
The Eight Categories and Seventy Topics

by
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*bsTan bcos mngon par rtogs pa'i rgyan gyi prjod pya dngos brgyad don bdun cu nges par
'byed pa'i thabs dam pa rje ptsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa
bzhug so*

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*Final Draft - October 2002
Updated May 2011 (correction on page 30)*

AN FPMT MASTERS PROGRAM TRANSLATION

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Contents

The Eight Categories	4
The Seventy Topics	8
I. The Ten Topics of Exalted Knower of All Aspects	8
II. The Eleven Topics of Knower of Paths.....	15
III. The Nine Topics of Knower of Bases	21
IV. The Eleven Topics of Complete Aspects Application.....	26
V. The Eight Topics of Peak Application.....	36
VI. The Thirteen Topics of Serial Application	40
VII. The Four Topics of Momentary Application.....	41
VIII. The Four Topics of Resultant Truth Body.....	42

An Excellent Method Definitely Revealing the Eight Categories and Seventy Topics, the Subject of the Treatise, ‘Ornament for Clear Realizations’: the Stainless Oral Transmission of Jetsün Chögyi Gyaltzen

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Namo Guru Manjugoshaya

Herein is explained the eight categories and seventy topics, the subject of the treatise, *Ornament for Clear Realizations* (*Abhisamayalamkara*, *mNgon par rtogs pa'i rgyan*).

Firstly, with regard to, “The perfection of wisdom is perfectly explained by the eight categories” (*Ornament for Clear Realizations*, v.1.3ab), the **definition of perfection of wisdom** is: a fully developed exalted wisdom qualified by three attributes. It and resultant perfection of wisdom are mutually inclusive.

The subject, exalted knower of all aspects, possesses three attributes because it [possesses] the attributes of:

- 1) basis - existing in the continuum of buddha superiors only,
- 2) entity - being a non-dual exalted wisdom, and
- 3) freedom from the object of negation - being empty of true existence, like an illusion.

When perfection of wisdom is terminologically divided there are four:

- 1) natural perfection of wisdom,
- 2) scriptural perfection of wisdom,
- 3) path perfection of wisdom, and
- 4) resultant perfection of wisdom.

Examples [of the above] are [respectively]:

- 1) emptiness,
- 2) the extensive, middling and brief mothers,
- 3) the exalted knower of a bodhisattva, and
- 4) an exalted knower of all aspects.

The **definition of resultant perfection of wisdom** is: a fully developed exalted wisdom qualified by four attributes. The four attributes are:

- 1) basis - existing in the continuum of buddha superiors only,
- 2) entity - being an exalted wisdom,
- 3) aspect - being non-dual, and
- 4) freedom from the object of negation - being empty of true existence, like an illusion.

The boundaries of natural perfection of wisdom are that it exists in all phenomena.

The boundaries of scriptural perfection of wisdom are that it exists prior to entering the path through the buddha ground.

The boundaries of path perfection of wisdom are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

The boundaries of resultant perfection of wisdom are that it exists only on the buddha ground.

The Eight Categories

I. Exalted Knower of Aspects

With regard to, “the very exalted knower of all aspects” (v.1.3c), the **definition of exalted knower of all aspects** is: a fully developed exalted wisdom directly realizing the ten topics, mind generation and so forth. It and exalted knower in the continuum of a buddha superior are mutually inclusive.

When divided there are two:

- 1) an exalted knower of all aspects that knows all aspects of objects of knowledge without exception, and
- 2) an exalted knower of all aspects that knows the main causes and effects in terms of the seventy topics.

Its boundaries are that it exists only on the buddha ground.

II. Knower of Paths

With regard to, “the very knower of paths” (v.1.3c), the **definition of knower of paths** is: a mahayana superior’s clear realizer conjoined with the wisdom directly realizing emptiness in the continuum of the person who possesses it. It and the exalted knower of a mahayana superior are mutually inclusive.

When divided there are three:

- 1) a knower of paths that knows hearers’ paths,
- 2) a knower of paths that knows solitary realizers’ paths, and
- 3) a knower of paths that knows mahayana paths.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

III. Knower of Bases

With regard to, “then the very knower of all” (v.1.3d), the **definition of knower of bases** is: an exalted wisdom abiding within a lesser vehicle class of realizations conjoined with the wisdom directly realizing selflessness in the continuum of the person who possesses it. It and an exalted wisdom within a

superior's continuum abiding within a lesser vehicle class of realizations are mutually inclusive.

