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# Wŏnhyo's Philosophy of Mind

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It is this same Realm of Reality [*dharmadhātu*] circulating in the five migrations that is called sentient beings.<sup>35</sup>

It again states:

All sentient beings have Buddha nature. Buddha nature means self. The self is the embryo of Tathāgata [*tathāgatagarbha*].<sup>36</sup>

Thus, to counter the bodhisattvas who, with regard to the highly profound teaching [of the Buddha], entertain a literal understanding and become attached to the extreme of negation, both persons and phenomena can be posited as existent. As it is stated in a treatise:

Again, this provisional self has the characteristic of impermanence [*anityatā*], is without characteristics [*alakṣaṇa*], has the characteristic of abiding [*śhīti*], and has the characteristics of change [*vikāra*] and decay [*naśti*], and so forth.<sup>37</sup>

To counter the bodhisattvas who, with regard to [the Buddha's] teaching on the characteristics of phenomena, entertain a literal understanding and become attached to the extreme of reification, one says that the nonexistence of both persons and phenomena can be accepted.<sup>38</sup> As it is stated in a scripture: "If even the self of sentient beings up to the wise ones and the learned ones does not exist, how could form, feeling, perception, and volitional formations exist?"<sup>39</sup>

III

## Commentary on the *Discrimination* *between the Middle and the Extremes* (*Chungbyōn punbyōllon so*): Fascicle Three

Translation and Introduction by

CUONG T. NGUYEN

## Contents

Introduction	183
1. THE <i>MADHYĀNTAVIBHĀGA-BHĀṢYA</i>	183
2. THE CONTENT OF CHAPTER FOUR OF THE <i>MADHYĀNTAVIBHĀGA-BHĀṢYA</i>	184
3. THE MAHĀYĀNA APPROACH TO THE THIRTY-SEVEN CONSTITUENTS OF AWAKENING	185
4. AN OVERVIEW OF WŌNHYO'S COMMENTARY	186
5. WŌNHYO AND THE EAST ASIAN COMMENTARIAL STYLE	186
6. THE STYLE OF THE <i>CHUNGBYŌN PUNBYŌLLON SO</i>	187
7. WŌNHYO'S AUTHORITATIVE SOURCES	188
8. WŌNHYO'S COMMENTARIAL STRUCTURE	188
9. ON TRANSLATING THE <i>CHUNGBYŌN PUNBYŌLLON SO</i>	189
190	190
190	190
190	190
190	190
Translation	
A. Chapter on the Antidotes	
1. INTRODUCTION	190
2. COMMENTARY	190
2.1. Enumerating the Names of the Thirty-seven Constituents of Awakening	190
2.2. Explaining the Meaning of the Thirty-seven Constituents of Awakening	192
2.2.1. The Four Foundations of Mindfulness	192
2.2.2. The Four Right Eliminations	193
2.2.3. The Four Legs of Supernormal Powers	195
2.2.4. The Five Spiritual Faculties	197

2.2.5. The Five Powers	197
2.2.6. The Seven Awakening Limbs	197
2.2.7. The Eight Limbs of the Noble Path	198
2.3. Illustrating the Essence of the Thirty-seven Constituents of Awakening	198
2.4. Elucidating the Stages and Levels of the Thirty-seven Constituents of Awakening	199
2.5. Clarifying the Order of the Thirty-seven Constituents of Awakening	201
2.6. Discriminating the Divisions of the Thirty-seven Constituents of Awakening	203
2.6.1. The Five Divisions	203
2.6.1.1. The Five Divisions of the Four Foundations of Mindfulness	203
2.6.1.2. The Five Divisions of the Four Right Eliminations	208
2.6.1.3. The Five Divisions of the Four Legs of Supernormal Powers	209
2.6.1.4. The Five Divisions of the Five Spiritual Faculties	211
2.6.1.5. The Five Divisions of the Five Powers	212
2.6.1.6. The Five Divisions of the Seven Awakening Limbs	212
2.6.1.7. The Five Divisions of the Eight Limbs of the Noble Path	215
3. AN ANALYSIS OF THE WORDS OF THE CHAPTER	216
3.1. The Four Foundations of Mindfulness	217
3.2. The Four Right Endeavors	218
3.3. The Four Wish-Granting Legs	219
3.4. The Five Spiritual Faculties	228
3.5. The Five Powers	231
3.6. The Seven Awakening Limbs	235
3.7. The Eight Limbs of the Noble Path	237
3.7.1. The Antidotes and the Three Obstructions	240
3.7.2. The Three Kinds of Antidote	242
3.7.3. Distinctions [between the Vehicles]	243

B. The Stages of Cultivation	244
1. FOUR STAGES AND EIGHTEEN LEVELS	245
1.1. The Seven Levels of Cause in the Shared Stages	246
1.2. The Distinct Stages	247
1.3. The Successive Levels	247
1.4. The Simultaneous Levels	248
2. LEVEL OF THE REALM OF REALITY	248
C. On the Attainment of Fruits	250
1. THE CHARACTERISTICS OF THE FIVE FRUITS	250
2. THE ESSENCE OF THE FRUITS	251
3. THE DIVISIONS OF CAUSE	252
4. EXPLAINING THE WORDS	253
5. THE TEN FRUITS	254
6. A SUMMARY	257
7. THE MEANING OF THE LEVELS IN THE STAGES OF CULTIVATION OF THE ANTIDOTES	258
8. THE MEANING OF FRUITS	259
9. A CONCLUSION ON THE MEANING OF THE THREE CHAPTERS	260

## Introduction

The *Chungbyŏn purbyŏllon so* is another text of Wŏnhyŏ's that is available only fragmentarily; all that remains is the commentary on the fourth chapter of the *Madhyāntavibhāga-bhāṣya*. This is the "Chapter on the Antidotes, Its Cultivation, the Stages [of the Path], and the Attainment of Fruition" (Pratipakṣa-bhāvanāvasthā-phala-pariccheda), and as such it represents only a small aspect of Wŏnhyŏ's scholarly interest. This introduction is therefore confined to a brief description of the *Madhyāntavibhāga-bhāṣya*, an analysis of the style and structure of Wŏnhyŏ's commentary, and my approach to translating his commentary.

### I. The *Madhyāntavibhāga-bhāṣya*

The *Madhyāntavibhāga-bhāṣya* is one of the few foundational Yogācāra texts still extant in the original Sanskrit.<sup>1</sup> The text consists of the root verses traditionally attributed to Maitreya (or Maitreya-nātha) and a prose commentary by Vasubandhu. According to the Sanskrit text, the *Madhyāntavibhāga-bhāṣya* consists of five chapters. Chapter One, "Lakṣaṇa-pariccheda," discusses the characteristics (*lakṣaṇa*) of phenomenal reality (*abhūta-parikalpa*) and ultimate reality (*śūnyatā*), or the characteristics of defilement (*saṃkleśalakṣaṇa*) and purification (*vyavadānalakṣaṇa*). Chapter Two, "Āvaraṇa-pariccheda," gives a detailed exposition of the obstacles (*āvaraṇa*) on the path to awakening. Chapter Three, "Tatva-pariccheda," explains the various categories of realities (*tatva*), including the three *lakṣaṇas* (characteristics) or *svabhāvas* (natures) instrumental to the Yogācāra program of discerning all aspects of reality and realizing all-knowledge, or awakening. Chapter Four, "Pratipakṣa-bhāvanāvasthā-phala-pariccheda," focuses on the cultivation of the thirty-seven constituents of awakening (*bodhipakṣika*) as the practical path leading to realization, together with the stages of cultivation and the attainment of the fruits. Chapter Five, "Yānāntaryā-pariccheda," illustrates the excellence of the Yogācāra and Mahāyāna Buddhist path in general.<sup>2</sup>

The Indian commentator Sthiramati states that these five chapters aim at explaining seven subjects: characteristics, obstacles, realities, antidotes, stages of the path, the attainment of fruition, and the excellence of the Great Vehicle.<sup>3</sup> In

other words, these seven subjects encompass the Yogācāra's views on the perceptions of reality, the Path of Cultivation, the attainment of the fruits of cultivation, and the excellent benefits obtained through the path of the Great Vehicle.<sup>4</sup>

Two Chinese translations of the verses alongside Vasubandhu's commentary can be found in the Chinese Tripiṭaka: one by Paramārtha (*Zhongbian fenbie lun*) and another by Xuanzang (*Bian zhongbian lun*).<sup>5</sup> Xuanzang also produced a separate translation of the verses.<sup>6</sup> Wōnhyo's commentary is based on Paramārtha's version.

## 2. The Content of Chapter Four of the *Madhyāntavibhāga-bhāṣya*

Wōnhyo's *Chunghyōn punbyōllon* so consists of a commentary on the chapter "Pratipakṣa-bhāvanāvasthā-phala-pariccheda" of the *Madhyāntavibhāga-bhāṣya*.<sup>7</sup> In this chapter the antidotes (*pratipakṣa*) are identified as the thirty-seven constituents of awakening (*bodhipakṣikā-dharmā*). Because they counteract the obstructions (*āvaraṇa*) to awakening, the antidotes are also called the path (*mārga*).<sup>8</sup> That the *Madhyāntavibhāga-bhāṣya* presents the cultivation of the thirty-seven constituents of awakening as the practical path leading to awakening shows that the *bodhipakṣikā-dharmā* are considered in many Mahāyāna texts as the practical path shared by the adherents of all the three vehicles.<sup>9</sup>

In Buddhist literature the thirty-seven constituents of awakening are divided into seven groups: (1) the four foundations of mindfulness (*smṛtyupasthāna*), (2) the four right endeavors (*samyak-pradhāna*), (3) the four bases of supernormal powers (*rddhipāda*), (4) the five spiritual faculties (*indriya*), (5) the five powers of the Noble Path (*mārgāṅga*). On closer analysis we see that although the thirty-seven constituents of awakening are called antidotes to the obstructions to awakening,<sup>10</sup> they function as more than just counteractions to the obstructions; they also produce various salvific qualities. This is an essential point in Mahāyāna Buddhist soteriology: the attainment of awakening is twofold; it consists of both the elimination of afflictions and the acquisition of positive qualities. Let us consider a brief analysis of the thirty-seven constituents of awakening from this standpoint.

Among the seven groups that make up the thirty-seven constituents of awakening, the group of the four foundations of mindfulness is principal, while the other six serve as complements. This is so because, by cultivating the four foundations of mindfulness, one realizes the Four Noble Truths, which are the foundation of Buddhism.

The four right endeavors represent moral practice, since by cultivating them, one knows all wholesome and unwholesome states. The four bases of supernormal powers, the five spiritual faculties, and the five powers represent the meditative aspect. Note in this connection that, in Mahāyāna Buddhism, *samādhi*

(meditative concentration) consists of various types accomplished through different qualities. These types of *samādhi* represent different aspects of salvific powers. The seven awakening factors signify the content and structure of the awakening experience. By cultivating these factors of awakening, one realizes salvific aims for oneself (*svārtha*). However, from the Mahāyāna standpoint, the complete awakening experience consists in realizing salvific aims for both oneself and others (*sva-parārtha*). The eight limbs of the Noble Path provide the means to achieve this.

## 3. The Mahāyāna Approach to the Thirty-seven Constituents of Awakening

Some of the authoritative texts Wōnhyo draws on to compose his commentary are key texts of Yogācāra Buddhism. These texts purport to present a deeper level of understanding and cultivation of the same Buddhist teachings shared by all three vehicles that lead to a more complete fruition. This is relevant to our understanding of the historical as well as doctrinal development of Mahāyāna Buddhism. In other words, Mahāyāna does not necessarily replace earlier Buddhism with a new set of teachings but mainly offers new approaches and techniques of mental cultivation that will lead to the full development of the potentials within the teachings. The Mahāyāna states that the Buddha's teaching is impartial. The levels of its realization, however, depend on the practitioners' resolution, aptitude, aspiration, and conditioning. To expound these, the Mahāyāna devises a systematic division of persons (who undertake the path), spiritual aptitude or lineages, and levels of attainments.

The author of the *Dazhidu lun* (*\*Mahāprajñāpāramitā-śāstra*), one of Wōnhyo's oft-quoted canonical sources, addresses this issue more specifically: the thirty-seven constituents of awakening are commonly considered part of the path of the disciples (*śrāvakas*) and self-realized buddhas (*pratyekabuddhas*), whereas the six perfections (*pāramitās*) are considered part of the path of the bodhisattvas. Why is it that the disciples' method is discussed in the path of the bodhisattvas? The answer to this question is that the bodhisattva, in cultivating the perfection of wisdom, should study all methods and paths. This means that the bodhisattva should cultivate all of the ten grounds (*bhūmis*). However, the bodhisattva studies the first nine grounds but does not become attached to their attainment. As regards the tenth ground, or the stage of Buddhahood, the bodhisattva not only studies but also attains its fruition. Besides, it is not correct to say that the cultivation of the thirty-seven constituents of awakening belongs exclusively to the path of the disciples and self-realized buddhas. Mahāyāna scriptures also teach this.<sup>11</sup> In other words, the cultivation of the thirty-seven constituents of awakening is the universal path toward *nirvāṇa*. The particular fruits attained depend on the practitioner's resolution, aspiration, and conditioning.<sup>12</sup>

According to the *Madhyāntavibhāga-bhāṣya*, eighteen kinds of fruit are attained through the cultivation of these thirty-seven constituents of awakening.

Wōnhyo divides these eighteen kinds of fruit into four stages: (1) the shared stage, which includes the first seven kinds of fruit attained by practitioners of all three vehicles; (2) the distinct stage, which consists of the fruits that are higher than those of the adherents to the two lesser vehicles and are attained only by bodhisattvas who have entered the lower bodhisattva grounds (*bhūmis*); (3) the gradual six stages, which encompass the fruits from the sixth bodhisattva ground up to, but not including, the supreme stage of Buddhahood; and (4) the supreme stage of Buddhahood, in which the practitioner attains the three buddha-bodies and their attendant salvific qualities. This stage and the previous one are attained only by those adherents of the Mahāyāna who generate the aspiration to realize the supreme goal.

#### 4. An Overview of Wōnhyo's Commentary

As mentioned above, Wōnhyo's commentary on the "Chapter on the Antidotes" is based on Paramārtha's translation of the text. We learn this through the title that he uses for the text: *Chunghyōn punbyōllon so*, not *Pyōn chunghyōllon so*. The numbers of the verses Wōnhyo refers to in his commentary also coincide with Paramārtha's version. These verses discuss the antidotes (to the obstructions to awakening), or the thirty-seven constituents of awakening, from the perspective of their cultivation, stages, and fruits. Wōnhyo's commentary is on both the root verses and Vasubandhu's commentary, and he mentions neither Sthiramati's nor Kuiji's work. We do not know whether Wōnhyo had the original Sanskrit at his disposal, but he seems to be aware of the divisional difference between the Chinese translations and the Sanskrit text. At the end of his commentary, he gives a brief explanation of how Vasubandhu combined these three chapters into one.

#### 5. Wōnhyo and the East Asian Commentarial Style

The *Chunghyōn punbyōllon so* is an East Asian commentary on an Indian Yogācāra Buddhist text based on its Chinese translation. Therefore an elaboration on both Wōnhyo's commentarial style and the implications of linguistic differences should be useful to our understanding of Wōnhyo's view. Although I am certain that the translators of other, more complete and more significant works of Wōnhyo's included in this project will discuss this issue in more detail in their introductory essays, it seems to me that Wōnhyo's contribution in the *Chunghyōn punbyōllon so* consists mainly in rearranging and condensing the hermeneutical framework already laid out in canonical texts, according to which the practitioner should understand the thirty-seven constituents of awakening as presented in the "Chapter on the Antidotes." Therefore I wish to offer in this connection only a few remarks that I hope will facilitate the reading of the text.

For East Asian Buddhist authors, to comment on a canonical text means to locate the text within the broad context of the Buddhist tenets from both historical and doctrinal perspectives and to interpret its meaning through an explanation of

words of the text. Very briefly, the task of the commentator is to read and elucidate the text both contextually and textually. Thus the purpose of commenting on a scriptural text goes beyond the task of merely explaining or elaborating on key terms and concepts it contains to include locating these in the interpretive structure and context of the totality of the Buddha Dharma. In other words, although each canonical text is an individual unit dealing with a specific topic, it can be thoroughly understood only if it is read against the background of and in connection with a nexus of interpretive concepts in which the Buddha Dharma is to be appreciated. In sum, a commentary on a scriptural text is not just an interpretation of that text as such—that is, as an independent doctrinal unit. Rather, it is a reading of the text as a constitutive element of the Buddha's doctrinal structure.

Most commentaries tend to read like handbooks on Buddhist thought and meditation aimed mainly at a scholastic audience. Normally, a commentator will indicate at the outset his interpretive framework or the basic hermeneutic principles according to which he contextualizes the ideas, terms, and concepts in the text from the perspectives of history, doctrinal development, sectarian outlook, levels on the Path of Cultivation, persons engaged in the path, and so on. Ideas, terms, and concepts again are subject to a more detailed analysis within an interpretive framework that includes subcategories upon subcategories ad nauseam. A modern reader cannot help having the impression that this practice adds confusion rather than clarity to the commentary. However, this is precisely the commentator's vision of doctrinal coherency. In other words, this is exactly how a text should be read and comprehended. As we will notice when we read Wōnhyo's commentary, his only contribution is to impose an interpretive framework on concepts and ideas discussed in the canonical texts. Wōnhyo does not even invent this interpretive framework. It implicitly exists as the natural hermeneutic structure of the text. His only task is to make the structure of the text clear to the reader or, in other words, to facilitate the reading of the text.

#### 6. The Style of the Chunghyōn punbyōllon so

The *Chunghyōn punbyōllon so* in its present state is, unfortunately, not one of the more reader-friendly texts among Wōnhyo's extant works. Although it is supposed to be a commentary on the *Madhyāntavibhāga-bhāṣya*, Wōnhyo's commentary itself is not much more than a jumbled patchwork of quotations from other canonical sources. The commentary also includes many syntactically obscure passages that would make the task of translating it daunting. Occasionally there may be a scribal error that initially appears to be a minor mistake, but because of the nature of this text and Wōnhyo's commentary, for which every single technical term is essential in itself and relevant to the others, an erroneous term could easily derail the translator for a long time.

There are many instances where Wōnhyo is not consistent in his use of terminology. For example, he alternates between *sa nyōmju* and *sa nyōmch'ō*; *ch'il gakk-chi* and *ch'il kak-pun*; *sa sirjok* and *sa yōūi chok*; and the like. This inconsistency

occurs because Wōnhyo quotes from other authors to comment on the text and he retains these authors' terminology when he appears to be quoting them either directly or indirectly.

When it comes to technical terms, Wōnhyo also has a tendency to alternate between Chinese translations and transliterations of the original Sanskrit. For example, to express the Sanskrit terminological set of *samatha/vipaśyanā*, he will alternate between the translated *chi/kwan* and the transliterated *samat'api-balsana*; or for the Sanskrit *samādhi*, he alternates between *chōng* and *sammaji*; and so forth.<sup>13</sup>

## 7. Wōnhyo's Authoritative Sources

Given that Wōnhyo's commentary is mostly a patchwork of quotations from canonical texts, a look into the texts that Wōnhyo frequently quotes as authoritative sources for his commentary will shed considerable light on our understanding of his commentarial style, his interpretive structure, and his contextualization of the main concepts of his commentary. Most of the numerous canonical texts from which Wōnhyo quotes are seminal Mahāyāna treatises, such as the *Abhidharma-samuccaya-vyākhyā*, the *Yogācārabhūmi*, the *Xianyang shengjiao lun*, the *Dazhidu lun*, the *Abhidharmakośa*, the *Mahāvibhāṣā*, the *Uttaratantra*, and the *Mahāyāna-saṃgraha*. For this commentary, the *Abhidharma-samuccaya-vyākhyā*, the *Yogācārabhūmi*, and the *Dazhidu lun* appear to be Wōnhyo's main references. As mentioned above, Wōnhyo does not really invent the interpretive concepts but simply draws on these authoritative texts, from which he extracts hermeneutic categories. Wōnhyo's task consists in weaving them together into what he visualizes as a coherent structure.

Wōnhyo thus distills his interpretive framework from a careful investigation of the understanding of different dimensions and functions of the thirty-seven constituents of awakening in various canonical scriptures. This knowledge of Wōnhyo's interpretive concepts will help facilitate the reading of his commentary considerably. Briefly, in contextualizing the thirty-seven constituents of awakening through six interpretive categories, Wōnhyo endeavors to illustrate not only the meaning of the thirty-seven constituents of awakening but also their relation to other concepts and their significance in the Buddhist worldview.

## 8. Wōnhyo's Commentarial Structure

Wōnhyo divides his commentary into two parts: an illustration of the meaning of the thirty-seven constituents of awakening; and a detailed analysis of the words of the root verses and Vasubandhu's prose commentary. In other words, in the first part Wōnhyo proceeds to exhaust the meaning of these constituents of awakening in the context of the Buddhist paths in general, according to canonical sources. In the second part, he analyzes the root verses (together with Vasubandhu's commentary) and elaborates on the meaning of the words within

the hermeneutic context laid out in these sources. Briefly, Wōnhyo proposes to read the text from two interwoven perspectives: contextually and textually. Wōnhyo's structuring of his commentary can be outlined as follows:

Part I: Illustrating the meanings (*myōng ki ūi*) of the thirty-seven constituents of awakening, organized into six sections:

1. Enumerating the names (*yōlmyōng*) of the thirty-seven constituents of awakening
2. Explaining their meaning (*sōk ūi*)
3. Illustrating their essence (*ch'ul ch'è sōng*)
4. Elucidating their levels (*sōn myōng chi wi*)
5. Clarifying their order (*sōl ch'a che*)
6. Discriminating their divisions (*pyōn che mun*)

Part II: Analyzing the words of the text (*so mun*) in detail, including an interpretation of the words of the root verses and Vasubandhu's prose commentary in Chapters Four, Five, and Six

In the second part of his commentary, Wōnhyo does not quote complete verses but simply refers to some key words of the verse on a particular item among the thirty-seven constituents of awakening and then again gives a very detailed and lengthy discussion of its meaning, mainly by quoting profusely from canonical sources. There is much overlap with the first part. However, it appears that Wōnhyo's intention in the second part is to elucidate the meanings of the terms in addition to contextualizing them.

## 9. On Translating the *Chungbyōn punbyōllon so*

The *Chungbyōn punbyōllon so* is not an independent treatise in which Wōnhyo presents and defends a specific philosophical position. Rather, it is essentially a fragmented commentary on a canonical text. The text reads like a series of lectures given directly to a group of advanced students. It seems that all of the students have a copy of Vasubandhu's commentary in front of them<sup>14</sup> while Wōnhyo gives his commentaries, and they are written down by a scribe. That is why in this commentary Wōnhyo never quotes the entire passage on which he comments but only indirectly refers to the terms and concepts to be explained or mentions—by way of emphasis—certain key terms or phrases in the root verses or in Vasubandhu's commentary. These fragmented quotations become mixed up with Wōnhyo's own words, and so tend to make his commentary in general, and the second part in particular, appear confusing.

To remedy this situation, I felt it necessary to translate the root verses together with Vasubandhu's commentary and insert them into Wōnhyo's commentary. In the following pages, the root verses and Vasubandhu's commentary are printed in boldface type.



As the reader will notice, my translation of the *Chungbyōn punbyōllon* so for the greater part involves translating a profusion of passages from canonical texts and very little of Wōnhyo's own words. These texts belong to different eras and have different translators. There is no consistency or standardization of technical terms, and different Chinese terms can be used to render the same Sanskrit word. The modern translator must therefore be able to go beyond the literal meaning of the Chinese characters to detect what Sanskrit terms they stand for. Even so, the translator still has to be flexible, since Wōnhyo comments on the technical terms in the way he understands them. Therefore, although it is necessary to be aware of the Sanskrit original, the translator must make sure that his translation of the root verses and Vasubandhu's commentary is compatible with Wōnhyo's own commentary.

## Translation

### COMMENTARY ON THE DISCRIMINATION BETWEEN THE MIDDLE AND THE EXTREMES (FASCICLE THREE)

Composed by Wōnhyo of Silla

Translated by Cuong T. Nguyen

#### A CHAPTER ON THE ANTIDOTES

## I. Introduction

[817b] The "Chapter on the Antidotes"<sup>15</sup> studies the thirty-seven constituents of awakening.<sup>16</sup> Their meanings are illustrated by designating the counteractive expedients according to the objects to be counteracted. Therefore this chapter is called "Chapter on the Antidotes." In this commentary, I will first illustrate their meanings; then I will analyze the words [of the text].

First, the [thirty-seven] constituents of awakening can be briefly explained in six categories: (1) enumerating their names, (2) explaining their meanings, (3) illustrating their essence, (4) elucidating their levels, (5) clarifying their order, and (6) discriminating their divisions.

## 2. Commentary

### 2.1. Enumerating the Names of the Thirty-seven Constituents of Awakening

What are the thirty-seven constituents of awakening [*bodhipakṣikā-dharmā*]? They are the four foundations of mindfulness [*smṛtyupasthāna*],<sup>17</sup> the four right eliminations [*samyak-prahāṇa*],<sup>18</sup> the four legs of supernormal powers [*rādhipāda*], the five spiritual faculties [*pañcēndriya*], the five powers [*pañca-bala*], the seven

awakening limbs [*sapta-sambodhyāṅga*], and the eight limbs of the Noble Path [*aṣṭa āryamārgāṅga*].

(1) The four foundations of mindfulness consist of (i) mindfulness of the body [*kāyānupāśyanā*], (ii) mindfulness of feelings [*vedanānupāśyanā*], (iii) mindfulness of mind [*cittānupāśyanā*], and (iv) mindfulness of factors of existence [*dharmānupāśyanā*].<sup>19</sup>

(2) The four right eliminations consist of (i) eliminating unwholesome states that have arisen, wherein one produces aspiration [*chandaṃ janayati*], strives [*vīryacchate*], generates a vigorous effort [*vīryam ārabhate*], engages one's mind energetically [*cittam praḥṛṣṭi*], and exerts it [*pradadhātī*]; (ii) preventing [as yet] unarisen unwholesome states, wherein one produces will, strives, generates a vigorous effort, uses one's mind energetically, and exerts it; (iii) arousing [as yet] unarisen wholesome states, wherein one produces will, strives, generates a vigorous effort, uses one's mind energetically, and exerts it; and (iv) developing arisen wholesome states, wherein one does not forget, and brings them to perfection, cultivates them, increases them, and expands them; one produces will, strives, generates a vigorous effort, uses one's mind energetically, and exerts it.

(3) The four legs of supernormal powers include (i) the supernormal power accomplished by the right application of concentration through will [*chanda-samādhi*], (ii) the supernormal power accomplished by the right application of concentration through endeavor [*vīrya-samādhi*], (iii) the supernormal power accomplished by the right application of concentration through mind [*citta-samādhi*], and (iv) the supernormal power accomplished by the right application of concentration through investigation [*mīmāṃsā-samādhi*].<sup>20</sup>

(4) [817c] The five spiritual faculties are (i) the spiritual faculty of conviction [*śraddhēndriya*], (ii) the spiritual faculty of effort [*vīryēndriya*], (iii) the spiritual faculty of mindfulness [*smṛtīndriya*], (iv) the spiritual faculty of concentration [*samādhīndriya*], and (v) the spiritual faculty of wisdom [*prajñēndriya*].

(5) The five powers consist of (i) the power of conviction [*śraddhā-bala*], (ii) the power of effort (*vīrya-bala*), (iii) the power of mindfulness (*smṛti-bala*), (iv) the power of concentration (*samādhi-bala*), and (v) the power of wisdom [*prajñā-bala*].

(6) The seven awakening limbs are (i) the awakening limb of mindfulness [*smṛti-sambodhyaṅga*], (ii) the awakening limb of investigation of the teachings [*dharmapraṇvicaya-sambodhyaṅga*], (iii) the awakening limb of effort [*vīrya-sambodhyaṅga*], (iv) the awakening limb of joy [*pṛīti-sambodhyaṅga*], (v) the awakening limb of pliancy [*praśrabdhi-sambodhyaṅga*], (vi) the awakening limb of concentration [*samādhi-sambodhyaṅga*], and (vii) the awakening limb of equanimity [*upekṣā-sambodhyaṅga*].

(7) The eight limbs of the Noble Path consist of (i) right view [*samyagdrṣṭi*], (ii) right conception [*samyak-samkalpa*], (iii) right speech [*samyagvāca*], (iv) right action [*samyak-karmāṇa*], (v) right livelihood [*samyagājīva*], (vi) right effort [*samyagyayāma*], (vii) right mindfulness [*samyak-smṛti*], and (viii) right concentration [*samyak-samādhi*].

## 2.2. Explaining the Meaning of the Thirty-seven Constituents of Awakening

### 2.2.1. THE FOUR FOUNDATIONS OF MINDFULNESS

“Mindfulness of the body” means contemplation with mindfulness with regard to the body. The same applies to [the mindfulness of feelings, the mindfulness of mind, and] the mindfulness of factors of existence. What is mindfulness? It means that, by [contemplation of] the body, one sustains the truth, contemplates the meaning of the teaching, cultivates until realization, and is not forgetful in regard to the meanings of the words or in cultivation of realization. What is contemplation [*anupāsyaṇā*]?<sup>21</sup> It means to correctly contemplate and to correctly investigate all bodies<sup>22</sup> and all characteristics by means of the wisdoms derived from hearing [*śrutamaya*], reflection [*cintāmayī*], and cultivation [*bhāvanāmayī*]<sup>23</sup> [acquired by] the [contemplation] with regard to the body. One contemplates with regard to them and attains knowledge accordingly.<sup>24</sup> What is the cultivation of contemplation? Some say it means “with regard to the body”; others say it means [contemplating] the body progressively.<sup>25</sup> “With regard to the body” means that, with regard to the natural image of the body [*prakṛtibimbakāya*], one contemplates the speculative counterimage of the body [*vikalpapratibimbakāya*]; this is called contemplation with regard to the body [*kāye kāyānupāsyaṇā*].

As the *Abhidharma-samuccaya-vyākhyā* states:

What does it mean to contemplate the body with regard to the body? It is to discern the speculative counterimage of the body as identical [to the natural image of the body]. To contemplate the body as object is to contemplate the similarity between the characteristics of the body and the nature of the body. This is called “to contemplate the body with regard to the body.” This is [so] because it is through the contemplation of the speculative counterimage of the body that one thoroughly contemplates and investigates the natural image of the body.<sup>26</sup>

As regards [contemplating] the body progressively, [818a] “progressively” has the meaning of “successively.”<sup>27</sup> It means that not only does one directly contemplate the characteristic body, but one also contemplates the thussness-body within this context. It is stated in the [chapter] “On Discerning the Bodhisattva Ground”: What is a bodhisattva’s practice of the mindfulness of the body by contemplating the body progressively? It is the contemplation of the thussness-body successively, following from [the contemplation] of the characteristic body.

What is the foundation of mindfulness? It means to guard one’s thoughts, not to be defiled by external objects, [and] to maintain one’s attention on the perceived object. “Guarding one’s thoughts” means that if one is constantly and smoothly mindful, one is not defiled by external objects. It is like what has been

explained. One guards one’s thoughts in mental activities, maintains one’s thoughts on stability, perceives characteristics rather than secondary aspects, and so on up to guarding the mental faculty in order to cultivate restraint with a view to abiding in perceived objects; this is like what has been explained. To maintain one’s thoughts on the four objects,<sup>28</sup> one maintains one’s thoughts well, due to the three characteristics; this is called the foundation of mindfulness. It is also called the base of mindfulness.<sup>29</sup> “Base” is synonymous with “foundation.”

The *Dazhidu lun* states, “When mindfulness dwells on [*upatīṣṭhānti*] objects of knowledge, it is called mindfulness.”<sup>30</sup> To sum up, [whether we say] “by this mindfulness” or “through this mindfulness,” both are referred to as mindfulness. “By this mindfulness” refers to mindfulness on perceived objects. “Through this mindfulness” means that when either mindfulness or wisdom is attained in concentration, there is essential mindfulness. The other mind and its associated mental factors are associated mindfulness. This is similar to what is explained in the [chapter] “The Ground Accomplished through Hearing” of the *Yogācārabhūmi*.<sup>31</sup> This has been a brief account of the meaning of the foundations of mindfulness.

### 2.2.2. THE FOUR RIGHT ELIMINATIONS

Next, I will illustrate the meaning of the four right eliminations. What are the arisen unwholesome states? They are called arisen [because they] can lead to unwholesome acts that consist of the primary afflictions [*kleśa*] and derivative afflictions [*upakleśa*] in the realm of desire subsumed in debilitating bondages.<sup>32</sup> In order to eliminate them, the practitioner cultivates their antidotes. In order to mitigate them, he produces will [*chadām janayati*]<sup>33</sup>—that is, the will to achieve their elimination. To strive [*vyāvacchate*] means not to tolerate unwholesome states and [instead] to turn toward the path of elimination. To generate a vigorous effort [*vīryam ārabhate*] means to establish firmness in order to cultivate antidotes.

[818b] The above three statements show that the wisdom derived from hearing and the wisdom derived from reflection in the unstable realm<sup>33</sup> counteract the minor afflictions. To engage one’s mind energetically [*cittam pragṛhātī*] is to resort to the wisdom derived from cultivation to counteract them. When one’s mind becomes languid and defiled by afflictions, one engages one’s mind energetically to pacify them. To exert [*pradadhātī*] one’s mind means that when one is counteracting [these arisen unwholesome states] if the mind is floating and is defiled by afflictions, one should exert one’s mind to suppress them.

What are the [as yet] unarisen unwholesome states? Since they are the causes of debilitating bondages subsumed by growing derivative afflictions, they are called unarisen. Not to let them arise means not to let debilitating bondages become active. To produce will means to [produce the will] to begin to realize [the elimination of] the [as yet] unarisen [unwholesome states]. To generate a vigorous effort means not to lose mindfulness and [instead] to skillfully maintain

mindfulness so that [the as yet unarisen unwholesome states] are prevented from arising. The following four statements are as explained above.

What are the [as yet] unarisen wholesome states? Because the three kinds of wisdom derived from hearing, reflection, and cultivation are free from faults, they are called wholesome states. They are called [as yet] unarisen because they have not been attained. To cause [these as yet unarisen wholesome qualities] to arise, one produces will—that is, the will to realize them. To strive means to search for correct means to acquire them. To generate vigorous effort<sup>34</sup> means to cultivate diligently for long periods of time. The above three statements illustrate the virtues subsumed in the wisdom derived from hearing and the wisdom derived from reflection in the unstable realm. To engage one's mind energetically and to exert it is to realize the wisdom derived from cultivation. The rest is similar to what has been explained above.

What are the arisen wholesome states? They are [the wholesome states] already attained. To maintain mindfulness [of them] is the wisdom derived from hearing, not forgetting them is the wisdom derived from reflection, and bringing them to perfection is the wisdom derived from cultivation. The above three statements illustrate mere preservation—that is, to multiply, to increase, and to expand wholesome states already attained. According to order, the practitioner should not be satisfied simply with the arisen [wholesome states] but has to produce will [to strive, to generate a vigorous effort, and to engage one's mind energetically and exert it to develop them], as has been explained above. This is roughly similar to what is said in the *Xianyang shengjiao lun*.<sup>35</sup>

Right elimination is also called right endeavor.<sup>36</sup> "Endeavor" refers to the essence; "elimination" signifies the function.<sup>37</sup> The *Dazhidu lun* states, "To destroy evil states and to course in the true path, [818c] this is called 'to practice right endeavor.'"<sup>38</sup> According to the *Yogācārabhūmi*, [there are four kinds of] elimination. [The first two are] (1) elimination through restraint [*samvara-prahāṇa*] and (2) elimination through elimination [*prahāṇa-prahāṇa*]. As regards the [already] arisen unwholesome states, the practitioner should cultivate restraint to eliminate them, because he should not suffer them. This is called elimination through restraint [of the senses]. As regards the [as yet] unarisen unwholesome states, the practitioner should prevent them from arising. In order to prevent them from arising, he eliminates them, so they are eliminated. This is called elimination through elimination. [The other two kinds of elimination are] (3) elimination through cultivation [*bhāvanā-prahāṇa*] and (4) elimination through protecting [*anurakṣaṇa-prahāṇa*]. As regards wholesome states, the practitioner constantly cultivates and practices them so that he attains what previously has not been attained—[that is,] he is capable of eliminating what is to be eliminated. This is called elimination through cultivation. As regards the wholesome states already attained, the practitioner abstains from carelessness and cultivates to perfection, and so protection is generated, [and] he is capable of eliminating what is to be eliminated. This is called elimination through protecting.<sup>39</sup>

To sum up, in order to clarify the perfection of aspiration and the perfection of

applied practice regarding what is to be eliminated and what is to be obtained with regard to wholesome and unwholesome states, the four kinds of elimination are proclaimed. In this connection, due to the generation of will, the practitioner's aspiration is brought to perfection; due to striving up to exerting his mind, his applied practice is brought to perfection. What has been explained above comes from the *Yogācārabhūmi*.<sup>40</sup> This has been a brief exposition of the [four] right eliminations.

