

Seven Works of  
**Vasubandhu**

The Buddhist Psychological Doctor

STEFAN ANACKER

MOTILAL BANARSIDASS PUBLISHERS  
PRIVATE LIMITED • DELHI

*Revised Edition: Delhi, 2005*  
*First Published: Delhi, 1984*  
*Reprint: Delhi, 1986, 1994, 1998*  
*Corrected Edition: Delhi, 2002*

© MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED  
All Rights Reserved

ISBN: 81-208-0203-9

## MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007  
8 Mahatma Chamber, 22 Bhulabhai Desai Road, Mumbai 400 026  
236, 9th Main III Block, Jayanagar, Bangalore 560 011  
203 Royapettah High Road, Mylapore, Chennai 600 004  
Saras Plaza, 1302 Baji Rao Road, Pune 411 002  
8 Camac Street, Kolkata 700 017  
Ashok Rajpath, Patna 800 004  
Chowk, Varanasi 221 001

*Printed in India*

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,  
A-45 NARAINA, PHASE-I, NEW DELHI 110 028  
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR  
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,  
BUNGALOW ROAD, DELHI 110 007

# TABLE OF CONTENTS

I. GENERAL INTRODUCTION	1
II. VASUBANDHU, HIS LIFE AND TIMES	7
III. A METHOD FOR ARGUMENTATION (VĀDAVIDHI)	29
Introduction	31
Translation of Text	38
Notes to the Translation	47
IV. A DISCUSSION OF THE FIVE AGGREGATES (PAÑCASKANDHAKA-PRAKARAṆA)	49
Introduction	51
Translation of Text	65
Notes to the Translation	75
V. A DISCUSSION FOR THE DEMONSTRATION OF ACTION (KARMA-SIDDHI-PRAKARAṆA)	83
Introduction	85
Translation of the Text	93
Notes to the Translation	121
VI. THE TWENTY VERSES AND THEIR COMMENTARY (VIṂŚATIKĀ-KĀRIKĀ [VṚTTI])	157
Introduction	159
Translation of the Text	161
Notes to the Translation	175
VII. THE THIRTY VERSES (TRIMŚIKĀ-KĀRIKĀ)	181
Introduction	183
Translation of the Text	186
Notes to the Translation	189
VIII. COMMENTARY ON THE SEPARATION OF THE MIDDLE FROM EXTREMES (MADHYĀNTA-VIBHĀGA-BHĀṢYA)	191
Introduction	193
Translation of the Text	211
Notes to the Translation	273

<b>IX. THE TEACHING OF THE THREE OWN-BEINGS</b>	
<b>(TRI-SVABHĀVA-NIRDEŚA)</b>	287
Introduction	289
Translation of the Text	291
Notes to the Translation	296
<b>X. GLOSSARY AND INDEX OF KEY TERMS</b>	
<b>(ENGLISH-SANSKRIT-TIBETAN)</b>	299
<b>XI. APPENDIX : SANSKRIT TEXTS</b>	413
1. Viṃśikāvṛttiḥ	413
2. Triṃśikāvijñaptikārikāḥ	422
3. Madhyānta-Vibhāga-Bhāṣyam	424
4. Trisvabhāvanirdeśaḥ	464
<b>XII. BIBLIOGRAPHY</b>	467
<b>XIII. INDEX OF PROPER NAMES</b>	483
<b>XIV. GENERAL INDEX</b>	491

## ABBREVIATIONS FOR JOURNALS, ETC.

<i>ASR</i>	<i>Archaeological Survey of India—Reports</i>
<i>BARB</i>	<i>Bulletin de l'Académie Royale de Belgique</i>
<i>BEFEO</i>	<i>Bulletin de l'École Française d'Extrême-Orient</i>
<i>BSOAS</i>	<i>Bulletin of the London School of Oriental and African Studies</i>
<i>EA</i>	<i>Études Asiatiques</i>
<i>HJAS</i>	<i>Harvard Journal of Asian Studies</i>
<i>IA</i>	<i>Indian Antiquary</i>
<i>IBK</i>	<i>Indogaku Bukkyo Kenko</i>
<i>IHQ</i>	<i>Indian Historical Quarterly</i>
<i>ISCRL</i>	<i>Indian Studies in Honor of Charles R. Lanman</i>
<i>IsMeo</i>	<i>Istituto per studie del medie e estremo oriente</i>
<i>JA</i>	<i>Journal Asiatique</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JPTS</i>	<i>Journal of the Pali Text Society</i>
<i>JRAS</i>	<i>Journal of the Royal Asiatic Society</i>
<i>MCB</i>	<i>Mélanges Chinois et Bouddhiques</i>
<i>RO</i>	<i>Rocznik Orientalistczy</i>
<i>WZKM</i>	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i>
<i>WZKSOA</i>	<i>Wiener Zeitschrift für die Kunde Süd-und Ostasiens</i>



COMMENTARY ON THE SEPARATION  
OF THE MIDDLE FROM EXTREMES  
( MADHYĀNTA-VIBHĀGA-BHĀṢYA )





## INTRODUCTION

This is one of the several commentaries Vasubandhu wrote on texts ascribed to Maitreyanātha transmitted to him by Asaṅga. It is a gradual peeling-away of “illusions”, a concrete indication of alleviating practises, and the dissolving of these also as discriminations not to be clung to : It is a most conscientious series of expedients for afflictions human beings are prone to fall into—and in this it is ever-widening, and directed at ever-widening levels of insight. So it is not surprising that some statements in this work seem on first sight inconsistent with one another, since they are expedients directed at different problems, at different stages of insight. For instance, at I. 4 b, it is said that the facts of affliction and alleviation cannot be denied; in the last chapter, these terms lose all true meaning.

The title of the treatise itself is interesting. The Buddha in his first sermon\* said that his was a Middle Path, steering clear of the extremes of desire for life and desire for death. Six centuries later Nāgārjuna called his philosophy “that of the Middle” (Madhyamaka), as in it there is neither desire for Saṃsāra nor desire for Nirvāṇa, since both are indistinguishable.\*\* And, here, two centuries later, in this work of Maitreyanātha and Vasubandhu, there is “the separation of the Middle from extremes”. As Vasubandhu interprets Maitreyanātha’s list of “extremes”\*\*\*, an extreme turns out to be any rigid assertion. So Vasubandhu’s “Middle” is not so different from Nāgārjuna’s since both wish to rid consciousness of fixed views, which invariably lead to suffering. Nāgārjuna’s method for doing this is to reduce all the possible alternatives regarding causality, etc. to absurdities, so that finally nothing can be asserted at all. Vasubandhu’s method is much more gradual, since layers of therapeutic theories are expounded, each one dissolving the next, none of which retains a literal significance once they have attained their aim. Both Nāgārjuna’s *Mūla-madhyamaka-kārikā*

\* *Saṃyutta* V. 421-3.

\*\* *Mūla-madhyamaka-kārikā*, XXV, 19.

\*\*\* *Commentary on the Separation of the Middle from Extremes*, ad V 23-26.

and Vasubandhu's *Madhyānta-vibhāga-bhāṣya* can be called "Śūnyavāda", for both finally assert nothing. But Vasubandhu's work is also "Yogācāra", in its fundamental sense of delineating a therapeutic course of action (*ācāra*) rooted in meditation (*yoga*). In this capacity, it is extremely succinct, telescoping methods for psychological transformation. It has been regarded in the Tibetan tradition as one of the chief sources for the description of a meditational practise.\* It has thus also a phenomenological, or Abhidharmika, side, in wishing to present a therapeutic course in terms of moment-events. So there is a delicate balance here of the two main "ingredients" in Mahāyāna enlightenment: *upāya* (skill in expedient methods: "skill in means") and *prajñā* (fundamental insight in which all dualities vanish, and only ineffable "Suchness" remains). There is an intense interest here in realizing the ideal of the Bodhisattva, and also in being grounded nowhere\*\*, in explaining the processes by which human beings become ensnared and the methods by which they can be alleviated, only to deny that such dualities fundamentally exist, and in outlining a spiritual path only to shatter the last dualities that lie behind the assumption of the possibility of one. Given Vasubandhu's relegation of all verbal formulations to the constructed "own-being", being such a series of therapeutic aids is the best thing a theory can be, since no theory is ultimately true, and all are finally abandoned. The state of realizing the Emptiness of all events is to Vasubandhu, as well as to Nāgārjuna, a state where all mental constructions dividing reality into discrete entities are absent, and there is a seeing of everything "as it really is". But this state by definition allows for no more statements.

Nāgārjuna posits only two kinds of truth, conventional and ultimate. It is here where Vasubandhu may argue. For a dual truth-scheme perhaps does not make the existence of confusion and suffering "real" enough. Vasubandhu's expedient of dividing reality into three, rather than two, fulfils this purpose. The constructed is that which is seemingly fixed, ordered,

\* Nāg-dbañ-dar-rgyas, *Lam-rim-man-nag* (transmitted and transcribed by Sherpa Tulku and Khamlung Tulku, translated by Alexander Berzin), typescript, p. 16.

\*\* According to the *Aṣṭasāhasrikā-prajñā-pāramitā*, the two are the same.

and static. It exists only because of a propensity in the interdependent to become “a construction of that which was not” (*abhūta-parikalpa*). This term could also be rendered “a construction of the unreal”, since the Sanskrit word “*abhūta*” comes to mean “unreal”, and it is in fact so rendered by the Chinese and Tibetan translators.\* But this translation ignores the peculiar manner in which this term is used in this treatise, and makes impossible puns which Vasubandhu himself makes on “*bhūta*” and “*abhūta*”.\*\* In fact, for Vasubandhu any duality “real/unreal” cannot exist. It would be “an extreme relating to being and non-being”\*\*\* What the construction of that which was not constructs is something which “was not” before it was mentally constructed, which “is” as long as it is believed, and which “isn’t” as soon as it is dropped from consciousness. Reliance on these mentally constructed events, or any attempt to force experience to fit them, is bound to lead to all kinds of anguish. A state where their constricting hold is no longer felt is however possible, and so it is said that “the fulfilled is the interdependent without the constructed”\*\*\*\*

The entire moment-event framework of such works as *A Discussion of the Five Aggregates* and *A Discussion for the Demonstration of Action* is employed here as a theoretical substratum for what is initially an art of mental alleviation. Suppose Vasubandhu meets an “individual” who is filled with all kinds of anxieties. Whatever they are, it is certain that they are linked with some sort of self-view. Occidental psychiatric practise would perhaps look for origins, and would attempt to categorize the “individual’s” reactions symptomatically. “You are doing this, therefore you are in such-and-such a category, and this is what you should do”—no doubt take a drug—behind all such expressed and unexpressed notions, the roots of the “individual’s” sufferings remain unchallenged. The “individual’s” basic premise, that “he” is in fact an individual (clearly of one or another type), set within an environment in some way in opposition to “him”, is never questioned. But all Vasu-

\* 虛妄分別 *yañ-dag-pa-ma-yin-pa'i-kun-tu-rtoḡs-pa*

\*\* *Commentary on the Separation of the Middle from Extremes*, ad V 23-26.

\*\*\* *Separation of the Middle from Extremes*, V 25.

\*\*\*\* *Thirty Verses*, 21.

bandhu would be willing to admit, and even this he would admit only tentatively, is that here is a "stream" of suffering. And for the suffering to be alleviated, the entire outlook must be changed. Meditation will help, but not at the outset. "Reversals", meaning such mental habits that lead invariably to suffering, must first be removed, before the meditational course can be embarked on with any good results.\*

Among these "reversals", the notion of "self", "ego", or "I" itself is one of the foremost, and means to destroy this view occupy Vasubandhu in large parts of chapter III. In the theory which Vasubandhu finds provisionally most therapeutically fruitful, what are called "individuals" are streams of psycho-physical moment-aggregations, and nothing is fixed or static. The anxieties caused by "self-categorization" rest on a colossal distortion, and it is the commonness of such distortions that makes Vasubandhu say, at least temporarily, that there is a force inherent in the world which accounts for them.

But it is not only the notion of "self", but the distinction between the perceiver and what is perceived, which gives rise to the constructed. So this text begins by saying that this distinction is itself constructed. None of the dualities from which it grows are anything more than "a construction of that which was not", and they can be removed completely from consciousness.

From here on it is already quite impossible to talk. A mental attention towards talk is always suffused with an implicit grasped/grasper dichotomy.\*\* The emptiness of whatever object of consciousness a Bodhisattva might resort to is included in Vasubandhu's "emptiness of ultimate truth". And the attainment of an unafflicted Nirvāṇa/Saṃsāra is the only excuse for resorting to them.\*\*\*

In spite of his thorough "commitment to Emptiness", Vasubandhu, unlike Nāgārjuna in his stricter works, is not reluctant to tell us his intentions. The mere removal of sufferings due to constructions may be enough for the anxiety-ridden "individual" who has visited Vasubandhu earlier. But for Vasubandhu himself, this results in a great transformation, which affects

\* *Commentary on the Separation of the Middle from Extremes*, ad II, 9.

\*\* ad V, 16.

\*\*\* ad I, 17.

all aspects of life. Vasubandhu wants to see as close an adherence to the Bodhisattva-ideal as is possible. The second chapter of this treatise, which deals with obstructions to the realization of this ideal, then naturally follows upon the first, where "mental constructions, fears, inactivity, and doubts have been brought to complete rest".

From a certain point of view, the new chapter may contain more constructed dichotomies than the first. Nonetheless, it is clear that a progression is intended, in fact the step from a "Path of Seeing", where the blatant confusions of the mental consciousness are removed, to a "Path of Cultivation", where afflictions are eliminated. Now concepts are brought up not because they are believed in, but because they correspond to practises effective in removing the obstructions of the knowable.

In the fulfilled life-stream, there is neither agitation nor complacency. Agitation does not allow for the calm necessary in face of the disagreeable and hostile, and complacency is clearly an obstacle to passion, compassion, and energy. The ancient list of "fetters" makes its appearance as kinds of obstructions, but with some changes. Significantly, excitedness, lust for sensuous pleasures, desire for experiences in the realm of images, and desire for experiences in the imageless sphere, have been dropped, and a much more explicit break-down of what was earlier simply called "ill-will" (*vyāpāda*) is given, in the form of envy, selfish greed, and basic aversion. The additional obstructions enumerated by Maitreya-nātha, verses II 4-8, and further elucidated by Vasubandhu, show by their contrasts many of the characteristics of the ideal desired. But it is significant that Vasubandhu does not delimit a goal with strings of "should's"—this would be too much construction, and too much construction of dubious *upāya* value. Rather, he concentrates on a delimitation of obstructions, which are all given as motivating disposition-type events. In a Mahāyāna life-stream, there is confidence, satisfaction with very little, lack of concern with any type of gain, there is tremendous compassion, there is no lack of activity, there is the full taking up of Saṃsāra, sense-fields are used to an ultimate extent, there is enormous capacity to evolve, and skill in the Mahāyāna *upāyas* and meditations.

But what is the relation between this ideal and the fulfilled own-being ? The fulfilled own-being has been defined only as the absence of the constructed, and here we have a constructed set of transformations being recommended. But this path is presented only in relation to the removal of obstructions to the fulfilled : that is, the path is again a construction tentatively acted upon in order to effect the removal of constructions.

There is a hint of a further reason for the necessity of the cultivation of such attitudes in chapter three. Each of the three own-beings is connected with the Truth of Suffering. Suffering exists in the constructed, because of the clinging that comes through adherence to views of "personalities" and "events" Suffering exists in the interdependent, because of the basic characteristics of the world itself. But suffering exists also in the fulfilled, "because of connection with suffering".\* This last phrase would seem to indicate a *voluntary* connection with the sufferings of Saṃsāra, even after the natures of the constructed and interdependent have been realized. So, even though the fulfilled is freed from any of those sufferings which arise unchecked with adherence to the constructed, it is still involved, and voluntarily so, in the suffering "of others". And in such a context, the necessity of renewing the steps of the path becomes evident. The obstructions to the full taking up of Saṃsāra might present themselves over and over again, no matter whether the "practitioner" has "gone through" the entire meditational program.

As a matter of fact, it is one thing to practise the applications of mindfulness with "one's own" body, feelings, consciousness-moments, and cognizables as the meditational objects—this is done by any "Hīnayāna" practitioner—but it is quite another thing to apply them to "others'" bodies, cittas, etc. And this is stated by Vasubandhu to be a salient feature of the Bodhi-sattva's practise.\*\*So meditation cannot be something done exclusively or even mainly in isolation : One is to Mahāyānistically meditate in the marketplace, with everything that comes along seen for what it is. "One" is suffused with a one-pointed-

\* ad III, 6.

\*\* ad IV, 13 a

ness of consciousness, "outer" as well as "inner" directed, as "one" is walking down the street. With the absence of any felt distinction between perceived and perceiver, an extraordinary openness of consciousness results.

A certain more strictly meditational technique is needed. So Vasubandhu speaks of other obstructions which relate directly to the meditational process itself. One-pointedness of consciousness is at first most disturbed by slackness and excitedness. Concentration must be maintained, but on the other hand, any agitation or tenseness must be avoided.\* When the applications of mindfulness, which stand at the basis of all further meditations here, have been practised, the four right efforts can be pursued for the arising of beneficial mental events and the removal of unbeneficial ones. Then, for complete mastery in meditational concentration, the four bases of psychic power—zest, vigor, consciousness, and exploration, are raised in relation to various flaws in meditation.\*\*

Then the factors conducive to penetration may be tried.\*\*\* These are a special series of intellectual meditations. One begins by "coming to heat", with meditating first on the impermanence of events, then upon the absence, in reality, of a rise and fall in those events, then upon the realization that all the "Truths" are only constructs. In the next stage, the "Summit", all mental marks vanish. Because the next state is suffused with forbearance, because all aversion-causing constructions have been shattered, it is called "forbearance". The "highest mundane events" which follow is a condition where all the personality-factors "of the practitioner", and everything "around her or him", have merged into meditational concentration, and "one" contemplates the non-arising of "own-beings" in any "inner" or "outer" events. At the end of this process, there is no more discrimination of any type within the meditational concentration.\*\*\*\*

But eventually "one" has to come out of completely signless meditation, and then subtle agitations may present themselves

\*ad IV, 4.

\*\*ad IV, 5b-6a.

\*\*\*ad IV, 8.

\*\*\*\* Maitreyañātha, *Abhisamayālaṅkāra*, I 25-34 ff.

again. Their delimitations, and their antidotes, are given by Vasubandhu with medical precision. Not everyone will have all the agitations he enumerates, as many of them depend on specific attitudes towards the meditational course itself. Thus "agitation due to mental marks" rests on a deliberate intention in "one's" meditation, which is a flaw. Vasubandhu simply enumerates different possibilities. And constructions to shatter constructions of this subtler kind are built, and immediately dismantled.\* The Vajra Words, and the delimitation of "extremes" to be avoided, culminate this ever-widening shedding of prior ways of looking, until finally the very last dualities of aH, such as those of "affliction" and "alleviation", "rightness" and "wrongness", "practise" and "non-practise" are totally discarded.

The factors conducive to penetration constitute a "Path of (Initial) Application" : it is preceded by "A Path of Preparation", which includes the "factors conducive to liberation" : faith in the validity of the basic direction of Buddhist practise, vigor, mindfulness, meditational concentration and insight in their first conscious occurrences. The factors conducive to penetration can be applied to the applications of mindfulness, those basic meditations on body, feelings, consciousness-moments, and all moment-events together. "The Path of Initial Application" is followed by "A Path of Seeing", involving the specifically Mahāyāna way of looking at phenomena. "The Path of Seeing", in turn, is followed by "The Path of Cultivation", where all afflictions are gradually removed. It corresponds to most of the stages in a Bodhisattva's career.

Since a knowledge of these "Paths" and "stages" is presupposed in the *Commentary on the Separation of the Middle from Extremes*, it might be good to give an outline of them here. They are part of a heritage Vasubandhu received. It should be noted, however, that in this treatise itself, these "paths" and "stages" are discussed, though in an extremely compressed form.

The Mahāyāna path begins with the arising of an enlightenment-citta, the first consciousness-moment directed at enlightenment. It is a desire for supreme enlightenment for the welfare

\* ad V. 12-21.



of others.\* From the very beginning, this is the emphasis of Mahāyāna : that enlightenment is of value only if it results in the alleviation of others' sufferings. The Mahāyānist Bodhisattva is "one" who "does not go into Nirvāṇa", but rather "stays in Saṃsāra for the alleviation of the sufferings of others", motivated by a great compassion. Asaṅga describes the arising of the enlightenment-citta as occurring after four conditions have arisen. The first he describes as follows : "Here a son of the community or a daughter of the community sees the unthinkable and marvellous power of a Buddha or a Bodhisattva in drawing out (afflictions), or hears about it in the presence of one who has experienced it... He or she then becomes confident in regard to the possibility of becoming enlightened, and gives rise to a citta directed at the great enlightenment."\*\*\* This citta is the first resolve of the Bodhisattva, to attain enlightenment no longer how difficult it may be, or how long it will take. The second condition is the arising of a citta where one has seen or heard of the depth of the Mahāyāna writings, a citta which is confident in, and resolves to attain, a Buddha's knowledge. Just as "enlightenment" is linked with "insight", "knowledge" can be linked with "skill in means", because what is meant here by "knowledge" are all the worldly expedients for alleviation, many of which are included in Mahāyāna literature. This citta is thus the second resolve of a Bodhisattva, to learn all Mahāyāna texts and expedient methods, no matter how innumerable they are. The "third condition" is the arising of a citta which considers that staying in the path of a Bodhisattva for a long time would help sentient beings remove their countless sufferings. This citta is the third resolve of a Bodhisattva, to help remove the sufferings of all sentient beings, however immeasurable they may be. The "fourth condition" is again a citta directed at the sufferings of sentient beings, where it is considered how they are tormented by the afflictions. One resolves to impart the same training one is undergoing to others, so that they too can rid themselves of afflictions and become enlightened.\*\*\* This is the fourth resolve of a Bodhisattva, to

\* Maitreyanātha, *Abhisamayālaṅkāra*, I, 18-20.