When divided there are four:

- 1) a knower of bases close to the resultant mother,
- 2) a knower of bases distant from the resultant mother,
- 3) a knower of bases of the discordant class, and
- 4) a knower of bases of the antidote class.

Its boundaries are that it exists in the continuum of all superiors.

IV. Complete Aspects Application

With regard to, “clear complete realization of all aspects” (v.1.4a), the **definition of complete aspects application** is: a bodhisattva's yoga conjoined with the wisdom cultivating a compendium of the aspects of the three exalted knowers. It and exalted knower of a bodhisattva are mutually inclusive.

When divided there are 173.

Its boundaries are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

V. Peak Application

With regard to, “gone to the peak and” (v.1.4b), the **definition of peak application** is: a bodhisattva's yoga conjoined with the wisdom highly transformed from the mahayana path of accumulation that cultivates a compendium of the three exalted knowers. It and achievement through engaging are mutually inclusive.

When divided there are four:

- 1) peak application of the path of preparation,
- 2) peak application of the path of seeing,
- 3) peak application of the path of meditation, and
- 4) uninterrupted peak application.

Its boundaries are that it exists from the heat level of the mahayana path of preparation through the end of the continuum [of the sentient being].

VI. Serial Application

With regard to, “The serial: three types, ten types” (v.1.16ab), the **definition of serial application** is: a bodhisattva’s yoga conjoined with the wisdom that serially cultivates the aspects of the three exalted knowers for the sake of attaining steadiness with respect to the aspects of the three exalted knowers.

When divided there are 13:

- 1-6) the six serial applications of the six perfections,
- 7-12) the six serial applications of the six recollections, and
- 13) the serial application of non-entitiness.

Its boundaries are that it exists from the mahayana path of accumulation through just prior to the end of the continuum [of the sentient being].

VII. Momentary Application

With regard to, “clear complete enlightenment in one moment” (v.1.4c), the **definition of momentary application** is: a bodhisattva’s final yoga that has attained steadiness with respect to the aspects of the three exalted knowers. It and the exalted wisdom at the end of the continuum [of the sentient being] are mutually inclusive.

When divided there are four:

- 1) a fully ripened momentary application,
- 2) a non-fully ripened momentary application,
- 3) a characterless momentary application, and
- 4) a non-dual momentary application.

Its boundaries are that it exists only at the end of the continuum [of the sentient being].

VIII. Resultant Truth Body

With regard to, “The truth body: these are the eight” (v.1.4d), the **definition of resultant truth body** is: the final result attained by the power of cultivating the aspects of the three exalted knowers which is the means of attaining it. It and buddha are mutually inclusive.

When divided there are four:

- 1) nature body,
- 2) exalted wisdom truth body,
- 3) enjoyment body, and
- 4) emanation body.

Its boundaries are that it exists only on the buddha ground.

The Seventy Topics

I. The Ten Topics of Exalted Knower of All Aspects

1. Mind generation

With regard to, “mind generation” (v.1.5a), the **definition of mahayana conventional mind generation** is: a mahayana special main mental knower distinguished by abiding in a type of path that serves as the door of entry into the mahayana and that arises concomitant with an accompanying aspiration observing complete enlightenment for the welfare of others.

When divided by way of entity:

- 1) wishing mind generation, and
- 2) practical mind generation.

When divided by way of simile there are 22:

- 1) mind generation like earth, (2) mind generation like gold, (3) mind generation like a waxing moon, (4) mind generation like fire, (5) mind generation like a treasure, (6) mind generation like a jewel-mine, (7) mind generation like an ocean, (8) mind generation like a vajra, (9) mind generation like the king of mountains, (10) mind generation like medicine, (11) mind generation like a virtuous spiritual friend, (12) mind generation like a wish-granting jewel, (13) mind generation like the sun, (14) mind generation like a pleasant Dharma song, (15) mind generation like a king, (16) mind generation like a storehouse, (17) mind generation like a highway, (18) mind generation like a mount, (19) mind generation like a fountain spring, (20) mind generation like a pleasant sound, (21) mind generation like a river, and (22) mind generation like clouds.