### 2.2.3. THE FOUR LEGS OF SUPERNORMAL POWERS

Now I will explain the four legs of supernormal powers. What are the four supernormal powers? Namely, (1) [the supernormal power accomplished by concentration through] will [*chanda*], (2) [the supernormal power accomplished by concentration through] endeavor [*vīrya*], (3) [the supernormal power accomplished by concentration through] mind [*citta*], and (4) [the supernormal power accomplished by concentration through] investigation [*mīmāṃsā*].<sup>41</sup>

There are two meanings. Either one practitioner is endowed with all these four powers or one practitioner focuses primarily on one among these four, as it is stated in the *Yogācārabhūmi*, fascicle ninety-eight.<sup>42</sup> Moreover, through four kinds of power, the practitioner keeps his mind in concentration. Therefore the four legs of supernormal powers are established. What are these four powers? They are (1) pure aspiration power, (2) diligent power, (3) mental joy power, and (4) right wisdom power.<sup>43</sup> Among these, through the first power, the practitioner generates aspiration for *samādhi*, and he cultivates diligently to attain it. Through the second power, the practitioner initially keeps his mind in concentration. Through the third [819a] power, the practitioner keeps his already concentrated mind from being distracted; he keeps it from wavering in himself. Through the fourth power, the practitioner contemplates on equipoise.<sup>44</sup> He correctly knows the afflictions to be countered and how to eliminate what has not been eliminated.

Then, in equipoise, the practitioner enters, abides, and exits characteristics and is able to well discern them. When he thus correctly knows the characteristics of *samātha* and so forth, through tranquility and insight the practitioner contemplates the derivative afflictions [*upakleśā*] and their antidotes and correctly knows them. To delight in equipoise means to find one's activities only in equipoise. Except for this, there is neither fault nor excess. This passage clearly shows that a practitioner who is equipped with four kinds of power realizes equipoise; therefore the four legs of supernormal powers are established.

What does it mean by [the reference to] other practitioners primarily focusing on only one? As it is stated in the *Xianyang shengjiao lun*, the attainment of *samādhi* primarily through will is like the case of a practitioner who in his previous life cultivated advanced wholesome roots with an adept teacher or practiced virtues together with those who had wisdom. Generating conviction and will, he listened to the true teaching and became joyful according to his conviction. After

listening to the true teaching, he eventually realized one-pointedness of mind. Due to this will [to attain awakening], he accomplished *samādhi*. By “accomplishment” is meant the attainment of mastery regarding this.<sup>45</sup>

Second is the attainment of *samādhi* primarily through endeavor. A practitioner relying on teachers and precepts, either at leisure time or in such places as in the forest or at a quiet dwelling, generates a vigorous effort for long periods of time. Becoming mature and energetic, he realizes one-pointedness of mind. Due to correct exertion, he accomplishes *samādhi*.<sup>46</sup>

Third is the attainment of *samādhi* primarily through mind. This is like the case where a practitioner who has previously cultivated *samatha*, because of this condition, contemplates internal objects and swiftly realizes one-pointedness of mind. By cultivating mind, he accomplishes *samādhi*.

Fourth is the attainment of *samādhi* primarily through investigation. As a practitioner who learns much and retains [819b] his learning, he accumulates his learning, dwelling alone in a joyful and pure place. Through wisdom he investigates these phenomena. He investigates them in a subtle manner; he perceives and examines them extensively. Because of that, he realizes one-pointedness of mind. Through contemplation he accomplishes *samādhi*.<sup>47</sup>

The above passage clearly shows the cases of four practitioners, in which each relies primarily [on a specific approach] to accomplish equipoise. Therefore the four legs of supernormal powers are established. All four involve the achievement of [concentration] through the practice of elimination. I will discuss the eight kinds of applied practice extensively later.<sup>48</sup>

The expression “legs of supernormal powers” is established metaphorically. The *Yogācārabhūmi* states:

It is like someone who has legs; he can come and go, he can vigorously jump and leap, he can realize the special objects of the world. The worldly special objects are called supernormal. [The legs of supernormal powers] can move from here to there, so they are called supernormal legs. If one is possessed of [supernormal] qualities accomplished by *samādhi* through will, [endeavor, mind, and investigation], [his mind becomes quiescent, fresh, and without stains; one is free from derivative afflictions and dwells in forthrightness]. One becomes capable by attaining immovability; one can come and go, one can vigorously jump and leap, one can realize and attain exceptional states. These latter are excellent and sovereign to the utmost degree, they are excellent to the utmost—that is, supernatural to the utmost. The legs can realize those states; therefore they are called legs of supernormal power.<sup>49</sup>

These are also called the four kinds of wish-granting legs. “Leg” means gratification, or gratification of one’s wish. Therefore they are called wish-granting legs. Besides, legs can carry one to one’s destination.

The *Dazhidu lun* states:

If, when the practitioner exercises the four right endeavors, his mind is slightly distracted, [then] he should use concentrations to collect his mind; therefore these concentrations are called wish-granting legs. It is like a gourmet dish that would lack taste with too little spice, while with sufficient spice its taste would be satisfying. It is like a man with two legs, who, in addition, also has a fast horse and a good chariot, and he can reach any destination he wishes. By [the four right endeavors] a practitioner attains the true wisdom of the four foundations of mindfulness; he makes right effort with regard to the four right endeavors. Through right effort, his wisdom increases. However, his concentration power is still feeble. But when he attains the four kinds of concentration and thus maintains his mind, the powers of wisdom and concentration become equal, and his wishes are achieved. Therefore [these four concentrations] are called the [four] wish-granting legs.<sup>50</sup>

This has been a brief exposition of the meaning of the legs of supernormal powers.

#### 2.2.4. THE FIVE SPIRITUAL FACULTIES

Now I will explain the five spiritual faculties [*indriya*].<sup>51</sup> “Faculty” means pre-dominance. It means that conviction [effort, mindfulness, concentration, and wisdom] [819c] can serve as the predominant support for the arising of exceptional states. Besides, they mutually rely on each other to support the arising [of exceptional states]. The spiritual faculty of wisdom supports only exceptional states. This has been a brief exposition of the meaning of the five spiritual faculties.<sup>52</sup>

#### 2.2.5. THE FIVE POWERS

Now I will explain the five powers. “Power” has the meaning of “hard to subdue.” Neither celestial demons nor *śramaṇas* nor *brāhmaṇas*<sup>53</sup> nor other mundane beings can subvert someone equipped with these powers. Even when encountering afflictions, they cannot suppress him. Therefore the five powers are called hard to subdue. Because these powers are endowed with great momentum, [those who possess them can] subdue all the demons’ powers and can realize the complete extinction of influxes. Therefore they are called powers. This has been a brief exposition of the meaning of the five powers, following the *Yogācārabhūmi*.<sup>54</sup>

#### 2.2.6. THE SEVEN AWAKENING LIMBS

Now I will explain the seven awakening limbs. Those who have realized the true insight of the self [*pradṛśat*]<sup>55</sup> attain the awakened wisdom of true reality. The practitioner uses it as a limb; therefore these are called awakening limbs or

awakening factors.<sup>56</sup> “Factor” has the sense of a cause conducive to the attainment of the fruit of awakening; therefore they are called awakening. The *Dazhidu lun* states, “The practitioner can attain the true wisdom that is beyond learning through these seven [awakening] factors; therefore they are called factors.”<sup>57</sup> This has been a brief exposition of the meaning of the awakening limbs.

### 2.2.7. THE EIGHT LIMBS OF THE NOBLE PATH

Now I will explain the eight limbs of the Noble Path. The saints in higher training [*śaikṣā*] see the traces [of the noble truths]. Equipped with these eight limbs, which course the right path, they can completely annihilate all afflictions and ultimately attain liberation. Therefore these are called the eight limbs of the Noble Path.<sup>58</sup> or the right [eightfold] path. The *Dazhidu lun* states, “[The practitioner] wishing to enter the unconditioned citadel of *nirvāna* practices these factors [of the eightfold path]; that moment is called the right path.”<sup>59</sup> This has been a brief exposition of the meaning of the right path.

Question: If among these seven categories [namely, the thirty-seven constituents of awakening], there is none that is not right, why is the path of endeavor alone referred to as right? Answer: As it is said in the *Dazhidu lun*, “Because these four kinds of effort of vigorous mind or endeavor [correct the practitioner’s] fear of faults, they are called right endeavors. Besides, when the practitioner courses the path, he is afraid of falling into the evil paths, [and so] it is called the right path.”<sup>60</sup> The differences in this [820a] matter will be discussed later. This has been a brief exposition of the meaning of the eight limbs of the Noble Path.

### 2.3. Illustrating the Essence of the Thirty-seven Constituents of Awakening

Established as a set, [the constituents of awakening] consist of thirty-seven items. From the perspective of their essence, they are subsumed in ten categories—namely, precepts [*śīla*], conception [*samkalpa*], feeling [*vedanā*],<sup>61</sup> mindfulness [*smṛti*], concentration [*samādhi*], wisdom [*prajñā*], endeavor [*vīrya*], conviction [*śraddhā*], pliancy [*prāsādhī*], and equanimity [*upekṣā*]. Among these, precepts are carried out in manifest and unmanifest modes.<sup>62</sup> The remaining nine are all subsumed by mental factors.<sup>63</sup> Among these, conception and feeling are two constant mental factors. Mindfulness, concentration, and wisdom are three object-specifying mental factors. Endeavor, conviction, pliancy, and equanimity belong to the great virtues. The thirty-seven [constituents of awakening] are established based on these ten elements.

The precepts are divided into three—namely, right speech, right actions, and right livelihood. Conception consists of one—namely, right conception. Feeling is also one—namely, the awakening limb of joy. Mindfulness is elaborated in four ways—namely, the spiritual faculty of mindfulness, the power of mindfulness, the awakening limb of mindfulness, and right mindfulness [in the

noble eightfold path]. Concentration is elaborated in eight ways—namely, the four wish-granting legs, the spiritual faculty of concentration, the power of concentration, the awakening limb of concentration, and right concentration [in the noble eightfold path]. Wisdom is also established as eight—namely, the four foundations of mindfulness, the spiritual faculty of wisdom, the power of wisdom, and the awakening limb of investigation of the teachings, together with right view [in the noble eightfold path]. Endeavor is also established as eight—namely, the four right endeavors, the spiritual faculty of effort, the power of effort, the awakening limb of effort, and right effort [in the noble eightfold path]. Conviction shows itself in two ways—namely, the faculty of conviction and the power of conviction. Pliancy and equanimity are each singular—namely, pliancy and equanimity within the seven awakening limbs.

To sum up, there are five categories: (1) there are three that are expressed in eight ways—namely, concentration, wisdom, and endeavor; (2) one that is expressed in four ways—namely, mindfulness; (3) one that is expressed in three ways—namely, precepts; (4) one that is expressed in two ways—namely, conviction; (5) four that are expressed in one way—namely, conception, feeling, pliancy, and equanimity. Within the first category there are twenty-four items; within the remaining four kinds, there are thirteen items in all. In total, there are thirty-seven items. Therefore there is unevenness in revealing and closing off. This is because concentration, wisdom, and endeavor are extensive in their cultivating power, [and so] they are expressed in eight ways. Because conception, feeling, pliancy, and equanimity are weak accessories of the path, they are each expressed in one way. Combining the power of conviction and so forth into this, four, three, and two are established successively. Therefore, in essence, there are only ten categories. [820b] The *Dazhidu lun* says: “The thirty-seven constituents of awakening are based on ten categories,” and so forth.<sup>64</sup>

### 2.4. Elucidating the Stages and Levels of the Thirty-seven Constituents of Awakening

From the perspective of practice, these universally apply to all levels. As it is stated in the *Yogācārabhūmi*: “Furthermore, the wholesomeness that is produced on both the ordinary and exceptional paths through [the contemplation of] body, feelings, mind, and factors of existence is called the foundations of mindfulness.”<sup>65</sup>

Also, a subsequent passage states:

Briefly, all the eight limbs of the Noble Path are subsumed by two planes—namely, the mundane and the supramundane. On the mundane plane, beings are tied down by the three influxes [*āśrava*] and the four kinds of clinging [*upadāna*],<sup>66</sup> [and so] they cannot annihilate their sufferings. Since [the limbs of the Noble Path] are wholesome, [they] can lead beings to a good transmigration. The

supramundane plane, however, is opposite to the mundane in that it can lead to the annihilation of all kinds of suffering.<sup>67</sup>

The first and last groups<sup>68</sup> [i.e., the four foundations of mindfulness and the eightfold Noble Path] have thus been explained.

The five middle groups [namely, the four right endeavors, the four legs of supernormal powers, the five spiritual faculties, the five powers, and the seven awakening limbs] are also the same. Although they are similar from the perspective of practice, they are established differently according to their levels. What does this mean? According to a rough division of its stages, there are two levels. The first five groups [namely, the four foundations of mindfulness, the four right eliminations, the four legs of supernormal powers, the five spiritual faculties, and the five powers] belong to the level of the ordinary people; the last two [namely, the seven awakening limbs and the eightfold Noble Path] are established in the levels of the saints. The five groups of the worldly level have two meanings. According to the *Abhidharma-samuccaya-vyākhyā*, the four foundations of mindfulness are contemplated before the heat level [*śma-gata*], [and] the four right endeavors simultaneously with it. The four wish-granting legs are at the summit level [*mūrdhar*], the five faculties are at the forbearance level [*ksānti*], [and] the five powers are at the worldly ultimate level [*laukāgata*].<sup>69</sup> According to this treatise [i.e., “Discrimination between the Middle and the Extremes”], the third and fourth groups [i.e., the four legs of supernormal powers and the five spiritual faculties] are conducive to liberation, and the second and fifth groups [i.e., the four right eliminations and the five powers] are conducive to penetration [*nirvedhabhāgīya*]. Each exposition assumes its meaning according to its context.

The two stages of the saintly level have three meanings. One is as explained in the *Abhidharmakośa*; other meanings have been explained by other masters. Faithful to their order, the practitioner at the Path of Vision cultivates the [limbs] conducive to awakening, because on the Paths of Vision and Cultivation, the practitioner cultivates the limbs of the Noble Path. The second meaning is as stated in the *Dazhidu lun*: “Through the exercise of the Path of Vision it is called [parts of] awakening. Through the exercise of the Path of Vision it is called [parts of the] path.”<sup>70</sup> The *Vaibhāṣikas* give the same explanation. For instance, it is stated in their treatises that the Path of Vision is conducive to the path [and that] the Path of Cultivation is conducive to awakening. How so? [820c] “Path” has the sense of “knowledge” on the Path of Vision; knowledge becomes extremely swift. “Awakening” has the sense of “being awakened.”<sup>71</sup> On the Path of Cultivation there are nine kinds of awakening. Because there are numerous kinds of awakening, there are successively seven and eight, according to the order of their numbers.

The third meaning is like that explained in this treatise: the [seven] factors of awakening belong to the Path of Vision, and the [eight] limbs of the Noble Path belong to the Path of Cultivation. The *Dazhidu lun* contains the same teaching.<sup>72</sup> These three meanings all make sense. If the practitioner practices according to

these meanings, none is inappropriate. The *Yogācārabhūmi* discusses all of these three meanings. It is stated in fascicle sixty-two that the complete knowledge of the nature implies the eight limbs of the Noble Path, because they are the antidotes to the three defilements. The three aggregates [of precepts, concentration, and wisdom] are established as antidotes to the defilement of unwholesome acts, and the defilement of desires, and the defilement of wrong views.<sup>73</sup>

These words are spoken by the first master. The practitioner counters wrong views on the Path of Vision and counters desires on the Path of Cultivation. As it is stated in fascicle eighteen, what is the meaning of forthrightness? When [the eight limbs of the Noble Path] arise, the reverse becomes straight. The eight limbs of the Noble Path can annihilate wrong views, and all afflictions due to following the reverse path become complaisant.<sup>74</sup> This passage should belong to the second meaning. It is stated in fascicle twenty-nine:

At that time, when the practitioner at first attains the seven awakening limbs, it is called inceptive awakening, because after seeing the traces of the noble truths, he completely annihilates all afflictions to be annihilated on the Path of Vision and cultivates the annihilation of all afflictions to be annihilated on the Path of Cultivation.<sup>75</sup>

This passage should be understood in the third meaning.

## 2.5. Clarifying the Order of the Thirty-seven Constituents of Awakening

The *Dazhidu lun* states:

Question: The [noble] path should be explained first. Why so? Because only after practicing the path does one obtain wholesome states. It is like one traveling one’s path first and reaching one’s destination afterward. Now, why is it that [they are inverted like this, such that] the foundations of mindfulness are explained first and the Noble Path [consisting of eight limbs] is explained afterward?

Answer: They are not inverted. At the time one wishes to enter the path, the thirty-seven constituents are called cause. It is as when a practitioner [821a] comes to the place of the master to listen to the teaching, [and] he should first use mindfulness to retain this teaching; that moment is called foundation of mindfulness.

After that, seeking the fruit of that teaching, he practices diligently; that moment is called right endeavor. Because he generates much effort, his mind becomes distracted. He focuses his mind and arrives at a state of pliancy; this is called wish-granting leg. After his mind has



attained pliancy, he generates the five spiritual faculties: (1) The true characteristic of phenomena is extremely profound and hard to fathom, but by the faculty of conviction he has conviction in it; this is called the spiritual faculty of conviction. (2) He is indifferent in regard to his own life and searches for the truth of the path with all his heart; this is called the spiritual faculty of effort. (3) He is constantly mindful of this [the Buddha's] teaching and not of anything else; this is called the spiritual faculty of mindfulness. (4) He focuses his mind on the path; this is called the spiritual faculty of concentration. (5) He contemplates the [Four Noble] Truths and the true characteristic; this is called the spiritual faculty of wisdom.

When the five spiritual faculties are developed, they can block afflictions; [it is like the power of a big tree that can block water. When these five faculties are developed, they can gradually penetrate the profound states;] this is called power. After obtaining these powers, the practitioner can discern the truth of the Path [of Cultivation]. This consists of [three limbs]: (1) the second awakening limb is called discernment of phenomena; (2) the [third] awakening limb is called effort; (3) the [fourth] awakening limb is called joy. If the mind subsides at the moment when the practitioner practices the path, these three limbs pick it up. [There are three different limbs:] (1) the [fifth] awakening limb is called pliancy; (2) the [sixth] awakening limb is called concentration; (3) the [seventh] awakening limb is called equanimity.

If the mind is distracted at the moment when the practitioner practices the path, these three limbs seize it [so that it can concentrate.] [As for the remaining limb—namely, the first] awakening limb called mindfulness—it interferes in two circumstances [i.e., when the mind subsides or when the mind is distracted]. [It can unite wholesome states and halt unwholesome states.] It is like a gatekeeper [who allows in what is useful and discards what is useless.] When the mind subsides, mindfulness and three limbs pick it up. When the mind is distracted, mindfulness and three limbs seize it. [Because these seven things act, they are called] the seven awakening limbs. When the practitioner has attained these qualities [and his tranquility is perfected], he wishes to enter the citadel of uncreated *nirvāṇa*; that is why he practices these eight qualities [of the path]. This moment is called path.<sup>76</sup>

Again the *Yogācārabhūmi* states:

One should know that, at the level of the foundation of mindfulness,

at the outset the practitioner focuses his mind on the perceived objects. Then, while abiding in mindfulness of perceived objects, he diligently cultivates right elimination. Then, after obtaining concentration, in order to develop it to perfection, he diligently cultivates through the legs of supernormal powers. After bringing concentration to perfection, in order to render all characteristics and debilitating afflictions free from bondage, he engages in applied practice of faculties relying on the spiritual faculties of conviction, [effort, mindfulness, concentration, and wisdom]. In his cultivation, faculties belong to lower categories, [and] powers belong to higher categories. After engaging in the right applied practice, he attains the awakening limbs and gains insight into true reality. After this, he cultivates the eight limbs of the Noble Path gradually until he attains perfect awakening, being free from all obstructions.<sup>77</sup>

Both of these treatises use the ordering according to stages and levels.

## 2.6. Discriminating the Divisions of the Thirty-seven Constituents of Awakening

### 2.6.1. THE FIVE DIVISIONS

Each of these seven groups<sup>78</sup> has five categories. As stated in the [821b] *Abhi-dharma-samuccaya-vyākhyā*, all [thirty-seven] constituents of awakening that lack distinction are established according to five categories—namely, (1) object [*ālambana*], (2) basic nature [*svabhāva*], (3) aids [*sahāya*], (4) cultivation [*bhāvanā*], and (5) the fruit of cultivation [*bhāvanāphala*].<sup>79</sup>

#### 2.6.1.1. The Five Divisions of the Four Foundations of Mindfulness

(1) The objects of the foundations of mindfulness consist of four things—namely, body, feelings, mind, and factors of existence.<sup>80</sup> These are the things that are the basis of the self [*ātmāśrayavastu*], things experienced by the self [*ātmopabhogavastu*], the essence of the self [*ātmavastu*], and qualities belonging to the defilement and purification of the self [*ātmasaṃkleśavyavadānavastu*].<sup>81</sup> Why are only these four objects established? Due to distorted perception, ignorant people entertain much discrimination positing the self. Depending on the basis of the body possessed of faculties, they experience pain and pleasure, they take perceived objects as characteristics, and they become defiled through greed and become purified through conviction. Therefore, in order to correctly contemplate the true characteristics at the outset, these four [foundations of mindfulness] are established as objects [of discrimination].<sup>82</sup>

The above is a general explanation, but if we discriminate among these four objects, each has three kinds: (i) internal, (ii) external, and (iii) internal and

external.<sup>83</sup> The *Yogācārabhūmi* briefly articulates six interpretations: (i) Internally there is sentient<sup>84</sup> form serving as object within the body. Externally there is nonsentient form serving as object without the body. The form of other sentient beings serves as object within and without the body. Perceiving this internal body, one generates the thought of love, and this is called internal feelings. Internal thought, internal objects, [and] external objects, together with internal and external objects are also explained in the same manner. (ii) Subsumed by the faculties, the appropriated form becomes the internal body. Not subsumed by the faculties, the nonappropriated form is the external body. Not subsumed by the faculties, the appropriated form is the internal and external body. Perceiving these three, one generates the mental factor of feeling. According to their objects, there are three kinds. (iii) Internally, concentration, together with pliancy and form, constitutes the internal body. Nonconcentration and debilitating afflictions, together with form, constitute the external body. Other pliant form and debilitating form become the internal and external body. Perceiving these three, one generates the mental factor of feeling. Therefore there are three. This is similar to the above explanation up to the sixth category regarding bodily [aspects] such as hair, bodily hair, nails, teeth, and so forth that constitute [821c] the internal body. Other bodies' forms such as hair, bodily hair, and so forth constitute the external body. Whether the internal body changes into the blue color of a corpse and so forth or not, and whether the external body changes into the blue color of a corpse [or not], they are similar to the true nature of universal equality. Perceiving these three categories, one contemplates the feelings, mind, and factors of existence. According to their objects, there are three.<sup>85</sup>

The *Dazhīdu lun* also gives an explanation of the internal body from the perspective of these six meanings. It is basically similar to the above explanation, with some minor differences. According to these two explanations, the internal and external body entertains no discrimination of internal and external. The above two are not included. According to others' explanation, one generates this thought, [but] if internal contemplation is untenable, can there be external contemplation? If external contemplation is also untenable, one thinks one might have made mistake. Therefore, now one should contemplate internal and external altogether and contemplate internal and external as different characteristics. Contemplation of both simultaneously is the general characteristic. General contemplation and specific contemplation are unobtainable.<sup>86</sup> The object of contemplation has been explained.

Within the mental factor of feeling, there are also three categories—namely, internal, external, [and internal and external]. This is similar to the explanation found in the *Yogācārabhūmi*. There is also another explanation. According to this explanation, the feelings associated with mental consciousness are internal feelings, and so forth. The feelings associated with the five sense consciousnesses are external feelings. Concentrated mind is internal mind, distracted mind is external mind, and so forth. Except for feelings, other mental factors are internal phenomena. Conditioned phenomena that are not associated [with mind]

[*citita-viprayukta-saṃskāra*] and nonconditioned [*asaṃskṛta*] phenomena are external phenomena, and so forth. These are the objects of the foundations of mindfulness.

(2) The notion of the nature of the foundations of mindfulness has two connotations: With regard to the adverse states [that are to be corrected], it has the nature of wisdom, because wisdom is the correct antidote to the four defects.<sup>87</sup> With regard to perceived objects, it has the nature of wisdom and mindfulness, because both wisdom and mindfulness are stabilized on objects. The *Dazhīdu lun* states, "The wisdom contemplating the body and the wisdom contemplating phenomena are the nature of the foundations of mindfulness."<sup>88</sup> This is to reveal the nature through the adverse states to be countered. The *Abhidharma-samuccaya-vyākhyā*<sup>89</sup> states: "The nature of the foundations of mindfulness is wisdom and mindfulness. Because in Buddhist scriptures [822a] there are teachings on contemplation with regard to the body and on the foundations of mindfulness, following this order, we illustrate their nature with regard to their object."<sup>90</sup>

(3) The aids to the foundations of mindfulness consist of the mind and mental factors associated with them [mindfulness and wisdom] with the fruits attained having them as the main elements.<sup>91</sup> As it is stated in the *Abhidharma-samuccaya-vyākhyā*, the aids to the foundations of mindfulness are the mind and mental factors associated with them.<sup>92</sup> [The word] "them" means mindfulness and wisdom. The *Dazhīdu lun* states, "What is the foundation of mindfulness by connection [*saṃsarga*]? The path—whether ordinary or exceptional—produced in dependence on the contemplation primarily of the body is the foundation of mindfulness of the body."<sup>93</sup> It is the same with regard to the contemplations [of feelings and mind] up to the factors of existence. Again, the following passage states that within the mindfulness by connection, the two karmic activities of body and speech belong to matter, [and] the rest [mental activities] do not.<sup>94</sup>

(4) The cultivation of the foundations of mindfulness.<sup>95</sup> Briefly, there are two categories—namely, shared cultivation and distinct cultivation. Shared cultivation signifies the cultivation of the body with regard to the body [*kāyēkāvabhāvanā*] with regard to the internal body and the cultivation of the contemplation of the body with regard to the body based on the external [body] and [the] internal and external body in common with the Lesser Vehicle. This includes the contemplation of impurities up to the contemplation of selflessness. Such<sup>96</sup> [cultivations] are called cultivations in common with the Lesser Vehicle. Distinct cultivation is limited to the bodhisattva's contemplation. This means the bodhisattva eliminates internal and external thoughts concerning body, [feelings, mind, and factors of existence] and contemplates only the true characteristic free of extreme [views regarding] the body, [feelings, mind, and factors of existence]. As it is stated in the *Yogācārabhūmi*, the bodhisattva truly understands the principle of the constituents of awakening of the path of the two vehicles—namely, of the Vehicle of Disciples and the Great Vehicle. What does it mean to say that the bodhisattva truly understands the principle of the constituents of awakening of the Great



Vehicle? This means the bodhisattva can cultivate progressive contemplation with regard to his own body and does not entertain the thought of existence or any kind of thought regarding his body. In addition, transcending words and letters, the bodhisattva truly understands self-nature and true nature with regard to his body, and so forth.

It is also stated that the bodhisattva who diligently cultivates the foundations of mindfulness in accordance with emptiness frees his mind from the six kinds of bondage. What [822b] are these six? To conceive internal characteristics with regard to the body up to factors of existence is the first bondage to characteristics.<sup>97</sup> To conceive external characteristics with regard to these is the second bondage. To conceive internal and external characteristics with regard to these is the third bondage. If one cultivates the foundations of mindfulness with a view to liberating countless sentient beings of the ten directions and conceives characteristics regarding them, this is the fourth bondage. If, because of that, one cultivates contemplation of objects such as the body, [feelings, mind, and factors of existence] and conceives characteristics regarding them, this is the fifth bondage. With regard to the body and so forth, one cultivates the contemplation and conceives the characteristics regarding them; this is the sixth bondage. And so forth.

The *Dazhidu lun* states:

The bodhisattva mahāsattva's contemplation of the four foundations of mindfulness [is as follows]: He contemplates his internal body as impermanent, suffering, resembling an ulcer, a mass of decaying flesh, filled with impurities, oozing out from the nine orifices, like a mobile latrine,<sup>98</sup> [...] The characteristics of this body are not found either inside or outside or in the middle. The anterior, posterior, and middle limits are all unobtainable. This body is born of a confluence of causes and conditions. Yet the causes and conditions that create this body themselves also arise from delusion and defect. Within these causes and conditions, the characteristics of cause and condition cannot be found, and the birth of causes and conditions lacks the characteristic of birth. Thus reflecting, [the bodhisattva] realizes that this body, since the beginning, is without the characteristic of birth. Because it is not born, it is without characteristics, and because it is without characteristics, it is not born. Only the deluded sentient beings call it "body." When the bodhisattva thus contemplates the true characteristic of the body, he becomes free from defilements, he maintains his mindfulness on the body, [and he] persistently cultivates the contemplation of the body. This is called the bodhisattva's contemplation of the mindfulness of the body. It is the same with his contemplation of the external body and the internal and external body.<sup>99</sup>

The same principle is applied to the [contemplation of the foundations of

mindfulness] of feelings, mind, and factors of existence.

(5) The fruit of the cultivation of the foundations of mindfulness. As it is stated in the *Abhidharma-samuccaya-vyākhyā*, when one eliminates the four defects and enters into the Four Noble Truths, the body and so forth, are free from bondage. This is called the cultivation of the fruit of elimination.<sup>100</sup> To eliminate the four defects is called the four foundations of mindfulness. Each of them successively can rid the practitioner of the four illusions of purity, joy, permanence, and [822c] self.<sup>101</sup>

Through the mindfulness of the body, the practitioner enters the truth of suffering. This is because [one realizes that] the physical body that one possesses is the manifestation of the debilitating tendencies of the characteristics of the suffering from volitional formations. Therefore, when the practitioner cultivates contemplation, he can experience this pliancy that counteracts [the suffering] caused by the discrimination of the body.

Through the mindfulness of feelings the practitioner enters the noble truth of the cause of suffering, realizing that feelings such as joy and so forth are the basis of the compounded [sāmagrī] feelings of love and the like. Through the mindfulness of mind the practitioner enters the noble truth of the extinction of suffering. Observing consciousness separated from the self, he is completely free from the fear of the extinction of the self and of *nirvāṇa*.<sup>102</sup> Through the mindfulness of factors of existence the practitioner enters the noble truth of the path [leading to the extinction of sufferings], in order to eliminate the adversaries [of the path] and to cultivate their antidotes. Besides, these four foundations of mindfulness can successively lead to the attainment of the fruit of liberation from the bondage of body, feelings, mind, and factors of existence. Due to this cultivation, the practitioner can gradually become free from the debilitating tendencies of the body and so forth.<sup>103</sup> This illustrates the freedom of the four kinds of bondage to debilitating hindrances.

The four kinds of bondage are (i) the bondage of grasping, (ii) the bondage of experience, (iii) the bondage of discrimination, and (iv) the bondage of attachment. These four kinds of bondage fetter the mind.<sup>104</sup> That is, the mind with regard to the body becomes bound by the bondage of grasping, grasping an internal body [and] sharing the same security and risk with it.<sup>105</sup> Because of this, it cannot become free from the perils of the body. The mind with regard to feelings, through the bondage of experience, becomes commensurate to feelings, sharing the same pain and joy. Because of this, it cannot become free from the perils of feelings. The mind with regard to objects, through the bondage of discrimination, perceives the six objects and is never stable. Because of this, it cannot become free from the perils of discrimination. The mind with regard to afflictions, through the bondage of attachment, becomes commensurate with delusions and becomes attached to factors of existence. Because of this, the mind cannot become free from the faults of afflictions.

As stated in the *Yogācārabhūmi*, one should know that the mind with regard to the body is bound by the bondage of grasping, with regard to feelings is bound

by the internal bondage of experience, and with regard to objects such as form is bound by the bondage of discrimination. [823a] This means that the phenomena such as body, [feelings, mind, and factors of existence] are bound by the bondage of grasping, such as the primary and derivative afflictions in the form of greed, hatred, and so forth. The four foundations of mindfulness are established as antidotes to these four kinds of bondage. This illustrates the fruit of the cultivation of the foundations of mindfulness. The five divisions of the foundations of mindfulness have been thus briefly explained.

#### 2.6.1.2. The Five Divisions of the Four Right Eliminations

(1) The object of right elimination<sup>106</sup> consists of the arisen [*utpanna*], the [as yet] unarisen [*anutpanna*], the adverse [*vipakṣa*], and the counteractive [*pratipakṣa*]. The first right elimination has as its object the arisen adverse. The second right elimination has as its object the [as yet] unarisen adverse. The third right elimination has as its object the unarisen counteractive. The fourth right elimination has as its object the arisen counteractive. One should interpret it in conformity with the words of the scriptures.<sup>107</sup>

(2) The nature of the [four] right eliminations is the effort generated regarding these four objects.<sup>108</sup>

(3) The aid to the [four] right eliminations includes the mind and its associated mental factors.<sup>109</sup>

(4) The cultivation of the [four] right eliminations is as stated in a scripture: “[The practitioner] produces will, strives, generates right endeavor, engages his mind energetically, and exerts it.”<sup>110</sup> These words illustrate the cultivation based on right endeavor as well as its basis. The base is will because, relying on will, one generates effort.<sup>111</sup> “Right endeavor” means to strive and so forth for tranquility [*samatha*], for energetic activity [*pragraha*], [and] for equanimity [*upekṣā*] as the objects of one’s attention [*nimittamanasikāra*]. If the practitioner generates attention to the characteristics of tranquility and so forth, he intensely cultivates the antidotes by not being attached to the perceived objects. That moment is called striving. In order to eliminate lethargy and agitation, he generates right effort. Why so? When the derivative afflictions such as lethargy arise, the practitioner, in order to eliminate them, uses his mind energetically by resorting to pure attention. When the derivative afflictions such as agitation arise, the practitioner resorts to internal realization to control his mind; that moment is called the generation of right endeavor. This shows that [right endeavor] is the expedient means to eliminate lethargy and agitation; therefore the energetic application and exertion of the mind are subsequently explained.<sup>112</sup> There is a different meaning, as has been mentioned in the [823b] explanation of the meaning above.

(5) The fruit of the cultivation of right endeavor should be known as the complete discarding of all adversaries [of the path] and the successive acquisition and realization of the appropriate antidotes.<sup>113</sup> Thus the five divisions of the four right eliminations have been briefly explained.

#### 2.6.1.3. The Five Divisions of the Four Legs of Supernormal Powers

(1) The object of the legs of supernormal powers is the work accomplished by thorough concentration. This also means through the power accomplished by thorough *samādhi* arises a variety of miraculous things. These are the objects [of the supernormal powers].<sup>114</sup>

(2) The nature of the legs of supernormal powers is *samādhi*.<sup>115</sup>

(3) The aids to the legs of supernatural powers include will, endeavor, mind, and contemplation together with mind and its associated mental factors.<sup>116</sup>

(4) The cultivation of the legs of supernormal powers implies the frequent cultivation of the eight kinds of applied practice—namely, will, effort, conviction, pliancy, right mindfulness, clear comprehension, volition, and equanimity. These eight kinds can be summarized as four—namely, vigorous effort [*vīrasvīrika*], benefiting [*anugrāhaka*], joining [*auparibandhika*], and counteracting [*pratipakṣika*]. “Applied practice” means will, effort, and conviction. Will is the basis of effort; conviction is the cause of will. Why so? Because of the will to attain this goal, the practitioner generates effort. This will is not separated from conviction, because they are of the same nature. “Benefiting” means pliancy, because through this pliancy the practitioner benefits his body and mind.

“Joining” means right mindfulness and clear comprehension [*samprajānya*], because by not forgetting its perceived objects, the mind is focused on one object. If carelessness arises, the practitioner knows it exactly as it is. “Counteracting” means volition and equanimity, the two powers of applied practice of energetically engaging and exerting the mind through which the practitioner is able to become free from previously arisen lethargy and agitation. These two applied practices also generate states such as tranquility that remove and obstruct afflictions.

Furthermore, the cultivation of will, endeavor, mind, and contemplation is twofold: the cultivation of the elimination of the causes and conditions of [inward] contraction [*samkṣepa*] and [external] distraction [*vikṣepa*], and [the cultivation] based on both intrepidity [*atīnarva*] and nondistraction [*avikṣepa*].<sup>117</sup> In this connection, it shows the twofold cultivation of will, [endeavor, mind, and contemplation] as the causes and conditions of the elimination of contraction and distraction. The causes and conditions of contraction consist of lethargy arising from laziness due to the [823c] lack of *vīrasvānā*. The causes and conditions of distraction consist of elation arising from agitation because of the dissociation from the characteristics of impurity. “Contraction” [*samkṣepa*] means that, because of drowsiness and sleepiness, one becomes sluggish inward. Distraction [*vikṣepa*] occurs because compliance with [*anurodha*] the [perceived] pure and wonderful characteristics [of conditioned things causes] one’s mind [to] become scattered externally.<sup>118</sup>

To cultivate oneself against [*virodha*] contraction means that one contemplates the factors of existence while focusing on the characteristics to be contemplated. To cultivate oneself against distraction means to rely on the characteristic

of impurity; one contemplates hair, bodily hair, and so forth. The cultivation of conformity based on both is the cultivation of the basis of the characteristic of luminescence, following that order. The Bhagavān said: "There is neither dejection [*īna*] nor elation [*auddhatya*] in my will and joy. There is neither inward contraction nor external distraction. Generate the mind to be free from the bondage of thoughts of before and after or high and low. Cultivate the mind in accordance with luminescence, so there is no darkness and obscurations in your minds."

