."

g.25 Brahmā

tshangs pa

ཚངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:
A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are "Lord of the Sahā World" (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.26 Brahmaloka

tshangs pa'i 'jig rten

ཚངས་པའི་འཇིག་རྟེན།

brahmaloka

A collective name for the first three heavens of the form realm, which correspond to the first concentration (*dhyāna*): Brahmakāyika, Brahmapurohita, and Mahābrahmā (also called Brahmapārṣadya). These are

ruled over by the god Brahmā, who believes himself to be the creator of the universe. According to some sources, it can also be a general reference to all the heavens in the form realm and formless realm.

g.27 brahmin

bram ze

བྲམ་ཟེ།

brāhmaṇa

Definition from the 84000 Glossary of Terms:
A member of the highest of the four castes in Indian society, which is closely associated with religious vocations.

g.28 Buddha level

sangs rgyas kyi sa · *sangs rgyas sa*

སངས་རྒྱས་ཀྱི་ས། · སངས་རྒྱས་ས།

buddhabhūmi

The tenth and last of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See "ten levels."

g.29 buddhadharma

sangs rgyas kyi chos · *sangs rgyas chos*

སངས་རྒྱས་ཀྱི་ཆོས། · སངས་རྒྱས་ཆོས།

buddhadharma

The term can mean "teachings of the Buddha" or "buddha qualities." In the latter sense, it is sometimes used as a general term, and sometimes it refers to sets such as the ten powers, the four fearlessnesses, the four detailed and thorough knowledges, the eighteen distinct attributes of a buddha, and so forth; or, more specifically, to another set of eighteen: the ten powers; the four fearlessnesses; mindfulness of body, speech, and mind; and great compassion.

g.30 caitya

mchod rten

མཆོད་རྟེན།

caitya

Definition from the 84000 Glossary of Terms:
The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning "basis" or "recipient" of "offerings" or "veneration." Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally "heap" or "mound," is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.31 calm abiding

zhi gnas

ཞི་གནས།

śamatha

Refers to the meditative practice of calming the mind to rest free from the disturbance of thought. One of the two basic forms of Buddhist meditation, the other being insight.

g.32 Cāturmahārājika

rgyal chen bzhi'i ris

རྒྱལ་ཆེན་བཞིའི་རིས།

cāturmahārājika

Definition from the 84000 Glossary of Terms:
One of the heavens of Buddhist cosmology, lowest among the six heavens of the desire realm (*kāmadhātu*, *'dod khams*). Dwelling place of the Four Great Kings (*caturmahārāja*, *rgyal chen bzhi*), traditionally located on a terrace of Sumeru, just below the Heaven of the Thirty-Three. Each cardinal direction is ruled by one of the Four Great Kings and inhabited by a different class of nonhuman beings as their subjects: in the east, Dhṛtarāṣṭra rules the gandharvas; in the south, Virūḍhaka rules the kumbhāṇḍas; in the west, Virūpākṣa rules the nāgas; and in the north, Vaiśravaṇa rules the yakṣas.

g.33 causal sign

mtshan ma

མཚན་མ།

nimitta

A causal sign is the projected reality that functions as the objective support of a cognitive state. It cannot be separated out from the cognitive state and to that extent may enjoy a modicum of conventional reality. To "practice with a

causal sign" means to look at an apparent phenomenon within accepting that it has more reality than it actually does.

g.34 certification of dharmas

chos skyon med pa nyid

ཆོས་སྐྱོན་མེད་པ་ཉིད།

dharmaniyamatā

g.35 clairvoyance

mngon par shes pa

མངོན་པར་ཤེས་པ།

abhijñā

The clairvoyances are listed as either five or six. The first five are the divine eye, divine ear, performance of miraculous power, recollection of past lives, and knowing others' thoughts. A sixth, knowing that all outflows have been eliminated, is often added. The first five are attained through concentration (*dhyāna*) and are sometimes described as worldly, as they can be attained to some extent by non-Buddhist yogins, while the sixth is supramundane and attained only by realization.

g.36 clear light

'od gsal ba

འོད་གསལ་བ།

prabhāsvara

Clear light or luminosity refers to the subtlest level of mind, i.e., the fundamental, essential nature of all cognitive events. Though ever present within all sentient beings, this luminosity becomes manifest only when the gross mind has ceased to function. It is said that such a dissolution is experienced naturally by ordinary beings at the time of death, but it can also be experientially cultivated through certain meditative practices.

g.37 clear realization

mngon par rtogs pa

མངོན་པར་རྟོགས་པ།

abhisamaya

A *samaya* is a coming together, in this case of an object known and something that knows it; the *abhi* means "toward" or else adds an intensity to the act.

g.38 concentration

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:
Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as "concentration," "meditative concentration," and so on.

g.39 conceptualization

rnam par rtog pa

རྣམ་པར་རྟོག་པ།

vikalpa

A mental function that tends to superimpose upon reality, either relative or ultimate, a conceptualized dualistic perspective fabricated by the subjective mind. It is often opposed to direct perception (*pratyakṣa*, *mngon sum*).

g.40 conceptualized

rnam par brtags pa

རྣམ་པར་བརྟགས་པ།

vikalpita

One of the three natures, used in the sense of "other-powered."

g.41 conduct

spyod pa

སྤྱོད་པ།

caraṇa

g.42 confident readiness

spobs pa

སྤོབས་པ།

pratibhāna

Pratibhāna is the capacity for speaking in a confident and inspiring manner.

g.43 confusion

gti mug

གཏི་མུག

moha

One of the three poisons (*triviṣa*), together with greed and hatred, that bind beings to cyclic existence.

g.44 consciousness

rnam par shes pa

རྣམ་པར་ཤེས་པ།

vijñāna

Consciousness is generally classified into the five sensory consciousnesses and mental consciousness. Fifth of the five aggregates and third of the twelve links of dependent origination.

g.45 constituent

khams

ཁམས།

dhātu

Definition from the 84000 Glossary of Terms:
In the context of Buddhist philosophy, one way to describe experience in terms of eighteen elements (eye, form, and eye consciousness; ear, sound, and ear consciousness; nose, smell, and nose consciousness; tongue, taste, and tongue consciousness; body, touch, and body consciousness; and mind, mental phenomena, and mind consciousness).

This also refers to the elements of the world, which can be enumerated as four, five, or six. The four elements are earth, water, fire, and air. A fifth, space, is often added, and the sixth is consciousness.

In this text:
Also rendered here as "element."

g.46 contact

'dus te reg pa · reg pa

འདུས་ཏེ་རེག་པ། · རེག་པ།

saṃsparśa · sparśa

g.47 controlling power

byin gyis brlabs · byin gyis rlob

བྱིན་གྱིས་བརླབས། · བྱིན་གྱིས་རློབ།

adhiṣṭhāna

Also rendered here as sustaining power.

g.48 conventional reality

kun rdzob

ཀུན་རྫོབ།

saṃvṛti

Conveys the relative or conventional view of the world according to the understanding of ordinary unawakened beings. This is distinguished from the ultimate truth, which conveys the understanding of phenomena as they really are. *Saṃvṛti* literally means "covered" or "concealed," implying that the relative reality seen by ordinary beings seems to be convincingly real, but it is ultimately, in its actual state, illusory and unreal.

g.49 craving

sred pa

སྲེད་པ།

tṛṣṇā

Definition from the 84000 Glossary of Terms:
Eighth of the twelve links of dependent origination. Craving is often listed as threefold: craving for the desirable, craving for existence, and craving for nonexistence.

g.50 cultivate

sgom

སྒོམ།

√bhū · bhāvayati

Acquainting the mind with a virtuous object. Often translated as "meditation" and "familiarization."

g.51 cyclic existence

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:
A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.52 Daṃṣṭrāsena

mche ba'i sde

མཆེ་བའི་སྡེ།

daṃṣṭrāsena

Definition from the 84000 Glossary of Terms:
A late eighth or early ninth century Kashmiri scholar, considered to be the author of at least one of the two "bṛhaṭṭīkā" commentaries on the long Prajñāpāramitā sūtras. The spellings Daṃṣṭrasena and Daṃṣṭrāsena are both found, as well as several alternatives such as Daṃṣṭasena and Diṣṭasena.

g.53 Darśana level

mthong ba'i sa

མཐོང་བའི་ས།

darśanabhūmi

Lit. "Seeing level." The fourth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. It is equivalent to the level of a stream enterer. See "ten levels."

g.54 defilement

kun nas nyon mongs pa

ཀུན་ནས་ཉོན་མོངས་པ།

saṃkleśa

Definition from the 84000 Glossary of Terms:
A term meaning defilement, impurity, and pollution, broadly referring to cognitive and emotional factors that disturb and obscure the mind. As the self-perpetuating process of affliction in the minds of beings, it is a synonym for *saṃsāra*. It is often paired with its opposite, *vyavadāna*, meaning "purification."

g.55 deliverance

rnam par thar pa · rnam par grol ba

རྣམ་པར་ཐར་པ། · རྣམ་པར་གྲོལ་བ།

vimokṣa

In its most general sense, this term refers to the state of freedom from suffering and cyclic existence, or saṃsāra, that is the goal of the Buddhist path. More specifically, the term may refer to a category of advanced meditative attainment known as the "eight deliverances."

g.56 dependent nature

gzhan gyi dbang gi ngo bo

གཞན་གྱི་དབང་གི་ངོ་བོ།

paratantrasvabhāva

One of the three natures. Also rendered here as "other-powered."

g.57 dependent origination

rten cing 'brel bar 'byung ba

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ།

pratītyasamutpāda

The relative nature of phenomena, which arise in dependence on causes and conditions. Together with the four noble truths, this was the first teaching given by the Buddha. When this appears as plural in the translation, it refers to dharmas as dependently originated.

g.58 desire realm

'dod pa'i khams

འདོད་པའི་ཁམས།

kāmadhātu

Definition from the 84000 Glossary of Terms:
In Buddhist cosmology, this is our own realm, the lowest and most coarse of the three realms of saṃsāra. It is called this because beings here are characterized by their strong longing for and attachment to the pleasures of the senses. The desire realm includes hell beings, hungry ghosts, animals, humans, asuras, and the lowest six heavens of the gods—from the Heaven of the Four Great Kings (*cāturmahārājika*) up to the Heaven of Making Use of Others' Emanations (*paranirmitavaśavartin*). Located above the desire realm is the form realm (*rūpadhātu*) and the formless realm (*ārūpyadhātu*).

g.59 dhāraṇī

gzungs

གཟུངས།

dhāraṇī

Definition from the 84000 Glossary of Terms:
The term *dhāraṇī* has the sense of something that "holds" or "retains," and so it can refer to the special capacity of practitioners to memorize and recall detailed teachings. It can also refer to a verbal expression of the teachings—an incantation, spell, or mnemonic formula—that distills and "holds"

essential points of the Dharma and is used by practitioners to attain mundane and supramundane goals. The same term is also used to denote texts that contain such formulas.

g.60 dhāraṇī gateway

gzungs kyi sgo

གཟུངས་ཀྱི་སྒོ།

dhāraṇīmukha

As a magical formula, a dhāraṇī constitutes a gateway to the infinite qualities of awakening, the awakened state itself, and the various forms of buddha activity. Also rendered here as "dhāraṇī door." See also "dhāraṇī."

g.61 dharma

chos

ཆོས།

dharma

Definition from the 84000 Glossary of Terms:
The term *dharma* conveys ten different meanings, according to Vasubandhu's *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (Dharma); the ultimate reality underlying and expressed through the Buddha's teaching (Dharma); the trainings that the Buddha's teaching stipulates (dharmas); the various awakened qualities or attainments acquired through practicing and realizing the Buddha's teaching (dharmas); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (dharmas); and mental objects (dharmas).

g.62 Dharma and Vinaya

chos 'dul ba

ཆོས་འདུལ་བ།

dharmavinaya

Definition from the 84000 Glossary of Terms:
An early term used to denote the Buddha's teaching. "Dharma" refers to the sūtras and "Vinaya" to the rules of discipline.

g.63 dharma body

chos kyi sku

ཆོས་ཀྱི་སྐུ།

dharmakāya

In distinction to the form body (*rūpakāya*) of a buddha, this is the eternal, imperceptible realization of a buddha. In origin it was a term for the presence of the Dharma and has become synonymous with the true nature.

g.64 dharma constituent

chos kyi khams

ཆོས་ཀྱི་ཁམས།

dharmadhātu

One of the eighteen constituents, referring to mental phenomena.

g.65 Dharma preacher

chos smra ba

ཆོས་སྨྲ་བ།

dharmabhāṇaka · *dharmakathika*

Definition from the 84000 Glossary of Terms:
Speaker or reciter of scriptures. In early Buddhism a section of the saṅgha would consist of *bhāṇakas*, who, particularly before the teachings were written down and were only transmitted orally, were a key factor in the preservation of the teachings. Various groups of dharmabhāṇakas specialized in memorizing and reciting a certain set of sūtras or vinaya.

g.66 dharma-constituent

chos kyi dbyings · *chos dbyings*

ཆོས་ཀྱི་དབྱིངས། · ཆོས་དབྱིངས།

dharmadhātu

Dharma-dhātu is a synonym for emptiness or the ultimate nature of phenomena (*dharmatā*). This term is interpreted variously—given the many connotations of *dharma*/*chos*—as the sphere, element, or nature of phenomena, suchness, or truth. In this text it is used with this general, Mahāyāna sense, not to be confused with dharma constituent (Tib. *chos kyi khams*), also called in Sanskrit *dharmadhātu*, which is one of the eighteen constituents. See also "dharma constituent."

g.67 Dharmameghā

chos kyi sprin

ཆོས་ཀྱི་སྤྲིན།

dharmameghā

Lit. “Cloud of Dharma.” The tenth level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.68 dharmas on the side of awakening

byang chub kyi phyogs kyi chos rnams

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་རྣམས།

bodhipakṣadharma

See “thirty-seven dharmas on the side of awakening.”

g.69 dharmatā

chos nyid

ཆོས་ཉིད།

dharmatā

See “true nature of dharmas.”

g.70 Dharmodgata

chos ’phags

ཆོས་འཕགས།

dharmodgata

Definition from the 84000 Glossary of Terms:
A great bodhisattva, residing in a divine city called Gandhavatī, who teaches the Prajñāpāramitā three times a day. He is known for becoming the teacher of the bodhisattva Sadāprarudita, who decides to sell his flesh and blood in order to make offerings to him and receive his teachings. This story is told in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10, ch. 85–86). It can also be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma’i zhal lung*) by Patrul Rinpoche.

g.71 Dīpaṅkara

mar me mdzad

མར་མེ་མཛད།

dīpaṅkara

A previous buddha who gave Śākyamuni the prophecy of his buddhahood. In depictions of the buddhas of the three times, he represents the buddhas of the past, while Śākyamuni represents the present, Maitreya the future.

g.72 distinct attributes of a buddha

sangs rgyas kyi chos ma ’dres pa

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ།

āveṇikabuddhadharma

See “eighteen distinct attributes of a buddha.”

g.73 do not stand

gnas pa med pa · *mi gnas pa*

གནས་པ་མེད་པ། · མི་གནས་པ།

asthita

g.74 door to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

See “gateways to liberation.”

g.75 eight deliverances

rnam par thar pa brgyad

རྣམ་པར་ཐར་པ་བརྒྱད།

aṣṭavimokṣa

Definition from the 84000 Glossary of Terms:
A series of progressively more subtle states of meditative realization or attainment. There are several presentations of these found in the canonical literature. One of the most common is as follows: (1) One observes form while the mind dwells at the level of the form realm. (2) One observes forms externally while discerning formlessness internally. (3) One dwells in the direct experience of the body’s pleasant aspect. (4) One dwells in the realization of the sphere of infinite space by transcending all conceptions of matter, resistance, and diversity. (5) Transcending the sphere of infinite space, one dwells in the realization of the sphere of infinite consciousness. (6) Transcending the sphere of infinite consciousness, one dwells in the realization of the sphere of nothingness. (7) Transcending the sphere of nothingness, one dwells in the realization of the sphere of neither perception nor nonperception. (8) Transcending the sphere of neither perception nor nonperception, one dwells in the realization of the cessation of conception and feeling.