\*\* Asaṅga, *Bodhisattvabhūmi* II, p. 9 (Nalinaksha Dutt ed.)

\*\*\* Ibid, II, p. 10.

lead others to enlightenment, no matter how difficult this may be. The enlightenment-citta is thus the first citta directed at attaining enlightenment "oneself". It is accompanied by the first arising-together of the "factors conducive to liberation"\*, and is also called "the Path of Preparation".

The Path of Initial Application" which follows is known as "the stage where confidence is cultivated" (*adhimukti-caryā-bhūmi*).\*\* It is connected with the first arising of "the factors conducive to penetration", discussed above.\*\*\* The first of these meditative states "coming to heat", has in its weak state as its meditational object the impermanence of all events, without considering that separate events exist.\*\*\*\* In its medium state, it has as its meditational object the lack of an arising and perishing in the events of the aggregates, without considering them as either continuous or discontinuous.\*\*\*\*\* In its strong state, the truths of "impermanence", etc. are seen to be mere designations, and it is realized that they cannot be expressed in words.†

In the weak state of the "Summits", the object is not to make a view of the aggregates, and also the absence of own-being in them. A common state of own-being for both the aggregates and the emptiness of all events is realized.‡‡ The medium state focuses on emptiness, where all notions of "own-being" cease.‡‡‡ The strong state, following immediately upon this, is that there is no more looking at signs, and there is "an investigation by insight into the absence of the apprehension of anything."‡‡‡‡

The state of "forbearance" means that there is an absence of anger or impatience towards events that are seemingly hostile, which forbearance is made possible by the realization that

\*p. 202.

\*\**Commentary on the Separation of the Middle from Extremes*, ad IV 14., ad V 3.

\*\*\*Haribhadra, *Abhisamayālaṅkāra*, ad I, 19

\*\*\*\*Maitreya-nātha, *Abhisamayālaṅkāra*, I, 28.

\*\*\*\*\**Ibid.*, I 29a.

†*Ibid.*, I 29a.

‡‡*Ibid.*, I 29 c-30a

‡‡‡*Ibid.*, I 30b.

‡‡‡‡Paraphrase of Conze's translation of *Abhisamayālaṅkāra*, I 31b

since all events are empty of “own-being”, they do not really arise and perish at all. The weak state has as its object of meditation the absence of own-being in the aggregates, the medium the absence of arising and perishing, and the strong the absence of signs.\*

In the “highest mundane events”, the meditative concentration following on the absence of apprehension of any signs, there is no longer an object of meditation, and the meditative state itself is not discriminated.\*\* The series of the factors conducive to penetration is also called “the stage where confidence is cultivated”, because when one experiences them, confidence in the possibility of attaining complete enlightenment is nurtured.

The “highest mundane events” are immediately\*\*\* followed by the meditative concentration which constitutes “the Path of Seeing”. It consists of sixteen moments only, and is equivalent to the development of higher vision(*vipaśyanā*), i.e. insight (*prajñā*). The first moment is “the forbearance for the knowledge of a moment-event in suffering” (*duḥkhe dharma-jñāna-kṣānti*). It involves no perception of the separate existence of the moment-event, but rather the realization of the identity of the aggregates and Suchness (Emptiness).\*\*\*\*The second moment, “Knowledge of a moment-event in suffering”, focuses on the impossibility of there being any knowledge through mental discourse.\*\*\*\*\*The third moment, “forbearance for a subsequent knowledge in suffering”, focuses on the measurelessness of events. The fourth, “subsequent knowledge in suffering”, focuses on the absence of limitations in events. The fifth, “forbearance for the knowledge of a moment-event in the

\**Abhisamayālaṅkāra*, I 32a-33a.

\*\**Ibid*, I 34a.

\*\*\*Haribhadra, *Abhisamayālaṅkāra*, ad II 10 b : “*Sa (darśana-mārga) ca samāsato laukikāgradharmasya samanantaram anupalambhaḥ samādhiḥ.*”

\*\*\*\*This is found in the *Pañcaviṃśatisāhasrikā-prajñā-pāramitā* as the identity of the Suchness of the aggregates with the Buddha. But the *Hṛdayaprajñā-pāramitā*’s equivalence of the aggregates to Emptiness is basically the same, and perhaps clearer.

\*\*\*\*\*This is the correct translation of Maitreyanātha’s “pary-āyeṇānanujñānam”. II (III), 12. Conze’s translation is faulty here.

origination of suffering”, focuses on the absence of extremes in all events.\* This “absence of extremes” is discussed in detail in this treatise.\*\* The sixth moment of the Path of Seeing, “knowledge of a moment-event in the origination of suffering”, involves an accurate determination of the aggregates, which finds in them all a basically unafflicted character.\*\*\* The seventh moment, “forbearance through a subsequent knowledge in the origination of suffering”, involves the not taking up and the not abandoning of anything.\*\*\*\* In the eighth moment, the “subsequent knowledge in the origination of suffering”, there is an intense focus on “the unlimited”: compassion, rejoicing at the joy of others, loving kindness, and equanimity.† In the ninth, “forbearance for the knowledge of a moment-event in the cessation of suffering”, emptiness is seen as the nature of all the aggregates. Hence their suffering is “adventitious”, not arising inevitably with the events. The tenth moment, “knowledge of a moment-event in the cessation of suffering”, leads “to the attainment of the state of a Buddha”.‡ Maitreyañātha equates it to the moment when it is known that the aggregates do not bring about anything that was apprehended.†† The eleventh, “forbearance for a subsequent knowledge in a cessation of suffering” is the taking hold of, or encompassing††† of all alleviations, and is linked, in the “esoteric” explanation Maitreyañātha gives later in the *Abhisamayālaṅkāra*, with realization of the fundamental lack of afflictions in all the aggregates.†††† The twelfth moment, “a subsequent knowledge in a cessation of suffering”, focuses on “the removal of all diseases and injuries”; “esoterically”, again, it is the knowledge that no diseases and injuries arise for aggregates.††††† The thirteenth, “forbearance for the

\* *Abhisamayālaṅkāra* II (III), 13.

\*\* ad V, 26.

\*\*\* Ibid, II (III), 13.

\*\*\*\* Ibid, II (III), 13, end.

† Ibid, II (III), 13.

‡ Ibid, II (III), 13.

‡‡ “Nopalabdhaḥ”, *Abhisamayālaṅkāra*, III (IX), 14.

‡‡‡ This relates to the “encompassing” in this treatise, V, ad 3.

‡‡‡‡ *Abhisamayālaṅkāra* III (IX), 14.

‡‡‡‡‡ Ibid, II (III) 14; III (IX), 14.

knowledge of a moment-event in a path that leads to the cessation of suffering”, any grasping after Nirvāṇa is brought to an end.\* In the fourteenth, “knowledge of a moment-event in a path leading to the cessation of suffering”, there is no discrimination about the realization of a fruition.\*\* In the fifteenth, “forbearance through a subsequent knowledge in a path leading to the cessation of suffering”, there is, founded on no more harming to any living being, a leading of sentient beings to the knowledge of all aspects\*\*\*; esoterically, there is no connection with any cognitional signs.\*\*\*\* The sixteenth moment, “subsequent knowledge in the path” is the great transformation to put sentient beings into an alleviating path†, and is, esoterically, the non-arising of knowledge itself.††

When non-dual Emptiness is known in the Path of Seeing, it is possible to remove all obstructions gradually in a Path of Cultivation, which directs itself to “calm”(śamatha). These obstructions are discussed in detail by Vasubandhu†††, and their antidotes are also fully described.†††† The necessity of “reiterating” steps of the Path is given by Maitreyanātha, where he states that repeated reflections on emptiness, the factors conducive to penetration, and on the Path of Seeing, occur on the Path of Cultivation.†††††

\* *Abhisamayālaṅkāra*, II (III), 15.

\*\* *Ibid*, III (IX), 14.

\*\*\* *Ibid*, II (III), 15.

\*\*\*\* *Ibid*, III (IX), 15.

† *Ibid*, II (III), 16.

†† *Ibid*, III (IX), 15.

The “exoteric” and “esoteric” explanations of the Path of Seeing, as given by Maitreyanātha are equivalent to looking at in both as a path involving successions of kinds of knowledge needed for alleviation, as well as an unfolding of the basic Emptiness, non-affliction, and ineffability of everything, which relates to insight (*prajñā*). Such a dual interpretation of a part of the Path is to be found already in two works by Aśvaghoṣa on the enlightenment-citta. In the “conventional” description, skill in means relating to motivational dispositions towards enlightenment are discussed; in the “ultimate”, the emptiness of everything is revealed. (Aśvaghoṣa, *Samvṛtibodhicittabhāvanopadeśa-varṇasaṅgraha*, and *Paramārthabodhicittabhāvanākramavarṇasaṅgraha*, Peking/Tokyo Tibetan Tripitaka, volume 102, pp 18-19.

††† *Commentary on the Separation of the Middle from Extremes*, II

†††† *Ibid*, IV.

††††† *Abhisamayālaṅkāra* III (XVIII), 53.

After all obstructions have been removed, there is only "the Path of the Accomplished", those who have nothing further in which to train themselves. The Path of Cultivation is thus also equivalent to the second through the last stages of a Bodhisattva's career, the first stage being regarded as the last moment in the Path of Seeing.

These stages are the complete development of the *Pāramitās*, those events to be cultivated "to the utmost extent".\* The first stage, that of giving to others "cultivated to its utmost extent", is called by Vasubandhu "the all-encompassing", because it involves an understanding of the fundamental sameness of "self" and "others".\*\* In the Mahāyāna sūtra which most fully discusses these stages, it is called "filled with love in helping everyone",\*\*\*

The second stage is directed at ethical conduct towards others "to the utmost extent". This means "no harming of any sentient being".† Asaṅga discusses this *pāramitā* in detail,†† and shows how this "non-harming" may sometimes have to be suspended in the interests of compassion. For instance, if there is a king or minister who is continually torturing his subjects, it will be part of ethical conduct to topple the government, even through violent means if necessary.††† Because non-action in this case will just mean that so much unnecessary suffering will just continue. In the latest version of the *Suvarṇa-prabhāsa-sūtra*, there is an interesting statement which says that the main hindrance on the second stage consists in the ignorance which lets different kinds of harmful acts arise without one's knowing it.††††

\*cf. *Abhisamayālaṅkāra* I 49-71.

\*\* *Commentary on the Separation of the Middle from Extremes*, ad II, 14-16, see also the "sattveṣu samacittatā" of *Abhisamayālaṅkāra* I 49.

\*\*\* "Sarvopakaraṇasneha", *Daśabhūmika-sūtra*, I, Rahder, p 13, Vaidya p 9.

† *Commentary on the Separation of the Middle from Extremes*, ad V 5

†† *Bodhisattvabhūmi*, X, pp 95-129.

††† Ibid, X, p 114: "Yathāpi tad-bodhisattvo bhavati rāja-mahāmātrā vā ye sattvā rājāno vā adhimātraraudrāḥ sattveṣu nirdayā ekānta-para-piḍā-pravṛtāḥ. Tām satyāṃ śaktau tasmād rājyaiśvaryādhipatyāc cyavayati yatra sthitāḥ te tan-nidānaṃ bahu-puṇyaṃ prasavanti anukampā-citto hita-sukhāśayāḥ."

†††† *Suvarṇa-prabhāsa-sūtra*, (I-ting translation), 4, VI.

The third stage is that of “forbearance to the utmost extent”. This means, as Vasubandhu tells us, primarily the pardoning of any harm done to “one” by others.\* The *Daśabhūmika-sūtra* gives practical instructions as to how this *pāramitā* can be used to lessen pain even when “one” is being tortured. For instead of getting angry and hateful towards the torturer, which would only increase the pain, “one” focuses on the susceptibility to harm of the bodily elements, on how the torturers themselves are mentally tormented, and how this is but a fraction of the suffering of the world.\*\* “One” can also meditatively focus upon the rise and fall of the moments of suffering.\*\*\*

The fourth is the stage of vigor, particularly that vigor directed towards “the increase of alleviating qualities”.\*\*\*\* With deep psychological insight, Vasubandhu links it with “the aim of non-grasping, for here even the craving for Dharma is abandoned”.\*\*\*\*\* The *Suvarṇa-prabhāsa*, in a similar vein, states that one of its main hindrances is the ignorance that makes one indulge in too-frequent enjoyment of meditation, which makes compassionate action impossible.\*\*\*\*\* In Vasubandhu’s great *Commentary on the Daśabhūmika*, he states that a focus on antidotes to occurring situations of suffering is one of the main features of this stage.\*\*\*\*\*

The fifth is the stage of “meditation to an utmost extent”. On the basic techniques of meditation, Vasubandhu has quite a bit to say in this work. The *Suvarṇa-prabhāsa* again has an interesting warning, that one of the main hindrances on this stage is the ignorance that makes one “turn one’s back on Saṃsāra and strive for Nirvāṇa”.\*\*\*\*\*

The sixth stage is that of insight “to its utmost extent”, the realization of Emptiness.\*\*\*\*\* The seventh is that of skill in

\**Commentary on the Separation of the Middle from Extremes*, ad V, 6.

\*\**Daśabhūmika-sūtra*, III, V. p 20 (R, p 33).

\*\*\**Ibid*, III, V., p 19 (R., p 31).

\*\*\*\**Commentary on the Separation of the Middle from Extremes*, ad V, 6.

\*\*\*\*\**Ibid*, ad II 14-16.

\*\*\*\*\**Suvarṇaprabhāsa-sūtra*, 4, VI.

\*\*\*\*\**Daśabhūmivākyāna*, Peking/Tokyo Tibetan Tripitaka, volume 104, p 97, 4.

\*\*\*\*\**Suvarṇa-prabhāsa-sūtra*, 4, VI.

\*\*\*\*\**Commentary on the Separation of the Middle from Extremes*, ad II, 14

means. Whereas the previous stage is linked with “a super-mundane seeing”, this one is connected with “a worldly super-mundane subsequently attained seeing”,\* and involves all the expedient means necessary to be effective in the alleviation of suffering. An obstruction on this stage, Vasubandhu says, is an unafflicted ignorance “which counter-acts the aim of a lack of diversity, for there is a lack of dealing with any diversity of mental signs in the events spoken of in the sūtras, etc.”\*\* the sūtras and other writings being repositories of expedient methods. Interestingly enough, the *Suvarṇa-prabhāsa* makes its hindrance on this stage the ignorance that makes one rejoice in a mental state free from signs.\*\*\* For if there is only a continuous abiding in a *prajñā-state*, there would be no return to the cognitional world, a world “used” in the stage of expedient methods.

The eighth, ninth, and tenth stages all deal with the transformation to complete enlightenment. The eighth is the stage of having brought about the resolves of the Bodhisattva to their utmost extent.\*\*\*\* It is linked by Vasubandhu to “potency in the absence of discriminations” and “potency in the total clearing of the Buddha-field.”\*\*\*\*\* The ninth is the stage of the powers : power in faith, power in vigor, power in mindfulness, power in meditational concentration, and power in insight; in this work, all these are linked to “potency in knowledge”. The tenth stage, that of knowledge itself, is “the state for the basis of a potency in action”, and involves all mundane and supermundane knowledges for the alleviation of suffering, in short, complete enlightenment.\*\*\*\*\*

It is admitted by Vasubandhu that any description of the fruitions of the Mahāyāna path is impossible, “for in their full extent they are immeasurable.”\*\*\*\*\* The events described

\**Commentary on the Separation of the Middle from Extremes*, ad IV, 9b-10a.

\*\**Ibid*, ad II 14-16.

\*\*\**Suvarṇa-prabhāsa-sūtra*, 4, VI, 1.

\*\*\*\*On the resolves, see this introduction, p 201.

\*\*\*\*\**Commentary on the Separation of the Middle from Extremes*, ad II, 14-16, end.

\*\*\*\*\**Daśabhūmika-sūtra* X. “Knowledge” is linked to “skill in means”, by Vasubandhu in *Daśabhūmivākyāna*, p 109, 3, line 6.

\*\*\*\*\*ad IV, 18.



in the Path are also beyond any discussion of them, for “these may occur in many different ways.”\* Descriptions of a Path are at best schematizations of a sequence of events always totally unique. Nor is there really any possibility of a path leading to enlightenment, since engagement in a practise would be being bound by a construction.\*\* Insight arises spontaneously, and may do so in one moment.\*\*\* These descriptions are “skill in means” for the alleviation of suffering. “Aimlessness” does not mean a lack of desire to ease suffering, as Vasubandhu says elsewhere. And yet this desire is tempered by the absence of a cognition of “self” and “others”, and this absence of cognition in turn by the absence of the very notions of “being” and “non-being”.\*\*\*\*

Any dualistic view is finally rejected, and this includes the duality afflicted/alleviated.\*\*\*\*\* There is no detriment in what is termed “affliction”, no excellence in what is termed “alleviation”. For all these terms are but mental constructions. To say that anything *was* is an extreme of superimposition regarding events; to say that anything *wasn't* is an extreme of denial. Thus, anyone's view of reality is equally real and equally unreal. Everything that is commonly designated as “real” has its admixture of confusion, and many events commonly designated “unreal” yet have their effects.

Vasubandhu is confident, however, that fundamentally afflictions are secondary and the result of mental construction, whereas the essential “Ground of all events” is basically pure and undisturbed.

### *Concerning the Text :*

The Sanskrit original for *The Commentary on the Separation of the Middle from Extremes* is extant, and has been edited several times in recent years. The most scholarly edition is that of the eminent Gadjin Nagao (*Madhyāntavibhāga-bhāṣya*, Suzuki Research Foundation, Tokyo, 1964).

\*ad IV, 14.

\*\*ad V, 23-26, second example of the oil-lamp.

\*\*\*Ibid, cf. ad III, 22a, and *Abhisamayālaṅkāra*, VII 1-5.

\*\*\*\**Daśabhūmivyākhyāna*, p 106, 3, 3-4, 1.

\*\*\*\*\**Commentary on the Separation of the Middle from Extremes*, ad V 23-26.

Almost contemporaneous with it is the edition of Nathmal Tatia and Anantalal Thakur (*Madhyānta-vibhāga-bhāṣya*, Tibetan Sanskrit Works Series, published under the Patronage of the Government of Bihar, K.P. Jayaswal Research Institute, Patna, 1967), which also has its merits. This translation is based on both these editions, with reference being made also to the Tibetan translation of Śilendrabodhi and Ye-śes-sde (Peking/Tokyo ed. Tibetan Canon vol. 112, pp 121-133), and to the several editions of the sub-commentary by Sthiramati (*Madhyānta-vibhāga-ṭīkā*, ed. V. Bhattacharya, G. Tucci, Luzac & Co., London, 1932, ed. Susumu Yamaguchi, Librairie Hajinkahu, Nagoya, 1934, ed. R. Pandeya, Motilal Banarsidass, Delhi, 1971).

COMMENTARY ON  
THE SEPARATION OF THE MIDDLE FROM EXTREMES  
(MADHYĀNTA-VIBHĀGA-BHĀṢYA)

I. Reverencing both this Treatise's author, the son of Sugata\*—, and its expounder to us and others\*\*, I will attempt to explain its meaning.

Here, at first, a framework for the Treatise has been arranged as follows :

“Characteristics, obstructions, realities, the cultivation of antidotes, situations there, the attainment of fruition, and the supremacy of the Vehicle” I. la

That is to say that the following seven topics are dealt with in the Treatise : the main characteristics (of beings and the world), their obstructions, realities, the cultivation of antidotes to the obstructions, situations which may arise in this cultivation of antidotes, the attainment of fruition there, and a path to the attainment of fruition, a path having no superior.

Referring to the characteristics, the author says :

(“he”)

“There is the construction of that which was not; duality is not found there;

(“She”)

But emptiness is found there;

And “he” is found in “Her”, as well.” I.1.

In this passage, “the construction of that which was not” is the discrimination of object apprehended and subject apprehendor (rather than “discrimination between the object apprehended and subject apprehendor”). And “Emptiness” is the separation of the construction of that which was not from the being of object apprehended and subject apprehendor. “And ‘he’ is found

\*Maitreyanātha, author of *The Separation of the Middle from Extremes*, to which this work by Vasubandhu is a commentary.

\*\*Asaṅga, pupil of Maitreyanātha, and elder brother of Vasubandhu, through whom Vasubandhu was converted to the Great Vehicle.

in 'Her', as well" : i.e. the construction of that which was not (is found in Emptiness, as well). And if it (duality) is not there in that way, then, as a result, one sees "as it is", namely, that it is empty. Furthermore, one knows that that which remains (after duality vanishes) is what is (really) existent here, and the emptiness-characteristic is made to arise in an unreversed manner.<sup>1</sup>

"Therefore, everything is taught as neither empty nor  
non-empty,  
because of *its* existence, *its* non-existence, and *its* existence,  
and *this* is the Middle Path." I.2.

It is not empty, either because of emptiness or the construction of that which was not. Neither is it non-empty, because of the duality, object apprehended and subject apprehendor, and thus it has been taught, that "Everything compounded is called 'the construction of that which was not'; everything uncompounded is called 'Emptiness'", because of the existence of the construction of that which was not, because of the non-existence of duality, and the existence of emptiness in the construction of that which was not, and the existence of the construction of that which was not in emptiness. And *this* is the Middle Path : that everything is neither totally empty nor totally non-empty. And this is in accordance with passages in the *Prajñā-pāramitā-sūtras*, etc., which say : "All this is neither empty nor non-empty."\*<sup>2</sup>

Having explained the existent character and the non-existent character of the construction of that which was not, he next explains its own-characteristic.

"Consciousness arises as the appearance of objects of the senses and of understanding, and as the appearance of sentient beings, self, and perceptions. There is no (real) object for it, and in its non-being, it itself is not." I.3.