The above explanations are contained in the *Abhidharma-samuccaya-vyākhyā*.<sup>119</sup>

What is referred to in this treatise as "contemplation of phenomena based on their characteristics to be contemplated" is meant to illustrate the scriptural saying of "expansion of the mind through thoughts of before and after." "To contemplate hair and so forth based on the characteristics of impurity" is said to illustrate the scriptural message of "being free from the thoughts of high and low." What is meant by "before, after, high, low"? It is stated in the *Yogācārabhūmi*, fascicle twenty-eight:

When the practitioner cultivates *śamatha*, he cultivates perception of the high and low in the division of tranquility.<sup>120</sup> When he cultivates *vipāśyanā*, he cultivates perception of before and after in the division of insight. "Perception of high and low" means to contemplate and examine this body in accordance with the practitioner's state and wish, from head to toe, that it is filled with all kinds of impurities—namely, hair, bodily hair, nails, and teeth, as have been mentioned previously. "Perception of before and after" means being intensely focused on one's object of contemplation, [such that] one preserves it, observes it, comprehends it, and attains it thoroughly.

[82.4a] It means [that,] when standing, one contemplates sitting, [and] when sitting, one contemplates reclining, or to contemplate what comes before from what comes after. [This shows that he uses the practice of *vipāśyanā* to observe the dependently arisen conditioned phenomena of past, present, and future.] The statement "When standing, one contemplates sitting" is [given] to illustrate the contemplation of future objects of knowledge by means of present attention. Why so? Because the state of present attention already arises, it is called standing. When the future object of knowledge does not yet arise, but it is about to arise, it is called sitting. To say that, when sitting, one contemplates reclining is to illustrate the contemplation of past objects of knowledge by means of present attention. Why so? Because the state of present attention is about to become extinct, it is called sitting. Because the state of the past object of knowledge is already extinct, it is called reclining. The statement "To contemplate

what comes before from what comes after" is [given] to illustrate the contemplation of the attention just made extinct by means of the present attention.

Why so? Because it already arises and is immediately extinct, the attention perceived is called what comes before. If this active attention that just arises grasps what was just vanished previously, this is called what comes after. One should know that in order to cultivate tranquility and insight, one cultivates two kinds of extremely luminous thought. This is called the cultivation of perception.<sup>121</sup>

The remaining paragraphs can be understood through inference. This is called the characteristic of the cultivation of the legs of supernormal powers.

(5) The fruits of the cultivation of the legs of supernormal powers. Because the practitioner has well-cultivated concentration, he witnesses objects of knowledge as he desires. This means he can know and manifest as he wishes. He also realizes mastery [*vasīṭā*] over things at every single place. As he wishes, he can perform all kinds of supernatural powers. He can also generate special qualities. Thus the five divisions of the four legs of supernormal powers have been explained briefly.<sup>122</sup>

#### 2.6.1.4. The Five Divisions of the Five Spiritual Faculties

(1) The object of the five spiritual faculties: From the perspective of common aspects of [cultivation], the five spiritual faculties perceive the Four Noble Truths. From the perspective of distinctive aspects of [cultivation], they perceive ultimate [82.4b] truth.<sup>123</sup>

(2) The nature of the five spiritual faculties consists of conviction, endeavor, mindfulness, concentration, and wisdom.<sup>124</sup>

(3) The aids to the five spiritual faculties are the mind and its associated mental factors.<sup>125</sup>

(4) The cultivation of the five spiritual faculties consists in (i) the cultivation of application [*prayogabhāvanā*] by means of the spiritual faculty of conviction [*śradhāndriya*] with a view to arousing firm conviction with regard to the noble truths; (ii) the cultivation by means of the spiritual faculty of effort [*viryēndriya*] with a view to arousing striving [*vyāyāma*] in order to attain awakening; (iii) the cultivation by means of the spiritual faculty of mindfulness [*smṛtīndriya*] with a view to arousing nonforgetfulness [*asammosā*]; (iv) the cultivation by means of the spiritual faculty of concentration [*samādhīndriya*] with a view to arousing one-pointedness of mind; and (v) the cultivation by means of the spiritual faculty of wisdom [*prajñēndriya*] with a view to arousing investigation [*pravicaya*].<sup>126</sup>

The *Dazhidu lun* states:

[Through] the spiritual faculty of conviction the bodhisattva believes

that all factors of existence are produced by causes and conditions, by distorted and false views. They do not exist in the past, they do not exist in the future, and they do not exist in the present. He believes that all factors of existence are empty, without characteristics, are uncreated, unborn, and unvanishing. He believes in precepts, meditation, wisdom, liberation, knowledge of liberation, and so forth. [Through] the faculty of wisdom the bodhisattva penetrates without obstruction or difficulty the true characteristic of factors of existence. He experiences neither sorrow in cyclic existence nor joy in *nirvāṇa*. To be possessed of this sovereign wisdom is called the faculty of wisdom.<sup>127</sup>

The above is a brief illustration of the characteristic of the cultivation of the five faculties.

(5) The fruit of the cultivation of the five faculties is the ability to swiftly generate the clear comprehension of truth. Because of this sustaining power the practitioner soon generates the Path of Vision. He can also cultivate the stage of heat [*ṣma-gata*] and the stage of summit [*mūrdhan*] and produces the stage of forbearance [*ksānti*] and the stage of worldly ultimate [*laukikāgra*]. He enters the stage conducive to discernment by this body.<sup>128</sup> This is a brief explanation of the five divisions of the five faculties.

#### 2.6.1.5. The Five Divisions of the Five Powers

The first four divisions [of the five powers] are similar to those of the five spiritual faculties. There is only some slight difference in the cultivation of fruit. The powers are far superior to the faculties in that they annihilate all unconquerable obstructions such as the lack of conviction, [endeavor, mindfulness, concentration, and wisdom].<sup>129</sup> Thus the five divisions of the five faculties have been explained briefly.

#### 2.6.1.6. The Five Divisions of the Seven Awakening Limbs

(1) The object of the awakening limbs: From the perspective of the nonultimate truth of the two vehicles [of disciples and self-realized buddhas], only the selflessness of persons [*puṅgala-nairāmya*] is illustrated. From the perspective of the nonultimate and ultimate truth of the Great Vehicle, the selflessness of both persons and phenomena [*puṅgala-dharma-nairāmya*] is the object.<sup>130</sup> [824c]

(2) The nature of the awakening limbs: The seven factors—namely, mindfulness [*smṛti*], investigation of the teachings [*dharma-vicaya*], effort [*vīrya*], joy [*prīti*], pliancy [*prasādhā*], concentration [*samādhi*], and equanimity [*upekṣā*]—are the nature of the awakening limbs. These seven categories are subsumed in three divisions. As it is stated in the *Yogācārabhūmi*:

[These seven awakening limbs are subsumed in three categories—namely], three limbs are subsumed by *samatha*, another three limbs are subsumed by *vipāśyanā*, and one limb is subsumed by both. Hence they are called the seven awakening limbs. The three awakening limbs called investigation of the teachings, effort, and joy are subsumed in the category of insight. The three awakening limbs called pliancy, concentration, and equanimity are subsumed in the category of tranquility. The one awakening limb called mindfulness is subsumed in both categories of *samatha* and *vipāśyanā*; hence it is called universal.<sup>131</sup>

The *Dazhidu lun* states:

The awakening limb of mindfulness is found in places where it can assemble wholesome states and block unwholesome states. Like a gatekeeper, it lets beneficial things enter and wards off that which is harmful. Because the mindfulness of three phenomena arises when the mind sinks, it is subsumed in the mindfulness of the three phenomena when tranquility is distracted.<sup>132</sup>

(3) The aids to the awakening limbs consist of the mind and mental factors associated with it.<sup>133</sup>

(4) The cultivation of the awakening limbs includes cultivation that exhibits shared and distinct characteristics. Shared cultivation is [defined as follows], as is stated in the *Abhidharma-samuccaya-vyākhyā*:

[It is] the cultivation of the awakening limb of mindfulness [*smṛti-sambodhyaṅga*] up to the awakening limb of equanimity [*upekṣā-sambodhyaṅga*] dependent on dissociation [*visamyoga*], detachment [*vīrāga*], cessation [*nirodha*], and aiming for renunciation [*vyavasargaparivāta*]. These four items successively illustrate the cultivation of the awakening limbs having [the Four Noble] Truths as their object. Why so? When one perceives suffering as painful and one seeks freedom from the objects of suffering, it is called [the cultivation of the awakening limbs] dependent on dissociation. When one perceives attachment as the cause of suffering, one certainly seeks [detachment from] attachment. Therefore it is called [the cultivation of the awakening limbs] dependent on detachment. When one perceives the cessation of suffering as the cessation of suffering, one seeks to realize that objective. Therefore it is called [the cultivation of the awakening limbs] dependent on cessation. Renunciation means when one engages in the practice of the cessation of suffering and, because of this momentum, rids oneself of suffering. [Therefore, when one perceives this object,] one seeks to cultivate it. This is called aiming for renunciation.<sup>134</sup>

This is what is called shared cultivation.

As regards distinct cultivation, the *Dazhidu lun* states:

The bodhisattva neither recollects nor thinks of any phenomenon; this is the awakening limb of mindfulness [*smṛti-sambodhyāṅga*]. Searching among all phenomena—wholesome phenomena, [825a] unwholesome phenomena, and indifferent phenomena—the bodhisattva finds that they are unobtainable; this is the awakening limb of investigation of the teachings [*dharmapraṇavicaya-sambodhyāṅga*]. Without entering the three realms [*traidhātuka*], the bodhisattva destroys the characteristics of all realms; this is the awakening limb of effort [*vīrya-sambodhyāṅga*]. As regards all conditioned phenomena [*saṃskāra*], the bodhisattva produces neither attachment [*abhiniveśa*] nor pleasure [*sukha*], and because of this all characteristics of sorrow and joy are destroyed,<sup>135</sup> this is the awakening limb of joy [*prīti-sambodhyāṅga*]. As regards all phenomena, the bodhisattva is not attached to the mental object of serenity; this is the awakening limb of serenity [or pliancy] [*praśrabdhi-sambodhyāṅga*].<sup>136</sup> The bodhisattva knows that all phenomena that have as their characteristic [their] being constantly concentrated are not now distracted, now concentrated; this is the awakening limb of concentration [*saṃādhi-sambodhyāṅga*]. As regards all phenomena, the bodhisattva is not attached to them, does not rely on them, and does not even see them. This mind of equanimity is the awakening limb of equanimity [*upekṣā-sambodhyāṅga*] [ . . . ] [Furthermore, contemplating in such manner, the bodhisattva] generates joy in true wisdom; this is called true joy. Having obtained this true joy, the bodhisattva first removes bodily debilitation [*kāyadauṣṭhilya*], then he removes mental debilitation [*cittadauṣṭhilya*],<sup>137</sup> [and] finally he removes all characteristics of phenomena [*dharmalakṣaṇa*]. Therefore he obtains a happiness that pervades body and mind; this is the awakening limb of serenity.

Having obtained the practice of contemplation of joy, serenity, and equanimity, [the bodhisattva completely eliminates all conceptual proliferations [*prapañca*] such as contemplations of] what is called impermanence, suffering, emptiness, [not-self, birth and cessation, nonbirth and noncessation], being and nonbeing, neither being nor nonbeing, and so forth. Why so? Because [the absence of characteristics, of objects, of contrivance], of conceptual proliferation, is true reality[, which is perpetual quiescence]. If he fails to practice equanimity, he will fall into disputes. If one takes being as real, then one will take nonbeing as unreal. If one takes nonbeing as real, one will take being as unreal. If one takes nonbeing and non-nonbeing as real,

one will take being and nonbeing as unreal. Being enamored of and attached to [what one considers as] real, and hating and detesting [what one considers as] unreal, one has occasion for anxiety and joy. So why not practice elimination? When the bodhisattva has obtained true joy, relief, [and] equanimity, the whole gamut of the seven awakening limbs becomes complete.<sup>138</sup>

In the above passage, “serenity” means pliancy. Because it is capable of removing debilitating afflictions, it is called serenity. This has been a brief explanation of the cultivation of the awakening limbs.<sup>139</sup>

(5) The fruit of the cultivation of the awakening limbs is the complete annihilation of afflictions on the Path of Vision.<sup>140</sup> What is called the fruit of the distinct [cultivation] of the awakening limbs is the attainment of a birth in a Buddhist environment and freedom from the five fears [*vibhīṣaṇa*], the attainment of the knowledge of countless teachings,<sup>141</sup> and the appropriation of innumerable Buddhas’ realms. It is as has been extensively explained in the scriptures. This has been a brief explanation of the five divisions of the seven awakening limbs.

#### 2.6.1.7. The Five Divisions of the Eight Limbs of the Noble Path

(1) The object of the eight limbs of the Noble Path is [825b] the true nature of the Four Noble Truths together with [the knowledge] of all phenomena [*yāvadbhāvikatā*] and [the knowledge] of the true nature of all phenomena [*yathāvadbhāvikatā*].<sup>142</sup> These are all objects of the level of the Path of Cultivation.<sup>143</sup>

(2) The nature of the eight limbs of the Noble Path are right view, right conception, right speech, right actions, right livelihood, right efforts, right mindfulness, and right concentration. These eight factors are the essence of the [noble eightfold] path.<sup>144</sup> These eight factors are subsumed in the three aggregates [of precepts, concentration, and wisdom]. As the *Yogācārabhūmi* states:

Among these, right view, right conception, and right efforts are subsumed in the aggregate of wisdom [*prajñā-skandha*]. Right speech, right actions, and right livelihood are subsumed in the aggregate of precepts [*śīla-skandha*]. Right mindfulness and right concentration are subsumed in the aggregate of concentration [*saṃādhi-skandha*].<sup>145</sup>

Why are the [seven] awakening limbs subsumed in these three categories? To say that the limbs of the [noble eightfold] path are subsumed in the three aggregates is to illustrate that on the Path of Vision both tranquility and insight function, and it is not the same on the Path of Applied Practice.<sup>146</sup> It is to illustrate that on the Path of Cultivation, by cultivating these three aggregates [of precepts, concentration, and wisdom], the practitioner will be able to attain the aggregate

of liberation [*vimukti-skandha*] and the aggregate of the knowledge and vision of liberation [*vimukti-jñāna-darśana-skandha*] of the level of the saints beyond training [*śaikṣā*].<sup>147</sup>

(3) The aids to the limbs of the [noble eightfold] path include the mind and the mental factors associated with it.<sup>148</sup>

(4) The cultivation of the limbs of the [noble eightfold] path: From the perspective of shared cultivation, it is similar to the explanation of the awakening limbs.<sup>149</sup>

From the perspective of distinct cultivation, the *Dazhidu lun* states:

The bodhisattva, positioning himself in the emptiness and unattainability of phenomena, contemplates, through right view, the characteristics of right conception. He knows that all conceptions are false, including conceptions of *nirvāṇa* and conceptions of buddhas. Why so? It is because the elimination of all varieties of conceptions is called right conceptions. All varieties of conceptions come from falsity, faults, and defects. That is why they differ. But the characteristics of conception are all unobtainable. The bodhisattva, positioning himself in this correct conception, sees neither correctness nor falsity—he transcends all varieties of conceptions; this is right conception. To him all varieties of conceptions are equal, and because they are equal, his mind does not become attached. These are called the bodhisattva's right conception, and so forth.<sup>150</sup>

(5) The fruit of the cultivation of the limbs of the [noble eightfold] path means that one discriminates and explains them, causing [people to generate] conviction in them. It is because by purifying [primary] afflictive obstructions and derivative afflictive obstructions, and purifying obstructions to the most excellent qualities, that the practitioner attains immeasurable most excellent qualities.<sup>151</sup> This has been a brief explanation of the five divisions of the [noble eightfold] path. [825c] The meaning of the awakening limbs has been thus briefly explained.

### 3. An Analysis of the Words of the Chapter

Vasubandhu's commentary [T 1599:31.458a15–16]: I will now explain the cultivation of the antidotes—that is, the cultivation of the thirty-seven constituents of awakening. This treatise starts with [the verse . . . ]<sup>152</sup>

Next I will analyze the words [of the treatise]. [Vasubandhu's] commentary first explains the beginning of the treatise. Concerning this there are two sentences. The first gives a general disclosure, the second a specific explanation. “This treatise starts with . . .”<sup>153</sup> means this chapter first discusses the four foundations of mindfulness.

There are in all twelve and a half verses [1–13ab].<sup>154</sup> These can be divided into two. The first eleven verses specifically explain the antidotes; the last one and a

half verses sum up the meaning of antidotes in general. The first eleven verses can also be divided into six: (1) The first verse illustrates the four foundations of mindfulness. (2) The next verse explains the four right endeavors. (3) Three and a half verses explain the wish-granting legs [3–6ab].<sup>155</sup> (4) Two verses explain both the [five spiritual] faculties and [the five] powers [6cd–8ab]. (5) One and a half verses explain the seven awakening limbs [8cd–9]. (6) Two verses explain the eight limbs of the Noble Path [10–11].

### 3.1. The Four Foundations of Mindfulness

Verse 1 [T 1599:31.485a17–18]:

In order to attain the Four Noble Truths, one cultivates contemplation of the four foundations of mindfulness, By [realizing] debilitating conditioned states [such as those through which the body is manifested, feelings as] the cause of craving, [mind as the] physical base [of a self], and non-delusion [with regard to the factors of existence].<sup>156</sup>

In this first verse, which explains the four foundations of mindfulness, the first half gives a specific explanation while the second half gives a general illustration.<sup>157</sup> Briefly, the four foundations of mindfulness are established with three intentions: (1) to counteract the four defects, (2) to be free from the four bondages, and (3) to enter the Four Noble Truths. These three divisions have been explained earlier.<sup>158</sup> Here I explain only the third meaning. What is called debilitating conditioned states is [the subject of] the mindfulness of the body. The physical body is compliant with debilitating afflictions<sup>159</sup> and is separated from pliancy; this is the characteristic of suffering as conditioned states [*saṃskāra-duḥkhatā*].<sup>160</sup> Therefore one attains the truth of suffering by contemplating the body.

[The phrase] “as the cause of craving” [verse 1a] illustrates the mindfulness of feelings. Various kinds of feeling produce six kinds of craving and desire.<sup>161</sup> Craving and desire induce the myriad sufferings of the three realms.<sup>162</sup> Therefore, by contemplating these, the practitioner can attain the truth [of the cause of suffering]. [The term] “physical base”<sup>163</sup> [verse 1b] illustrates the mindfulness of mind. The mind preserves the seeds,<sup>164</sup> which are the basis of all phenomena.<sup>165</sup> The self is the root of all [imagined] phenomena, afraid of annihilation and extinction. Therefore, by correctly contemplating the mind, the practitioner realizes the truth of the extinction of suffering. [The expression] “[by realizing] nondelusion” [verse 1b] explains the mindfulness of factors of existence. There are many kinds of factors of existence that are different from one another in terms of purity and impurity. [826a]

Because ignorance becomes obstruction covering luminous wisdom, the practitioner, by not being deluded about the characteristics of the factors of

existence, attains the truth of the path [leading to the cessation of suffering]. The next half of the verse (1cd), stating “in order to attain the Four Noble Truths,” generally illustrates the object of cultivation; [and] “one cultivates contemplation of the four foundations of mindfulness” generally illustrates the act of cultivation.

Vasubandhu’s commentary [T 1599:31.458a 19–26]: Debilitating conditioned states are manifested by the body. Because the body has the characteristic of gross conditioned states,<sup>166</sup> by discerning them one enters the truth of suffering. [This characteristic of] gross [conditioned states] is suffering as conditioned states. The sages contemplate the truth of suffering with regard to all afflicted phenomena due to this suffering as conditioned states. Feelings are the basis of thirst. By discerning feelings, one enters the truth of the origin of suffering. Mind is the basis for the attachment to the self. By discerning mind, one enters the truth of the cessation of suffering because this leads to freedom from the fear of the extinction of self. There are two divisions of factors of existence: impurity and purity. By discerning the factors of existence, one becomes free from the ignorance concerning impurity and purity and enters the truth of the path [leading to the cessation of suffering]. Therefore, in the beginning, for the purpose of attaining the Four Noble Truths, the cultivation of the four foundations of mindfulness is established.<sup>167</sup>

[Vasubandhu’s] commentary consists of two parts. In the first part he explains the first half [of the verse]; in the second half he explains the second half [of the verse]. In the first part, which is an explanation of debilitating obstructions, he first briefly glosses the words [of the verse]; then he offers a more detailed analysis. First, he remarks, “Debilitating conditioned states are manifested by the body.” As it is stated in the *Abhidharma-samuccaya-vyākhyā*, the physical body is characterized by suffering as conditioned states, because it is manifested by debilitation.<sup>168</sup> Therefore, in cultivating the contemplation of conditioned states, one can attain the pliancy that counters the varieties [of view of] the body. Now [Vasubandhu] states, “Debilitating conditioned states are manifested [by the body],” [which] means the debilitation that is suffering as conditioned states becomes manifest. [The statement] “because the body [has the characteristic of gross conditioned states]” explains further the above meaning. [Vasubandhu] remarks that “[this characteristic of] gross [conditioned states] is suffering as conditioned states.” “Gross” signifies “debilitating,” meaning that debilitation is the characteristic of suffering as conditioned states. This becomes clear in the remaining text. [The statement] “Therefore, [in the beginning, for the purpose of attaining the Four Noble Truths, the cultivation of the four foundations of mindfulness is established]” explains the second half of the verse.

### 3.2. The Four Right Endeavors

Vasubandhu’s commentary [T 1599:31.458a27–b5]: Next is the cultivation of the [four] right endeavors.

Verse 2:

Having known the adversaries of the path and all kinds of antidotes,

[For the annihilation and production, respectively, of] these two, one cultivates the four right endeavors.<sup>169</sup>

Vasubandhu’s commentary: Through the cultivation of the four foundations of mindfulness, the practitioner has known all forms of unwholesome states that are adversaries of the path and wholesome states that are accessories of the path. For the annihilation of the adversaries and for the production of the accessories, the practitioner generates the four kinds of right endeavor. First is the annihilation of unwholesome and evil states that have arisen, as is extensively discussed in the scriptures.<sup>170</sup>

Next is the cultivation of the right endeavors. First, [Vasubandhu] brings up the following text. The following is the second verse explaining the four right endeavors. The verse consists of two parts. The first half concludes the above to start what follows. The second half continues the above and explains the four right endeavors. As has been stated earlier in the section on the mindfulness of factors of existence, the practitioner already knows that impure states are the adversaries of the path. He also knows that pure states are the antidotes [to the adversaries of the path]. Therefore verse [2ab] says “having known the adversaries of the path and all kinds of antidotes.” As discussed previously, one should remove the arisen impure states, and one should not let the [as yet] unarisen ones arise. One should cause the [as yet] unarisen wholesome states to arise and develop the arisen wholesome states. Therefore verse [2cd] says, “[For the annihilation and production, respectively, of] these two, one cultivates the four right endeavors.”

[Vasubandhu’s] commentary consists of two parts. First he explains the first half [verse 2ab]. [The paragraph] “For the annihilation of the adversaries [and for the production of the accessories, the practitioner generates the four kinds of right endeavor]” explains the second half [verse 2cd]. The text is self-explanatory.

### 3.3. The Four Wish-Granting Legs

Verse 3 [T 1599:31.458b6–14]:

Stability in it according to objects, in order to accomplish all aims.

[In order to] annihilate the five faults [and to] assiduously cultivate the eight provisions.<sup>171</sup>

Vasubandhu’s commentary: In order to annihilate unwholesome states and to attain wholesome states, after having cultivated the [four] right endeavors, the [practitioner’s] mind is without obstructions because the



accessories [of the path] are present. [Therefore] stability [of mind] is attained. This stability of mind has four functions. One consists in relying on the teachings to reach attainment. Relying on the teachings to reach attainment is called the four wish-granting legs, because they are the causes and conditions for the accomplishment of all one's wishes. Here one should know that "stability" means the stability of mind, which is called *samādhi*. Therefore, after the four right endeavors, the four wish-granting legs are successively explained. One should know that stability [of mind] according to objects and teachings is done for the purpose of annihilating the five faults and cultivating the eight provisions. What are the five faults?<sup>172</sup>

The third verse explains the wish-granting legs.<sup>173</sup> There are three and a half verses [3–6ab], divided into three paragraphs. The first statement illustrates the nature; the second explains the name. Afterward there are three verses illustrating the characteristics of cultivation. First, [verse 3ab] says "stability in it according to objects," meaning that having cultivated the [four] right endeavors, [826b] [thereby] annihilating unwholesome states and producing wholesome states, subsequently there is no obstruction, and there is the presence of accessories [to the path]. Therefore the practitioner attains one-pointedness of mind. The objects perceived by mind are of two kinds: distracting gross objects and objects of quiescent contemplation. The practitioner discards distracting gross objects and abides in objects of quiescent contemplation. Therefore verse [3a] says "stability in it." This illustrates the mind abiding in one object. Tranquility is the nature of the four wish-granting legs, because depending on the four predominant [conditions], the practitioner attains concentration.

Next, verse [3b] says "in order to accomplish all aims."<sup>174</sup> This is the second part, which explains the wish-granting legs. "Wish-granting" has the meaning of accomplishment. Aims are the objects of legs. There is nothing the practitioner wishes that he does not accomplish. This is the meaning of the six sovereign superknowledges.<sup>175</sup> These six superknowledges should be called the four legs [of supernormal powers]. It is like [the way,] in order to reach some destination, one needs two legs. Thus the meaning of "leg" is explained through its aim. Referring to the fruit to talk about the cause is called wish-granting legs. The following three verses [3cd–6ab] illustrate the characteristics of cultivation. They consist of two parts. The first two quarters [3cd] indicate generally the items by enumeration; the next two and a half verses [4–6ab] successively give specific explanation. The general indication is also twofold. The first quarter indicates the faults eliminated through cultivation; the next quarter indicates [ . . . ].<sup>176</sup>

[Vasubandhu's] commentary consists of two parts. In the first part he explains the first half of the verse [3ab]; in the second part he explains the second half of the verse [3cd]. The first part itself is twofold, consisting of a specific explanation and a general illustration. In the specific explanation, he first explains the first quarter. This is also twofold—namely, direct explanation and further explanation. In direct explanation, [Vasubandhu] says, "In order to annihilate unwholesome states and to attain wholesome states, after having cultivated the

[four] right endeavors." He says "according to objects" to explain "objects." Next he remarks [that] "the [practitioner's] mind is without obstructions because the accessories [of the path] are present."<sup>177</sup> to explain the mind that abides accordingly. Then he explains the word "according." [The phrase] "Therefore stability [of mind] is attained" explains [verse 3a] "stability in it." [The phrase] "This mind" and so forth explains further the above meaning. [Vasubandhu] says, "This stability of mind has four functions," [which] means that the realization of the stability of mind has four excellent functions—namely, will, sustenance, endeavor, and mental contemplation. These four functions achieve stability of mind according to abiding in objects. Each one relies on the holy teachings of the master to attain one-pointedness of mind. Therefore [Vasubandhu] states, [826c] "One consists in relying on the teachings to reach attainment."

As is stated in the ninety-eighth fascicle of the *Yogācārabhūmi*:

If a *bhikṣu* [monk], due to his pure aspiration and vigorous will, wishes to realize the most excellent penetrating wisdom, then showing earnest respect to the Tathāgatas and Buddhist masters, listening to the true teaching, and from constantly listening, he gradually attains supreme *samādhi*. This is called [supernormal power accomplished by] *samādhi* predominantly through will. Again, there may be a *bhikṣu* who, in accordance with the teaching he has learned and attained, generates great application and produces great effort, or proclaims and reveals the truth to others, or reads and chants it with pleasant words. By constantly doing this, he can, due to causes and conditions, gradually attain supreme *samādhi*. This is called [supernormal power accomplished by] *samādhi* primarily through endeavor. Again, a *bhikṣu* who, by means of wholesome *samādhi*, produces good conceptions contemplates the mottled blue color of a corpse up to the skeleton. By thus contemplating [on these objects], he successively generates supreme *samādhi*. This is called [supernormal power accomplished by] *samādhi* primarily through mind. Again, a *bhikṣu*, in accordance with the teaching he has learned and attained, dwells alone in a quiet place, contemplates and calculates, diligently investigates and examines. Because of this, he gradually generates excellent *samādhi*. This is called [supernormal power accomplished by] *samādhi* primarily through investigation, and so forth.<sup>178</sup>

These four persons all achieve excellent *samādhi* through hearing the teaching. Therefore [Vasubandhu] says, "Relying on the teachings to reach attainment."

Next, he explains the second quarter of the verse [3b]. It consists of two parts. First, he says that "relying on the teachings to reach attainment," [which]



refers to the four wish-granting legs. In order to explain the meaning, [Vasubandhu] refers to the actual substance to illustrate the name. [The statement] “[because they are the causes and conditions for the accomplishment of] all [one’s wishes]” explains the name. [The phrase] “for the accomplishment of all one’s wishes” explains the phrase “in order to accomplish [all aims]” in verse 3b. [The expression] “causes and conditions” explains [the word] “aims” [verse 3b]. The word “therefore” that follows [the statement] “Here one should know that ‘stability’ means the stability of mind, which is called *samādhi*” [is connected with] “one’s wishes.” It is the cause of the accomplishment of one’s aims. Therefore it is said that this [827a] concentration is called wish-granting legs.

Next is the specific explanation of the two quarters [3ab]. [The statement] “Here [one should know that ‘stability’ means the stability of mind, which is called *samādhi*]” is a general illustration of its meaning. Regarding this, there are two statements. The first one explains further the actual substance of the wish-granting legs. The next one gives a concluding illustration. “Successively” explains thought. First [Vasubandhu] says that “the stability of mind, which is called *samādhi*”; here it is called stability of mind, and it is with an intention to illustrate the stability of mind. Among the nine kinds, only the ninth—namely, equipoise—is taken to be the basic constituent of the wish-granting legs.

What are the nine kinds of stability of mind? [They are] (1) internal stability, (2) equal stability, (3) peaceful stability, (4) near stability, (5) regulation, (6) quiescence, (7) supreme quiescence, (8) stability on one path, and (9) equipoise.<sup>179</sup> This is because, due to numerous kinds of constant cultivation, the practitioner attains the stage of nonexertion and effortlessness, where he courses freely on the path; therefore it is called equipoise. Equipoise is the same as *samādhi*. I will explain the other first eight kinds later. [The statement] “Here one should know [that ‘stability’ means the stability of mind]” is to exhort the practitioner to know this equipoise. [The statement] “Therefore, [after the four right endeavors, the four wish-granting legs are successively explained]” is the second concluding illustration. By means of the above eight levels of stability of mind, based on the four right endeavors one cultivates assiduously, and then one attains the ninth foundation of *samādhi*. Therefore the four wish-granting legs are explained subsequent to the right endeavors. [The phrase] “according to objects” and so forth next explains the second half [of verse 3]. The phrase “according to objects and teachings” continues the above explanation of the nature of the wish-granting legs. Relying on internal effort and the external holy teachings as causes and conditions, one attains the stability of mind. Therefore [Vasubandhu] says “stability [of mind] according to objects and teachings.” The internal and external causes and conditions have been explained above.

By what means does the practitioner attain this stability? It is by the annihilation of the five faults through the cultivation of the eight virtues. By the provision of [these eight virtues], one attains the stability of mind. Therefore [Vasubandhu] says, “One should know that stability [of mind] according to objects and teachings is done for the purpose of annihilating the five faults

and cultivating the eight provisions.” This means that when the practitioner attains the four kinds of concentration, he has to rely on these eight kinds of provisions to attain those three *samādhis*. This is an explanation based on the *Abhidharma-samuccaya-vyākhyā*.<sup>180</sup> The *Yogācārabhūmi* [827b] gives a different explanation.

What is the cultivation of the wish-granting legs? There are two kinds. First, relying on the four predominating powers such as will, [endeavor, mind, and investigation], the practitioner accordingly attains *samādhi*. But he annihilates only the present bondages and does not yet eliminate the latent afflictions. Afterward, if the same practitioner wishes to eliminate the latent afflictions, he has to continue to cultivate the eight kinds of applied practice in order to attain supreme equipoise.<sup>181</sup> Here they are explained together as the successive two stages, establishing the essence of the four wish-granting legs. Thus [Vasubandhu’s] remark “according to objects and the teachings” explains the previous stage—namely, that of the four practitioners who attain concentration.

[Vasubandhu’s commentary]: “For the purpose of annihilating [the five faults and cultivating the eight provisions]”—this illustrates that these four practitioners afterward accordingly cultivate the eight kinds of applied practice. Generally speaking, these eight kinds of right application are also seen in the previous stage. Yet at that stage the practitioner subdues only the present bondages; therefore the term “elimination” is not established. At the last stage, the practitioner eliminates latent afflictions; therefore elimination is established here. As stated in that treatise [i.e., the *Yogācārabhūmi*]:

The [practitioner,] by means of the four powers accomplished through *samādhis*, is already free from bondages. Furthermore, in order to completely annihilate latent afflictions and to cultivate the counteractive wholesome qualities, he generates will and exertion. [This is, generally speaking, similar to the principle of the practice of the four right eliminations above.] When he thus cultivates correctly in order to completely annihilate latent afflictions and to attain perfect *samādhis*, the eight kinds of applied practice function variously.<sup>182</sup>

[and]

In this connection, “will” signifies will [among the eight right applications]; “exertion” means effort; “conviction” means conviction [among the eight right applications]; pliancy, mindfulness, right knowledge, volition, and equanimity are equivalent to the expedient means expressed there. Thus in this connection the previous four *samādhis* accomplished through will, [endeavor, mind, and investigation] and the eight eliminations currently mentioned for the purpose of completely annihilating latent afflictions and completely accomplishing *samādhis*, are altogether referred to as the leg of

supernormal power accomplished by the right application of *samādhi* through will, [the leg of supernormal power accomplished by the right application of *samādhi* through endeavor, the leg of supernormal power accomplished by the right application of *samādhi* through mind] up to the leg of supernormal power accomplished by the right application of *samādhi* through investigation, and so forth.<sup>183</sup>

The statement [above]: “In this connection, ‘will’ signifies will [among the eight right applications]; ‘exertion’ means effort; ‘conviction’ means conviction [among the eight right applications]; [pliancy, mindfulness, right knowledge, volition, and equanimity are equivalent to] the expedient means” [827c] is to illustrate that when the practitioner previously cultivates the four *samādhis*, he also becomes possessed of these eight applications.<sup>184</sup> When these four practitioners cultivate concentration, each and every one has to rely on will, effort, conviction, and expedient means to attain concentration. They are referred to together as four. The *Yogācārabhūmi* does not refer to it as the eight kinds of applied practice. Yet although the *Yogācārabhūmi* does not use the term “elimination,” there is no difference in terms of function between them. Therefore it is said that these are identical with those. Also, although all four practitioners have will [*chanda*], they are spoken of as four different practitioners, according to different degrees of progress. It does not mean that [the leg of supernormal power accomplished] through will lacks the practice of effort, [mind, and investigation], and [that the leg of supernormal power accomplished] through investigation lacks will, [effort, and mind].

Vasubandhu’s commentary [T 1599:31.458b14–23]: What are the [five] faults?

Verse 4:

Indolence, forgetting the teachings, lethargy and agitation,  
Nonapplication of thought, application of thought—one  
should know that these are the five faults.<sup>185</sup>

Vasubandhu’s commentary: “Indolence” means languishing in evils. “Forgetting the teachings” means neither remembering nor implementing the names, sentences, and meanings of the teachings established by the teacher. “Lethargy and agitation” are the combination of the two obstructions that are derived from sorrow and joy. They are characterized by vacillation. At this stage, when these two are present, there is nonapplication of thought; this is the fourth fault. If the practitioner generates application of thought when these two are absent, this is the fifth fault. In order to annihilate these five faults, the eight kinds of provisions of meditative concentration are established. In order to annihilate indolence, there are four things—namely, will, right endeavor, conviction, and suppleness. Again, one should know the order of these four factors.<sup>186</sup>

Let us temporarily withdraw from this digression and return to the exegesis of the text. [Vasubandhu states.] “What are [the five faults]?” to introduce what follows. Following this there are two and a half verses [4–6ab]. Based on the above general indication, the order is illustrated specifically: the first verse [4] explains the five faults; the next one and a half verses [5–6ab] illustrate the eight kinds of applied practice. The first verse consists of two parts. The first three quarters [4abc] specifically illustrate, and [the last] quarter [4d] presents a general conclusion. The characteristics of the five faults are clearly explained in [Vasubandhu’s] commentary. His commentary successively explains the five kinds of fault. First, [Vasubandhu] says “languishing in evils,” meaning that one becomes caught in distraction and cannot generate effort. Second, [Vasubandhu] says “neither remembering and nor implementing,” which means not remembering the teachings and not implementing the instructions. Third, [Vasubandhu] says “are derived from sorrow and joy as their nature.” Lethargy is equivalent to sorrow. With sorrow, it is hard for the practitioner to make progress; its manifest function is sinking. Agitation is equivalent to joy. One becomes joyful with little gain; its manifest function is excitement. These two are opposites, yet both become obstructions. Therefore they are jointly referred to as a single fault. It is as when one refers to annihilationism [*uccheda-vāda*] and eternalism [*śāsavata-vāda*] together as extreme views.