In this text:
The eight deliverances are explained in 4.942–4.946 on *khri brgyad* 16.64–16.70.

g.76 eight ways great persons think

skyes bu chen po'i rnam par rtog pa brgyad

སྐྱེས་བུ་ཆེན་པོའི་རྣམ་པར་རྟོག་པ་བརྒྱད།

aṣṭamahāpuruṣavitarka

Thinking that one will (1) eliminate the suffering of beings, (2) lead beings to wealth and affluence, (3) benefit beings with one's own flesh and blood, (4) benefit beings even if it means remaining in the hells for a long time, and (5) never be reborn with wealth or power that does not benefit beings, that focuses solely on the ultimate, or that causes harm to beings; (6) that beings' negative actions will ripen upon oneself, and one's positive actions will ripen upon them; (7) that one will fulfill the wishes of beings through great worldly and supramundane riches; and (8) that one will become a buddha and thus deliver beings from suffering.

g.77 eight worldly dharmas

'jig rten gyi chos brgyad

འཇིག་རྟེན་གྱི་ཆོས་བརྒྱད།

aṣṭalokadharma

The eight "worldly dharmas" (*lokadharmāḥ*) are the conditions that operate like laws of nature (*dharma*) ruling an ordinary person's life (*loka*). They are explained at (4.833) as "attaining, fame, pleasure, and praise, which give rise to mental attachment in an ordinary person; and the four of not attaining, infamy, blame, and pain, which give rise to depression."

g.78 eight-branched confession and restoration

yan lag brgyad dang ldan pa'i gso sbyong

ཡན་ལག་བརྒྱད་དང་ལྡན་པའི་གསོ་སྦྱོང་།

aṣṭāṅgasamanvāgatapoṣadha

Definition from the 84000 Glossary of Terms:
To refrain from (1) killing, (2) stealing, (3) sexual activity, (4) false speech, (5) intoxication, (6) singing, dancing, music, and beautifying oneself with adornments or cosmetics, (7) using a high or large bed, and (8) eating at improper times. Typically, this observance is maintained by lay people for twenty-four hours on new moon and full moon days, as well as other special days in the lunar calendar.

g.79 eighteen constituents

khams bcwa brgyad

ཁམས་བཅུ་བརྒྱད།

aṣṭādaśadhātu

The eighteen constituents through which sensory experience is produced: the six sense faculties (*indriya*); the six corresponding sense objects (*ālambana*); and the six sensory consciousnesses (*vijñāna*).

When grouped these are: the eye constituent, form constituent, and eye consciousness constituent; the ear constituent, sound constituent, and ear consciousness constituent; the nose constituent, smell constituent, and nose consciousness constituent; the tongue constituent, taste constituent, and tongue consciousness constituent; the body constituent, touch constituent, and body consciousness constituent; the thinking-mind constituent, dharma constituent, and thinking-mind consciousness constituent.

See also “constituents.”

g.80 ## eighteen distinct attributes of a buddha

sangs rgyas kyi chos ma ’dres pa bcwa brgyad

སངས་རྒྱས་ཀྱི་ཆོས་མ་འདྲེས་པ་བཅུ་བརྒྱད།

aṣṭādaśāveṇikabuddhadharma

Definition from the 84000 Glossary of Terms:
Eighteen special features of a buddha’s behavior, realization, activity, and wisdom that are not shared by other beings. They are generally listed as: (1) he never makes a mistake, (2) he is never boisterous, (3) he never forgets, (4) his concentration never falters, (5) he has no notion of distinctness, (6) his equanimity is not due to lack of consideration, (7) his motivation never falters, (8) his endeavor never fails, (9) his mindfulness never falters, (10) he never abandons his concentration, (11) his insight (*prajñā*) never decreases, (12) his liberation never fails, (13) all his physical actions are preceded and followed by wisdom (*jñāna*), (14) all his verbal actions are preceded and followed by wisdom, (15) all his mental actions are preceded and followed by wisdom, (16) his wisdom and vision perceive the past without attachment or hindrance, (17) his wisdom and vision perceive the future without attachment or hindrance, and (18) his wisdom and vision perceive the present without attachment or hindrance.

g.81 ## eighteen emptinesses

stong pa nyid bco brgyad

སྟོང་པ་ཉིད་བཅོ་བརྒྱད།

aṣṭādaśaśūnyatā

These are enumerated as: (1) inner emptiness, (2) outer emptiness, (3) inner and outer emptiness, (4) the emptiness of emptiness, (5) great emptiness, (6) the emptiness of ultimate reality, (7) the emptiness of the compounded, (8) the emptiness of the uncompounded, (9) the emptiness of what transcends limits, (10) the emptiness of no beginning and no end, (11) the emptiness of nonrepudiation, (12) the emptiness of a basic nature, (13) the emptiness of all dharmas, (14) the emptiness of its own mark, (15) the emptiness of not apprehending, (16) the emptiness of a nonexistent thing, (17) the emptiness of an intrinsic nature, and (18) the emptiness that is the nonexistence of an intrinsic nature.

g.82 eightfold noble path

'phags pa'i lam yan lag brgyad

འཕགས་པའི་ལམ་ཡན་ལག་བརྒྱད།

āryāṣṭāṅgamārga

The noble eightfold path comprises (1) right view, (2) right idea, (3) right speech, (4) right conduct, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right meditative stabilization.

g.83 elder

gnas brtan

གནས་བརྟན།

sthavira

Literally "one who is stable" and usually translated as "elder," a senior monk in the early Buddhist communities. Pali: *thera*.

g.84 element

khams · dbyings

ཁམས། · དབྱིངས།

dhātu

Also rendered here as "constituent."

g.85 eleven knowledges

shes pa bcu gcig

ཤེས་པ་བཅུགཅིག

ekādaśajñāna

Knowledge of suffering, knowledge of origination, knowledge of cessation, knowledge of the path, knowledge of extinction, knowledge of nonproduction, knowledge of dharma, subsequent realization knowledge, conventional knowledge, knowledge of mastery, and knowledge in accord with sound.

g.86 emptiness

stong pa nyid

སྟོང་པ་ཉིད།

śūnyatā

Definition from the 84000 Glossary of Terms:
Emptiness denotes the ultimate nature of reality, the total absence of inherent existence and self-identity with respect to all phenomena. According to this view, all things and events are devoid of any independent, intrinsic reality that constitutes their essence. Nothing can be said to exist independent of the complex network of factors that gives rise to its origination, nor are phenomena independent of the cognitive processes and mental constructs that make up the conventional framework within which their identity and existence are posited. When all levels of conceptualization dissolve and when all forms of dichotomizing tendencies are quelled through deliberate meditative deconstruction of conceptual elaborations, the ultimate nature of reality will finally become manifest. It is the first of the three gateways to liberation.

g.87 emptiness of a basic nature

rang bzhin gyi stong pa nyid

རང་བཞིན་གྱི་སྟོང་པ་ཉིད།

prakṛtiśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.88 emptiness of a nonexistent thing

dngos po med pa stong pa nyid

དངོས་པོ་མེད་པ་སྟོང་པ་ཉིད།

abhāvaśūnyatā

One of the eighteen emptinesses.

g.89 emptiness of all dharmas

chos thams cad stong pa nyid

ཆོས་ཐམས་ཅད་སྟོང་པ་ཉིད།

sarvadharmaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.90 emptiness of an intrinsic nature

ngo bo nyid stong pa nyid

ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

svabhāvaśūnyatā

One of the eighteen emptinesses.

g.91 emptiness of emptiness

stong pa nyid stong pa nyid

སྟོང་པ་ཉིད་སྟོང་པ་ཉིད།

śūnyatāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses

g.92 emptiness of its own mark

rang gi mtshan nyid stong pa nyid

རང་གི་མཚན་ཉིད་སྟོང་པ་ཉིད།

svalakṣaṇaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.93 emptiness of no beginning and no end

thog ma dang tha ma med pa stong pa nyid

ཐོག་མ་དང་ཐ་མ་མེད་པ་སྟོང་པ་ཉིད།

anavarāgraśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.94 emptiness of nonrepudiation

dor ba med pa stong pa nyid

དོར་བ་མེད་པ་སྟོང་པ་ཉིད།

anavakāraśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.95 emptiness of not apprehending

mi dmigs pa stong pa nyid

མི་དམིགས་པ་སྟོང་པ་ཉིད།

anupalambhaśūnyatā

One of the eighteen emptinesses.

g.96 emptiness of the compounded

'dus byas stong pa nyid

འདུས་བྱས་སྟོང་པ་ཉིད།

saṃskṛtaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.97 emptiness of the uncompounded

'dus ma byas stong pa nyid

འདུས་མ་བྱས་སྟོང་པ་ཉིད།

asaṃskṛtaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.98 emptiness of ultimate reality

don dam pa stong pa nyid

དོན་དམ་པ་སྟོང་པ་ཉིད།

paramārthaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.99 emptiness of what transcends limits

mtha' las 'das pa stong pa nyid

མཐའ་ལས་འདས་པ་སྟོང་པ་ཉིད།

atyantaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.100 emptiness that is the nonexistence of an intrinsic nature

dngos po med pa'i ngo bo nyid stong pa nyid

དངོས་པོ་མེད་པའི་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད།

abhāvasvabhāvaśūnyatā

One of the eighteen emptinesses.

g.101 enactment

mngon par 'du bgyi ba · mngon par 'du byed pa · mngon par 'du mdzad pa

མངོན་པར་འདུ་བགྱི་བ། · མངོན་པར་འདུ་བྱེད་པ། · མངོན་པར་འདུ་མཛད་པ།

abhisaṃskāra

Here, to practice an enactment means to get tied up in, or to settle down on, what is not ultimately real as real.

g.102 eon conflagration

sreg pa'i bskal pa

སྲེག་པའི་བསྐལ་པ།

kalpoddhāha

This refers to the conflagration that is the twentieth of the twenty "sub-eons" making up the third (destruction eon) of the four subdivisions of a "great eon" (mahākalpa). The other three major divisions of a great eon are the eon of arising, of duration, and (after the eon of destruction) of voidness.

g.103 equanimity

btang snyoms

བཏང་སྙོམས།

upekṣā

The antidote to attachment and aversion; a mental state free from bias toward sentient beings and experiences. One of the thirty-seven dharmas on the side of awakening, one of the four practices of spiritual practitioners, and one of the four immeasurables (the others being loving-kindness or love, compassion, and sympathetic joy).

g.104 establishment of dharmas

chos gnas pa nyid

ཆོས་གནས་པ་ཉིད།

dharmasthititā

Like "dharma-constituent" (*dharmadhātu*) and "true nature of dharmas" (*dharmatā*), a name for the ultimate.

g.105 existence

srid pa

སྲིད་པ།

bhava

Denotes the whole of existence, i.e., the five forms of life or the three planes of existence—all the possible kinds and places of karmic rebirth. It is also the tenth of the twelve links of dependent origination (often translated as "becoming").

g.106 existent thing

dngos po

དངོས་པོ།

bhāva

Also rendered as “real thing,” “something that exists,” and “real basis.”

g.107 faculty

dbang po

དབང་པོ།

indriya

See “five faculties” when part of the thirty-seven dharmas on the side of awakening and “six faculties” as in the sense faculties. In some contexts *indriya* is rendered as “dominant.”

g.108 faith-followers

dad pa’i rjes su ’brang ba

དད་པའི་རྗེས་སུ་འབྲང་བ།

śraddhānusārin

Someone who follows his or her goal out of trust in someone else. According to the Mahāyāna, one of the seven types of noble beings (*āryapudgala*), and also one of the twenty types of members of the saṅgha (*viṃśatiprabhedasaṃgha*).

g.109 fearlessness

mi ’jigs pa

མི་འཇིགས་པ།

vaiśāradya

See “four fearlessnesses” or 1.31.

g.110 feeling

tshor ba

ཚོར་བ།

vedanā

The second of the five aggregates: pleasant, unpleasant, or neutral feelings as a result of sensory experiences.

g.111 five aggregates

phung po lnga

ཕུང་པོ་ལྔ།

pañcaskandha

See “aggregate.”

g.112 five appropriating aggregates

nye bar len pa’i phung po lnga

ཉེ་བར་ལེན་པའི་ཕུང་པོ་ལྔ།

pañcopādānaskandha

This refers to the five aggregates as the bases upon which a nonexistent self is mistakenly projected. That is, they are the basis of “appropriation” (*upādāna*) insofar as all grasping arises on the basis of the aggregates.

g.113 five clairvoyances

mngon par shes pa lnga

མངོན་པར་ཤེས་པ་ལྔ།

pañcābhijñā

See “clairvoyances.”

g.114 five degenerations

snyigs ma lnga

སྙིགས་མ་ལྔ།

pañcakaṣāya

These are the degeneration due to afflictions, degeneration due to the time in the eon, degeneration in lifespan, degeneration in views, and degeneration in beings. These are explained in detail in 1.186–1.194.

g.115 five eyes

mig lnga

མིག་ལྔ།

pañcacakṣus

The flesh eye, divine eye, wisdom eye, dharma eye, and buddha eye.

g.116 five faculties

dbang po lnga

དབང་པོ་ལྔ།

pañcendriya

The faculties of faith, perseverance, mindfulness, meditative stabilization, and wisdom. They are the same as the five powers, only at a lesser stage of development. See also 4.882.

g.117 ## five forms of life

'gro ba lnga · 'gro ba lnga po · 'gro ba rnam pa lnga

འགྲོ་བ་ལྔ། · འགྲོ་བ་ལྔ་པོ། · འགྲོ་བ་རྣམ་པ་ལྔ།

pañcagati

These comprise the gods and humans in the higher realms within saṃsāra, plus the animals, ghosts, and denizens of hell in the lower realms.

g.118 ## five obscurations

sgrib pa lnga

སྒྲིབ་པ་ལྔ།

pañcanivaraṇa

Definition from the 84000 Glossary of Terms:
Five impediments to meditation (*bsam gtan*, *dhyāna*): sensory desire (*'dod pa la 'dun pa*, *kāmacchanda*), ill will (*gnod sems*, *vyāpāda*), drowsiness and torpor (*rmugs pa dang gnyid*, *styānamiddha*), agitation and regret (*rgod pa dang 'gyod pa*, *auddhatyakaukṛtya*), and doubt (*the tshom*, *vicikitsā*).

g.119 ## five perfections

pha rol tu phyin pa lnga

ཕ་རོལ་ཏུ་ཕྱིན་པ་ལྔ།

pañcapāramitā

The six perfections excluding the perfection of wisdom: giving, morality, patience, perseverance or effort, and concentration.

g.120 ## five powers

stobs lnga

སྟོབས་ལྔ།

pañcabala

Faith, perseverance, mindfulness, meditative stabilization, and wisdom. These are among the thirty-seven dharmas on the side of awakening. Although the same as the five faculties, they are termed "powers" due to their greater strength (on their difference, see 4.882). See also "ten powers."

g.121 ## five sorts of sense object

'dod pa'i yon tan lnga

འདོད་པའི་ཡོན་ཏན་ལྔ།

pañcakāmaguṇa

Desirable objects of the five senses: form, sound, smell, taste, and touch.

g.122 five undiminished clairvoyances

ma nyams pa'i mngon par shes pa lnga

མ་ཉམས་པའི་མངོན་པར་ཤེས་པ་ལྔ།

—

The five clairvoyances are called "undiminished" when they don't decline at death and in all subsequent rebirths, whatever the form of life. See 4.57.

g.123 flawlessness

skyon med pa

སྐྱོན་མེད་པ།

nyāma

This word is also understood as equivalent to *niyāma* ("certain").

g.124 fly whisk

rnga yab

རྔ་ཡབ།

cāmara

A *cāmara* is a whisk made from the tail of a yak to whisk away insects. It is an emblem of royalty.

g.125 forbearance

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:
A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

In this text:

Also rendered here as “patience.”

g.126 forbearance for the nonproduction of dharmas

mi skye ba’i chos la bzod pa

མི་སྐྱེ་བའི་ཆོས་ལ་བཟོད་པ།

anutpattikadharmakṣānti

Definition from the 84000 Glossary of Terms:
The bodhisattvas’ realization that all phenomena are unproduced and empty. It sustains them on the difficult path of benefiting all beings so that they do not succumb to the goal of personal liberation. Different sources link this realization to the first or eighth bodhisattva level (*bhūmi*).

g.127 form

gzugs

གཟུགས།

rūpa

The first of the five aggregates: the subtle and manifest forms derived from the material elements.

g.128 form body

gzugs kyi sku

གཟུགས་ཀྱི་སྐུ།

rūpakāya

The visible form of a buddha that is perceived by other beings, in contrast to his “dharma body,” the dharmakāya, which is the eternal, imperceptible realization of a buddha.

g.129 form realm

gzugs kyi khams

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

Definition from the 84000 Glossary of Terms:
One of the three realms of saṃsāra in Buddhist cosmology, it is characterized by subtle materiality. Here beings, though subtly embodied, are not driven primarily by the urge for sense gratification. It consists of seventeen heavens structured according to the four concentrations of the form realm