In this passage, the appearance of objects of senses and understanding is that which appears because of the being of

\*cf. *Kauśika-prajñā-pāramitā-sūtra*

visibles, etc. The appearance of sentient beings is that which appears because of there being sense-faculties in "one's own" and "others'" life-streams. The appearance of self is afflicted *manas*, because of its association with confusion of self, etc. The appearance of perceptions is the taking shape of the six consciousnesses. "There is no (real) object for it", the author says, because of the lack of a fixed aspect in the appearance of objects and sentient beings, and because of the false appearance of the appearance of self and perceptions. "In its non-being, it itself is not", the author says; because of the non-being, in these four ways, of the object apprehended, i.e. visibles, etc., the five sense-faculties, *manas*, and the six consciousnesses which cognize, the apprehendor, consciousness, is also non-existent.<sup>3</sup>

"Consciousness' character as the construction of that which was not is demonstrated by its being, because it is not in that way, and yet is not totally non-being."

I.4.

Because its being is not as its appearance arises, but it is not totally a non-being, because of the arising of this much confusion! Furthermore, it couldn't be simply non-being, because,

"Liberation through its extinction is accepted." I.4b

Otherwise, bondage and freedom would be contradicted, and this would incur the flaw of denying affliction and alleviation.

Having explained the own-characteristic of the construction of that which was not in this way, the author proceeds to explain its comprising characteristic. Even though this is only construction of that which was not, there comes to be a comprising of three own-beings in this way :

"The constructed, the interdependent, and the fulfilled are indicated by objects of sense and understanding, the construction of that which was not, and the non-being of dualities." I.5.

"Objects of sense and understanding" are constructed own-being. The construction of that which was not is interdependent own-being. The non-being of object apprehended and subject apprehendor is fulfilled own-being.<sup>4</sup>

Next the author illuminates the characteristic within that construction of that which was not, allowing it to penetrate its own non-existent character.

“A non-apprehension comes about dependent on apprehension,  
a non-apprehension comes about dependent on this non-apprehension”. I. 6.

A non-apprehension of objects as separate objects of sense and understanding comes about dependent on the apprehension that everything is perception-only. Accordingly, a non-apprehension of “perception-only” comes about dependent on this non-apprehension of objects. And thus one enters into the non-existent character of object apprehended and subject apprehender.

“Thus it is demonstrated that this ‘apprehension’ has the nature of a non-apprehension”. I.7a

because of the impossibility of a true apprehension with the non-being of a separate object for apprehension.

“Because of this, it can be known that there is an identity between apprehension and non-apprehension.”  
1.7b

Because of the inability to demonstrate an apprehension through its apprehending anything. Nevertheless, it is called “apprehension” because of the appearance of objects of sense and understanding which were not previously, even though it really has the nature of a non-apprehension.

Next, the author explains the construction of that which was not’s characteristic of being divided.

“And the construction of that which was not is the cittas and caittas of the three realms.” I.8a.

That is to say, it exists with the division of experience into the realm of desires, the realm of simple images, and the imageless realm.<sup>5</sup>

And then he explains the characteristics of its synonyms :

“Observing an object there, is consciousness;  
observing it with special qualities, are the caittas.”

I. 8b

That is to say : Observing in terms of “a simple object” is a consciousness; observing in terms of special qualities “in the object”, are the caittas (i.e. psychological events associated with consciousness), such as feelings, etc.

Then the author explains the construction of that which was not’s characteristic of evolving :

“One is the condition-consciousness,  
the second relates to experience;  
in the latter are the caittas that experience, distinguish,  
and impel.” I. 9

Because the store-consciousness is the conditional ground for all the other consciousnesses, it is the “condition-consciousness”. Conditioned by it, there are the evolving consciousnesses which relate to experience. Experiencing itself is basically feeling, distinguishing is cognition, and the impellers of consciousness are the motivating dispositions : volition, mental attention, etc.

Then the author proceeds to discuss the construction of that which was not’s characteristic of having afflictions.

“Because of concealment, planting, conducting, and holding fast; because of filling up, the triple distinguishing, experiencing, being pulled along; because of binding, confrontation, and the more palpable states causing suffering, the living world is afflicted.” I. 10 and 11a.

In this passage, “concealment” means the obstruction to seeing as it is which arises through ignorance; “planting” means the setting up of latent karmic impressions in consciousness by the motivating dispositions, “conducting” means meeting with a situation for the further arising (of impressions) in consciousness, “holding fast” is the holding fast to a “self-being” through the psychophysical complex, “filling up” is the filling up (of experience) by the six sense-fields, the “triple distinguishing” is the

triple determination (of sense-organ, object, and corresponding consciousness through contact), "experiencing" is feeling, "being pulled along" is craving, conducive to being-again,<sup>6</sup> projected by action, "binding" is being bound by desires, etc. which are conducive to the arising of consciousnesses through clings; "confrontation" is the direction of a done act which gives retribution in a being-again, and the more palpable states causing suffering come about through birth, decrepitude, dying, etc. The living world is afflicted by all of these.

"Threefold, twofold, and sevenfold affliction-together, because of the construction of that which was not." I. 11b

Affliction-together is threefold: the affliction-together of afflictions proper, the afflictions-together of action, and the afflictions-together of birth. Among these, ignorances, craving, and clinging are afflictions-together of afflictions proper, motivating dispositions and being are the afflictions-together of action, and the afflictions-together of birth are the rest of the limbs of dependent origination.<sup>7</sup>

Afflictions-together are twofold: causal and resultant. Among these, causal afflictions-together consist of those limbs of dependent origination which have the nature of affliction and action (i.e. the limbs ignorance, motivating dispositions, craving, clinging, and being); resultant afflictions-together consist of the rest of the limbs.

Afflictions-together are sevenfold: These are essentially causal afflictions-together in their seven modes: the cause of reversal, the cause of being thrown forth, the cause of conducting near, the cause of holding fast, the cause of experiencing, the cause of being pulled along, and the cause of agitation. Among these, ignorance is the cause of reversal, motivating dispositions are the cause of being thrown forth, consciousness is the cause of conducting near, the cause of holding fast is the psycho-physical complex and the six sense-fields, the cause of experiencing is contact and feeling, the cause of being pulled along is craving, clinging, and being, and the cause of agitation is birth, decrepitude, and dying. In every way, afflictions-together develop because of the construction of that which was not : this is the compact meaning. So the nine-fold characteristics of the construction of that which was not have been illuminated :



its character as existent, its character as non-existent, its own-character, its comprising character, its character allowing it to penetrate to its own non-existent character, its character of being divided, the character of its synonyms, its character of evolving, and its character of afflictions-together.

Having in this way explained the construction of that which was not, in order that emptiness can also be known, he says :

“Emptiness’ characteristics, synonyms, meanings, divisions, and its demonstration, should be concisely known.” I. 12

How should its characteristics be known ?

“The non-being of duality,  
and the being of this non-being,  
is the characteristic of emptiness.” I. 13a

It is the non-being of duality, i.e. of the object apprehended and subject apprehendor. It is also the being of this non-being. In this way, emptiness’ characteristicness of both non-being and own-being is illuminated.

As it is both non-being and own-being, it is

“neither a being nor a non-being”. I. 13b.

How is it not being ? Because of the non-being of duality. How is it not non-being ? Because of the being of the non-being of duality. And this is the characteristic of emptiness.<sup>8</sup> Thus it is

“a characteristic neither the same nor different” I. 13c.

from the construction of that which was not. If it were different, the real nature of an event would be different from the event itself (since emptiness is the real nature of the construction of that which was not). To speak of emptiness and the construction of that which was not as being different would be as absurd as speaking of “impermanence” and “suffering” as being something different from impermanent and suffering beings themselves. If they were the same, then there would

be no knowledge with alleviation \*as its object, and their character would be totally common. With this, the characteristic of freedom from otherness in reality, becomes illuminated.

How are synonyms for emptiness to be recognized?

“Suchness, the reality-limit, the signless, the ultimate, the Ground of all events, are, in brief, synonyms for emptiness.” I. 14.

How are the meanings of these synonyms to be known?

“From being non-otherness, non-reversal, cessation the scope of the exalted, and the cause of exalted events, the meanings of the synonyms are understood in order.” I. 15.

It is Suchness in the sense of non-otherness in the sense that it is just so, all the time. It is the reality-limit in the sense of there being no reversals there, because of the insubstantiality of reversals. (It is also the reality-limit in that it is the furthest point of awareness.) It is the signless in the sense of being the cessation of all signs, there being a total non-being of signs there.<sup>9</sup> Because it is the scope of exalted knowledge, it is called “the ultimate”, and because it is the causal ground for exalted events, it is called “the Ground of all Events”. For the meaning of “ground” is here the meaning of “cause”.

How are the divisions of emptiness to be known?

“Both afflicted and cleared” I. 16a.

This is its division. In which situations is it afflicted and in which cleared?

“With flaws and without flaws” I. 16b.

When it exists with flaws, then it is afflicted. When it is freed from flaws, then it is cleared.

\*“Clearing”

If, having been with flaws, it becomes freed from flaws, how is it that it is not impermanent, as it undergoes change ?

Because its

“clarity is assented to, like the clarity of water, gold, and space” I. 16c.

No otherness of own-being occurs for it, because of the removal of adventitious flaws.<sup>10</sup>

There is yet a further division : the sixteen kinds of emptiness, which are : the emptiness of the internal, the emptiness of the external, the emptiness of the internal and external, the great emptiness, the emptiness of emptiness, the emptiness of ultimate truth, the emptiness of the compounded, the emptiness of the uncompounded, the very great emptiness, the emptiness of inferior and superior, the emptiness of non-rejection, the emptiness of Náture, the emptiness of characteristics, the emptiness of all events, the emptiness of non-being, and the emptiness of the own-being of non-being. These are to be known in brief as :

“The emptiness of experiencer,  
of whatever is experienced,  
of the body, of the habitat,  
the emptiness through which those (emptinesses) are  
seen,  
and the emptiness of whatever is resorted to.” I. 17.

Among these, emptiness of the experiencer refers to the internal sense-fields, and the emptiness of whatever is experienced refers to “external things”. The body is the seat of experiencer and the experienced, that is, the physical body, and its emptiness is called the emptiness of the internal and external. The habitat is the world inhabited, and because of this world’s extensiveness, its emptiness is called the great emptiness. The emptiness of emptiness is the emptiness of that emptiness through the knowledge of which it is seen that the internal events, sense-fields, etc. are empty. And the emptiness of ultimate truth is the emptiness of all that as it is seen under the aspect of “ultimate truth”, and the emptiness of whatever object of understanding a Bodhisattva may resort to. For what reason, then, are they resorted to ?

“for the attainment of a pure pair” I. 18a.

for the attainment of a beneficial compounded and uncompound-  
ed, and

“continually for the welfare of all beings” I. 18b.

that is, for the welfare of limitless sentient beings, and

“in order not to abandon Saṃsāra” I. 18c.

If one did not see the emptiness of Saṃsāra and the emptiness of any “inferior” and “superior”, oppressed, one would abandon Saṃsāra.

“and for the non-perishing of the beneficial” I. 18d.

Even in a “Nirvāṇa with no remainder”, one does not reject, does not throw off, anything, and the emptiness of this is called the emptiness of non-rejection.

“for the sake of clearing the lineage” I. 19a.

the lineage meaning one’s nature, because of a state of own-being<sup>11</sup>, and

“in order to receive the characteristics and secondary marks of a great person, and for the clearing of Buddha-dharmas,

the Bodhisattva has recourse to objects of understanding.” I. 19b.

for the attainment of the powers, confidences, special Buddha-events<sup>12</sup>, etc. The situations of these fourteen kinds of emptiness can be known in this way.

What again is emptiness here ?

“The non-being of personalities and events is emptiness, and the existing being of this non-being in it is another emptiness.” I. 20.

The non-being of “personality” and “events” is emptiness. And it is also the existing being of this non-being. “In it”, he says, so that it is clear that this is not another emptiness

from the emptiness of experiencer, etc. In order to explain a characteristic of emptiness in this way, he specifies emptiness as two-fold in relation to extremes<sup>13</sup>, as the emptiness of non-being and the emptiness of the own-being of that non-being, in order to remove, the superimposition of "personalities" and "events", and the denial of this emptiness respectively. The division of emptiness can be known in this way.

How can its demonstration be known ?

"If it did not become afflicted, then all beings would be liberated, if it were clear, then all effort would be fruitless." I. 21.

If the emptiness of events were not afflicted by adventitious secondary afflictions when their antidotes have not arisen, all sentient beings would be liberated even without any effort, because the afflictions-together would not come about. If, even when antidotes have arisen, it were not to become alleviated, then all effort made for the sake of freedom would be fruitless.

Thus

"it is neither afflicted nor unafflicted, neither clear nor unclear" I. 22a.

How is it neither afflicted nor unclear ?

"because of the luminousness of citta" I. 22b.

by nature.

How is it neither unafflicted, nor clear ?

"because of the adventitiousness of afflictions in it."  
I. 22c.

Thus the division of emptiness, previously alluded to\*, is demonstrated.

Now the compact meaning of emptiness can be known—from its character, and from its determination. From its character means from its character as non-being and being. Its character as being is both from its character as being freed from being

\*at I, 16a.

again and from its character as being freed from all otherness in reality.<sup>14</sup> Its situations can be known from the determination implicit in its synonyms, etc.

Here, through this four-fold exposition, the own-characteristic of emptiness : its characteristic of action, its characteristic of affliction and alleviation, and its character of logical fitness, is caused to occur, bringing discriminations, fears, inactivity, and doubts to complete rest.

## II. The Obstructions

Concerning obstructions, the author says :

“The pervading and the limited ones,  
the excessive and the equal,  
accepting and abandoning,  
are called obstructions of the two.” II. 1.

In this passage, “the pervading” is the obstructions consisting simply of afflictions, and the obstructions of the knowable, because both are obstructions to those of the Bodhisattva-lineage. “The limited” is the obstruction to the Śrāvaka-lineages, which is affliction only (i.e. the sole goal of the Śrāvakas, that is the followers of the “Hinayāna”, is the eradication of their own afflictions). The “excessive” is the obstruction in those who act with attachment (hostility or confusion). The “equal” is that in those who make everything alike.<sup>15</sup> The obstruction of accepting or abandoning Saṃsāra is an obstruction to those of the Bodhisattva-lineage, because of being an obstruction to Nirvāṇa without a basis.<sup>16</sup> Thus, the obstructions of those of the Bodhisattva-lineage, those of the Śrāvaka-vehicle, and those of others, have been made known.

“The characteristics of the obstructions that are simply affliction are nine-fold, being the fetters.” II. 1b.

The nine fetters are the obstructions that are simply afflictions. To what are they obstructions ?

“to excitement and to equanimity,  
and to the seeing of reality.” II. 2a.

The fetter of complacency is an obstruction to excitement, and the fetter of aversion is an obstruction to equanimity. (Because of the former, there is no passion, compassion, or energy); because of the latter, one cannot stay calm in face of the disagreeable or hostile. The rest of the fetters are obstructions to the seeing of reality. How does this occur?

“Leading towards the view of self, obstructing insights regarding this and “external objects”, regarding the cessation of suffering, the Path, the Gems, others’ attainments, and regarding the knowledge of being satisfied with little.” II. 2—II. 3a.

The fetters become specific obstructions. The fetter of pride becomes an obstacle leading to the view of self. This is because this view has not been cast off through proper practise in a time of clear understanding, working against the pride of thinking that “I exist” in what is internal or external. The fetter of ignorance is an obstacle to knowledge about the elements that make for a view of the self. This is because it is a lack of knowledge concerning the appropriating aggregates. The fetter of holding fast to views is an obstruction to the knowledge of the truth of the cessation of suffering. This is because such holding fast goes against the possibility of the cessation of suffering, because of the various anxieties caused by the view of a self in the body, and views regarding the permanence or impermanence of the elements constituting personality. The fetter of adherence to mere rules and rituals is an obstruction to the knowledge of the truth of the Path, because of its adherence to the view that the highest clarity lies elsewhere than it really does. The fetter of doubt is an obstruction to the knowledge of the Three Gems (Buddha, Dharma, Saṅgha), because it involves a lack of faith in the good qualities of these three. The fetter of envy is an obstruction to satisfaction in others’ attainment, because one wishes to see only others’ flaws. The fetter of selfishness leads to a lack of knowledge of satisfaction with little, because of one’s obsession with possession.<sup>17</sup>

“Further obstructions stand in the way of welfare, etc. in ten ways.” II. 3.

There are further obstructions that stand in the way of welfare, etc. in ten ways. What are these obstructions, and what is meant here by "welfare, etc." ?

"The lack of means to rouse "oneself" from inactivity,  
 the lack of complete use of "one's" sense-fields,  
 careless activity,  
 non-arising of the beneficial,  
 lack of mental attention to what lies around you,  
 unfulfillment of the necessary preparation (to live in  
 the Great Vehicle),  
 separation from "one's" spiritual lineage, and  
 separation from good friends,  
 wearying distress and agitation of citta,  
 lack of opportunity to practise the Great Vehicle,  
 being forced to live with stupid or depraved people,  
 susceptibility to harm, lack of control, and lack of  
 maturation of insight because of the three,  
 susceptibility to harm by nature, sloth, and carelessness,  
 attachment to being, and longing for enjoyment,  
 muddle-headedness,  
 lack of confidence, lack of faith, deliberation according  
 to words,  
 lack of reverence for the Good Dharma,  
 respect for gain,  
 lack of compassion,  
 casting away what one has heard,  
 being ill-versed in what's been heard,  
 and lack of engagement in meditation." II. 4-8.

These are the obstructions to welfare, etc. And what is welfare, etc. ?

"Welfare, enlightenment, the full taking up of Saṃsāra,  
 insight, lack of confusion, lack of obstructions,  
 ability to evolve, fearlessness,  
 lack of selfishness and potency." II. 9.

So that it can be known how many obstructions can arise to which of these factors : welfare, etc. he says,



“By threes, the obstructions of the knowable arise for these.” II. 10a.

To each of these beneficial factors, three obstructions can arise. To welfare, arise the lack of means to rouse “oneself” from inactivity, the lack of complete use of “one’s” sense-fields, and careless activity. To enlightenment, arise the non-arising of good caittas, lack of mental attention to what lies around you, and the unfulfillment of the necessary preparation. To the full taking up of Saṃsāra, which is the arising of the enlightenment-citta<sup>18</sup>, arise separation from “one’s” spiritual lineage, separation from good friends, and wearying distress and agitation of citta. To insight, which is the state of a Bodhisattva, arise the lack of opportunity to practise the Great Vehicle, and being forced to live with either stupid or depraved people. In this passage, “stupid people” are fools, and “depraved people” are frustrated, harmed people. To lack of confusion, arise susceptibility to harm through reversals, lack of potency because of the three kinds of obstructions : afflictions, etc. and lack of maturation in insight which matures “liberation”! As obstructions to the abandonment of obstructions, arise natural susceptibility to harm, sloth, and carelessness. To the ability to evolve, arise attachment to (rigid) being, longing for enjoyment, and muddle-headedness, through which citta evolves otherwise than towards supreme perfect enlightenment. To fearlessness, arise lack of confidence in the “personality”, lack of trust in Dharma, and deliberations according to words. To lack of selfishness, arise lack of reverence for the Dharma, respect for the acquisition and worship of gain, and lack of compassion for sentient beings. To potency, arise three, because of which one can’t attain (psychic) power, which are casting away what has been heard (regarding Dharma), because it brings about actions leading to the rejection of Dharma, being ill-versed in what’s been heard, and lack of engagement in meditation.

Because these obstructions become ten kinds of causes in relation to welfare, etc. these ten kinds of causes are to be made known now, because of their bearing upon them. There is a cause as one thing’s being the direct condition for the arising of another, such as when the eye gives rise to a visual consciousness. There is a cause as one thing’s maintaining an-

other's existence, such as the four foods maintaining sentient beings. (The four "foods" are : morsel-food maintaining the organism itself, contact giving stimuli to the living being, *manas* and volition motivating its activity, and consciousness.) There is a cause as one thing's sustaining another, in the sense of providing a support, as the inhabited world does for the world of sentient beings. There is a cause as one thing's manifesting another, as the action of looking does the visible. There is a cause as one thing's transforming another, as fire does that which is being cooked. There is a cause as one thing's disjoining another—such is the relation of a cutting instrument to that which is being cut. There is a cause as one thing's evolving another step by step, such as the action of a goldsmith, who works bracelets out of masses of gold. There is a cause as one thing's giving rise to the idea of another, such as the perception of smoke, etc. giving rise to the idea of fire, etc. There is a cause as one thing's causing us to form the idea of another, as a justification does for a thesis.\* There is a cause as one thing's leading to the attainment of the other, as the Path leads to Nirvāṇa, etc.

Thus, an obstruction to the arising of alleviation is an obstruction to welfare, because of its causing it to arise. An obstruction to its maintenance is an obstruction to enlightenment (i.e. the enlightenment-citta), because of its resulting in an absence of anger and frustration. An obstruction to sustaining it is an obstruction to the full taking up of Samsāra, because this becomes the support for the enlightenment-citta. An obstruction to manifesting it to others is an obstruction to insightedness, because of its making it clear to others. An obstruction to its transformation is an obstruction to lack of confusion, because of its folding away all confusions obstructing alleviation. An obstruction to its disjunction is an obstruction to the lack of obstruction, because it causes separation from obstructions. An obstruction to its evolving gradually is an obstruction to citta's ability to evolve towards enlightenment. An obstruction to giving rise to the idea (of the Great Vehicle) is an obstruction to fearlessness, because this idea does not arise where there is any fear. An obstruction to causing the

\*cf. *Method for Argumentation*, 4.

idea to arise in others is an obstruction to lack of selfishness, because it is the lack of selfishness in the Dharma that causes the idea (of the Great Vehicle) to arise in others. An obstruction to its attainment is an obstruction to potency, because it has the characteristic of the attainment of powers.

Causes of ten kinds : for arising, maintaining, sustaining, manifesting, transforming, disjoining, evolving, causing the idea to arise, causing the idea to be formed in others, and attaining : for these the eye, foods, the earth, a lamp, a fire, are examples, and a cutting instrument, an artisan's skill, smoke, justifications, and the Path.