Regarding the fourth fault, when one is lethargic, one should cultivate insight; when one is excited, one should cultivate tranquility; but if one fails to apply oneself to cultivate [the proper] antidotes at the appropriate moment, then nonapplication becomes a fault. As regards the fifth fault, when lethargy [828a] and agitation are annihilated, the practitioner should generate equanimity. If, after lethargy is annihilated, he still entertains the notion of dissociation, he is still excited. If, after excitement has ceased, he still generates attention to calm it, he again falls into lethargy. Therefore, when lethargy and excitement are absent and he still applies mental attention, it becomes an obstruction. [The statements “In order to annihilate these five faults, the eight kinds of provision of meditative concentration are established” and “In order to annihilate indolence, there are four things—namely, will, right endeavor, conviction, and suppleness”] illustrate the functions of the antidotes. They are also generated first. Among these three quarters [of the verse], the first generally enumerates the eight kinds of concentration. The next quarter specifically illustrates the first four ideas. [The statement] “Again, [one should know the order of the four factors]” serves to adumbrate the following text.

Verse Sab [T 1599:31.458b24–c6]:

The basis and that which is based on it; its cause, condition,  
and fruit.<sup>187</sup>

Vasubandhu’s commentary: Will is the base of right endeavor. Right endeavor is that which is based on will. This base is called will, and its cause is

conviction. This is because when there is conviction, will arises. Suppleness is the fruit of right endeavor, which is based on will, because when the practitioner generates right endeavor, he attains the desired meditative concentration. The remaining four kinds of provisions—namely, mindfulness, wisdom, attention, and equanimity—respectively serve as antidotes to the remaining four faults. One should know that this is the order of these four foundations of mindfulness and so forth.<sup>188</sup>

Verses 5cd, 6ab [T 1599:31.458b24–c6]:

Nondelusion of perceived objects; knowing the high and the low.

The mental application to annihilate them: equanimity in quiescence.<sup>189</sup>

Vasubandhu's commentary: "Mindfulness" means not being forgetful of objects. "Wisdom" means the awareness of lethargy and agitation when there is absence of forgetfulness of them. "Attention" is the mind generating efforts to annihilate [lethargy and agitation] after they have come to one's awareness. "Equanimity" is to generate and release the tranquil mind flowingly and continuously after lethargy and agitation have been brought to quiescence.<sup>190</sup> The verse consists of two parts. The first two quarters illustrate the first four practices. The next verse explains the next four practices. The first four practices taken together are the antidote to one obstruction. This is because among the obstructions indolence is foremost and is hard to eliminate. Therefore the practitioner needs the combination of will and endeavor—as the basis and that which is based on the basis—and [needs] the combination of conviction and suppleness as cause and fruit. By relying on these four powers, he subdues [lethargy and agitation]. As for the next four faults, with the loss of their leader, their obstructive power is weakened, and so the practitioner can remove them one by one. "The basis" [verse 5a] is the first [power]—namely, will; "and that which is based on it" [verse 5a] is the second [power]—namely, right endeavor. First, one has to deepen one's aspiration, quiescence, and merit, because, based on these, one generates endeavor and effort. [The phrase] "its cause, condition" [verse 5b] means that the third [power]—namely, conviction—is the cause of the basis, because decisive conviction produces will. [The expression] "and fruit" [verse 5c] means that the fruit of that which is based on the basis is the fourth [power]—namely, suppleness—because, based on right endeavor, one attains the fruit of suppleness.

[Vasubandhu's] commentary successively explains these four kinds [of powers]. The fourth [statement] says, "Because when the practitioner generates right endeavor, he attains the desired meditative concentration." When the practitioner attains meditative concentration, debilitating afflictions become extinct, and he subsequently attains pliancy of body and mind. Pliancy is called suppleness; it is characterized by delightfulness. Therefore, by attaining

concentration, the fruit of suppleness becomes manifest. [The statement] "The remaining four [kinds of provisions—namely, mindfulness, wisdom, attention, and equanimity—respectively serve as antidotes to the remaining four faults]" explains the next four practices and are brought up first. In this connection, first their numbers and names are indicated. [The phrase] "to annihilate" and so forth deals with the faults that have already been explained. The four quarters of the next verse accordingly explain the four characteristics.

The first quarter—"nondelusion of perceived objects" [5c]—means that right mindfulness [828b] is an antidote to forgetfulness of the teachings. The next quarter—"knowing the high and the low" [5d]<sup>191</sup>—means that right knowledge is an antidote to the third fault. "Knowing the high and the low" means that agitation is high, lethargy is low, and the practitioner accordingly knows them. [The phrase] "the mental application to annihilate them" [verse 6a] illustrates the application of mental attention. In order to annihilate lethargy and agitation, the practitioner resorts to the application of mental attention and accordingly generates antidotes. In this context, application of mental attention is the mental factor of volition [*cetanā*]. To generate tranquility and insight means the application of mental attention. This is not identical with the mental factor of attention in the constant mental factors. [The phrase] "equanimity in quiescence" [verse 6b], illustrates the characteristic of equanimity. When lethargy and agitation are annihilated, the practitioner freely generates equanimity.

[Vasubandhu's] commentary consists of four parts. The fourth part states, "Equanimity is to generate and release the tranquil mind flowingly and continuously after lethargy and agitation have been brought to quiescence," with a view to clarifying that equanimity consists of beginning, middle, and end. As stated in the *Abhidharma-samuccaya-vyākhyā*, equanimity is based on right endeavor and the absence of greed, hatred, and delusion and is the obverse of defilements. Its nature is the equality of mind, the forthrightness of mind, and the effortlessness of mind. Its function is not to become the basis for defilement. The equality, [forthrightness, and effortlessness of mind] are to distinguish equanimity into the beginning, middle, and end. Why so? Because equanimity and its associated mind are free from lethargy, which is inequality. First, the practitioner attains the equality of mind; because of this he is free from conscious effort and becomes spontaneous. Next, the practitioner attains the forthrightness of mind; because of this he has no fear of defilements. Finally, he attains the stage of the effortlessness of mind. Now, the phrase "[Equanimity] is to generate and release . . ." is the general statement. Next, [the phrase] "[release the tranquil mind] flowingly [and continuously . . .]" illustrates the equality of mind in the first stage. It is because the practitioner first releases and renounces inequality. Next, [the word] "flowingly" illustrates the forthrightness of mind at the second level, because the four kinds of forthrightness flow from equality. [The word] "continuously" explains effortlessness in the third stage, because it is through effortlessness that one attains abiding stability.

### 3.4. The Five Spiritual Faculties

Vasubandhu's commentary [T 1599:31.458c6–9]: After the four wish-granting legs, [the Master] successively discusses the cultivation of the five spiritual faculties. How are these five spiritual faculties established? Verses 6cd, 7cd:

**Having planted the seeds of liberation; from the predominance of will;**

**From nondelusion of perceived objects; nondistraction and investigation.**

**Because the adversaries are being diminished by powers, the previous [factor] is the cause of the subsequent one.**<sup>192</sup>

After the four wish-granting legs, the fourth part is a general elaboration of the five spiritual faculties and the five powers. They are brought up first, [828c] and the words of the texts are self-explanatory.

The verses consist of two parts. The first one and a half verses illustrate the characteristics of practice. The last two quarters pertain to the levels and stages. The first consists of three parts. One verse explains the five spiritual faculties. One quarter explains the five powers. The last quarter explains the five orders. The first also consists of two parts. The first quarter explains the cause for the generation of the faculties; the last three quarters explain the characteristics of the faculties. The first quarter, [6c] “**having planted the seeds of liberation,**” means that the stage of the five faculties is included on the level of insight, so the seeds conducive to liberation are planted first. Because the practitioner expects the fruit of liberation, the cultivated wholesome roots are the initial seeds of the fruit of liberation. Therefore [verse 6c] says, “**having planted the seeds of liberation.**”

What are the wholesome states that are its nature? There are masters who teach that among the seven means the first three are conducive to liberation. Since the four minds of the heat level [*uṣma-gata*] belong to the level of insight, one knows that the first three belong to the level conducive to liberation.<sup>193</sup> Others teach that the three activities—namely, the two kinds of wisdom derived from hearing and reflection and the three activities of generosity, precepts, [and learning]—are conducive to liberation. According to the *Upāśikāpratimokṣa-sūtra*,<sup>194</sup> what is essential to liberation is the subjugation of the activities of body, speech, and mind. This is attained through expedient means. Expedient means are twofold—namely, hearing and reflection. They are also threefold—namely, generosity, precepts, and learning. The *Yībhāṣā* gives the same explanation concerning the [three activities of] body, speech, and mind. Among [the activities of] body, speech, and mind, the activities of mind are particularly numerous. They belong to the domain of the mental consciousness and are not found in the

other five consciousnesses. They are attained through means and through birth. They are the wisdom derived from hearing and the wisdom derived from reflection, and not the wisdom derived from cultivation. How is one to plant such wholesome roots? By means of generosity, precepts, and learning. One uses them to dedicate oneself to [the attainment of] liberation and *nirvāṇa*, which is complete freedom from birth and death. If the practitioner has such a powerful mind, he can plant the seeds [of liberation]; otherwise, even if he extensively practices generosity [829a] and precepts and cultivates learning his entire life, he still cannot plant the seeds [of liberation]. This is what this treatise teaches.

If one calls the first three expedient means conducive to liberation, and the mindfulness called the pacification of mind as common to all three wisdoms, why it is said that they do not fall under the category of the wisdom derived from cultivation? The *Yībhāṣā* also states that the virtues conducive to liberation are both distant and near. The near ones are the seeds [planted] in one's previous life and are perfected in this life, and one will attain liberation through them. The distant ones are seeds planted in innumerable<sup>195</sup> reincarnated bodies, not capable of producing far-reaching virtues. The *Upāśikāpratimokṣa-sūtra* gives the same explanation. Yet disciples, self-realized buddhas, and bodhisattvas of acute faculties all cultivate the seven expedient means in their final life and attain liberation. If the contemplation of the pacification of mind and the general and specific foundations of mindfulness are the wholesome roots conducive to liberation, then one should attain liberation by planting the seeds [of liberation] through one body. Why is it said that it spans three bodies? Therefore one should know that the virtues of the first three expedient means belong to the expedient means conducive to penetration. For example, the intermediate [body] is the means of the limb of consciousness; therefore it belongs to consciousness. It is the same here. Some explain that generosity, precepts, learning, and the two expedient means are all the essence of the wholesome roots conducive to liberation. Yet the virtues conducive to liberation have three divisions. The middling and low divisions have hearing and reflection as their essence and can be repelled. The first level has the wisdom derived from cultivation as its essence. It is conducive to the level of insight and cannot be repelled. The above-mentioned scriptures and treatises mention only the initial seeds [and] illustrate only the wholesome roots of the middling and lower divisions. As is stated in the *Abhidharma-samuccaya*, “The virtues conducive to liberation at the lower and middling levels can be repelled. But they can be repelled only by manifest activity and not by karmic impressions.”<sup>196</sup>

However, this treatise explains the planting of the seeds conducive to awakening from the perspective of the four right endeavors and the four wish-granting legs; therefore one knows that this level also occurs in common with the wisdom derived from cultivation.

[Question:] If this root of wholesome states is also common to the wisdom derived from cultivation, why does it assume the other two characteristics?

[Answer:] Because when conviction is predominant, it is conducive to

liberation; when wisdom is predominant, it is conducive to discernment. As is stated in the *Abhidharma-samuccaya-vyākhyā*, [829b] phenomena that sustain truth [and] that have the characteristics of pure conviction and liberation are conducive to liberation. Careful examination of the characteristics of forbearance<sup>197</sup> of these factors is conducive to discernment. Accordingly, because conviction is predominant, wisdom is predominant. Let us temporarily cease from this digression and return to explaining the text. The following three quarters [of the verse] specifically illustrate the five spiritual faculties. The predominant will is the characteristic of the faculty of conviction, because when conviction is predominant, there is also the joyous will. The predominant activity is the characteristic of the root of effort, because it is capable of annihilating evil and generating virtues. “Nondelusion of perceived objects” [*ālambane’sammoṣa*] [verse 7a] is the characteristic of the faculty of mindfulness, because when mindfulness predominates, the practitioner is not deluded. [The expression] “nondistracted” [verse 7b] is the characteristic of the faculty of concentration. [The expression] “and investigation” [verse 7b] illustrates the characteristic of the faculty of wisdom.

Vasubandhu’s commentary [T 1599:31.458c10–14]: Here [the verse explains] the successive five kinds of predominance as the cultivation of the four endeavors. The mind has become stabilized according to the teachings. Thus this mind has planted the seeds of the wholesome roots conducive to liberation, (1) because of the predominance of will, (2) because of the predominance of the cultivation of exertion, (3) because of the predominance of the nondelusion of objects, (4) because of the predominance of nondistractedness, and (5) because of the predominance of the investigation of the teaching. The five spiritual faculties of conviction, effort, mindfulness, concentration, and wisdom should be known according to their order.<sup>198</sup>

[Vasubandhu’s] commentary consists of three parts. First, he explains the meaning of the concept of “faculty.” Next, he explains the first quarter [6c]. Finally, he explains the last three quarters [6d–7ab]. First, he says, “Here [the verse explains] the successive five kinds of predominance.” The expression “predominance” in the second quarter [6d] is implied in all five places, as “predominance” means faculty. [The phrase] “As the cultivation [of the four endeavors]” explains the first quarter [of the verse]. [The phrase] “as the cultivation of the four endeavors” serves to bring attention to the right endeavors and to include the foundations of mindfulness at the same time. [The statement] “The mind has become stabilized according to the teachings” explains the four wish-granting legs. [The statement] “Thus this mind has planted the seeds of the wholesome roots conducive to liberation” refers to the mind of conviction. This illustrates that the three and the four are conducive to liberation. One can understand it through the words of the text. Thus these third and fourth levels are in front of the four wholesome roots. [The statement] “Because of the predominance of will, [because of the predominance of the cultivation of exertion, because of the predominance of the nondelusion of objects, because of the predominance of nondistractedness, and because of the predominance of the investigation of the

teaching]” specifically explains the five spiritual faculties. The text is sufficiently clear as it is.

### 3.5. The Five Powers

Verse 7cd [T 1599:31.458c15–26]:

Because the afflictions<sup>199</sup> are being diminished by [the five] powers,  
the previous [factor] is the cause of the subsequent one.<sup>200</sup>

Vasubandhu’s commentary: The five factors of conviction, effort, mindfulness, concentration, and wisdom, as mentioned before, are possessed of special powers. Therefore they are called powers. What does it mean to call them special powers? It is because they are capable of eliminating the adverse delusions. If the five factors [of conviction, effort, mindfulness, concentration, and wisdom] function as antidotes to the lack of conviction, effort, mindfulness, concentration, and wisdom, afflictions cannot obstruct them. Therefore it is said that [the five] powers and [the five] spiritual faculties have their order. Why are the five factors of conviction, effort, mindfulness, concentration, and wisdom explained in their order? These five factors successively serve as each other’s cause and fruit. Why so? Someone who has conviction in cause and fruit, wishing to attain this fruit, becomes determined to exert himself. Because of this exertion, he is focused on his objects. When calming mindfulness becomes stabilized, the mind attains to *samādhi*. When the mind has attained concentration, it contemplates and knows objects as they are. Because of this, the five factors are established in their order. If a practitioner has planted the seeds conducive to liberation, it is said that the five faculties are his stage. If a practitioner has planted the wholesome roots conducive to the stage of insight, he is at the level of the five spiritual faculties, which is the proper level.<sup>201</sup>

One quarter [7c] is the second illustration of [the five] powers. This is meant to explain [the five] powers from the perspective of the five factors. When one makes steady progress, one can eliminate delusions. Therefore [verse 7c] states, “Because the afflictions are being diminished [by the five powers].” The next quarter [7d] illustrates the order of the five powers: the previous factor becomes the cause of the next one in succession. Therefore conviction is mentioned first, and wisdom last. Thus the verse says that “the previous factor is the cause of the subsequent one.”

[829c] [Vasubandhu’s] commentary consists of two parts. His commentary on the first quarter [7c] also consists of three statements. First, he explains the five spiritual faculties. Next, he explains the words [of the verse]. [The statement] “If the five [factors of conviction, effort, mindfulness, concentration, and wisdom] function as antidotes to the lack of conviction, effort, mindfulness,

**concentration, and wisdom, afflictions cannot obstruct them**” and so forth reiterates the idea that the five powers are explained after the five spiritual faculties. It means that when the five factors are first established, they still course between good and evil; they are not called powers yet. It is only when [they render] lack of conviction, [effort, mindfulness, concentration, and wisdom]—which are afflictions<sup>202</sup> adverse to the teaching—incapable of being obstructions that they are called the five powers. [The statements] **“Therefore it is said that [the five] powers and [the five spiritual] faculties have their order”** [and] **“Why so?”** and so forth are an explanation of the next quarter [7d]. This also consists of three parts. First, a clarifying question is asked, which is followed by an answer in verse. **“Why so?”** and so forth are a specific illustration of their order in answering the question. The words of [Vasubandhu’s commentary] are clear enough.

The above has been an illustration of their functions [ākāra]. [The statement] **“If a practitioner [has planted the seeds for the wholesome roots conducive to liberation, it is said that the five faculties are his stage. If a practitioner has planted the wholesome roots conducive to the stage of insight, he is at the level of the five spiritual faculties, which is the proper level]”** belongs to the levels and stages. It is also brought up first. Regarding this, there are two statements. The first discriminates the subsequent stages from the perspective of what comes first. This illustrates the five spiritual faculties after the factors conducive to liberation. The next questions the place from the perspective of what comes after. This question investigates the factors conducive to penetration concerning [the five] spiritual faculties and [the five] powers.

**Verse 8ab** [T 1599:31.458c27–459a1]:

**Two each [of the factors] conducive to penetration  
[Are] the five spiritual faculties and the five powers.**<sup>203</sup>

**Vasubandhu’s commentary:** At the stages of heat and summit, the practice of the five spiritual faculties is established. At the stages of forbearance and worldly ultimate, the practice of the five powers is established. If the practitioner has planted the seeds of the wholesome roots conducive to liberation, these two and two stages are decisively conducive to penetration. If he has not, there would be no such powers.<sup>204</sup>

The two quarters of the verse precisely answer this question. The four stages of heat, [summit, forbearance, and worldly ultimate] belong to the stage of insight. Among them, the first two establish [the five] spiritual faculties; the last two explain [the five] powers. Therefore [verse 8ab] says, **“Two each [of the factors] conducive to penetration are the five faculties and the five powers.”** Here is a brief explanation of the meaning of the four wholesome roots. There are four categories to elucidate it: (1) name, (2) nature, (3) characteristic, and (4) stages. First, the names are explained. The two names of heat and summit are derived from analogies. Regarding the next two, the names are established from the perspective of the factors.

When the practitioner first concentrates his mind, he carefully contemplates the noble truths; it vaguely resembles the true clear investigation. It is a bit like drilling to start a fire: first warm air is produced, which comes into contact with the heat of fire. At the beginning there is some similarity. Thus, based on this analogy, it is called heat stage. This is to exhort the practitioner to cultivate indelibly. It is like drilling to make a fire; one cannot relax for a moment. As is stated in the *Dazhidu lun* [830a]:

If a practitioner thus contemplates the noble truth with conviction as the path of *nirvāṇa* with his mind abiding in joy, he will be as without influxes. This is called the heat stage. It is like a man drilling for fire: once warm air is produced, he can expect to have a fire. As for the summit stage, it has the meaning of “highest.” When a practitioner cultivates the five spiritual faculties to the highest degree, it is like the head, which is the highest part of a human’s body. Thus, from this analogy, it is called the summit state. To realize the truth by the highest degree of these five powers is called ultimate. Here the five faculties at their highest degree, and through this analogy, are called the summit stage. Although it can be looked at from the perspectives of intimacy and distance, they all illustrate the highest meaning.<sup>205</sup>

As is stated in the *Abhidharma-samuccaya-vyākhyā*:

Through this summit stage, a practitioner gradually progresses and dwells on top. Besides, “summit” also means abiding within. Why is it that before [the cultivation of] the heat stage, vices increase and merits are thin, and it is difficult to cultivate, like climbing a mountain? After having cultivated forbearance, vices decrease and merits increase, and so cultivation is no longer difficult, as when one descends from a mountain. Between these two, when vices and merits cease, it is as if one has reached the mountaintop; one is there and has not come down. Thus, based on this analogy, it is called the summit state.<sup>206</sup>

As is stated in the *Dazhidu lun*:

The heat stage increases, [and] vices and merits cease: this is called the summit stage. It is as when one has reached the top of a mountain, [and] the paths on both sides are equally clear. Some say both forward and backward paths are clear. These meanings are common. The meaning of truthful forbearance and the ultimate stage are similar to the standard interpretations.<sup>207</sup>



One can investigate this for oneself.

Second, to illustrate their essence: The first two wholesome roots have the five spiritual faculties as their essence. The next two wholesome roots have the wisdom as their essence. If they take the most supreme concentration and As is stated in the *Abhidharma-samuccaya*:

As regards the heat state, each has its own inner realization. They show, regarding the noble truths, their attainment of *samādhī* and *prajñā* and the associated factors, [ . . . ] up to the ultimate state. To say that each has its own inner realization means that, regarding the noble truths, they have attained uninterrupted *samādhī* and *prajñā* and other [830b] associated factors. [ . . . ] From this uninterrupted mind, one generates the initial exceptional path.<sup>208</sup>

Third, the discrimination of characteristics: This serves to discriminate the divisions of characteristics through the analogy of drilling fire. The *Yogā-cārabhūmi* states:

It is like a man who wishes to drill to ignite a fire, taking advantage of its potentiality. He strives [and] makes a vigorous effort [in] applying the drilling stick on a piece of dried wood being held down. First, a bit of heat comes from the wood. Then the heat increases and heat arises. Then the heat increases and smoke arises. Then a fire blazes up. Immediately after the fire blazes, it burns wildly. After burning wildly, a fire is capable of doing what it is supposed to do. Similar to the initial heat that comes from the piece of dried wood, it is the same with the warm wholesome roots that burn away the afflictions. The pure fire of truth produces the same characteristic. In the same way that the heat increases and heat arises, the summit wholesome roots also arise. In the same way that the subsequent smoke arises, truthful forbearance arises. In the same way that smokeless fire swiftly blazes, the ultimate state is attained. One should know that, as with the fire that constantly blazes wildly, it is the same with the pure exceptional holy states produced by the five powers subsumed in the absolute truth.<sup>209</sup>

Fourth is the articulation of the levels and stages. Since I have already fully explained this in my *Yūdo jang* [Essay on the Single Path, not extant], I will not repeat it here. The four wholesome roots are thus briefly explained.

[Vasubandhu's] commentary consists of two parts. First, he explains the words [of the verse]. Next, he gives a detailed analysis. The detailed analysis consists of two statements. The first clarifies according to the [practitioners'] situation, and the second explains reflectively. **"If a practitioner has planted the seeds [for**

the wholesome roots] conducive to liberation," he will attain the stage of discernment in the next four stages. If he has not planted the seeds conducive to liberation, then he has not realized the power of discernment. This is what is meant by illustrating accordingly and explaining reflectively.

### 3.6. The Seven Awakening Limbs

Vasubandhu's commentary [T 1599:31.459a1–10]: Next, the Master discusses the awakening factors. How are these established?  
Verses 8cd, 9ab:

Basis factor, nature factor; the third: liberation factor;  
The fourth: beneficial factor; the three kinds of affliction-annihilating factors.<sup>210</sup>

Vasubandhu's commentary: The awakening factors are established based on the Path of Vision. What does "awakening" mean? The nonconceptual wisdom of thussness is called awakening. What does "factor" mean? The companions of truth that share the same function are called factors. Among these seven factors, the factor that is the basis of awakening is called mindfulness-awakening. The nature factor is called investigation-awakening. The liberation factor is called right endeavor-awakening. The beneficial factor is called joy-awakening. The undefiled and nonobstructing factor consists of three—namely, suppleness, concentration, and equanimity. Why are these three factors said to be the undefiled and nonobstructing factor?<sup>211</sup>

Next, [Vasubandhu] initiates his explanation by saying: "Next [the Master] discusses the seven awakening factors."<sup>212</sup> The six quarters<sup>213</sup> in the verse are spoken from the perspective of their five connotations. The expression "basis factor" [*āśrayāṅga*] signifies the initial factor of mindfulness, [830c] because it is the basis of awakening. The "nature factor" [*svabhāvaṅga*] means the awakening factor of investigation, because it is the nature of awakening. The "liberation factor" [*niryānaṅga*] is the awakening factor of effort, because it can enhance the wisdom of awakening and it causes one to be free from obstructions. The "beneficial factor" [*anusamsāṅga*] means the awakening factor of joy, because by being awakened to the true characteristic, the practitioner generates joy. The "three kinds of affliction-annihilating factor" [*nīhīkṣāṅga*] means suppleness, concentration, and equanimity, because they annihilate the obstructions of affliction and assist the attainment of awakening. The next two quarters<sup>214</sup> [of the verse] illustrate the three distinctions.

The *Abhidharma-samuccaya-vyākhyā* states that mindfulness is the basis limb,<sup>215</sup> because by maintaining mindfulness one does not forget wholesome states. Investigation is the nature limb, because it is the characteristic of awakening. Effort is the liberation limb, because by the momentum of effort one can reach one's destination. Joy is the beneficial limb, because by the momentum of

joy the body is well regulated. Pliancy, concentration, and equanimity are the undefiled limbs, because by these one is free from defilement. Based on this nondefilement, the essence is not defiled. Following this order, because of pliancy one is free from defilement. Through this, one can remove the faults of debilitating afflictions. Through concentration, one is free from defilement, [and by] relying on concentration, basis transformation [*āśraya-parāvṛtti*] is attained. Equanimity is the nature of nondefilement; it completely annihilates greed and thirst, because its nature is the undefiled stage.<sup>216</sup>

[Vasubandhu's] commentary consists of four parts. First, he explains the stage of awakening. Second, he explains the meaning of the name. Third, he explains the words [of the verse]. Fourth, he raises a question. First, he explains the stage: because on the Path of Vision, the practitioner starts to be awakened to the truth of the path, the awakening factors are established. Second, he first explains the term "awakening" by the statement "The nonconceptual wisdom of thushness is called awakening." From the perspective of the two vehicles [of disciples and self-realized buddhas], it is the wisdom of thushness devoid of the four defects. From the standpoint of the bodhisattva, it is the thoroughly nonconceptual wisdom [*nirvikalpa-jñāna*] of thushness. Next, he explains the meaning of "factor" by the statement: "The companions of truth that share the same function [831a] are called factors."

This is because these factors mutually aid one another on the path of transforming the ordinary into the exceptional. [The statement] "Among these seven [factors, the factor that is the basis of awakening is called mindfulness-awakening. The nature factor is called investigation-awakening. The liberation factor is called right endeavor-awakening. The beneficial factor is called joy-awakening. The undefiled and nonobstructing factor consists of three—namely, suppleness, concentration, and equanimity]" explains the words of the verse. [The statement] "Why [are these three factors said to be the undefiled and nonobstructing factor]" is to raise the question.

Verse 9cd [T 1599:31.459a11–14]:

Because of cause, basis, self-nature, thus it has been shown.<sup>217</sup>

Vasubandhu's commentary: The cause of nonobstruction and nondefilement is suppleness, because suppleness is the antidote to afflictive obstructions, which are the cause of debilitation. This suppleness, whose basis is meditative concentration, is counteractive to the cause of debilitation. Self-nature is the awakening limb called equanimity.<sup>218</sup>

The two quarters of the verse [9cd] explain the three divisions. [The phrase] "Because of cause" means the cause that annihilates afflictions; this is the awakening factor of suppleness or pliancy, because it is the opposite of the cause that is debilitation. [The phrase] "[because of] basis" means that the basis of the annihilation of afflictions is the awakening factor of concentration,<sup>219</sup> because by relying on the principle of concentration, basis transformation is attained. [The

phrase] "[because of] self-nature" refers to the awakening factor of equanimity, because its nature is the elimination of afflictive obstructions. [The phrase] "thus it has been shown" means that by these three factors the meaning of the annihilation of afflictions is accomplished. Therefore it is said that these three factors are the annihilation-of-afflictions factor.

[Vasubandhu's] commentary successively explains these three meanings. First, he says "[the] afflictive obstructions, which are the cause of debilitation," to illustrate the cause of the objects to be counteracted. The seeds of debilitation are called the afflictive obstructions. Therefore it is said that the afflictive obstructions are debilitating. This debilitation becomes the cause of the active afflictions; therefore [Vasubandhu] remarks, "[The cause of nonobstruction and nondefilement is suppleness, because suppleness is the antidote to the afflictive obstructions, which are] the cause of debilitation."<sup>220</sup> This suppleness, whose basis is meditative concentration, is counteractive to the cause of debilitation. "Suppleness" means pliancy, which counters debilitation. Therefore it can be the cause of the annihilation of afflictions. The remainder of the text is self-explanatory.

### 3.7. The Eight Limbs of the Noble Path

Vasubandhu's commentary [T 1599:31.459a14–20]: Next, the Master discusses the eight factors of the Noble Path. How are they established?  
Verse 10:

Determination, causing others to attain, causing others to have conviction—there are three kinds;

The antidotes to adverse states: the path consisting of eight factors.<sup>221</sup>

Vasubandhu's commentary: On the Path of Cultivation the factors of the path are clearly established. The decisive factor conducive to seeing the path is right view. This view is the worldly right view [or wisdom]<sup>222</sup> attained subsequent to the exceptional one.<sup>223</sup> Through this wisdom one determines and discriminates one's attainment of the path and its fruits. The factors that cause others to attain [the noble truths] are right conception and right speech, because by uttering words and language, one can cause others to know and to attain [the noble truths]. The factor that causes others to have conviction is threefold: right speech, right action, and right livelihood. These three factors [follow] this order.<sup>224</sup>

[Vasubandhu] says that in what follows [the Master] explains the eight limbs of the Noble Path.<sup>225</sup> They will be brought up first. The verse consists of two parts. The first half establishes the eight ideas from the perspective of the four meanings. The second half clarifies the six divisions from the perspective of the last two meanings. The term "determination" [*pariccheda*] in the first quarter



[10a] means right view. It means that the subsequently gained wisdom [*prajñā-labdha-jñāna*] thoroughly understands the obtained decisive factor. It also clearly discriminates what [the practitioner] realized earlier. [The expression] “causing others to attain” [verse 10a] signifies right conception and right speech. Conception is mental action; speech is verbal action. Through these two kinds of right action, one causes others to attain the right path. [831b] [The statement] “causing others to have conviction—[there are] three kinds” [verse 10b] also means right speech together with right action and right livelihood. “Right action” means physical action.<sup>226</sup> Physical and verbal actions are generally of two kinds. If they are not performed out of hatred and delusion, they are recognized to be right speech and right action. If they arise from the wholesome roots of nongreed, they are specifically called right livelihood. The opposite of this is evil livelihood.

The *Dazhidu lun* states:

Through pure wisdom, rejecting and eliminating the five kinds of evil livelihood is called right livelihood.

[Question:] What are the five kinds of evil livelihood? [Answer: They are the following:]

- (1) For the sake of gaining support, the practitioner falsely displays various kinds of marvels. (2) For the sake of gaining support, he flaunts his excellent qualities. (3) For the sake of gaining support, he practices fortune-telling. (4) For the sake of gaining support, he raises his voice and shows his power to incite fear and respect in people. (5) For the sake of gaining support, he speaks of gifts already obtained to move other people’s hearts [to give more gifts]. To live by evil means is called evil livelihood.<sup>227</sup>

The antidotes to the adverse states are right endeavor, right mindfulness, and right concentration, because these three counteract the three obstructions. The eight factors of the Noble Path are established through these four meanings; therefore [verse 10d] says “the path consisting of eight factors.” Among these eight, right speech has two functions; therefore it is thus explained there. The rest are not like this, so they are explained individually.

[Vasubandhu’s] commentary consists of two parts. First, he clarifies the stages. [The statement] “On the Path of Cultivation the factors of the path are clearly established” means that on the Path of Cultivation the practitioner attains the subsequently gained wisdom, which is the worldly right view; this is the meaning of “determination factor.” In his commentary on the words of the verse, [Vasubandhu] explains the first three meanings. First, his explanation consists of four statements. First, he states, “The decisive factor conducive to seeing the path is right view.” This explains the content of the verse. The subsequently

gained right view, based on its own seeing, determines and discriminates, and knows its divisions. Therefore he says “the decisive factor conducive to seeing the path.” The second statement, “This view is the worldly right view,” illustrates its nature. The third statement, “which is the worldly right view attained subsequent to the exceptional one,” discriminates the cause. [831c]

“Through this [wisdom]” and so forth is the fourth statement that explains the determination factor. [The phrase] “one determines and discriminates one’s attainment of the path” explains the path seen and known. [The phrase] “and its fruits” means the nonconditioned state attained through the elimination of cognitive obstructions. The practitioner discriminates and thoroughly understands the decisive factor, relying on the fruits attained; therefore right view is called determination. [The statement] “[the factors that cause others to attain]” and so forth explains the meaning of “causing to reach.” [The statement] “one can cause others to know and to attain [the noble truths]” means to generate right speech from internal right conception. Therefore the practitioner can cause others to recognize the path and also can cause them to practice accordingly and attain the path. Therefore these two are said to “cause others to attain.” [The statement] “[The factor] that causes others to have conviction [is threefold: right speech, right action, and right livelihood]” explains the third meaning. To enumerate numbers and to show the names, the following verse is introduced.

Verse 11ab [T 1599:31.459a21–28]:

Seeing precepts, and moderation; know that [these factors] produce conviction in others.<sup>228</sup>

Vasubandhu’s commentary: The [Noble Path] factors that produce conviction in others are of three kinds: [To produce conviction in others by right speech means that,] through right speech, one discusses and discerns meanings with others; thus one produces conviction in others. [He is already possessed of profound wisdom.] To produce conviction in others by right actions means that, through keeping precepts, one does not do what is not in accord with truth. [He is already possessed of pure precepts.] To produce conviction in others by right livelihood means that, through disregarding possessions and being moderate, he behaves according to principle and quantity and sees the four necessities such as clothes only as means to sustain life. Therefore he produces conviction in others by disregarding possessions and being moderate. [He is already possessed of profound liberation.]<sup>229</sup> The [Noble Path] factors that serve as antidotes to afflictions are also of three kinds—namely, right endeavor, right mindfulness, and right concentration. These three factors function accordingly.<sup>230</sup>

The two quarters of the verse [11ab] explain the three different views. Right speech<sup>231</sup> reveals the internal right view; therefore right view derives its name from what one expresses. And right action is also known as right livelihood.

Because of these three qualities, one produces conviction in others. Therefore [verse 11b] says, “Know that [these factors] produce conviction in others.” According to the *Abhidharma-samuccaya-vyākhyā*, right speech, right action, and right livelihood are the factors that produce conviction in others. They successively cause others to realize the teaching, to generate decisive conviction, and to see the purity of right livelihood. Why so? Through right speech, by means of one’s realization, the practitioner can answer questions, discuss, and investigate [the teaching]. From this others know that he possesses pure views. Through right actions, the practitioner is equipped with right deportment in all his movements. From this others know that he possesses pure precepts. Through right livelihood, he lives according to the truth and prepares his bowl, robe, and other utensils according to the Buddha’s teachings. From this others know that he has pure livelihood.<sup>232</sup>

[Vasubandhu’s] commentary consists of two parts. First, he states, “The [Noble Path] factors that produce conviction in others are of three kinds.” This is an explanation of the second quarter [11b]. [The phrase] “through right [speech]” and so on explains the first three items [verse 11a]. The first statement includes the word “wisdom,” [832a] which is intended precisely to explain the implication of the verse. [The statement] “by right actions” and so on explains the meaning of precepts. [The statement] “by right livelihood” and so on explains moderation.

Among the three statements, the first, “[he produces conviction in] others by disregarding possessions and being moderate,” conveys the general idea that disregard for possessions means one does not treasure unrighteous possessions. “Moderation” means that, regarding rightful things, one does not indulge too much. The second sentence explains further the above items. [The statement] “he behaves according to principle and sees the four necessities such as clothes” and so forth is an explanation of disregard for possessions. [The statement] “[he behaves] according to quantity and sees the four necessities such as clothes” and so on is an explanation of moderation. “Four” and “two” denote the conditions of life—namely, clothes, food and drink, cushion, and medications. [The statement] “Therefore he produces [conviction in others by disregarding possessions and being moderate]” is the third concluding statement. [The statement] “[The Noble Path factors that serve as antidotes to] afflictions [are also of three kinds—namely, right endeavor, right mindfulness, and right concentration]” illustrates the fourth item. Its numbers and names are enumerated to adumbrate the following verse.