(*rūpāvacaradhyāna*), the highest five of which are collectively called "pure abodes" (*śuddhāvāsa*). The form realm is located above the desire realm (*kāmadhātu*) and below the formless realm (*ārūpyadhātu*).

g.130 formless absorption

gzugs med pa'i snyoms par 'jug pa

གཟུགས་མེད་པའི་སྙོམས་པར་འཇུག་པ།

ārūpyasamāpatti

See "four formless absorptions."

g.131 formless realm

gzugs med pa'i khams

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

Definition from the 84000 Glossary of Terms:
The highest and subtlest of the three realms of saṃsāra in Buddhist cosmology. Here beings are no longer bound by materiality and enjoy a purely mental state of absorption. It is divided in four levels according to each of the four formless concentrations (*ārūpyāvacaradhyāna*), namely, the Sphere of Infinite Space (*ākāśānantyāyatana*), the Sphere of Infinite Consciousness (*vijñānānantyāyatana*), the Sphere of Nothingness (*akiñcanyāyatana*), and the Sphere of Neither Perception nor Non-perception (*naivasaṃjñānāsaṃjñāyatana*). The formless realm is located above the other two realms of saṃsāra, the form realm (*rūpadhātu*) and the desire realm (*kāmadhātu*).

g.132 Fortunate Eon

bskal pa bzang po

བསྐལ་པ་བཟང་པོ།

bhadrakalpa

The name of the current eon, so-called because one thousand buddhas are prophesied to appear during this time.

g.133 four applications of mindfulness

dran pa nye bar gzhag pa bzhi

དྲན་པ་ཉེབར་གཞག་པ་བཞི།

catuḥsmṛtyupasthāna

The application of mindfulness to the body, the application of mindfulness to feeling, the application of mindfulness to mind, and the application of mindfulness to dharmas.

g.134 four concentrations

bsam gtan bzhi

བསམ་གཏན་བཞི།

caturdhyāna

The four progressive levels of concentration of the form realm that culminate in pure one-pointedness of mind and are the basis for developing insight. These are part of the nine serial absorptions.

g.135 four continent world system

gling bzhi pa'i 'jig rten gyi khams

གླིང་བཞི་པའི་འཇིག་རྟེན་གྱི་ཁམས།

—

A world system formed by four great island continents. In this world system, a central mountain, Sumeru, is surrounded in the four cardinal directions by Jambudvīpa (our world) in the south, Godānīya in the west, Uttarakuru in the north, and Pūrvavideha in the east.

g.136 four detailed and thorough knowledges

so so yang dag par rig pa bzhi

སོ་སོ་ཡང་དག་པར་རིག་པ་བཞི།

catuḥpratisaṃvid

The knowledge of the meaning, the knowledge of phenomena, the knowledge of interpretation, and the knowledge of eloquence.

g.137 four errors

phyin ci log bzhi

ཕྱིན་ཅི་ལོག་བཞི།

caturviparyāsa

Taking what is impermanent to be permanent, what is suffering to be happiness, what is unclean to be clean, and what is not self to be a self.

g.138 four fearlessnesses

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya

The four fearlessnesses are the confidence to make the declaration, "I am a buddha"; the declaration that "greed and so on are obstacles to awakening"; the confidence to explain "bodhisattvas go forth on the paths of all-knowledge and so on"; and the declaration, "the outflows are extinguished."

g.139 ## four form concentrations

gzugs kyi bsam gtan bzhi

གཟུགས་ཀྱི་བསམ་གཏན་བཞི།

—

See "four concentrations."

g.140 ## four formless absorptions

gzugs med pa'i snyoms par 'jug pa bzhi

གཟུགས་མེད་པའི་སྙོམས་པར་འཇུག་པ་བཞི།

caturārūpyasamāpatti

These comprise the absorptions of (1) the station of endless space, (2) the station of endless consciousness, (3) the station of the nothing-at-all absorption, and (4) the station of neither perception nor nonperception.

g.141 ## four immeasurables

tshad med pa bzhi

ཚད་མེད་པ་བཞི།

caturapramāṇa

The four positive qualities of loving-kindness, compassion, sympathetic joy, and equanimity, which may be radiated towards oneself and then immeasurable sentient beings.

g.142 ## Four legs of miraculous power

rdzu 'phrul gyi rkang pa bzhi

རྫུ་འཕྲུལ་གྱི་རྐང་པ་བཞི།

caturṛddhipāda

The four are desire-to-do (or yearning) (*chanda*), perseverance (*vīrya*), concentrated mind (*citta*), and examination (*mīmāṃsā*).

g.143 ## Four Mahārājas

rgyal po chen po bzhi

རྒྱལ་པོ་ཆེན་པོ་བཞི།

caturmahārāja

Definition from the 84000 Glossary of Terms:
Four gods who live on the lower slopes (fourth level) of Mount Meru in the eponymous Heaven of the Four Great Kings (*Cāturmahārājika*, *rgyal chen bzhi'i ris*) and guard the four cardinal directions. Each is the leader of a nonhuman class of beings living in his realm. They are Dhṛtarāṣṭra, ruling the gandharvas in the east; Virūḍhaka, ruling over the kumbhāṇḍas in the south; Virūpākṣa, ruling the nāgas in the west; and Vaiśravaṇa (also known as Kubera) ruling the yakṣas in the north. Also referred to as Guardians of the World or World Protectors (*lokapāla*, *'jig rten skyong ba*).

g.144 four necessities

rkyen bzhi

རྐྱེན་བཞི།

—

These are "robes, alms, beds and seats, and medicines for sicknesses."

g.145 four noble truths

'phags pa'i bden pa bzhi

འཕགས་པའི་བདེན་པ་བཞི།

caturāryasatya

Definition from the 84000 Glossary of Terms:
The four truths that the Buddha transmitted in his first teaching: (1) suffering, (2) the origin of suffering, (3) the cessation of suffering, and (4) the path to the cessation of suffering.

g.146 four right efforts

yang dag pa'i spong ba bzhi

ཡང་དག་པའི་སྤོང་བ་བཞི།

catuḥsamyakprahāṇa

Four types of effort consisting in abandoning existing negative mind states, abandoning the production of such states, giving rise to virtuous mind states that are not yet produced, and letting those states continue.

g.147 four truths

bden pa bzhi

བདེན་པ་བཞི།

catuḥsatya

See “four noble truths.”

g.148 four ways of gathering a retinue

bsdu ba’i dngos po bzhi

བསྡུ་བའི་དངོས་པོ་བཞི།

catuḥsaṃgrahavastu

Giving gifts, kind words, beneficial actions, and consistency between words and deeds.

g.149 fourteen emptinesses

stong pa nyid bcu bzhi po

སྟོང་པ་ཉིད་བཅུ་བཞི་པོ།

caturdaśaśūnyatā

These comprise the first fourteen of the eighteen emptinesses: (1) inner emptiness, (2) outer emptiness, (3) inner and outer emptiness, (4) the emptiness of emptiness, (5) great emptiness, (6) the emptiness of ultimate reality, (7) the emptiness of the compounded, (8) the emptiness of the uncompounded, (9) the emptiness of what transcends limits, (10) the emptiness of no beginning and no end, (11) the emptiness of nonrepudiation, (12) the emptiness of a basic nature, (13) the emptiness of all dharmas, and (14) the emptiness of its own mark.

g.150 gandharva

dri za

དྲི་ཟ།

gandharva

Definition from the 84000 Glossary of Terms:
A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

g.151 Gaṅgā River

gang gA’i klung

གངྒཱ།

gaṅgā

Definition from the 84000 Glossary of Terms:
The Gaṅgā, or Ganges in English, is considered to be the most sacred river of India, particularly within the Hindu tradition. It starts in the Himalayas, flows through the northern plains of India, bathing the holy city of Vārāṇasī, and meets the sea at the Bay of Bengal, in Bangladesh. In the sūtras, however, this river is mostly mentioned not for its sacredness but for its abundant sands—noticeable still today on its many sandy banks and at its delta—which serve as a common metaphor for infinitely large numbers.

According to Buddhist cosmology, as explained in the *Abhidharmakośa*, it is one of the four rivers that flow from Lake Anavatapta and cross the southern continent of Jambudvīpa—the known human world or more specifically the Indian subcontinent.

g.152 Gaṅgadevī

gang gA'i lha mo

གངྒཱདེ་ལྷ་མོ།

gaṅgadevī · gaṅgadevā

The name of a nun who commits to the practice of the six perfections and worships the Buddha with golden-colored flowers. The Buddha predicts her future awakening as the buddha Suvarṇapuṣpa, during the eon called Tārakopama.

g.153 garuḍa

nam mkha' lding

ནམ་མཁའ་ལྡིང་།

garuḍa

Definition from the 84000 Glossary of Terms:
In Indian mythology, the garuḍa is an eagle-like bird that is regarded as the king of all birds, normally depicted with a sharp, owl-like beak, often holding a snake, and with large and powerful wings. They are traditionally enemies of the nāgas. In the Vedas, they are said to have brought nectar from the heavens to earth. *Garuḍa* can also be used as a proper name for a king of such creatures.

g.154 gateway to liberation

rnam par thar pa'i sgo

རྣམ་པར་ཐར་པའི་སྒོ།

vimokṣamukha

A set of three points associated with the nature of phenomena that when contemplated and integrated lead to liberation. The three are emptiness, signlessness, and wishlessness.

Also rendered here as "doors to liberation."

g.155 ghost

yi dwags

ཡི་དྭགས།

preta

Definition from the 84000 Glossary of Terms:
One of the five or six classes of sentient beings, into which beings are born as the karmic fruition of past miserliness. As the term in Sanskrit means "the departed," they are analogous to the ancestral spirits of Vedic tradition, the *pitṛs*, who starve without the offerings of descendants. It is also commonly translated as "hungry ghost" or "starving spirit," as in the Chinese 餓鬼 *e gui*.

They are sometimes said to reside in the realm of Yama, but are also frequently described as roaming charnel grounds and other inhospitable or frightening places along with piśācas and other such beings. They are particularly known to suffer from great hunger and thirst and the inability to acquire sustenance. Detailed descriptions of their realm and experience, including a list of the thirty-six classes of pretas, can be found in *The Application of Mindfulness of the Sacred Dharma*, Toh 287, 2.1281– 2.1482.

g.156 giving

sbyin pa

སྦྱིན་པ།

dāna

The first of the six perfections. Also translated here as "generosity."

g.157 go forth

nges par 'byung

དེས་པར་འབྱུང་།

nir√yā

g.158 go forth to homelessness

rab tu 'byung · khyim nas mngon par byung

རབ་ཏུ་འབྱུང་། · ཁྱིམ་ནས་མངོན་པར་སྤྱུང་།

pra√vṛt · pravrajyā

Definition from the 84000 Glossary of Terms:
The Sanskrit *pravrajyā* literally means "going forth," with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.159 god

lha · lha'i bu

ལྷ། · ལྷའི་བུ།

deva

Definition from the 84000 Glossary of Terms:
In the most general sense the devas—the term is cognate with the English *divine*—are a class of celestial beings who frequently appear in Buddhist texts, often at the head of the assemblies of nonhuman beings who attend and celebrate the teachings of the Buddha Śākyamuni and other buddhas and bodhisattvas. In Buddhist cosmology the devas occupy the highest of the five or six "destinies" (*gati*) of saṃsāra among which beings take rebirth. The devas reside in the *devalokas*, "heavens" that traditionally number between twenty-six and twenty-eight and are divided between the desire realm (*kāmadhātu*), form realm (*rūpadhātu*), and formless realm (*ārūpyadhātu*). A being attains rebirth among the devas either through meritorious deeds (in the desire realm) or the attainment of subtle meditative states (in the form and formless realms). While rebirth among the devas is considered favorable, it is ultimately a transitory state from which beings will fall when the conditions that lead to rebirth there are exhausted. Thus, rebirth in the god realms is regarded as a diversion from the spiritual path.

g.160 Good Dharma

dam pa'i chos

དམ་པའི་ཆོས།

saddharma

The buddhadharma, or the Buddha's teachings.

g.161 Gotra level

rigs kyi sa

རིགས་ཀྱི་ས།

gotrabhūmi

Lit. “Lineage level.” The second of the ten levels traversed by all practitioners, from the leve of an ordinary person until reaching buddhahood. See “ten levels.”

g.162 Gṛdhrakūṭa Hill

bya rgod kyi phung po'i ri

བྱ་རྒོད་ཀྱི་ཕུང་པོའི་རི།

gṛdhrakūṭaparvata

Definition from the 84000 Glossary of Terms:
The Gṛdhrakūṭa, literally Vulture Peak, was a hill located in the kingdom of Magadha, in the vicinity of the ancient city of Rājagṛha (modern-day Rajgir, in the state of Bihar, India), where the Buddha bestowed many sūtras, especially the Great Vehicle teachings, such as the Prajñāpāramitā sūtras. It continues to be a sacred pilgrimage site for Buddhists to this day.

g.163 great being

sems dpa' chen po

སེམས་དཔའ་ཆེན་པོ།

mahāsattva

Definition from the 84000 Glossary of Terms:
The term can be understood to mean “great courageous one” or "great hero,” or (from the Sanskrit) simply “great being,” and is almost always found as an epithet of “bodhisattva.” The qualification “great” in this term, according to the majority of canonical definitions, focuses on the generic greatness common to all bodhisattvas, i.e., the greatness implicit in the bodhisattva vow itself in terms of outlook, aspiration, number of beings to be benefited, potential or eventual accomplishments, and so forth. In this sense the *mahā-* (“great”) is close in its connotations to the *mahā-* in “Mahāyāna.” While individual bodhisattvas described as *mahāsattva* may in many cases also be “great” in terms of their level of realization, this is largely coincidental, and in the canonical texts the epithet is not restricted to bodhisattvas at any particular point in their career. Indeed, in a few cases even bodhisattvas whose path has taken a wrong direction are still described as *bodhisattva mahāsattva*.

Later commentarial writings do nevertheless define the term—variably—in terms of bodhisattvas having attained a particular level (*bhūmi*) or realization. The most common qualifying criteria mentioned are attaining the path of

seeing, attaining irreversibility (according to its various definitions), or attaining the seventh bhūmi.