It is through the desire to obtain enlightenment that the roots of the beneficial are at first caused to arise. Then, through the power of the roots of the beneficial, enlightenment can be attained. The enlightenment-citta is the basis for the arising of the roots of the beneficial. The Bodhisattva is the support of the enlightenment-citta. Again, with these roots of the beneficial attained through the enlightenment-citta which has been made to arise, reversals will be abandoned by the Bodhisattva, and a complete absence of reversals will be caused to arise. Thus, freed from reversals in the Path of Seeing, all obstructions are abandoned in the Path of Cultivation.<sup>19</sup> Again, the three roots of the beneficial, once obstructions have been gotten rid of, will become evolved to supreme complete enlightenment. Then, through the exercise of the power of this transformation, one will not be afraid of the various kinds of teachings in the deep extensive Dharma. Thus, through not being alarmed, seeing the various qualities in the events of the teachings, one can explain these events in detail to others. Thereafter, the Bodhisattva, having thus attained the exercise of these powers through these various qualities, quickly attains supreme complete enlightenment, and attains also potency in all events. This is the gradual sequence of welfare, etc.

“Furthermore, there are other obstructions ; to the allies, pāramitās, and stages.” II.10b

First of all, to the allies of enlightenment :<sup>20</sup>

“Lack of skill as regards the meditational object,  
sloth, two defects in meditational concentration,  
lack of planting, weakness,  
being flawed by views and susceptibility to harm.” II.11.

Lack of skill as regards the meditational object is an obstruction to the application of mindfulness.<sup>21</sup> Sloth is an obstruction to the right exertions.<sup>22</sup> Two defects in meditational concentration are a lack of completion of meditation due to a deficiency in either zest, vigor, citta, or exploration, and a lack of completion of meditation due to a deficiency in the secondary motivational dispositions necessary for efforts in meditating. These (lack of completions of meditation) are obstructions to the bases of psychic power.<sup>23</sup> To the faculties<sup>24</sup>, non-planting of the factors conducive to liberation<sup>25</sup> is an obstruction. To the powers<sup>26</sup>, weakness of these same faculties due to the interference of adverse factors is an obstruction. To the limbs of enlightenment<sup>27</sup>, the flaw of views is an obstruction, due to their working against the Path of Seeing. To the limbs of the Path<sup>28</sup>, the flaw of susceptibility to harm is an obstruction, because of its working against the Path of Cultivation.

Obstructions to the pāramitās :

“Obstructions to having, happy states,  
to not forsaking sentient beings,  
to casting off and growth of flaws and virtues, to de-  
scent” II. 12.

“to liberating, to inexhaustibility, to continuance in welfare,  
to making certain, to enjoyment and maturation of  
Dharma.” II. 13.

Here it is explained which result of which among the ten pāramitās is liable to damage by which obstruction<sup>29</sup>. In this connection, an obstruction to having is an obstruction to (the effect of) the pāramitā of giving. An obstruction to a happy state is an obstruction to (the effect of) the pāramitā of good conduct towards others. An obstruction to the non-abandonment of sentient beings is an obstruction to (the effect of) the pāramitā of forbearance. An obstruction to the casting off of flaws

and the growth of virtues is an obstruction to (the effect of) the pāramitā of vigor. An obstruction into descent into what is to be mastered is an obstruction to (the effect of) the pāramitā of meditation. An obstruction to the act of liberating ("self" and "others") is an obstruction to (the effect of) the pāramitā of insight. An obstruction to the inexhaustibility of giving, etc. is an obstruction to (the effect of) the pāramitā of skill in means, because of their inexhaustibility through the enlightenment-transformation. An obstruction to a beneficial uninterrupted continuance in all kinds of being again is an obstruction to (the effect of) the pāramitā of resolve, because it is through the power of the Bodhisattva's resolve that one takes on births which are favorable to this continuance in Saṃsāra. An obstruction to making the beneficial unfailing is an obstruction to (the effect of) the pāramitā of power, because it is through the two powers of contemplation and cultivation that adverse factors are overpowered. An obstruction to the enjoyment and maturation of Dharma in both "oneself" and "others" is an obstruction to (the effect of) the pāramitā of knowledge, because of one's not truly understanding the meaning of what one has heard.

And to the stages, there may be obstructions, in this order :

"In regard to the all-encompassing aim,  
to the higher aim,  
to the yet higher aim which flows from that,  
to the aim of non-grasping,  
to a lack of division in the series,  
to the aim of neither affliction or alleviation,  
to the aim of a lack of diversity,  
to the aim that there is neither "inferior" nor "superior",  
and to the four-fold basis of potency,  
there is this ignorance in the Ground of Events,  
a ten-fold non-afflicted obstructing,  
by way of factors adverse to the Stages,  
but the antidotes to them *are* the Stages!" II. 14-16.

An unafflicted ignorance which arises successively in the ten-fold Ground of Events in relation to its all-encompassing, and other, aims, is an obstruction to the stages of enlightenment,

because it is an adverse factor to them. That is, on the first, all-encompassing stage, it counter-acts the all-encompassing aim by which one understands the sameness of "self" and "others". On the second stage, it counter-acts a further aim (of the Great Vehicle), by which one decides that one should do practises (*yoga*) for the sake of bringing about a clearing of all aspects (in a total rooting-out of afflicting characteristics). On the third stage, it counter-acts a further aim which flows from that, by which one is able, after having realized the ultimate nature of what has been heard which flows from the Ground of Events, to hurl oneself into a fire-pit which has the extent of the whole Tri-Chiliocosm. On the fourth stage, it counter-acts the aim of non-grasping, for here even the craving for Dharma is abandoned. On the fifth stage, it counter-acts the aim of a lack of division in the citta-series, with its ten samenesses of citta and intention in total clearing (i.e. with the sameness of cittas and intentions in all ten stages). On the sixth stage, it counter-acts the aim where there is neither affliction nor alleviation, because of its counter-acting the realization that there is no event which is being afflicted or alleviated in dependent origination. On the seventh stage, it counter-acts the aim of that lack of true diversity, for here there is a lack of dealing with\* any diversity of mental signs in the events spoken in the sūtras: by there not being any signs, etc. On the eighth stage, it counteracts the aim that there is neither "inferior" or "superior", because of the lack of observing any "lesser" or "greater" in any event of affliction and alleviation, because there is the forbearance (through realizing) the non-arising of "events". There is a four-fold potency : potency in absence of discriminations, potency in the total clearing of the Buddha-field<sup>30</sup>, potency in knowledge, and potency in action. One penetrates the state for the basis of the first and second potencies in the Ground of Events on the eighth stage, one completely attains the state of a basis for potency in knowledge on the ninth stage, with the attainment of the particular knowledges, and the state of the basis for potency in action on the tenth stage, which is the state of being able to do actions for the sake of sentient beings through various transformations at will.

Again, in brief :

“Those which are called the obstructions which are  
afflictions,  
and the obstructions of the knowable,  
are all obstructions,  
and liberation is sought through their extinction.” II. 17.

Through extinction of these obstructions of two kinds, liberation from all obstructions is sought.

The compact meaning of the obstructions : the great obstruction, which is the same as “the pervading”; the narrow obstruction, which is the same as “the limited”; the obstruction through courses of action, which is the same as “the excessive”; the obstruction to attainment, which is the same as “the equal”<sup>31</sup>; the obstruction to special attainment, which is the same as “accepting or abandoning”<sup>32</sup>; the obstruction to right application, which are the nine-fold obstructions which are afflictions; the obstruction to the cause, which is the same as an obstruction to welfare, etc. because of its position as a ten-fold cause of obstruction; obstruction to entering into reality, which is the same as an obstruction to the allies of enlightenment; obstruction to supremacy in welfare, which is the same as obstructions to the pāramitās; an obstruction to special states, which is the same as an obstruction to the Stages. In brief, these obstructions may be comprised together as two-fold : afflictions and obstructions of the knowable.

### III. Realities

Concerning reality, the author says :

“Basic reality, characteristic reality, the reality that is  
non-reversal,  
the reality which consists of fruition and its cause,  
more subtle and more gross realities,  
the accepted, the range of clearing, comprising reality,  
the characteristic of differentiation,  
the ten-fold reality of skill (in means), antidotes of the  
view of self.” III.1-2.

Ten-fold reality is enumerated here, namely : basic reality, the

reality of the characteristics, the reality of non-reversal, the reality of fruition and its causes, reality as that which is accepted, more gross and more subtle realities, the reality of the scope of complete clearing, comprising reality, the reality of differentiation, and the reality of skill (in means). And the reality of skill (in means) is to be known as being a ten-fold antidote to the ten-fold grasping after self, namely as skill concerning the aggregates, skill concerning the sense-fields, skills concerning the sensory domains, skills concerning dependent origination, skills concerning states and non-states, skills concerning the twenty-two faculties<sup>33</sup>, skills concerning the concept of time, skills concerning the Truths, skills concerning the Vehicles, and skills concerning the compounded and un-compounded.

What is here called "basic reality" is

"the three-fold own-being", III. 3a

the constructed, the interdependent, and the fulfilled. They make possible all other realities.

What is meant here by "reality in three own-beings" ?

"It's non-existent, and it is always;

it exists and yet not really;

it's really existent and non-existent :

in this way three own-beings are assented to." III. 3b

The characteristic of the constructed is that it is always really non-existent, and thus there is reality in the constructed nature, because of its un-reversedness.<sup>34</sup> The characteristic of the interdependent is that it is existent, and yet not in a real way, because of its state of confusion, and thus there is reality in the interdependent.<sup>34a</sup> The characteristic of the fulfilled is that it is really both existent and non-existent, and thus there is reality in the fulfilled own-being.<sup>35</sup> As to what he means by "characteristic reality" or "the reality of the characteristics", the author says :

The characteristic of reality here is that from the knowledge of which the seeing of superimposition and denial regarding events, and personalities, objects apprehended and subjects apprehenders, being and non-being, do not arise." III. 4.



The seeing of (false) superimposition and denial involved in assuming "personalities" or "events", through the knowledge of which it does not develop, is the characteristic of reality in the constructed own-being. The seeing of (false) superimposition and denial involved in assuming "objects apprehended" and "subjects apprehenders" through the knowledge of which it does not develop, is the characteristic of reality in the interdependent own-being. The seeing of (false) superimposition and denial involved in assuming "being" and "non-being", through the knowledge of which it does not develop, is the characteristic of reality in the fulfilled own-being.<sup>36</sup> This characteristic in basic reality is called its "unreversed characteristic".

Inasmuch as it is an antidote to reversed views of permanence, etc. the reality of non-reversal is the existence of impermanence, suffering, the empty, and the lack of a self. And how is one to know that this impermanence, etc. are a part of basic reality according to a certain order ?

"Objects actually non-existent,  
objects impermanent,  
the characteristics of arising and ceasing,  
are all, in basic reality in order,  
along with being with flaws,  
and being without flaws." III. 5-6a

Basic reality is the three own-beings. In them there are, in order : objects of sense and understanding which are really non-existent, (in the constructed own-being); objects of sense and understanding which are impermanent and fluxional, and the characteristic of arising and ceasing, (in the interdependent own-being); and the being of affliction and alleviation, (fully realized in the fulfilled own-being)<sup>37</sup>.

"Moreover, suffering is seen to exist  
because of adherence, the characteristics, and connection." III. 6b

There is suffering in basic reality because of the following reasons, in order : because of clinging, that is to say, because of the clinging that comes through intentness upon views concerning "personalities" and "events"; because of the basic characteristics

of the world itself: because of connection with suffering. These three exist in basic reality in a certain order. (The adherence to views concerning "personalities" and "events" is adherence to the constructed; the basic characteristics of the world itself are the characteristics of the interdependent; connection with the sufferings of Saṃsāra, even after having realized the nature of the constructed and interdependent,<sup>38</sup> is the characteristic of the fulfilled.)

"Basic reality is seen to be emptiness :  
as simple non-being,  
as non-being of this or that,  
and as the fundamental nature." III. 7a

Since the characteristic of the constructed is that it is not truly existent in any form, non-being is its emptiness. Since the characteristic of the interdependent is that it is not as it is constructed, but yet is not non-existent, it is empty inasmuch as it entails the non-being of this or that definite thing. Since the characteristic of the fulfilled is that it has the nature of emptiness itself, it is emptiness in its fundamental nature.

"Selflessness (in fundamental reality)  
is expressed as 'no characteristic',  
'characteristic apart from *that*'  
and 'own-characteristic'." III. 7b and 8a

Since the characteristics of the constructed own-being themselves do not exist, its selflessness is that it has "no characteristic". Since the characteristics of the interdependent exist, but not as they are constructed, its selflessness is that it has a "characteristic apart from *that*" (the focused, filtered construct). Since the fulfilled own-being is selflessness, its selflessness is its fundamental nature. Impermanence is illuminated as being triple in basic reality : impermanent in the sense of not being a true object at all (i.e. vanishing once its true nature is realized); impermanent in the sense of arising and decaying; and (impermanent as far as its characteristics are concerned) being first afflicted and then alleviated. Suffering is triple : the suffering of clinging, the suffering coming about through the basic characteristics of the world, and connection with this suffering. Emptiness is triple : the emptiness of non-being, the emptiness of

non-being of *this* or *that*, and the emptiness of own-being. Thus selflessness is triple : the non-being of self of having no characteristics, the non-being of self of having a characteristic other than *this* or *that*, and the non-being of self through own-characteristic.

The reality of fruition and its causes is the truths of suffering, the origination of suffering, cessation of suffering, and a Path to the cessation of suffering, which exist in basic reality. How is this threefold basic reality to be considered "the truth of suffering", etc. ? Because of its having the characteristics of impermanence, suffering, emptiness, and absence of self (the last two being both the causes and the antidotes to the second. Causes when unrealized, antidotes when realized.).

"The truth of suffering is considered (to arise) from these (characteristics)" III. 8b.

The truth of the origination of suffering is to be known in respect to a threefold origination, which threefold origination is

"residual impressions, increase, and lack of separation." III. 8c.

There is the origination of suffering by means of the residual impressions that cause intentness on the constructed nature. The afflictions of action are the origination by means of increase, and the non-separation of Suchness from obstructions is the origination occurring "through lack of separation". (Connect this with the connection with suffering that marks a fulfilled nature.)

The truth of the cessation of suffering is to be known in respect to a threefold cessation, which cessation is

"Non-arising by own-being, non-arising of duality, and the two : flaws and peace." III. 9a.

There is that which is non-arising by own-being, there is the non-arising of object apprehended and subject apprehendor and there is the process from being flawed to peace, which process is called cessation through contemplation\*

\*See *Discussion of the Five Aggregates*, p 73 and note 29.

and Suchness. So this three-fold cessation may be called cessation through own-being, cessation of duality, and cessation by nature.

How is the truth of the Path arranged in three-fold basic reality ?

“In full knowledge, in abandoning, in attaining and intuitively realizing, the Truth of the Path is fully explained.” III. 9b-10a.

The arrangement of the truth of the Path in basic reality is to be known in full knowledge of the constructed (which leads to its dissolving as a major force), in the full knowledge of the interdependent and its abandonment (as far as it involves the processes of the arising of suffering), and in the full knowledge, attainment, and intuitive realization of the fulfilled. These may be known as the three-fold Truth of the Path, through full knowledge, abandonment, and realization.

Furthermore, “conventional” and “ultimate” truths are, respectively, more gross and more subtle realities. How are they to be known in basic reality ?

“The gross exists in the form of designations, determinations, and words used in practise.” III. 10b.

The conventional is here divided into three basic kinds : the conventionality of designations, the conventionality of determinations (as strained through various constricting caittas), and the conventionality of all words used in religious practise. (Designations belong to the constructed nature; perceptions of senses and understanding properly to the interdependent nature, but an interdependent nature often determined by constrictions, and practise, though this practise leads to the fulfilled nature, yet represents only conventional truth.)

“Whereas the ultimate exists only in relation to the one”. III.10c.

Ultimate truth is to be known as existing because of the one fulfilled own-being, only. In what way is it “ultimate” ?

“It is ultimate in three ways :

as regards object, attainment, and practise.” III.11a.

It is ultimate as an object because Suchness is the object of ultimate knowledge (of the six consciousnesses taken to their ultimate point). It is ultimate as an attainment because its attainment is equal to Nirvāṇa, which is the ultimate aim. It is ultimate as practise, because it is the Path, which has the ultimate aim.

How can the fulfilled nature be called both compounded and un-compounded ?

“It is both, inasmuch as it consummates  
a lack of transformation,  
and consummates a lack of reversal.” III. 11b.

The fulfilled is un-compounded in the sense of consummating a lack of further transformation back into what was before, and it is compounded as those things that are comprised in the Truth of the Path, which are “fulfilled” in the sense that they consummate a lack of the reversed, and in all those things that are to be known, which are “fulfilled” because of their basic non-reversal. (The stages comprised in the Truth of the Path, and all those things that are to be known, are, of course, compounded.)

How is “accepted reality” determined in basic reality ? What is termed “accepted reality” or “reality as that which is accepted” is of two kinds : that accepted by the world at large, and that which is accepted by right reasoning. Among these two,

“That which is accepted by the world at large is due to the one” III. 12a.

the constructed own-being, in which, regarding its range of events, there is a certain sameness of views among all worldly people because their intellects have adapted themselves with acquaintance to certain conventional symbols, e.g. “This is *earth*, not fire”, “This is a *visible*, not a sound”, etc.

“Whereas that which is accepted by right reasoning is due to three factors.” III. 12b.

It is any range of events accepted by "reasoning of conclusive substantiation", which must rely on the three means of cognition accepted by dialecticians who are experts in such matters of reasoning.<sup>38a</sup>

The reality of the scope of complete clearing is two-fold : that of the scope of knowledge that clears away the obstructions which are pure afflictions, and that of the scope of knowledge that clears away the obstructions of the knowable. Thus

"The reality of the scope of complete clearing is two-fold,  
though it is well-known that it comes from only one"  
III. 12c.

the fulfilled own-being. The double scope of the knowledge of complete clearing is no other nature apart from that.

How is "comprising reality" to be known in basic reality ?

"There are two kinds of comprising together :  
that of the sign and its discrimination,  
and that of naming." III. 13a.

There is the comprising done by apprehending objects of senses of the five varieties (visibles, sounds, smells, tastes, and tactile sensations), and the discrimination of their sensuous characteristics—this occurs through the interdependent own-being. Then there is the comprising done by naming, which occurs because of the constructed own-being.

"And there is the comprising of the reality of right knowledge,  
through the one". III. 13b.

And there is a comprising of Suchness and right knowledge, through the fulfilled own-being.

And how is the reality of differentiation to be known in basic reality ? In seven different ways : as the reality of development, as the reality of characteristics, as the reality of perceptions, as the reality of settlement into them, as the reality of

false practise, as the reality of complete clearing, and as the reality of right practise, which seven-fold Suchness was discussed in the *Sandhinirmocana-sūtra*. And there is a three-fold reality of evolution : Saṃsāra goes neither to “lower” or “higher”, sentient beings are afflicted because of afflictions—together in the Suchness-citta, and thus everything is the truths of suffering, etc.<sup>39</sup>

Here

“Development-reality is two-fold”, III. 14a.

and is to be known as basic reality with the characteristics of the constructed and interdependent. And in the same way as development-reality evolves

“There is settling into them, and becoming disturbed.”  
III. 14b.

As the states of settling into them and false practise, basic reality is also two-fold : (constructed and interdependent).

“One is the right attainment of the clearing away of the perception of characteristics.” III. 14c.

The realities of characteristics, etc. are the Four Noble Truths, which are one in basic reality, as the fulfilled characteristic.

The reality of skill in means has been called an antidote to views. There is a ten-fold view of self related to the aggregates, etc. :

“There is a view of self when there is the idea of one thing underlying the living being—oneness, one cause, one experiencer, one doer, one in power of all its movements,  
one possessor, one entity lasting through time,  
one substratum for affliction and alleviation,  
one entity in steady concentration,  
one entity that is either bound or liberated.” III. 15-16a.

to which, by way of antidote, there is a ten-fold skill in means, involving the observing of grasping after oneness, grasping

after causeness, grasping after experienceness, grasping after doerness, grasping after independence, grasping after possessor-ness, grasping after affliction/clearingness, grasping after steady concentration, and grasping after being bound/or being liberated-ness. This ten-fold skill in means evolves with the concepts of aggregates, etc. How are these ten kinds of skill in means included in basic reality? In such a way that the aggregates are included in the three own-beings,

“as constructions, as objects of discrimination, and as objects of Dharmatā”. III. 16b.

Inasmuch as the concept of the aggregate of materiality is a construction, it belongs to the constructed own-being. Inasmuch as this construction rests on an object of discrimination, the discrimination of materiality is effected, which rests upon the interdependent own-being. Inasmuch as materiality in this sense takes part in the realization of Dharmatā, it belongs to the fulfilled own-being. The same holds for the other aggregates: feelings, cognitions, motivating dispositions, and consciousnesses, and the domains, sense-fields, etc. This ten-fold skill in means regarding the view of a self becomes part of basic reality with the inclusion of the aggregates within the three own-beings. It has already been mentioned that skill in the concepts of aggregates, etc. works as an antidote to the ten kinds of view of self. But the meaning of the aggregates, etc. themselves, has not yet been mentioned.

“In regard to the first (concept used in skill in means), it exists from the point of view of severalness, heaping together, and distinguishing.” III. 17a.

First, (let us discuss) the aggregates. They can be known in three different ways. In the sense of separatedness, everything which is materiality, etc. (is separate) as past, future, present, and so on. In the sense of heaping them together, their total singleness may be heaped together. In the sense of distinguishing them, (they may be distinguished) through a distinguishing of their separateness, by their characteristic as materiality, etc.<sup>39a</sup> The meaning of “aggregate” is the same as that of



“heap”, and thus the meaning of “heap”, in common usage, is seen to apply here.

“Yet others are the objects of the seeds of the subject  
apprehendor,  
the objects apprehended, and their apprehension.”  
III.17b.