### 3.7.1. THE ANTIDOTES AND THE THREE OBSTRUCTIONS

Verse 11cd [T 1599:31.459b1–10]:

The great afflictions and the small afflictions; obstructions to mastery, and their antidotes.<sup>233</sup>

Vasubandhu’s commentary: There are three kinds of adverse afflictions: (1) Afflictions that are to be eliminated through the Path of Cultivation; these are called great afflictions. (2) Afflictions that cause mental lethargy and agitations; these are called small afflictions. (3) Obstructions to mastery are those that can obstruct the manifestation of excellent merits. The antidote to the first kind of afflictions is right endeavor. Why so? Because through right endeavor, one cultivates the path and attains it. When the path is attained, afflictive thoughts are annihilated. The antidote to the second kind of afflictions is right mindfulness. The practitioner dwells in a quiet place, because when he dwells in a quiet place with right mindfulness, lethargy and agitation are annihilated. The antidote to the third kind of afflictions is right concentration. Relying on meditative concentration,<sup>234</sup> one can manifest the qualities of the six supernormal powers.<sup>235</sup>

Verse 11cd clarifies the three divisions. [The expression] “great afflictions” signifies the primary afflictions [*kleśā*], whose antidote is right endeavor. [The expression] “small afflictions” means derivative afflictions [*upakleśā*], whose antidote is right mindfulness. [The expression] “obstructions to mastery” [*vaiśvānura-vipaḥṣā*] means obstructions to the six supernormal powers; right concentration is the antidote to these obstructions. The word “antidotes” [pratiṭipakṣā] mentioned at the end [of verse 11cd] are antidotes to the above three obstructions. To illustrate the three antidotes jointly, the *Abhidharma-samuccaya-vyākhyā* states that right effort is the [Noble Path] factor that removes afflictive obstructions, because by means of right effort the bondages are completely eliminated. Right mindfulness is the [Noble Path] factor that removes the derivative afflictive obstructions, because by means of mindfulness the practitioner does not forget the true characteristics of tranquility [*śamatha*] and energetic activity [*prajñā*], and he absolutely does not tolerate derivative afflictive obstructions such as lethargy and agitation. Right concentration is the [Noble Path] factor that removes the obstructions to the most special qualities, because it leads to the production of immeasurable, most special qualities such as supernormal powers.

[Vasubandhu’s] commentary consists of two parts. By [the statement] “[The antidote to the] first [kind of afflictions is right endeavor]” he explains the antidotes from the perspective of the obstructions. First, he states, “There are three kinds of adverse afflictions,” to show that these three are the afflictions obstructing [special qualities] such as the six supernormal powers. The *Vibhāṣā-sāstra* records the teachings of three masters. One teaches nescience, another teaches unattainability, and yet another teaches [832b] the failure to attain mastery in concentration. All three of these teachings make sense. Now, this treatise explains the first meaning only—namely, nescience, which is also called affliction. The afflictions that are removed in the Path of Cultivation are called great afflictions. The afflictions that are removed in the Path of Vision are also called great afflictions. Here [Vasubandhu] in explaining adverse states countered by the [Noble Path] factors mentions only the [afflictions] to be removed on the Path of Cultivation, such as greed, hatred, and so forth. Phrases such as “[the antidote

to) the second [kind of afflictions is right mindfulness]” and “[the antidote to] the third [kind of afflictions is right concentration]” and so forth are self-explanatory. “[The antidote to] the first kind of afflictions [is right endeavor]” is the second statement in which [Vasubandhu] illustrates the antidotes from the perspective of the obstructions. He then successively discusses all three. You can see the text [of his commentary] for yourself.

### 3.7.2. THE THREE KINDS OF ANTIDOTE

Vasubandhu’s commentary [T 1599:31.459b9–10]: One should know that, briefly, this cultivation of these antidotes consists of three kinds.  
Verse 12:

With defect followed by nondefect;

Without defect but susceptible to defect.

Without defect and not susceptible to defect:  
three kinds of cultivation of the antidotes.<sup>236</sup>

Vasubandhu’s commentary: There are three kinds of cultivation of the antidotes. What are these three? First, with defect followed by nondefect. Second, without defect but susceptible to defect. Third, without defect and not susceptible to defect. These three correspond respectively to the level of ordinary sentient beings, the level of saints in higher training [śaikṣa], and the level of saints beyond training [aśaikṣa].<sup>237</sup>

Within this section there are two paragraphs specifically explaining the antidotes that were elaborated above. [The statement] “[One should know that, briefly,] this [cultivation of these antidotes consists of three kinds]” is the second part that generally discusses the antidotes. This consists of two parts. The first verse discriminates in terms of levels; the next two quarters discriminate in terms of people.

First, [the statement] “this cultivation [of these antidotes consists of three kinds]” introduces the following verse. The verse consists of two parts. The first three quarters [12abc] specifically distinguish the three levels. The last quarter [12d] sums up by enumeration. First, the verse [12a] says “with defect followed by nondefect,” referring to the level of worldly sentient beings. From the standpoint of the two vehicles [of disciples and self-realized buddhas], the connection extends from the meditation of mental cessation to the ultimate level. From the standpoint of the bodhisattva[’s vehicle], it is from the ten convictions up to the ten dedications,<sup>238</sup> conforming to the Path of Vision; therefore [Vasubandhu says] “followed by nondefect” [aviparyāsānukūlā]. Since one is not yet free from cognitive afflictions, therefore it is called defect [viparyasā]. “Without defect but susceptible to defect” [verse 12b] signifies the level of the saints in higher training [śaikṣa]. From the standpoint of the two vehicles, the forbearance of suffering is accomplished up to the adamant concentration.

From the standpoint of the bodhisattva[’s vehicle], from the first ground up to perfect enlightenment the seeds of affliction are not yet annihilated; thus it is called “susceptible to defect” [viparyāsānubandhā]; since they attain nonconceptual wisdom [nirvikalpa-jñāna], it is called “without defect” [aviparyasā]. “Without defect and not susceptible to defect” [verse 12c] refers to arhatship and Tathāgata ground. Because [at these levels] the cognitive afflictions [jñeyā-āvaraṇa] are annihilated, it is called “not susceptible to defect” [viparyāsānirānubandhā]. Because [at these levels] the affective afflictions [kleśā-āvaraṇa] are completely annihilated, it is called “not susceptible to defect.” The next quarter [12d] sums up. The words are self-explanatory.

[Vasubandhu’s] commentary consists of two parts. First, he explains the last quarter [12d]. [The statement] “What [are these three?]” [832c] explains the first three quarters [12abc]. [The statement] “These three correspond respectively to the level of ordinary sentient beings, the level of saints in higher training, and the level of saints beyond training” explains the three levels. This can be understood according to the words [of the commentary].

### 3.7.3. DISTINCTIONS [BETWEEN THE VEHICLES]

Vasubandhu’s commentary [T 1599:31.459b16–26]: There is difference in the bodhisattva’s cultivation of the antidotes. What is the difference?  
Verse 13ab:

There is a distinction as regards objects, attention, and attainment.<sup>239</sup>

Vasubandhu’s commentary: The disciples and the self-realized buddhas have as objects the mindfulness of their own mental streams, bodies, and so forth. The bodhisattvas have as their objects the mindfulness of mental streams, bodies, and so forth of [both] self and other. The disciples and the self-realized buddhas, through the characteristics of impermanence and so forth, contemplate phenomena such as the body. The bodhisattvas contemplate and investigate according to the principle of nonapprehension.<sup>240</sup> The disciples and the self-realized buddhas cultivate qualities such as the four foundations of mindfulness with a view to annihilate phenomena such as the body. The bodhisattvas cultivate these phenomena neither with a view to annihilating—nor with a view not to annihilate—the body but with a view to attaining *nirvāṇa* without abode. The cultivation of the antidotes has been explained. What are the states of cultivation?<sup>241</sup>

[The statement] “[There is difference in] the bodhisattvas’ [cultivation of the antidotes]” is intended to distinguish with regard to persons. It also aims to introduce the two quarters in the verse that explain the three divisions. [The term] “objects” means perceived objects [ālamāna]. [The term] “attention” [manaskāra] means the object of cultivation. [The term] “attainment” [prāpti]

means the fruit attained. Among the [cultivations of] the three [disciples—namely, bodhisattvas, disciples, and self-realized buddhas—]there are some minor differences. That is why the verse says “there is a distinction” [*lad-visiṣṭatā*].

[Vasubandhu’s] commentary consists of three parts. First he states, “[The disciples and the self-realized buddhas] have as objects the mindfulness of their own mental streams, bodies, and so forth.” The realists of the two vehicles also eliminate internal body and internal and external body. But they can perceive only their own world and are not capable of perceiving all other worlds. To show their narrowness, [Vasubandhu] says “their own [mental streams,] bodies,” and so forth. Next, he remarks that “the bodhisattvas contemplate and investigate according to the principle of nonapprehension” [*anupalambha*], because by not grasping the characteristics of birth and extinction they attain the principle. Therefore it is said that “they attain the truth.”<sup>242</sup> He then says “with a view to annihilate phenomena such as the body,” meaning annihilating the body to attain quiescence. This shows that the adherents of the two vehicles [of disciples and self-realized buddhas], for their own benefit, dwell in quiescence. They consider this the highest attainment. The bodhisattvas do not cultivate for the purpose of attaining annihilation. They differ from the two vehicles in that they constantly remain in cyclic existence to liberate all sentient beings. Nor do the bodhisattvas not cultivate for the purpose of attaining extinction, because, unlike worldly sentient beings, in their minds the bodhisattvas are free from obstructions. Yet, in order to attain the *nirvāna* without abode [*apraṣiṣṭhita-nirvāna*], the bodhisattvas separate themselves from the attachments of the worldly sentient beings—they do not linger in transmigrating. The bodhisattvas are also different from the adherents of the two vehicles [of disciples and self-realized buddhas] in that they do not linger in quiescence. That is why [the bodhisattvas’ attainment] is called *nirvāna* without abode. [The statement] “The cultivation [of the antidotes has been explained]” is provided to conclude the above and to introduce what follows.

## B. THE STAGES OF CULTIVATION

Cultivation is, as explained above, the stages of practice in the chapter on the path. These stages are established by practice and are the levels where practitioners abide [for a time]. Therefore they are called stages. [833a] In this section [the Master] precisely shows how the stages are established, based on the levels of cultivation. That is why it is called the section on the stages of cultivation.

In this section there are three and a half verses. They consist of two parts. The first three verses specifically explain the characteristics of the stages. The last two quarters sum up from the perspective of persons. The first part is also twofold. Two verses and one quarter establish four divisions of stages based on cultivation. The next three quarters illustrate three different stages from the perspective of the Realm of Reality [*dharmadhātū*].

## I. Four Stages and Eighteen Levels

Verses 13cd, 14, and 15a [T 1599:31.459b28–c17]:

There are four stages of cultivation: cause, entry, applied practice, and attainment.

Attention and nonattention; nonsupreme and supreme.

The stages of conviction, entering, going forth and receiving property,

Instructing, initiation, attainment, merits,

Task-accomplishing, have been explained.<sup>243</sup>

Vasubandhu’s commentary: There are eighteen levels in the stages of cultivation. What are these eighteen? (1) The level of cause [*hetuvasthā*]: This signifies people who already abide in their lineages. (2) The level of entry [*avatārāvasthā*]: This includes people who have generated the mind of awakening.<sup>244</sup> (3) The level of applied practice [*prayogāvasthā*]: This includes people who have generated the mind of awakening but have not attained fruition. (4) The level of fruition [*phalāvasthā*]: This signifies the attainment of fruition. (5) The level of effort [*sakaraṇīyāvasthā*]: This is [the level of the disciples] in higher training. (6) The level of effortlessness [*akaraṇīyāvasthā*]: This is [the level of] the saints beyond training [*aśaikṣa*]. (7) The level of special qualities [*viśeṣāvasthā*]: This includes those who have attained the six superknowledges according to their wish. (8) The nonsupreme level [*uttarāvasthā*]: This denotes the practitioners who have surpassed the levels of the disciples and other disciples who have not yet entered the first bodhisattva ground. (9) The supreme level [*anuttarāvasthā*]: This is the level of buddha-*taṭhāgatas*; there is no other level beyond this one. (10) The level of conviction [*adhimuktyāvasthā*]: This signifies the level of the practice of all resolute convictions [of the bodhisattvas]. (11) The level of entering [*praveśāvasthā*]: This is the first of the bodhisattva grounds. (12) The level of going forth [*niryāṇāvasthā*]: This includes the six stages after the first [of the bodhisattva grounds]. (13) The level of receiving prophecy [*vyākaraṇāvasthā*]: This is the eighth [bodhisattva] ground. (14) The level of the instructor [*kathikarāvāsthā*]: This is the ninth [bodhisattva] ground. (15) The level of initiation [*abhīṣekāvasthā*]: This is the tenth [bodhisattva] ground. (16) The level of attainment [*prāpyāvasthā*]: This is the truth-body of buddhas. (17) The level of merits [*anusārisāvasthā*]:<sup>245</sup> This is the beatitude body of buddhas. (18) The level of accomplishing tasks [*kṛtvānuṣṭhānāvasthā*]: This is the emanation body of buddhas. One should know that the stages are countless. Here I am giving only a brief account of them.<sup>246</sup>

The first part is threefold. The first quarter [13c] enumerates the sections to establish a general outline. The next seven quarters [13d–14 and three words

clearly distinguishing the four levels. The last two words (已說) ["have been explained"] are the conclusion. [The verse 13c] first shows the general framework, saying that "there are four stages of cultivation," which include what is referred to afterward [in Vasubandhu's commentary] as the eighteen levels. The intention [of the Master] is to establish four categories. Therefore [he] says "there are four." What are these four? (1) The first seven kinds establish the shared stages, because they are common to all three vehicles. (2) The next two kinds establish the distinct stages, because they are distinct at two points. (3) The next six kinds establish the successive stages, because these successively consist of six. (4) The last three kinds establish the simultaneous stages, because these are threefold. To show that the cultivation of the [thirty-seven] constituents of awakening<sup>247</sup> consists of shared and distinct stages, the former two are established. To show that the cause, practice, fruition, and merits are both gradual and sudden,<sup>248</sup> the next two are established. This is what is meant by the [Master's] intention to establish four stages. The verses consist of four parts. The first two quarters establish the shared stages. The next quarter establishes the distinct stages. The next three quarters articulate the successive stages. The remaining quarter posits the simultaneous stages.

### 1.1. The Seven Levels of Cause in the Shared Stages

First, the shared stages include the seven stages of cause. (1) [The term] "cause" [*hetu*] signifies the first level of cultivation, called cause, which includes the lineage [*gotra*] of the three vehicles, from the beginning up to the generation of the mind of awakening. In the middle there is only cause—the fruition of practice is not attained yet—[and] that is why it is called the level of cause. (2) [The term] "entry" [*avatāra*] signifies the second level of cultivation, called entering, which includes the adherents of the three vehicles who, depending on their lineages, have already entered the initial stage of the generation the mind [of awakening]. (3) [The expression] "applied practice" [*prayoga*] signifies the third level of cultivation, called applied practice, [833b] which includes the adherents of the three vehicles who from the generation of the mind [of awakening] up to the ultimate level, according to their expedients, engage in applied practices. (4) [The term] "attainment" [*prāpti*] signifies the fourth level of cultivation, called fruition, which includes the adherents of the three vehicles who only start to attain exceptional fruition after entering the Path of Vision. (5) [The expression] "with effort" [*sakarāṇīya*] signifies the fifth level of cultivation, called effort, where the adherents of the three vehicles at the Path of Cultivation, having not attained their desired goal, still generate contrived efforts. (6) [The expression] "without effort" [*akaraṇīya*] signifies the sixth level of cultivation, called effortless, where the adherents of the three vehicles, having arrived at the stage beyond training, have already attained their goal and thus cease to generate contrived efforts. (7) [The term] "attention" [*manaskāra*] signifies the seventh level of cultivation, called the special qualities, where the practitioner attains sovereignty within the

six transmigrations. This level is common to the [disciples] in higher training and [those] beyond training.

### 1.2. The Distinct Stages

The second paragraph briefly establishes two levels. [The expression] "nonsupreme" [*utāra*] means that a bodhisattva before entering the [bodhisattva] grounds relies on distinct practices, having coursed all the levels and stages of the two vehicles [of disciples and self-realized buddhas], there are no more benefits [within these two vehicles] for him to strive for. This shows that such a bodhisattva still has a higher practice [to strive for]; therefore [his level] is called nonsupreme. But this higher practice is not yet the ultimate, [for] there is still a higher state to be cultivated; therefore it is called nonsupreme. Based on these two meanings, the nonsupreme level is established. Why is it that only the level before [a bodhisattva enters the bodhisattva's grounds] is established? This is to show that a bodhisattva, even when he is at the worldly level, already surpasses the holy fruitions of the other two vehicles. [The term] "supreme" [*anūtāra*] signifies the stage of Tathāgatahood. Although the bodhisattvas surpass [the adherents of] the two vehicles [of disciples and self-realized buddhas], they have not attained the ultimate goal; there is something higher to be cultivated. Therefore the stage of Tathāgatahood is established as the supreme level. It is supreme because it is ultimate and perfect. Also, because this Buddhahood is the most supreme level and can completely annihilate the latent tendencies of self-pride, there is no level superior to it. Therefore it is called the supreme level. As is stated in the scripture, since there is nothing superior to it, it is called supreme. Based on these two meanings it is called the supreme level. The nonsupreme level is established to differentiate [the bodhisattvas] from [the adherents of] the other two vehicles. The supreme level is established to distinguish the stage of bodhisattvas. Based on these two meanings, the distinct stage is established.

### 1.3. The Successive Levels

[833c] The third paragraph establishes the six levels, such as the level of conviction. This means that, at the level of forty minds<sup>249</sup> prior to entering the bodhisattva's grounds, the practitioner, generating conviction to realize the one path, diligently cultivates various practices. [The expression] "the level of entry" [*avatāraṇāvasihā*] includes the bodhisattvas of the first ground who have entered the Path of Vision and have become part of the Buddha's community. [The phrase] "the level of going forth" [*niryāṇāvasihā*] means that during the next six grounds the [bodhisattva] gradually increases his cultivation of the path; he becomes free from the obstructions. [The expression] "the level of receiving prophecy" [*vyākaraṇāvasihā*] denotes the eighth [bodhisattva] ground from which [the bodhisattva] definitely does not regress, because he has received prophecy from the Buddha. "The level of the instructor" [*kathikatvaṇāvasihā*] is

the ninth [bodhisattva] ground, where the bodhisattva realizes eloquence and can well expound the teaching. “The level of initiation” [*abhiśekāvaśthā*] is the tenth [bodhisattva] ground, where the bodhisattva completes his practices and is initiated into the level of Buddhahood. The bodhisattva receives Buddhahood by accepting with his head the luminescence generated from buddhas of the ten directions. It is similar to the enthronement of a king, in which waters taken from the four oceans are poured on his head.<sup>250</sup> These six levels show the order of the levels.

#### 1.4. The Simultaneous Levels

The fourth paragraph posits three levels. [The expression] “the level of attainment” [*prāptiyāvaśthā*] denotes the truth-body [*dharmakāya*] of the stage of fruition, because the practitioner reaches his final destination after undertaking the journey. “The level of merits” [*anusārisāvaśthā*] is the beatitude body [*saṃbhoga-kāya*], because the practitioner enjoys countless merits based on countless exploits. “The level of accomplishing tasks” [*krtyānuṣṭhānāvaśthā*] is the emanation body [*nirmāṇa-kāya*], because this body pervades all the worlds in the ten directions and transforms into eight forms. These three levels show the different varieties of fruition, yet they do not follow successive order. [The phrase] “have been explained” is the third part of concluding remark.

## 2. Level of the Realm of Reality

[Vasubandhu’s] commentary consists of three parts. First is an enumeration of the sections of the outline. Next, he continues with a specific articulation, wherein he successively explains the eighteen levels. The seventh, “the level of special qualities” [*viśeṣāvaśthā*], is an explanation of the word “attention” in verse [14a], because, based on special qualities, the practitioner attains [the four] wishing legs. [The commentary on] the eighth level mentions “[the practitioners who] have surpassed the levels of the disciples” and so forth. This is an explanation of the meaning of the expression “nonsupreme,” because there is a higher level. [The statement] “have not yet entered the first bodhisattva ground,” because there are higher levels to be reached, constitutes an explanation of the term “nonsupreme.” [834a] The explanation of the term “supreme” is from the perspective of only one meaning. The rest of the commentary can be understood from the explanations given earlier. [The statement] “[One should know that] all [the stages are countless. Here I am giving only a brief account of them]”<sup>251</sup> is the third general conclusion, clarifying the words “have been explained” in the verse.

Verse 15bcd [T 1599:31.459c18–22]:

The Realm of Reality is threefold: impure, impure and pure,  
[and] utterly pure successively.<sup>252</sup>

Vasubandhu’s commentary: Briefly speaking, this level is threefold: (1) The impure level: This is from the level of cause up to the level of applied practices. (2) The impure and pure level: This is the level of the saints in higher training [*śaikṣā*]. (3) The utterly pure level: This is the level of the saints beyond training [*śaikṣā*].<sup>253</sup>

What follows is the second part illustrating the level of the Realm of Reality [*dharmadhātu*]. The first quarter [15b] is a general outline; the next provides a detailed explanation. Thusness, or the Realm of Reality, is undefiled in nature yet, because of adventitious afflictions [*āgantuka-kléśā*], manifests three levels [of relative purity].<sup>254</sup> Therefore verse [15b] says, “The Realm of Reality is threefold.” [The term] “impure” means that the seeds of affliction have not been eliminated at the level of worldly sentient beings. [The expression] “impure and pure” signifies the level of [the disciples] in higher training,<sup>255</sup> where the afflictive afflictions have not been annihilated. But because the cognitive afflictions have been annihilated, it is said to be pure. At the level of [the disciples] beyond training, both cognitive and affective afflictions have been completely annihilated. [The term] “successively” indicates the general conclusion.

[Vasubandhu’s] commentary consists of two parts. First, he explains the first quarter [15b]. “Impure” and so forth explains the next two quarters [15cd]. The first four levels [are explained] from the perspective of the first shared level. The explanation of the three divisions is intended to illustrate the Realm of Reality. Because it is common to the three vehicles, he does not explain it from the perspective of other teachings.

Verse 16ab [T 1599:31.459c23–26]:

Here persons are established; one should know that it conforms to reason.<sup>256</sup>

Vasubandhu’s commentary: One should know that the distinctions of this level conform to reason. The ordinary sentient beings and the disciples are distinctively established. This person dwells in his lineage, or this person has entered the levels. Thus the stages of cultivation have been explained. What is the meaning of attaining fruition?<sup>257</sup>

In this section there are two paragraphs that come first that specifically explain the characteristics of the levels. The first quarter of the verse [16a]—namely, “here [persons are established]” summarizes the perspective of persons. [The phrase] “here persons are established” establishes the divisions of persons based on the divisions of levels. [The statement] “one should know that it conforms to reason” is an exhortation to establish persons conforming to reason. [Vasubandhu’s] commentary consists of two parts. First he gives a general explanation. [The phrase] “here [persons are established]” specifically explains the characteristics of levels. [The phrase] “dwells in his lineage” explains the first person based on the first level. [The statement] “this person has entered the levels” establishes persons by illustrating the second level. [The statement]



“Thus [the stages of cultivation have been explained]” successively shows the last levels for the remaining persons. [The statement] “[Thus] the stages of cultivation<sup>258</sup> have been explained. What is the meaning of attaining fruition?” concludes the above and introduces what follows.

### C. ON THE ATTAINMENT OF FRUITS

This chapter is called “[On] the Attainment of Fruits” because, based on the previous stages of cultivation, the attainment of fruit becomes manifest. [834b] This chapter consists of two and a half verses [16cd–18] and is divided into two paragraphs. The first two verses and one quarter [16cd–18c] specifically explain the characteristics of fruits. The last quarter [18d] gives a general conclusion. The first paragraph also consists of two parts. The first verse [16cd–17ab] illustrates that the five fruits are not the same from the perspective of cause. The next one verse and one quarter [17–18a] illustrates the ten divisions of fruit from the perspective of stage. Here its meaning is briefly explained first; the meaning of the five fruits is discriminated by the three quarters. First, the author enumerates their names; next, he illustrates their nature.

Verse 16cd, 17ab [T 1599:31.459c28–560a6]:

Receptacle fruit and resultant fruit; these are predominant fruits.

Delighting and growing, pure—these, successively, are fruits.<sup>259</sup>

Vasubandhu's commentary: Receptacle fruit [*bhājanatva-phala*] refers to the correspondence between fruits and the wholesome roots. The receptacle fruit is predominant because it is the highest degree of the wholesome roots. The delighting fruit [*ruci-phala*] means that because one constantly cultivated in previous existences, in this life one loves and delights in virtues. Growth fruit [*ṛddhi-phala*] means that in the present life one constantly cultivates the wholesome roots until they become perfect. Pure fruit [*viśuddhi-phala*] means the annihilation of obstructions. One should know that this level of fruits consists of five successive kinds: (1) resultant fruit<sup>260</sup> [*vipākaphala*], (2) predominant fruit [*adhīpati-phala*], (3) causally conforming fruits [*niṣyanda-phala*], (4) human effort–caused fruit [*puruṣakāra-phala*], and (5) dissociation fruit [*viśamyoga-phala*].<sup>261</sup>

### I. The Characteristics of the Five Fruits

The third part discriminates according to the cause—namely, it enumerates the names. According to the *Yogācārabhūmi*, these are (1) fully ripened fruit, (2) causally concordant fruit, (3) cessational fruit, (4) human effort–caused fruit, and (5) predominant fruit. This is to explain from the perspective of both

defilement and purification. Now, according to this treatise, (1) the resultant fruit is identical with the fully ripened fruit [in the *Yogācārabhūmi*]; (2) in terms of naming, the predominant fruit here is not different from that [in the *Yogācārabhūmi*]; (3) the causally conforming fruit is equivalent to the causally concordant fruit [in the *Yogācārabhūmi*]; (4) the human effort–caused fruit is equivalent to the human effort–caused fruit [in the *Yogācārabhūmi*],<sup>262</sup> and (5) the liberation fruit is equivalent to the cessational fruit [in the *Yogācārabhūmi*]. This is a specific explanation, wherein only virtuous fruits are mentioned. They are explained in succession in terms of their arising from virtues. Why so? Because through the fully ripened fruits produced by wholesome deeds in previous existences, one becomes ready<sup>263</sup> for wholesome states. Thus it is said initially that, based on the predominant power of these fully ripened fruits, one generates the wholesome roots. After the arising of predominant fruit, because of the cultivation of delighting in excellent good in one's previous lives, one attains causally concordant fruit. Because of the present devotion to making effort, one's wholesome roots become perfect; this is human effort–caused fruit. Because, by perfecting one's cultivation, one can be free from obstructions, therefore the fifth is established as the dissociation fruit.

## 2. The Essence of the Fruits

Second, to illustrate the essence of fruits, it is stated in the “Chapter on the Power of the Lineages” in the *Bodhisattvabhūmi* that, because of unwholesome deeds, one suffers fully ripened fruit in bad transmigrations. Because one performs wholesome yet impure deeds, one enjoys fully ripened fruits in good transmigrations. This is called fully ripened fruits. Because one is accustomed to evil, one likes to dwell in unwholesome states. When unwholesome states increase, one should cultivate wholesome states, so that one will enjoy dwelling in wholesome states. When wholesome [834c] states increase, subsequent fruits arise commensurate to one's previous deeds. This is called causally concordant fruit.

The eight limbs of the Noble Path annihilate afflictions, and thus they are called cessational fruit. Other sentient beings rely on the worldly path to annihilate afflictions, but because this is not ultimate, there is no cessational fruit. There is one kind of sentient beings who are concerned with the conventional truth [and] who rely on a certain type of skill to generate human accomplishments such as agriculture, commerce, learning, mathematics, divination, and so forth. Due to this, they achieve the fruits of harvest, profits, and so forth. This is called the fruit of human effort. As visual and other consciousnesses are the predominant fruits of the eye and other faculties, likewise sentient beings' achievements are called human effort–caused fruit. As visual and other consciousnesses are the indestructible and indissoluble parts of the eye and other faculties, they are the predominant fruits of the life principle.

Each of the twenty-two faculties<sup>264</sup> is capable of generating its own predominant fruits, and thus they are all called predominant fruits. In this connection, it

is said that subsequent fruits arise commensurate to one's previous deeds. For instance, due to the cause of having committed murder, after reaping the fully ripened fruits of birth in evil transmigrations, [then] although afterward one may attain rebirth in the human realm, one experiences a short life span. Because of having committed theft, after falling into bad transmigrations, [then] although afterward one may attain rebirth as a human being, one suffers from the retribution of poverty. These [fruits] are subsumed in the category of causally concordant fruit. The remaining text is clear; one can understand it if one investigates it. The essence of the five fruits has thus been briefly illustrated.

### 3. The Divisions of Cause

The third part discriminates the divisions of cause. This is to illustrate the divisions with regard to the ten causes. Fully ripened fruit depends on the originating cause. Predominant fruit based on mind and mental factors depends on the combined cause. The attainment of wholesome or unwholesome states depends on the originating cause. Causally concordant fruit depends on generative cause. The attainment of human effort-caused fruit depends on the originating cause. The attainment of cessational fruit depends on the originating cause. The remaining fruits attained by other causes are mostly subsumed in the division of predominant fruit, as has been stated in the section "Investigation through Reflection" in the *Yogācārabhūmi*.<sup>265</sup> Previous afflictive actions become ripened as fully ripened fruits in the three realms. [835a] Because these fully ripened fruits are generated through afflictive actions as the cause, they are called causal phenomena. Also, the six consciousnesses from visual consciousness to mental consciousness have forms up to factors of existence as predominant conditions. They are combined cause; they are called causal phenomena. Also, unwholesome states [arise] due to originating causes such as associating with bad friends, listening to false teachings, and wrong conceptions; they are called causal phenomena. The three originating causes—the opposites of these—which give rise to all wholesome states, are to be understood in the same way.

These causes all correspond to their successive predominant fruits; they are called ripened phenomena. As all the seeds of wholesome, unwholesome, [and] indeterminate phenomena that have not been damaged are capable of being causes giving rise [to fruits], they are therefore called causal phenomena. These causes that give rise [to fruits] are all seen from the perspective of their successive causally concordant fruits and so are called ripened phenomena. Those who dwell in defilements generating evil efforts that bear no fruit give rise to worry and unhappiness. Those who do not dwell in defilements generating good efforts that bear fruits give rise to joy and happiness. These arise due to originating causes, and so they are called causal phenomena. Because these causal phenomena are all seen from the perspective of human effort-caused fruits, they are called ripened phenomena.

Also, [those of] the worldly path who follow the elimination of desires and the

exceptional states are subsumed in the saintly path [and] can attain *nirvāṇa*. This is due to the originating cause, and it is called causal phenomena. Because the exceptional path will give rise to cessational fruit, it is called ripened phenomena. It is said that because [the exceptional path leads to] the ultimate cessational fruit, the worldly path does not ultimately lead to cessational fruit. These cited passages pick up the meanings at random; they do not necessarily follow closely the order of the text. The characteristics of the five fruits have been thus briefly explained.

### 4. Explaining the Words

Next, I will explain the words [of the verse]. First, [verse 16c] says "receptacle fruit." This means fully ripened fruit. It is the fully ripened fruit attained by the cultivation of wholesome roots in previous existences. In accordance with the cultivation of wholesome actions, one becomes a receptacle of the teaching. Therefore it is called receptacle fruit. This fully ripened fruit is found in both good and evil transmigrations. Now [835b] I am illustrating the favorable fruit, so I will focus on the good transmigration. "Resultant fruit" means predominant fruit. In other words, the extremely wholesome faculty, on the strength of the receptacle fruit, decisively arises. It is called resultant fruit, deriving its name from its cause. Next, when [verse 16d] says "these are predominant fruits," it might be an overlapping with the first fruit, and it is designated according to its root. This predominant fruit is common to all phenomena. Now, this fruit is established from the perspective of wholesome states that arise based only on the receptacle fruit.

"Delighting fruit" means causally conforming fruit. Because in previous existences one persistently cultivated the wholesome roots, [then] afterward conforming to them, one loves and delights in wholesome states. This causally conforming fruit is common to all three lineages. Now I will explain the fruit of cultivation only from the perspective of wholesome phenomena. "Growth fruit" means the fruits of human effort. It is because in the present lifetime one exerts assiduous efforts to develop the wholesome roots to perfection. "Pure fruit" is the dissociation fruit, because when one's cultivation is complete, one is free from obstructions. "Successively" means to establish the order of the five fruits called receptacle, resultant, predominant, delighting, and growth]. The order of the five fruits derives from their mutual dependence.

[Vasubandhu's] commentary consists of two parts: First, he explains the five fruits. [The statement] "[One should know that] this level<sup>266</sup> of fruits [consists of five successive kinds: (1) resultant fruit, (2) predominant fruit, (3) causally conforming fruits, (4) human effort-caused fruit, and (5) dissociation fruit]" explains the order. In his explanation of the receptacle fruit, he mentions resultant fruit<sup>267</sup> to illustrate the essence of receptacle fruit. [The phrase] "the correspondence [between fruits and] the wholesome roots"<sup>268</sup> illustrates the meaning of receptacle. Next, [Vasubandhu] says "receptacle fruit is



predominant,” pointing out that productive condition is resultant. [The phrase] “the highest degree of the wholesome roots” shows the good produced. This explains the essence of fruit. Third, [Vasubandhu] says “one constantly cultivated in previous existences” in order to refer to the previous cause. [The statement that] “one loves and delights in virtues” explains the essence of the fruit. In the fourth and fifth parts, the words are self-explanatory. [The phrase] “this level” and so forth explains the expression “[five] successive [kinds].” This is also clear.

## 5. The Ten Fruits

Verse 17cd, 18ab [T 1599:31.460a7–20]:

Successive [fruit] and initial fruit; continued-practice [fruit],  
 completion fruit,  
 Conforming [fruit] and antidote [fruit]; dissociation [fruit]  
 and special [fruit].  
 Nonsupreme and supreme [fruits]; the fruits have thus been  
 briefly explained.<sup>269</sup>

Vasubandhu’s commentary: Briefly, there are ten kinds of fruit: (1) Successive fruit [*tattarottara-phala*]; from the generation of the mind of awakening from one’s lineage up to cultivation, one should know its succession. (2) Initial fruit [*ādi-phala*] means the initial attainment of the exceptional states. (3) Continued-practice fruit [*abhvāsa-phala*] means the level of [the disciples] in higher training beyond the initial fruit. (4) Completion fruit [*samāpti-phala*] consists of the stages [of the disciples] that are beyond training. (5) Conforming fruit [*ānukūlya-phala*], being causes and conditions of further fruits; one should know that it is subsumed by the successive fruit.<sup>270</sup> (6) Antidote fruit [*vipakṣa-phala*] is the path of cessation, because through it the practitioner attains the initial fruit. Here the initial path is called antidote fruit. (7) Dissociation fruit [*visamyoga-phala*] is the continued-practice fruit and completion fruit because they lead to freedom from afflictive obstructions, respectively belonging to the fruits [attained] by the saints in higher training [*śaikṣā*] and those beyond training [*aśaikṣā*]. (8) Excellent fruit [*viśeṣa-phala*] means virtues such as supernormal powers. (9) Superior (but nonsupreme) fruit [*uttara-phala*] is the stage of the bodhisattvas, because this is superior to other vehicles. (10) Supreme fruit [*anuttara-phala*] is the stage of the Tathāgatas. These four fruits are mentioned to discriminate the completion fruits. [They are] briefly explained [because] there are [already] so many. If one were to give an extensive elaboration, they are countless.<sup>271</sup>

The second part of [Vasubandhu’s commentary] illustrates the ten [divisions of fruit] from the perspective of levels. Among these, the first four explain the

fruits briefly; the last six explain the fruits extensively. The first four fruits [835c] can be divided into six divisions. Besides, the first four fruits are successive fruits; previous fruits depend on subsequent causes. The last six fruits are conforming fruits. Each pair conforms to one another. This results in three pairs.

The first quarter [17c] mentions “successive fruit,” which is the first fruit. In fact, the name is common. Yet the verse first establishes the common name; the next three quarters [17d–18ab] then establish distinctive divisions. This first fruit is attained at the level of entry into practice. Entering comes before cause, practice comes before entering, and the fruit comes after. Thus it is called the successive fruit. At the stage of cultivation of the cause level, [the practitioner still exists at the level of] lineage and has not engaged in cultivation. Therefore fruit is not established.