In this text:
This term is explained in 3.5.

g.164 great billionfold world system

stong gsum gyi stong chen po'i 'jig rten gyi khams

སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོའི་འཇིག་རྟེན་གྱི་ཁམས།

trisahasramahāsāhasralokadhātu

Definition from the 84000 Glossary of Terms:
The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to $1{,}000^3$ world systems, i.e., 1,000 "dichiliocosms" or "two thousand great thousand world realms" (*dvisāhasra-mahāsāhasralokadhātu*), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

g.165 great emptiness

chen po stong pa nyid

ཆེན་པོ་སྟོང་པ་ཉིད།

mahāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.166 great person

skyes bu chen po

སྐྱེས་བུ་ཆེན་པོ།

mahāpuruṣa

Someone who will become a buddha or a cakravartin, whose bodies are adorned with the thirty-two major marks and the eighty minor signs.

g.167 Great Vehicle

theg pa chen po

ཐེག་པ་ཆེན་པོ།

mahāyāna

Definition from the 84000 Glossary of Terms:
When the Buddhist teachings are classified according to their power to lead beings to an awakened state, a distinction is made between the teachings of the Lesser Vehicle (Hīnayāna), which emphasizes the individual's own freedom from cyclic existence as the primary motivation and goal, and those

of the Great Vehicle (Mahāyāna), which emphasizes altruism and has the liberation of all sentient beings as the principal objective. As the term "Great Vehicle" implies, the path followed by bodhisattvas is analogous to a large carriage that can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner.

g.168 greed

'dod chags

འདོད་ཆགས།

rāga · lobha

One of the three poisons (*triviṣa*), together with hatred and confusion, that bind beings to cyclic existence.

g.169 guru

bla ma

བླ་མ།

guru

Definition from the 84000 Glossary of Terms:
A spiritual teacher, in particular one with whom one has a personal teacher–student relationship.

g.170 hasta

khru

ཁྲུ།

hasta

Definition from the 84000 Glossary of Terms:
A measure of length. One unit is the distance from the elbow to the tips of the fingers, about eighteen inches.

g.171 hatred

zhe sdang

ཞེ་སྡང་།

dveṣa · doṣa

One of the three poisons (*triviṣa*), together with greed and confusion, that bind beings to cyclic existence.

g.172 ignorance

ma rig pa

མ་རིག་པ།

avidyā

g.173 imaginary

kun brtag

ཀུན་བརྟག

parikalpita

One of the three natures. Same as "conceptualized."

g.174 imagination

rnam par rtog pa · kun tu rtog pa

རྣམ་པར་རྟོག་པ། · ཀུན་ཏུ་རྟོག་པ།

vitarka

g.175 immeasurables

tshad med pa

ཚད་མེད་པ།

apramāṇa

See "four immeasurables."

g.176 Indra

dbang po

དབང་པོ།

indra

Definition from the 84000 Glossary of Terms:
The lord of the Trāyastriṃśa heaven on the summit of Mount Sumeru. As one of the eight guardians of the directions, Indra guards the eastern quarter. In Buddhist sūtras, he is a disciple of the Buddha and protector of the Dharma and its practitioners. He is often referred to by the epithets Śatakratu, Śakra, and Kauśika.

g.177 inner and outer emptiness

phyi nang stong pa nyid

ཕྱི་ནང་སྟོང་པ་ཉིད།

adhyātmabahirdhāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.178 inner emptiness

nang stong pa nyid

ནང་སྟོང་པ་ཉིད།

adhyātmaśūnyatā

One of the fourteen emptinesses and eighteen emptinesses.

g.179 intrinsic nature

ngo bo nyid

ངོ་བོ་ཉིད།

svabhāva

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness.

g.180 isolation

dben pa

དབེན་པ།

vivikta · *viveka*

Isolation is traditionally categorized as being of three types: (1) isolation of the body (*kāyaviveka*), which refers to remaining in solitude free from desirous or disturbing objects; (2) isolation of the mind (*cittaviveka*), which is mental detachment from desirous or disturbing objects; and (3) isolation from the "substrate" (*upadhiviveka*), which indicates detachment from all things that perpetuate rebirth, including the five aggregates, the afflictions, and karma.

g.181 Īśvara

dbang phyug

དབང་ཕྱུག

īśvara

Literally "lord," this term is an epithet for the god Śiva, but functions more generally in Buddhist texts as a generalized "supreme being" to whom the creation of the universe is attributed.

g.182 Jain

gcer bu pa

གཅེར་བུ་པ།

nirgrantha

g.183 Jambudvīpa

'dzam bu'i gling

འཛམ་བུའི་གླིང་།

jambudvīpa

Definition from the 84000 Glossary of Terms:
The name of the southern continent in Buddhist cosmology, which can signify either the known human world, or more specifically the Indian subcontinent, literally "the *jambu* island/continent." Jambu is the name used for a range of plum-like fruits from trees belonging to the genus *Szygium*, particularly *Szygium jambos* and *Szygium cumini*, and it has commonly been rendered "rose apple," although "black plum" may be a less misleading term. Among various explanations given for the continent being so named, one (in the *Abhidharmakośa*) is that a jambu tree grows in its northern mountains beside Lake Anavatapta, mythically considered the source of the four great rivers of India, and that the continent is therefore named from the tree or the fruit. Jambudvīpa has the Vajrāsana at its center and is the only continent upon which buddhas attain awakening.

g.184 jīvaṃjīvaka

shang shang te'u

ཤང་ཤང་ཏེའུ།

jīvaṃjīvaka

A type of bird, often identified as the Grey Peacock Pheasant.

g.185 kalaviṅka

ka la bing ka

ཀ་ལ་བིང་ཀ

kalaviṅka

Definition from the 84000 Glossary of Terms:
In Buddhist literature refers to a mythical bird whose call is said to be far more beautiful than that of all other birds, and so compelling that it can be heard even before the bird has hatched. The call of the kalaviṅka is thus used as an analogy to describe the sound of the discourse of bodhisattvas as being far superior to that of śrāvakas and pratyekabuddhas, even before bodhisattvas attain awakening. In some cases, the kalaviṅka also takes on mythical characteristics, being depicted as part human, part bird. It is also the sixteenth of the eighty designs on the palms and soles of a tathāgata.

While it is equated to an Indian bird renowned for its beautiful song, there is some uncertainty regarding the identity of the kalaviṅka; some dictionaries declare it to be a type of Indian cuckoo (probably *Eudynamys scolopacea*, also known as the asian koel) or a red and green sparrow (possibly *Amandava amandava*, also known as the red avadavat).

g.186 karma

las · sug las · phyag las · lag las

ལས། · སུག་ལས། · ཕྱག་ལས། · ལག་ལས།

karman

Definition from the 84000 Glossary of Terms:
Meaning "action" in its most basic sense, karma is an important concept in Buddhist philosophy as the cumulative force of previous physical, verbal, and mental acts, which determines present experience and will determine future existences.

g.187 Kāśyapa

'od srungs

འོད་སྲུངས།

kāśyapa

g.188 Kauśika

kau shi ka

ཀཽ་ཤི་ཀ

kauśika

Definition from the 84000 Glossary of Terms:
"One who belongs to the Kuśika lineage." An epithet of the god Śakra, also known as Indra, the king of the gods in the Trāyastriṃśa heaven. In the Ṛgveda, Indra is addressed by the epithet Kauśika, with the implication that he is associated with the descendants of the Kuśika lineage (*gotra*) as their aiding deity. In later epic and Purāṇic texts, we find the story that Indra took birth as Gādhi Kauśika, the son of Kuśika and one of the Vedic poet-seers, after the Puru king Kuśika had performed austerities for one thousand years to obtain a son equal to Indra who could not be killed by others. In the Pāli *Kusajātaka* (Jāt V 141–45), the Buddha, in one of his former bodhisattva lives as a Trāyastriṃśa god, takes birth as the future king Kusa upon the request of Indra, who wishes to help the childless king of the Mallas, Okkaka, and his chief queen Sīlavatī. This story is also referred to by Nāgasena in the *Milindapañha*.

g.189 kinnara

mi'am ci

མི་འམ་ཅི།

kinnara

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings that resemble humans to the degree that their very name—which means "is that human?"—suggests some confusion as to their divine status. Kinnaras are mythological beings found in both Buddhist and Brahmanical literature, where they are portrayed as creatures half human, half animal. They are often depicted as highly skilled celestial musicians.

g.190 knowledge

ye shes

ཡེ་ཤེས།

jñāna

The last of the ten perfections. See 1.126.

g.191 Kṛtāvin level

byas pa rtogs pa can gyi sa

བྱས་པ་རྟོགས་པ་ཅན་གྱི་ས།

kṛtāvibhūmi

Lit. "Have Done the Work to Be Done." The seventh of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. It is equivalent to the level of a worthy one. See "ten levels."

g.192 legs of miraculous power

rdzu 'phrul gyi rkang pa

རྫུ་འཕྲུལ་གྱི་རྐང་པ།

ṛddhipāda

See "four legs of miraculous power."

g.193 life-faculty continuum

srog gi dbang po rgyun

སྲོག་གི་དབང་པོ་རྒྱུན།

—

g.194 lineage

rigs

རིགས།

gotra

Literally, the class, caste or lineage. In this context, it is the basic disposition or propensity of an individual which determines which kind of vehicle (śrāvaka, pratyekabuddha, or bodhisattva) they will follow and therefore which kind of awakening they will obtain. However, in Buddhist literature of the third turning, this same term is used instead as a synonym of buddha-nature (*tathāgatagarbha*), ie, that all the beings are in fact endowed with the potential or geniture of a buddha's awakening.

g.195 living being

srog chags · *srog*

སྲོག་ཆགས། · སྲོག

prāṇin · *jīva*

g.196 lord

bcom ldan 'das

བཅོམ་ལྡན་འདས།

bhagavān · *bhagavat*

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means "possessing fortune," but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to "subduing" the four māras, *ldan* to "possessing" the great qualities of buddhahood, and *'das* to "going beyond" saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as "one who destroys the four māras." This is achieved either by reading *bhagavat* as *bhagnavat* ("one who broke"), or by tracing the word *bhaga* to the root √*bhañj* ("to break").

In this text:

For a definition given in this text, see 1.14.

g.197 mahoraga

lto 'phye chen po

ཆུང་འཕྲེ་ཆེན་པོ།

mahoraga

Definition from the 84000 Glossary of Terms:
Literally “great serpents,” mahoragas are supernatural beings depicted as large, subterranean beings with human torsos and heads and the lower bodies of serpents. Their movements are said to cause earthquakes, and they make up a class of subterranean geomantic spirits whose movement through the seasons and months of the year is deemed significant for construction projects.

g.198 Maitreya

byams pa

བྱམས་པ།

maitreya

Definition from the 84000 Glossary of Terms:
The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. *Maitreya* literally means “Loving One.” He is also known as Ajita, meaning “Invincible.”

For more information on Maitreya, see, for example, the introduction to *Maitreya’s Setting Out* (Toh 198).

g.199 major mark

mtshan

མཚན།

lakṣaṇa

Definition from the 84000 Glossary of Terms:
The thirty-two primary physical characteristics of a “great being,” *mahāpuruṣa*, which every buddha and cakravartin possesses. They are considered “major” in terms of being primary to the eighty minor marks or signs of a great being.

g.200 Mañjuśrī Kumārabhūta

'jam dpal gzhon nur gyur pa

འཇམ་དཔལ་གཞོན་ནུར་གྱུར་པ།

mañjuśrīkumārabhūta

Definition from the 84000 Glossary of Terms:
Mañjuśrī is one of the "eight close sons of the Buddha" and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the *Prajñāpāramitāsūtra* in his left. To his name, Mañjuśrī, meaning "Gentle and Glorious One," is often added the epithet Kumārabhūta, "having a youthful form." He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

g.201 Māra

bdud

བདུད།

māra

A māra is a demon, in the sense of something that plagues a person. The four māras are (1) māra as the five aggregates (*skandhamāra*, *phung po'i bdud*), māra as the afflictive emotions (*kleśamāra*, *nyon mongs pa'i bdud*), māra as death (*mṛtyumāra*, *'chi bdag gi bdud*), and the god māra (*devaputramāra*, *lha'i bu'i bdud*).

g.202 Māra class

bdud kyi ris

བདུད་ཀྱི་རིས།

mārakāyika

Definition from the 84000 Glossary of Terms:
The deities ruled over by Māra. The term can also refer to the devas in his paradise, which is sometimes identified with Paranirmitavaśavartin, the highest paradise in the realm of desire. This is distinct from the four personifications of obstacles to awakening, also known as the four māras (*devaputramāra*, *mṛtyumāra*, *skandhamāra*, and *kleśamāra*).

g.203 Māra the wicked one

bdud sdig can

བདུད་སྡིག་ཅན།

māraḥ pāpīyān

A frequent epithet of Māra.

g.204 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

Definition from the 84000 Glossary of Terms:
One of the principal śrāvaka disciples of the Buddha, paired with Śāriputra. He was renowned for his miraculous powers. His family clan was descended from Mudgala, hence his name Maudgalyāyana, "the son of Mudgala's descendants." Respectfully referred to as Mahāmaudgalyāyana, "Great Maudgalyāyana."

g.205 meditative equipoise

mnyam par bzhag pa

སྙོམས་པར་བཞག་པ།

samāhita

Definition from the 84000 Glossary of Terms:
A state of deep concentration in which the mind is absorbed in its object to such a degree that conceptual thought is suspended. It is sometimes interpreted as settling (*āhita*) the mind in equanimity (*sama*).

g.206 meditative stabilization

ting nge 'dzin · ting 'dzin

ཏིང་ངེ་འཛིན། · ཏིང་འཛིན།

samādhi

Definition from the 84000 Glossary of Terms:
In a general sense, *samādhi* can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred.

In a more restricted sense, and when understood as a mental state, *samādhi* is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The *Drajor Bamponyipa* (*sgra sbyor bam po gnyis pa*) commentary on the *Mahāvyutpatti* explains the term *samādhi* as referring to the instrument through which mind and mental states "get collected," i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

g.207 meditative stabilization with applied and sustained thought

rtog pa dang bcas dpyod pa dang bcas pa'i ting nge 'dzin

རྟོག་པ་དང་བཅས་དཔྱོད་པ་དང་བཅས་པའི་ཏིང་ངེ་འཛིན།

savitarkasavicārasamādhi

See "meditative stabilization."

g.208 merit

bsod nams

བསོད་ནམས།

puṇya

Definition from the 84000 Glossary of Terms:
In Buddhism more generally, merit refers to the wholesome karmic potential accumulated by someone as a result of positive and altruistic thoughts, words, and actions, which will ripen in the current or future lifetimes as the experience of happiness and well-being. According to the Mahāyāna, it is important to dedicate the merit of one's wholesome actions to the awakening of oneself and to the ultimate and temporary benefit of all sentient beings. Doing so ensures that others also experience the results of the positive actions generated and that the merit is not wasted by ripening in temporary happiness for oneself alone.

g.209 mindfulness

dran pa

དྲན་པ།

smṛti

Definition from the 84000 Glossary of Terms:
This is the faculty that enables the mind to maintain its attention on a referent object, counteracting the arising of forgetfulness, which is a great obstacle to meditative stability. The root *smṛ* may mean "to recollect" but also simply "to think of." Broadly speaking, *smṛti*, commonly translated as "mindfulness," means to bring something to mind, not necessarily something experienced in a distant past but also something that is experienced in the present, such as the position of one's body or the breath.

Together with alertness (*samprajāna*, *shes bzhin*), it is one of the two indispensable factors for the development of calm abiding (*śamatha*, *zhi gnas*).

g.210 minor sign

dpe byad bzang po · dpe byad

དཔེ་བྱད་བཟང་པོ། · དཔེ་བྱད།

anuvyañjana · vyañjana

Definition from the 84000 Glossary of Terms:
The eighty secondary physical characteristics of a buddha and of other great beings (*mahāpuruṣa*), which include such details as the redness of the fingernails and the blackness of the hair. They are considered "minor" in terms of being secondary to the thirty-two major marks or signs of a great being.

g.211 miraculous power

rdzu 'phrul

རྫུ་འཕྲུལ།

ṛddhi

Definition from the 84000 Glossary of Terms:
The supernatural powers of a śrāvaka correspond to the first *abhijñā*: "Being one he becomes many, being many he becomes one; he becomes visible, invisible; goes through walls, ramparts and mountains without being impeded, just as through air; he immerses himself in the earth and emerges from it as if in water; he goes on water without breaking through it, as if on [solid] earth; he travels through the air crosslegged like a winged bird; he takes in his hands and touches the moon and the sun, those two wonderful, mighty beings, and with his body he extends his power as far as the Brahma world" (*Śūraṃgamasamādhisūtra*, trans. Lamotte 2003).