It is said, “Furthermore, earth, gold, moon, fire, treasure, jewel-mine, ocean, vajra, mountain, medicine, spiritual friend, wish-granting jewel, sun, song, king, storehouse, highway, mount, fountain spring, pleasant sound, river, and cloud: these are the twenty-two types” (vv.1.19-20).

Its boundaries are that it exists from the mahayana path of accumulation through the buddha ground.

2. Precepts

With regard to, “precepts” (v.1.5a), the **definition of mahayana precepts** is: mahayana speech that teaches a method for attaining the object of striving of mahayana mind generation.

When divided by way of entity there are two:

- 1) precepts instructing on the mahayana, and
- 2) precepts of subsequent mahayana teachings.

When divided by way of modes of instruction there are ten:

- 1) precepts which instruct on achievings, its own entity,
- 2) precepts which instruct on the object of observation, the four truths,
- 3) precepts which instruct on the basis, the Three Jewels,
- 4) precepts which instruct on effort in non-clinging,
- 5) precepts which instruct on tireless effort,
- 6) precepts which instruct on effort that thoroughly upholds the path,
- 7) precepts which instruct on the five eyes: eye of flesh, divine eye, eye of wisdom, eye of dharma, and eye of buddha,
- 8) precepts which instruct on the six clairvoyances: the clairvoyance of magical emanations, the clairvoyance of divine ear, the clairvoyance of knowing others’ minds, the clairvoyance of remembering previous states, the clairvoyance of divine eye, and the clairvoyance of the extinction of contaminations,
- 9) precepts which instruct on the path of seeing, and
- 10) precepts which instruct on the path of meditation.

It is said, “Achievings, the truths, the Three Jewels – Buddha and so forth, non-clinging, tireless, thoroughly upholding the path, the five eyes, the six excellent qualities of the clairvoyances, and the so-called paths of seeing and meditation: precepts are to be understood as the entity of these ten.” (vv.1.21-.22).

Its boundaries are that it exists from before entering the path through the buddha ground.

3. Four branches of definite discrimination

With regard to, “the four types of branches of definite discrimination” (v.1.5b), the **definition of mahayana path of preparation** is: a mahayana mundane path that is concordant with the clear realization of truth and abides in a class of clear

realizers that arise subsequent to the completion of the partial concordance with liberation. It and mahayana partial concordance with definite discrimination are mutually inclusive.

When divided there are four:

- 1) the heat level of the mahayana path of preparation,
- 2) the peak level of the mahayana path of preparation,
- 3) the tolerance level of the mahayana path of preparation, and
- 4) the supreme mundane quality level of the mahayana path of preparation.

Its boundaries are that exists only on the mahayana path of preparation.

4. Natural abiding lineage, the basis of mahayana achievings

With regard to, “that which is the basis of achieving, the nature of the sphere of reality” (v.1.5cd), the **definition of naturally abiding lineage, the basis of mahayana achievings** is: the common locus of (i) that which is the reality in the continuum of a bodhisattva and (ii) that which serves as the actual basis of mahayana achievings.

When divided there are the 13 realities that are the bases for the thirteen achievings of qualities. The thirteen achievings are:

- 1-6) six qualities that are realized: the four mahayana partial concordances with definite discrimination and the two mahayana paths of seeing and meditation,
- 7) achieving of antidotes,
- 8) achieving of abandonments,
- 9) achieving thoroughly reaching those,
- 10) achieving of wisdom together with compassion,
- 11) achieving not common to learners,
- 12) achieving gradually enacting the welfare of others, and
- 13) achieving effortlessly engaging wisdom.

It is said, “The six qualities that are realized, antidotes, abandonments, thoroughly reaches those, wisdom along with compassion, the not common to learners, the welfare of others gradually, and effortlessly engaging exalted wisdom – their basis is to be known as lineage.” (vv.1.38-39).

Its boundaries are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

5. Observed objects of mahayana achievings

With regard to, “observed objects” (v.1.6a), the **definition of observed object of mahayana achieving** is: a basis of elimination of superimpositions by a mahayana achieving. It and object of knowledge are mutually inclusive.