The expression “initial fruit” is the second fruit. It is only at the ultimate level that the practitioner attains the exceptional stages; therefore it is called initial fruit. The expression “continued-practice fruit” is the third fruit. At the level of making effort, the practitioner exerts himself in applied practice; therefore it is called continued-practice fruit. [The expression] “completion fruit” is the fourth fruit. It is the fruit [attained by the disciples] beyond training at the nonabiding level. Therefore it is called ultimate.

The following three statements explain the last six fruits. The expression “conforming [fruit]” denotes the first four fruits, called successive fruit. This fruit is exactly the expedient means to attain the Path of Vision. Because it conforms to it, it is called conforming fruit. Here the three pairs are all conforming. Yet their common name derives from the initial [fruit]. “Antidote [fruit]” is the second initial fruit among the first four [fruits]. Only by conforming to expedient means does the practitioner attain the Path of Vision, completely eliminating the seeds of afflictions subdued previously. Therefore it is called antidote fruit. “Dissociation [fruit]” includes the last two fruits among the first four [fruits]. [The disciples] in higher training [and the disciples] beyond training, in order to dissociate themselves from the obstructions, should generate extraordinary virtues. Therefore it is called dissociation. “Excellent fruit” includes the six supernormal powers belonging to this level. When one correctly cultivates according to them, one attains freedom from obstructions and achieves these extraordinary virtues. Therefore these two also conform. So far the fruits have been established from the perspective of shared levels. The following two fruits will be established from the perspective of the distinct [836a] levels. “Superior (but nonsupreme) [fruit]” denotes those bodhisattva’s grounds after the first three levels. “Supreme [fruit]” refers to the ground of the Tathāgatas. This is explained from the perspective of the simultaneous fourth stage. Nonsupreme and supreme conform to one another. These three pairs are called conforming fruit. The following one statement is the second part—a general conclusion.

[Vasubandhu’s] commentary consists of two parts. First, he explains the words [of the verse]. Next, he sums up the distinctions. The first part again is twofold. First, he raises the general point. Next, he gives an explanation based on the

words [of the verse]. This again is twofold. First, he explains the ten fruits. Next, he explains the concluding quarter [18b]. The first part is twofold. First, he explains the words [of the verse]. Next, he discerns the meaning.

In explaining the words [of the verse, Vasubandhu] says, “From the generation of the mind of awakening from one’s lineage up to cultivation, [one should know its succession].” From one’s lineage one generates the mind [of awakening] until one engages in cultivation. From generating the mind [of awakening] until engaging in cultivation explains the essence of the successive fruit. [The statement] “one should know its succession,” in this connection, means here the previous is explained according to the subsequent. This means that the level of generation of the mind [of awakening] comes after lineage, and the cultivation level comes after the generation of the mind [of awakening]. Based on the subsequent factors, the previous fruits are established. Lineage does not come after, so it is not established as fruit.

[Vasubandhu’s] explanation of the next three fruits is self-explanatory. In explaining conforming [fruit], he says “[conforming fruit,] being causes and conditions [of further fruits]”—this is an explanation of the meaning of conformity. This means that since the first cause functions as cause and condition to the second fruit, it is called conforming. [The statement] “one should know [that it is subsumed by] the successive fruit” illustrates its essence. In explaining the antidote [fruit], he states [that it] “is the path of cessation” to illustrate its essence. Because it is the path of elimination and extinction [of afflictions], it is called the path of extinction. [The statement] “through it the practitioner attains the initial fruit” means that through this conformity one attains the fruit of the Path of Vision. This is an illustration of the meaning of conformity through the previous fruit. [The statement] “Here the initial path is called the antidote fruit” is to point to the essence of fruit to justify its name. In explaining the dissociation [fruit], he says “dissociation fruit” to elaborate its name. [The statement] “the continued-practice fruit and completion fruit” illustrates its essence. It means that, among the first four, the last two are essence. [836b] “Completion” has the meaning of “ultimate.” [The statement] “because they lead to freedom from afflictive obstructions” explains the meaning of dissociation [fruit]. [The statement] “respectively belonging to the fruits [attained] by the saints in higher training and those beyond training” is used to illustrate their fruits from the perspective of persons. [Vasubandhu’s] explanation of the next three fruits is self-explanatory.

[The statement] “These [four fruits are mentioned to discriminate the completion fruits]” again discriminates divisions. [The phrase] “these four fruits” means [the following]: (1) The fourth is called completion fruit. (2) The seventh is called dissociation fruit. (3) The eighth is called excellent fruit. (4) The seventh is called supreme fruit. These four fruits all show the divisions of the complete level of fruit. Therefore it is said, “[These four fruits] are mentioned to discriminate the completion fruits.” From this one can infer the meaning of the remaining six fruits. In order to discriminate the cause, the fruits are not

mentioned. This is not to render them equal. Not rendering them equal, the four fruits show the fruit of one level. The six fruits accordingly illustrate the cause in different levels. [The statement] “[They are] briefly [explained because there are already so many]” explains the conclusion of the verse. [The statement] “briefly explained [because] there are [already] so many” is an explanation of the words in the verse, that there are either five or ten [fruits]. Therefore he says “so many.” [The statement] “If one were to give an extensive elaboration, they are countless” illustrates the concluding idea. The phrase “briefly explained” in the concluding quarter [18b] is to show that if one were to give an extensive elaboration they would be innumerable.

## 6. A Summary

Vasubandhu’s commentary [T 1599:31.460a20–24]: Here is a summary of the meanings of the cultivation of the antidotes: (1) comprehensive cultivation [*vyutpatti-bhāvanā*]; (2) mitigating cultivation [*nirikha-bhāvanā*]; (3) penetrating cultivation [*parikrama-bhāvanā*]; (4) successive-undertaking cultivation [*uttara-samārambha-bhāvanā*]; (5) persevering cultivation [*śīṣṭa-bhāvanā*], because wisdom perceives its objects thoroughly; (6) engaging cultivation [*praviṣṭa-bhāvanā*]; (7) elevated cultivation [*lukṛṣṭa-bhāvanā*]; (8) inceptive cultivation [*lādi-bhāvanā*]; (9) intermediate cultivation [*madhya-bhāvanā*]; (10) culminating cultivation [*pariyavasāna-bhāvanā*]; (11) nonsupreme cultivation [*sottara-bhāvanā*]; and (12) supreme cultivation [*nirutara-bhāvanā*], where objects are exalted, mental attentions are without contrivance, and attainments are distinctive.<sup>272</sup>

Above, the first part—the explanation of the words [of the text] has been completed. Below is the second part, summing up and discriminating. This is twofold. First, I will summarize the meaning. Then I will make a definitive conclusion. The first part is threefold. First, I will explain the antidotes. Second, I will summarize the levels of cultivation. Finally, I will explain the attainment of fruits. The first part is also twofold: a general indication and a specific explanation. As regards the specific explanation, concerning the above chapter, twelve kinds of cultivation are enumerated.

“Comprehensive cultivation” consists of the four foundations of mindfulness. Its essence is wisdom because it removes ignorance. The *Mahāyāna-saṃgraha* states that this is called revealing cultivation, because it dispels the darkness of ignorance and reveals objects of knowledge. “Mitigating cultivation” consists of the four right endeavors, because, by assiduously cultivating the two kinds of goodness, the two kinds of evil are diminished. The *Mahāyāna-saṃgraha* refers to this as the detracting cultivation. “Penetrating cultivation” consists of the four [836c] wish-granting legs. Its essence is quiet contemplation because it realizes the path of the antidotes. The *Mahāyāna-saṃgraha* refers to this as the “realizing-antidotes cultivation.” “Successive-undertaking cultivation” consists of the five spiritual faculties; to start the high stage is

within the capacity of the five powers. The *Mahāyāna-saṃgraha* calls this “persevering cultivation.” “Persevering cultivation” is the five powers, because in engaging practice and principle, the practitioner can subdue afflictions. The words “wisdom perceives its objects thoroughly” explains the meaning of persevering. The *Mahāyāna-saṃgraha* calls this “associating cultivation.” “Engaging cultivation” refers to the seven awakening factors, because here the practitioner starts entering the exceptional path and is superior to the ordinary world. The *Mahāyāna-saṃgraha* calls this “excellent wisdom cultivation.” “Elevated cultivation” refers to the noble eightfold path. Here the practitioner enters the Path of Cultivation, which is superior to the engaging stage. The *Mahāyāna-saṃgraha* calls this “ever-increasing cultivation.”

“Inceptive cultivation” occurs at the level of ordinary sentient beings. It is like what is stated in the previous verse [12], “with defect followed by nondefect” [12a]. The *Mahāyāna-saṃgraha* calls this “initial stage cultivation.” “Intermediate cultivation” refers to the level of the saints in higher training [śaikṣā]. It is like what is stated in the previous verse, “without defect but susceptible to defect” [12b]. The *Mahāyāna-saṃgraha* calls this “intermediate stage cultivation.” “Cultivating cultivation” belongs to the stage of the saints beyond training. It is like what is stated in the previous verse, “without defect and not susceptible to defect” [12c]. The *Mahāyāna-saṃgraha* calls this “final stage cultivation.”<sup>273</sup>

“Nonsupreme cultivation” is the cultivation of the adherents of the two vehicles. “Supreme cultivation” is the cultivation of the bodhisattvas. It is like what is stated in the previous verse: “There is a distinction [between the bodhisattvas and those of the two vehicles] as regards perceived objects, attention, and attainment.” [The phrase] “exalted objects” and so forth explains supremacy by referring to those three meanings. “Without contrivance” means that the bodhisattva contemplates deeply into the unattainability of the conditioned factors of existence. Thus it is called without contrivance in contrast to the adherents of the two vehicles’ contemplation within the context of the characteristics of suffering, impermanence, and so forth.

## 7. The Meaning of the Levels in the Stages of Cultivation of the Antidotes

Vasubandhu’s commentary [T 1599:31.460a24–27]: Next is a summary of the meanings of the stages of cultivation to establish their attainability: “Stages” refers to the stage of the practitioner who dwells in his lineage, the stage of undertaking the stages of cultivation—namely, from the generation of the mind [of awakening] to the levels of cultivation. [These include] the impure stage, the impure and pure stage, and the utterly pure stage; the stage accompanied by adornment; the all-pervasive stage—since it pervades all of the ten [bodhisattva] grounds; and the supreme stage.<sup>274</sup>

The following is the second part, which explains the meaning of the stages of cultivation. It also consists of two parts: a general indication and a specific

explanation. [Vasubandhu] briefly refers to the five levels to explain the stages of cultivation. First, he states, [837a] “[Next is a summary of the meanings of the stages of cultivation] to establish their attainability” to clarify its name. [The statement] “the practitioner who dwells in his lineage” locates a person in his level, referring to the above-mentioned name. Because he dwells in the level of cause, [then] although he has not attained realization, he is capable of it; therefore [Vasubandhu] says “attainability.” Second, he says “the stage of undertaking the stages of cultivation” to clarify its name. [The levels from] the generation of the mind [of awakening] [bodhi-cittôpāda] up to the actual cultivation belong to this level. This is what was previously referred to as “entering the level, practicing the level.” Third, Vasubandhu says “the utterly pure stage” to first explain the previous level. This means that the previous fourth level is called the ultimate level. This expression “ultimate” is synonymous with truth-body [dharma-kāya]. Therefore it is called the utterly pure level.

Next, he says “the utterly pure stage” to establish its name. This is articulated with the desire to illustrate that this level is not simply called utterly pure in essence; it is [in actuality] utterly pure. Therefore it is called the utterly pure stage. In the fourth sentence, he says “the stage accompanied by adornment” to establish its name. [The statement] “since it pervades all the ten [bodhisattva] grounds” illustrates the meaning of adornment. In the ten [bodhisattva] grounds there are ten kinds of Realm of Reality,<sup>275</sup> ten perfections [pāramitās],<sup>276</sup> [and] conditioned and nonconditioned virtues universally pervading. Therefore it is called the level with adornment. Concerning the fifth level, he says “the supreme level” to establish its name. Its meaning is already clear, so I will not reiterate it. As these five levels subsume the eighteen above-mentioned levels and the three levels of the Realm of Reality explained after that, one should know that they mutually subsume according to their mutual association.

## 8. The Meaning of Fruits

Vasubandhu’s commentary [T 1599:31.460a27–b3]: Next is a summary of the meanings of fruits. [These are] (1) conglomeration fruit [saṃgraha-phala], (2) most excellent fruit [viśeṣa-phala], (3) previous-practice fruit [pūrvābhīyasa-phala], (4) successive-accomplishment fruit [uttarottara-nirhāra-phala], (5) enunciation fruit [uddeśa-phala], and (6) explanation fruit [nirdeśa-phala]. Among these, the conglomeration fruit consists of five kinds; the remaining fruits are the five divisions of fruits. The previous-practice fruit is called resultant fruit. The successive-accomplishment fruit includes the four other kinds of fruit. Briefly speaking, the successive-accomplishment fruit consists of four kinds. Broadly speaking, the conforming fruit has six kinds, which are an extensive elaboration of the four kinds of fruit.<sup>277</sup>

The following is the third part of the explanation of meaning of fruits. This also consists of two parts: a general indication and a specific explanation. In the specific explanation, [Vasubandhu] explains six kinds of fruits. First, he lists

their names, and then he discriminates their characteristics. (1) “Conglomeration fruit” explains the first five fruits. It is the resultant fruit within the five fruits. It encompasses all fruits without remainder. It is also encompassed in the five receptacle fruits. Next, he explains the ten kinds of fruit. Based on these two meanings, they are called conglomeration fruit. (2) “Most excellent fruit” explains the ten fruits. From within those fruits encompassed in those five fruits, he selects the most special one [837b] to establish these ten fruits. Therefore they are called most excellent fruits.

The next two fruits again illustrate the five fruits. The last two fruits again explain the ten fruits. (3) “Continued-practice fruit”<sup>278</sup> illustrates the first resultant fruit among the five fruits, because by constantly cultivating the whole-some roots, one attains the results. (4) “Successive-accomplishment fruit” explains the last four among the five fruits and the appearance of predominant fruit upon the resultant fruit up to the production of dissociation fruit on the human effort-caused fruit. (5) “Enunciation fruit” explains the first four among the ten fruits. (6) “Explanation fruit” explains the last six among the ten fruits. The meaning of enunciation [vādeśā] and explanation [nirdeśā] has been discussed above. In what follows I will successively illustrate their characteristics. [The expression] “conglomeration fruit” means the five kinds of fruit. It also illustrates the meaning of the first fruit as has been explained above. [The expression] “the remaining fruits” signifies the division of the five kinds of fruit. In order to illustrate the most excellent fruits, he subsequently explains the ten fruits. They are called remaining fruits because they are the most excellent among the five fruits. This is called “the five divisions of fruits.”<sup>279</sup>

[The statement] “The previous-practice fruit is called resultant fruit” is intended to illustrate that the continued-practice fruit is the first among the five fruits. [The statement] “The successive-accomplishment fruit includes the four other kinds of fruit” means that the gradually removing fruit is the last four among the five fruits. [The statement] “Briefly speaking, the successive-accomplishment fruit consists of four kinds” briefly illustrates the fruits—namely, the first four among the ten fruits. In the same vein, [Vasubandhu] says, “The successive-accomplishment fruit consists of four kinds.” He states, “Broadly speaking, the conforming fruit has six kinds,” to illustrate explanation fruit—namely, the six kinds among the ten fruits. Also, in the same vein, [Vasubandhu] states, “The conforming fruit has six kinds.” This is an extensive discrimination of the four kinds of fruit. In explaining the designation “explanation fruit,” he discriminates it into six from the perspective of the previous four fruits. Therefore the last six kinds are called explanation fruit.

## 9. A Conclusion on the Meaning of the Three Chapters

Vasubandhu’s commentary [T 1599:31.460b3–5]: This section of the *Discrimination between the Middle and the Extremes* consists of four [parts], three chapters: (1) Chapter on the Antidotes, (2) Chapter on the Stages of

Cultivation, and (3) Chapter on the Attainment of Fruits. They have been explained extensively and thoroughly.<sup>280</sup>

[The statement] “This section of the *Discrimination between the Middle and the Extremes*” and so forth is a conclusion. [Vasubandhu] says, “This section of [the *Discrimination between the Middle and the Extremes*] consists of four [parts],” [837c] speaking from the perspective of general characteristics. The three chapters on the antidotes, the stages of cultivation, and the attainment of fruits are combined into one section.<sup>281</sup> This is to establish levels [of cultivation] based on practice and to establish fruits based on levels. The lively flow of the Master’s<sup>282</sup> words continues without gap. Therefore the commentator [Vasubandhu] combines these three chapters into one section to explain their meanings.<sup>283</sup> Due to this meaning, up to here there are four parts: (1) characteristics, (2) obstructions, (3) realities, (4) practice, stages, and fruits. Therefore it is said that this part has four parts. The fourth part includes three objects. Based on these, chapters are divided. Hence there are three chapters.

Commentary on the *Discrimination between the Middle and the Extremes*, fascicle three.

rang bzhin yini phyi ma ste mngon par sangs rgyas pa'i dus na yang stong pa dang rang bzhin gyis 'od gsal ba'i rang bzhin yin pas dag pa'i rang bzhin du khyad par me de de la shyang du med pas na dag pa med pa yin noll 'on kyang mngon par dzogs par sangs gyas pa'i dus na lam bsgoms pa'i mthus nyon mongs pa'i grib pa dang! shes bya'i sgrib pa slo bur gyi dri ma med pa med par gyur tel physis dag par gyur bas na dag par yang ma yin no zhes bya ba'i don tol). Tibetan text is from Chibetto Buntan Kenkyūkai, *Chibetto bunken ni yoru Bukkyō shisō kenkyū*, pp. 51–52. For a similar argument on the existence and nonexistence of Buddha, see *ibid.*, pp. 54–55. It is obvious that the expression “im-pure” in the above passage cannot be literally interpreted as “truth-body,” because it is really not pure. Here Wōnhyo clearly applies the fourth of the *catyakoṭī*, the neither-nor alternative, to interpret ultimate reality, or emptiness, or Buddhahood.

39. This passage is from the \**Mahāprajñāpāramitā-sāstra*. See T 1509:25:700c7–8. Wōnhyo refers to this statement to warn his reader against the extreme of reification (*samāropa*). The quotation in our treatise seems broken, and having the full passage would definitely help make Wōnhyo's argument clearer: “Whether buddhas appear or not, the true nature of phenomena constantly remains without change. [If] in this true nature there is even no self, no sentient beings up to no wise ones, [and] no learned ones, how could form, feeling, perception, and volitional formations exist?” *Ibid.*, c6–9.

### III. Commentary on the Discrimination between the Middle and the Extremes

1. At the present time two Sanskrit editions of the text are available.
2. Chinese translations by both Paramārtha and Xuanzang contain seven chapters, dividing the three topics discussed in Chapter Four of the Sanskrit version into three chapters.
3. See Pandeya, *Madhyānta-vibhāga-sāstra*, pp. 7–8.
4. This internal structure appears to be the approach of most Yogācāra philosophical compendia: discernment of reality (that is, discrimination between different modes of perception of reality according to persons, from ordinary sentient beings to various sages such as disciples, self-realized buddhas, bodhisattvas, and fully awakened buddhas); description of a path of cultivation that basically consists in transforming deluded perception to wisdom; and the fruits attained according to persons.
5. For Paramārtha's translation, see T 1599:451–464a23; for Xuanzang's translation, see T 1600:464b1–477b2.
6. See T 1601.
7. This chapter is Chapter Four in the Sanskrit version and is Chapters Four, Five, and Six in both Chinese translations by Paramārtha and Xuanzang.
8. (*sa mārgaḥ*). Pandeya, *Madhyānta-vibhāga-sāstra*, p. 7.
9. From this structure of ground, path, and goal, we realize that a comprehensive investigation of Yogācāra philosophy should cover these three. So far most modern studies of Yogācāra have focused mostly on its “idealistic” outlook and its alleged rejection of the external world. Not much attention has been paid to the soteriological nature of the goal or fruit of the path of cultivation of Yogācāra and other sectarian schools of Buddhism in general.
10. “Constituents” (*paṅśa*) means antidotes (*pratipakṣa*)—that is, the removal of hostile dispositions (*vipakṣa*). Pandeya, *Madhyānta-vibhāga-sāstra*, p. 7.

11. See *Dazhidu lun*, T 1509:25:197b18–c8.
12. The *Dazhidu lun* gives the example that it is like the dragon king who causes rain. The rain falls everywhere without any distinction; the large trees and large herbs, because their roots are big, absorb a lot of rain; the small trees and small herbs, because their roots are small, absorb little rain. See T 1509:25:197c6–8; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1139.
13. In my translation I chose to give English translations for the Chinese technical terms but retain the Sanskrit.
14. Wōnhyo will simply refer to the first and the last words of a specific verse or passage he is commenting on. Also, he often instructs his students to look at the text.
15. The “Chapter on the Antidotes” is Chapter Four of the *Madhyānta-vibhāga*. For Sanskrit text, see Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 50–59; for Paramārtha's Chinese translation, see T 1599:31:458a11–460b7.
16. For a useful discussion of the meaning and canonical sources of the *bodhipakṣika*, see Lamotte, *Traité de la grande vertu de sagesse*, pp. 1119–1137. For a detailed study of the thirty-seven constituents of awakening (*bodhipakṣikā-dharmā*) from the Pali literature, see, for instance, Gethin, *Buddhist Path to Awakening*.
17. See *Yogācārabhūmi*, T 1579:30:439c22–23. The four foundations of mindfulness are the main topics of the *Satipaṭṭhāna sūtra*. There are three versions of this sutra in the Pali canon: the *Mahāsatipaṭṭhāna sūtra* (sutta 22 in the *Dighā-Nikāya*); the *Satipaṭṭhāna sūtra* (sutta 10 in the *Majjhima-Nikāya*; the same as *Dighā* sutta 22 but without the detailed explanation of the Four Noble Truths); and the *Satipaṭṭhāna* (sutta 47 in the *Samyutta-Nikāya*). For modern studies of the four foundations of mindfulness, see, for instance, Silananda, *Four Foundations of Mindfulness*; Anālayo, *Satipaṭṭhāna*; Thanissaro, *Wings to Awakening*; Shaw, *Buddhist Meditation*, pp. 76–85; and Soma and Pereira, *Way of Mindfulness*.
18. *Chōngdan*. The Pali has *samma-ppadhāna* (right endeavor), while the Sanskrit has *samyak-prahāna* (right elimination) and *samyak-pradhāna* (right endeavor). In this context I accept Gethin's argument that “right endeavors” would “fit better for a general description of the formula than ‘four right eliminations,’ since all four parts of the formula speak of one who endeavors (*padahati/pradhānaya*).” Gethin also shows that the Pali mentions abandoning (*paṭhānaya/prahānaya*).” Gethin also shows that the Sanskrit passage on this formula even says “‘rightly endeavors’” (*samyak-pradhānāi/prapadadhāit*). See Gethin, *Buddhist Path to Awakening*, pp. 69–70.
19. The term “dharma” in this case should be more correctly translated as “factors of existence” and not as “mental objects,” as some authors do. To contemplate these factors of existence is to discriminate between factors that cause bondage and those that bring liberation.
20. See *Yogācārabhūmi*, T 1579:30:440a2–5. For the typical definition of the four legs of supernatural powers (*rādhipāda*) in the Pali canon, see Gethin, *Buddhist Path to Awakening*, p. 81.
21. For a discussion on the meaning of this term, see Anālayo, *Satipaṭṭhāna*, p. 32.
22. As we can see in the following paragraphs, contemplation of the body is not confined to contemplation of the physical body but also includes contemplation of other forms of the body as the object of meditation. The goal is to attain the thusness-body by means of the cultivation of contemplation of the body.
23. In Buddhism the ultimate goal of the path is to attain wisdom of reality as it is. This attainment consists of three steps: first one attains wisdom through hearing or

learning (*śrutamayaī*), then one reflects on what one has learned (*cintāmayāī*), and finally one cultivates it to perfection (*bhāvanāmayāī*). For a Mahāyāna interpretation of this threefold wisdom, see Nagao, *Madhyāntavibhāga-bhāṣya*, p. 63; Tucci, *Minor Buddhist Texts*, p. 158; and T 1599:31.461a13–22. Wōnhyo skillfully employs this in the context of Buddhist practice—for instance, in his commentary on the section on the four right endeavors.

24. Wōnhyo's definition of mindfulness in this connection appears to draw heavily on the *Yogācārabhūmi*. See T 1579:30.440a22–26.

25. In the *Dazhidu lun* and the Chinese versions of the *Abhidharma-samuccaya* and the *Mahāyāna-abhidharma-samuccaya-vyākhyā*, we find *sūstin* and occasionally *susin*. They are both used to translate the Sanskrit *kāyānupāśyanā* (contemplation of the body). Note that the Chinese *sun* and *su* (both meaning “follow”) are used to translate the prefix *anu* in the expression *anupāśyanā*, which simply means contemplation. Wōnhyo, however, discriminates between *susin* (with regard to the body) and *sūstin* ([contemplating] the body progressively). He does have a point, since the sequence of the foundations of mindfulness leads progressively from grosser to more subtle levels. On this progressive pattern, see Gethin, *Buddhist Path to Awakening*, p. 47; Guenther, *Philosophy and Psychology in the Abhidharma*, p. 219; and King, *Theravāda Meditation*, p. 67.

26. See T 1606:31.739a17–20. The HPC text is somewhat different from the \**Mahāyāna-abhidharma-samuccaya-vyākhyā*: in the HPC the expression *sūstin* is replaced by *susin*.

27. According to the *Satipaṭṭhāna sūtra*, the contemplation of body consists of a progressive process, beginning with the basic aspects of the body and continuing toward a more detailed analysis of the nature of the body. See Anālayo, *Satipaṭṭhāna*, p. 117.

28. *Sō yōn*, or *ālamhana*, is a difficult term to translate. Depending on particular contexts it can mean “objective basis,” “object of meditation,” “perceptual object,” “perceived object,” etc. In this context, the body, feelings, mind, and factors of existence are objects of meditative contemplation.

29. The Pali has *paṭṭhāna* (Skt. *upasthāna*). The Sino-Korean makes a distinction between *ch'ō* (place) and *chu* (abode). For a detailed discussion of the meaning of the term *paṭṭhāna* in the *Satipaṭṭhāna sūtra* and its commentarial literature in the Pali source, see Anālayo, *Satipaṭṭhāna*, pp. 29–30.

30. The wording is a little different from that in the *Taishō*. See T 1509:25.198b14–15; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1147.

31. See T 1579:30.345a17.

32. *Ch'ujōn*. *Chōn* (*pariyushāna*) literally means “bondage” and is a reference to the afflictions. This is because afflictions can bind sentient beings to cyclic existence.

33. *Pujōng chi* signifies the realm of desire (*kāma-dhātū*), because this realm is unstable for the lack of the cultivation of meditative concentration.

34. Here Wōnhyo uses *pal chōnggi kūr* instead of *pal kūrjōng chin*, which he used in the section on enumerating the names of the thirty-seven constituents of awakening above.

35. Wōnhyo's commentary on this item is not merely “roughly similar” to what is said in the *Xianyang shengjiao lun* as he mentioned—rather, it is almost identical to it. In my translation I had to rely on the *Xianyang shengjiao lun* to clarify some cryptic sentences in Wōnhyo's commentary. See T 1602:31.488b14–c13.

36. Here Wōnhyo is aware of the interchangeability between elimination (*tan*) and endeavor (*kūr*).

37. Wōnhyo employs the typical Sinitic hermeneutic that involves essence (*ch'e*) and function (*yong*), but he uses *ōp* (activity) instead of *yong*.

38. See T 1509:25.198b15; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1147.

39. See T 99:2.221a10–11. See also Gethin, *Buddhist Path to Awakening*, p. 73.

40. See T 1579:30.443a21–b8.

41. *Jādhī-pādas* (Pali) or *rādhi-pādas* (Skt.) means bases of success. For a discussion of this term from the Pali sources, see Gethin, *Buddhist Path to Awakening*, pp. 80–103; and Sayadaw, *Constituents of Awakening*, p. 75. The Chinese text has *sinjok* for *rādhi-pādas*. Although the Sanskrit word *pāda* does mean “foot,” in this context “base” is certainly more accurate. However, in this translation the word “leg” would fit Wōnhyo's interpretation better. The HPC text (1.818c16) has *chijok-sajong*, which should be amended to *sinjok-sajong*.

42. See *Yogācārabhūmi*, T 1579:30.862b26–c10.

43. This appears to be an abbreviation of T 1579:30.862c11–17.

44. This seems to be a paraphrase of T 1579:30.862c18–21.

45. See *Xianyang shengjiao lun*, T 1602:31.488c14–17.

46. See *ibid.*, T 1602:31.489a11–15.

47. Wōnhyo's explanation of the types of *samādhi* accomplished primarily through mind and investigation draws heavily on the *Xianyang shengjiao lun*. See T 1602:31.489a15–22.

48. Wōnhyo elaborates on the eight kinds of abandoning later when he comments on Vasubandhu's commentary on verse 3.

49. See *Yogācārabhūmi*, T 1579:30.444b1–8. See also Asaṅga's *Śrāvakabhūmi: kena kāraṇena rddhīpāda ity ucyate/ āha/ tadvyathā/ yasya pādah samvidyate/ so 'bhikṣurama-pratīkrāma-parākrāma-samartho bhavati/ evam eva yasyaite dharmāḥ sanviḍyante/ eṣa ca samādhiḥ sanviḍyate/ paripūrṇaḥ sa evam parisuḍḍhe citte paryavavādāte ana(n)igāṇe vigatopakleṣe tṛbhūte karmaḥyasthite ānī(ṇ)jya-prāpte abhikṣurama-pratīkrāma-[parākrāma]-samartho bhavati/ lokottaraṇam dharmāṇam prāptaye sparśanāyai/ eṣa hi parā rddhiḥ parā samrddhiḥ/ yad uta lokottara dharmās tenocyante rddhīpāda iti/ (Why is it called the base of supernormal powers? The master explains as follows: Because someone who has a base is capable of approaching, returning, and advancing. Likewise, because someone who is possessed of these qualities, who has complete concentration when his mind has been thoroughly purified, thoroughly cleansed, is without blemish, free from derivative afflictions, straight, beneficial, motionless, [and] he is capable of approaching, returning, and advancing in order to attain and touch the transcendent qualities. That is the supreme supernormal power, the supreme prosperity; that is, the transcendent qualities are therefore called the base of supernormal powers). Sanskrit text is in Wayman, *Analysis of the Śrāvakabhūmi Manuscript*, p. 100; English translations have been modified by the present translator.*

50. See T 1509:25.202c6–9; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1177–1178. In the HPC text (1.819b16) the character *mun* should be amended to *haeng*.

51. I use the expression “spiritual faculties” to distinguish them from the six faculties. For a brief discussion on *indriya*, see Gethin, *Buddhist Path to Awakening*, pp. 104–106.

52. This passage is obviously based on *Yogācārabhūmi* T 1579:30.444b13–17. However, the HPC text appears to be a bit corrupted. I had to rely on the *Yogācārabhūmi* to give it a clearer reading.



53. That is, various types of religious ascetics and mendicants.
54. This is a summarized quotation from *Yogācārabhūmi*, T 1579:30.444b20–26. The character *kyōng* in the HPC text (1.819c6) should be corrected as *chōn*.
55. *Chōngsōng yisaeng* is a synonym of the Path of Vision (*kyōndo*). When one enters the Path of Vision, one realizes the true nature of *nirvāṇa* (*chōngsōng*) and is free from the birth (*yisaeng*) of afflictions.
56. See *Yogācārabhūmi*, T 1579:30.444c29–445a1.
57. See T 1509:25.198b8; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1149.
58. See *Yogācārabhūmi*, T 1579:31.445a13–15.
59. The complete passage reads: “Having realized these things and that his security is complete, [the practitioner] wishes to enter the uncreated citadel of *nirvāṇa*, [and] he practices these parts [of the Noble Path]; that moment is called path” (T 1509:25.198c8–10). See also Lamotte, *Traité de la grande vertu de sagesse*, pp. 1149–1150.
60. This is an indirect quotation from the *Dazhīdu lun*. The complete passage reads: “Question: Why is it that among the seven categories of [the thirty-seven constituents of awakening] these four are called *right* endeavors and the latter eight *right* paths, while the rest are not referred to as *right*? Answer: Because when these four efforts of spiritual vigor are generated, they are afraid of errors, [and] therefore they are called *right* endeavors. Because the practice of the [eightfold] path follows the truth and is afraid of the evil paths, it is called the *right* path” (T 1509:25.202b29–c4). See also Lamotte, *Traité de la grande vertu de sagesse*, p. 1177.
61. According to the *Dazhīdu lun*, it should be *prīti* (joy) instead of *vedanā* (feeling). See T 1509:25.198b8–9; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1146.
62. See T 1509:25.198b9; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1145–1146.
63. Yogācāra Buddhism classifies mental states and mental activities into two categories: mind, or *citta* (*sinwang*); and mental factors, or *caitta* (*sinsō*). For a detailed discussion of this issue, see, for instance, *Xianyang shengjiao lun*, T 1602:31.480c29–483a23.
64. The *Dazhīdu lun* reads: “The thirty-seven constituents are based on ten categories. What are these ten? (1) Conviction, (2) precepts, (3) conception, (4) effort, (5) mindfulness, (6) concentration, (7) wisdom, (8) pliancy, (9) joy, and (10) equanimity. (1) Conviction consists of the spiritual faculty of conviction and the power of conviction. (2) Precepts consist of right speech, right actions, and right livelihood. (3) Conception consists of right conception. (4) Effort consists of the four correct endeavors, the spiritual faculty of effort, the power of effort, the awakening limb of effort, and right effort. (5) Mindfulness consists of the spiritual faculty of mindfulness, the power of mindfulness, the awakening limb of mindfulness, and right mindfulness. (6) Concentration consists of the four wish-granting legs, the spiritual faculty of concentration, the power of concentration, the awakening limb of concentration, and right concentration. (7) Wisdom consists of the four foundations of mindfulness, the spiritual faculty of wisdom, the power of wisdom, the awakening limb of investigation of the teachings, and right view. (8) Pliancy consists of the awakening limb of pliancy. (9) Joy consists of the awakening limb of joy. (10) Equanimity consists of the awakening limb of equanimity” (T 1509:25.198b8–13). Items 8, 9, and 10 are missing in the Taishō text and are completed by Lamotte following the *Kośa*. See Lamotte, *Traité de la grande vertu de sagesse*, pp. 1145–1147.
65. See T 1579:30.442a14–15. The two expressions *yuru to* (*sāsranamārga*) and *muru to* (*anāsranamārga*) literally mean “the path with influxes” (the impure path) and “the path without influxes” (the pure path). In this passage they simply mean “the

- ordinary (or worldly) path” (*segan to* [*laukikamārga*]) and “the exceptional path” (*ch’ul segan to* [*lokōttaramārga*]). The cultivation of “impure” (*sāsra*) wholesome states can lead to fruitions within the three realms, whereas the cultivation of “pure” (*anāsra*) wholesome states can lead to the annihilation of all afflictions and to the attainment of *nirvāṇa*. This quoted passage squares well with the subsequent one. In both passages, Wōnhyo is discussing the “levels” of the thirty-seven constituents of awakening.
66. *Samnu* (*trayāsvāṇā*), “three influxes,” denotes the three kinds of affliction—*yongnu* (*kāmāsrava*; the affliction of desire), *yuru* (*bhāvāsrava*; the affliction of existence and becoming), and *myōngnu* (*aviśyāsrava*; the affliction of ignorance)—that tie sentient beings to the three realms. *Sach’wi* (*carvāryupādānāni*) signifies the four afflictions of clinging or attachment: *yok ch’wi* (*kāmōpādāna*; attachment to desire), *kyōnch’wi* (*dṛṣṭyupādāna*; attachment to false views), *kyegŭm ch’wi* (*śīlavratōpādāna*; attachment to precepts and rituals), and *aḥ ch’wi* (*ātmavāḍōpādāna*; attachment to the self and what belongs to the self).
67. See T 1579:30.865c5–8.
68. Wōnhyo uses the term *pōp*, which in this context designates the groups, seven in all, in which the thirty-seven constituents of awakening are subsumed.
69. For a discussion regarding this issue, see Rahula, *Compendium de la super-doctrine*, pp. 118–124.
70. See T 1509:25.198b17–18; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1147.
71. The original Chinese has *tak si kak ūi*.
72. See T 1509:25.198b16–17; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1147.
73. See *Yogācārabhūmi*, T 1579:30.647c5–9.
74. See *Yogācārabhūmi*, T 1579:30.375a14–16.
75. See T 1579:30.445a8–9.
76. Wōnhyo’s quotation is fragmentary; I have provided complete passages from the *Dazhīdu lun*. See T 1509:25.198b18–c10; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1147–1150.
77. See T 1579:30.712c16–22.
78. That is, the thirty-seven constituents of awakening.
79. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.738c1921; *Abhidharma-samuccaya*, T 1605:31.684b5–6; and Rahula, *Compendium de la super-doctrine*, p. 118.
80. The term “dharma” in the four foundations of mindfulness has been translated as “mental objects” or “mental objects and qualities.” It is obvious, however, that the objects of meditation mentioned in this connection belong to both the mental and the physical categories. I chose to translate it as “factors of existence.”
81. See *Abhidharma-samuccaya*, T 1605:31.684b7–8; and Rahula, *Compendium de la super-doctrine*, p. 118.
82. Wōnhyo appears to quote the paragraph starting with “Why are only these four objects . . .” almost verbatim from the *Abhidharma-samuccaya-vyākhyā*. See T 1606:31.738c23–739a3.
83. There are different interpretations of this issue. Gethin (*Buddhist Path to Awakening*, pp. 53–55), for instance, makes an insightful contemplation that as a practitioner “watches body, feelings, mind, and *dhammas* within, without, within and without, rather than seeing a world made up of distinct ‘persons’ or ‘selves,’ he becomes progressively aware of a world of dhamma made up entirely of dhammas all of which are not-self.”