The great supernatural powers (*maharddhi*) of bodhisattvas are "causing trembling, blazing, illuminating, rendering invisible, transforming, coming and going across obstacles, reducing or enlarging worlds, inserting any matter into one's own body, assuming the aspects of those one frequents, appearing and disappearing, submitting everyone to one's will, dominating the supernormal power of others, giving intellectual clarity to those who lack it, giving mindfulness, bestowing happiness, and finally, emitting beneficial rays" (*Śūraṃgamasamādhisūtra*, trans. Lamotte 2003).

g.212 miraculous wonder-working power

rdzu 'phrul gyi cho 'phrul

རྫུ་འཕྲུལ་གྱི་ཆོ་འཕྲུལ།

ṛddhiprātihārya

The power to create displays or emanations, here divided as wonder-working by means of magical creation and wonder-working by means of sustaining power (*adhiṣṭhāna*, *byin gyi rlabs*).

g.213 morality

tshul khrims

ཚུལ་ཁྲིམས།

śīla

Definition from the 84000 Glossary of Terms:
Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as "ethics," "discipline," and "morality."

g.214 morality with eight branches

yan lag brgyad dang ldan pa'i tshul khrims

ཡན་ལག་བརྒྱད་དང་ལྡན་པའི་ཚུལ་ཁྲིམས།

—

The eight branches are the same as the eight precepts, the *upavasatha* or *upavāsa* vows, namely: to refrain from (1) killing, (2) stealing, (3) sexual conduct, (4) lying or divisive speech, (5) intoxication, (6) eating at inappropriate times, (7) entertainment such as singing, dancing, seeing shows, and beautifying oneself with adornments or cosmetics, and (8) using a high bed.

g.215 morality with five branches

yan lag lnga dang ldan pa'i tshul khrims

ཡན་ལག་ལྔ་དང་ལྡན་པའི་ཚུལ་ཁྲིམས།

—

The five branches are the same as the five precepts, namely: abstaining from killing, stealing, sexual misconduct, lying, and consuming intoxicants.

g.216 Mother of Victors

rgyal ba'i yum

རྒྱལ་བའི་ཡུམ།

jinajananī

The Mother of Victors, the Perfection of Wisdom (*prajñāpāramitā*), is variously (1) the ultimate truth, the knowledge of the ultimate truth, or a nondual knowledge of the ultimate truth; (2) a complex of the three knowledges of

buddhas, bodhisattvas, and śrāvakas; (3) the knowledge-path that leads to (1) and (2); (4) books with any or all of (1) (2) and (3) as subject matter; and (5) the iconographic representation of all those. See also “perfection of wisdom.”

g.217 nāga

klu

ཀླུ།

nāga

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings who live in subterranean aquatic environments, where they guard wealth and sometimes also teachings. Nāgas are associated with serpents and have a snakelike appearance. In Buddhist art and in written accounts, they are regularly portrayed as half human and half snake, and they are also said to have the ability to change into human form. Some nāgas are Dharma protectors, but they can also bring retribution if they are disturbed. They may likewise fight one another, wage war, and destroy the lands of others by causing lightning, hail, and flooding.

g.218 name and form

ming dang gzugs

མིང་དང་གཟུགས།

nāmarūpa

Fourth of the twelve links of dependent origination.

g.219 nine abodes of beings

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ

—

The *dung dkar tshig mdzod chen mo* lists the nine as (1) among those with different (*tha dad*) bodies and perceptions, such as humans and some gods, (2) among those with different bodies and a single perception, such as the Brahmakāyika gods, (3) among those with a single body and different perceptions, such as the Ābhāsvara gods, (4) among those with a single body and a single perception, such as the Śubhakṛtsna gods, and (5) among beings in Asaṃjñisattva, (6) in the station of endless space, (7) in the station of endless consciousness, (8) in the station of nothing-at-all, and (9) in the station of neither perception nor nonperception.

g.220 nine perceptions

'du shes dgu

འདུ་ཤེས་དགུ

navasaṃjñā

The nine perceptions of the repulsive state of the body after death are here listed as the perception of a bloated corpse, the perception of it chopped in half or the cleaned-out-by-worms perception, the perception of it as putrid, the bloodied perception, the black-and-blue perception, the savaged perception, the torn-asunder perception, the bones perception, and the burnt-bones perception.

g.221 nine places beings live

sems can gyi gnas dgu

སེམས་ཅན་གྱི་གནས་དགུ

—

The *dung dkar tshig mdzod chen mo* lists the nine as (1) among those with different (*tha dad*) bodies and perceptions, such as humans and some gods, (2) among those with different bodies and a single perception, such as the Brahmakāyika gods, (3) among those with a single body and different perceptions, such as the Ābhāsvara gods, (4) among those with a single body and a single perception, such as the Śubhakṛtsna gods, and (5) among beings in Asaṃjñisattva, (6) in the station of endless space, (7) in the station of endless consciousness, (8) in the station of nothing-at-all, and (9) in the station of neither perception nor nonperception. See also n.288.

g.222 nine serial absorptions

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྙོམས་པར་འཇུག་པ་དགུ

navānupūrvavihārasamāpatti

Nine states of concentration that one may attain during a human life, namely the four concentrations corresponding to the form realm, the four formless absorptions, and the attainment of the state of cessation.

g.223 nirvāṇa

mya ngan las 'das pa

མྱ་ངན་ལས་འདས་པ།

nirvāṇa

Definition from the 84000 Glossary of Terms:

In Sanskrit, the term *nirvāṇa* literally means "extinguishment" and the Tibetan *mya ngan las 'das pa* literally means "gone beyond sorrow." As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhiśeṣanirvāṇa*), is the state in which arhats or buddhas have attained awakening but are still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhiśeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the nirvāṇa of arhats not being considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.224 noble

'phags pa

འཕགས་པ།

ārya

A term of exaltation. See also "noble being."

g.225 noble being

'phags pa

འཕགས་པ།

ārya

Definition from the 84000 Glossary of Terms:
The Sanskrit *ārya* has the general meaning of a noble person, one of a higher class or caste. In Buddhist literature, depending on the context, it often means specifically one who has gained the realization of the path and is superior for that reason. In particular, it applies to stream enterers, once-returners, non-returners, and worthy ones (*arhats*) and is also used as an epithet of bodhisattvas. In the five-path system, it refers to someone who has achieved at least the path of seeing (*darśanamārga*).

g.226 noble path

'phags pa'i lam

འཕགས་པའི་ལམ།

āryamārga

See "eightfold noble path."

g.227 noble truths

'phags pa'i bden pa

འཕགས་པའི་བདེན་པ།

āryasatya

See "four noble truths."

g.228 non-returner

phyir mi 'ong ba

ཕྱིར་མི་འོང་བ།

anāgāmin

Definition from the 84000 Glossary of Terms:
The third of the four attainments of śrāvakas, this term refers to a person who will no longer take rebirth in the desire realm (*kāmadhātu*), but either be reborn in the Pure Abodes (*śuddhāvāsa*) or reach the state of an arhat in their current lifetime. (*Provisional 84000 definition. New definition forthcoming*.)

g.229 nonrepudiation

dor ba

དོར་བ།

anavakāra

g.230 objective support

dmigs pa

དམིགས་པ།

ālambana · *ārambana*

Definition from the 84000 Glossary of Terms:
dmigs (pa) translates a number of Sanskrit terms, including *ālambana*, *upalabdhi*, and *ālambate*. These terms commonly refer to the apprehending of a subject, an object, and the relationships that exist between them. The term may also be translated as "referentiality," meaning a system based on the existence of referent objects, referent subjects, and the referential relationships that exist between them. As part of their doctrine of "threefold

nonapprehending/nonreferentiality" (*'khor gsum mi dmigs pa*), Mahāyāna Buddhists famously assert that all three categories of apprehending lack substantiality.

g.231 obscuration

sgrib pa

སྒྲིབ་པ།

āvaraṇa

Definition from the 84000 Glossary of Terms:
The obscurations to liberation and omniscience. They are generally categorized as two types: affective obscurations (*kleśāvaraṇa*), the arising of afflictive emotions; and cognitive obscurations (*jñeyāvaraṇa*), those caused by misapprehension and incorrect understanding about the nature of reality.

The term is used also as a reference to a set five hindrances on the path: longing for sense pleasures (Skt. *kāmacchanda*), malice (Skt. *vyāpāda*), sloth and torpor (Skt. *styānamiddha*), excitement and remorse (Skt. *auddhatyakaukṛtya*), and doubt (Skt. *vicikitsā*).

g.232 once-returner

lan cig phyir 'ong ba

ལན་ཅིག་ཕྱིར་འོང་བ།

sakṛdāgāmin

Definition from the 84000 Glossary of Terms:
One who has achieved the second of the four levels of attainment on the śrāvaka path and who will attain liberation after only one more birth. (*Provisional 84000 definition. New definition forthcoming.*)

g.233 one born of Manu

shed las skyes

ཤེད་ལས་སྐྱེས།

manuja

Definition from the 84000 Glossary of Terms:
Manu being the archetypal human, the progenitor of humankind, in the *Mahābhārata*, the *Purāṇas*, and other Indian texts, "child of Manu" (*mānava*) or "born of Manu" (*manuja*) is a synonym of "human being" or humanity in general.

g.234 ordinary person

so so'i skye bo

སོ་སོའི་སྐྱེ་བོ།

pṛthagjana

A person who has not had a perceptual experience of the truth and has therefore not achieved the state of a noble being.

g.235 other-powered

gzhan dbang

གཞན་དབང་།

paratantra

One of the three natures. Also rendered here as "dependent."

g.236 outer emptiness

phyi stong pa nyid

ཕྱི་སྟོང་པ་ཉིད།

bahirdhāśūnyatā

One of the fourteen emptinesses and eighteen emptinesses

g.237 outflow

zag pa

ཟག་པ།

āsrava

Definition from the 84000 Glossary of Terms:
Literally, "to flow" or "to ooze." Mental defilements or contaminations that "flow out" toward the objects of cyclic existence, binding us to them. Vasubandhu offers two alternative explanations of this term: "They cause beings to remain (*āsayanti*) within saṃsāra" and "They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields" (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa'i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

In this text:
For a definition given in this text, see 1.21.

g.238 Padmaprabha

pad ma'i 'od

པད་མའི་འོད།

padmaprabha

Śāriputra's name when he becomes a buddha.

g.239 Padmavatī

pad ma can

པདྨ་ཅན།

padmavatī

Lit. "Endowed with Lotuses." The buddhafield of the tathāgata Samantakusuma where Mañjuśrī Kumārabhūta and the god Susthitamati also live.

g.240 Parivrājaka

kun tu rgyu ba

ཀུན་ཏུ་རྒྱུ་བ།

parivrājaka

Definition from the 84000 Glossary of Terms:
A non-Buddhist religious mendicant who literally "roams around." Historically, they wandered in India from ancient times, including the time of the Buddha, and held a variety of beliefs, engaging with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon. They included women in their number.

In this text:
See also "religious mendicant."

g.241 park

kun dga' ra ba · skyed mos tshal

ཀུན་དགའ་ར་བ། · སྐྱེད་མོས་ཚལ།

ārāma

Definition from the 84000 Glossary of Terms:
Generally found within the limits of a town or city, an ārāma was a private citizen's park, a pleasure grove, a pleasant garden—*ārāma*, in its etymology, is somewhat akin to what in English is expressed by the term "pleasance." The Buddha and his disciples were offered several such ārāmas in which to dwell, which evolved into monasteries or vihāras. The term is still found in contemporary usage in names of Thai monasteries.

g.242 patience

bzod pa

བཟོད་པ།

kṣānti

Definition from the 84000 Glossary of Terms:
A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, *dharmakṣānti* (*chos la bzod pa*) can refer to the ways one becomes "receptive" to the nature of Dharma, and it can be an abbreviation of *anutpattikadharmakṣānti*, "forbearance for the unborn nature, or nonproduction, of dharmas."

In this text:
Also rendered here as "forbearance."

g.243 perception

'du shes

འདུ་ཤེས།

saṃjñā

The third of the five aggregates. The mental processes of recognizing and identifying the objects of the five senses and the mind.

g.244 perfection

pha rol tu phyin pa

ཕ་རོལ་ཏུ་ཕྱིན་པ།

pāramitā

This term is used to refer to the main trainings of a bodhisattva. Because these trainings, when brought to perfection, lead one to transcend saṃsāra and reach the full awakening of a buddha, they receive the Sanskrit name *pāramitā*, meaning "perfection" or "gone to the farther shore." They are listed as either six or ten. For an explanation of the term given in this text, see 5.-1158.

See "six perfections."

g.245 perfection of wisdom

shes rab kyi pha rol tu phyin pa

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ།

prajñāpāramitā

Definition from the 84000 Glossary of Terms:

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality. It is often personified as a female deity, worshiped as the "Mother of All Buddhas" (*sarvajinamātā*).

g.246 perseverance

brtson 'grus

བརྩོན་འགྲུས།

vīrya

The fourth of the six perfections, it is also among the seven limbs of awakening, the five faculties, the four legs of miraculous power, and the five powers. Also translated here as "effort."

g.247 pliability

shin tu sbyangs pa

ཤིན་ཏུ་སྦྱངས་པ།

prasrabdhi · praśrabdhi

Definition from the 84000 Glossary of Terms:
Fifth among the branches or limbs of awakening (Skt. *bodhyaṅga*); a condition of calm, clarity, and composure in mind and body that serves as an antidote to negativity and confers a mental and physical capacity that facilitates meditation and virtuous action.

g.248 power

stobs

སྟོབས།

bala

Depending on the context, it may refer to the "five powers" or the "ten powers" of a tathāgata or a bodhisattva, or to the ninth of the ten perfections—for details of this aspect, see 1.124.

g.249 Pramuditā

rab tu dga' ba

རབ་ཏུ་དགའ་བ།

pramuditā

Lit. "Joyful." The first level of accomplishment pertaining to bodhisattvas. See "ten bodhisattva levels."

g.250 pratyekabuddha

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:
Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khaḍgaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.251 Pratyekabuddha level

rang sangs rgyas sa

རང་སངས་རྒྱས་ས།

pratyekabuddhabhūmi

The eighth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels” and “pratyekabuddha.”

g.252 prayer

smon lam

སྨོན་ལམ།

praṇidhāna

A declaration of one’s aspirations and vows, and/or an invocation and request of the buddhas, bodhisattvas, etc. It is also one of the ten perfections.

g.253 preceptor

mkhan po

མཁན་པོ།

upādhyāya

Definition from the 84000 Glossary of Terms:

A person's particular preceptor within the monastic tradition. They must have at least ten years of standing in the saṅgha, and their role is to confer ordination, to tend to the student, and to provide all the necessary requisites, therefore guiding that person for the taking of full vows and the maintenance of conduct and practice. This office was decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person, and the Buddha identified two types: those who grant entry into the renunciate order and those who grant full ordination. The Tibetan translation *mkhan po* has also come to mean "a learned scholar," the equivalent of a *paṇḍita*, but that is not the intended meaning in Indic Buddhist literature.

g.254 prediction

lung du bstan pa

ལུང་དུ་བསྟན་པ།

vyākaraṇa

Prophecies usually made by the Buddha or another tathāgata concerning the perfect awakening of one of their followers. A literary genre or category of works that contain such prophecies, listed as one of the twelve aspects of the wheel of Dharma.

g.255 purification

yongs su sbyang ba · *yongs su sbyong ba* · *rnam par byang ba*

ཡོངས་སུ་སྦྱང་བ། · ཡོངས་སུ་སྦྱོང་བ། · རྣམ་པར་བྱང་བ།

parikarman · *vyavadāna*

A term meaning purity or purification and broadly referring to the process of purifying the mind of what obscures it in order to attain spiritual awakening. It is often paired with its opposite *saṃkleśa*, rendered here as "defilement."

g.256 Pūrṇa

gang po

གང་པོ།

pūrṇa

One of the ten principal śrāvaka disciples of the Buddha, he was the greatest in his ability to teach the Dharma.

g.257 Puṣya

skar rgyal

སྐར་རྒྱལ།

puṣya

A past buddha.

g.258 Rāhula

sgra gcan zin

སྒྲ་གཅན་ཟིན།

rāhula

Son of Prince Siddhārtha Gautama, who, when the latter attained awakening as the Buddha Śākyamuni, became a monk and eventually one of his foremost śrāvaka disciples.

g.259 Rājagṛha

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Definition from the 84000 Glossary of Terms:
The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭaparvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.260 Ratnākara

dkon mchog 'byung gnas · rin chen 'byung gnas

དཀོན་མཆོག་འབྱུང་གནས། · རིན་ཆེན་འབྱུང་གནས།

ratnākara

A buddha in a world system called Ratnāvatī, in the eastern direction.

g.261 Ratnāvatī

rin chen can

རིན་ཆེན་ཅན།

ratnāvatī

Lit. “Bejeweled.” A world system in the eastern direction, where the buddha Ratnākara now dwells.

g.262 ready confidence

spobs pa

སྤོབས་པ།

pratibhāna

Also rendered here as “confident readiness.”

g.263 real basis

dngos po

དངོས་པོ།

vastu

Also rendered as “existent thing,” “real thing,” and “something that exists.”

g.264 real thing

dngos po

དངོས་པོ།

bhāva

Also rendered as “existent thing,” “something that exists,” and “real basis.”

g.265 religious mendicant

kun tu rgyu

ཀུན་ཏུ་རྒྱུ།

parivrājaka

See also “parivrājaka.”

g.266 right efforts

yang dag pa’i spong ba

ཡང་དག་པའི་སྤོང་བ།

samyakprahāṇa

See “four right efforts.”

g.267 ring hollow

gsob

གསོབ།

rikta

g.268 royal caste

rgyal rigs

རྒྱལ་རིགས།

kṣatriyavarṇa

Definition from the 84000 Glossary of Terms:
The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.269 royal family

rgyal rigs

རྒྱལ་རིགས།

kṣatriya

Definition from the 84000 Glossary of Terms:
The ruling caste in the traditional four-caste hierarchy of India, associated with warriors, the aristocracy, and kings.

g.270 Sadāprarudita

rtag tu ngu

རྟག་ཏུ་ངུ།

sadāprarudita

Definition from the 84000 Glossary of Terms:
A bodhisattva famous for his quest for the Dharma and for his devotion to the teacher. It is told that Sadāprarudita, in order to make offerings to the bodhisattva Dharmodgata and request the Prajñāpāramitā teachings, sets out to sell his own flesh and blood. After receiving a first set of teachings, Sadāprarudita waits seven years for the bodhisattva Dharmodgata, his teacher, to emerge from meditation. When he receives signs this is about to happen, he wishes to prepare the ground for the teachings by settling the dust. Māra makes all the water disappear, so Sadāprarudita decides to use his own blood to settle the dust. He is said to be practicing in the presence of Buddha Bhīṣmagarjitanirghoṣasvara. His name means "Ever Weeping", on account of the numerous tears he shed until he found the teachings.