“Yet others” are the sensory domains. They are the objects of the seeds of the subject apprehendor : the domains eye, etc.; the objects of the seeds of the objects apprehended : the domains visibles, etc.; and the objects of the seeds for their apprehension : the domains visual consciousnesses, etc.

“Yet others exist from the point of view of being doors  
to experiences and object-distinguishing”. III.18a

“Yet others” are the sense-fields. The six internal sense-fields exist in the sense of being doors to felt experiences. The six external sense-fields exist in the sense of being doors to the experience of the distinguishing of objects of sense and understanding.

The aim of dependent origination\* is

“in order to have non-superimposition and non-denial  
as regards cause, effect, and effort.” III.18b.

The aim of dependent origination is the aim of non-superimposition and non-denial as regards cause, effect, and activity. Here, a superimposition regarding causality would be to construct a cause different from motivating dispositions, etc. A denial regarding causality would be to construct that nothing like causality takes place at all. A superimposition regarding effect would be to construct the development of motivating dispositions, with ignorance, etc. as conditions, with selves entering in. A denial regarding effect would be to construct that even when ignorance does not exist, ensnaring motivating dispositions would arise. A superimposition regarding activity would be to construct an effort apart from ignorance being necessary

\*See note 7.

for the arising of motivating dispositions. A denial regarding activity would be to construct that even ignorance has no power to make the motivating dispositions arise. The non-being of these constructions can be known as an absence of superimposition and denial.

“Interdependence with regard to what isn’t wanted  
and to what is wanted,  
with regard to complete clearing, simultaneous arising,  
sovereignty, attainment, and proper practise,  
is the meaning of ‘good and bad states’.” III.19.

The so-called good and bad states can be known as referring to seven kinds of interdependence. Interdependence in regard to what isn’t wanted can be explained as taking place through arrival in an unhappy state at which one arrives because of actions, undesirable to others, and interdependence in a desirable state can be explained as taking place through arrival at a happy state occurring because of beneficial actions. Then there is an interdependence regarding what is called complete clearing, since this cannot be attained without abandoning the five obstructions\* and without practising the seven limbs of enlightenment putting an end to suffering (mindfulness, investigation of events, vigor, zest, tranquility, meditational concentration, and even-mindedness). Interdependence in regard to simultaneous arising means the impossibility of two Tathāgatas, or two world-emperors, arising at the same time in the same world-realm.<sup>40</sup> Interdependence regarding right practise means that those perceiving reality have little trouble in right practise, and naturally do not commit actions harming living beings. But people separate from Dharma may do so. For details in these matters, one should consult the *Bahudhātuka-sūtra*.\*\*

The twenty-two faculties are sovereign in six ways :

“Apprehension, continuity, continuation, experience,  
and the two kinds of clearing.” III.20a.

\**Majjhima* CXV

\*\*See II, 1, ad II. 1.

The twenty-two faculties are thus ascertained according to their sovereignty regarding six functions. The sovereignty of the six faculties beginning with the eye (eye, ear, tongue, nose, body, *manas*) refers to the apprehension of sense-objects such as visibles, etc. The vital faculty is sovereign with regard to prolonging continuous existence for one period of life. The female and male organs are sovereign in regard to continuing the species, because of sovereignty in bringing forth offspring. The faculties which are feelings (the faculty of suffering, the faculty of pleasure, the faculty of satisfaction, the faculty of dissatisfaction, and the faculty of equanimity) are sovereign in regard to experience, because of the experience of the effects of beneficial and unbeneficial actions. The five faculties of faith, etc. (faith, vigor, mindfulness, concentration, and insight) are sovereign with regard to mundane complete clearing. The faculties of coming to know what wasn't known, knowing, and having known, are sovereign in regard to supermundane complete clearing.<sup>41</sup>

“The completed efficacy of effect and cause which has already taken place or is yet to take place, refers to yet another (concept used in skill in means).” III. 20b.

And what is this “yet another” ? The three times. It should be known that the action of effect and cause which has already taken place or is yet to take place is, as the case demands, the distinguishing element marking what is called “the three times”. The completed efficacy of both cause and effect is referred to as “something in past time”. If neither the efficacy of the cause or effect has been completed, it is called “something in future time.” And if the efficacy of the cause has been completed, but the efficacy of the effect has not yet been completed, it is called “something in present time”.

“Feeling and its preparatory causes,  
activity causing suffering,  
the bringing to rest of two,  
and the antidote,  
are accepted as yet others.” III. 21.

“Yet others” are the Four Noble Truths. The Truth of

Suffering is here called equivalent to feeling when it has preparatory ensnaring factors constricting it : whatever is felt in such a way involves or will involve suffering. The preparatory causes for suffering can be known as all events which make for the continuity of feeling-again (in a similar mode as before). The Truth of the Origination of Suffering is here equivalent to the action of these preparatory factors which are causes for the Truth of Suffering. The Truth of the Cessation of Suffering is the bringing to rest of both these preparatory factors and the feelings conditioned by them. The Truth of the Path of the Cessation of Suffering can be known as whatever serves as antidotes to such feelings and their preparatory causes.

“Emancipation relying on ‘oneself’ or others  
through the knowledge of good qualities and faults,  
and through knowledge free from discriminations,  
is to be known as the meaning of the vehicles.” III. 22a.

If through hearing from others about the so-called merits of Nirvāṇa and the so-called flaws of Saṃsāra, there arises a knowledge into these so-called merits and flaws, and through this knowledge, emancipation from Saṃsāra is attained, this is the vehicle of the Śrāvakas. If one does not hear anything about the merits of Nirvāṇa and the flaws of Saṃsāra from others, but works towards emancipation “by oneself”, then this is the vehicle of the Private Buddhas. If knowledge free from discriminations arises by itself, and through this knowledge there is emancipation, this can be known as the Great Vehicle.

“The last one is explained through designation,  
cause, preparatory factors, putting to rest,  
and the objects contemplated in it.” III. 22b.

The topic under discussion is the meaning of the concepts “compounded” and “uncompounded”. The term “designation” means everything which goes into the function of naming, etc. “Cause” is the store-consciousness that takes up the seeds (“seeds” being a metaphor for latent potency in the residual impressions). “Preparatory factors” are the environment, body,

and objects of experience, along with *manas*, apprehension, and discrimination included in the evolving consciousnesses. *Manas* is that consciousness (linked with the idea of "I", etc.) whose mode of existence is to be always reflecting. "Apprehension" is the five consciousnesses of seeing, hearing, smelling, tasting, and touching. "Discrimination" is the sixth consciousness, because it discriminates all these objects. Designations, causes, preparatory factors, and the events associated with the store-consciousness, *manas*, the five sensuous consciousnesses, and the sixth consciousness, are "the compounded".

The un compounded, on the other hand, is a putting to rest, a cessation, and the object of this putting to rest. Here, putting to rest is both cessation and the Path (leading to cessation), because putting to rest takes place because of these two. The object of a putting to rest is Suchness, because there is no other object in a putting to rest, because of its state of being the object-of-consciousness for the Path. There is also a state of putting to rest in the Path, because the action of putting to rest takes place because of it.

It should be known that skill in these knowledges regarding the concepts "aggregates" up to "compounded" and "uncompounded" is all skill in means.<sup>42</sup>

The compact meaning of "reality": In summarization, there are two kinds of reality: mirror-reality and the reality of that which is seen (in the mirror). Mirror-reality is primary three-fold basic reality (constructed, interdependent, and fulfilled), because it manifests all the others. The seen realities would then be the subsequent nine, because they are seen in primary basic reality. The nine seen realities are: (1) the reality seen in the absence of pride (particularly the pride of "I am"; (2) the reality seen in antidotes to reversals; (3) the reality seen in the emancipation of the Śrāvaka-vehicle; (4) the realities seen in the emancipation of the Great Vehicle—more gross reality having the power of maturing sentient beings, and more subtle reality the power of liberating them; (5) the realities seen in the flaws of others' theories, seen in the flaws of their exemplifications and justifications; (6) the realities seen while revealing the Great Vehicle to others; (7) the reality seen when one penetrates what can be known in all its aspects; (8) the reality seen in revealing true reality: signless Suchness; and (9) the reality seen in penetrating

the motives lying behind the different manners of grasping after "self".

#### IV. The Cultivation of Antidotes, Situations There, and The Attainment of Fruition.

The cultivation of antidotes is the cultivation of the allies of enlightenment. This is to be discussed just now. First of all,

"The cultivation of the applications of mindfulness comes about through susceptibility to harm, the cause of craving, the state of being the sensory domain, and lack of confusion, in relation to the Four Truths."

IV. 1.

Susceptibility to harm is displayed by the body. Because it has the characteristic of compounded events susceptible to harm, one enters into the Truth of Suffering by an examination of it. Susceptibility to harm is the suffering state of compounded events, through which those who know see that all is liable to afflictions because of suffering. The cause of cravings is feelings, and one enters into the Truth of the Origination of Suffering by an examination of them. But attachment to the idea of "self" is only citta, and one enters into the Truth of the Cessation of Suffering by an examination of it, because there is the disappearance of any fear of the cessation of self (when one has understood that the "continuity of self" is only citta). Through an examination of moment-events, one enters into the Truth of the Path, through a lack of confusion as regards events which serve to afflict, and those which serve to alleviate. So, at first, the cultivation of the applications of mindfulness is determined in relation to entry into the Four Truths.

After these, there is the cultivation of the right exertions. Because

"The adverse factors and antidotes being known in every way, there develops a four-fold vigor, for their removal and approach." IV. 2.

From the cultivation of the applications of mindfulness, where adverse factors and antidotes have been completely known in all their aspects, a four-fold vigor for the removal of adverse factors, and for the arising of antidotes, develops. For the abandoning of malignant and unbeneficial events which have arisen, and so forth (i.e. for the arising of beneficial events which have not yet arisen, for the non-arising of unbeneficial events which have not yet arisen, and for the maintenance, further development, and complete fulfillment of beneficial events which have arisen).

“Skill in steadiness for the increase of all aims,  
following upon eight motivating factors of abandoning  
five flaws.” IV. 3.

In this cultivation of vigor for the removal and approach of these factors, a skill in steadiness of citta is the four bases of psychic power, because they are the cause of an increase in all psychic aims. “Steadiness” here is to be known as steadiness in citta, i.e. meditational concentration. “Thus the bases of psychic power follow immediately upon the right exertions”. This skill can be known as being associated with the cultivation of eight motivating factors for the abandonment of five flaws. To tell us what five flaws these are, he says :

“Sloth, forgetting instructions, slackness, excitedness,  
lack of motivating factors, and motivating factors :  
these are considered to be the five flaws.” IV.4.

Here, slackness and excitedness are made into a single flaw. A lack of motivating factors is a flaw at a time when slackness and excitedness are being put to rest. Motivating factors are a flaw when they have been put to rest.

And how are the eight motivating factors of abandonment, which work towards their abandonment, to be determined ? The four which are conducive to the abandonment of sloth are zest, effort, faith, and tranquility. These are further to be known, in order, as being

“The basis, that which is based on it, its mark, and its result.” IV. 5a.

Zest is the support of effort. Effort is that which is based on zest. The mark of this basis, zest, is faith, because of its longing for truth in firm confidence. The result of this exertion, which is thus based, is tranquility, because of the attainment of special meditational concentrations after vigor has been undertaken. The remaining four motivating factors of abandonment : mindfulness, the state of knowing, volition, and equanimity, are to be known as antidotes to the four flaws as they are enumerated.

Furthermore this mindfulness, etc. are to be known, respectively, as being

“A lack of loss in the meditational object,  
a recognition of slackness and excitedness,  
motivating factors in their removal,  
and continuance in tranquility in a state of rest.” IV. 5b.

Mindfulness is a lack of loss of image, etc. in the meditational object. The state of knowing is the recognition of slackness and excitedness, when a lack of loss of mindfulness has occurred. The motivational factor towards their removal when they have been recognized is volition, and equanimity of citta is continuance in tranquility once slackness and excitedness have been put to rest.

Immediately upon the bases of psychic power, arise the five faculties, faith, etc. And how are they to be determined ?

“When the factors conducive to liberation have been  
planted,  
from their sovereignty in zest in application,  
from non-loss of the meditational object,  
non-gliding, and investigation.” IV.6.

By their sovereignty. When the factors conducive to liberation, the roots of the beneficial, have been planted in a skilled citta with the bases of psychic power, the five faculties : faith, etc. are to be known by being sovereign in faith, by being sovereign in vigor in application, by being sovereign in non-loss of the meditational object, by being sovereign in the non-gliding-about of citta, and by being sovereign in the investigation of events, respectively. Each of these faculties :



faith, etc. is to be known as being related to one of these sovereignties, respectively.

When these same faculties : faith, etc. are powerful, they are called "the powers". And their state of having power follows

"from the adverse factors being diminished" IV. 7a,

when these powers are not dissipated by adverse factors : lack of faith, etc.

And for what reason is there a successive enumeration of faith, etc. in this way ?

"because the latter are the result of the former." IV. 7b.

Having taken hold of faith, one undertakes the result of this cause, vigor. Having undertaken vigor, mindfulness occurs, and through this mindfulness having occurred, citta is concentrated. When citta is concentrated, one knows "as it is". They are called the faculties of the fully planted factors conducive to liberation.

Since it has been explained that the factors conducive to liberation, once they are planted, are faculties, are the factors conducive to penetration<sup>43</sup> to be known as faculties, or as powers ?

"Two each of the factors conducive to penetration are faculties and powers." IV. 8a.

Coming to heat and the summits are faculties; the forbearances and highest mundane events, are powers.

Immediately after the powers, the limbs of enlightenment occur. And what is their determination ?

"The limb serving as a basis, the limb through own-being, the limb of emancipation as the third, the fourth is the limb which is of good effect to others, and the limb which causes an absence of affliction is three-fold." IV. 8b.

The limbs of enlightenment are the different parts but contributing to enlightenment on the Path of Seeing. And among these,

the limb which is the basis of enlightenment is mindfulness. The limb which is enlightenment by its own-being is the discernment of events. The limb of emancipation is vigor. The limb which is of good effect to others is friendly love. The limb which causes an absence of affliction is three-fold, being tranquility, meditational concentration, and equanimity. But to what purpose has the limb which causes an absence of affliction been indicated as three-fold ?

“It is indicated thus because of initial cause, support, and own-being.” IV. 9a.

The initial cause of an absence of affliction is tranquility, because tranquility is an antidote to that affliction-together caused by susceptibility to harm. The support for an absence of affliction is meditational concentration. And, by own-being, absence of affliction is equanimity.

Immediately upon the limbs of enlightenment, the limbs of the Path occur. And how are they to be determined ?

“The limbs of the Path are eight-fold, and are accurate distinguishing, attainment, three-fold for its cultivation by others, and antidotes to adverse factors.” IV. 9b-10a.

On the Path of Cultivation, the limb which serves for its accurate distinguishing is right views, by which one determines one's own realization of a worldly supermundane subsequently attained seeing.<sup>44</sup> The limb which serves for its attainment by others is right intention and right speech, because by its development, it may be caused to be attained by others. The limb for its cultivation by others is three-fold : right speech, action, and livelihood.

“It is accepted that the perception (of Dharma) by others comes about with one's good conduct and satisfaction with little, which can be directly observed.”  
IV. 10b.

It is through right speech, i.e. the certainty of suggestions and discourses, that a cultivation of insight arises in others. It is

through right action that one is established in good conduct, because one no longer does what is not to be done. It is through right livelihood that one is established in satisfaction with little, because one seeks only garments, etc. to the extent as is conformable to Dharma. The limbs which serve as antidotes to adverse factors are again three : right effort, right mindfulness, and right meditational concentration. In these there is, respectively,

“The capacity to serve as antidotes to afflictions,  
secondary afflictions,  
and adverse factors to power.” IV. 11a.

For adverse factors are of three kinds : afflictions which are to be abandoned by cultivation; secondary afflictions : slackness and excitedness; and adverse factors to power : hindrances to the bringing about of special qualities. Among these, right effort is an antidote to the first, because of the cultivation of the Path. Right mindfulness is the antidote to the second, because of the absence of slackness and excitedness in mindfulness which is well-established in the preparatory causes for calm etc. Right concentration is the antidote to the third, because of the bringing about of the qualities of super-knowledges, etc. by dwelling in meditation.

This cultivation of antidotes may be known in brief as three-fold :

“Favorable when reversed, flowing continually when  
unreversed,  
non-flowing continuously of reversals when unreversed.”  
IV. 11b-12 a.

as favorable to lack of reversal when reversed, favorable to lack of reversals when unreversed, unfavorable to reversals when unreversed, in the situations of those separated from Dharma, learners, and accomplished ones, respectively.

For the Bodhisattvas, on the other hand,

“There is a distinction as regards objects-of-consciousness,  
mental attention, and attainment.” IV. 12b.

The Śrāvakas' and Private Buddhas' object of meditation is the bodies, etc. of their own life-streams. The Bodhisattvas' is the bodies, etc. of both their own and others' life-streams. The Śrāvakas and Private Buddhas are mentally attentive to their bodies, etc. in their aspects of non-eternality, etc. but Bodhisattvas with the method of non-apprehension. The Śrāvakas and Private Buddhas cultivate the applications of mindfulness, etc. for a lack of attachment to their bodies, etc. Bodhisattvas do it neither for lack of attachment, nor for non-lack of attachment, but for a Nirvāṇa without a basis.\* The cultivation of antidotes has been discussed.

What are the different situations that arise in this cultivation of antidotes ?

“The causal situation, called “descending”;  
that known as the preparation and fruition,  
where there is something left to do, and where there  
isn't, the distinctive (situation),  
the “higher” and that “having no higher”,  
entry, confidence, gaining certainty, prediction,  
fully relating and gaining potency,  
attaining it,  
being of good effect,  
and completion of all undertakings.” IV. 13-14.

The causal situation is the situation of someone first standing on a Bodhisattva-path, which is the situation of descending into a Path by the arising of the enlightenment-citta.<sup>45</sup> The situation of becoming prepared is everything that happens after the arising of the enlightenment citta, before any fruition has been attained. The situation of fruition is when some (fruition) has been attained. The situation of having something left to do is that of the learner. The situation of having nothing left to do is that of the accomplished one (i.e. the one who has passed beyond having to learn specifics or practise anything specific). A distinctive situation is that of one who is endowed with the special qualities of the super-knowledges, etc. A “higher situation” is that of a Bodhisattva, who does not enter the stages of a Śrāvaka, etc. A “situation having no higher” is that of

\*See note 16.

a Buddha, because there is no other situation beyond it. The situation of gaining confidence is the stage where confidence is cultivated.<sup>46</sup> The situation of entering occurs at the first stage.<sup>47</sup> Gaining certainty occurs in the next six stages. The situation of being predicted for full enlightenment occurs in the eighth stage. The situation of being able to relate totally occurs in the ninth stage. The situation of gaining full potency occurs in the tenth stage. The situation of attaining enlightenment is the dharma-body of the Buddhas.<sup>48</sup> The situation of being of good effect (to others) is the enjoyment-body. The situation of completing (beneficial) actions is the formation-body of the Buddhas. All of these various situations which occur in many different ways, are here made known in brief only.

“Further, in the ground of all events, they are three-fold :

unclear, unclear and clear, and completely clear.” IV. 15

In this passage, “the unclear situation” starts with the causal situation, and goes up through the entire Path of Application.<sup>49</sup> “The unclear and clear situation” is that of the learners, and “the completely clear situation” is that of the accomplished ones.

“And from this the situations of persons (on the Path) is known as is fitting.” IV. 16.

And from this division of situations the situation of persons (on the Path) is known as is fitting. It is in this way that one can know whether a person stands in the lineage, or whether one has descended down into the Path.

Situations have been talked about, but what is the attainment of fruition there ?

“Becoming a receptacle, called ‘maturation’;  
the power that comes about through its capacity;  
delight; growing; becoming completely cleared:  
these, in order, are fruitions.” IV. 17.

Becoming a receptacle is that maturation which is favorable to the beneficial.<sup>50</sup> Power is where the beneficial becomes inten-

sely great, due to the capacity coming from becoming a receptacle. Delight is that delight in the beneficial which comes from previous continued practise. Growing is the nourishing of the roots of the beneficial which comes through the continued practise of beneficial events, once they have become present. Becoming completely cleared is the eradication of obstructions. This is the five-fold fruition, which can be known as occurring in this order : the fruition of maturation, the fruition of capacity, the fruition which flows out from that, the fruition which makes one a full person, and the fruition of disjunction (from obstructions).

“Ever increasing, the beginning, that through  
continuous practise,  
through their attainment all together,  
through being favorable,  
through disjunction from adverse factors,  
through distinction,  
through becoming higher,  
and through having no higher,  
another set of fruitions is given in conciseness.” IV. 18.

The ever-increasing fruition is to be known by the succession (of beneficial events) coming about through the lineage, beginning with the arising of the enlightenment-citta. The beginning fruition is the first attainment of supermundane events (where emptiness is first realized). The fruition of continual practise is going beyond that, in the situation of a learner. The fruition of their attainment all together is all the events occurring together in the situation of an accomplished one. The fruition of favorability can be known as the ever-increasing fruition as it is the cause of all further fruitions.<sup>51</sup> The beginning fruition is the path of disjunction from adverse factors, and can be considered to be the antidotes. The fruition of disjunction is the fruition which comes through continuous practise and the fruition of completing it, which is the path of the learners, and accomplished ones where one is disjoined from afflictions. The fruition of distinction is the distinction that comes through the qualities of the super-knowledges. The stages of the Bodhi-sattva are the higher fruition, because they are higher than any

other vehicle. The fruition having no higher is the stage of a Buddha. These four constitute the division of the fruition of continual practise and the attainment of all beneficial factors together. Thus, these other fruitions are indicated in brief, for in their full extent they are immeasurable.