84. The term used here, *yujōng su*, signifies all things that belong to the category of being sentient.

85. I have not been able to locate this reference in the *Yogācārabhūmi*.

86. This seems to be an indirect reference to T 1509:25.202a18–24. See also Lamotte, *Traité de la grande vertu de sagesse*, p. 1173.

87. The four defects consist of considering what is impermanent as permanent, what is suffering as happiness, what is impure as pure, and what is not the self as the self. See *Kōsa*, chap. V, p. 21.

88. See Lamotte, *Traité de la grande vertu de sagesse*.

89. The HPC text (1.821c22) has *taech' i yun*, which is obviously a mistake for *taebōp non* (in the *Abhidharma-samuccaya-vyākhyā*).

90. The *Abhidharma-samuccaya-vyākhyā* reads: “The nature of the foundations of mindfulness is wisdom and mindfulness, because there is a teaching in the Buddhist scriptures regarding the contemplation of the body and a teaching on the foundations of mindfulness successively” (T 1606:31.739a4–5). Note that the *Abhidharma-samuccaya-vyākhyā* has *sungwan*, which obviously means *anupāsyanā*, whereas the HPC text has *sugwan*.

91. A character, *sim* (mind), appears to be missing from the HPC text (1.822a3). My emendation is according to the *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739a4–5.

92. See *Abhidharma-samuccaya*, T 1605:31.684b9; Rahula, *Compendium de la super-doctrine*, p. 118; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739a6–7.

93. See T 1509:25.201a4–7; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1170.

94. See T 1509:25.201a27–28.

95. Wōnhyo's commentary on this item draws on the *Abhidharma-samuccaya-vyākhyā*, the *Yogācārabhūmi*, and the *Dazhidu lun*. The *Abhidharma-samuccaya-vyākhyā* reads: “The cultivation of the foundations of mindfulness is the contemplation [*anupāsyanā*] of the body, [feelings, mind, and factors of existence] with regard to the internal body, [feelings, mind, and factors of existence]. As it is with the internal body, it is so with the external body and the internal-external. The internal body is made up of the internal physical bases subsumed by the internal bases of the faculties of eye, ear, nose, tongue, [and] body within one's body. It falls within the category of the sentient; therefore it is called internal. The external body is made up of the external physical bases subsumed by the external bases of external form, sound, odor, taste, and tangibles. It does not fall within the category of the sentient; therefore it is called external. The internal-external body is made up of the external bases that are the seats of the faculties and are linked to the internal bases. There are external bases such as form, et cetera, based on the faculties connected to the five internal bases of eye, ear, [and so on.] which also fall within the category of the sentient and are subsumed by the external bases; they are called internal-external. They are also the internal physical bases belonging to others. When it is established with regard to bases and with regard to body, it is called internal-external. What is contemplation with regard to the body? It is contemplation of the identity of the natural image of the body with the speculative counterimage of the body. It is contemplation of the body, contemplation of the characteristic of the body as similar to the nature of the body. This is called contemplation of the body with regard to the body. Through contemplation of the speculative counterimage of the body, one truly contemplates the natural image of the body. Internal feelings are feelings produced by reason of one's own body perceiving bases of eye and so forth as objects. [This type of feeling] is produced

dependent on one's own body; therefore it is called internal. External feelings are feelings produced by reason of the external body, perceiving bases such as form and so forth as objects. [This type of feeling] is produced dependent on the body of others; therefore it is called external. Internal-external feelings are feelings produced by reason of the internal-external body, perceiving the bases external to one's body as objects, [and] perceiving internal bases in the body of others as objects; therefore [this type of feeling] is called internal-external. As it is with feelings, it is so with the mind and factors of existence. As with contemplation with regard to the body, so should one understand contemplation with regard to feelings, [mind, and factors of existence,] respectively. Furthermore, cultivation concerns will, endeavor, vigor, perseverance, energetic action, nonstalling, right mindfulness, clear comprehension, and diligence. The cultivation of will is accomplished by counteracting the derivative affliction of lack of attention. The cultivation of endeavor is accomplished by counteracting the derivative affliction of idleness. The cultivation of vigor is accomplished by counteracting the derivative afflictions of lethargy and agitation. The cultivation of perseverance is accomplished by counteracting the derivative affliction of mental apathy. ‘Mental apathy’ is to become mentally discouraged because of low esteem of oneself with regard to special qualities to be acquired. The cultivation of energetic action is accomplished by counteracting the derivative afflictions of discouragement, difficulty, and fatigue. ‘Discouragement, difficulty, and fatigue’ means that one is bothered by mosquitoes and flies, et cetera. The cultivation of nonstalling is accomplished by counteracting the derivative affliction of satisfaction in the acquisition of a small quantity of the wholesome. The cultivation of [right] mindfulness is accomplished by counteracting the derivative affliction of forgetfulness with regard to teaching of the Blessed One. The cultivation of clear comprehension is accomplished by counteracting the derivative affliction of remorse concerning transgression. To be remorseful concerning transgression is to act without full knowledge of events of the past and the present; first transgressing what one has learned, one becomes remorseful afterward. The cultivation of diligence is accomplished by counteracting the derivative affliction of the shirking of duties with regard to the wholesome. The shirking of the wholesome occurs due to the fault of nondiligence, giving up vigorous means, and not being capable of attaining the special qualities to be cultivated” (T 1606:31.739a8–b15). See also *Abhidharma-samuccaya*, T 1605:31.684b10–29; and Rahula, *Compendium de la super-doctrine*, pp. 118–120.

96. The character *chi* (know), used here (822a13), should be amended to *yō* (thus). Confusion between these two characters is seen quite frequently in the HPC text.

97. See *Dazhidu lun*, T 1509:25.203b10–12; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1187.

98. See T. 1509:25.203b10–12; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1187.

99. This is a summarized quotation from the *Dazhidu lun*. See T 1509:25.203b23–c9; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1189.

100. See *Abhidharma-samuccaya*, T 1605:31.684b29–c1; Rahula, *Compendium de la super-doctrine*, p. 120; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739b15–29.

101. This means to take the illusory self, which is characterized by impurity, suffering, impermanence, and not-self, as purity, joy, permanence, and self. For an interpretation of the four foundations of mindfulness as the antidotes of the four defects, see also Asaṅga's *Śrāvakaśāhīmi: tatra caturnāṃ viparyāsānāṃ pratīpaksena bhogavatā catvāri smṛtyupasthānāni vyavasthāpitāni/ tatrasūcau śūcīti viparyāsa-pratīpaksena*

*kayāsmṛtyupasthānaṃ vyavasāhāpitaṃ/ tatra duḥkhe sukham iti/ viparyāsa-pratipakṣeṇa vedanāsmṛtyupasthānaṃ vyavasthāpitaṃ/ [tatra] anīye nītyam iti viparyāsa-pratipakṣeṇa [citta-smṛtyupasthānaṃ vyavasthāpitaṃ/ tatrānātmāny āmeti viparyāsa-pratipakṣeṇa dharmasmṛtyupasthānaṃ vyavasthāpitaṃ/* (Here the Lord establishes the four foundations of mindfulness as the antidotes to the four confusions. Among these, the foundation of mindfulness of the body is established as an antidote to the confusion of the impure as pure. Among these, the foundation of mindfulness of feelings is established as an antidote to the confusion of suffering as happiness. Among these, the foundation of mindfulness of mind is established as an antidote to the confusion of impermanence as permanence. Among these, the foundation of mindfulness of the factors of existence is established as an antidote to the confusion of the not-self as self). Sanskrit text from Wayman, *Analysis of the Śrāvakabhūmi Manuscript*, p. 98.

102. This reads like a paraphrase of Vasubandhu's commentary to the first verse of Chapter Four.

103. This section is a quotation from the *Abhidharma-samuccaya-vyākhyā*. See T 1606:31.739b15–29.

104. The original text has *simwang* here.

105. Although the word *ālaya-vijñāna* (store consciousness) is not specifically mentioned, this is obviously the main characteristic of the store consciousness.

106. In this paragraph the term “right endeavor” (*chōnggūn*) seems more appropriate than “right elimination” (*chōngdan*). However, the Chinese term used here is *tan*, and, as mentioned above, given that Wōnhyo uses both *tan* and *kūn*, I prefer to follow him as closely as possible.

107. This is an exact quotation from the *Abhidharma-samuccaya-vyākhyā*. See T 1606:31.739c1–5. See also *Abhidharma-samuccaya*, T 1605:31.684c2; and Rahula, *Compendium de la super-doctrine*, p. 121.

108. See *Abhidharma-samuccaya*, T 1605:31.684c2; Rahula, *Compendium de la super-doctrine*, p. 120; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739c6.

109. See *Abhidharma-samuccaya*, T 1605:31.684c3; Rahula, *Compendium de la super-doctrine*, p. 120; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739c7.

110. *chandam janeti vāyamati viriyam ārabhati cittaṃ pagsamhāti padahati* (D III, p. 221; A II, p. 15; S V, p. 269; *Vbh*, p. 216). Quoted in Rahula, *Compendium de la super-doctrine*, p. 120 n. 3; T 5:220.299c22–23.

111. Here Wōnhyo alternates between *chōnggūn* (right endeavor) and *chōngjin* (effort).

112. Wōnhyo quotes this section (4) on the cultivation of the four right eliminations verbatim from the *Abhidharma-samuccaya-vyākhyā*. See T 1606:31.739c8–18. See also *Abhidharma-samuccaya*, T 1605:31.684c4–8; and Rahula, *Compendium de la super-doctrine*, p. 120.

113. See *Abhidharma-samuccaya*, T 1605:31.684c8–9; Rahula, *Compendium de la super-doctrine*, p. 120; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739c24–26.

114. See *Abhidharma-samuccaya*, T 1605:31.684c10; Rahula, *Compendium de la super-doctrine*, p. 120; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739c27.

115. See *Abhidharma-samuccaya*, T 1605:31.684c10–11; Rahula, *Compendium de la super-doctrine*, p. 121; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739c27.

116. Wōnhyo is curiously brief about this item. The *Abhidharma-samuccaya-vyākhyā* reads: “The aid to the bases of supernormal powers consists of will, endeavor, mind, investigation, and the mind and its associated mental factors. Concentration through will is

the one-pointedness of mind attained by abundant means. “Eliminate” means to attain concentration by means of intense zeal and intense reverence. Concentration through endeavor is one-pointedness of mind attained by continuous means. “Endeavor” means constant effort without respite. Concentration through mind is one-pointedness of mind attained due to the power of concentration cultivated formerly. Why so? Due to the repeated cultivation of the power of concentration in previous lives, the seeds of its power increase. Due to the power of the seeds, the mind freely courses in concentration; therefore one swiftly attains one-pointedness of mind. Concentration through investigation is one-pointedness of mind attained due to hearing the teaching and to internal reflection. Furthermore, concentration through will is one-pointedness of mind attained by generating right endeavor. Concentration through mind is one-pointedness of mind attained by exerting the mind assiduously. In order to illustrate the production of the cause of the bases of supernormal powers, in the cultivation of the right elimination one produces qualities such as will, vigor, and so forth by exerting the mind and applying the mind energetically. According to this order, concentration through mind is the concentrated mind attained by exerting the mind; because of the internal quiescence, one swiftly attains concentration. Concentration through investigation is the concentration attained by applying the mind. One swiftly attains concentration by applying the mind according to the investigation of the teaching” (T 1606:31739c28–740a16). See also *Abhidharma-samuccaya*, T 1605:31.684c11–20; and Rahula, *Compendium de la super-doctrine*, p. 121.

117. See T 1605:31.684c22–23.

118. Anālayo (*Satipaṭṭhāna*, p. 178) remarks that, according to some Pali texts, inward contraction is the result of sloth and torpor, whereas external distraction is the outcome of pursuing sensual pleasures.

119. The entire section (4) is from *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740a17–b12. See also *Abhidharma-samuccaya*, T 1605:31.684c21–24; and Rahula, *Compendium de la super-doctrine*, pp. 121–122.

120. The HPC text (1.823c17) has *simp'um*, which should be amended to *chip'um* according to the *Yogācārabhūmi*.

121. See T 1579:30.439b27–c18. Some missing lines in the HPC text have been provided as a sentence in brackets.

122. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740b12–15; *Abhidharma-samuccaya*, T 1605:31.684c24–28; and Rahula, *Compendium de la super-doctrine*, p. 122.

123. The *Abhidharma-samuccaya-vyākhyā* reads: “The object of the five spiritual faculties is the Four Noble Truths, because this practice is subsumed by the vigorous practice of the clear comprehension of the [Four Noble] Truths” (T 1606:31.740b16–17). See also *Abhidharma-samuccaya*, T 1605:31.684c28; and Rahula, *Compendium de la super-doctrine*, p. 122.

124. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740b18; *Abhidharma-samuccaya*, T 1605:31.684c28–29; and Rahula, *Compendium de la super-doctrine*, p. 122.

125. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740b19; *Abhidharma-samuccaya*, T 1605:31.684c29–685a1; and Rahula, *Compendium de la super-doctrine*, p. 122.

126. The HPC text seems to be corrupted. Wōnhyo's commentary appears to be an incomplete quotation from the *Abhidharma-samuccaya-vyākhyā*, which reads: “The

cultivation of the five spiritual faculties consists of the cultivation of application by means of the spiritual faculty of conviction with a view to arousing firm conviction with regard to the noble truths; the cultivation by means of the spiritual faculty of effort with a view to arousing effort for the attainment of awakening in one who already has firm conviction; the cultivation by means of the spiritual faculty of mindfulness with a view to arousing nondelusion [*asammosā*] in one who makes effort with regard to the noble truths; the cultivation by means of the spiritual faculty of concentration with a view to arousing one-pointedness of mind in one who has maintained mindfulness with regard to the noble truths; [and] the cultivation by means of the spiritual faculty of wisdom with a view to arousing investigation in one whose mind is concentrated on the noble truths” (T 1606:31.740b20–24). Shīramatī’s commentary is almost identical to Asaṅga’s text; see *Abhidharma-samuccaya*, T 1605:31.685a1–6. See also Rahula, *Compendium de la super-doctrine*, p. 122.

127. This is a summarized quotation from the *Dazhidū lun*. See T 1509:25.204a28c10; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1195–1198.

128. Here Wōnhyo quotes verbatim from the *Abhidharma-samuccaya-vyākhyā*. See T 1606:31.740b25–27. See also *Abhidharma-samuccaya*, T 1605:31.685a; and Rahula, *Compendium de la super-doctrine*, p. 122.

129. The *Abhidharma-samuccaya-vyākhyā* reads: “The five powers are the same as the five spiritual faculties. The difference consists in that they are called powers because they are capable of annihilating the unconquerable adverse obstructions. Why is it said that the object of the five powers is similar to that of the five spiritual faculties but there is difference in their fruits? When it is said that the fruit [of the five powers] consists in the annihilation of the obstructions such as the lack of conviction, [endeavor, mindfulness, concentration, and wisdom], [it means that the powers] are superior to [the five spiritual faculties]. Although the nature of their objects is the similar, there is difference in that the obstructions [to be annihilated] are unconquerable; that is why the group of five powers is separately established” (T. 1606:31.740b28–c4). See also *Abhidharma-samuccaya*, T 1605:31.685a8–9; and Rahula, *Compendium de la super-doctrine*, pp. 122–123.

130. The *Abhidharma-samuccaya* simply states: “What is the object of the seven awakening limbs? It is the true nature of the Four Noble Truths.” See also Rahula, *Compendium de la super-doctrine*, p. 123. The *Abhidharma-samuccaya-vyākhyā* reads: “The object of the seven awakening limbs is the true nature of the Four Noble Truths. True nature is the pure object of ultimate truth” (T 1606:31.740c5–6).

131. See T 1597:30.445a1–7. The HPC text (1.824c7) has *sohaeng*, which should be amended to *pyōnhaeng*.

132. See Lamotte, *Traité de la grande vertu de sagesse*, p. 1200. Wōnhyo’s commentary on this item appears to be a combination of ideas from the *Yogācārabhūmi*, the *Dazhidū lun*, and the *Abhidharma-samuccaya-vyākhyā*. With regard to the nature of the seven awakening limbs, the *Abhidharma-samuccaya-vyākhyā* states: “The object of the awakening limbs consists of mindfulness, investigation of the teachings, effort, joy, pliancy, concentration, and equanimity. Mindfulness is the basic limb, because due to the application of mindfulness one does not forget the wholesome states. Investigation of the teachings is the nature limb, because it is the self-nature of awakening. Effort is the release limb, because through its momentum one can reach one’s destination. Joy is the beneficial limb, because by its momentum the body is regulated. Pliancy, concentration, and equanimity are the limbs of nondefilement because through them there is

nondefilement; based on them there is nondefilement, because they are by nature without defilement. Successively, through pliancy one can eliminate the fault of debilitation; based on concentration there is the absence of defilement, because based on concentration one attains basis transformation; [and] equanimity is the nature of nondefilement—it permanently annihilates greed and attachment, because its nature is the level of nondefilement” (T 1606:31.740c7–16).

133. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740c17; *Abhidharma-samuccaya*, T 1605:31.685a14; and Rahula, *Compendium de la super-doctrine*, p. 123.

134. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740c18–27. I have provided missing words in square brackets and corrected the character *ki* in the HPC text (1.824c20) to *ch’wi*. See also *Abhidharma-samuccaya*, T 1605:31.685a15–18; and Rahula, *Compendium de la super-doctrine*, p. 123.

135. The HPC text (1.825a4) has *chūng*, which should be amended to *ko*.

136. The Chinese texts use several terms to translate the Sanskrit *prāśabdhi* (pliancy)—for example, *an*, *kyōngan*, *che* (remove), and *yii*. See also Lamotte, *Traité de la grande vertu de sagesse*, p. 1146 n. 1. Here Wōnhyo uses *che*. The Chinese text on this item seems obscure.

137. The HPC text (1.825a9) has *sinhūi* and *simhūi*, which should be amended to *sinch’u* and *simch’u*, according to the *Dazhidū lun*. See T 1509:25.205a18–20; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1202.

138. This appears to be a paraphrase of the *Dazhidū lun*. I have provided some of the omitted portions in brackets. See T 1509:25.205a2–29; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1200–1203.

139. Wōnhyo’s commentary on this item is derived from his reading of the *Abhidharma-samuccaya-vyākhyā* and the *Dazhidū lun*. Regarding the cultivation of the awakening limbs, the *Abhidharma-samuccaya-vyākhyā* states: “The cultivation of the awakening limbs means the cultivation of the awakening limb of mindfulness [and other awakening limbs] dependent on dissociation, detachment, cessation, and aiming for renunciation. These four items successively illustrate the cultivation of the awakening limbs based on the Four Noble Truths. Why so? When one perceives the nature of suffering as suffering, one definitely seeks liberation from the objects of suffering. This is called [the cultivation of the awakening limbs] dependent on dissociation. When one perceives attachment as the cause of suffering, one certainly seeks freedom from attachment. This is called [the cultivation of the awakening limbs] dependent on detachment. When one perceives the cessation of suffering as the cessation of suffering, one definitely aspires for the realization of that object. This is called [the cultivation of the awakening limbs] dependent on cessation. ‘Renunciation’ means to course the path of the cessation of suffering, because by this momentum one renounces suffering. Therefore, when one perceives this object, at that position one definitely aspires to cultivation; thus it is called aiming at renunciation” (T 1606:31.740c18–27). See also *Abhidharma-samuccaya*, T 1605:31.685a15–18; and Rahula, *Compendium de la super-doctrine*, p. 123.

140. The *Abhidharma-samuccaya-vyākhyā* says: “The fruit of the cultivation of the awakening limbs is the complete elimination of afflictions on the Path of Vision, because the seven awakening limbs is the nature of the Path of Vision” (T 1606:31.740c28–29). See also *Abhidharma-samuccaya*, T 1605:31.685a18; and Rahula, *Compendium de la super-doctrine*, p. 123.

141. *Paekpōp myōngmun* in Sino-Korean.

142. (*Chin soyu sōng* or *yāvadbhāvikatā*; and *yō soyu sōng* or *yāvadbhāvikatā*). In

Mahāyāna Buddhism in general and in Yogācāra Buddhism in particular, discerning reality (*tattvārtha*), or knowing things as they are, is the essential step toward awakening. This discernment of reality consists of *yathādvadhāvikatā*, or knowing the true nature of the factors of existence, and *yāvadbhāvikatā*, or knowing the factors of existence in their totality. Briefly, it can be characterized as knowing both the absolute and phenomenal aspects of reality. A concise definition of *tattvārtha* can be found in the *Bodhisattvabhūmi: tattvārthah kāmali/ samāsato dvidvidhā/ yathādvadbhāvikatānca dharmāmārabhya yā dharmānām bhūtāṭā yāvadbhāvikatāncārabhya dharmānām sarvaṭā/ iti bhūtāṭā sarvata ca dharmānām samāstastattvārtho vedītavayāh/* (What is the knowledge of reality? Briefly, there are two kinds: that which consists in knowing the true nature of the factors of existence as they are in themselves, and that which consists in knowing the phenomenal aspect of the factors of existence in their totality. In brief, knowledge of reality should be known as knowledge of the factors of existence as they are and in their totality). See Dutt, *Bodhisattvabhūmi*, p. 25.

143. The *Abhidharma-samuccaya-vyākhyā* states: “The object of the eight limbs of the Noble Path is the subsequent nature of the Four Noble Truths, because the object of the Path of Vision has as its nature the previous true knowledge of the other truths” (T 1606:31.741a1–3). See also *Abhidharma-samuccaya*, T 1605:31.685a19–20; and Rahula, *Compendium de la super-doctrine*, p. 123.

144. The *Abhidharma-samuccaya-vyākhyā* states: “The nature of the eight limbs of the Noble Path is right view, right conception, right speech, right actions, right livelihood, right efforts, right mindfulness, and right concentration. These eight items are called the nature of the Noble Path. Right view is the limb of discernment, as the initial realization of true investigations. Right conception is the limb of instructing others, because it utters pronouncements according to the realized expedients. Right speech, right actions, and right livelihood are the limbs producing conviction in others. They successively produce in others the strong conviction that there is the lumescent nature of view, precepts, and right livelihood through their realization of the truth. Why so? Through right speech one is skilled in dialogue, discussion, and investigation. Therefore one knows that there is the lumescent view. Through right actions one is equipped with the right deportment of coming and going, moving and stopping. Therefore one knows that there is the lumescent view of precepts. Through right livelihood one requests robe, bowl, and utensils, approved by the Buddha and according to the truth. Therefore one knows that there is lumescent livelihood. Right effort is the limb that dispels the obstructions of afflictions. Through this, one completely eliminates all defilements. Right mindfulness is the limb that dispels the obstructions of derivative afflictions. Through this, one is not forgetful of the true characteristic of tranquility and so forth, because one no longer ever suffers derivative afflictions such as lethargy and agitation. Right concentration is the limb that dispels the obstructions to the special qualities, because it generates immeasurable qualities such as the supernormal powers” (T 1606:31.741a4–18). See also *Abhidharma-samuccaya*, T 1605:31.685a20–24; and Rahula, *Compendium de la super-doctrine*, pp. 123–124.

145. This is the typical classification of the eight limbs of the Noble Path into the three learnings—namely, precepts, concentration, and wisdom. See also *Dazhidu lun*, T 1509:25.203a23–24; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1183–1184.

146. *Pangp yōn to* is synonymous with *kahaeng to*.

147. The aggregate of liberation and the aggregate of the knowledge of liberation together with aggregate of precepts, the aggregate of concentration, and the aggregate of wisdom are the five qualities possessed by the disciples at the level of beyond training.

148. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.741a19; *Abhidharma-samuccaya*, T 1605:31.685a25; and Rahula, *Compendium de la super-doctrine*, p. 124.

149. The *Abhidharma-samuccaya-vyākhyā* states: “The cultivation of the eight limbs of the Noble Path is similar to the explanation of the awakening limbs. It means the cultivation of right view up to [right concentration] dependent on liberation, on detachment, [and] on cessation, aiming at renunciation. One should understand these words according to the principle explained previously” (T 1606:31.741a20–22). See also *Abhidharma-samuccaya*, T 1605:31.685a25; and Rahula, *Compendium de la super-doctrine*, p. 124.

150. This is a summarized quotation from the *Dazhidu lun*. See T 1509:25.204b1–9; and Lamotte, *Traité de la grande vertu de sagesse*, p. 1203.

151. See *Abhidharma-samuccaya*, T 1605:31.685a26–27; and Rahula, *Compendium de la super-doctrine*, p. 124. The *Abhidharma-samuccaya-vyākhyā* states: “The fruit of the cultivation of the eightfold path consists of discernment, instructing others, producing conviction in others, dispelling the obstructions of afflictions, dispelling the obstructions of derivative afflictions, and dispelling the obstructions to the special qualities” (T 1606:31.741a23–24).

152. *pratipakṣa-bhāvanā bodhipakṣya-bhāvanā sedānīm vaktavyā/* (Now the cultivation of the antidotes—that is, the cultivation of the constituents [of awakening] will be explained). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 50.

153. Wōnhyo obviously uses Paramārtha’s translation. The Sanskrit simply has *tatra tāvad ādau* (First of all). See *ibid.*

154. The Sanskrit has twelve verses. See *ibid.*, pp. 50–55.

155. Here Wōnhyo suddenly switches to *yōūi chok* instead of *sinjok*.

156. *dausūhuyāt tarsaheturvāt vasturvād avimohatah/ catuh-satyāvaiārāya smṛty-upasāhāna-bhāvanā/* (By [realizing] debilitation, the cause of craving, the physical base, [and] nondelusion/In order to enter the four noble truths, one cultivates the foundations of mindfulness). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 50.

157. For the sake of fluency, in my translation the second half comes first.

158. See section 2.6.1.1 on the divisions of the four foundations of mindfulness.

159. In his commentary Wōnhyo uses *ch’uhaeng* and *ch’uijung*, which I successively translate as “debilitating conditioned states” and “debilitating afflictions” in order to be compatible with his interpretation of the four kinds of suffering.

160. There are three aspects of *duḥkha*: *duḥkha-duḥkha* (*duḥkha* as ordinary suffering), *viparīṇāma-duḥkha* (*duḥkha* as produced by change), and *samskāra-duḥkha* (*duḥkha* as conditioned states). For a brief discussion of the aspects of *duḥkha*, see Rahula, *What the Buddha Taught*, pp. 19–20.

161. *Yuk t’amae* or *yuk asein* (*ṣaṭ tṛṣṇākāyāh*). This means that based on the six objects of the six senses arise the six kinds of craving or thirst (*tṛṣṇā*) with regard to the body as the basis of the concept of self.

162. The three realms are the realm of desire (*kāma-dhātu*), the realm of form (*rūpa-dhātu*), and the formless realm (*arūpa-dhātu*) encompassing the entire Buddhist universe. In this universe dwell multiple sentient beings with different destinies depending on their minds.

163. The Sino-Korean has *chong*. The Sanskrit has *vastu*, which means “substance” or “thing.” The mind is the physical base of a reified self. Here again, this alludes to the Yogācāra doctrine that the self (*pradāla*) is constructed or reified based on the seeds (*bīja*) or latent imprints (*vāsanā*) stored in the store consciousness (*ālaya-vijñāna*).

164. Wōnhyo uses *chongja* (seeds). As has been noted, the Sanskrit has *vastu*.

165. Two characters are missing in the Chinese text. They should be amended as *pōppon*.

166. Here Paramārtha uses the expression *ch'ūdae*.

167. *kāyena hi dauṣṭhulya-saṃskāra-lakṣaṇatvāi/ dauṣṭhulyam hi saṃskāra-dhūkhatā/ layā tasya sa-dauṣṭhulya-saṃskāra-lakṣaṇatvāi/ dauṣṭhulyam hi saṃskāra-dhūkhatā/ layā sarvva-sāsravam vastv āryā dhūkhatāḥ paśyantīti/ rṣṣā-hetur vedanā tat pariṅkṣayā samudaya-satyam avatarati/ ātmābhiniveśa-vastu cittam tat-pariṅkṣayā nirodha-satyam avatarati ātmoccheda-bhayaḥpāgamāi/ dharmima-pariṅkṣayā-samkleśika-vāyavadaṇīka-dharmāsammohāi/ mārgga-satyam avataraty atah ādau catuḥ-satyāvātārayā smṛty-upasthāna-bhāvanā vyavasthāpyate/* (Debilitation is manifested by the body. Because it has the characteristic of being rigidly compounded, by contemplation on it one enters the truth of suffering. Debilitation is suffering due to being compounded, through which the sages see that all things are impure because of suffering. The cause of thirst is feeling, [and so] by contemplation on it one enters the truth of the origin of suffering. Mind is the ground for the attachment to the self. By contemplation on it, one enters the truth of the cessation of suffering because there is no longer any fear of the extinction of self. Through the contemplation on factors of existence, one enters the truth of the path due to nonconfusion with regard to factors that defile and factors that purify. Therefore, in the beginning, the cultivation of the [four] foundations of mindfulness is established in order to enter the Four Noble Truths.) Nagao, *Madhyāntavibhāga-bhāṣya*, p. 50.

168. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.739b21–22.

169. *parijñāte vipakṣe ca pratipakṣe ca sarvvathā/ tad-apāyāya-vīryam hi caturdhā sampravartiate//* (Having known thoroughly the adversaries and their antidotes, one undertakes the fourfold efforts to remove them). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 50.

170. *smṛty-upasthāna-bhāvanayā vipakṣe pratipakṣe ca sarvva-prakāram parijñāte vipakṣāpogamāya pratipakṣopagamāya ca vīryaṇ caturddhā sampravartiate/ upannānām pāpakānām akusalānām dharmānām prahāṇyēti vistarah/* (Having cultivated the foundations of mindfulness, one knows all forms of the adversaries [of the path] and their antidotes; in order to annihilate the adversaries and to produce the antidotes, one engages in the fourfold efforts, to eliminate the evil unwholesome states that have arisen, and so forth.) Ibid.

171. *karmmanyatā sñites sarvvārthānām samrddhaye/ pañca-dōṣa prahāṇāṣṭa-saṃskāraśevanānvayā//* (Steadfast in flexibility for the achieving of all aims/following the elimination of the five faults and the assiduous practice of the eight applications). Ibid., p. 51.

172. *tasyām tad-apāyāya-vīrya-bhāvanāyām citta-sñiteḥ karmanyatā catvāra rddhi-pādāḥ sarvvārtha-samrddhi-heturvāt sñitir atra citta-sñititḥ samādhir veditavyaḥ/ atah samyakprahāṇānatarām rddhipādāḥ/ sa puṇaḥ karmanyatā pañca-dōṣa-prahāṇyāṣṭa-prahāna-saṃskāra-bhāvanānvayā veditavyā/* (In this cultivation of the efforts to remove [and to produce the two factors] the flexibility in the steadfastness of mind is the four bases of supernormal powers, because they are the cause of the achieving of all aims. “Steadfastness” here should be known as steadfastness of mind—that is, concentration. Thus the bases of supernormal powers come right after the right eliminations. This should be known as following the elimination of the five faults and the cultivation of the eight applications). Ibid. Note that Wōnhyo’s commentary on this verse is mainly based on Paramārtha’s translation, which does not appear to be close to the Sanskrit version. For instance, Paramārtha renders the term *karmanyatā* (flexibility) in the verse as *susa*. In his commentary Wōnhyo takes it to mean something like “according to objects” and comments

on both terms separately. Besides, the phrase *su kyo chōk sōngch’wi* in Paramārtha’s translation does not have any equivalent in either the Sanskrit version or Xuanzang’s translation. Note that Xuanzang’s translation of this verse and its commentary is much closer to the Sanskrit than Paramārtha’s. For Xuanzang’s translation, see T 31:471b28–c5.

173. Two characters are missing in the text. They should be amended as *hajaie*.

174. The HPC text (1.826b6) has *wi sōngch’wi so sōl*, which should be amended to *wi sōngch’wi so su*, according to Vasubandhu’s commentary.

175. The six forms of superknowledge (*abhijñā*) are (1) the superknowledge of super-normal powers (*rddhyabhijñā*), (2) the superknowledge of the divine ear (*divyaśrotrābhijñā*), (3) the superknowledge with regard to the thoughts of others (*cetāpariyāyābhijñā*), (4) the superknowledge of the recollection of previous lives (*pūrvanivāsānusmṛtyābhijñā*), (5) the superknowledge of death and birth (*cyutyupapādābhijñā*), and (6) the superknowledge of the destruction of the influxes (*āsravakṣayābhijñā*). For a detailed description, see *Abhidharma-samuccaya-vyākhyā*, T 1606:31.759c17–760a12.

176. The text is obviously corrupted here.

177. The HPC text (1.826b19) has *sim cha mu ch’ang yu cho*. The character *ch’ang* should be corrected to *chang*.

178. See *Yogācārabhūmi*, T 1579:30.826b26–c10.

179. The *Mahāyānasūtrālamkāra* mentions nine kinds of stability of mind with some differences: (1) stabilizing the mind (*anju sim; cittam sñhāpayati*), (2) restraining the mind (*sōpchu sim; cittam samñhāpayati*), (3) stopping the mind (*haeju sim; cittam avasthāpayati*), (4) focusing the mind (*chōnju sim; cittam upasthāpayati*), (5) taming the mind (*pokchu sim; cittam damayati*), (6) calming the mind (*sikchu sim; cittam samayati*), (7) utterly calming the mind (*myōlichu sim; cittam vyupāsamayati*), (8) unifying the mind (*sōngju sim; cittam ekoīkaroti*), and (9) perfectly concentrating the mind (*chōju sim; cittam samādadhātī*). See T 1604:31.624b20–22.

180. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740a17–27.

181. See *Yogācārabhūmi*, T 1579:30.444a420.

182. See *ibid.*, T 1579:30.443c29–444a5.

183. See *ibid.*, T 1597:30.444a22–29.

184. Here Wōnhyo follows the *Yogācārabhūmi* and uses *haengsang* rather than *charyang*, to be consistent with Paramārtha’s translation. This is another example of Wōnhyo’s conveniently adopting the terminology of the texts he refers to without demonstrating any effort toward being consistent.

185. *kausāyam anavādasya sammoso laya uddhataḥ/ asamskāro’stha samskārah pañca dōṣā ime mataḥ//* (Indolence, forgetting the teachings, slackness, agitation, nonattention, attention—these are considered to be the five faults). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 51.

186. *tatra layāuddhatyam eko dōṣaḥ kriyate/ anabhisamskāro layāuddhatyaprasāmāna-kāle dōṣaḥ/ abhisamskārah praśāntau/ eśāñ prahāṇāya kaṭham aṣṭau prahāna-samskāra vyavasthāpyante/ catvārah kausādyā-prahāṇāya cchanda-vyāyāmaśraddhā-prasrabdhayas te punar yaithā-kramam veditavyāḥ//* (Here slackness and agitation are made into one fault; lack of attention is a fault when slackness and agitation are being pacified. How are eight eliminations of functioning toward their elimination to be determined? The four that are conducive to the elimination of slackness are will, endeavor, conviction, and pliancy). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 51.

187. *āśarayo’ thāsritas tasya nimittaṁ phalam eva ca/* (The basis and that which is based on it; its cause and its fruit). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 51.

188. *āśrayas chāndo vyāvāmya/ āśrito vyāvāmas tasyāśrayasya cchāndhasya nimitān śraddhā sampratyaye saty abhilāṣāt tasyāśritasya vyāvāmyasya phalam prasrab-dhīr ārabdha-vīryasya samādhi-viśeṣādñigamāc cheṣāś catvārah prahāna-samskārah smṛti-samprajanya-cetanopēkṣās caturṇān doṣānān yathāsamīkhyam pratipakṣāś/ (Will) is the basis of endeavor. Endeavor is that which based on will. The cause of this basis, will, is conviction because its longing is in firm conviction. The fruit of endeavor, which is based [on will,] is pliancy, because special concentrations are attained after endeavor has been undertaken. The remaining four factors of elimination—mindfulness, clear comprehension, volition, and equanimity—are the four antidotes to the four faults in the order in which they are enumerated). Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 51–52.*

189. *āḷambane' sammoṣo layāuddhatyānubuddhyanā/ tad-apyābhisamskārah sāntau prasāṭha-vāhīā//* (Not losing the perceived objects, being aware of slackness and agitation; coursing flowingly in peace when the momentum has been brought to quiescence). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 52.