His story is told in detail by the Buddha in *The Perfection of Wisdom in Eighteen Thousand Lines* (Toh 10, ch. 85–86), and can be found quoted in several works, such as *The Words of My Perfect Teacher* (*kun bzang bla ma'i zhal lung*) by Patrul Rinpoche.

g.271 Sādhumatī

legs pa'i blo gros

ལེགས་པའི་བློ་གྲོས།

sādhumatī

Lit. "Auspicious Intellect." The ninth level of accomplishment pertaining to bodhisattvas. See "ten bodhisattva levels."

g.272 Sāgaramati

blo gros rgya mtsho

བློ་གྲོས་རྒྱ་མཚོ།

sāgaramati

A bodhisattva, protagonist of the *The Questions of Sāgaramati* (*Sāgaramati-paripṛcchā*), Toh 152, his name can be translated as "Oceanic Intelligence," which is referenced in the omen of the flooding of the trichiliocosm at the beginning of that sūtra.

g.273 Sahā

mi mjed

མི་མཇེད།

sahā

Definition from the 84000 Glossary of Terms:
The name for our world system, the universe of a thousand million worlds, or trichiliocosm, in which the four-continent world is located. Each trichiliocosm is ruled by a god Brahmā; thus, in this context, he bears the title of Sahāṃpati, Lord of Sahā. The world system of Sahā, or Sahālokadhātu, is also described as the buddhafield of the Buddha Śākyamuni where he teaches the Dharma to beings.

The name Sahā possibly derives from the Sanskrit √*sah*, "to bear, endure, or withstand." It is often interpreted as alluding to the inhabitants of this world being able to endure the suffering they encounter. The Tibetan translation, *mi mjed*, follows along the same lines. It literally means "not painful," in the sense that beings here are able to bear the suffering they experience.

g.274 Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

Definition from the 84000 Glossary of Terms:

An epithet for the historical Buddha, Siddhārtha Gautama: he was a *muni* ("sage") from the Śākya clan. He is counted as the fourth of the first four buddhas of the present Good Eon, the other three being Krakucchanda, Kanakamuni, and Kāśyapa. He will be followed by Maitreya, the next buddha in this eon.

g.275 samādhirāja

ting nge 'dzin gyi rgyal po

ཏིང་ངེ་འཛིན་གྱི་རྒྱལ་པོ།

samādhirāja

Lit. "king of meditative stabilizations." Name of a meditative stabilization.

g.276 sameness

mnyam pa nyid

མཉམ་པ་ཉིད།

samatā

The fact that while all phenomena appear differently, they nonetheless share an identical nature.

g.277 Sāṃkhya

grangs can pa

གྲངས་ཅན་པ།

sāṃkhya

One of the three great divisions of Brahmanical philosophy.

g.278 saṃsāra

'khor ba

འཁོར་བ།

saṃsāra

Definition from the 84000 Glossary of Terms:
A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

g.279 saṅgha

dge 'dun

དགེ་འདུན།

saṅgha

Definition from the 84000 Glossary of Terms:
Though often specifically reserved for the monastic community, this term can be applied to any of the four Buddhist communities—monks, nuns, laymen, and laywomen—as well as to identify the different groups of practitioners, like the community of bodhisattvas or the community of śrāvakas. It is also the third of the Three Jewels (*triratna*) of Buddhism: the Buddha, the Teaching, and the Community.

In this text:
Also rendered here as "community."

g.280 Śāntamati

zhi ba'i blo gros

ཞི་བའི་བློ་གྲོས།

śāntamati

A bodhisattva, and the main interlocutor of the sūtra, *The Secrets of the Realized Ones*, *Tathāgatācintyaguhyanirdeśa*, Toh 47. His name is also attested as Śāntimati.

g.281 Śāntarakṣita

shanta rak+Shi ta

ཤཱན་ཏ་རཀྵི་ཏ།

śāntarakṣita

Definition from the 84000 Glossary of Terms:
Śāntarakṣita (725-788) was an Indian Buddhist monk, scholar, and author who played a pivotal role in the introduction of Buddhism to Tibet. At the invitation of King Tri Songdetsen, he traveled to Tibet and assisted in the foundation of Samyé Monastery, presided over the ordination of the first Tibetan monks, and established a system of scholastic education modelled on the great monastic universities of Nālandā and Vikramaśīla. His philosophical writings were among the most influential in late Indian Buddhism.

g.282 Śāriputra

shA ri'i bu

ཤཱ་རིའི་བུ།

śāriputra

Definition from the 84000 Glossary of Terms:

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning "Śārikā's Son."

g.283 sarvadharmāparigṛhīta

chos thams cad yongs su ma bzung ba

ཆོས་ཐམས་ཅད་ཡོངས་སུ་མ་བཟུང་བ།

sarvadharmāparigṛhīta

Lit. "not grasping at any phenomena at all." Name of a meditative stabilization.

g.284 sarvadharmātikramaṇa

chos thams cad las 'da' ba

ཆོས་ཐམས་ཅད་ལས་འདའ་བ།

sarvadharmātikramaṇa

Lit. "gone beyond all dharmas." Name of a meditative stabilization.

g.285 Śatakratu

brgya byin

བརྒྱ་བྱིན།

śakra · śatakratu

Definition from the 84000 Glossary of Terms:
The lord of the gods in the Heaven of the Thirty-Three (*trāyastriṃśa*). Alternatively known as Indra, the deity that is called "lord of the gods" dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning "one hundred sacrifices") is based on an etymology that *śakra* is an abbreviation of *śata-kratu*, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

g.286 secondary afflictions

nye ba'i nyon mongs pa

ཉེ་བའི་ཉོན་མོངས་པ།

upakleśa

Definition from the 84000 Glossary of Terms:

The subsidiary afflictive emotions that arise in dependence upon the six root afflictive emotions (attachment, hatred, pride, ignorance, doubt, and wrong view); they are (1) anger (*krodha*, *khro ba*), (2) enmity/malice (*upanāha*, *'khon 'dzin*), (3) concealment (*mrakśa*, *'chab pa*), (4) outrage (*pradāsa*, *'tshig pa*), (5) jealousy (*īrśya*, *phrag dog*), (6) miserliness (*matsarya*, *ser sna*), (7) deceit (*māyā*, *sgyu*), (8) dishonesty (*śāṭhya*, *g.yo*), (9) haughtiness (*mada*, *rgyags pa*), (10) harmfulness (*vihiṃsa*, *rnam par 'tshe ba*), (11) shamelessness (*āhrīkya*, *ngo tsha med pa*), (12) non-consideration (*anapatrāpya*, *khril med pa*), (13) lack of faith (*aśraddhya*, *ma dad pa*), (14) laziness (*kausīdya*, *le lo*), (15) non-conscientiousness (*pramāda*, *bag med pa*), (16) forgetfulness (*muśitasmṛtitā*, *brjed nges*), (17) non-introspection (*asaṃprajanya*, *shes bzhin ma yin pa*), (18) dullness (*nigmagṇa*, *bying ba*), (19) agitation (*auddhatya*, *rgod pa*), and (20) distraction (*vikṣepa*, *rnam g.yeng*) (Rigzin 329, 129).

g.287 sense faculties

dbang po

དབང་པོ།

indriya

The six sense faculties of eye, ear, nose, tongue, body, and mind.

g.288 sense field

skye mched

སྐྱེ་མཆེད།

āyatana

Twelve sense fields: the six sensory faculties (the eyes, nose, ear, tongue, body, and mind), which form in the womb and eventually have contact with the external six bases of sensory perception (form, smell, sound, taste, touch, and phenomena). In another context in this sūtra, *āyatana* refers to the four formless absorptions and its stations.

g.289 settle down on as real

mngon par zhen

མངོན་པར་ཞེན།

abhini√viś

g.290 seven emptinesses

stong pa nyid bdun

སྟོང་པ་ཉིད་བདུན།

—

The seven emptinesses are of the aggregates, sense fields, constituents, truths, dependent origination, all dharmas in the sense of dharmas taken as a totality, and compounded and uncompounded dharmas.

g.291 seven limbs of awakening

byang chub kyi yan lag bdun

བྱང་ཆུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

The set of seven factors or aspects that characteristically manifest on the path of seeing: (1) mindfulness (*smṛti*, *dran pa*), (2) examination of dharmas (*dharmapravicaya*, *chos rab tu rnam ʼbyed/shes rab*), (3) perseverance (*vīrya*, *brtson ʼgrus*), (4) joy (*prīti*, *dgaʼ ba*), (5) mental and physical pliability (*praśrabdhi*, *shin sbyangs*), (6) meditative stabilization (*samādhi*, *ting nge ʼdzin*), and (7) equanimity (*upekṣā*, *btang snyoms*).

g.292 seven riches

nor bdun

ནོར་བདུན།

saptadhana

The seven riches of noble beings: faith, morality, generosity, learning, modesty, humility, and wisdom.

g.293 signlessness

mtshan ma med pa

མཚན་མ་མེད་པ།

ānimitta · animitta

g.294 siṃhavikrīḍita

seng ge rnam par rtse ba

སེང་གེ་རྣམ་པར་རྩེ་བ།

siṃhavikrīḍita

Lit. “lion’s play.” Name of a meditative stabilization.

g.295 site of awakening

byang chub kyi snying po

བྱང་ཆུབ་ཀྱི་སྙིང་པོ།

bodhimaṇḍa

Definition from the 84000 Glossary of Terms:

The place where the Buddha Śākyamuni achieved awakening and where every buddha will manifest the attainment of buddhahood. In our world this is understood to be located under the Bodhi tree, the Vajrāsana, in present-day Bodhgaya, India. It can also refer to the state of awakening itself.

g.296 six collections of contacts

reg pa'i tshogs drug · *reg pa drug*

རེག་པའི་ཚོགས་དྲུག · རེག་པ་དྲུག

—

The six kinds of contact that occur based on the six sense faculties.

g.297 six collections of feelings

tshor ba'i tshogs drug · *tshor ba drug*

ཚོར་བའི་ཚོགས་དྲུག · ཚོར་བ་དྲུག

—

The six feelings or sensations resulting from contact between the six sense faculties and their objects.

g.298 six faculties

dbang po drug

དབང་པོ་དྲུག

ṣaḍindriya

The six sense faculties of eye, ear, nose, tongue, body, and mind.

g.299 six perfections

pha rol tu phyin pa drug

ཕ་རོལ་ཏུ་ཕྱིན་པ་དྲུག

ṣaṭpāramitā

The six practices or qualities that a follower of the Great Vehicle perfects in order to transcend cyclic existence and reach the full awakening of a buddha. They are giving, morality, patience, perseverance or effort, concentration, and wisdom. See also "perfection."

g.300 six principles of being liked

yang dag par sdud par 'gyur ba'i chos drug

ཡང་དག་པར་སྡུད་པར་འགྱུར་བའི་ཆོས་དྲུག

ṣaṭsaṃrañjanīya

See 4.59.

g.301 six sense fields

skye mched drug

སྐྱེ་མཆེད་དྲུག

ṣaḍāyatana

Fifth of the twelve links of dependent origination, it consists of the six sense organs (eyes, ears, nose, tongue, body, and thinking mind) together with their respective objects (forms, sounds, smells, tastes, touch, and dharmas).

g.302 six tastes

ro drug po

རོ་དྲུག་པོ།

ṣaḍrasa

These are sweet, salty, sour (like a lemon), bitter like the bitter gourd (Hindi *karela*), astringent (like an unripe banana), and pungent (like chili).

g.303 sixty-four arts

sgyu rtsal drug cu rtsa bzhi

སྒྱུ་རྩལ་དྲུག་ཅུ་རྩ་བཞི།

catuḥṣaṣṭikalā

These include writing and mathematics, and also different sports, crafts, dancing, acting, and the playing of various instruments. MW s.v. *kalā* gives the sixty-four Skt names as they are found in the *Śaivatantra* starting with the art of singing, speaking, dancing, writing, drawing and so on.

g.304 sixty-two wrong views

lta ba'i rnam pa drug cu rtsa gnyis · lta bar gyur pa drug cu rtsa gnyis

ལྟ་བའི་རྣམ་པ་དྲུག་ཅུ་རྩ་གཉིས། · ལྟ་བར་གྱུར་པ་དྲུག་ཅུ་རྩ་གཉིས།

dvāṣaṣṭidṛṣṭikṛta

Definition from the 84000 Glossary of Terms:

The sixty-two false views, as enumerated in the *Brahmajālasūtra* (*tshangs pa'i dra ba'i mdo*, Toh 352), comprise eighteen speculations concerning the past, based on theories of eternalism, partial eternalism, extensionism, endless equivocation, and fortuitous origination, as well as forty-four speculations concerning the future, based on percipient immortality, non-percipient immortality, neither percipient nor non-percipient immortality, annihilationism, and the immediate attainment of nirvāṇa in the present life.

g.305 skillful means

thabs mkhas

ཐབས་མཁས།

upāyakauśalya

Definition from the 84000 Glossary of Terms:
The concept of skillful or expedient means is central to the understanding of the Buddha's enlightened deeds and the many scriptures that are revealed contingent on the needs, interests, and mental dispositions of specific types of individuals. It is, therefore, equated with compassion and the form body of the buddhas, the rūpakāya.

According to the Great Vehicle, training in skillful means collectively denotes the first five of the six perfections when integrated with wisdom, the sixth perfection. It is therefore paired with wisdom (*prajñā*), forming the two indispensable aspects of the path. It is also the seventh of the ten perfections. (*Provisional 84000 definition. New definition forthcoming*.)

g.306 soul

bdag

བདག

ātman

Also translated often as "self" or "I."

g.307 special insight

lhag mthong

ལྷག་མཐོང་།

vipaśyanā

An important form of Buddhist meditation focusing on developing insight into the nature of phenomena. Often presented as one of a pair of meditation techniques, the other being "calm abiding."

g.308 spiritual friend

dge ba'i bshes gnyen

དགེ་བའི་བཤེས་གཉེན།

kalyāṇamitra

A spiritual teacher who can contribute to an individual's progress on the spiritual path to awakening and act wholeheartedly for the welfare of students.

g.309 śramaṇa

dge sbyong

དགེ་སྦྱོང་།

śramaṇa

Definition from the 84000 Glossary of Terms:
A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any renunciate, not just a Buddhist, could be referred to as a śramaṇa if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.310 śrāvaka

nyan thos

ཉན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:
The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb "to hear," are usually defined as "those who *hear* the teaching from the Buddha and *make it heard* to others." Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the "four results of spiritual practice."

g.311 Śreṇika

bzo sbyangs

བཟོ་སྦྱངས།

śreṇika

Definition from the 84000 Glossary of Terms:

A mendicant whose encounter with the Buddha and acceptance of him as the tathāgata features in the Prajñāpāramitā sūtras as evidence that the Buddha's omniscience is not something to be understood through signs or characteristics. Also known as Śreṇika Vatsagotra.

The three different renderings of his name in Tibetan—*sde can*, *phreng ba can*, and *bzo sbyangs* (which may correspond to Skt. *Seniṣka*, *Praknișka*, and *Śaniṣka*)—are taken as markers for three different Tibetan translations of the *Aṣṭasāhasrikāprajñāpāramitā*, as mentioned in the catalog of the Phukdrak (*phug brag*) Kangyur and the Thamphü (*tham phud*) of the Fifth Dalai Lama, Ngawang Lozang Gyatso.

