CHAPTER VIII

TRAINING IN HIGHER INSIGHT
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A. The Perfection of Wisdom

The greatest of perfection is the perfection of wisdom, prajñā-paramitā. Prajñā, in the Mahāyāna, is whatever understanding of anything is left after conceptual knowledge has been discarded. Any picture which we may form in the imagination is by definition false. Any analogy is relative. Any idea, theory, or description falls short of the intuitive experience. It can only be said to be emptiness, and even this one might question, since emptiness is an idea. Or it can be said to be silence, as in the myth of famous flower that the Buddha held without explanation and without sign before his disciples, and which was understood only by Mahākāsyapa.

Śāntideva says as follows:

"The Buddha taught that this multitude [of Virtues] is all for the sake of wisdom (prajñā); hence, by means of one’s desire for the extinction of sorrow, let wisdom arise. It is understood that truth is of two kinds: the veiled truth (saṁvṛti) and the truth which is concerned with that which is beyond the veiled (paramārtha). True reality is beyond the range of understanding (buddhi); so understanding is called veiled."\(^{445}\)

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\(^{445}\) Śāntideva, tr. Marion L. Matics, op. cit., p. 211.
Conventional truth (sārṇvṛti satya) is the knowledge of everyday life, the knowledge which is derived from empirical experience by ordinary means of understanding. It is conditioned by human limitation; its subject matter is phenomenal; yet it is still truth in the sense that its truth is hidden. It pertains to the world of causation; but it is nevertheless as real as transcendental truth. It is always tattva - that which is really real: there could be nothing else, and in the last analysis it is not really conventional.

Ultimate truth (paramārtha satya) is the truth which is beyond conceptual knowledge - the most remote and the most excellent, the highest and the most complete aspect of truth. Since it is an ultimate, it cannot be graded according to degrees of understanding; it is the full truth which is known only in the perfection of prajñā.

1. The Definition of Wisdom

According to Edward Conze, wisdom is the supreme virtue of all.446) It is common to translate the Sanskrit term prajñā into wisdom, and that is not positively inaccurate.447) This term of prajñā translates most lucidly into English as discriminative awareness, but many translators

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446) With regard to wisdom's virtue, Nāgārjuna says in his Hundred Verses on Wisdom (Prajñā-sataka) as follows:
Wisdom is the root of all good qualities,
Seen and not yet seen.
To achieve both of these,
Embrace wisdom.
The great for what you seek
And for liberation is knowledge.
So, esteeming it from the start,
Adhere to wisdom, the great mother. Quoted from LRCM II, p. 212.


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have often used the word as wisdom.
Prajñā is generally defined as 'the discriminative awareness of the essence, distinctions, particular and general characteristics, and advantages and disadvantages of any object within one's own perceptual range, at the conclusion of which doubts are removed'. In other words, this is the faculty of intelligence or discriminating awareness inherent within the mental continuum of all living beings, which enables them to examine the characteristics of things and events, thus making it possible to make judgements and deliberations. In Abhidharma, prajñā is one of the five mental factors of ascertainment which arise during all mental events of a veridical nature.448)

With regard to the formal and academic definition of the term of wisdom, Buddhaghosa says:

"Wisdom has the attribute of penetrating into Dharmas as they are themselves. It has the function of destroying the darkness of misconception which covers the own-being of Dharmas. It has the manifestation of not being deluded. Because of the statement: 'He who is concentrated knows, sees what really is,' concentration is its the nearest cause."

449)

In Mahāyāna, the perfection of this faculty of discriminative awareness leads a bodhisattva to a total overcoming of all types of

448) For more detailed explanation on the conception of prajñā in Abhidharma, see, Herbert V. Guenther, Philosophy and Psychology in the Abhidharma (Delhi: Motilal Banarsidass, pub, 1999), pp. 69-74


450) It is also rendered as perfection of wisdom (skt. prajñāpāramitā, tib. shes rab kyi pharma phyin).
scepticism and ignorance and to the realization of the emptiness of all things.

In *Ashtasahasrika VII.* 177, the Buddha says as follows:

"This perfection of wisdom cannot be expounded, or learnt, or distinguished, or considered, or stated, or reflected upon by means of the skandhas, or by means of the elements, or by means of the sense-fields. This is a consequence of the fact that all Dharmas are isolated, absolutely isolated. Nor can the perfection of wisdom be understood otherwise than by the skandhas, elements or sense-fields. For just the very skandhas, elements and sense-fields are empty, isolated and calmly quiet. It is thus that the perfection of wisdom and the skandhas, elements and sense-fields are not two nor divided. As a result of their emptiness, isolatedness and quietude they cannot be apprehended. The lack of a basis of apprehension in all Dharmas, that is called 'perfect wisdom'. Where there is no perception, appellation, conception or conventional expression, there one speaks of 'perfect wisdom'."\(^{451}\)

2. The Importance of Perfection of Wisdom

When the practitioner has attained calm abiding concentration which has characteristics of non-discursiveness, clarity, and benefit, but the concentration itself can not eliminate obstructions and afflictions and so forth. Through developing the wisdom the practitioner can discriminate from the meaning of reality and cultivate insight. By attaining wisdom the practitioner can be free from cyclic existence and also work for the

\(^{451}\) Quoted from Edward Conze, op.cit., pp. 149-150.
benefit of all sentient beings. For this reason, Atiśa wrote in the following stanza thus.

[41] When the practitioner has achieved calm abiding
    The superknowledges will also be achieved,
    But without the perfection of wisdom
    The obstructions will not be destroyed.

Atiśa says that the perfection of wisdom can destroy all obstructions and discursive thoughts, and is the most effective means in order to achieve the perfect enlightenment for the benefit of all sentient beings. Because just attaining calm abiding concentration the practitioner can not eliminate the Karma and Affliction and Maturation, and Obscuration of phenomena. It is only can be eliminated by special insight. Therefore the practitioner should be established himself in special insight. In this relation, Kamalaśīla also says why the practitioner should cultivate wisdom in his first Stages of Meditation as under:

"After stabilizing the mind in an object of meditation, one

452) mal 'byor zhin gnas grub gyur na
    mgon shes dag kyang 'grub par 'gyur [P: 276b]
    shes rab pha rol phyin sbyor dang
    bral bas sgrib pa zad nin 'gyur (stanza 41)

453) Karma (tib. las) is the totality of one's actions insofar as they have merited one's present rebirth and condition and will continue to have future consequences. According to Buddhist teachings, karmic results follow ineluctably upon the perpetuation of acts, irrespective of conscious attitude or moral conscience although the quality and force of the act may be significantly affected thereby.

454) Affliction (skt. kleśa, tib. nyon mongs) is an aspect which induces and produces karmic consequences. One of the two sources of obscuration or hindrances to awakening. Often taken as three fetters or poisons: attraction, aversion, illusion. Also listed as ten: (1) desire, (2) aversion, (3) pride, (4) ignorance, (5) doubt, (6) view that holds a real person, (7) view that holds extremes, (8) false views, (9) holding one's own views as best, (10) holding one's own ethics and vowed life as best. See, Jeffrey Hopkins, op. cit., pp. 255-266.

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should analyze it with wisdom. Through the blissful light of insight that eradicates the seed of delusion completely. If one does not do this, then one cannot remove the afflictions with concentration alone, just as non-Buddhist cannot. As has been described in the King of Concentration Sūtra\(^{455}\) thus:

Meditation may be practised in such concentration but it will not destroy the loss of body-consciousness. It will again disturb the afflictions as Udraka\(^{456}\) in developing calm abiding concentration.\(^{457}\)

Atiśa continuously emphasizes why wisdom should be cultivated, and how the combining means and wisdom is important and is necessary in following his root stanza.

[42] Hence, to eliminate all obscuration
Of his affliction and his knowledge,
The practitioner should constantly cultivate
The perfection of wisdom together with means.\(^{458}\)

This stanza denotes that all obscurations can be removed through

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\(^{455}\) King of Concentration Sūtra (skt. Samādhirāja-sūtra, tib. Ting nge 'dzin gyi rgyal po'i mdo), Ot. 795.

\(^{456}\) According to LRCM III, n. 33, Udraka (tib. Lhag dpyod) is probably Udraka Rāmaputra, one of two teachers who instructed Siddhārtha Gautama after the future Buddha's renunciation of the householder's life. Udraka taught a yoga system that led to the Peak of Cyclic Existence, the fourth absorption of the formless realm, which is a state capable of suppressing but not uprooting the causes of cyclic existence. But Parmananda Sharma renders the meaning of udraka into excessive or overwhelming. He translates the passage that is udraka samādhi bhāvanā as over-mentalization in meditative process. I also agree with Parmananda Sharma's interpretation that is more approximate to the text.


\(^{458}\) de phyir nyon mongs shes bya yi
   sgrīb pa ma lus spang ba'i phyir
   shes rab pha rol phyin mal 'byor
   rtag tu thabs bcas bsgom par bya (stanza 42)
cultivation of wisdom as well as continuously cultivating skillful means.

B. Combination of Wisdom and Means

1. Necessity of the Combination

[43] Scripture says that bondage is from
Wisdom being dissociated from means,
And the means from wisdom too.
Therefore do not give up these two.459)

Why is the combination of wisdom and means so important? The answer is for the sake of other’s benefits and one’s own. Because wisdom functions like an eye for the other five perfections.460) As Atiśa explains that the means is the five perfections, the four infinitudes, the four means of attraction, and so forth. And the wisdom is the factor that usefully and correctly delineates these means. Because The omniscient wisdom is possessing the best of all other skillful means and it is perfected by skillful means. Therefore the practitioner must cultivate generosity and other skillful means and not only wisdom. With regard to the importance of the union of the means and wisdom, Atiśa quotes the Extensive Collection of All Qualities Sūtra as follows:461)

459) thabs dang bral ba'i shes rab dang
shes rab bral ba'i thabs dag kyang
gang phyir 'ching ba zhes gsungs pas
deh phyir gnyis ka spang mi bya (stanza 43)

460) In this relation, Ratnagunasamcayagatha-sutra says as follows: When the other perfections are achieved by wisdom, they obtain their eye and achieve their name, just as a picture may be complete except for the eyes, but until the eyes are drawn, no wage is gained. D. 13:Ka 6a5-6.
"O Maitreya, Bodhisattvas completely accomplish the six perfections in order to achieve the final fruit of Enlightenment. But to this the foolish respond: 'Bodhisattvas should train only in the perfection of wisdom—what is the need for the rest of the perfections? They repudiate the other perfections.'\textsuperscript{462)\textnormal{}}

Atiśa says that if the practitioner only depends upon wisdom without means, he will remain in the Nirvāṇa\textsuperscript{463)\textnormal{}} peace asserted by the Hearers and be bound there, can not accomplish the Non-Abiding Nirvāṇa.\textsuperscript{464)\textnormal{}}

\textsuperscript{461)\textnormal{ Extensive Collection of All Qualities Sūtra (skt. Āryasārvavāipulyasāngrahaṁāṁśa—mahāyāna-sūtra, tib. 'Phags pa mām par 'thag pa thams cad bsdus pa zhes bya ba thag pa chen po'i mdo). Ot. 893, Vol. 35.\textnormal{}}