190. *smṛtir āḷambane sampramoṣah/ samprajanyam smṛty-asampramoṣe sati layāuddhityānubodhah/ anubuddhya tad-apagamāyābhūsamskāras cetanā/ tasya layāuddhatyasyopāsāntau satyam prasāṭha-vāhīā cittasyopēkṣā/* (Mindfulness is not losing the perceived objects. Clear comprehension means the recollection of slackness and agitation when there is absence of forgetfulness of mindfulness [of them]. Volition is the effort to remove [slackness and agitation] after there has been awareness of them. Equanimity of mind is to course flowingly in peace after slackness and agitation have been brought to quiescence). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 52.

191. The Chinese translation has *ko ha* (high and low), whereas the Sanskrit has *layāuddhatya* (slackness and agitation).

192. *ropite mokṣa-bhāḡye cchānda-yogādhipatyatah/ āḷambane sammoṣā visāra-vicayasya ca//* (Having planted the elements conducive to liberation, from the predominance of the application of will; from not losing the perceived objects, nondiffusion, and investigation). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 52.

193. The heat level (*uṣma-gata*) is one of the four levels of the wholesome roots. The other three are the summit level (*mūrdhāna*), the forbearance level (*kṣānti*), and the level of the worldly ultimate (*laukīkagra-dharma*).

194. See T 1488:24.

195. *Nayai'a* (Skt. *navyuta*) means "innumerable."

196. Wōnhyo's rendering is a bit different from the text in the *Abhidharma-samuccaya*, which reads: "Among the low and middling divisions of the [factors], the [factors] conducive to the discernment [of the teaching] can be repelled. But they can be repelled by only manifest [afflictions] and not by karmic impressions" (T 1605:31.689a8–9). See also *Abhidharma-samuccaya-vyākhyā*, T 1606:31.754a14–15.

197. *Pōb'in* (*dharma-kṣānti*), the forbearance of the birthlessness of phenomena.

198. *ādhipatyata iti vartate/ rādhipādaiḥ karmamāya-cittasyāropite mokṣa-bhāḡye kuśala-mūlecchānādhipatyataḥ prayogādhipatyataḥ/ āḷambanāsampramoṣādhipatyataḥ/ avisāradhipatyataḥ/ pravicyavādhipatyatas ca/ yathā-kramam pañca śraddhādānīndriyāni vedītyāni/* (By their predominance. When the wholesome roots conducive to liberation have been planted in an unobstructed mind with the bases of success such as by the predominance of will, by the predominance of application, by the predominance of not losing the perceived objects, by the predominance of the nondiffusion [of mind], and by the predominance of investigation. The five faculties of conviction and so forth should be known according to their order). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 52.

199. The Sino-Korean has *hok*, which is synonymous with *pōnnoe* (affliction).

200. *vipakṣya hi samīlekḡād/ pūrvvasya phalam uttarām//* (Because the adversaries are diminished, the subsequent is the fruit of the previous). Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 52–53.

201. *tāny eva śraddhādāni balavanti balanīty ucyante/ teṣān punar balavatvān vipakṣasya hi samīlekḡād/ yadā tāny āśraddhādābhīr vipakṣair na vyavakīryante/ kosmāc chradhdhādām purvovittara-nirdeṣah/ yasmat pūrvvasya phalam uttarām/ śraddhadhāno hi hetu-phalam vīryam ārabhate/ ārabdha-vīryasya smṛtir upatiṣṭhate/ upatiṣṭhita-smṛtes cittam samādhyate/ samāhīta-citto yathā-bhūtam prajānāni/ avaropita-mokṣabhāḡyasyendriyāny ukṡāny atha nirvedha-bhāḡyāni kim indriyāvasthāyām vedītyāny āhoṣid balāvasthāyām/* (Because these faculties such as conviction and so forth are powerful, they are called powers. Again, they are powers because of the adversaries being diminished when these powers are not scattered by adversaries such as lack of conviction and so forth. Why are conviction, [effort, mindfulness, concentration, and wisdom] enumerated successively? Because the subsequent is the fruit of the previous. Being possessed of conviction, one undertakes the fruit of this cause, effort. Having undertaken effort, mindfulness occurs; mindfulness having occurred, the mind is concentrated. When the mind is concentrated, one knows [reality] as it is. If he has planted the factors conducive to liberation, he is said to have the faculties. Are the factors conducive to penetration to be known as the stage of faculties or the stage of powers?) Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 52–53.

202. The HPC text (1.829c) has *hok* (who), which should be amended to *hok* (affliction).

203. *dvaṁ dvau nirvedha-bhāḡyav indriyāni balāni ca//* (Two each of the elements conducive to penetration are faculties and powers). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 53.

204. *uṣmagatān mūrdhānās cēndriyāni/ kṣāntayo laukīkās cāgra-dharmmā balāni/* (At the levels of heat and summit are the faculties; at the levels of forbearance and ultimate are the powers). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 53.

205. I have not been able to locate this passage in the *Dazhidu lun*.

206. I have not been able to locate this passage in the *Abhidharma-samuccaya-vyākhyā*.

207. I have not been able to locate this passage in the *Dazhidu lun*.

208. This appears to be an incomplete quotation from T 1605:31.682b29–c10.

209. See *Yogācārabhūmi*, T 1579:30.444c14–28.

210. *āśrayāḡam svabhāvāḡam niryānāḡam trītyakam/ caturtham anusāmsāḡan niḡkṡeṣāḡam tridhā matam//* (Basis limb, self-nature limb; going-forth limb as the third. The fourth limb is conducive to merit; the affliction-removal limb is threefold). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 53.

211. *darśana-mārege bodhāv aḡāni bodhy-aḡāni/ tatra bodher āśrayāḡam smṛtiḥ/ svabhāvāḡam dharmma-vicayaḥ/ niryānāḡam vīryam/ anusāmsāḡam prītiḥ/ asaḡkṡeṣāḡam tridhā prasrabdhī-samādhy-upēkṣāḥ/ kim-arīham punar asaḡkṡeṣāḡam tridhā deṣitām/* (The awakening limbs are limbs conducive to awakening on the Path of Vision. Among these the limb that is the basis of awakening is mindfulness; the self-nature limb is the investigation of the teachings; the limb of going forth is effort; the limb that is conducive to merit is joy; the limb that causes freedom from afflictions is threefold—namely, pliancy, concentration, and equanimity. Why is it that the limb that causes freedom from afflictions is proclaimed to be threefold?) Nagao, *Madhyāntavibhāga-bhāṣya*, p. 53.

212. Paramārtha's Chinese translation reads: "Next the Master explains the awakening factors" (T 1599:31.459a1).



213. The HPC text (1.830b24) has *yuk ku* (six quarters). There are actually only four (8cd–9ab).

214. Wōnhyo's commentary appears a bit confusing here. It seems to include verse 9cd, which is obviously the topic of the next section.

215. Here Wōnhyo switches to *chi* (limb).

216. See Rahula, *Compendium de la super-doctrine*, p. 123; and *Abhidharma-samuccaya-vyākhyā*, T 1606:31.740c7–16.

217. *nīdānenāśrayeṇēha svabhāvena ca deśitām*/ (Because of cause, basis, self-nature, thus it has been shown). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

218. *asamkleśasya nidānam prasrabdhir dauṣhulya-heturvāt samkleśasya/ tasyās ca tat-pratipakṣarvād āśrayaṅ samādhiḥ/ svabhāva upekṣā*/ (The cause of nondefilement is pliancy, because [piancy] is the antidote to afflictions caused by debilitation, and because the basis of [piancy] as its antidote is concentration. Self-nature is equanimity). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

219. The HPC text (1.831a6) has *chi* (of), which should be amended to *chōng*.

220. The HPC text (1.831a12 and 14) has *wi haengju in*, which should be corrected to *wi chung haeng chak in* according to Vasubandhu's commentary. Here Wōnhyo adds a textual comment that appears confusing: "Here the word *wi* should come after the word *chung* [heavy]."

221. *paricchedo 'ha samprāpīth para-sambhāvanā tridhā/ vipakṣa-pratipakṣas ca mārgasvāgām tad aśīdadhā*// (Determination, attainment, causing others to cultivate—threefold, and antidotes to adverse states: the limb of the path is eightfold). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

222. In this context "right view" (*chōng kyōn*) is synonymous with "wisdom" (*ch'i*).

223. *Prīṣṭha-labdha-jñāna*, or the wisdom gained subsequent to nonconceptual wisdom (*nirvikalpa-jñāna*), is salvific wisdom. This wisdom mainly knows all the specific characteristics of the mundane world. Due to this, an enlightened being can put to practice various expedient means to benefit sentient beings.

224. *bhāvanā-mārga 'sya paricchedāngam samyag-drīṣṭir laukiki lokōttara-prīṣṭhalabdhā yayā svādhigamam paricchinatti/ para-samprāpaṅgām samyak-samkaipah samyag-vāk ca sa-samuthānāyā vācā tat-prāpanā/ para-sambhāvanāngam tridhā samyag-vāk karmānījīvas tair hi yathākramam*/ (On the Path of Cultivation, right view is its discriminating limb by which one discerns one's own attainment of the worldly exceptional subsequently gained [wisdom]. The limbs that cause others to attain are right conception and right speech, because by uttering words, one causes others to attain. The limb that causes others to cultivate is threefold: right speech, right action, and right livelihood. These three follow this order). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

225. This phrase is not found in Paramārtha's translation.

226. The meaning of Wōnhyo's remark, *ōn chōng ōp cha chūksi sin ōp* (1.831b2) is a bit obscure, since action is considered to be threefold.

227. See T 1509:25.203b16–23; and Lamotte, *Traité de la grande vertu de sagesse*, pp. 1182–1183.

228. *dṛṣṭau śīle 'ha samlekhe para-vijñaptir iṣyate*/ (It is maintained that the perception [of truth] by others is due to one's precepts and moderation). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

229. Paramārtha's translation of this passage is a bit obscure. My translation incorporates some elements from Xuanzang's version. See T 1600:31.472b17–21.

230. *tasya samyag-vācā kathā-sāmkathya-viniścayena praññāyām sambhāvanā*

*bhavati/ samyak-karmamāntena śīle 'rjītyākaraṇāt/ samyag-ājīvena samlekhe dharmmena mātrayā ca cīvarādī-anveśanā/ vipakṣa-pratipakṣāngam tridhāiva samyag-vyāyāma-smṛti-samadhyāyā/ eṣāṃ hi yathākramam*/ (It is one's right speech, the ascertainment of discourses, and suggestions that cause others to cultivate wisdom. It is through one's right action that one is established in precepts because one does not commit acts that should not be done. It is through right livelihood that one is established in moderation; one seeks clothes and other necessities only in accord with the Dharma. The limb that serves as an antidote to adverse states is threefold: right effort, right mindfulness, and right concentration. These three function accordingly). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

231. The HPC text (1.831c10) has *chōngsōl*, which should be amended to *chōng ō*.

232. See *Abhidharma-samuccaya-vyākhyā*, T 1606:31.741a4–18.

233. *klesōpakṣa-vābhutva-vipakṣa-pratipakṣatā*/ (Antidotes to afflictions and derivative afflictions; and adverse states to mastery). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 54.

234. *Sōnjōng* in the original Sino-Korean.

235. *trivīdho hi vipakṣaḥ kleśo bhāvanā-heyah/ upakleśo layāvuddhatyam vibhutva-vipakṣas ca vaiśeṣika-guṇābhīr-hāra-vibandhaḥ/ tatra prathamasya samyag-vyāyāmāḥ pratipakṣas tena mārga-bhāvanā/ dvitīyasya samyak-smṛtiḥ samathādāi-nimitteṣu sūpashīta-smṛteḥ layāvuddhatyāvāhānā/ trītyasya samyak-samādhiḥ dhyanā-sannīśrayeḥbhijñādi-guṇābhīr-hārāu*/ (Adverse states are of three kinds: afflictions that are to be eliminated by cultivation; derivative afflictions—namely, slackness and agitation; [and] adverse states to sovereignty and obstructions to the manifestation of supernormal qualities. Among these, right effort is the antidote to the first, because by it the path is cultivated. Right mindfulness is the antidote to the second, because there is an absence of slackness and agitation in mindfulness that is well established in the cause for tranquility. Right concentration is the antidote to the third, because by abiding in meditation the qualities of supernatural powers are manifested). Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 54–55. Note that Paramārtha's Chinese translation uses two terms for "afflictions"—*hok* and *pōnnoe*—whereas the Sanskrit has only *kleśa*.

236. *anukūlā viparyasā sāmubandhā viparyayā/ aviparyasā viparyasā-nānubandhā ca bhāvanā*/ (Being defective with conforming [nondefect], [being nondefective] with conforming defect, and being nondefective without conforming defect: the cultivation [of the antidotes]). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 55.

237. *viparyasāpi aviparyasānukūlā 'viparyasā viparyasānubandhā/ aviparyasā viparyasā-nirānubandhā ca yathākramam prthagjana-sāksātsaikṣavaiśāsu*/ (Being defective but conforming to nondefect, being without defect but is connected to defect, and being without defect and is not connected to defect, respectively in the levels of ordinary sentient beings, saints in higher training [śaikṣā], and saints beyond training [śāksā]). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 55. Kuiji's commentary on this verse (based on Xuanzang's translation) gives the following interpretation: "Being defective but conforming to nondefect" means that ordinary sentient beings are all possessed of defect or afflictions. Since the nature of what is to be counteracted is impure, it is called 'with defect.' Being able to produce purity is called 'conforming to nondefect.' Put differently, from the perspective of the basis, it is called 'with defect,' [and] looking from the standpoint of counteracting, it is called 'conforming to nondefect.' "Being without defect but is connected to defect" means that the essence of the cultivation of the level [of the disciples] in higher training is pure; it is called 'nondefect.' However, the body, which is the basis, still has affliction; it is called 'with conforming defect.' "Being without defect and is not connected to defect": The nature of the cultivation of the level [of the disciples]



beyond training is pure; it is called ‘without defect.’ The impurities of the body, which is the basis, are thoroughly annihilated; it is called ‘without conforming defect.’ See T 1835:44.25c15–26a1.

238. There are fifty-two stages on the path of a bodhisattva’s practice. The ten convictions constitute the first ten stages; the ten dedications make up the thirty-first to fortieth stages.

239. *ālabhana-manaskāra-prāptitas tad-viśiṣṭatā*// (There is a distinction with regard to perceived objects, mental attention, and attainment). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 55.

240. Paramārtha’s Chinese translation (T 1599:31.459b22) has *musaeng tūk tori*, which should be amended to *mu tūk tori*. This would agree with the Sanskrit *anupalambha yogena* and Xuanzang’s translation. For Xuanzang’s translation, see T 1600:31.472c[3–14]: “The bodhisattvas cultivate antidotes to objects such as body and so forth through the contemplation of nonapprehension.”

241. *śrāvaka-pratyekabuddhānām hi svāsantānikāḥ kāyādayaḥ ālambanam/ bodhisatvānām sva-para-sāntānikāḥ śrāvaka-pratyekabuddhā anityādbhir ākāraih kāyādātmanasikurvaniti/ bodhisatvānām anupalambhayogena/ śrāvaka-pratyekabuddhānām smṛty-upasthānādātmi bhāvayanti yāvad evāpratiśhīta-nirvānāya/ (The disciples and the viśaṃyogāya/ nāvisaṃyogāya/ yāvad evāpratiśhīta-nirvānāya/ (The disciples and the self-realized buddhas have as objects of meditation their own mental streams, bodies, and so forth. The bodhisattvas have their own and others’ mental streams. The disciples and the self-realized buddhas are mentally attentive to their bodies and so forth in their aspects of impermanence and so forth; the bodhisattvas, however, do so with the method of nonapprehension. The disciples and the self-realized buddhas cultivate the foundations of mindfulness and so forth in order to be free from their bodies, etc.) The bodhisattvas do so neither to be free nor not to be free [from their bodies, etc.] but to attain *nirvāna* without abode). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 55.*

242. Wōnhyo failed to notice that the phrase *musaeng tūk tori* is a mistake for *mu tūk tori*. In his commentary, he took it to mean that the bodhisattvas “attain the truth” (*tūk tori*) by contemplating the principle of “birthlessness” (*musaeng*). See note 240.

243. *hetv-avasthāvātārākyā prayoga-phala-samjñitā/ kāryākārya-viśiṣṭā ca uttarānūttarā ca sāl/ adhimuktiau pravēse ca niryāne vyākṛtāv api/ kaitikāve ‘abhiṣeke ca samprāptāv amūsanane// kṛtyānuṣṭhā uddiṣṭā/ (They are called the levels of cause, entering, applied practice, and fruition; [the levels where there is] something to be done and [where] there is nothing to be done, the supernormal level, and the higher and the supreme, [the levels] of confidence, entering, going forth, reception of prophecy, instructing, consecration, attainment, being beneficial, and accomplishing all tasks). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 56.*

244. Generating the mind of awakening, or *bodhicittotpāda*, is to produce the mind of wisdom aspiring toward the attainment of awakening. This is the first step on the path of realizing the ultimate goal of Buddhahood in Mahāyāna Buddhism.

245. The Chinese has *kongōk*; the Sanskrit, *amūsanā*.

246. *tatra hervavasthā ya gotra-sṭhāsyā puḍgalasyāvātārāvasthā upādāta-bodhi-citāsyā prayogāvasthā cittōtpādād ūrdhham aprāpte phale/ phalāvasthā prāpte/ sakaraṇyāvasthā śaikṣasya/ akaraṇyāvasthā aśaikṣasya/ viśeṣāvasthā bhijñādi-guṇa-viśeṣa-samanv-āgatasya/ uttarāvasthā śrāvakādātibhyo bhūmi-pravṛtṭāsyā bodhisatvasya/ anuttarāvasthā buddhasya tata ūrdhham avasthābhāvād adhimuktyāvasthā bodhistvānām sarvvasyām adhimukti-caryā-bhūmau/ pravēśāvasthā prathamāyām*

*bhūmau niryānāvasthā tad-uttarāsu ṣaṭsu bhūmiṣu/ vyākaraṇāvasthā aṣṭamāyām bhūmau kaitikāvasthā navamāyām abhiṣekāvasthā daśamāyām/ prāptyavasthā buddhānā-dharmma-kāyaḥ/ anūśānāvasthā sāmbhogikāḥ kāyaḥ/ kṛtyānuṣṭhānāvasthā nirmāna-kāyaḥ/ sarvvāpy eṣā bahuvividhāvasthābhīsamasya vedītarvā/ (Among these the level of cause is the level of one who abides in his lineage. The level of entering is the level of one who has generated the mind of enlightenment. The level of applied practice is the level of one who has generated the mind of enlightenment but has not attained fruition. The level of fruition is the level [of ones who] have attained [fruition]. The level of having something to be accomplished is the level [of ones] in training. The level of not having anything to be accomplished is the level [of ones] beyond training. The supernormal level is the level of one who is possessed of supernormal qualities such as the supernatural powers. The high level is the level of a bodhisattva who has entered a ground higher than that of the disciples and so forth. The supreme level is the level of a buddha because beyond that there is no other level. The level of confidence is the level of all bodhisattvas where confidence is cultivated. The level of entering is on the first [of the bodhisattva’s] grounds. The level of going forth includes the six grounds after that. The level of reception of prophecy is the eighth [bodhisattva] ground. The level of being capable of instructing is the ninth [bodhisattva] ground. The level of consecration is the tenth [bodhisattva] ground. The level of attainment is the truth-body of buddhas. The level of being beneficial [to others] is the enjoyment body. The level of accomplishing tasks is the emanation body. All these states are numerous that are known here only briefly). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 56.*

247. The Chinese (1.833a13) has *to p um*, which is an abbreviation for *samsip ch’i lo p’um*, the thirty-seven constituents of awakening, or *nirvāna*.

248. The two interpretive concepts of “gradual” and “sudden” seem out of place here.

249. The forty minds consist of the ten convictions (*śin*), the ten grounds (*chū*), the ten practices (*haeng*), and the ten dedications (*hoehyang*). They are the levels on the path of practice of a bodhisattva.

250. The Sanskrit term *abhiṣeka* means “sprinkling of water.”

251. Wōnhyo replaces the whole statement with the word “all,” which is not found in Vasubandhu’s commentary.

252. *dharma-dhātāu tridhā punah/ asuddhāsuddha-suddhā ca viśuddhā ca yathārhatāḥ// (Again in the Realm of Reality they are threefold respectively: pure, impure and pure, and utterly pure). Nagao, Madhyāntavibhāga-bhāṣya*, p. 56.

253. *tatrāsuddhāvasthā hetv-avasthām upādāya yāvat prayogād asuddhāvasthā śaikṣyānām/ viśuddhāvasthā aśaikṣyānām/ (Here the impure level starts with the level of cause up to the level of applied practice. The impure and pure level is the level of the saints in higher training [śaikṣa]. The utterly pure level is the level of the saints beyond training [aśaikṣa]). Nagao, Madhyāntavibhāga-bhāṣya*, p. 57.

254. This is a fundamental theme in Mahāyāna Buddhism—that thushness (*tathatā*), the Realm of Reality (*dharma-dhātu*; i.e., ultimate reality) is essentially pure and is originally quiescent. Although from a conventional standpoint ultimate reality is realized through the purification of adventitious defilements that cloud it, from the ultimate standpoint it is not a conditioned state; that is, it is not actually created or produced by anything. See, for instance, Nagao, *Madhyāntavibhāga-bhāṣya*, 67–68; and T 1599:31.462b1–5.

255. In this paragraph the term *yugak* (in 1.834a8 and 834a9) should be amended to *yuhak*.

256. *pudgālānām vyavasāhānam yathā-yogam ato matam*/ (Thus it should be known that the [distinction] of persons has been established accordingly). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 57.

257. *ato 'vasthā-prabhedād yathā-yogam pudgālānām vyavasāhānam vedītanayam ayaṃ goṭra-siho 'yam avatīrṇita ity evam-ādi/ ukṛāvasthā'*/ (Thus one should know that from the division of levels persons are established accordingly. One can know whether a person abides in his lineage or whether a person has entered [the levels]. The levels have been explained). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 57.

258. The HPC text (1.834a22) has *wi*, which should be amended to *chu*.

259. *bhājanavām vipākākyam balan tasyādhipatyatah// rucir vṛddhir viśuddhī ca phalam etad yathā-kramān/* (Receptacle is called maturation because its power is predominant. Pleasure, growing, and utterly pure; these successively are fruits). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 57.

260. Paramārtha uses *po kwa*, whereas the *Yogācārabhūmi* has *yisuk kwa*. They are both used to render the Sanskrit *vipāka-phala*.

261. *bhājanavām yaḥ kuśālānukūlo vipākah/ balam yā bhājanavādhipatyāt kuśalasyādhipatīratā/ rucir ya pūrvvābhīyāsāt kuśala rucih/ vṛddhir yā pratyutpanne kuśala-dharmābhīyāsāt kuśala-mūla-paripuṣṭih/ viśuddhir yad āvaraṇa-prahānān/ etad yathā-kramān phalam pañca-vidham vedītanayam/ vipāka-phalam adhipatī-phalan niṣyanda-phalam puruṣa-kāra-phalam visamyoga-phalañ ca/* (Receptacle is maturation conforming to wholesome states. Power is the predominance of wholesome states because of the predominance of receptacle. Delight is the delight in wholesome states coming from practicing [in previous existences]. Growing is the nourishing of the wholesome roots through the cultivation of the wholesome states when they have come into being. Utterly pure is the removal of the obstacles. Thus should the five kinds of fruit be known in their order: maturation fruit, predominant fruit, causally concordant fruit, human effort-caused fruit, and dissociation fruit). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 57.

262. The *Madhyānta-vibhāga* has *kongyong kwa*, whereas the *Yogācārabhūmi* has *sayong kwa*.

263. *Pōpki* in Sino-Korean literally means “dharma receptacle” or “dharma instrument.” Idiomatically, it means being ready for the Dharma or certain wholesome states.

264. Twenty-two faculties (*dvāvimśatīndriyāni*) signify the twenty-two phenomena that are beneficial to the existence of things: the six faculties of eye, ear, nose, tongue, body, and consciousness; the three faculties of male, female, and life; the five affective faculties of suffering, happiness, joy, sadness, and indifference; the five wholesome faculties of conviction, endeavor, mindfulness, concentration, and wisdom; and the three pure faculties of knowledge of what is as yet unknown, knowledge of what is known, and complete knowledge. See Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 46–47, and T 1599:31.457b9–19. For a list of these twenty-two faculties and their sources in early Buddhist literature, see Gethin, *Buddhist Path to Awakening*, p. 105.

265. See T 1579:31.658c9–668b19. Wōnhyo seems to be referring to pages 664b5–665c17.

266. Throughout this paragraph (835b15–22) the character *ip* should be amended to *wei*.

267. The HPC text (1.835b16) has *kwa po*, which should be amended to *po kwa*.

268. The HPC text (1.835b16) has *yō sōn*, which should be amended to *yō sōngūn*.

269. *utārātaram āḍyañ ca tad-abhyāsāt samāptitah// ānukūlyād vipākāc ca visamyogād viśeṣatah/ utārānuttaratvāc ca phalam anyat samāsatah//* (Successive

[fruit] and initial [fruit]; [fruits attained through] practice and attainment. [Fruits attained] through conforming, through dissociation from adverse states, and through extraordinary. [Fruits attained through] nonsupreme and supreme, and another briefly). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 57.

270. Because the Chinese of Paramārtha's translation is a bit obscure, I have modified my translation according to Xuanzang's translation (T 1600:31.473b19–20).

271. *utārōttara-phalam goṭrāc cittōtpāda ity evam-ādi paramparayā vedītanayam/ ādi-phalaṃ prathamato lokōttara-dharmma-pratilambhah/ abhyāsa-phalam tasmāi pareṇa śaikṣāvasthāyān/ samāpti-phalam aśaikṣa-dharmmāh/ ānukūlyā-phalam upaṇiṣad-bhāvenōttarōttara-phalam eva vedītanayam/ vipākā-phalam prahānā-mārgo yad evādi-phalam/ pratipakṣo 'bhīpretah/ visamyoga-phalam nirodha-sākṣāt-kriyā abhyāsa-phalam samāpti-phalam ca kleśa-visamyogaḥ śaikṣāsāikṣānām yathā-kramān/ viśeṣa-phalam abhijñādīko guṇa-viśeṣah/ utāra-phalam bodhisṭva-bhūmayas tad-anya-yānōttaratvād anuttara-phalām buddha-bhūmiḥ/ eāni carvāri abhyāsa-samāpti-phala-prabheda eva etad anyat phalam samāsa-nirdeśato vyāsatas tv apar-īmānān/* (Successive fruit should be known by the succession from the generation of the mind of enlightenment from one's lineage, and so forth. Initial fruit is the first attainment of exceptional states. Fruit of practice is the level of [the disciples] in higher training by going beyond that [initial fruit]. Completion fruit consists of the states [of the disciples] beyond training. Conforming fruit should be known as successive fruit because it is the cause of further fruits. Initial fruit is the path of elimination of adverse fruits, which can be considered as the antidotes. Dissociation fruit is the fruit of practice and completion fruit, which are the realization of cessation and respectively the levels of the [disciples] in higher training and the saints beyond training, where one is separated from afflictions. Excellent fruit means excellent qualities such as the supernormal powers. Superior fruit is the bodhisattva's grounds because they are superior to other vehicles. Supreme fruit is the stage of buddhas. These four levels are the divisions of fruit of practice and completion fruit. Thus the other fruits are indicated in brief; in full elaboration they are immeasurable). Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 57–58.

272. *tatra pratipakṣa-bhāvanāyāḥ piṇḍārthah/ vyutpatiti-bhāvanā nirleka-bhāvanā parikramma-bhāvanā utāra-samārambha-bhāvanā śīṣṭa-bhāvanā dāḥṣana-mārgga-śīṣṭā/ pravīṣṭa-bhāvanā uikṣṭa-bhāvanā ādi-bhāvanā madhya-bhāvanā puryavasānā-bhāvanā sōttara bhāvanā niruttarā ca bhāvanā yālabhāna-manaskāra-prāpti-viśiṣṭā/* (Here is a summary of the meanings of the cultivation of the antidotes. Comprehensive cultivation, mitigating cultivation, penetrating cultivation, successive-undertaking cultivation, adhering cultivation because it is adhered to the Path of Vision, engaging cultivation, eminent cultivation, inceptive cultivation, middling cultivation, culminating cultivation, nonsupreme cultivation, and supreme cultivation, where perceived objects, mental attention, and attainment are distinctive). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 58.

273. For a discussion of the divisions of cultivation, see *Mahāvāna-saṃgraha*, T 1594:31.146a4–7; and Lamotte, *Somme du grand véhicule d'Asaṅga*, pp. 204–205.

274. *avasāhānām piṇḍārthah/ bhavyatāvasthā gotra-sṭhasya/ ārambhāvasthā yāvay prayogā/ aśuddhāvasthā aśuddha-śuddhāvasthā viśuddhāvasthā. sālamkāravasthā vyāpṭy-avasāhā dāsa-bhūmi-vyāpanā/ anuttarāvasthā ca//* (A summary of the meaning of levels: the level of being able to dwell in a lineage; the level of undertaking up to the path of application; the impure level, the impure and pure level, the utterly pure level; the level with adornment; the all-pervasive level because it pervades all ten [bodhisattva] grounds; and the supreme level). Nagao, *Madhyāntavibhāga-bhāṣya*, p. 58.

275. For a discussion of the ten forms of *dharma*dhātu, see *Mahāyāna-saṃgraha*, T 1594:31.145b21–b4; and Lamotte, *Somme du grand véhicule d'Asaṅga*, pp. 197–199.

276. The ten perfections are qualities to be successively cultivated on the ten grounds by the bodhisattva. They consist of (1) generosity (*dāna*), (2) precepts (*śīla*), (3) forbearance (*kṣānti*), (4) effort (*vīrya*), (5) meditation (*dhyāna*), (6) knowledge (*prajñā*), (7) expedient means (*upāya*), (8) aspiration (*prañidhāna*), (9) power (*bala*), and (10) wisdom (*jñāna*). The *Madhyānta-vibhāga* gives the explanation that the bodhisattva favors sentient beings through generosity. Because of the perfection of precepts, he does no harm to others. Because of the perfection of forbearance, he forgives harm done to him by others. He increases virtues through the perfection of effort. Through the perfection of meditation, he delivers [others from evil] and leads [them to good] by supernormal powers. Through the perfection of knowledge, he liberates others by giving them the right teachings. Through the perfection of expedient means, he makes his [virtues], such as giving and so forth, inexhaustible by the great awakening he attains through transformation. Through the perfection of aspiration, because he embraces all occurrences concordant to the perfections, he constantly engages in generosity and so on, causing the arising of Buddhahood in all sentient beings. Through the perfection of power—that is, discernment and cultivation—he always engages in generosity and so on because these do not allow adverse states to overpower. Through the perfection of wisdom, because of the removal of the confusion regarding the phenomena as heard, he experiences the enjoyment of all things that are conducive to generosity and so on, and he brings sentient beings to maturity. (*dāmena hi bodhisattvaḥ sarvaṇ anuḡrḥṇāti/ śīlenōpaghātāṃ pareṣāṃ na karoti/ kṣāntiṃ paraiḥ kṛtam upaghātāṃ mārṣayati/ vīryeṇa guṇān varādāyati/ dhyāneṇa rddhivādhibhir āvartyavātārayati/ prajñāyā samyag-avavāda-dānād vimocayati/ upāyau-kausalya-pāramitayā mahābodhi-paritamaṇād dānāṭin akṣayān karoti/ prañidhāna-pāramitāyānukūlapāpatti-parigrahāt/ sarvva-janmasu buddhōtpādārāganato dānādāṣu sadā pravartate bala-pāramitayā pratisamkhyāna-bhāvanā-balābhyāṇṇīyatām dānādāṣu pravartate/ vipakṣānābhibhavāt/ jñāna-pāramitayā yathārūta-dharmma-sammohāpagamād dānād-ādhipateya-dharmma-sambhogaḥ ca pratyabubhavati/ sarvāṅs ca paripācayati/)*

Nagao, *Madhyāntavibhāga-bhāṣya*, p. 62. See also T 1599:31.460c20–461a9. The Chinese translation is slightly different.

277. *phalāṇāṃ piṇḍārthāḥ saṃgrahaṭaḥ tad-viśeṣataḥ purvvyābhyāsataḥ uttarōttara-nirhārataḥ/ uddēśato nirdeśataḥ ca/ tatra saṃgrahaṭaḥ pañca phalāṇi/ tad-viśeṣataḥ śeṣāṇi/ pūr-ṅvābhyāsataḥ vipāka-phalāṇi/ uttarōttara-nirhārataḥ tad-anyaṇi carvāri/ uddēśataḥ uttarōttara-phalāṇi carvāri nirdeśataḥ ānukūlya-phalāṇi ṣaṭ/ teṣāṃ eva caturṅgāṃ nirdeśāḥ/*

(A summary of the meanings of fruit: Fruits [derived from] protecting [others], from extraordinary qualities, from previous cultivation, from successively removing [afflictions], from ascertaining, and from instructing. Among these, the fruits derived from protecting others are the five fruits. The fruits derived from supernormal qualities are others. The fruit derived from previous practice is the fruit of maturation. The fruits derived from successive accomplishment are the other four. The fruit derived from enunciations include the four fruits such as successive fruit and so forth because derived from explanations includes fruits such as conforming fruit and so forth because four of them have been instructed.) Nagao, *Madhyāntavibhāga-bhāṣya*, pp. 58–59.

278. The HPC text (1.837b3) has *sustīp kwa* (continued-practice fruit), which I believe should be *suktīp kwa* (previous-practice fruit), to be consistent with Vasubandhu's commentary. However, Wñihyo appears to gloss “continued-practice fruit” instead of “previous-practice fruit.”

279. The HPC text (1.837c13) has *o kwa chi pyōl kwa*, which should be amended to *o kwa chi pyōl i*.

280. Nagao's Sanskrit edition does not contain this paragraph.

281. In the Sanskrit text these make up three sections of Chapter Four. The *Madhyānta-vibhāga* is attributed to Maitreya or Maitreyanātha. The Buddhist traditions and modern scholars hold various opinions about the historicity of this figure. For a discussion of Maitreyanātha, see Rahula, *Compendium de la super-doctrine*, pp. x-xi; Ui, “Maitreya as a Historical Personage,” p. 101; Tucci, *Some Aspects of the Doctrines*; and Lamotte, *Samdhimimrocana Sūtra*, p. 25.

283. The *Madhyānta-vibhāga* in its Sanskrit version consists of five chapters discussing seven topics. The seven topics are characteristics (Chapter One); the obscurations (Chapter Two); realities (Chapter Three); the cultivation of the antidotes, and their stages and fruition (Chapter Four); and the supremacy of the [Great] Vehicle (Chapter Five). Thus Chapter Four includes three topics. The Chinese translations divide the text into seven chapters, with each discussing a topic.

#### IV. Critical Discussion on Inference

1. Dignāga, or Dinnāga (Ch. Chémā; K. Chinna), lived during the fifth century. For a list of his extant works in Sanskrit, Chinese, and Tibetan, see Hattori, *Dignāga*, pp. 1–11. To that list must now be added the Sanskrit portions of his *Pramāṇasamuccaya* embedded in Jinendrabuddhi's commentary that is being published by E. Steinkellner et al. through the University of Vienna, starting with *Jinendrabuddhi's Pramāṇasamuccayaṭkā, Chapter I, Part 1: Critical Edition; Part 2: Diplomatic Edition* (Vienna: Institut für Kultur- und Geistesgeschichte Asiens, 2005).

2. Scholars have argued for many years whether Indian and Buddhist logic should technically be considered “logic” or rather should be taken only as debate rules, and whether the three-part inferences (or five-part inferences) they use can properly be called “syllogisms” or require another label. We need not resolve those issues here. While I also have reservations as to the appropriateness of applying the terms “logic” and “syllogism” to this stage in the development of *hetuvijyā* (literally, the science of reasoning), for convenience I will use those terms here.

3. *Nyāya* is one of several Sanskrit terms for logical reasoning, as well as the name of a Hindu school that specialized in its own form of logic. *Praveśa* means “entrance,” and *mukha* literally means “face” but also implies initially coming face-to-face with something—that is, being *introduced* to it. Both *praveśa* and *mukha* are commonly found in the titles of introductory texts.

4. The ten are Jingyan, Shentai, Wenbei, Jingmai, Linggui, Sūngiang, Bigong, Wengui, Shunjing, and Xuanfan. Among the works still extant are *Yiming ruzhengli lun shu*, by Wengui (XZJ 848.680b6–694c6), and two versions of Shentai's *Limen lun shu ji* (T 1839 and XZJ 847.663c–680a17).

5. The eighth-century Silla monk T'aehyōn (also called Taehyōn), in his *Sōng yusingmon halki* (Ch. *Chengweishihun xueji*), quotes a passage from *Critical Inference* at XZJ 818.56c20–22 that is found in the received version, but this is immediately followed by another passage at XZJ 818.56c22–57a1 that is not found in the received manuscript of *Critical Inference*. Additional passages he cites that are not found in the surviving version occur at XZJ 818.34b1–5, 97c21–23, and 125b18–21. Huizhao (K. Hyeso; 648–714), one of