In this text:
A religious mendicant, a śrāvaka, who gained nirvāṇa by listening to this teaching on the perfection of wisdom.

g.312 śrīvatsa

dpal be'u

དཔལ་བེའུ།

śrīvatsa

Literally "the favorite of the glorious one," or (as translated into Tibetan) "the calf of the glorious one." This is an auspicious mark that in Indian Buddhism was said to be formed from a curl of hair on the breast and was depicted in a shape that resembles the fleur-de-lis. In Tibet it is usually represented as an eternal knot. It is also one of the principal attributes of Viṣṇu. Together with the svastika and nandyāvarta, it forms the eightieth minor sign.

g.313 station

skye mched

སྐྱེ་མཆེད།

āyatana

Here *station* refers to sucessive stages of formless absorption, namely: station of endless space, station of endless consciousness, station of nothing-at-all, and station of neither perception nor nonperception. In other contexts in this sūtra, *āyatana* refers to the twelve sense fields; see "sense field."

g.314 station of endless consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatana

Second of the four formless realms. The term also refers to the class of gods that dwell there, and the name of the second of the four formless absorptions. The other three realms are the station of endless space, the station of nothing-at-all, and the station of neither perception nor nonperception.

g.315 station of endless space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatana

First of the four formless realms. The term also refers to the class of gods that dwell there and the name of the first of the four formless absorptions. The other three realms are the station of endless consciousness, the station of nothing-at-all, and the station of neither perception nor nonperception.

g.316 station of neither perception nor nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naivasaṃjñānāsaṃjñāyatana

The highest of the four formless realms. The term also refers to the class of gods that dwell there and the name of the fourth of the four formless absorptions. The other three realms are the station of endless space, the station of endless consciousness, and the station of nothing-at-all.

g.317 station of nothing-at-all

ci yang med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད།

ākiṃcityāyatana

Third of the four formless realms. The term also refers to the class of gods that dwell there and the third of the four formless absorptions. The other three realms are the station of endless space, the station of endless consciousness, and the station of neither perception nor nonperception.

g.318 stream enterer

rgyun du zhugs pa

རྒྱུན་དུ་ཞུགས་པ།

srotaāpanna

Definition from the 84000 Glossary of Terms:

One who has achieved the first level of attainment on the path of the śrāvakas, and who has entered the "stream" of practice that leads to nirvāṇa. (*Provisional 84000 definition. New definition forthcoming*.)

g.319 stūpa

mchod rten

མཆོད་རྟེན།

stūpa

Definition from the 84000 Glossary of Terms:
The Tibetan translates both *stūpa* and *caitya* with the same word, *mchod rten*, meaning "basis" or "recipient" of "offerings" or "veneration." Pali: *cetiya*.

A caitya, although often synonymous with *stūpa*, can also refer to any site, sanctuary or shrine that is made for veneration, and may or may not contain relics.

A stūpa, literally "heap" or "mound," is a mounded or circular structure usually containing relics of the Buddha or the masters of the past. It is considered to be a sacred object representing the awakened mind of a buddha, but the symbolism of the stūpa is complex, and its design varies throughout the Buddhist world. Stūpas continue to be erected today as objects of veneration and merit making.

g.320 Subhūti

rab 'byor

རབ་འབྱོར།

subhūti

One of the ten great śrāvaka disciples of the Buddha Śākyamuni, known for his profound understanding of emptiness. He plays a major role as an interlocutor of the Buddha in the Prajñāpāramitāsūtras.

g.321 suchness

de bzhin nyid

དེ་བཞིན་ཉིད།

tathātva · *tathatā*

The quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Also rendered here as tathatā and true reality, or simply reality.

g.322 Śuddhāvāsa

gnas gtsang ma

གཙང་གནས།

śuddhāvāsa

Definition from the 84000 Glossary of Terms:
The five Pure Abodes are the highest heavens of the Form Realm (*rūpadhātu*). They are called "pure abodes" because ordinary beings (*pṛthagjana*; *so so'i skye bo*) cannot be born there; only those who have achieved the fruit of a non-returner (*anāgāmin*; *phyir mi 'ong*) can be born there. A summary presentation of them is found in the third chapter of Vasubandhu's *Abhidharmakośa*, although they are repeatedly mentioned as a set in numerous sūtras, tantras, and vinaya texts.

The five Pure Abodes are the last five of the seventeen levels of the Form Realm. Specifically, they are the last five of the eight levels of the upper Form Realm—which corresponds to the fourth meditative concentration (*dhyāna*; *bsam gtan*)—all of which are described as "immovable" (*akopya*; *mi g.yo ba*) since they are never destroyed during the cycles of the destruction and reformation of a world system. In particular, the five are Abṛha (*mi che ba*), the inferior heaven; Atapa (*mi gdung ba*), the heaven of no torment; Sudṛśa (*gya nom snang*), the heaven of sublime appearances; Sudarśana (*shin tu mthong*), the heaven of the most beautiful to behold; and Akaniṣṭha (*'og min*), the highest heaven.

Yaśomitra explains their names, stating: (1) because those who abide there can only remain for a fixed amount of time, before they are plucked out (√*bṛh*, *bṛṃhanti*) of that heaven, or because it is not as extensive (*abṛṃhita*) as the others in the pure realms, that heaven is called the inferior heaven (*abṛha*; *mi che ba*); (2) since the afflictions can no longer torment (√*tap*, *tapanti*) those who reside there because of their having attained a particular samādhi, or because their state of mind is virtuous, they no longer torment (√*tap*, *tāpayanti*) others, this heaven, consequently, is called the heaven of no torment (*atapa*; *mi gdung ba*); (3) since those who reside there have exceptional (*suṣṭhu*) vision because what they see (√*dṛś*, *darśana*) is utterly pure, that heaven is called the heaven of sublime appearances (*sudṛśa*; *gya nom snang*); (4) because those who reside there are beautiful gods, that heaven is called the heaven of the most beautiful to behold (*sudarśana*; *shin tu mthong*); and (5) since it is not lower (*na kaniṣṭhā*) than any other heaven because there is no other place superior to it, this heaven is called the highest heaven (*akaniṣṭha*; *'og min*) since it is the uppermost.

g.323 Sudharmā

chos bzang

ཚོས་བཟང་།

sudharmā

Definition from the 84000 Glossary of Terms:
The assembly hall in the center of Sudarśana, the city in the Heaven of the Thirty-Three (*Trāyastriṃśa*). It has a central throne for Indra (Śakra) and thirty-two thrones arranged to its right and left for the other thirty-two devas that make up the eponymous thirty-three devas of Indra's paradise. Indra's own palace is to the north of this assembly hall.

g.324 sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:
One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of "accomplishment of one's own purpose" (*svārthasampad*) for a complete buddha. Thus, the Sugata is "well" gone, as in the expression *su-rūpa* ("having a good form"); he is gone "in a way that he shall not come back," as in the expression *su-naṣṭa-jvara* ("a fever that has utterly gone"); and he has gone "without any remainder" as in the expression *su-pūrṇa-ghaṭa* ("a pot that is completely full"). According to Buddhaghoṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.325 Sukhāvatī

bde ba can

བདེ་བ་ཅན།

sukhāvatī

The realm of the Buddha Amitābha, also known as Amitāyus, which is described in the *Sukhāvatīvyūha Sūtra* (Toh 115, *The Display of the Pure Land of Sukhāvatī*).

g.326 Śuklavipaśyanā level

dkar po rnam par mthong ba'i sa

དཀར་པོ་རྣམ་པར་མཐོང་བའི་ས།

śuklavipaśyanābhūmi

Lit. “Bright Insight level.” The first of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. See “ten levels.”

g.327 Sumeru

ri rab

རི་རབ།

sumeru

Definition from the 84000 Glossary of Terms:
According to ancient Buddhist cosmology, this is the great mountain forming the axis of the universe. At its summit is Sudarśana, home of Śakra and his thirty-two gods, and on its flanks live the asuras. The mount has four sides facing the cardinal directions, each of which is made of a different precious stone. Surrounding it are several mountain ranges and the great ocean where the four principal island continents lie: in the south, Jambudvīpa (our world); in the west, Godānīya; in the north, Uttarakuru; and in the east, Pūrvavideha. Above it are the abodes of the desire realm gods. It is variously referred to as Meru, Mount Meru, Sumeru, and Mount Sumeru.

g.328 śūraṅgama

dpa’ bar ’gro ba

དཔའ་བར་འགྲོ་བ།

śūraṅgama

Lit. “heroic march.” Name of a meditative stabilization.

g.329 Surendrabodhi

su ren+d+ra bo d+hi

སུ་རེན་ད་ར་བོ་དྷི།

surendrabodhi

An Indian paṇḍiṭa resident in Tibet during the late eighth and early ninth centuries.

g.330 sustained thought

dpyod pa

དཔྱོད་པ།

vicāra

g.331 sustaining power

byin gyi rlabs · byin gyis rlob

བྱིན་གྱི་རླབས། · བྱིན་གྱིས་རློབ།

adhiṣṭhāna

g.332 sūtra

mdo

མདོ།

sūtra

Definition from the 84000 Glossary of Terms:
In Sanskrit literally “a thread,” this is an ancient term for teachings that were memorized and orally transmitted in an essential form. Therefore, it can also mean “pithy statements,” “rules,” and “aphorisms.” In Buddhism it refers to the Buddha’s teachings, whatever their length. It is one of the three divisions of the Buddha’s teachings, the other two being Vinaya and Abhidharma. It is also used in contrast with the tantra teachings, though a number of important tantras have *sūtra* in their title. It is also classified as one of the nine or twelve aspects of the Dharma, in which context *sūtra* means “a teaching given in prose.”

g.333 svastika

bkra shis

བཀྲ་ཤིས།

svastika

A symbol of auspiciousness and good fortune that adorns the palms of the hands and soles of the feet of the buddhas. Together with the śrīvatsa and the nandyāvarta, it is included in the eightieth minor sign.

g.334 Tanū level

bsrabs pa’i sa

བསྲབས་པའི་ས།

tanūbhūmi

Lit. “Refinement level.” The fifth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. It is equivalent to the level of a once-returner. See “ten levels.”

g.335 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning "one who has thus gone," or as *tathā-āgata*, "one who has thus come." *Gata*, though literally meaning "gone," is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as "suchness" or "thusness," is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.336 tathāgatagarbha

de bzhin gshegs pa'i snying po

དེ་བཞིན་གཤེགས་པའི་སྙིང་པོ།

tathāgatagarbha

The term *tathāgatagarbha* means "matrix of the tathāgata," "pregnant with a Realized One," "womb or seed of a Realized One," "containing a buddha," "having buddha nature," and so on. It is commonly known as buddha-nature, the potential for buddhahood, present in every sentient being.

g.337 tathatā

de bzhin nyid

དེ་བཞིན་ཉིད།

tathatā

See "suchness."

g.338 tattva

de kho na nyid

དེ་ཁོ་ན་ཉིད།

tattva

Also rended here as "true reality."

g.339 ten bodhisattva levels

byang chub sems dpa'i sa bcu

བྱང་ཆུབ་སེམས་དཔའི་ས་བཅུ།

daśabodhisattvabhūmi

In this text, two sets of ten levels are mentioned. One set pertains to the progress of an individual practitioner who, starting from the level of an ordinary person, sequentially follows the path of a śrāvaka, a pratyekabuddha, and then a bodhisattva on their way to complete buddhahood (see "ten levels" for a detailed explanation of this set).

The other set is more common in Mahāyāna literature, although there are variations, and refers to the ten levels traversed by an individual practitioner who has already become a bodhisattva: (1) Pramuditā (Joyful), in which one rejoices at realizing a partial aspect of the truth; (2) Vimalā (Stainless), in which one is free from all defilement; (3) Prabhākarī (Light Maker), in which one radiates the light of wisdom; (4) Arciṣmatī (Radiant), in which the radiant flame of wisdom burns away earthly desires; (5) Sudurjayā (Invincible), in which one surmounts the illusions of darkness, or ignorance, as the Middle Way; (6) Abhimukhī (Directly Witnessed), in which supreme wisdom begins to manifest; (7) Dūraṃgamā (Far Reaching), in which one rises above the states of the lower vehicles of srāvakas and pratyekabuddhas; (8) Acalā (Immovable), in which one dwells firmly in the truth of the Middle Way and cannot be perturbed by anything; (9) Sādhumatī (Auspicious Intellect), in which one preaches the Dharma unimpededly; and (10) Dharmameghā (Cloud of Dharma), in which one benefits all sentient beings with Dharma, just as a cloud rains impartially upon everything.

g.340 ## ten levels

sa bcu

ས་བཅུ།

daśabhūmi

In this text, two sets of ten levels are mentioned. One set refers to the standard list of ten levels most commonly found in the general Mahāyāna literature; for a detailed explanation of this set, see ten bodhisattva levels. The other set, common to Prajñāpāramitā literature, charts the progress of an individual practitioner who, starting from the level of an ordinary person, sequentially follows the path of a śrāvaka, pratyekabuddha, and then a bodhisattva on their way to complete buddhahood.

The first three levels pertain to an ordinary person preparing themselves for the path; the next four (4-7) chart the path of a śrāvaka; level eight aligns with the practices of a pratyekabuddha; level nine refers to the path of bodhisattvas; and finally, level ten is the attainment of buddhahood. These ten levels comprise (1) the level of Śuklavipaśyanā, (2) the level of Gotra, (3)

the level of Aṣṭamaka, (4) the level of Darśana, (5) the level of Tanū, (6) the level of Vītarāga, (7) the level of Kṛtāvin, (8) the Pratyekabuddha level, (9) the Bodhisattva level, and (10) the Buddha level of perfect awakening.

g.341 ten perfections

pha rol tu phyin pa bcu

ཕ་རོལ་ཏུ་ཕྱིན་པ་བཅུ།

daśapāramitā

This comprises the most common six perfections to which are added the four perfections of skillful means, prayer, power, and knowledge.

g.342 ten powers

stobs bcu

སྟོབས་བཅུ།

daśabala

A category of the distinctive qualities of a tathāgata. They are knowing what is possible and what is impossible; knowing the results of actions or the ripening of karma; knowing the various inclinations of sentient beings; knowing the various elements; knowing the supreme and lesser faculties of sentient beings; knowing the paths that lead to all destinations of rebirth; knowing the concentrations, liberations, absorptions, equilibriums, afflictions, purifications, and abidings; knowing previous lives; knowing the death and rebirth of sentient beings; and knowing the cessation of the defilements. See also "five powers."

g.343 ten tathāgata powers

de bzhin gshegs pa'i stobs bcu

དེ་བཞིན་གཤེགས་པའི་སྟོབས་བཅུ།

daśatathāgatabala

See "ten powers."

g.344 ten unwholesome actions

mi dge ba'i las kyi lam bcu · mi dge ba bcu'i las kyi lam

མི་དགེ་བའི་ལས་ཀྱི་ལམ་བཅུ · མི་དགེ་བ་བཅུའི་ལས་ཀྱི་ལམ།

daśākuśalakarmapatha

There are three physical unwholesome or nonvirtuous actions: killing, stealing, and illicit sex. There are four verbal nonvirtues: lying, backbiting, insulting, and babbling nonsense. And three mental nonvirtues: coveting, malice, and wrong view.

g.345 ten wholesome actions

dge ba bcu'i las

དགེ་བ་བཅུའི་ལས།

daśakuśalakarman

These are the opposite of the ten unwholesome actions. There are three physical virtues: saving lives, giving, and sexual propriety. There are four verbal virtues: truthfulness, reconciling discussions, gentle speech, and religious speech. There are three mental virtues: a loving attitude, a generous attitude, and right views.

g.346 thirty-seven dharmas on the side of awakening

byang chub kyi phyogs kyi chos sum cu rtsa bdun
· *byang chub kyi phyogs kyi chos rnams*

བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་སུམ་ཅུ་རྩ་བདུན། · བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཆོས་རྣམས།

saptatriṃśadbodhipakṣadharma

The thirty-seven dharmas on the side of awakening describe the oldest common path of Buddhism, the path of the śrāvakas: the four applications of mindfulness, the four right efforts, the four legs of miraculous power, the five faculties, the five powers, the eightfold noble path, and the seven limbs of awakening.

g.347 thoroughly established

yongs su grub pa

ཡོངས་སུ་གྲུབ་པ།

pariniṣpanna

One of the three natures. Also rendered as "final outcome."

g.348 thought of awakening

byang chub kyi sems

བྱང་ཆུབ་ཀྱི་སེམས།

bodhicitta

Definition from the 84000 Glossary of Terms:
In the general Mahāyāna teachings the mind of awakening (bodhicitta) is the intention to attain the complete awakening of a perfect buddha for the sake of all beings. On the level of absolute truth, the mind of awakening is the realization of the awakened state itself.

g.349 three aggregates

phung po gsum

ཕུང་པོ་གསུམ།

triskandha

In this text, they are described as morality, meditative stabilization, and wisdom.

g.350 three doors

sgo gsum

སྒོ་གསུམ།

trimukha

See "gateways to liberation."

g.351 Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

triratna

The Three Jewels are the Buddha, Dharma, and Saṅgha.

g.352 three natures

rang bzhin gsum

རང་བཞིན་གསུམ།

trisvabhāva

The three natures provide a full description of a phenomenon, namely: the imaginary (Skt. *parikalpita*, Tib. *kun brtag*s), the dependent or other-powered (Skt. *paratantra*, Tib. *gzhan dbang*), and the thoroughly established or final outcome (Skt. *pariniṣpanna*, Tib. *yongs su grub pa*); alternatively, they are imaginary, conceptualized (Skt. *vikalpita*, Tib. *rnam par brtags pa*), and true dharmic nature (Skt. *dharmatā*, Tib. *chos nyid*). This terminology is characteristic of Yogācāra discourse.