When divided there are 11:

- 1) virtue,
- 2) non-virtue,
- 3) the unspecified,
- 4) the five mundane aggregates,
- 5) the four supramundane concentrations,
- 6) the five contaminated appropriated aggregates,
- 7) the four uncontaminated close placements of mindfulness,
- 8) the three compounded realms,
- 9) un-compounded suchness,
- 10) the four common concentrations, and
- 11) the ten exclusive powers of a subduer.

It is said, “The observed objects are all phenomena. Moreover, they are virtue and so forth, realizations of the mundane, those asserted to be the supramundane, contaminated and uncontaminated phenomena, those that are compounded and un-compounded, the excellent qualities common to learners, and those exclusive to subduers.” (vv.1.41-42).

Its boundaries are that it extends to all established bases.

6. Object of intent

With regard to, “intent” (v.1.6a), the **definition of object of intent of mahayana achieving** is: the final result that is engaged in as the object of intent. It and buddha are mutually inclusive.

When divided there are three:

- 1) great heroic mind,
- 2) great abandonment, and
- 3) great realization.

It is said, “The mind which is supreme for all sentient beings, abandonment, and realization, the three – these three greatnesses, are to be understood as the objects of intent of the self-arisen.” (v.1.43).

Its boundaries are that it exists only on the buddha ground.

7. Achieving through armor

With regard to, “armor” (v.1.6b), the **definition of achieving through armor** is: a bodhisattva’s yoga conjoined with a vast intention desiring to practice inclusively the entire six perfections such as generosity and so forth within each of the six perfections. It and the exalted wisdom of a bodhisattva are mutually inclusive.

When divided there are 36:

- 1-6) the six achievings through the armor of generosity,
- 7-12) the six achievings through the armor of ethics,
- 13-18) the six achievings through the armor of tolerance,
- 19-24) the six achievings through the armor of joyous effort,
- 25-30) the six achievings through the armor of concentration, and
- 31-36) the six achievings through the armor of wisdom.

It is said, “Each of them, such as generosity, by inclusion in the six types are the achievings through armor; they are explained in accordance with six sets of six.” (v.1.44).

Its boundaries are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

8. Achieving through engagement

With regard to, “activities of engaging” (v.1.6b), the **definition of achieving through engagement** is: a bodhisattva’s yoga practicing an application of some type of mahayana cause and effect doctrine mainly through joyous effort.

When divided there are nine:

- 1) achieving through engagement in the concentrations and formless [absorptions],
- 2) achieving through engagement in the six perfections such as generosity,
- 3) achieving through engagement in path of seeing, path of meditation, path of no more learning, and the special path,
- 4) achieving through engagement in the four immeasurable such as love,
- 5) achieving through engagement in possessing non-observability,
- 6) achieving through engagement in the complete purity of the three spheres,

- 7) achieving through engagement in the objects of intent,
- 8) achieving through engagement in the six clairvoyances, and
- 9) achieving through engagement in the very exalted knower of all aspects.

It is said, “Concentrations and formless [absorptions], generosity and so forth, paths, love and so forth, possessing non-observability, the purity of the three spheres, objects of intent, six clairvoyances, exalted knower of all aspects – the achievings that engage in this manner are to be known as ascending in the mahayana.” (vv.1.45-46).

Its boundaries are that it exists from the heat level of the mahayana path of preparation through the end of the continuum [of the sentient being].

9. Achieving through collections

With regard to, “collections” (v.1.6c), the **definition of achieving through collections** is: a bodhisattva’s yoga that yields great enlightenment as its result and surpasses the middling level of supreme mundane quality of the mahayana path of preparation and below by way of being conjoined with the two vast collections.

When divided there are 17:

- 1) achieving through the collection of great compassion,
- 2) achieving through the collection of generosity,
- 3) achieving through the collection of ethics,
- 4) achieving through the collection of tolerance,
- 5) achieving through the collection of joyous effort,
- 6) achieving through the collection of concentration,
- 7) achieving through the collection of wisdom,
- 8) achieving through the collection of calm abiding,
- 9) achieving through the collection of special insight,
- 10) achieving through the collection of path of union,
- 11) achieving through the collection of skill in means,
- 12) achieving through the collection of exalted wisdom,
- 13) achieving through the collection of merit,
- 14) achieving through the collection of paths,
- 15) achieving through the collection of retentions,
- 16) achieving through the collection of grounds, and
- 17) achieving through the collection of antidotes.