\textsuperscript{462)\textnormal{ BMP, pp. 222–223. It was also quoted in the second Stages of Meditation by Kamalaśīla. See, Parmananda Sharma, op. cit., p. 68.\textnormal{}}

\textsuperscript{463)\textnormal{ Nirvāṇa (tib. myang 'das) refers to the permanent cessation of all suffering and the dissonant emotions which cause and perpetuate suffering. It is defined as the total extinction of all our misconceptions, afflicting emotions and negative tendencies within the ultimate sphere of emptiness. Since it is through the misapprehension of the nature of reality that our conscious states of delusion arise, a total elimination of these delusions can only be effected by generating a genuine insight into the true nature of reality. Such an insight must be a direct perception of emptiness, which is in perfect union with calm abiding. In early and Abhidharma Buddhism was understood nirvāṇa as the attainment of an unconditioned state, permanently liberated from the conditions of cyclic existence. Classical division of the nirvāṇa in Hinayāna schools has two types. (1) Nirvāṇa with remainder (skt. sa-upadhiśena, tib. phung bo lhag ma dang bcas pa'i) is the initial state of nirvāṇa when the person is still dependent upon his old psycho-physical aggregates, such as the Buddha after his enlightenment, continuing his non-afflicting activity of preaching the Doctrine and founding the Saṅgha. (2) Nirvāṇa without remainder (skt. nirupadhiśesa, tib. phung bo lhag ma med pa'i) is an advanced state of nirvāṇa when the old aggregates have also been consumed within emptiness. It denotes the complete cessation of psycho-physical aggregates, it is compared to the Buddha's final departure into Nirvāṇa. See, John J. Makransky, \textit{Buddhahood Embodied} (Delhi: Sri Satguru pub, 1997), pp. 23–28. With regard to the third type, see below.\textnormal{}}

\textsuperscript{464)\textnormal{ Non-Abiding Nirvāṇa (skt. apratisthita-nirvāṇa, tib. mi gnas pa'i mya ngan las 'das) is Buddha's nirvāṇa which is a state that has transcended both the extremes of conditioned cyclic existence and also the isolated peace of nirvāṇa. In Mahāyāna soteriology, the bodhisattva aimed for a nirvāṇa not subject to the controlling conditions of cyclic existence in order to be free to act effectively within samsāra for the sake of others welfare.\textnormal{}}
The Hearers and Solitary Buddhas are separated from great compassion and devoid of skillful means. Therefore, they only strive to accomplish nirvāṇa. But the Bodhisattvas enshrine wisdom and means, so they strive to accomplish the Non-Abiding Nirvāṇa. The Bodhisattva path consists of wisdom and means and, therefore, they achieve the Non-Abiding Nirvāṇa due to the power of wisdom. Through completing the means the Buddha has achieved the Form Body\(^{465}\) and does not remain in nirvāṇa. If the practitioner depends upon means without wisdom, he will remain the bound of cyclic existence.

**The Teaching of Vimalakīrti Sūtra** says as follows:

"What is bondage for Bodhisattvas and what is liberation? Sustaining a life in the cyclic existence without means is bondage for Bodhisattvas. But to lead a life in the cyclic of existence with means is liberation. Sustaining a life in the saṃsāra without wisdom is bondage for Bodhisattvas. But to lead a life in the cyclic existence with wisdom is liberation. Wisdom not combined with means is bondage, wisdom combined with means is liberation. The means not combined with wisdom is bondage, means with wisdom is

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\(^{465}\) Form Body (skt. rūpakāya, tib. zugs sku), the term of rūpakāya refers to the thousand buddhas of the aeon, including Śākyamuni in Hīnayāna Buddhism. In Mahāyāna Buddhism, however, the term is used to refer to both the Sambhogakāya and Nirmānakāya embodiment of Buddhahood in manifestation. According to Mahāyānasūtraśāstra 9.60 bhaṣya, this embodiment of the Buddha is threefold: (1) in essence (svabhāvikā), embodiment of dharma (dharmakāya), whose identity is fundamental transformation; (2) in communal enjoyment (sāṃbhogikā), that which brings enjoyment of dharma to the circles of assembly; (3) in manifestation (nairmanikā), manifestation that work for the benefit of beings, (trividhāh kayo buddhanāṁ/ svabhāvikā dharmakāya aśraya-parāvṛtti-lakṣāṇaḥ/ sāṃbhogikī yena parśanmandaśū dharma-sambhogam karoti/ nairmanikī yena nirmāṇena sattvārthaḥ karoti), quoted from ibid., p. 105.
2. Means and Wisdom

(1) Means

Atiśa says that excluding perfection of wisdom the other five perfections and means of conversion, the four infinitudes\(^{467}\) and seven limbs, the ten spiritual practice and other virtuous activities, the seven noble riches\(^{468}\) and the six mindfulness\(^{469}\), the maṇḍala offerings and circumambulation are all the means. Through developing these means the practitioner can achieve the Enjoyment and Emanation Bodies. But perfection of wisdom alone become the cause of Truth Body.

[44] To eliminate any doubts about
What wisdom is, and what are means,
I shall make clear the difference
Between the means and wisdom.\(^{470}\)

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\(^{466}\) Ārya-vimalakīrti-nirdeśa-nāma-mahāyāna-sūtra, Ot. 176: Ma 201a7-b2: it was cited in first Stages of Meditation, second Stages of Meditation, and third Stages of Meditation by Kamalaśīla. It was also cited in LRCM II, p. 89. This sūtra is very famous, and translated into various languages, among them English translation also exists as The Vimalakīrti Sūtra (Delhi: Motilal Banarsidass pub, 1999) by Burton Watson.

\(^{467}\) Four infinitudes (skt. apramāṇa, tib. tshad med) are (1) love, (2) compassion, (3) delight about others’ happiness, and (4) equanimity.

\(^{468}\) Seven noble riches (skt. āryadhanā, tib. ’phags pa’i nor) are (1) faith, (2) conduct, (3) sense of shame, (4) dread of blame, (5) learning, (6) renunciation, and (7) insight.

\(^{469}\) Six mindfulnesses (skt. śad-anusmṛtyayab, tib. rjes su dran drug) are (1) mindfulness of the Buddha, (2) of the Dharma, (3) of the saṅgha, (4) of conduct, (5) of giving, and (6) of the gods.

\(^{470}\) shes rab gang dang thabs gang zhes
the tshom dag ni spang ba’i phyir
thabs mams dang ni shes rab kyi
yang dag dbye ba gsal bar bya (stanza 44)
Excepting the perfection of wisdom,
All the accumulations of virtue, such as
The perfection of giving, and so forth
Are explained as means by the Victors.\(^{471}\)

Atiša says that the great Ācaryas who have explained the means of bodhicitta in its conventional aspect or great compassion for sentient beings. Though there are various interpretations about the definition of means, he follows his guru Bodhibhadra who explains excepting wisdom the other perfections are included in accumulations of virtue, this opinion is not only Bodhibhadra’s, but also Nagarjuna’s, Asaṅga’s, Śāntideva’s and Ārya Śūra’s.

According to Marion Matics, means\(^{472}\) which in some Mahāyāna texts is itself a Paramita. "For the sake of his appearance in the world things were taught by the Lord to be momentarily real. It is not because of sāṃvṛti if this is contradicted."\(^{473}\)

The Saddharma-Pundarika Sūtra extensively deals with skillful means as one chapter.\(^{474}\)

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\(^{471}\) shes rab pha rol phin spangs pa’i
sbyin pa’i pha rol phin la sogs
dge ba’i tshogs mams thams cads dag
rgyal ba mams kyis thabs su bshad (stanza 45)

\(^{472}\) Means (skt. upāya, tib. thabs).

\(^{473}\) Marion Matics, op. cit., p. 109.

\(^{474}\) The Saddharma-pundarika sūtra is included one of the nine Dharmas which are known by the titles of (1) Ashtasahasrikā Prajñāpāramitā; (2) Ganda-vyūha; (3) Dśabhūmisvara; (4) Saṃādhi-rāga; (5) Lankāvatara; (6) Saddharma-pundarika; (7) Tathāgata-guhyaka; (8) Lalita-vistara; (9) Suvārṇa-rāhāsa. This sūtra has been translated into English by H. Kern (Oxford: Oxford University Press.) See, the chapter on skillful means is pp. 30-59.
From the viewpoint of relativity, the object of wisdom is satya, which is both truth and reality, and is identical with reality. This satya is divided into two types; as above mentioned conventional truth and ultimate truth which are accepted within all Buddhist philosophical schools of thought. Both Madhyamaka and Cittamatra, emphasize the doctrine of the two truths, define it as a synonym of emptiness, the ultimate nature of phenomena. The following stanzas also denote that correctly understanding the emptiness of inherent nature does not arise which is a very wisdom itself.

[46] One who combines skillful means
With a true cultivation of wisdom
Will quickly achieve enlightenment, but
Not by cultivating merely selflessness.475)

[47] Understanding the emptiness of inherent nature
Through realizing that the aggregates and
Elements and sense powers do not arise
Is well described as wisdom.476)

Atiśa explains that all external and internal phenomena are included in the five aggregates, eighteen elements, and the twelve sense powers. The five aggregates of forms,477) feelings,478) discriminations,479)

475) thabs bsgoms dbang gis bdag nyid kyis
    gang zhig shes rab mam bsgom pa
    de ni byang chub myur du thob
    bdag med gcig bu bsgoms pas mìn (stanza 46)

476) phung bo khams dang skye mchêd mams
    skye ba med par rtogs rgyur [D: gyur] pa'i
    rang bzhin stong nyid shes pa ni
    shes rab ces ni yongs su bshad (stanza 47)
compositional factors\textsuperscript{480}) and consciousness\textsuperscript{481}) include everything which is produced through causes and conditions. The eighteen elements are the six objects\textsuperscript{482}), the six sense powers\textsuperscript{483}), and the six consciousnesses\textsuperscript{484}). The twelve sense powers consist of the six kinds of object and the six sense powers. The forty-seventh stanza denotes a refutation of inherent arising by examining the effect. If a practitioner wishes to accomplish the perfect enlightenment, then he should depend upon skillful means and wisdom. Through cultivating wisdom he can achieve special insight that realizes ultimate reality, and wisdom that understands selflessness. In Buddhism there are two types of selflessness, which are the selflessness of persons and the selflessness of phenomena. This is realized through the perfection of wisdom. A person is not observed as separate from the mental and physical aggregates, the elements and sense powers. Nor is a person of the nature of the aggregates and so forth, because the aggregates and so forth have the entity of being many and impermanent. The person as a phenomenon cannot exist except as one or many, because there is no other way of existing. And the selflessness of phenomena should also be done in the following manner. Phenomena are included under the five aggregates, the twelve sense powers of perception, and the eighteen elements. The physical aspects of the aggregates, sense powers of perception, and elements are, in ultimate sense, nothing other

\textsuperscript{477}) Forms (skt. rūpa, tib. gzugs)

\textsuperscript{478}) Feelings (skt. vedana, tib. tshor ba)

\textsuperscript{479}) Discriminations (skt. samjñā, tib. 'du shes)

\textsuperscript{480}) Compositional factors (skt. samskāra, tib. 'du byed)

\textsuperscript{481}) Consciousness (skt. vijnāna, tib. mam shes)

\textsuperscript{482}) The six objects refer to form, sound, odour, taste, tangible object, and phenomenon.