Now, the compact meaning of the cultivation of antidotes : the cultivation that awakens, the cultivation of restraint, the cultivation of applications, the cultivation of necessary pre-requisites one after the other, the cultivation of sticking to it, which comes by sticking to the Path of Seeing,<sup>52</sup> the cultivation of becoming involved,<sup>53</sup> elevated cultivation, beginning cultivation, intermediate cultivation, concluding cultivation (these three referring to the Path of Cultivation, where afflictions are eradicated), the cultivation having a higher (referring to entry into the Bodhisattva-stages and the full enfoldment of the pāramitās), and the cultivation having no higher, where the object of consciousness, mental attention & attainment is (always) distinctive.<sup>54</sup>

The compact meaning of the situations (in the cultivation of antidotes) : the situation which is the chance for becoming situated in a lineage, the situation of beginning undertakings which begins with the arising of the enlightenment-citta and lasts through (the path of) Application, which is begun with the arising of the enlightenment-citta, (in which the factors conducive to penetration are cultivated), situations which are not yet clear, situations that are both unclear and clear, situations that are completely clear, situations that are adorned (with special qualities), the situation of pervading all, which comes through the pervasive power of the ten Stages, and the situation which has no higher.

The compact meaning of fruition : the fruition which comes from favoring others, the fruition which comes through special qualities, the fruition which comes through former continual practise, the fruition which comes through gradual drawing out (of all afflictions), the fruition through suggestion and mutual investigation (directed towards the afflictions "of others"), and the fruition through unfailing ascertainment and advice. The fruition that comes from favoring others are the five fruitions (becoming a receptacle, gaining strength, gaining delight, growing, becoming completely clear). The fruitions that

come about through special qualities are the others (ever-increasing, beginning (of supermundane events), continuous practise as a learner, attainment of all beneficial factors as an accomplished one, the fruition of favorability, disjunction from adverse factors, distinction, becoming higher, and having no higher). That which comes about through former continual practise is the fruition of maturation. And that which comes about through the gradual drawing out of all afflictions are the other four fruitions (gaining strength, gaining delight, growing, becoming completely clear). The fruitions which come about through suggestion and mutual investigation are the four fruitions beginning with the ever-increasing one (ever-increasing fruition, beginning fruition, fruition from continual practise as a learner, and the fruition of attaining all beneficial factors together). The fruition through unfailing ascertainment and advice are the six fruitions beginning with the fruition of favorability (the fruition of favorability, the beginning fruition, the fruition of disjunction from afflictions, the fruition of distinction, the higher fruition, and the fruition having no higher), which come because these four have been clearly ascertained and taught (to others).

### V. The Supremacy of the Vehicle

Now the supremacy of the Vehicle is to be discussed. The author introduces the topic thus :

“Its supremacy is considered to lie in its practise, its support, and its full realization.” V. 1a.

The three-fold supremacy of the Great Vehicle, through which it is a vehicle having no higher, is the supremacy of its practise, the supremacy of its support, and the supremacy of its full realization.

The supremacy of its practise is to be known as lying in the practise of the ten pāramitās. With these pāramitās

“Practise, moreover, is sixfold.” V. 1.

“The highest, mental attention,  
‘after-Dharma’,

the avoidance of extremes,

and distinct and indistinct practise.” V. 2a.



This is the sixfold practise : practise developed to its highest, practise of mental attention, practise 'after-Dharma', practise of the avoidance of extremes, distinct practise, and indistinct practise.

Among these,

"The highest form is twelvefold." V.2b.

"Practise is considered to take its highest form with magnanimity, persistence, development, inexhaustibility, continuity, lack of trouble, power, an encompassing quality, its beginning undertakings, its attainment, its steady flow, and fulfillment." V.3.

Practise is considered to take on its highest form when it is characterized by the following twelve features : magnanimity, persistence, development, inexhaustibility, continuity, lack of trouble, power, an encompassing quality, beginning undertakings, attainment, steady flow, and fulfillment.

The highest form of practise through magnanimity comes through eminence in desirelessness for all those things that constitute "prosperity" in common parlance. The highest form of practise through persistence comes with the ability to cultivate it even for three uncountable aeons. The highest form of practise through development in effort comes through exertions towards the bringing about of all sentient beings' aims.<sup>55</sup> The highest form of practise through inexhaustibility is to be known as that complete lack of exhaustion which comes through a transformation one undergoes with the Great Enlightenment.<sup>56</sup> The highest form through continuity is to be known through fulfillment of all the pāramitās of giving, etc. towards all sentient beings without any interruption, the ability for which comes with the confidence that "self" and "others" are really the same. The highest form through lack of trouble comes through the fulfillment of the pāramitās, giving, etc. being accompanied only by great rejoicing. The highest form of practise through power means the fulfillment of the pāramitās of giving, etc. accompanied by the meditational concentration on the Treasury of the Sky<sup>57</sup> etc. The highest form of practise that comes through its encompassing quality means that it comes

through the encompassment of the knowledge free from discriminations. The highest form of practise in beginning undertakings comes in the stage where confidence is cultivated, in an intensely great forbearance. The highest form of practise in its (first) attaining comes with the first stage, and the highest form of practise in its steady flow is characterized by continuing strong in later stages. The highest form of practise in its fulfillment means that it is climaxed in the tenth of Tathāgata stages with one's fulfillment as a Bodhisattva, or one's fulfillment as a Buddha.

“Because of them, the pāramitās exist in an ultimate sense.” V. 4.

The ten pāramitās exist, ultimately, only when practise has attained these highest forms, and such a practise is found in full practise of the pāramitās. As there may be a question as to what these ten are, their names are given at this point :

“Giving, good conduct, forbearance, vigor, meditation, insight, means, resolve, power, and knowledge : these are the ten pāramitās.” V. 5.

What is the action of each of these pāramitās separately ?

“Favoring, not harming, forgiveness, increase of good qualities, ability in descent and liberating, inexhaustibility, constantly developing, enjoyment and maturing (of others).” V. 6.

Thus their actions are explained in order : The Bodhisattva favors sentient beings through giving. Because of good conduct, one does no harm to others. Because of forbearance, one pardons any harm done to one by others. One increases good qualities through vigor. Through meditation, one plunges down and sets things going with the supernormal faculties. Through insight, one is able to liberate others by giving them the right advice. Through the pāramitā of skill in means that comes with the transformation one undergoes with the Great Enlightenment, one is able to make one's giving, etc. inexhaustible. Through the pāramitā of resolve<sup>58</sup>, because one is able

to embrace all occurrences favorable to the pāramitās, one develops constantly in giving, etc. impassioned for the arising of Enlightenment in all sentient beings. Through the pāramitā of power, that is, the twin strengths of contemplation and cultivation, one is able to course constantly in giving, etc. because they do not allow adverse factors to arise. Through the pāramitā of knowledge, one experiences again the enjoyment of all events which are sovereign in giving, etc. because of the removal of confusion as regards these much-praised events, and brings sentient beings to maturity. Highest practise has been herewith described.

And what is the practise of mental attention ?

“Mahāyāna mental attention towards events as they have been prescribed,  
comes about through insight of three kinds in the Bodhi-sattva continually.” V. 7.

The practise of mental attention is a mental attention through insight consisting of repeatedly hearing about, reflecting upon, and cultivating the events in the Great Vehicle which, according to the manner in which they are prescribed, make possible giving, etc. What good quality does this mental attention through three kinds of insight bring ?

“For nurturing sensory domains, for entry, and for success in aims, it comes to be.” V. 8a.

By being mentally attentive with the insight that consists of listening, there arises a nurturing of the sensory domains. With that which consists of reflection, one enters into the meaning of what one has heard. By meditation, finally, one attains success in aims, by completely clearing an entry into the Bodhi-sattva-stages.

“And it is to be known as connected with ten acts of Dharma.” V.8b.

The practise of mental attention is furthermore to be known as being comprised of ten acts of Dharma. And what ten acts of Dharma are these ?

“Writing, reverencing, giving, hearing, saying, taking up, explaining, studying by ‘oneself’, reflecting and meditating.” V.9.

The writing up of the Great Vehicle (i.e. the composition and copying of Mahāyāna works), reverencing the Great Vehicle, giving to others, listening to that which is said by others, saying things “oneself”, taking up the Great Vehicle, explaining it to others, studying the meanings of the texts by “oneself”, reflecting, and meditating.

“This ten-fold action constitutes an immeasurable heap of merit”. V. 10a.

Why is the great fruition of these ten acts of Dharma spoken about to a great degree only in the Great Vehicle, but not in the sūtras of the Śrāvaka-vehicle ?

“Because of its distinctiveness and inexhaustibility.” V. 10b.

What sort of “distinctiveness” is this ? And what sort of “inexhaustibility” ?

“due to its favoring others, due to its lack of repose.” V. 10c.

It has distinctiveness due to its favoring of others. Its inexhaustibility can be known as being due to its never stopping, because it does not rest even in complete Nirvāṇa, (but rather returns continually to Saṃsāra). The practise of mental attention has been explained.

What is practise “after-Dharma” ?

“Practise ‘after-Dharma’ is development of lack of distractedness, and lack of reversal.” V. 11.

This practise ‘after-Dharma’ is twofold, being the development of lack of distractedness, and lack of reversal.<sup>59</sup> Lack of distractedness comes through six-fold absence of distractedness, corresponding to the following six-fold distractedness : distractedness in the nature of things, distractedness towards the “external”, distractedness towards the “internal”, distractedness

due to signs, distractedness due to susceptibility to harm, and distractedness due to mental attention. So that it can be known what character these have, he says:

“Emergence, gliding to objects-of-sense, relishing,  
slackness and excitedness, deliberate intentions towards  
experience,  
a sense of ‘I’ in mental attention, and defective citta,  
are to be known by the wise as distractedness.” V. 12.

At the time of emergence from meditational concentration, there is distractedness due to the nature of things, because of the collection of five consciousnesses; gliding to objects-of-sense is distractedness towards the “external”; relishing the meditational state, and slackness or excitedness in regard to it, is distractedness towards the “internal”; deliberate intentions in meditation is distractedness due to mental signs, because of the attachment to certain mental signs (inherent in deliberate intentions); mental attention linked with a sense of “I” is distractedness due to susceptibility to harm, because it is through the force of susceptibility to harm that the pride of thinking “I am” arises;<sup>60</sup> distractedness of mental attention is a small-minded state of citta, which comes with mental attention to and practise of the Lesser Vehicle (and all those who would assert a fundamental duality).

The development of lack of reversal is to be known as lying in ten things, which are

“Not gliding to a mental attention towards mental marks  
and meanings,  
avoiding the reversal of two characteristics,  
realizing the adventitiousness, lack of fear, lack of  
pride in susceptibility to harm and clearing;  
realizing that there is familiarity due to connection, and  
lack of familiarity with disjunction;  
the existence and non-existence of objects : this is lack of  
reversal towards mental marks.” V. 12-15a.

“Appearance through duality is non-existence as it  
appears;  
a lack of reversal towards objects is avoidance of (ideas  
of) existence and non-existence;

mental attention towards talk arises with a basis in talk, and a realization of this is lack of reversal in a mental attention where there is the appearance of a duality; the object's existence and non-existence is like that of a magical creation; and so non-reversal is a non-gliding towards the ideas of being and non-being." V. 15b-18a.

A lack of reversal in regards to mental marks can be known in this way : In connection (with a so-called object of a sense or understanding), it may be thought "This is its name !", because linguistic habits have not been severed; this has meaningfulness only because of past familiarity, meaninglessness because of basic reversal. (ad V, 13-14)

And how is there a lack of reversal in regard to "objects of a sense or understanding ?" A lack of reversal in regards to an "object" of sense or understanding is that observing which recognizes, in regard to the "object" of a sense or understanding, that it does not exist as it appears, since it appears with duality, i.e. the division of object apprehended and subject apprehendor, due to the arising of their semblance. This lack of reversal is avoidance of the idea of an object of a sense or understanding's existence, because of the non-being of object apprehended and subject apprehendor, and avoidance of the idea of its non-being, because of the existing being of the confusion in its appearances. (ad V, 15.)

A lack of reversal in regard to mental attention is the cognition that a mental attention towards talk, being suffused with talk which leads to the notion of object apprehended and subject apprehendor, is a basis for the discrimination of object apprehended and subject apprehendor. As regards mental attention which is the cause of the semblance of object apprehended and subject apprehendor, this mental attention towards talk is itself to be known as a basis for the distinction of object apprehended and subject apprehendor, because it is suffused with cognitions of verbal specification. (ad V, 16.)

Immediately subsequently, the existence and non-existence of the "object" is discussed (i.e. in what way it can be said to have existence, and in what way it can be said to have no

existence). It is to be regarded like a magical creation, etc. as follows : A magical creation does not exist with the true appearance of an elephant, etc. (being produced in spectators' vision in a magical show), and yet it doesn't not exist, because of the existence of the illusion itself only. In the same way, an "object" does not exist as it appears, with the state of having object apprehended and subject apprehendor aspects, but yet it doesn't not exist, because of the existence of the illusion itself. Because of looking at the "object" like a magical creation, etc. (and by the word "etc.", mirages, dreams, the moon in the water, and other examples are to be known), mental factors observe without gliding, and there is lack of reversal in this lack of gliding, and, on this account, also a lack of gliding of citta to the very conceptions of "being" and "non-being".<sup>61</sup> (ad V, 17.)

"Lack of reversal in the own-characteristic is everything's being only a name,  
with all discriminations' non-evolving." V.18b-c.

"All this, from visibles seen by the eye, to mentally cognizables grasped by the *manas*, is only names" : this knowledge is lack of reversal in the own-characteristic, because of being an antidote to all discriminations. In which own-characteristic ?

"In the own-characteristic of ultimate truth." V.18d.

For in conventional truth, it is not realized that all this is only names.

"Being freed in the Ground of all Events, because no event is found there,  
a universal characteristic arises : this is a further lack of reversal." V.19.

Not a single event is found without the absence of self in all events, therefore this Ground of all Events (emptiness) is the universal characteristic of all events, and the knowledge of this in this manner is a lack of reversal in regard to the universal characteristic. The knowledge that the non-clarity of this Ground of all Events consists only in the non-abandonment

of reversed mental attention, and that clarity is its abandonment, is non-reversal in regard to non-clarity and clarity, respectively.  
(ad V, 20)

“Because of the Ground of all Events’ clarity by nature, it is like the sky;  
there is a total adventitiousness of duality,  
and this is an additional lack of reversal.” V. 21.

Because of the Ground of all Events being like space, it is clear by nature, and the duality “clear” and “unclear” is only adventitious, arising later. The knowledge of this in this way is a lack of reversal as regards the purely adventitious.

“There is no affliction or thorough clearing either for events or persons, and, because of this non-existence, there can be neither fear nor pride,  
and this is an additional lack of reversal.” V. 22.

Because there is neither a “person” nor “events”, there can be neither afflictions-together or thorough clearing for them. So there is no afflictions-together or thorough clearing for anyone or anything at all. So there is no detriment on the part of affliction, and no excellence on the part of alleviation. So how can there be fear? How can there be pride? This is the non-reversal relating to lack of fear and pride.

These ten lacks of reversal may be connected to the ten Vajra-Words, in this order. The ten Vajra-Words: existing, non-existing, the non-reversed substrata, their likeness to a magical creation, lack of discrimination, luminousness of nature, affliction and alleviation, their likeness to space, lack of detriment, and lack of excellence. The setting-up of the essence of the Vajra-Words takes place through own-being, objects-of-consciousness, lack of discriminations, and the rebuttal to objections. “Through own-being”: through the three own-beings which are called the fulfilled, the constructed, and the interdependent: they relate to the first three Vajra-Words in order; and through objects-of-consciousness, and through lack of discrimination in regard to them, by which one does not discriminate, there is knowledge free from discriminations, and through it, that which



one does not discriminate: luminousness of nature; through this luminousness one arrives at the determination of that which can be known, and of its knowledge, because of lack of discrimination as regards the three own-beings. The rebuttal to objections is as follows: To these remaining Vajra-Words, the objection may arise: "If these events which have the characteristics of the constructed and the interdependent are not to be found, how is it that they are apprehended? And if they do exist, luminousness of nature is not logical." This objection is refuted by the likeness of magical creations, for that which is magically created is not to be found, and yet is apprehended. (The second objection): "If there is luminousness of nature, how can there be affliction in events, and only subsequently alleviation?" The refutation of this objection can be known as coming through the likeness of affliction and alleviation to space. For space, which is perfectly pure by nature, may yet be disturbed, and alleviated from disturbance. (The third objection): "If the afflictions of limitless beings have gone to rest with the arising of limitless Buddhas, how is it that there has not been an eradication of Saṃsāra, and an increase of Nirvāṇa?" The refutation to this comes through the lack of detriment and lack of excellence (in Saṃsāra and Nirvāṇa). And because of the immeasurability of the realm of a sentient beings, and because of the immeasurability of the means of alleviation" (i.e. there are innumerable sentient beings, but also innumerable means of alleviation).

The second setting-up of the essence of the Vajra-Words;

Where, which, and from which confusion;  
where and which lack of confusion;  
the two fruitions of confusion and lack of confusion;  
the termination of them both;  
lack of reversal in "existence" and "non-existence";  
likeness of the substrata to magical creations;  
lack of discriminations; luminousness by nature itself eternally;  
affliction and alleviation; their likeness to space;  
thus an absence of detriment and excellence:  
these are the ten Vajra-Words.

Practise "after-Dharma" has been spoken of. But what is practise in the avoidance of extremes? This is what is taught

in the *Ratnakūṭa-sūtra*\* as “the middle practise”. Through the avoidance of which extremes is it to be known ?

“The extremes of maintaining separateness and identity of the Jains and Śrāvakas,  
the twofold extremes of superimposition and denial, in regard to personality and events, V. 23  
the extreme of assuming adverse factors and their antidotes,  
cognitions of eternality and annihilation,  
object apprehended and subject apprehendor,  
affliction & alleviation in two ways, in three ways, V. 24  
the seven-fold extremes of discrimination :  
extremes relating to being and non-being,  
something which is to be brought to rest, putting to rest, & something which is to be feared, V. 25  
occupation with rightness and wrongness as regards objects apprehended and subjects apprehendors,  
and the extremes of discriminations as regards non-arising and simultaneity.” V. 26

To say that there is a difference between materiality, etc. and the self, is an extreme, and to say that there is an identity between them, is also an extreme. In order to avoid these extremes, there is the middle path, by which there is no consideration of “self”, and no consideration of “humanity”. To say that as far as view of a self is concerned, there is no life-force except the body, and another life equals another body, becomes another view. In this case, the extreme of the Jains<sup>62</sup> is to say that this materiality is eternal, whereas the extreme of the Śrāvakas<sup>63</sup> is to say that it is not eternal. In order to avoid these extremes, there is the middle path, which does not regard materiality, etc. as either eternal or non-eternal. “There is a self” is the extreme of superimposing a fixed personality, and the extreme of denial is to say that “All is without a self”. In order to avoid these extremes, there is the middle path which is a knowledge free from discriminations standing midway between maintaining self and maintaining non-self.<sup>64</sup> “A citta was” is an

\**Kāśyapa-parivarta-sūtra* 52-71.

extreme of superimposition as regards events, and "It wasn't" is an extreme of denial. In order to avoid these extremes, there is the middle path, where there is neither "citta" nor "volition" nor "*manas*" nor "consciousness". The extreme of assuming adverse factors is to say that unbeneficial events, etc. are affliction-together; the extreme of assuming antidotes is to say that beneficial events are alleviation. In order to avoid these extremes, there is the middle path, which does not admit these two extremes, does not speak of them, and has nothing to do with them. The extreme of assuming eternality is to say, in regard to personalities and events, that they continue to exist; the extreme of assuming annihilation is to say of them that they do not continue to exist. In order to avoid these two extremes, there is the middle path, which stands in the middle as regards these two extremes. To suppose that objects apprehended and subjects apprehenders always imply ignorance, is another extreme. Thus the extreme which says that compounded factors and the uncompounded constitute understanding, and the extreme which says that (discriminating) objects apprehended and subjects apprehenders constitute the virtual cessation of the uncompounded, or that they in turn are made to cease by the Path, constitute extremes in regard to objects apprehended and subjects apprehenders in two ways, by making divisions into black and white fixed alternatives. In order to avoid these extremes, there is the middle path, which says that understanding and ignorance are not two, because of the non-being of the notions of understanding, ignorance, objects apprehended, subjects apprehenders, etc.

Afflictions-together are of three kinds : the afflictions-together of the afflictions, the afflictions-together of actions, and the afflictions-together of birth. Among these, the afflictions-together of the afflictions are three-fold : views, anything marked by attachment, hostility, and confusion, and aspiration for being-again, of which the antidotes are emptiness of knowledge, the signlessness of knowledge, and the aimlessness of knowledge. The afflictions-together of action are unafflicted and afflicted motivating dispositions, of which the antidote is the lack of motivating dispositions in knowledge. The afflictions-together of birth are the arising, in each moment, of cittas and events associated with cittas, which constitute a being bound

to being-again, of which the antidote is lack of birth in knowledge, lack of arising in knowledge, and lack of an own-being in knowledge. The disappearance of these three kinds of affliction constitutes alleviation. In this connection, because of the emptiness of knowledge, etc. events are emptiness of the knowable, etc. and it is through this three-fold afflictions-together that they are temporarily not made emptinesses, for by nature there are only these emptinesses, etc. because of the lack of afflictions-together in the Ground of all Events by nature. So if there is the discrimination that something is being afflicted-together or thoroughly cleared, this is an extreme, because of the non-being of afflictions-together and thorough clearing in that which is unafflicted by nature. In order to avoid this extreme, there is a middle path, which does not make events empty because of an "emptiness", but yet sees all events as empty.