It is said, “Mercy, the six such as generosity, calm abiding along with special insight, those paths of union, those skilled in means, exalted wisdom, merit,

paths, retentions, the ten grounds, and antidotes are to be known as the order of the achievings through collections.” (vv.1.47-48).

Its boundaries are that it exists from the great level of supreme mundane quality of the mahayana path of preparation through the end of the continuum [of the sentient being].

10. Definitely issuing achieving

With regard to, “along with definitely issuing: these are the subduers’ very exalted knowers of all aspects” (v.1.6cd), the **definition of definitely issuing achieving** is: a yoga of the pure grounds that definitely yields without doubt an exalted knower of all aspects.

When divided there are eight:

- 1) definitely issuing achieving of object of intent,
- 2) definitely issuing achieving of equality,
- 3) definitely issuing achieving of the welfare of sentient beings,
- 4) definitely issuing achieving of effortless spontaneity,
- 5) definitely issuing achieving of passed beyond the extremes of permanence and annihilation,
- 6) definitely issuing achieving of attaining the aims of the three vehicles,
- 7) definitely issuing achieving of the very exalted knower of all aspects, and
- 8) definitely issuing achieving of object-possessor of the path.

It is said, “Object of intent, equality, the welfare of sentient beings, without effort, definitely issuing in passing beyond the extremes, definitely issuing the nature of attainment, the very exalted knower of all aspects, and the object-possessor that is the path: these definite issuings, the essence of eight types, are known as definitely issuing achieving.” (vv.1.73-74).

Its boundaries are that it exists on the three pure grounds.

II. The Eleven Topics of Knower of Paths

1. Limbs of knower of paths

With regard to, “making lusterless and so forth” (v.1.7a), the **definition of limbs of knower of paths** is: a special excellent quality conjoined with great compassion that is included in either the cause, entity, or result of a knower of paths.

When divided there are five:

- 1) freedom from the manifest pride that is a manifest obstacle to becoming a limb of a knower of paths,
- 2) activation of the mahayana lineage, the substantial cause,
- 3) mind generation towards enlightenment, a cooperative condition,
- 4) the nature of a knower of paths, and
- 5) the function of a knower of paths.

It is said, “In order to make the gods suitable the light makes them lusterless; ascertains the object; pervaded; nature; and its function.” (v.2.1).

Its boundaries are that it exists from the activation of mahayana lineage through the buddha ground.

2. Knower of paths that knows hearers’ paths

With regard to, “[the paths of] learners” (v.1.7b), the **definition of knower of paths that knows hearers’ paths** is: a mahayana superior’s exalted knower that, in a manner of being conjoined with mind generation, dedication, and the wisdom realizing emptiness, abides in a type of clear realization of what is to be known in order to lead trainees possessing a hearer’s lineage. It and a mahayana superior’s exalted knower that abides in a type of hearers’ realizations are mutually inclusive.

When divided there are two:

- 1) a knower of paths that knows hearers’ paths in the continuum of a bodhisattva superior, and
- 2) a knower of paths that knows hearers’ paths in the continuum of a buddha superior.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

3. Knower of paths that knows solitary realizers' paths

With regard to, “paths of rhinoceros” (v.1.7b), the **definition of knower of paths that knows solitary realizers' paths** is: a mahayana superior's exalted knower that, in a manner of being conjoined with three attributes, abides in a type of clear realization of what is to be known in order to lead trainees possessing a solitary realizers' lineage. It and a mahayana superior's exalted knower that abides in a type of solitary realizers' realizations are mutually inclusive.

When divided there are two:

- 1) a knower of paths that knows solitary realizers' paths in the continuum of a bodhisattva superior, and
- 2) a knower of paths that knows solitary realizers' paths in the continuum of a buddha superior.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

4. Mahayana path of seeing

With regard to, “Great benefit due to the excellent qualities of this and others – the path of seeing.” (v.1.7cd), the **definition of the mahayana path of seeing** is: a mahayana clear realizer of truth conjoined with the wisdom directly realizing emptiness in the continuum of the person who possesses it.

When divided there are three:

- 1) the exalted wisdom of meditative equipoise of the mahayana path of seeing,
- 2) the exalted wisdom of subsequent attainment of the mahayana path of seeing, and
- 3) the mahayana path of seeing that is neither of these two.

Its boundaries are that it exists only on the mahayana path of seeing.