\textsuperscript{483}) The six sense powers refer to eye sense power, ear, nose, tongue, body, and mind sense power.

\textsuperscript{484}) The six consciousnesses refer to eye consciousness, ear, nose, tongue, body, and mental consciousness.
than aspects of the mind. This is because when they are broken into subtle particles and the nature of the parts of these subtle particles are individually examined, nothing definite can be found.

C. The Four Great Demonstrations on Emptiness

1. Refutation of Four Extremes

[48] An existent’s arising is impossible
A non-existent’s is like a sky flower.
For a thing to be both is absurd fallacy;
So neither do they arise together.485)

Atša explains this stanza, which is the demonstration to refute the arising in the four extremes. If something existed at the time of its causes, it would already be in existence and there would be no need for it to be arisen again. If it could be arisen again, there would be endless repeated arising. An inherently existent thing which did exist at the time of its causes would forever remain non-existent and could, like a sky flower, never be produced no matter how many causes and conditions were assembled for that purpose be cause, being inherently existent and therefore independent, such factors could not affect it. Arising of both what does and does not exist at the time of its cause is precluded owing to the above-mentioned faults. Furthermore, nothing can be both existent and non-existent because the two are mutually exclusive. Arising of what is neither existent nor non-existent at the

485) yod pa skye ba rigs min te
med pa'ang nam mkha'i me tog bzhin
nyes pa gnyis kar thal 'gyur phyir
gnyis ka dag kyang 'byung ba min (stanza 48)
time of its causes is also not feasible because no such thing can be found. Śāntideva also demonstrates with respect to this four extremes in his *Bodhicaryavatāra* as follows:

"When something is existent, what use is a cause? Likewise, when it is nonexistent, what use is a cause? (IX, 146)

Even thousands of millions of aeons can cause no change in nonbeing.

How can anything in that state exist? Or how can that which is nonbeing come to a state of being? (IX, 147)

If being does not exist in the time of nonbeing, when will it become being?

Indeed, that nonbeing will not disappear as long as being is in a state of not being born. (IX, 148)

And when nonbeing has not disappeared, there is no possible opportunity for being. And being does not go into a state of nonbeing, a state of adherence to two natures. (IX, 149)

Thus there is no cessation, and there is never being; and likewise, all this world neither is produced nor destroyed." (IX, 150)

In the *Prajñāpāramitā-sūtra* where extremes are stated and rejected as views that originate from the adhering mind. The rejection of these extremes is clearly shown as intended to reveal that it is impossible to understand the mundane truth, the conditioned origination, by seizing concepts, by adhering to characters. The rejection of extremes is again intended to reveal the ultimate identity and the enlightenment, i.e., of the individual and the ultimate reality.487)

486) Quoted from *BCA* by Marion L. Matics, op, cit., Chapter 9, Perfection of Wisdom, p. 225.
2. The Diamond Sliver Demonstration

Atiśa refers to the diamond sliver demonstration which investigates causes, the demonstration which investigates results and rejects the production of existence and non-existence, the demonstration which investigates both causes and results and rejects the four extremes, and the king of all demonstrations, the demonstration from dependent arising.

[49] A thing is not produced from itself
Nor from another, also not from both,
Nor causelessly either, therefore it does not
Exist intrinsically by way of its own entity.488)

The diamond sliver demonstration is so called because each is a powerful means of destroying the conception of inherent existence. For example, the subject, a thing is not inherently produced. And a four-cornered demonstration: Because of not being produced from itself, from existent another, from both, or causelessly. These four reasons are themselves each theses of non-affirming negatives. They do not imply anything positive in their place, such as the existence of no production from self. Still, they do imply another non-affirming negative —that things are not inherently produced— because although non-affirming negative lack positive implications, they can imply other non-affirming negatives of the same type. The reasoning which proves that things are not inherently produced does not establish that things are nominally or conventionally produced. The diamond slivers are

488) dngos po rang las ni skye zhi ng gshan dang gnyis ka las kyang min rgyu med las min de yi phyir ngo bo nyid kyis rang bzhi n med (stanza 49)
non-affirming negatives, and just the absence of inherently existent production, not presence of nominal production, is realized when inferring or directly cognizing the emptiness of production. The four negative theses do serve as demonstrations of another theses - that things are not inherently produced - and thus their import can be stated syllogistically, as above.

The reason why no more than four negative theses are needed to prove that things are not inherently produced is that the four are refutations of all possibilities of true production. Production is either caused or uncaused. If caused, the cause and the effect are either the same entity, different entities, or both the same and different. Thus, the possibilities for inherently existent production, or production that can be found under analysis, are only four: production of an effect that is of the same entity as the cause, production of an effect that is a different entity from the cause, production of an effect that is both the same entity and a different entity from the cause, and causeless production. Because the possibilities of inherently existent production can be limited, when all possibilities have been refuted, inherently existent production has been perforce refuted, and the thesis of no inherently existent production can be realized. If the possibilities could not be limited, one would be forever waiting in a state of doubt for new possibilities, and the thesis could never be realized. Therefore, it is an important to those stated that if those can be refuted, the thesis will be proved.\(^{489}\)

Atiśa says that those who assert an outer or inner Creator, such as Ātman or Fate or Īśvāra, or the Puruṣa or Karma or Prakṛti or the Guṇas or Brahman or Viṣṇu\(^{490}\) or some Buddhist sects who allow that

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\(^{489}\) Jeffrey Hopkins, op. cit., pp. 133-5.
entities produce through the six causes and four conditions are their misunderstanding. With regard to creator or god, Nāgārjuna says in his Twelve Gate Treatise, a work that unfortunately exists only in Chinese. According to him, creation, making, production or origination are ultimately empty, and that creator, maker, producer and originator are not genuine names referring to reality. Accordingly, it is unintelligible to assert the existence of God as the creator or maker of the universe. Nāgārjuna examined the meaning and the possibility of "something is made or produced by someone or something." He pointed out that whenever we say, "something is made or produced by someone or something," either (a) x is made by itself, (b) x is made by another, (c) x is made by both, or (d) x is made from no cause at all. Yet none of these cases can be established, therefore the proposition cannot be established, and hence it makes no sense to say that the world was made by God.

He first argued that x cannot be made by itself. If it makes itself, it makes its own substance. However, a thing cannot use itself to make itself because there cannot be a genuine reflexive action. Were there reflexive action, a thing would be both subject and object at once, and this is impossible because subject and object are different.

Conventionally we think that things are made or produced by causal conditions. In this context the conditions or causes would be called "other," thus a thing is made by another. Nāgārjuna countered that if an object is produced from conditions, it has the conditions as its substance. The object and conditions would have the same substance.

490) The list indicates the ultimate principles of all India’s major philosophical traditions. In relation to the theories of all India major philosophical traditions, see, P.T. Raju, The Philosophical Traditions of India (London: George Allen & Unwin ltd, 1971).

491) The reference is to the Hinayāna schools which held the real production of phenomena (dharma) as ultimate constituents, while denying composite substances and a self as real. Vasubandhu treats the six kinds of causes and the four kinds of conditions in Abhidharmakośa (LVP):II: pp. 245ff. Quoted from Richard Sherburne, op. cit., p. 272, n. 21.
and would be the same. Accordingly, the conditions should not be called "other." Thus \( x \) cannot be conceived to be made by another.

Nor can a thing be said to be made by both itself and another. If made by both, this implies that both the object and the other have the power of producing the object. But as previously pointed out, neither has the power of producing. So \( x \) cannot be conceived to be made by both. Nor can a thing be said to be made by no cause. If a thing is produced from no cause at all, there would be a fallacy of eternalis m.492) Nagarjuna concluded that the statement "something is made or produced by someone or something" cannot be established. By this, he showed why the question of the making or creation of something is not a genuine question and also why the assertion of the existence of God as the maker or creator of all things is not intelligible. Nagarjuna presented several other arguments in the Twelve Gate Treatise to refute the existence of God.493) If God made all creatures, where did he create them? Was the place where he performed creation created by him? Was it created by another? If it was created by God, then where did he create it? If he stayed in another place to create this place, who created the other place?

There would be an infinite regress. If that place were created by another, there would be two Gods or creators. This could not be the case, therefore things in the universe are not created by God. Furthermore, if God created all things, who created him? Not God himself because nothing can create itself. If he was created by another, he would not be self-existent. Moreover, if God had a cause and came from another, then this other would come from still other. There would be an infinite regress.494)

492) T. 1568, The Twelve Gate Treatise, X.
493) Ibid.
3. Neither-One-Nor-Many Argument

Moreover, when all phenomena are examined
With the neither-one-nor-many argument,
Since no actual entity is found,
There is certainly no actual inherent nature.\(^{495}\)

To demonstrate this stanza Atiśa quotes Śantaraksita’s\(^{496}\) the Ornament of the Middle Way\(^{497}\):

"Those entities, as asserted by our own [Buddhist schools] and other [non-Buddhist] schools, have no inherent nature at all because in reality they have neither a singular nor a manifold nature - like a reflected image."\(^{498}\)

\(^{495}\) yang na chos mams thams cad dag
gcig dang du mas mam dpyang na
ngo bo nyid ni mi drngs pas
rang bzhin med pa nyid du nges (stanza 50)

\(^{496}\) Śantaraksita was the son of the king of Zahor, that he became the abbot of the great monastic university of Nalanda, that he was a faultless upholder of the monastic discipline, and that he was a formidable expert in the art of philosophical disputation, universally admired for his intelligence and learning. He first visited to Tibet in 763 A.D. After the second visit of Tibet until his death in 788 A.D. he stayed in Tibet for fifteen years. During this time his activities in Tibet are eminent, he ordained the first seven Tibetan monks and established bSams yas Monastery, the first Buddhist monastery in Tibet. Śantaraksita’s importance in the scholarly field stems from the fact that he effected a synthesis that was to mark the last great development of Buddhist philosophy in India. To this synthesis - according to which the ultimate truth is presented in terms of Madhyamaka, while the conventional is understood in terms of the Cittamatra or Mind Only school- was added another crucial component: Dignāga and particularly Dharmakirti, who established the logico-epistemological tradition in earnest among Buddhists in India during the second half of the first millennium. This all-inclusive presentation of the Mahāyāna is the hallmark of Śantaraksita’s teaching. For more detailed explanation, see, The Adornment of the Middle Way (Boston: Shambhala, pub, 2005), by Jamgon Mipham. tr. Padmakara Translation Group, pp. 1-5.

\(^{497}\) Atiśa quoted from Śantaraksita’s Madhyamakalakārka. Ot. 5284.