Furthermore, there may be seven kinds of discrimination which involve an extreme of duality. Discrimination even in regard to being is an extreme. A discrimination as to a non-being, e.g. that personality must exist because it is through its destruction that emptiness, an absence of self, exists, or that it doesn't—these are extremes—and as there may be such discrimination, there is a middle path which avoids these extremes discriminating a duality, which goes as follows: Emptiness doesn't occur because of the destruction of personality, rather, emptiness itself is already empty, by the emptiness of the extreme of assuming a "previous", the emptiness of the extreme of assuming a "subsequent", and the emptiness of the present.<sup>65</sup>

A discrimination as to "something which is to be brought to rest" is an extreme. A discrimination as to a state of putting to rest is another extreme. Because of a fear of emptiness that comes with discriminating "something to be abandoned" and "its abandonment".<sup>66</sup> For avoiding these extremes discriminating a duality, there is the example of space.\* A discrimination as to "something that is to be feared" is an extreme, and a discrimination of fear that comes from assuming "something that is to be feared" is an extreme, because of the frightening aspect of suffering which comes from fear towards the aggregates of materiality, etc. when constructed into a frightening aspect due

\*cf. ad V., 22, comments on Vajra Words, reply to second objection

to suffering. In order to avoid this extreme of discriminating a duality, there is the example of the painter.<sup>67</sup> The former example of space is employed by Śrāvakas also, but this example only by Bodhisattvas.

A discrimination as to "an object apprehended" is an extreme; a discrimination as to "a subject apprehendor" is also an extreme. For avoiding these extremes discriminating a duality, there is the example of the magician.<sup>68</sup> Though there is no being of an object because of the knowledge of perception-only, through this knowledge that there is no object, "perception-only" is also refuted. When there is no being (of an object), perception is not possible, so these are alike in this way.

A discrimination as to "rightness" is also an extreme. A discrimination as to "wrongness" is also an extreme, because one discriminates from an investigation of what already was, as regards either "rightness" or "wrongness". For avoiding these extremes involving a duality, there is the example of two sticks of wood. Just as, from the friction of two sticks of wood, where there is no characteristic of fire present, a fire suddenly arises, and once arisen, burns up the sticks of wood, just so, it is in an examination of how events were which has a characteristic which does not partake of rightness, that the aim which has a characteristic of rightness, i.e. the faculty of insight, arises. And when it has arisen, it causes the same investigation of what was to disappear. So these are alike in this way. For there is no favoring of rightness except through a characteristic of non-rightness, i.e. an investigation of what already was, which has the characteristic of wrongness.<sup>69</sup>

A discrimination as to "practise" is also an extreme and discrimination as to "non-practise" is also an extreme, by which one discriminates either an activity which precedes enlightenment, or a lack of capacity. For avoiding these extremes discriminating a duality, there is the example of the oil-lamp.<sup>70</sup>

A discrimination as to a "state of non-arising" is an extreme. A discrimination as to simultaneity is also an extreme. Such as when one discriminates the non-arising of antidotes, or the long duration of the afflictions-together. For avoiding these extremes discriminating a duality, there is the second example

of the oil-lamp.<sup>71</sup> And so the practise of abandoning extremes discriminating a duality, has been explained.

What is distinct and indistinct practise ?

“Distinct and indistinct practise are to be known in reference to the Ten Stages.” V. 27a.

The excellence in the *pāramitās* which relate to certain specific stages in the Bodhisattva's career is distinct practise. Indistinct practise is that which springs up everywhere (without any distinctions).

And what is the supremacy of its support ?

“Determination, from that the Ground, what is to be brought about, bringing it about, sustension, reflection, preserverence, penetration, extensiveness, going forth (to meet others), remaining in a tranquil state, and its support in its pre-eminence.” V. 27b-28.

the author says, referring to twelve kinds of support, which are : its support in determining designations for events, its support in the Ground of all Events, its support in what is to be brought about, its support in bringing it about, its support in sustension, its support in its reflection, its support in its preserverence, its support in its penetration, its support in its extensiveness, its support in its going forth (to meet others), its support in its remaining in a tranquil state, and its support in its pre-eminence. Among these, the first is those events, which relate to the *pāramitās*, etc. becoming determined. The second is Suchness. The third and fourth come about gradually through penetration of the Ground of all Events resulting from mastery in the events of the *pāramitās*, etc. The fifth is the support of the knowledge consisting in what has been heard. The sixth comes about through sustension after having understood that which consists of reflection.<sup>72</sup> The seventh comes about through sustension of that which consists of cultivation “each individually”<sup>73</sup>. The eighth comes about on the First Stage, on the Path of Seeing;<sup>74</sup> the ninth on the Path of Cultivation up to the Seventh Stage;<sup>75</sup> the tenth on the Seventh Stage through understanding events in the manner of a mun-

dane-and-supermundane path;<sup>76</sup> the eleventh on the Eighth Stage,<sup>77</sup> and the twelfth in the ninth and tenth stages.<sup>78</sup> Just as for the first two, each of these obtains a name of a support in each of these situations, respectively. And that is why they are called "supports".

And what is its full realization ?

"Non-deficiency, non-turning-away,  
non-distractedness, fulfillment,  
arising, nurturing, skill,  
the state of no-basis,  
the state of no obstructions,  
and not remaining tranquil in that (state of no obstructions) :  
that is full realization." V. 29-30.

Its full realization comes in seven ways : the non-deficiency of conditions (necessary to enter the Great Vehicle), which is the full realization of becoming situated in the lineage; not turning away from the Great Vehicle, which is the full realization of confidence; non-distractedness by a lesser vehicle, which is the full realization of the arising of the enlightenment-citta; fulfillment of the pāramitās, which is the full realization of practise; the arising of the Noble Path, which is the full realization of entering down into restraining (flaws); the state of having nurtured the roots of the beneficial, which is the full realization of maturing sentient beings through intimacy for a long time; a state of skill in citta, which is the full realization of clearing the field; being based in neither Saṃsāra nor Nirvāṇa, which is the full realization of the attainment of a prediction (to complete enlightenment) on the Irreversible Stage; the absence of obstructions, which is the full realization of the Buddha-stage; not remaining tranquil in that (complete enlightenment), which is the full realization of showing full enlightenment forth.<sup>79</sup>

"This Treatise is the Separating Out, the  
Explanation of the Middle"

because of its explanation of the Middle Path by an explanation of the middle and two extremes, or by an explanation of the middle's avoiding these extremes,

“And it has as its import the deep essence”

because it is beyond the scope of dialectics, and because it is impenetrable by antagonists

“and is of great use”

both to “oneself” and “others”.

“It has use for all”

because it relates to all three vehicles

“and is the pushing away of all unhappiness” V.31

because it brings one close to the abandonment of the obstructions which are afflictions and the obstructions of the knowable.

The compact meaning of “supremacy” : In brief, there are three kinds of “supremacy” : supremacy in practise, supremacy in the support of practise, and supremacy in fruition of practise. A practise is highest which is of such a kind by which there is “Mahāyāna mental attention towards events as they have been prescribed” (V. 7), etc. through which manner of operating there is both evolvment from distractedness through cultivation of calm, and evolvment into lack of reversals through the cultivation of higher vision, which is undertaken for emancipation by means of a middle path, and in which, in ten stages, there is both distinct and indistinct practise (V.27a).

The compact meaning of “lack of reversals” : through lack of reversal in that which is manifested, one penetrates the aim of calm; and through lack of reversal towards “objects”, one penetrates the aim of higher vision. Through lack of reversal in mental attention, one avoids the initial cause for the reversals, and through the lack of the reversal of “gliding” (cf. V. 11; V. 13; V. 17), one brings it about that these aims are well taken hold of. By lack of reversal in own-characteristics, one practises the path without discriminations which serves as its antidote. And by lack of reversal in the common characteristic, one penetrates the nature of alleviation. Through lack of reversal of mental attention towards “uncleared” and “cleared”, one comes to know the state that is both the abandonment and



the non-abandonment of the obstructions, and by the non-reversal of realizing their adventitiousness, one comes to know affliction and alleviation as they truly are. Through the non-reversal which consists in being neither afraid or proud, one goes forth to freedom from all obstructions.

Herewith, the *Separation of the Middle from Extremes* is completed.

If there is any merit in composing this commentary, may it be helpful for all beings' growth in merit and in knowledge.

By this, may all the beings acquire before too long  
Great well-being and the three kinds of enlightenment.

## NOTES

1. In this beginning passage of the *Commentary on the Separation of the Middle from Extremes*, we have an illustration of the striking difference between the methodologies of Nāgārjuna and Vasubandhu. Whereas Nāgārjuna emphasizes "the lack of own-being in events" to such a degree that he wishes to dialectically invalidate any statement that could be made, Vasubandhu is interested in the psychological processes which allow us to reach a state where "the lack of own-beings in events" is realized. Nāgārjuna has little to say on this, and in fact in upholding a radical distinction between conventional and ultimate truths, does not give us any path for bridging the two. Vasubandhu, however, as we have seen in *The Thirty Verses*, regards both affliction (the constructed) and alleviation (the fulfilled) as aspects of one constantly changing interdependent stream of events. His "fulfilled", being the absence of own-beings in any event, is the same as Nāgārjuna's "ultimate truth". But whereas Nāgārjuna wishes to demonstrate the inadequacy of all conventional statements (and all statements are, by necessity, conventional), Vasubandhu is interested in showing a path, conceived in conventional terms, which leads to the abandonment of all mental constructions. The provisional constructions used by Vasubandhu for this purpose are however self-dissolving, since, finally, for Vasubandhu as for Nāgārjuna, there can be only ineffable Emptiness.

In emphasizing the existence of the construction of that which was not, Maitreyanātha and Vasubandhu affirm that there is a force in interdependent events which gives rise to constructions and afflictions. Thus there is a reality given to suffering which does not arise with Nāgārjuna's dialectical denials of any existent contrasts or causalities.

To Vasubandhu, what is necessary in getting rid of all dualities, i.e. in realizing Emptiness, is the removal of the discrimination of objects

apprehended and subjects apprehendors. Once this duality vanishes, it is assumed that all others do, too. There *is* a force which gives rise to the duality of object and subject, but when it is investigated, it is seen that the duality is untenable. Once the duality is no longer seen, Emptiness *is* seen, for "Emptiness is the separation of the construction of that which was not" i.e. the interdependent "from the being of object apprehended and subject apprehendor." So Emptiness can be realized in the construction of that which was not, and the construction of that which was not is found in Emptiness, as well, for it has no "own-being", either. The sentence "That which remains (after duality vanishes) is what is really existent here" indicates that after the dualities of constructions cease, whatever remains is what is really existent, and is Emptiness. What all this is must of course remain ineffable, because words are constructed on dualistic lines. (See the article by Nagao, "What remains in *Śūnyatā*", in *Mahāyāna Buddhist Meditation: Theory and Practice*, pp 66-82.)

2. There is a playing with words here which implies that "Emptiness" could equally well be called "Fullness". Because Emptiness and the construction of that which was not may both render everything non-empty—Emptiness because it is "itself" the flow of all events; the construction of that which was not because it constructs the flow into discrete entities. But everything *is* empty because there is the appearance of objects apprehended in the latter case, which constructions are seen to be empty. And the construction of that which was not itself is empty. Thus it is stated that "Everything is neither empty nor non-empty." If one simply said, "It is empty", this would be characterizing everything by a single characteristic (which would be a construction of that which was not); if one simply says, "It is non-empty", this would be denying the possibility of emptying out all constructions from the flow.

3. Here, Maitreyanātha and Vasubandhu address themselves to the phenomenology of the construction of that which was not. That is, how do those dualities, which may be utterly discarded, first arise? Vasubandhu says that the appearance of objects of sense and understanding arises because there is the experience of visibles, etc. In other words, the experience of visibles in consciousness makes the belief in visible objects separate from consciousness, arise. Similarly the appearance of sentient beings arises because of sense-faculties directly experienced in "one's own" life-stream, and inferred in "others'" life-streams. The appearance of "self", an ego-sense, arises only with an afflicted *manas*, that term here being used in Asaṅga's new sense of a witness consciousness projecting the view of self. Finally, the appearance of perceptions is just the six consciousnesses themselves, constantly transforming. Maitreyanātha can say, "There is no real object for it", just as Vasubandhu is to say in *The Twenty Verses*. Vasubandhu here explains how this can be said. There is no fixed aspect in the appearances of objects of sense and understanding, and sentient beings, because these are constantly changing, and a so-called "object" will appear differently to one consciousness-stream than to another. The appearances of self and perceptions, on the other hand, are "false", because such a self does not exist, and because the perceptions usually appear with divisions. Thus,

there is non-being of visibles, sounds, smells, tastes, and tactile sensations (as object separate from consciousness), there is non-being of the five sense-faculties (because they are not characterizable), there is non-being of *manas* (which projects a false sense of ego), and there is non-being for six consciousness (since their divisions do not exist). If all these have no own-being, then consciousness itself cannot exist, either.

4. As long as objects of sense or understanding are discriminated, it is the constructed "own-being". But the capacity for this construction lies in the interdependent. The annihilation of any duality between object apprehended and subject apprehender is the fulfilled.

5. The *caittas* are the motivating dispositions associated with *citta*. (See *Discussion of the Five Aggregates*, p 66.) On the three "realms of existence", see *Discussion of the Five Aggregates*, note 12.

6. "Being again" is usually rendered as "re-birth". But since every new arising moment is a new birth according to Vasubandhu's *Explanation of Dependent Origination*, this term has reference mainly to what is happening "in one life-stream". It is craving which sets the series going in a certain "habit-energy" way of "being again".

7. The traditional formulation of dependent origination is : ignorance→motivating dispositions→consciousness→psychophysical complex→six sense-fields→contact→feelings and cognitions→craving→clinging→(rigid) being→decrepitude→dying. Ever since the *Paṭṭhāna*, this formulation has been interpreted both embryologically up to six sense-fields, after/birth up to dying, as well as "taking place in a single moment".

All of the limbs of dependent origination working together are called "the afflictions-together" in this work. But only three are simple afflictions by themselves. These are ignorance, craving, and clinging. The limbs of dependent origination which are action, i.e. retributive action, are motivating dispositions (quite naturally for Vasubandhu since he regards action which carries retribution as volitions, a kind of motivating disposition, in *A Discussion for the Demonstration of Action*) and "being" (which rigidification itself depends on volitions). The afflictions-together of birth, i.e. those suffering-linked events which come about simply by being born, are consciousness, the psychophysical complex, the six sense-fields, contact, feelings and cognitions, decrepitude, and dying, since these will occur simply by being born.

8. Bhāvaviveka in his *Madhyamakahrdaya* disagrees with Vasubandhu's characterization of emptiness as "being of non-being", and states that "emptiness" has reference only to non-being (*Madhyamakahrdaya*, V, 10-16, Peking/Tokyo Tibetan Tripiṭaka, volume 96, p 11). Sthiramati in his *Madhyāntavibhāgaṭīkā* in turn attacked Bhāvaviveka's criticism by stating that emptiness is not merely the non-being of duality, but has a characteristic of being (*bhava-lakṣaṇa*) as well (*Madhyāntavibhāgaṭīkā*, Yamaguchi ed, p 47, 1-12). It may be that both Bhāvaviveka and Sthiramati are missing Vasubandhu's point, which is that Emptiness is *neither* being nor non-being. If one says that it is only non-being, this is a dogmatic limitation on the Ineffable through a mental construction. If one says that it *is* being, the same is true. But Vasubandhu wishes to expel both notions of "being" and "non-being". Later in this treatise, he makes the point that it cannot be said of *anything* that it has "being" or "non-being" (ad V, 17).

Harping on the "being" or "non-being" of Emptiness must be considered a mistake from the perspective of earlier Mahāyāna. In the first of the many amusing and profound discussions in the *Aṣṭasāhasrikā-prajñā-pāramitā*, the worried Śāriputra is made to ask: "That citta which is no citta, is that something which is?", and Subhūti replies, "Does there then exist, or can one apprehend, in this state of absence of citta either a 'there is' or 'there is not'?" Śāriputra has to reply, "No, not that." Subhūti then says, "Was it a suitable question when the venerable Śāriputra asked whether that citta which is no citta is something that is?" (*Aṣṭasāhasrikā-prajñā-pāramitā*, I, Rajendralal Mitra ed. pp 5-6, Vaidya ed., p 3). In another early Mahāyāna sūtra, the *Samādhi-rāja*, there is the statement, "Neither does everything exist, nor, again, does it not exist" (*Samādhi-rāja-sūtra*, XXVII, 17). In the *Vimalakīrti-nirdeśa-sūtra*, the heavenly girl tells Śāriputra that "everything is fundamentally neither existing nor non-existing" (*Vimalakīrti-nirdeśa-sūtra*, VII). So Vasubandhu is here totally in the spirit of earlier Mahāyāna. This can be seen more clearly later in this work, where he speaks of the seeing of a false superimposition and denial involved in assuming the "being" and "non-being" of anything (ad III, 4). Bhāvaviveka's interpretation of Emptiness was certainly not followed by the later Sahajiyavāda Buddhist writers, who are in agreement with Vasubandhu. Thus Saraha writes: "The own-being of the Natural is neither being nor non-being" (Saraha, *Dohakośa*, v. 22: "Sahaja-sahāba na bhābābhāba").

9. "Signs": those discriminated characteristics from which discernments are made seized by cognitions (See *Discussion of the Five Aggregates*, p 66, and note 6). They all involve a large measure of arbitrary confusion, and are eliminated in the realization of Emptiness.

10. "Adventitious flaws": Flaws that come to Emptiness that are not of its fundamental nature. The removal of these, which were only secondarily there anyway, does not mean that Emptiness has in any way really been altered.

11. "Belonging to a lineage" means the capacity in a life-stream towards the goal of the Śrāvakas (Hinayāna saint), the Private Buddhas (who are enlightened but do not teach others), and that of the Mahāyānist Bodhisattva. There may also be those of "indeterminate lineage", and those which have no spiritual lineage at all. (See the discussion in Dutt's *Aspects of Mahāyāna and its Relation with Hinayāna*, pp 84-87, and in Har Dayal's *The Bodhisattva Doctrine*, pp 51-53.) A "lineage" is thus properly a life-stream's spiritual capacities or predispositions. Though Vasubandhu here calls it a special state of "own-being", in light of the fact that he rejects "own-being" from the fulfilled point of view, it might have been better to characterize it in a different way. Yaśomitra does this by equating these predispositions to "seeds". According to him, when the Buddha recognized innate capacities in life-streams, as he did in the case of Śāriputra, (*Vinaya* I, p 55), this rested on his recognition of "seeds" within the consciousness-stream (*Abhidharmakośavyākhyā*, quoted Jaini, *Abhidharma-dīpa*, introduction, p 116).

12. "The special Buddha-events" are : (1) unspecified unparticularized boundaryless giving, (2) unspecified unparticularized boundaryless good conduct to others, (3) boundaryless forbearance, (4) boundaryless energy,

(5) boundaryless meditation, (6) boundaryless insight, (7) being favorable to others through special ways of favoring them, (8) knowledge of transformations, (9) being able to show forth all *upāyas*, (10) not falling from Mahāyāna, (11) knowing the doors to the identity of Samsāra and Nirvāṇa, and being able to show them forth, (12) skill in both restraint and adjustment “to others” in order to draw them out, (13) development of being able to face all knowledges without any deficiencies because of being unaffected by the motivating dispositions of previous knowledges, (14) being engaged in beneficial bodily, verbal, and mental actions, (15) not abandoning the realms where sentient beings are suffering, (16) taking delight in all situations, (17) being of undistracted citta in knowledge of skills needed to help others, (18) continuance in being able to show forth and investigate all events needed for a holy life.

These are at least “the eighteen special events of the Bodhisattva” listed in *Mahāvīyutpatti* 786 ff. “The eighteen special events of a Buddha” are more properly : (1) one never trips up, (2) one is not rash or noisy in speech, (3) one is never distracted from mindfulness, (4) one has no perception of difficulties, (5) one’s cittas are never unconcentrated, (6) one’s equanimity is not due to lack of consideration, (7) one’s zest never fails, (8) one’s vigor never fails, (9) one’s memory never fails, (10) one’s meditational concentration never fails, (11) one’s insight never fails, (12) one’s deliverance never fails, (13) all one’s bodily actions are preceded by knowledge, and continue to conform to knowledge, (14) all one’s verbal actions are preceded by knowledge, and continue to conform to knowledge, (15) all one’s mental actions are preceded by knowledge, and continue to conform to knowledge, (16) one’s cognition and vision proceed unobstructed and freely with regard to the past, (17) with regard to the future, and (18) with regard to the present. see *Mahāvīyutpatti* 135 ff.

The ten powers of a Buddha are : (1) one knows with insight, as it is, what can be as what can be, and what can’t be as what can’t be, (2) one knows with insight as they really are, the karmic results of past, future, and present actions, (3) one knows with insight, as they really are, the various elements in the world, (4) one knows with insight, as they are, the various dispositions of other beings, (5) one knows with insight, as they are, practises and the processes of afflictions and alleviation, (6) one knows with insight as they are, the faculties of sentient beings, (7) one knows with insight, as it is, the Path that leads everywhere, (8) one recollects one’s various previous lives, (9) one sees the decrease and rebirth of beings as it is, (10) one realizes the end of the all distress (cf. *Mahāvīyutpatti*, 120-129).

The four confidences of a Buddha are : (1) confidence in knowing all events as they happen, (2) confidence in knowing the destruction of all distress, (3) confidence in having correctly described the impediments to liberation, and (4) confidence in having shown how one must enter on the Path that leads to liberation (cf. *Mahāvīyutpatti* 131-134).

13. It would be an extreme to say that emptiness is being; it would equally be an extreme to say that emptiness is only non-being. So the emptiness of emptiness as non-being, and the emptiness of the own-being of that non-being, serve as antidotes to these extremes (see note 8).

14. Emptiness is just so, all the time, so it is free from any otherness in reality. It is a kind of being because it is free from any being-again which would involve an evolvment into something "other".

15. Sthiramati explains this term in a somewhat different manner, assuming that the "equality" refers to those afflictions which are equal to Bodhisattvas and Śrāvakas, which means that afflictions arise for them in regard to sense-objects, but not to an excessive degree (*Madhyānta-vibhāga-ṭīkā*, Yamaguchi, p 67). In light of what follows in Vasubandhu's delimitation of "obstructions", it seems more likely that the "equal" are those who are governed by complacency and apathy, and who are indifferent to the sufferings of others.