g.353 three realms

khams gsum

ཁམས་གསུམ།

tridhātu

The desire realm, form realm, and formless realm.

g.354 three spheres

'khor gsum

འཁོར་གསུམ།

trimaṇḍala

These three aspects, literally “circles” or “provinces,” are the doer, the action, and the object of the action.

g.355 three sufferings

sdug bsngal gsum

སྡུག་བསྔལ་གསུམ།

triduḥkha

These are (1) actual suffering, (2) apparently pleasurable states that end up in a suffering state, and (3) in general, states activated and sustained by the force of earlier actions motivated by self-centeredness.

g.356 three types of omniscience

thams cad mkhyen pa nyid gsum po

ཐམས་ཅད་མཁྱེན་པ་ཉིད་གསུམ་པོ།

trisarvajñatva

The three types of omniscience, as described in this text, are the all-knowledge of śrāvakas and pratyekabuddhas; the knowledge of path aspects of bodhisattva great beings; and the knowledge of all aspects which pertain to the tathāgatas. These are explained in detail in 63.174.

g.357 three vehicles

theg pa gsum

ཐེག་པ་གསུམ།

triyāna

The three vehicles (*yāna*) are the Śrāvaka, Pratyekabuddha, and Great (*mahā*) Vehicles.

g.358 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:
Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“forder”) literally translates as “one belonging to or associated with (possessive suffix *–ika*) stairs for landing or for descent into a river,” or “a

bathing place," or "a place of pilgrimage on the banks of sacred streams" (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, "ford makers"), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: "those on the steps (*stegs pa*) at the edge (*mu*)."

g.359 transcendental knowledge

ye shes

ཡེ་ཤེས།

jñāna

This term denotes the mode of awareness of a realized being. Although all sentient beings possess the potential for actualizing transcendental knowledge within their mind streams, mental obscurations make them appear instead as aspects of mundane consciousness.

g.360 Trāyastriṃśa

sum cu rtsa gsum · sum cu rtsa gsum pa

སུམ་ཅུ་རྩ་གསུམ། · སུམ་ཅུ་རྩ་གསུམ་པ།

trāyastriṃśa · trayastriṃśa

Lit. "Thirty-Three." It is the second of the six heavens in the desire realm; also the name of the gods living there. The paradise of Śatakratu on the summit of Sumeru where there are thirty-three leading deities, hence the name.

g.361 Triśatikā

sum brgya pa

སུམ་བརྒྱ་པ།

triśatikā

This is a name for the *Diamond Sūtra* (*Vajracchedikā*, toh 16).

g.362 Trisong Detsen

khri srong lde btsan

ཁྲི་སྲོང་ལྡེ་བཙན།

—

Definition from the 84000 Glossary of Terms:

Considered to be the second great Dharma king of Tibet, he is thought to have been born in 742, and to have reigned from 754 until his death in 797 or 799. It was during his reign that the "early period" of imperially sponsored text translation gathered momentum, as the Buddhist teachings gained widespread acceptance in Tibet, and under whose auspices the first Buddhist monastery was established.

g.363 true dharmic nature

chos nyid

ཆོས་ཉིད།

dharmatā

See "true nature of dharmas."

g.364 true nature of dharmas

chos nyid

ཆོས་ཉིད།

dharmatā

"True nature of dharmas" renders *dharmatā* (*chos nyid*). In *dharmatā* the *-tā* ending is the English "-ness." The *dharma* is an attribute of a *dharmin* (an "attribute possessor"). The attribute is the ultimate, emptiness. The attribute possessors are all phenomena. So, it means "the true nature [= -ness] of the attribute [emptiness]." The issue is further complicated by the widespread use of the word *dharma* as phenomenon (as in "all dharmas") and so on. In such contexts it is not a word for the ultimate attribute, but for any phenomenon.

Also rendered here as "true dharmic nature" and simply as dharmatā.

g.365 true reality

de bzhin nyid · *de kho na* · *yang dag pa* · *de nyid*

དེ་བཞིན་ཉིད། · དེ་ཁོ་ན། · ཡང་དག་པ། · དེ་ཉིད།

tathatā

See "suchness."

g.366 Tuṣita

dga' ldan

དགའ་ལྡན།

tuṣita

Lit. “The Contented.” The fourth of the six heavens of the desire realm; also the name of the gods living there. It is the paradise in which the Buddha Śākyamuni lived as the tenth level bodhisattva Śvetaketu (*dam pa tog dkar po*) and regent, prior to his birth in this world, and where all future buddhas dwell prior to their awakening. At present the regent of Tuṣita is the bodhisattva Maitreya, the future buddha.

g.367 twelve aspects of the wheel of Dharma

chos kyi ’khor lo rnam pa bcu gnyis

ཆོས་ཀྱི་འཁོར་ལོ་རྣམ་པ་བཅུགཉིས།

—

Definition from the 84000 Glossary of Terms:
The classification of all aspects of the Buddha’s teachings into twelve types: *sūtra*, *geya*, *vyākaraṇa*, *gāthā*, *udāna*, *nidāna*, *avadāna*, *itivṛttaka*, *jātaka*, *vaipulya*, *adbhutadharma*, and *upadeśa*.

Respectively, the *sūtras*, literally “threads,” does not mean entire texts as in the general meaning of sūtra but the prose passages within texts; the *geya*s are the verse versions of preceding prose passages; the *vyākaraṇa*s are prophecies; the *gāthā*s are stand-alone verses; the *udāna*s are teachings not given in response to a request; the *nidāna*s are the introductory sections; the *avadāna*s are accounts of the previous lives of individuals who were alive at the time of the Buddha; the *itivṛttaka*s are biographies of buddhas and bodhisattvas in the past; the *jātaka*s are the Buddha’s accounts of his own previous lifetimes; the *vaipulya*s are teachings that expand upon a certain subject; the *adbhutadharma*s are descriptions of miracles; and the *upadeśa*s are explanations of terms and categories.

g.368 twelve links of dependent origination

rten cing ’brel bar ’byung ba yan lag bcu gnyis pa

རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡན་ལག་བཅུགཉིས་པ།

dvādaśāṅgapratītyasamutpāda

The twelve causal links that perpetuate life in saṃsāra, starting with ignorance and ending with death.

g.369 twelve sense fields

skye mched bcu gnyis

སྐྱེ་མཆེད་བཅུགཉིས།

dvādaśāyatana

These comprise the inner six sense fields and the outer six sense fields.

g.370 Ulūka

'ug pa pa

འུག་པ་པ།

ulūka

This is a name for the Vaiśeṣikas, the "Particularists," a non-Buddhist philosophical school.

g.371 unsurpassed, perfect, complete awakening

bla na med pa yang dag par rdzogs pa'i byang chub

བླ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ།

anuttarasamyaksaṃbodhi

The complete awakening of a buddha, as opposed to the attainments of arhats and pratyekabuddhas.

g.372 ūrṇā

mdzod spu · smin mtshams kyi mdzod spu

མཛོད་སྤུ། · སྨིན་མཚམས་ཀྱི་མཛོད་སྤུ།

ūrṇākośa · ūrṇā

Definition from the 84000 Glossary of Terms:
One of the thirty-two marks of a great being. It consists of a soft, long, fine, coiled white hair between the eyebrows capable of emitting an intense bright light. Literally, the Sanskrit ūrṇā means "wool hair," and kośa means "treasure."

g.373 uṣṇīṣa

gtsug tor

གཙུག་ཏོར།

uṣṇīṣa

Definition from the 84000 Glossary of Terms:
One of the thirty-two signs, or major marks, of a great being. In its simplest form it is a pointed shape of the head like a turban (the Sanskrit term, *uṣṇīṣa*, in fact means "turban"), or more elaborately a dome-shaped extension. The extension is described as having various extraordinary attributes such as emitting and absorbing rays of light or reaching an immense height.

g.374 Vaidika

rig byed smra ba

རིག་བྱེད་སྨྲ་བ།

vaidika

The preachers of the Vedas.

g.375 Vaijayanta

rnam par rgyal ba

རྣམ་པར་རྒྱལ་བ།

vaijayanta

The palace of Śatakratu in the heaven of Trāyastriṃśa.

g.376 Vajrapāṇi

lag na rdo rje

ལག་ན་རྡོ་རྗེ།

vajrapāṇi

Definition from the 84000 Glossary of Terms:
Vajrapāṇi means “Wielder of the Vajra.” In the Pali canon, he appears as a yakṣa guardian in the retinue of the Buddha. In the Mahāyāna scriptures he is a bodhisattva and one of the “eight close sons of the Buddha.” In the tantras, he is also regarded as an important Buddhist deity and instrumental in the transmission of tantric scriptures.

g.377 vajropama

rdo rje lta bu

རྡོ་རྗེ་ལྟ་བུ།

vajropama

Lit. “diamond-like.” Name of a meditative stabilization.

g.378 Vaśavartin

dbang sgyur

དབང་སྒྱུར།

vaśavartin

Head god of the Paranirmitavaśavartin heaven.

g.379 Vasubandhu

dbyig gnyen

དབྱིག་གཉེན།

vasubandhu

Definition from the 84000 Glossary of Terms:
A great fourth-century scholar and author, half-brother and pupil of Asaṅga and an important author of the Yogācāra tradition.

g.380 Vasubandhu

dbyig gnyen

དབྱིག་གཉེན།

vasubandhu

The great fourth century Yogācāra scholar and author (or, as one possible author of this text, perhaps an otherwise unknown later Middle Way master by the same name).

g.381 venerable

tshe dang ldan pa

ཚེ་དང་ལྡན་པ།

āyuṣmat

Definition from the 84000 Glossary of Terms:
A respectful form of address between monks, and also between lay companions of equal standing. It literally means "one who has a [long] life."

g.382 very limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

Definition from the 84000 Glossary of Terms:
This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by bodhisattvas.

g.383 vilokitamūrdhan

spyi gtsug rnam par lta ba

སྤྱི་གཙུག་རྣམ་པར་ལྟ་བ།

vilokitamūrdhan · avalokitamūrdhan

Lit. "seeing from the top of the head." Name of a meditative stabilization.

g.384 Vimalā

dri ma med pa

དྲི་མ་མེད་པ།

vimalā

Lit. “Stainless.” The second level of accomplishment pertaining to bodhisattvas. See “ten bodhisattva levels.”

g.385 Viraja

rdul dang bral ba

རྡུལ་དང་བྲལ་བ།

viraja

The realm of Buddha Padmaprabha, ie, Śāriputra’s when he becomes a buddha.

g.386 Vītarāga level

’dod chags dang bral ba’i sa

འདོད་ཆགས་དང་བྲལ་བའི་ས།

vītarāgabhūmi

Lit. “Desireless level.” The sixth of the ten levels traversed by all practitioners, from the level of an ordinary person until reaching buddhahood. It is equivalent to the level of non-returner. See “ten levels.”

g.387 volitional factors

’du byed

འདུ་བྱེད།

saṃskāra

Fourth of the five aggregates and the second of the twelve links of dependent origination. These are the formative factors, mental volitions, and other supporting factors that perpetuate future saṃsāric existence.

g.388 wheel-turning emperor

’khor los sgyur ba’i rgyal po

འཁོར་ལོས་སྒྱུར་བའི་རྒྱལ་པོ།

cakravartin

Definition from the 84000 Glossary of Terms:
An ideal monarch or emperor who, as the result of the merit accumulated in previous lifetimes, rules over a vast realm in accordance with the Dharma. Such a monarch is called a *cakravartin* because he bears a wheel (*cakra*) that rolls (*vartate*) across the earth, bringing all lands and kingdoms under his power. The cakravartin conquers his territory without causing harm, and his activity causes beings to enter the path of wholesome actions. According to

Vasubandhu's *Abhidharmakośa*, just as with the buddhas, only one cakravartin appears in a world system at any given time. They are likewise endowed with the thirty-two major marks of a great being (*mahāpuruṣalakṣaṇa*), but a cakravartin's marks are outshined by those of a buddha. They possess seven precious objects: the wheel, the elephant, the horse, the wish-fulfilling gem, the queen, the general, and the minister. An illustrative passage about the cakravartin and his possessions can be found in *The Play in Full* (Toh 95), 3.3–3.13.

Vasubandhu lists four types of cakravartins: (1) the cakravartin with a golden wheel (*suvarṇacakravartin*) rules over four continents and is invited by lesser kings to be their ruler; (2) the cakravartin with a silver wheel (*rūpyacakravartin*) rules over three continents and his opponents submit to him as he approaches; (3) the cakravartin with a copper wheel (*tāmracakravartin*) rules over two continents and his opponents submit themselves after preparing for battle; and (4) the cakravartin with an iron wheel (*ayaścakravartin*) rules over one continent and his opponents submit themselves after brandishing weapons.

g.389 wisdom

shes rab

ཤེས་རབ།

prajñā

The sixth of the six perfections, it refers to the profound understanding of the emptiness of all phenomena, the realization of ultimate reality.

g.390 wishlessness

smon pa med pa

སྨོན་པ་མེད་པ།

apraṇihita

The ultimate absence of any wish, desire, or aspiration, even those directed towards buddhahood. One of the three gateways to liberation; the other two are emptiness and signlessness.

g.391 world of Yama

gshin rje'i 'jig rten

གཤིན་རྗེའི་འཇིག་རྟེན།

yamaloka

Definition from the 84000 Glossary of Terms:

The land of the dead ruled over by the Lord of Death. In Buddhism it refers to the *preta* realm, where beings generally suffer from hunger and thirst, which in traditional Brahmanism is the fate of those departed without descendants to make ancestral offerings.

g.392 world system

'jig rten gyi khams

འཇིག་རྟེན་གྱི་ཁམས།

lokadhātu

This can refer to one world with its orbiting sun and moon, and also to groups of these worlds in multiples of thousands, in particular a world realm of a thousand million worlds, which is said to be circular, with its circumference twice as long as its diameter.

g.393 worldly dharmas

'jig rten gyi chos

འཇིག་རྟེན་གྱི་ཆོས།

lokadharma

See "eight worldly dharmas."

g.394 worthy one

dgra bcom pa

དགྲ་བཅོམ་པ།

arhat

Definition from the 84000 Glossary of Terms:
According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

In this text:
For a definition given in this text, see 1.20.

g.395 wrong view

log par lta ba · lta ba phyin ci log

ལོག་པར་ལྟ་བ། · ལྟ་བ་ཕྱིན་ཅི་ལོག

mithyādṛṣṭi · dṛṣṭiviparyāsa

The tenth of the ten unwholesome actions; also one of five commonly listed kinds of erroneous views, it designates the disbelief in the doctrine of karma, cause and effect, and rebirth, etc.

g.396 yakṣa

gnod sbyin

གནོད་སྦྱིན།

yakṣa

Definition from the 84000 Glossary of Terms:
A class of nonhuman beings who inhabit forests, mountainous areas, and other natural spaces, or serve as guardians of villages and towns, and may be propitiated for health, wealth, protection, and other boons, or controlled through magic. According to tradition, their homeland is in the north, where they live under the rule of the Great King Vaiśravaṇa.

Several members of this class have been deified as gods of wealth (these include the just-mentioned Vaiśravaṇa) or as bodhisattva generals of yakṣa armies, and have entered the Buddhist pantheon in a variety of forms, including, in tantric Buddhism, those of wrathful deities.

g.397 Yaśodharā

grags 'dzin ma

གྲགས་འཛིན་མ།

yaśodharā

Definition from the 84000 Glossary of Terms:
Daughter of Śākya Daṇḍadhara (more commonly Daṇḍapāṇi), sister of Iṣudhara and Aniruddha, she was the wife of Prince Siddhārtha and mother of his only child, Rāhula. After Prince Siddhārtha left his kingdom and attained awakening as the Buddha, she became his disciple and one of the first women to be ordained as a bhikṣunī. She attained the level of an arhat, a worthy one, endowed with the six superknowledges.

g.398 Yeshé Dé

ye shes sde

ཡེ་ཤེས་སྡེ།

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Definition from the 84000 Glossary of Terms:
Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred

additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

g.399 yogic practice

rnal 'byor

རྣལ་འབྱོར།

yoga

A term which is generally used to refer to a wide range of spiritual practices. It literally means to be merged with or "yoked to," in the sense of being fully immersed in one's respective discipline. The Tibetan specifies "union with the natural state."