\(^{498}\) The Sanskrit of this stanza exists as found in Bodhicharyavatāramāja by Prajñākaramati. nihsvabhava ami bhavas tattvatah/ ekānekasvabhāvena viyogat pratibimbavat// quoted from The Ornament of the Middle Way (Ithaca: Snow Lions, 2004) by Śantaraksita, tr. James
The aim of the neither-one-nor-many reasoning as presented by Śāntarakṣita, is to prove that all phenomena lack an independent, unchanging nature of their own and thus are properly characterized as being empty (śūnya) of any inherent nature. This is done by analyzing various phenomena asserted or implied by his opponents to have such a nature and then determining that they do not have a nature since they have neither a truly single nor truly manifold nature.

Śāntarakṣita’s reasoning begins by searching for a truly single nature in phenomena. When it is established that there is nothing that is truly single in nature, it follows according to this reasoning that there is also no truly manifold nature in phenomena, since “many-ness” is dependent on the aggregation of those which would be truly single, but no such truly single nature exists. Since singleness and “many-ness” are mutually exclusive and exhaustive of all possible alternatives, the establishment of the lack of any singular or manifold nature in phenomena also established that they have no nature at all, and thus are properly described as empty of any inherent nature. The neither-one-nor-many argument is one of the five major logical arguments Buddhists employ as logical proofs demonstrating the selflessness of persons and phenomena. An earlier form of this argument was put forth by Śrīgupta, Jñānagarbha’s teacher, who is himself commonly considered to have been the teacher of Śāntarakṣita.

499) Jñānagarbha was born in Odi visā. It is said that he resided in the east during the time of King Gopāla. He studied under Śrīgupta in Bhamiglia and attained fame as a great Svātantrika scholar. It is said that Jñānagarbha defeated opponents in debate and could recite numerous sūtras from his memory. He propitiated for a long time Ārya Avalokiteśvara and at last had a vision of the deity moving the cintāmanicakra. Jñānagarbha composed the Madhyamakasatyanirdeśa and wrote his own commentary on the work. By Tāranātha, tr. Lama Chimpa & Alaka Chattopadhyaya, Tāranātha’s History of Buddhism in India (Delhi: Motilal Banarsidass, pub. 1997), p. 253.
He puts forth the argument as follows:

"In reality everything, both internal and external, is empty, because it is neither one nor many, like a reflection."\(^{500)}\)

Atiśa also quotes Śrīgupta’s this verse to demonstrate neither-one-nor-many argument. The basic argument asserted by Śāntarakṣita is similar to that put forth by Śrīgupta\(^{501)}\) in that it aims to establish the emptiness of all phenomena by the neither-one-nor-many reasoning. The distinction between the two is that Śrīgupta takes as the subject of his reasoning all internal and external phenomena, while on the other hand Śāntarakṣita uses those entities put forth by his philosophical opponents. Jetārī puts forth a version of the neither-one-nor-many argument in his Sugatamatvavibhaṅga-karikas and Bhāṣya. Dharmakīrti also utilizes neither-one-nor-many reasoning in his Pramāṇavārīttika. Sara McClintock argues that Śāntarakṣita and Kamalaśīla hold such reasoning.\(^{502)}\) As Kamalaśīla says that in the

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501) According to Bu ston and Taranātha, Śrīgupta was an adherent of the Svātantrika philosophy. It is said that he was worshipped by King Vimalacandra. Śrīgupta was a disciple of Sampradāta and seems to have resided in Bhamgla. He composed the Tattvāloka, a work on Madhyamaka philosophy and logic. See, by Bu ston, tr. E. Obermiller, The History of Buddhism in India and Tibet (Delhi: Classics India pub, 1999), p. 134. and by Taranātha, tr. Lama Chimpa & Alaka Chattopadhyaya, Taranātha’s History of Buddhism in India (Delhi: Motilal Banarsidass, pub.1997) p. 225. 253 respectively.

502) She holds that Śāntarakṣita and Kamalaśīla follow Dignāga and Dharmakīrti in rejecting even on the Sautrāntika level of analysis that the object known in perception is separated from the awareness itself. The best known argument for this rejection is the so-called sahopalambhāniyamā-inference. Using this reasoning, one argues that the object of awareness and the awareness itself cannot be different, because they are always necessarily apprehended together (sahopalambhāniyamāt). The reasoning itself does not refute real external particulars, which can still be inferred on the Sautrāntika level of analysis as having a kind of causally efficacious existence; nevertheless, the argument is an important
ultimate sense, the mind too cannot be real. How can the mind that apprehends only the false nature of physical form and so forth, and appears in various appearances, be real? Just as forms and so forth, which are false, it too is false. Just as forms and so forth possess various appearances, and their identities are neither one nor many natures, similarly, since the mind is not apart from them, its identity too is neither one nor many natures. Therefore, the mind by nature is like an illusion.\(^{503}\)

According to Śāntarakṣita, the neither-one-nor-many argument clearly establishes that entities do not ultimately exist because they do not have an ultimately existent single nature nor an ultimately existent manifold nature, it only exist conventionally. He establishes three criteria for what he calls a conventional truth: (1) they are seen or known by the mind, (2) they are dependently-arisen entities which have ability to function in the way that they appear, and (3) they are unable to withstand ultimate analysis. He elaborates further in his auto-commentary by explaining that conventional truths are known by conceptual thought or designated with worldly conventions.\(^{504}\)

\(^{503}\) See, Parmananda Sharma, op. cit., p. 63.

\(^{504}\) Quoted from James Blumenthal, op. cit., p. 141.
Śāntaraksita’s thought was handed down by his celebrated pupils such as Kamalaśīla and Haribhadra who took up the subject of Pāramitā and prepared a series of works on it according to the views of Śāntaraksita. Kamalaśīla wrote a very thorough commentary explaining Śāntaraksita’s Tattvasamgraha and Madhyamakālāṅkāra.

Kamalaśīla was invited to Tibet, whose Buddhists had become divided, in face because simultaneously with the missions of Indian Buddhists there the Chinese Buddhists of the Dhyāna school were spreading their own version of the Buddhist teaching. In the short run, the position of the Dhyāna (Ch’an, meditation) school, an offshoot of the Vijnānavāda found in China and apparently unknown in India, was that enlightenment did not require a long course of training with laborious study of endless sūtras but could be attained ‘all at once’ (yugapad) by a sudden flash of insight in meditation (in this their position was similar to that of the old Sthaviravāda school), or indeed in going about one’s ordinary daily round in a suitable frame of mind. The Madhyamakas on the other hand, following their interpretation of the perfection of wisdom as the way of the bodhisattva, the pāramita doctrine, held that buddhahood must be approached ‘gradually’ (kramaśas) through a long course of training and study. An assembly was held at bSam yas and the question debated. Kamalaśīla and his party were victorious and his views accepted and declared orthodox by the king Khriṣrong lde btsan in Tibet. Afterwards Kamalaśīla wrote three manuals summarizing the gradualist Madhyamaka-Parāmitā course of training under the title of Bhāvanākrama and criticizing the Vijnānavāda generally as well as the ‘sudden’ school.

He quotes widely from the sūtras to show that his views are derived from them. The practice of meditation is prominent in his expositions, with particular reference to śamatha and vipaśyana, which have to be united. Despite the assembly of bSam yas the path of Buddhism was
as yet far from smooth in Tibet and Kamalaśīla was murdered by his Tibetan opponents. He had also written a concise text on Śāntideva’s Bodhisattvacaryāvatāra presumably before going to Tibet.

Haribhadra also criticised the attempts of Asaṅga and Vasubandhu to interpret the perfection of wisdom sūtras according to their Vijñānavāda viewpoint and without referring to the work of Maitreya. In the course of his work he particularly criticised the Vijñānavāda doctrine of the ultimate reality. Haribhadra quotes Dharmakīrti and Prajñākaragupta and freely uses the terminology of the former. In fact the study of the Paramī according to Haribhadra presupposes that of Pramāṇa as well as of Madhyamaka and Abhidharma. In Tibet Haribhadra is regarded as the main source for the interpretation of Maitreya’s Abhisamayālaṃkāra, the basic text on Paramī. His fundamental commentary on it, taken as the basis for its exegesis, is the Sphutartha (small commentary). His Abhisamayālaṃkāraloka (great commentary) is a full commentary on the Eight Thousand Perfection of Wisdom. It aims to show how each passage of the sūtras is in fact related to a topic of the way, quoting in conjunction with it the corresponding verse from Maitreya. He wrote a commentary on the Abhisamayālaṃkāra with reference to the verse Perfection of Wisdom, the Ratnagunāsasāmacayagāthā, and other works. Atiśa completely studied Haribhadra’s Abhisamayālaṃkāraloka and other works in Sumatra for twelve years under Dharmakīrti’s guidance.

4. Dependent Arising

The Buddha has said, "He who sees the dependent arising or causality
(pratityasamutpāda) sees the Dharma, and he who sees the Dharma, sees the dependent arising." 506) The Madhyamikas accepted the Buddha’s statement and used pratityasamutpāda to refute false views and identified with emptiness and the middle way.

According to Nagarjuna, pratityasamutpāda as the objective law governing all things can be stated only from the standpoint of conventional truth. Ordinary experience seems to show that things or events are never found alone, but always together with others which constitute their circumstances and causal conditions. Nagarjuna argued that it is impossible to explain the relationship between cause and effect because any view of causation leads to contradictions or absurdity. 507)

[51] The reasoning of the Seventy Stanzas on Emptiness, 508) The Treatise on the Middle Way and so forth Explain the demonstration that all entities Are empty of inherent nature. 509)

Here Atśa states that all entities are empty of inherent nature, it is to

508) The Seventy Stanzas on Emptiness (skt. Śūnyatāsaptatikā, tib. sTong nyid bdun cu pa), Ot. 5227 by Nagarjuna belongs to his six collections of reasoning (rigs tshogs drug) and is an elaboration of the seventh chapter of his Treatise on the Middle Way, which demonstrates production, disintegration and duration and precludes their inherent existence. In the Seventy Stanzas Nagarjuna explains emptiness, at the same time establishing the feasibility of actions and agents and the validity of nominal existence. He emphasizes the dependendy arising process that perpetuates cyclic existence and how it may be stopped. Sonam Rinchen, op. cit., p. 209, n. 7.
509) stong nyid bdun cu'i rigs pa dang dbu ma rtsa ba sogs las kyang dngos bo mams kyi rang bzhin gyi stong pa nyid ni grub bshad pa (stanza 51)
demonstrate that the self-existence of all entities is not among the corresponding causes and conditions upon which they are relationally dependent. The ultimate nature of reality which is the total absence of inherent existence and self-identify with respect to all phenomena. An ontological status of phenomena which accords to phenomena the nature of their existing in their own right, inherently, in themselves and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The Mādhyamikas refute such a nature of existence and argue that nothing exists inherently, for nothing can be found to exist independent from conceptuality and labelling when scrutinized through an ultimate analysis. The Mādhyamikas hold that things and events exist only conventionally, and their existence can be validated only within a relative framework of conventional reality. Absence of such an ontology, i.e., absence of the inherent existence of all phenomena, is defined as the true nature of reality, emptiness, by the Madhyamaka schools.