16. "A Nirvāṇa without a basis" is the Bodhisattva's taking a stand nowhere, being grounded nowhere fixedly. (cf. *Aṣṭasāhasrikā-prajñā-pāramitā*, II, first dialogue with Śāriputra : "Nowhere did the Tathāgata stand.") It is clear that both abandoning Samsāra, or becoming completely involved in it, would be an obstruction to such a free-flowing attitude.

17. Here is Vasubandhu's famous new look at the fetters, see Intr, p 199.

18. On the enlightenment-citta, see Intr, pp 202-204.

19. On the Paths of Seeing and Cultivation, see Intr, pp 205-210.

20. "The allies of enlightenment" are the applications of mindfulness, (those basic pre-meditations on the body feelings, consciousness-moments, and all mentally cognizable or all those events together), the right exertions (see note 22), the bases of psychic power (see note 23), the faculties (see note 24), the powers (see note 26), the limbs of enlightenment (see note 27), and the limbs of the Path (see note 28). The mentally cognizable which are contemplated are the motivating dispositions.

21. The applications of mindfulness are meditations on the flow of "one's own" and (in Vasubandhu's expansion of the term) "others'" bodies, feelings, consciousness-moments, and cognizable.

22. The right exertions are : zest in making unbeneficial events which have not yet arisen not arise, zest in abandoning unbeneficial factors that have already arisen, zest in making those beneficial factors which have not yet arisen arise, and zest in maintaining those beneficial factors which have already arisen.

23. The bases of psychic power are : zest towards meditational concentration, vigor in meditational concentration, well-honed consciousnesses, and exploration in meditation.

24. The faculties are : (1) the faculty of faith, (2) the faculty of vigor, (3) the faculty of mindfulness, (4) the faculty of meditational concentration, and (5) the faculty of insight. On their genetic arrangement (meaning that each is the cause of the next) see ad IV, 7b.

25. The factors conducive to liberation are : faith in the validity of the basic direction of Buddhist practise, vigor, mindfulness, meditational concentration, and insight.

26. The powers are : power in faith, power in vigor, power in mindfulness, power in meditational concentration, and power in insight.

27. The limbs of enlightenment are : mindfulness, the investigation of events vigor, friendly love, tranquility, meditational concentration, and equanimity.

28. The limbs of the Path are : right views, right intentions, right speech, right action, right livelihood, right effort, right mindfulness, and right meditational concentration.

29. This is what this sentence seems to mean. Sthiramati says also that these are not obstructions to the pāramitās themselves, but to their results (*Madhyānta-vibhāga-ṭīkā*, Yamaguchi, p 94). Accordingly, the phrases “the effect of” have been added in this translation.

30. A Buddha-field is that area which has been chosen by a Bodhisattva for her or his special attention in the removal of afflictions. Obviously, a single Bodhisattva cannot be attentive to the afflictions of everybody everywhere, and must focus upon those to which she or he has actual access.

31. The worst obstruction to attainment of psychic mastery comes with the complacency that “makes everything alike”. Obviously, if “one” is completely complacent, there is no motivation for undertaking those practices which would result in attainments.

32. Full accepting or total rejecting of Saṃsāra is an obstruction to the further development of consciousness which makes “one” an effective Bodhisattva.

33. The twenty-two faculties are : (1) the faculty of the eye, (2) the faculty of the ear, (3) the faculty of the nose, (4) the faculty of the tongue, (5) the faculty of the sensate body, (6) the faculty of *manas*, meaning the collection of all the consciousnesses, (7) the faculty of masculinity, (8) the faculty of femininity, (9) the faculty of suffering, (10) the faculty of bliss, (11) the faculty of cheerfulness, (12) the faculty of depression, (13) the faculty of equanimity, (14) the faculty of faith, (15) the faculty of vigor, (16) the faculty of mindfulness, (17) the faculty of meditational concentration, (18) the faculty of insight, (19) the faculty of coming to know what has not been known, (20) the faculty of knowing, (21) the faculty of having come to know, and (22) the faculty of life-force.

34. That is, it does not change (because it is non-existent), so it cannot be “reversed”. But this very feature indicates a reality. The non-existent has a reality, if it is so constructed. The constructed has an effect, though it is ultimately non-existent, i.e. it is removable. But as long as it has a reality, “there is the construction of that which was not”. Vasubandhu here playfully takes the constructed’s state of unreversedness, and says that this shows its “reality”.

34a. “The interdependent exists, but not in a real way”—this implies that the interdependent, as long as the transformation to “fulfilled” has not been made, arises with appearing dualities, thus “a state of confusion”. And this very state of confusion indicates a reality.

35. The fulfilled is existent as it is the removal of the “non-existent” constructed, but by the same token it is non-existent, since it is simply the non-existence of the constructed. When the fulfilled is realized, “the fulfilled” is non-existent, since the notion of “fulfilled” is constructed.

36. Any statement as to something’s “being” or “non-being” involves a false superimposition and denial. That nothing can be dogmatically stated regarding something’s “being” or “non-being” has been seen in *The Twenty*

*Verses.* The fulfilled means "revolution at the basis", where the constructed, and hence false superimposition and denial, is completely removed. So it has the characteristic of reality, since the bases of erroneous views, including the clinging to notions of anything's being or non-being, have been discarded.

37. States are not fully known until their contrasts are. Thus the full realization of affliction comes in the fulfilled nature, which has the character of alleviation.

38. There will be "connection with suffering" even in the fulfilled state, since that state is still a life-state, and thus susceptible to suffering (See note 7). Even in a state of non-constructed consciousness, there may be a feeling of pain, if the body is suffering in some way. There may also be an allusion here to the Bodhisattva's *voluntary* connection with suffering, in order to help sentient beings.

38a. The three means of cognition accepted by Vasubandhu are : (1) direct perception, (2) inference, and (3) reliance on reliable authority. Dignāga eliminates the last of these in his logical works, and it is significant that Vasubandhu too uses it only when arguing with those who would accept the same sources as being reliable authority. Thus he uses it frequently by appealing to ancient Tripiṭaka sūtras when he argues with Vaibhāsikas in *A Discussion for the Demonstration of Action*, but only sparingly in a work of this kind, where commonly accepted authority has not yet been established.

39. The status of this sentence is somewhat in doubt as it exists neither in the Chinese nor the Tibetan translation, but does exist in the Sanskrit manuscript. But in any case it is consistent with this work, and in fact states beautifully two of its main points : the existence of suffering even in an enlightened citta, and the absence of any "lower" and "higher".

39a. Though the term "aggregate of materiality" is used in reference to past, future, or present events, only a present moment of materiality has the characteristics given for the aggregate. Every present materiality-moment is distinct from each past and future one, and each simultaneously occurring materiality-moment is different from all the rest. "Their total singleness" means that inasmuch as the aggregates are constantly interreacting, it is impossible to clearly divide them from one another. (This was already admitted by Śāriputra, where he says that feelings, cognitions, and consciousnesses are really the same, "and it is impossible to point out any difference among these events even after analyzing them again and again." *Majjhima* I, 293.) In distinguishing them, however, one looks at their distinctness, their distinct characteristics of materiality on one hand, feelings on the other, etc. There is a certain range of efficacy which however much the individual moments may differ, all moments of one aggregate-type have "in common" when present. Though Vasubandhu uses the concept of "aggregates", he is careful not to fall into the trap of the Vaibhāsikas, who assume that they are true entities. The Vaibhāsikas put their seventy-five types of entities into fixed lists because they assume that each type is distinct from the others by clearly-definable efficacies, and that these efficacies can be observed for past and future events so categorized as well



as for present ones. Vasubandhu denies that it is strictly possible to do this at all, because past and future events do not have the efficacy of present events (and in fact do not exist at all), because different aggregates may have a single efficacy in a moment, and because each moment-event is different from each other one.

40. The passage dealing with "interdependence regarding sovereignty" and "interdependence regarding attainment" has been deliberately deleted from the main body of this translation as being poor skill in means for the post-Lakṣmīṅkarā age. (Lakṣmīṅkarā, one of the founders of the Buddhist saṃhājīyavāda movement, authoress of the *Advayasiddhi*, is a woman whose enlightenment can hardly be doubted. And there have been many more.) It was already not strictly true in the later days of Vasubandhu's life, where we find a woman, Prabhāvatiguptā, exercising all functions (if officially only as regent) of a "world-emperor" in the fourth century conception of that title (cf. Majumdar and Altekar, *The Vākātaka-Gupta Age*, p 106, p 111). The passage reads as follows : "Interdependence regarding sovereignty means the impossibility of women functioning as world-emperors, and 'interdependence regarding attainment' means the impossibility of their attaining either the Private Buddhas' or fully enlightened Buddhas' types of enlightenment." In spite of the statement's harshness to feminists (and its actual inaccuracy), there is a "democratic" element to it, for it states that the *only* interdependence regarding functioning as a world-emperor or becoming a Buddha is that one be male. With the emendations suggested by historical events as connected with names such as Lakṣmīṅkarā and Makhatā, on one hand and Prabhāvatiguptā and Indira Gandhi, on the other, any female can, "do it" too. Royal birth is not necessary for a future "world-emperor", nor is caste a factor in Enlightenment. This leaves no room for categorizing human beings into the "worthy" and "unworthy", or any variations thereof.

In the *Vimalakīrti-nirdeśa-sūtra*, the heavenly girl lectures the sexist Śāriputra about non-dualistic enlightenment, and even has the power to turn him into a woman, so that he can see that it isn't so bad. Fundamentally, as she says, "All things are neither male nor female." (*Vimalakīrti-nirdeśa*, VII).

41. These then are the "faculties" that lead to non-dual clearing of consciousness, see faculties (19), (20), and (21) in the list in note 33.

42. It is interesting that Vasubandhu regards the basic Buddhist analysis of "personality" as being only a provisional expedient against the view of individual self. Similarly, he regards the concepts of dependent origination, so-called good and bad states, the times, the Four Noble Truths, the compounded and uncompounded, as being such provisional expedients against views that would cause suffering, also. They are not to be taken literally : they are only temporary antidotes to suffering-inducing conceptions, and must ultimately be abandoned themselves.

43. See Introduction, pp 201-202, 204-205.

44. "A supermundane seeing" is a total non-dual awareness. "A worldly supermundane subsequently attained seeing" is awareness which again makes use of the cognitions abandoned in "a supermundane seeing", for the purpose of being effective in the world, in such a way that cognitions

will not be clung to, but used only as long as they are effective in removing afflictions.

45. On the enlightenment-citta, see Introduction, pp 202-204.

46. See Introduction, pp 204 ff.

47. This stage corresponds to the last moment on the Path of Seeing, Introduction, p 207, 208. On the stages, see pp 208-210.

48. The Dharma-body represents the essence of the Buddha's teachings. According to Maitreyanātha, *Abhisamayālaṅkāra*, VIII (XXIX) 2-6, it consists of the allies of enlightenment (see note 20, discussed in this work at IV, 1 9-10a), the four unlimited (compassion, loving kindness, rejoicing at the joy of others, and equanimity), the eight deliverances (see *Discussion for the Demonstration of Action*, note 51), the ten *kasina* meditations (on blue, yellow, red, white, earth, water, fire, wind, space, consciousness, unlimited earth in all directions, unlimited water, fire, wind, blue, yellow, red, and white in all directions), the eight stages for overcoming obstructions (meditations on the golden visibles "within" and "without", blue visibles, yellow visibles, red visibles, white visibles, infinite space, and infinite consciousness), the meditational concentration bringing to rest afflictions in others, the great resolves, (See Introduction, pp. 202-204), the super-knowledges, the conventional knowledges needed for effectiveness in removing sufferings, freedom from obstructions, the confidences (See note 12), the uprooting of latent impressions leading to suffering, the great compassion, the special Buddha-events (see note 12), and the knowledge of everything in all aspects. According to this interpretation, "the Dharma-body" is the entire "body" of events that make for enlightenment.

The "enjoyment-body" is the vision of a Buddha that appears to meditators : it is fitted out with thirty-two special marks and eighty secondary characteristics, which are explained by Haribhadra (*Abhisamayālaṅkāra*, ad VIII (XXIX) 12-20), as each having a relationship to the Buddha's beneficial activity. Here Vasubandhu explains it being solely "the situation of being of good effect."

The "formation-body" is the material body of a teaching Buddha while present on earth. Maitreyanātha, *Abhisamayālaṅkāra* VIII (XXIX), 33-40, explains it in terms of the actual techniques used for teaching others, including the pāramitās. Again, Vasubandhu greatly compresses these explanations by speaking of the formation-body's being "the situation of completing (beneficial) actions".

49. On the Path of (Initial) Application, see Introduction, pp 204-205.

50. "Becoming a receptacle" means that "one" is open to everybody and their sufferings.

51. It is the capacity to favor others compassionately which stands at the basis of all further developments towards enlightenment.

52. On the Path of Seeing, see Introduction, pp 205-207.

53. Without involvement in the sufferings of others there is no Mahāyāna.

54. Distinctive by being either "supermundane seeing" or "worldly supermundane subsequently attained seeing", see note 44.

55. The alleviation of others' sufferings can be achieved only with inti-

macy with sentient beings and their aims. The type of giving, etc. which will be specifically needed depends on the need of the sentient being that is being faced : If someone is hungry, give them food; if someone is suffering because of confusions, get at the heart of these confusions, etc.

56. The Great Enlightenment results in a great transformation and intensification of energies.

"The Tibetan translators interpret this "transformation" as the "turning over" of all merits gained to other sentient beings (*yoñs-su-bsños-pa*). This is indeed another technical meaning for the term "*pariñāmanā*", and makes some sense in this context, since transferring merit to all sentient beings would make this practise "inexhaustible." It is not clear, however, that Vasubandhu had this particular "transformation" in "mind".

57. This "power" comes from the realization of limitlessness, which can be gained by meditating on the sky, i.e. space. In the Mahāyāna sūtra *Gagana-gaṇja-paripṛcchā* (Tokyo/Peking Tripiṭaka, vol. 33, pp 1-36), concentration on space is used in a great variety of ways : to see the essential purity and non-affliction of everything (p 2, 1,; 3-4), the basic sameness of all events (p 3, 3, 6), the selflessness of sentient beings (p 5, 3, 4), the limitlessness of sentient beings, the limitlessness of forbearance (p 6, 4), and the lack of characteristics for all events (p 28, 3). The sūtra thus links "meditational concentration on the Treasury of the Sky" with the true practise of the pāramitā of giving, which is to be done without any concept of a definite sentient being; with the true practise of the pāramitā of ethics, because everything is pervaded by loving kindness just as space pervades the sky, and with the true practise of the pāramitā of forbearance, which must be limitless like space. Vasubandhu says that the practise of *all* pāramitās becomes effective only with this meditational concentration on the Treasury of the Sky.

58. The pāramitā of resolve is the fulfilling to an utmost point the resolves of the Bodhisattva, (see Intr, pp 202-204).

59. Practise "after-Dharma" is all those actions which must be taken to avoid subtle afflictions which may arise immediately after coming out of meditational concentration.

60. Here is an interesting indication that "the pride of thinking 'I am'" comes primarily from the force of susceptibility to harm. If the aggregate-complex had no susceptibility to harm, "it" would cognize "itself" as properly plural. It is susceptibility to harm that is the most impelling force resulting in a sense of "I am". For the injury of a materiality-aggregate can become suffering for all the aggregates in the organism, and can even result in their collective "deaths". So a unity is posited where there is only an intense interdependence of events. The implication is that if there were only pleasures, they would all be perceived plurally, but since there is susceptibility to harm, there is a false superimposition of unity.

61. An illusion itself exists. So this is not the kind of arrogant "therapy" which dictates to others what is to be real and what is to be unreal. For finally, everything is equally real, or equally unreal. Objects of sense and understanding are like the magical creation in an Indian magician's show : It does not exist as it appears, and yet does not *not* exist, because

the apparition itself exists. There is then no more gliding of citta on the very terms "being" and "non-being".

62. The Jain philosopher Kundakunda says souls, *puḍgala* (matter), *dharma* (medium of motion for souls and matter), *adharma* (medium of rest for souls and matter), and space, are all eternal (*Pañcāstikāya-samayasāra*, v. 4). The later Jain philosopher Umāsvāmi also says all five *dravyas* are eternal. (*Tattvārthasūtra*, V, 4).

63. In the earlier Buddhist view, all the aggregates are impermanent to the point of being momentary (See *Majjhima* I 140-141, I 185, etc). This is the viewpoint which Vasubandhu himself upholds against Sāṃmitīya "quasi-eternalism" in his *Discussion for the Demonstration of Action*, 7-10. Here Vasubandhu says that adherence to any fixed view can become a problem, and so "eternalism" and "non-eternalism" are both rejected.

64. To say that an individual self doesn't exist is finally as much of a "hang up" as saying that it does. All clinging to opinion must be abandoned.

65. Only the present moment exists, hence there is no "previous" or "subsequent". But the present moment itself is empty and ineffable. It is interesting that some post-quantum mechanics physicists have also come to the view that linear time is non-existent, cf. John A. Wheeler's *Geometrodynamics*.

66. The "Hinayāna" Buddhist idea that there is "something to be abandoned or shunned" is here discarded because it only gives rise to fears and anxieties.

67. The example is that of a painter, who himself paints a picture of a demon, and then becomes afraid of what he has himself created. The discrimination of "something which is to be shunned" works in the same way: it is totally mentally constructed, and yet has the power to make fear rise in the "one" who has constructed it. This example is from the *Kāśyapa-parivarta-sūtra*, 67, as are all the others in this section.

68. The magician creates apparitional elephants which will vanish utterly as soon as he wants them to. In the same way, the discrimination between "an object apprehended" and "a subject apprehendor" has existence as long as the constructed is operative, but as soon as the constructed is cleared away, vanishes utterly, just like the magical creation (cf. *Kāśyapa-parivarta*, 68).

69. Whatever is being investigated is past by the time it is being observed by the mental consciousness, and hence does not really exist. This is true by the principle enunciated in *The Twenty Verses*, ad 16b, pp 172-173. But in a certain kind of wrongness, an investigation of what was, there suddenly arises a rightness: an insight which shatters all conceptions. It of course also dissolves the previous investigation. So the simile is most apt. It occurs at *Kāśyapa-parivarta-sūtra*, 69.

70. There is no practise leading to enlightenment or non-practise not leading to enlightenment. The simile of the lamp explains it as follows (*Kāśyapa-parivarta* 70, quoted by Sthiramati, *Madhyānta-vibhāga-ṭīkā*, Yamaguchi ed., p 249): Just as an oil-lamp, as soon as it is lit, causes darkness to disappear, just so knowledge may suddenly arise in a consciousness-stream, and cause all non-knowledge to disappear. Because this knowledge

is non-discriminatory (*nirvikalpaka*), it has nothing to do with any effort. So there is not really anything to be done, any practise. The knowledge will arise suddenly of itself, and adverse factors will just as suddenly vanish.

71. The second simile of the oil-lamp is given at *Kāśyapa-parivarta*, 71 (quoted by Sthiramati, *Madhyānta-vibhāga-ṭīkā*, Y., p 249 ff). The discrimination which is to be avoided is one where it is considered, "The antidotes aren't arising in the way that they should be", or "The afflictions-together have surely been going on for a long time." The simile goes as follows : There may be a house where none has lit an oil-lamp for a thousand years. And then suddenly, someone comes and lights one. In the same way, there may be afflictions of actions lasting a thousand years which disappear in one moment of investigation with careful mental attention.

72. This refers to the reflection on what has been heard, discussed at V, 8a. After that which has been reflected on is understood, there is the possibility of sustaining this understanding, hence the use of the expression "sustension".

73. Preserverence is possible only with cultivation of careful mental attention done by each "series" "individually". Yet this does not imply any special set of actions which could be recommended for every "series". (cf. note 70).

74. On Path of Seeing, see Intr, pp 205-207. For the first stage, see Intr, p 207, 208.

75. On the Path of Cultivation, see Intr, p 208-210.

76. Going forth to meet others in a true Mahāyāna fashion is possible only where there is an understanding of the moment-events that go into both worldly (discriminated, anxiety-filled, etc.) and supermundane (undiscriminated, tranquil, etc.) ways of living. Without understanding and empathising with the mundane problems of those stuck in discriminations, there is no effectiveness in relieving these problems; without knowledge of a "path" free from discriminations, the best antidote of all cannot be offered. The "Bodhisattva's" path is thus by necessity both mundane and supermundane, since "she" or "he" will take part in the joys and sufferings of those stuck in discriminations, without setting "herself" or "himself" apart and aloof, and yet "she" or "he" will offer those antidotes that are realized only upon non-discriminated awareness.

77. On the eighth stage, see Intr, p 210.

78. On the ninth and tenth stages, see Intr, p 210.

79. Remaining tranquil in a state of complete non-dual awareness would be egotistical, for the sufferings of others are not thereby reduced. So there is a re-entry into the mundane world, for the sake of showing that full enlightenment is possible.

Since there may still be some doubts as to what is involved in the type of path suggested by Maitreya-nātha/Vasubandhu, the following passages have been taken from their *Ornament to the Mahāyāna Sūtras* (*Mahāyāna-sūtrālaṅkāra* of Maitreya-nātha, *Mahāyāna-sūtrālaṅkārabhāṣya* of Vasubandhu):

Engaged in saving all sentient beings,  
joined with skills in a knowledge path going everywhere,

with the same delight in going forth and staying calm,  
 the one of understanding can be known as going everywhere. II, 3.  
 She or he risks dangers for a long time. She or he quickly releases (others)  
 from them. She or he is aware of even the smallest sufferings she or he  
 comes in contact with. With an agitated spirit, full of compassion, she or  
 he matures the sentient beings she or he comes into contact with.

ad III, 8

She or he should go at will, as unconfused  
 as the world is confused by special signs and marks,  
 Going at will, their going forth is unensnared  
 because of revolution at the basis. XI, 18.