The Madhyamaka's declaration that phenomena are devoid of independent reality and therefore illusory is made from the standpoint of the ultimate truth (paramārthasatya). It does not contradict the law of causality as it operates in the phenomenal universe. Nagarjuna is extremely specific in declaring that the law of dependent arising (pratītyasamutpāda) and emptiness (śūnyata) are identical in import. Their distinction depends upon the standpoint taken. Not only is emptiness in complete correspondence with the law of dependent arising, but is in fact immediately derived from the latter. Thus, a complete and unbiased picture of the Madhyamaka philosophy must include the two indispensable elements of dependent origination and emptiness which correspond to the two standpoints, i.e., phenomenal
and ultimate relied upon by the Madhyamaka. Nagarjuna declares several times that whatever is dependent arising is emptiness.

Phenomena originate from a combination of conditions. They do not go into existence of themselves, nor do they appear unless the appropriate conditions are present. The existence of phenomena is therefore conditioned and relative. This quality of existing dependent upon and relative other factors is termed the emptiness of phenomena. Emptiness is not only in correspondence with the phenomenal universe governed by the law of dependent arising, but is also completely compatible with commonsense notions regarding the pragmatic applications of the law of causality. Nagarjuna demonstrates in the *Vigrahavyāvartani* that the ordinary utility of phenomena is consistent with emptiness.\(^{510}\)

According to the Madhyamikas, the principle of pratītyasamutpāda should be understood as a soteriological device presented by the Buddha to help men accomplish enlightenment or nirvāṇa. It lets people know that all things are empty because all things are causes and effects, and selflessness. Pratītyasamutpāda performs the same soteriological functions as emptiness and the middle way as Nagarjuna says thus:

"It is pratītyasamutpāda that we call emptiness; it is a provisional name; it is also, the middle way."\(^{511}\)

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511) *The Treatise on the Middle Way*, XXIV: 18, and *Vigrahavyāvartani*, 72.
D. Meditation

1. Meditation on Selflessness of Phenomena

[53] Thus, not to perceive inherent nature
In any phenomenon whatever
Is to meditate on its selflessness which
Is the same as contemplating with wisdom.512)

[54] Just as wisdom does not see
An intrinsic nature in phenomena,
Having analyzed wisdom itself by reasoning,
Meditate on it without conceptual thought.513)

Āṭṭāśa says that the nature of all phenomena is ultimately emptiness. In the ultimate sense, when one analyses the wisdom of all phenomena does not truly exist and is without basis. He quotes Nagarjuna's

**Essay on Enlightenment Thought**514) as follows:

> "The mind, which all the Buddhas
> Have not seen is not a thing to be seen.
> For how could they see an entity
> Which has no inherent nature?"

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512) de baschos mans ma lus pa’i
rang bzhin dag ni ni dmigs pas
bdag med par ni bsgom pa yin
de nyid shes rab bsgom pa yin (stanza 53)

513) shes rab kyis ni chos mans kun
gang gi rang bzhin ma mthong zhing
shes rab de nyid rig bshad pa
mam rtog med par de bsgom bya (stanza 54)

To refute the grasping at a self,
The Buddha taught the aggregates, elements, and so on.
And the worthy ones destroyed even them
As being a species of the mind alone.
To put down the fear of childish men,
The Sage did preach the words that say
'All these things are only mind';
But in truth, mind itself is not!..."515)

Kamalaśīla also says in his second Stages of Meditation as under:

"In the ultimate sense, the mind too cannot be real. How can
the mind that apprehends only the false nature of physical
form and so forth, and appears in various aspects, be real?
Just as physical forms and so forth are false, since the mind
does not exist separately from physical forms and so forth,
which are false, it too is false. Just physical forms and so
forth possess various aspects, and their identities are neither
one nor many, similarly, since the mind is not different from
them, its identity too is neither one nor many. Therefore, the
mind by nature is like an illusion. Analyze that, just like the
mind, the nature of all phenomena, too, is like an illusion. In
this way, when the identity of the mind is specifically
examined by wisdom, in the ultimate sense it is perceived
neither within nor without. It is also not perceived in the
absence of both. Neither the mind of the past, nor that of the
future, nor that of the present, is perceived. When the mind
is born, it comes from nowhere, and when it ceases it goes
nowhere because it is inapprehensible, undemonstrable, and
non-physical. If you ask, "What is the entity of that which
is inapprehensible, undemonstrable, and non-physical?" the

515) BMP, pp. 242-245.
The Heap of Jewels Sūtra says:\(^516\)

“O Kashyapa, when the mind is thoroughly sought, it cannot be found. What is not found cannot be perceived. And what is not perceived is neither past nor future nor present.”

Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen. All phenomena should be understood as lacking an end and a middle, just as the mind does not have an end or a middle. With wisdom that the mind is without an end or a middle, no identity of the mind is perceived. What is thoroughly realized by the mind, too, is realized as being empty. By realizing that, the very identity, which is established as the aspect of the mind, like the identity of physical form, and so forth, is also ultimately not perceived. In this way, when the person does not ultimately see the identity of all phenomena through wisdom, he will not analyze whether physical form is permanent or impermanent, empty or not empty, contaminated or not contaminated, produced or non-produced, and existent or non-existent. Just as physical form is not examined, similarly feeling, recognition, compositional factors, and consciousness are not examined. When the object does not exist, its characteristics also cannot exist. So how can they be examined?”\(^517\)

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516) The Heap of Jewels Sūtra (skt. Āryaratnacūḍaprapchānāmamahāyānasūtra, tib. 'Phags pa gtsug na rin po ches zhus pa zhes bya ba theg pa chen po'i mdo), P 764, Vol. 27.

2. Non-Conceptual Concentration

[55] The nature of this worldly existence,
Which has arisen from conceptualization,
Is conceptual thought. Thus the complete removal of
Conceptual thought is the highest nirvana.\textsuperscript{518)

[56] Furthermore, the Blessed One declared:
Conceptual thought is the great ignorance,
And falls one into the ocean of cyclic existence.
Clear as the sky is his contemplation who
Remains in non-conceptual concentration.\textsuperscript{519)

[57] And he also says in the Non-Conceptual Progress
Formula:\textsuperscript{520)
"When a Bodhisattva contemplates on
This holy Dharma without conceptuality,
He gradually achieves the non-conceptual state."\textsuperscript{521}

\textsuperscript{518} mam rtog las byung srid pa ’di
mam par rtog [D: rtogs] pa’i bdag nyid de
de phyir ma lus rtogs spangs pa
mya ngan ’das pa mchog yin no (stanza 55)

\textsuperscript{519} de Itar yang bcom ldan ’das kyis
mam rtog ma rig chen po ste
’khor ba’i rgya mtsho ltung bar byed
rtogs med ting ’dzin la grnas pa
nam mkha’ bzhin du rtog med gsal
zhes gsung so (stanza 56)

\textsuperscript{520} Non-Conceptual Progress Formula (skt. Ārya-Avikalpapraveśadhārānt, tib. 'Phags pa
mam par mi rtog par ’jug pa’i gzungs) Ot. 810. Vol. 32.

\textsuperscript{521} mam par mi rtog pa la ’jug pa’i gzungs las kyang
dam chos ’di la rgyal ba’i sras
mam par min rtog bsams gyur na
mam rtog bgrod dka’ mams ’das te
rim gyis mi rtog thob par ’gyur
zhes gsungs so (stanza 57)
Having established through scripture
And through reasoning that all phenomena
Are non-arising and non-inherent nature,
Then meditate without conceptual thought.\textsuperscript{522)}

Atiśa says that the complete elimination of conceptual elaboration is the highest nirvāṇa. To eliminate conceptual thought the practitioner must realize suchness with wisdom. If the practitioner lacks the light of wisdom, he cannot avoid conceptual thoughts and also cannot realize suchness. In relation to this, The Buddha has said that through right analysis of suchness and with the fire of the correct knowledge of phenomena the practitioner will burn the tree of the conceptual thoughts like the churning of fire by the rubbing wood. \textit{The Cloud of Jewels Sutra} says as follows:\textsuperscript{523)}

"Thus he who is skilled in discerning the faults engages in the yoga of meditation on emptiness in order to eliminate all conceptual elaborations. His awareness of emptiness enhanced, wherever his mind roams, in whatsoever his mind distracts and delights itself, he realizes on analysis all those things to be empty by nature. When that very mind analysed, it is realized to be empty. When the identity of what is realized by this mind is completely examined, this too is realized as empty. Thus realizing, he enters into the yoga of signlessness."\textsuperscript{524)}

\textsuperscript{522)} lung dang rigs pa dag gis ni
chos mams thams cad skye med pa’i
rang bzhin med pa’i rjes byas nas
mam par rtog med bsgom par bya (stanza 58)

\textsuperscript{523)} \textit{Cloud of Jewels Sutra} (skt. Āryaratnamahāmahāyāna-sūtra, tib. ’Phags pa dkon mchog sprin ces bya ba theg pa chen po’i mdo) Ot. 897. Vol. 35.
This passage denotes clearly that through mere elimination of mental activity, without analysis the identity of things with wisdom, it is impossible to engage in non-conceptual concentration. Concentration is done after the actual identity of things like physical form and so on has been completely analyzed with wisdom, and not by concentrating on physical form and so on. Concentration is also not done by abiding between this world and the world beyond, because physical forms and so forth are not perceived. In this state of concentration is called the non-abiding concentration. In order to enter into non-conceptual concentration it is extremely important to engage in complete analysis. When the objects of imputation are examined by special insight, nothing can find. Selflessness is understood by the wisdom that finds that both the perceiving mind and the perceived objects lack any self-nature in the ultimate sense.

**The Holy Moon Lamp Sūtra** says as follows:525)

"This ultimate truth that everything is empty of an inherent nature refers that a phenomenon is without foundation and itself does not exist. You have not comprehended my explanation of [causal] conditions - that was to prevent grasping [to phenomena] - but [in reality] there are no words, no statements to be made about quality of a phenomenon."526)

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524) Parmananda Sharma, op. cit, pp. 64-65. and by the Dalai Lama XIV, op. cit., pp. 135.
526) *BMP*, pp. 254-255.
3. Cultivation of Special Insight

Atiśa says that after having investigation of the two truths i.e., conventional truth and ultimate truth the practitioner must cultivate special insight which arises in dependence upon calm abiding. Calm abiding is held to be an essential prerequisite for accomplishment of special insight, but the practitioner must firstly cultivate placement meditation and analytical meditation separately. When the practitioner has first developed calm abiding, he is unable to remain in that state while performing analysis, and so he must alternate between calming abiding and analytical meditation. Through repeated practice, he cultivates the capability to sustain the two kinds of meditation in equivalent portions at the same time. When this is accomplished, he turns his examination on the object of observation and contemplates its nature. The practitioner perceives that all phenomena are inherently empty and selfless, they are dependent arising owing to the force of causes and conditions other than themselves. Through repeatedly familiarizing himself with this meditation, he gradually reduces the force of the appearance of inherent existence and directly perceives the emptiness of the object of observation. But this is not actual special insight.

According to Jeffrey Hopkins, special insight\(^{527}\) means sight (pashya, mthong) exceeding (vi, lhag) that of calm abiding because a clarity is afforded through analysis, different from the non-analysis during calm abiding.\(^{528}\) Special insight arises when the practitioner’s analytical meditation itself induces mental stability and is combined with physical and mental pliancy. At this point the practitioner penetrates into a

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527) Special insight (skt. viipaśāna, tib. lhag mthong).

powerful meditative stabilization that is qualified by stability and the appearance of a wisdom consciousness that comprehends the nature of object of observation. The union of stability and analysis in a single-pointed consciousness serves as a powerful antidote to afflictions and is a useful tool for developing the capability to discern emptiness directly.

E. The Buddhist Path

According to Mahāyāna Buddhism the complete path towardsss the accomplishment of buddhahood is presented within the framework of two main vehicles, the Sūtrayāna and Tantrayāna. Sūtrayāna includes those systems of the path based on 'causal methods' of the sūtras, while Tantrayāna includes those based on the 'resultant method' of the tantra texts. With regard to these methods, Guenther says that the path has been the subject-matter of a particular class of literature in Tibet. Two sections can be distinguished, known as lam, rim and lam zab respectively. The former is based on the sūtras and to a lesser extent, on the tantras. The latter is based on the tantras and deals with meditative process exclusively.529)

In the Sūtrayāna there is a causal progression from ignorance to enlightenment which takes place over an immeasurable period of time which is calculated at three times ten to the power of fifty-seven years. The practice necessitates a rational, intelligent, and systematic approach to mind training, based on a steady foundation of ethical

discipline and a fully developed single-pointedness developed through calm abiding. The practitioner of the sūtrayāna pursues five successive paths. There are three divisions within sūtrayāna: the śrāvakayāna followed by śrāvakas, the pratyekabuddhayāna, followed by pratyekabuddhas, and the bodhisattvayāna, followed by bodhisattva s. The first leads to the result of arhathood, the second leads to the result of self-realizing buddhahood, while the last leads to the attainment of perfect buddhahood through the cultivation of bodhicitta, integrating the six perfections and a spontaneous motivation to seek full enlightenment for the sake of all sentient beings. Here Atiśa’s saying on the path indicates the bodhisattva path.

[59] Having thus contemplated on suchness,
Then he gradually attains the "heat" and so on,
He attains the "great joy" and the others
The enlightenment of a Buddha is not too far away.

1. The Stages of the Five Paths

By cultivating the mind of perfect enlightenment firstly and then continually training, the practitioner can achieve all the paths and

530) Śrāvaka (tib. nyan thos) which is the name given to the Theravadin disciples of the Buddha. They aim to free themselves from cyclic existence and attain the perfect cessation of all suffering. They lack bodhicitta. The fruit of their path is arhatship, not buddhahood.

531) Pratyekabuddha (tib. rang sans rgyas) who is a self-taught Buddha, one of the two Hinayāna paths, whose nirvāṇa is more complete than the Arhat’s, and who does not return for the welfare of sentient beings.

532) Bodhisattva (tib. byang chub sems dpa’) who has already accomplished buddhahood but continues to return to teach others, because he has great compassion and bodhicitta.

533) de ltar de nyid bsgom byas nas rim gyis drod sogs thob byas nas rab dga’ la sogs thob ‘gyur te sangs rgyas byang chub yun mi ring (stanza 59)
levels of a bodhisattva. Atiśa had said earlier that the paths establish a foundation through study and practice of the Dharma of small and medium capacity persons, then cultivate the thought of aspirational and engaging bodhicitta, then they gather the two accumulations. These clearly explain the path of accumulation. Atiśa’s fifty-ninth stanza denotes the path of preparation, seeing, meditation and no more learning.

(1) The Path of Accumulation

The path of accumulation is so called because on this level the practitioner collects the two accumulations which are the accumulation of merit and wisdom or knowledge. The accumulation of merit consists of virtuous deeds and attitudes, which produce corresponding good karma results and positive mental states. The accumulation of wisdom refers to cultivation of wisdom for the sake of all sentient beings. He enters this path with the generation of the thought of enlightenment, the altruistic mind to become enlightened for the sake of all sentient beings’ welfare. During this time, progress is classified in four stages: realization, aspiration, greater aspiration, and achievement. On the path of accumulation the practitioner also cultivates the four types of mindfulness. They are:

(a) The mindfulness of body
(b) The mindfulness of feelings
(c) The mindfulness of mind
(d) The mindfulness of phenomena

These four occur during the lesser stages of the path of accumulation.
The four types of abandonment are:

(a) Abandonment of non-virtuous phenomena already created
(b) Non-generation of non-virtuous phenomena not yet produced
(c) Increasing of virtuous phenomena already produced
(d) Generation of virtuous phenomena not yet produced

These four occur during the middle stage of the path of accumulation.

The four feet of miracle powers are:

(a) Aspiration
(b) Effort
(c) Mental attention
(d) Analytical meditative stabilization.

These four occur during the greater stage of the path of accumulation.

(2) The Path of Preparation

The path of preparation is attained when the practitioner reaches the level of a union of calm abiding and special insight with emptiness as the object of observation. Atiśa says that on this path, the practitioner gradually removes conceptual thought in his comprehending of suchness and can attain the three degrees of heat, the three degrees of peaks, the three degrees of patience, the three degrees of the supreme mundane phenomena. They are:

534) These three main degrees are strong, medium, weak of heat and so forth. They are again divided into nine degrees. The nine degrees are strong-strong, strong-medium, strong-weak, medium-strong, medium-medium, medium-weak, weak-strong, weak-medium, and weak-weak. See, Herbert V. Guenther, Philosophy and Psychology in the Abhidharma (Delhi: Motilal Banarsidass, 1999) p. 226.
(a) Heat

The heat is the realization that the objective constituents of one’s perceptual situations are not literally external, physical objects, but are mental addresses (manojalpa) in the sense that what had been called the intrinsic nature of a thing (svalakṣaṇa) and its general characteristic (sāmānyalakṣaṇa) are discourses within a purely perceptual world. This stage is also termed 'clarity' (āloka) and is synonymous with an acceptance of that which has been found by a thorough investigation into the nature of things (dharmanidhyānāntī). Every effort has to be made to intensify this clarity until it reaches its maximum value (mūrdhan). This stage is so called because it is a sign that the fire of non-conceptual understanding on the path of seeing will soon be produced: it is “the precursor of fire.” At this level the practitioner attains a clear conceptual awareness of suchness in a concentration.

(b) Peak

The peak stage marks a point at which the virtuous roots that have been cultivated previously will no longer decrease or be lost. The practitioner also attains a meditative stabilization focusing on suchness in which conceptual understanding increases. This is said to be an intimation of unconditioned direct perception of emptiness, which occurs on the path of seeing.

535) Herbert V. Guenther, op. cit., p. 238.
(c) Forbearance

During the forbearance period of the path of preparation the practitioner newly accomplishes an endurance, or lack of fear, with regard to the profound emptiness. At the level of forbearance the practitioner develops familiarity with the concept of emptiness and overcomes fear with respect to it. This stage also marks a point at which one is no longer able to descend to the lower realms of rebirth such as animals, hell-beings, or hungry ghosts through the force of afflicted actions and attitudes. The practitioner also attains a clear conceptual awareness of suchness and a concentration in which emptiness, the object of observation, is perceived as being distinct from the mind of the practitioner.

(d) Supreme mundane phenomena

During the path of preparation, the practitioner attains the supreme worldly characters and prepares to accomplish a supramundane path, i.e., the path of seeing. At this level, the cognizing subject no longer appears while he is in meditative stabilization. Prior to this, he had appearances of subject and object as distinct entities, but at the end of the path of preparation he can no longer ascertain the appearance of the object meditated, emptiness. However, this does not mean that he ceases to ascertain emptiness; rather, the conceptual aspect of the ascertainment disappears to the point where, even though there still is an appearance or image of emptiness, he can no longer recognize it as such. At the time of supreme mundane phenomena the cognizing subject also cannot be ascertained. The sense of the object disappears first because it is more difficult to abandon attachment to the inherent existence of the subject.536)
(3) The Path of Seeing

The practitioner continues meditating on emptiness, and with repeated training all appearances of subject and object disappear in emptiness. All thoughts of subject and object are overcome, and one perceives emptiness directly. This marks the beginning of the path of seeing, and at this point it is said that subject and object are undifferentiable, like water poured into water.537)

sGam po pa says that the path of seeing begins after the supreme mundane phenomena and consists of calm abiding as a foundation for special insight focused on the Four Noble Truths. Four insights correspond to each of the Four Noble Truths, making a total of sixteen - eight patient acceptances and eight awarenesses: the patient acceptance of the dharma which leads to an awareness of suffering, actual awareness of suffering, continuous patience leading to the discriminating awareness which characterizes the realization of the truth of suffering, continuous discriminating awareness subsequent to realization of the truth of suffering, and so forth.538)

The path of seeing is divided into two parts: uninterrupted paths and paths of liberation. The former abandon artificial afflictions and are called "uninterrupted" because having attained them one immediately moves on to a path of liberation from these afflictions. The path of liberation is the state or condition of having overcome the artificial afflictions. On the path of seeing one meditates the Four Noble Truths and the meditating subjects that comprehend them, and one

536) Jeffrey Hopkins, op. cit., p. 95.
537) John Powers, op. cit., p. 82.
538) sGam po pa, op. cit., p. 259. With regard to the sixteen aspects of the four noble truth, see, Sonam Rinchen, op. cit., pp. 206-7, n. 10.
understands both as being empty of inherent existence. While in meditative equipoise, one perceives only emptiness, but when one emerges from meditation one again perceives everyday appearances, although they no longer are perceived as solid and real. Rather, like a magician viewing an illusion that he has created, a person on the path of seeing perceives conditioned appearances but knows them to be unreal. Through repeated familiarization with emptiness, the practitioner is liberated from artificial innate conceptions with respect to the Four Noble Truths and with respect to himself, because he understands the emptiness of these concepts and of the consciousness that comprehends them. On the path of seeing enter the first of the ten bodhisattva levels, called the great joy.\(^{539}\)

(4) The Path of Meditation

According to sGam po pa, the path of meditation practice begins after the realization of special insight. The path of meditation is divided into the two paths which are the path of mundane meditation practice and the path of supramundane meditation practice. The mundane meditation practice consists of the first, second, third, and fourth meditative stages, and the formless stages of increasing the infinite nature of space, increasing the infinity of consciousness, increasing the nothing-whatsoever-ness, and increasing neither perception nor non-perception. There are three purposes in practicing this meditation: suppressing the afflicting emotions which are the subject of abandonment in the path of meditation; establishing the special qualities of the four infinitudes and so forth; and creating the foundation for the path transcending the world. The supramundane meditation practice

\(^{539}\) John Powers, op. cit., pp. 82-3.
consists of the furthering of calm abiding and special insight, focused on the two types of wisdom.\textsuperscript{540)} During the path of seeing the practitioner eliminates the artificial or latent conceptions of inherent existence, but the subtler, innate traces of these conceptions remain and sometimes reassert themselves when one is not in meditative equipoise. During the path of meditation the subtlest traces are eliminated and will never reappear. This is because the mind is a clear and luminous entity, and when the adventitious conceptions of inherent existence are eliminated there is no longer any basis for their re-emergence within his mental continuum. On the path of meditation, the practitioner continues to familiarize himself with meditation on emptiness. Like the path of seeing, the path of meditation is divided into uninterrupted paths and paths of liberation. On an uninterrupted path, the practitioner overcomes innate conceptions of inherent existence, and the subsequent path of liberation is a meditative equipoise in which he is free from these conceptions. The practitioner on the path of meditation also cultivates advanced meditative states that are neither uninterrupted paths nor paths of liberation. The path of meditation is so called due to the practitioner becomes familiar with the realizations that he accomplished in the path of seeing.

\textbf{(5) The Path of No More Learning}

The final phase of this process is the path of no more learning. According to sGam po pa, after the vajra-like absorption, the practitioner actualizes the nature of awareness, the awareness of exhaustion, and awareness of the unborn. The vajra-like absorption is

\textsuperscript{540} sGam po pa, op. cit., pp. 259-260.
the state at the edge of the path of meditation and is included in the preparation and unobstructed stages. This absorption is called "vajra-like" because it is unobstructed, firm, stable, of one taste, and all pervasive. "Unobstructed" means that it cannot be affected by the action of the world. "Firm" means it cannot be destroyed by obscurations. "Stable" means it cannot be shaken by discursive thoughts. "One taste" means everything is of one taste. "All pervasive" means that it observes that suchness of all knowledge. The awareness of the exhaustion of causes that arises after this absorption is the pristine wisdom awareness that observes the Four Noble Truths by the power of the exhaustion of all causes. The awareness of the unborn is the pristine wisdom that observes the Four Noble Truths by the power of abandoning the result, suffering. This pristine wisdom clearly observes the exhaustion of the cause and non-production of the result and is called the awareness of the exhaustion and non-production. On the path of no more learning is completed and the practitioner enters the city of nirvāṇa. At this stage, there are ten attainments of no more learning. These ten accomplishments of no more learning are included in the five unafflicted aggregates (skandas): perfect speech of no more learning, perfect action, and perfect livelihood are in the heap of ethical discipline; perfect of mindfulness of no more learning and perfect absorption are in the heap of absorption; perfect view of no more learning, perfect conception, and perfect effort are in the heap of wisdom awareness; perfect, full liberation is in the heap of full liberation; perfect awareness is in the heap of seeing the pristine wisdom of full liberation.541)

541) sGam po pa, op. cit., pp. 260-1.
2. The Ten Bodhisattva Levels

He attains "great joy" and the others.

This passage denotes the "great joy" which is the first bodhisattva level and "the others" refers to the two lower and ten higher levels. According to sGam po pa, the beginner's level (bhūmi) is the path of accumulation because it matures the practitioner's previously immature mind. The level of devoted activity is the path of preparation because one is strongly devoted to the meaning of emptiness. During that period, factors that oppose the perfections such as stinginess and so on, the afflicting emotions which are to be abandoned on the path of seeing, and the imputed obscurations of knowledge are overcome and do not arise. The ten bodhisattva levels start from the level of great joy to the tenth, cloud of dharma.542)

(1) The First Level

The first level is called "great joy" because those who attain it experience great joy by coming closer to enlightenment and benefiting all living beings. The definition of the first level is a superior bodhisattva's path that abandons intellectually-formed true-grasping, its principal object of abandonment. With regard to each level of the bodhisattva path, Nāgarjuna says in his Precious Garland of Advice for the King.543) The definition of the first level is:

542) Ibid., pp. 263-4.
543) Nāgarjuna, Precious Garland of Advice for the King (skt. Rajaprikathā-ratnāvali, tib. Rgyal po la gtam bya ba rin po che'i phreng ba), Ot. 5658.
"The first of these is the great joy
Since the bodhisattva is rejoicing.
He abandons the three obscurations\textsuperscript{544) and is born
Into the lineage of the Tathāgatas.\textsuperscript{545)"

At this level Bodhisattvas mostly practise on the perfection of generosity with other perfections together and master ten subjects. The ten subjects are:

(a) Pure motivation, free from all deceitful thoughts, towards all living beings
(b) Immaculately practicing for the sake of self and others good
(c) An attitude of equanimity towards all living beings
(d) Completely giving away all possessions
(e) Always properly attending spiritual teachers
(f) Seeking the goals of the holy dharma of the three vehicles
(g) Always disliking or renouncing the householder life
(h) Always wanting to accomplish the truth body of the Buddha, the ultimate attainment
(i) Always teaching the noble doctrine
(j) Protecting others from all fear by speaking the truth.

At this level all of the eighty-two afflicting emotions\textsuperscript{546) that are

\textsuperscript{544) Thinking the mental and physical aggregates which are a transitory aggregates as a real self, afflicted doubt and considering false ethics and discipline to be supreme.

\textsuperscript{545) Jeffrey Hopkins & Lati Rinpoche, \textit{The Precious Garland}, this text is included in the Buddhism of Tibet (Delhi: Motilal Banarsidass, 1987). In this text Nāgārjuna expresses in verse about the characteristics of the ten levels of bodhisattva path, see, pp. 178-181. With regard to the ten levels of bodhisattva path, see, Jeffrey Hopkins, op. cit., pp. 100-109, and sGom po pa, op. cit., pp. 263-277. Candrakīrti also clearly expresses in his \textit{Guide to the Middle Way}, which was translated and commented by Geshe Kelsang Gyatso as \textit{Ocean of Nectar} (Delhi: Motilal Banarsidass, 2000) pp. 31-440.

\textsuperscript{546) The number of eighty-two is a basic afflicting emotion which is divided into eighty-one. The desire realm, the four form realms, and the four formless realms each have nine levels
subject to be purified in the path of seeing are purified without remainder. And the three types of imputed obscurations to knowledge are eliminated. At this time, the bodhisattvas are free from the five fears which are free of not making a living, getting praise, death, rebirth in a lower realm, and stage fright in large gatherings.

(2) The Second Level

The second level is called "stainless" because those who abide at that level is free from the stains of immorality. At this level bodhisattvas particularly practise on the perfection of ethical discipline with other perfections together and master the eight trainings. They are:

(a) Maintaining purity of the three ethical discipline at all times
(b) Repaying the kindness rendered by others
(c) Benefitting others by maintaining patience towards their harms
(d) Without regret, rejoicing in virtuous deeds such as benefitting others and so on
(e) Being loving and compassionate towards all sentient beings
(f) Always honoring and respecting one’s spiritual masters and abbots
(g) Properly keeping the training received from them

of afflicting emotions, making eighty-one levels of afflicting emotions. See, Kelsang Gatso, op. cit., p. 102.

According to the Ornament of Clear Realization, there are eighty-eight afflicting emotions to be abandoned on the path of seeing, thirty-two afflicting emotions in the desire world, and twenty-eight each in the form and formless worlds. According to Abhidharmakosha, one hundred and twelve afflicting emotions are to be abandoned on the path of seeing. The five root afflictions which are desire, anger, pride, ignorance, and doubt, and the five afflicted views are view of the transitory aggregates, holding extreme view, conception of a wrong view as supreme, conception of wrong ethics and behavior as supreme, and perverse view. These five emotions and five views are related to each of the Four Noble Truths in the desire realm, making a total of forty for the desire realm. The form and formless realm have thirty-six each by excluding anger, making a grand total of one hundred and twelve. See, Jeffrey Hopkins, op. cit., pp. 255-266.
(h) Always training in the six perfections of generosity and so on.

(3) The Third Level

The third level is called “radiant” because at this level the appearance of phenomena and absorption are clear, and the light of the phenomena radiates for others. At this level the bodhisattvas practise particularly on the perfection of patience with other perfections and master the five topics. The five topics are:

(a) Never being satisfied with hearing the profound dharma teachings
(b) Teaching precious dharma to others without concern for property and honor
(c) Purifying the container and the contained of the Buddhafield where one is to achieve enlightenment
(d) Never being discouraged by seeing the ungratefulness of those whom you have benefitted
(e) Being without haughtiness by having a sense of shame and embarrassment.

At this level bodhisattvas realize the supreme meaning of the dharma.

(4) The Fourth Level

This fourth level is called “luminous” because the two obscurations are burnt away by the luminous light of pristine wisdom of all the branches of enlightenment. At this level bodhisattvas particularly practise on the perfection of patience and master the ten trainings.
They are:

(a) Abiding in solitude in a forest and so forth
(b) Having no desire for property you have not acquired
(c) Being content by acquiring crude property
(d) Purely maintaining the twelve ascetic training
(e) Not abandoning the training that you have received, even at the risk of your life
(f) Being disgusted by seeing the faults of sensual objects
(g) Establishing trainees in nirvana
(h) Fully giving all your possessions
(i) Never being discouraged from doing virtuous deeds, such as helping others
(j) Not being concerned with your own welfare.

At this level bodhisattvas realize fully the meaning of non-grasping and are free from attachment to dharma.

(5) The Fifth Level

The fifth level is called "very difficult to train" because bodhisattvas who achieve this level make effort to mature sentient beings and do not become emotionally involved when they respond negatively, both of which are difficult to do. The bodhisattvas on this level can accomplish great skill in realizing the gross and subtle nature of the Four Noble Truths. At this level bodhisattvas mostly practise on the perfection of meditative concentration and master by avoiding the ten faults. The ten faults are:

(a) Associating with relatives, who are the basis of attachment
(b) Attachment to the homes of faithful benefactors
(c) Abiding in disturbed places
(d) Praising oneself, with attachment
(e) Condemnation of others
(f) The ten nonvirtues
(g) Conceit and arrogance
(h) The four wrong perceptions—purity, happiness, permanence, and self
(i) Unwholesome knowledge of wrong views
(j) Patience with the obscuration of afflicting emotions, such as grasping and so forth.

At this level bodhisattvas realize the meaning of the continuum of the nondual nature and comprehend the ten equanimities.

(6) The Sixth Level

This sixth level is called "obviously transcendent" because, supported by the perfection of wisdom awareness, bodhisattvas do not abide in either cyclic existence or nirvāṇa. They are clearly transcendent and beyond cyclic existence and nirvāṇa. At this level bodhisattvas particularly practise on the perfection of wisdom awareness and master twelve trainings: first attaining the six perfections and then the six topics. They are:

(a) The perfection of generosity
(b) The perfection of ethical discipline
(c) The perfection of patience
(d) The perfection of perseverance
(e) The perfection of concentration
(f) The perfection of wisdom
(g) Avoiding attachment to Hearers
(h) Avoiding attachment to Solitary Realizers
(i) Avoiding fear of the meaning of profound emptiness
(j) At first, not being discouraged to give things when someone requests
(k) Then at the middle, not being unhappy even if you have give all your possessions
(l) At the end, even if you have given everything, not abandoning beggars.

At this level bodhisattvas realize the meaning of the afflicting emotions and impurity, and comprehend well the interdependence of the non-existence of the afflicting emotions and their purification.

(7) The Seventh Level

The seventh level is called "gone after" because it is related to the one-way path and is the perfection of action. At this level bodhisattvas mostly practise on the perfection of skillful means and master by renouncing the twenty subjects and twenty opposing topics. The twenty abandonments are:

(a) Grasping at self
(b) Grasping at perception of sentient beings
(c) Grasping at one’s life-force
(d) Grasping at persons as "doers," i.e. as entities that perform real actions
(e) Grasping at the discontinuation of sentient beings
(f) Grasping at the permanence of sentient beings
(g) Grasping at signs of duality of all phenomena
(h) Grasping at various causes
(i) Grasping at the five aggregates
(j) Grasping at the eighteen elements (dhatus)
(k) Grasping at the twelve sense sources (ayatanas)
(l) Grasping at the three realms as a basis
(m) Grasping at the afflicting emotions such as desire and so on
(n) Being fully discouraged in the perfect path
(o) Grasping at Buddha as the fruition of nirvāṇa
(p) Grasping at Dharma as its cause
(q) Grasping at Saṅgha as its basis
(r) Completely clinging to the view of ethical discipline
(s) Contention about profound emptiness
(t) Grasping the conventional and emptiness as contradictory.

The twenty antidotes are:

(a) Knowledge of emptiness, the gate of liberation, the antidote to grasping at self
(b) Liberation of signlessness, the antidote to grasping at the perception of sentient beings
(c) Liberation of no aspiration and fruit, the antidote to grasping at the life-force
(d) Complete purification of the three spheres, which are the non-projection of the meditation, meditator, and the act of meditating, as the antidote to grasping at persons
(e) Great compassion, as the antidote to grasping at the discontinuation of sentient beings
(f) No arrogance through the realization of all-pervading emptiness, as the antidote to grasping at the permanence of sentient beings

(g) Realization of the selfless nature of all phenomena, as the antidote to grasping at signs of duality of all phenomena

(h) Understanding the unborn nature, as the antidote to grasping at the five aggregates

(i) Understanding of patience in the meaning of the profound unborn nature as the antidote to grasping at the eighteen elements

(j) Teaching the single stream of the non-duality of all phenomena as the antidote to grasping at the twelve sense sources

(k) Cutting all conceptual thoughts of nonvirtuous projection, as the antidote to grasping at the three realms as a foundation

(l) Not conceptualizing grasping at signs and so forth, as the antidote to grasping at the afflicting emotions such as desire and so on

(m) Meditating in the definite calm abiding, as the antidote to being completely discouraged in the perfect path

(n) Having great skill in the wisdom awareness realization of the special insight of selflessness, as the antidote to grasping at Buddha as the fruition of nirvāṇa

(o) Taming the mind through having mediated on the mode of abiding, as the antidote to grasping at Dharma as its cause

(p) Having unobstructed pristine wisdom of form and so on through special insight, as the antidote to grasping at saṅgha as its foundation

(q) Having the skill of realization in the level of nonattachment to extremes, as the antidote to completely clinging to the view of ethical discipline

(r) Freedom of movement to Buddhafields\textsuperscript{547} as one wishes, as the

\textsuperscript{547} Buddhafield (skt. buddhaksetra, tib. rgyal ba'i zhing) is a dimension or world manifested through the enlightened aspirations of a buddha or bodhisattva in conjunction with the meritorious karma of sentient beings. Those born in a buddhafield are able to progress
antidote to contention about profound emptiness

(s) Demonstrating the manifestation of one’s body to all practitioners, as the antidote to grasping the conventional and emptiness as contradictory.

At this level bodhisattvas realize the meaning of nondifferentiation.

(8) The Eighth Level

The eighth level is called "immovable" because it cannot be moved by the perception of perseverance without signs.548) At this level bodhisattvas particularly practise on the perfection of aspiration and master the eight trainings. They are:

(a) Directly understanding the actions of all sentient beings’ minds
(b) Compassion through the clairvoyance of miracle power in all worlds
(c) Establishing the good and pure Buddhafields
(d) Because of having completely investigated all phenomena, gathering great accumulations by attending Buddha
(e) Maturing sentient beings through directly understanding the practitioners’ different faculties
(f) Completely purifying the Buddhafield by mastering the pure realms
(g) Seeing all phenomena as illusory by mastering nonconceptual thought
(h) Spontaneously taking rebirth in cyclic existence by mastering swiftly to enlightenment.

548) This refers that the meditation stage cannot be disturbed by perceptions. With signs and without signs refer to the presence or absence of an topic of meditation. Atisha has explained about these in earlier chapter in his BMP.
birth.

At this level bodhisattvas having attained patience in the unborn nature of phenomena, they realize the meaning of no decrease or increase, through which they see no decrease or increase of afflicting emotions or purification. And they can achieve ten powers. They are:

(a) Power over life which means a bodhisattva can live as long as he wishes
(b) Power over mind which means a bodhisattva can sustain meditative concentration as long as he wishes
(c) Power over provision of necessities which means a bodhisattva can shower down a rain of limitless necessities on sentient beings
(d) Power over cause which means a bodhisattva can shift the effects of karma from an particular life to another sphere, world, realm, or birth
(e) Power over birth which means a bodhisattva can sustain meditative concentration and, if born in the desire realm, he will not be affected by its faults
(f) Power over intentions which means that a bodhisattva can change whatever he wishes into earth, water, fire, and so on
(g) Power over aspiration prayers which means that if he aspires to completely benefit himself and others, it will be achieved
(h) Power over miracles which means a bodhisattva can exhibit innumerable manifestations in order to cause sentient beings to be interested in the spiritual path
(i) Power over wisdom awareness which means a bodhisattva has completed the comprehending of phenomena, their meaning, the definition of words, and confidence
(j) Power over dharma which means that, in an instant, bodhisattvas
can completely content all the sentient beings according to their dispositions and in their different languages through words and groupings of letters based on many different types of scriptures.

(9) The Ninth Level

The ninth level is called "good discriminating wisdom" because those who attain it, and have complete discriminating awareness. At this level bodhisattvas mostly practise on the perfection of strength and master the twelve trainings. These twelve trainings are:

(a) Perfecting infinite aspiration prayers for the benefit of sentient beings
(b) Understanding of the languages of gods and so on
(c) Mastery over the dharma, meaning, discriminating wisdom, and inexhaustible confidence like a flowing river
(d) At rebirth, entering only into the womb of a respectable woman
(e) Choosing an excellent family, like that of a king and so on
(f) Choosing an excellent caste
(g) Choosing excellent relatives on the mother's side, and so on
(h) Choosing excellent surroundings
(i) Choosing to be born in an exceptional way praised by Indra and so forth
(j) Renouncing the house by the inspiration of Buddha and so on
(k) Gaining enlightenment under the Bodhi tree, which is like a wish-granting jewel
(l) Perfecting all the qualities which are of the nature of Buddha

At this level bodhisattvas realize the nature of mastery over pristine
wisdom because they have achieved the four types of perfect discriminating awarenesses. They are:

(a) The unceasing arising of the perfect discriminating awareness of dharma
(b) The perfect discriminating awareness of meaning
(c) The perfect discriminating awareness of significance
(d) The perfect discriminating awareness of confidence.

(10) The Tenth Level

The tenth level is called "cloud of dharma" because a bodhisattva who abides in it showers the rain of dharma like a cloud and pacifies the dust of afflicting emotions of sentient beings. He becomes a supreme great lord, master of the sphere of infinite wisdom.

At this level bodhisattvas particularly practise on the pristine wisdom with other perfections. At this level a bodhisattva, in an instant, can achieve as many concentration as there are billions and trillions of atoms in all the limitless Buddhafields, and so on. Moreover, from each pore of the skin, he can manifest in a moment countless Buddhas surrounded by limitless bodhisattvas. He can also manifest many beings like gods, human beings, and so on. He has the capability to bestow teachings by manifesting in the form of Indra, Brahma, guardians, kings, Hearers, Solitary Realizers, or Buddhas depending on the devotees.
3. The Buddhahood

[59] The enlightenment of a Buddha is not too far away.

The Buddhahood is called the "path of perfection." According to sGam po pa, all the obscurations of afflicting emotions, which are the subject to purification on the path of meditation, and the imputed obscurations of knowledge, which are like the essence of a tree, are completely purified in an instance when the vajra-like concentration is generated. This realization, the vajra-like concentration of the path of meditation, is the direct cause of the ten forces, the unsurpassed qualities of a Buddha. It is like a moon in a clear autumn sky. Just as a moon in a clear sky dispels all darkness and illuminates clearly all forms, in the same manner the exalted awareness of the final continuum dispels all darkness of the obstructions to omniscience and causes the body of a Buddha to appear clearly. The practitioner can accomplish the perfect Buddhahood of the three bodies by fully passing through the five paths and ten levels. The nature of buddha is perfect purification and perfect pristine wisdom.549)

There are various conceptions of the buddhahood, but here Atiśa’s reference on the buddhahood indicates in accordance with yogācāra viewpoint. Yogācāra texts, in line with the prajñāpāramitā sūtras, acknowledged the undefiled Buddha Dharmas to be the pure qualities of a Buddha as they are taught or conceptualized from a phenomenal point of view. They have identified buddhahood as ultimate defining principle, not as any collection of Dharmas, but as the emptiness of all Dharmas and the non-dual realization of that emptiness. At the center of the yogācāra understanding of buddhahood was the concept of

549) sGam po pa, op. cit, pp. 277-282.
purified suchness - nonconceptual thoughts, the Buddha’s non-dual awareness of ultimate reality, undivided and unlimited in scope. In the yogācāra texts, what is involved is the notion of the disappearance of the unreal with the appearance of the real, the gradual purification of suchness by entry into nonconceptual thoughts through stages of meditative concentration. All phenomena, in their real nature as suchness are buddhahood, i.e. the purity of suchness, when the mental obstructions hiding their real nature are removed. Within suchness there is no differentiation. Since buddhahood is the non-dual realization of suchness, there is no suchness separate or apart from it. Therefore, all phenomena, seen in their real nature through the pure, unobstructed perspective of enlightenment, are buddhahood, are the purity of suchness (tathatā viśuddhi). The realization of buddhahood is also the realization of the nonexistence of that imagined nature of duality (parikalpita svabhāva).551)

550) Realization (skt. adhigama, tib. rtogs pa) refers to the spiritual experiences that a practitioner attains through special insight into and transformation of the mental continuum whilst on the path to enlightenment, and to the resultant attainment of liberation or buddhahood.

551) John J. Makransky, Buddhist Embodied, Sources of Controversy in India and Tibet (Delhi: Sri Satguru pub, 1998), pp. 39-83. He deals with the yogācāra viewpoint of buddhahood through examining classical yogācāra texts in the chapter 4.