5. Function of the mahayana path of meditation

With regard to, “function”(v.1.8a), the **definition of the function of the mahayana path of meditation** is: a beneficial quality attained through the force of cultivating the mahayana path of meditation which is the means of attaining it.

When divided there are six because there are the functions of the mahayana path of meditation of:

- 1) thorough pacification that brings mastery of the mind,
- 2) bowing to all beings,
- 3) victory in the battle against afflictive emotions,
- 4) never being dominated by the harm of suffering,
- 5) possessing the ability to achieve enlightenment, and
- 6) the site, the place where a bodhisattva on the path of meditation resides, becomes a support of worship.

It is said, “They are thorough pacification, bowing to all, victory over the afflictive emotions, not being dominated by harm, enlightenment, and support of worship.”(v.2.17).

Its boundaries are that it exists from the second moment of cultivating the mahayana path of meditation through the buddha ground.

6. Mahayana path of meditation of belief

With regard to, “belief” (v.1.8a), the **definition of mahayana path of meditation of belief** is: a mahayana subsequent clear realizer convinced that the mothers are the source of the three aims.

When divided in basic terms there are three:

- 1) mahayana path of meditation of belief of one’s own aims,
- 2) mahayana path of meditation of belief of both aims, and
- 3) mahayana path of meditation of belief of others’ aims.

When divided by way of branches there are nine: each of the [above] three being divided into three – small, middling, and great.

When divided by way of secondary branches there are 27: each of the [above] nine [branches] being also divided into three – small, middling, and great.

It is said, “Belief – one’s own aims, one’s own and others’ aims, and others’ aims – is to be known as three types. Further, by small, middling, and great, each is asserted to be threefold. By way of dividing them into the small of the

small and so forth, moreover they are threefold. Thus, it is asserted to be of twenty-seven types.” (vv.2.18-19).

Its boundaries are that it exists from the first ground through the end of the continuum [of the sentient being].

7. Beneficial qualities of the path of meditation of belief

With regard to, “praise, eulogy, and laudation” (v.1.8b), the **definition of the beneficial qualities of the path of meditation of belief**: an excellent quality that is attained through the force of cultivating the path of meditation of belief which is the means of attaining it.

When divided there are [three sets of nine]:

- 1) nine praises,
- 2) nine eulogies, and
- 3) nine laudations.

It is said, “With respect to the perfections of wisdom, in the context of belief, by means of three sets of nine, they are asserted to be praised, eulogized, and lauded.” (v.2.20).

Its boundaries are that it exists from the second moment of cultivating the path of meditation of belief through the buddha ground.

8. Path of meditation of dedication

With regard to, “dedication” (v.1.8c), the **definition of the path of meditation of dedication** is: a conceptual mahayana subsequent clear realizer apprehending term and meaning [generalities] as suitable to be mixed that acts to transform either one’s own or others’ roots of virtue into a branch of complete enlightenment.

When divided there are 12:

- 1) path of meditation of dedication named special dedication,
- 2) path of meditation of dedication possessing the aspect of non-observation,
- 3) path of meditation of dedication named the characteristic of non-perversity,
- 4) path of meditation of dedication named devoid,
- 5) path of meditation of dedication named recollection of the nature of buddhas’ merits,

- 6) path of meditation of dedication named along with skilful means,
- 7) path of meditation of dedication named signless,
- 8) path of meditation of dedication named rejoiced in by the buddhas,
- 9) path of meditation of dedication named not included in the three realms,
- 10) path of meditation of dedication named small dedication,
- 11) path of meditation of dedication named middling dedication, and
- 12) path of meditation of dedication named great dedication.

It is said, “Special thorough dedication, the function of that is superior; that possessing the aspect of non-observation, the characteristic of non-perversity, devoid, object-possessor that recollects the nature of the buddhas’ collection of merit, along with means, signless, rejoicing by the buddhas, not included in the three realms, the other dedications – the three types of small, middling, and great – a nature of being a source of great merit.” (vv.2.21-23).

Its boundaries are that it exists from the first ground through the end of the continuum [of the sentient being].

9. The path of meditation of rejoicing

With regard to, “rejoicing, highest attention” (v.1.8cd), the **definition of path of meditation of rejoicing** is: a conceptual mahayana subsequent clear realizer apprehending term and meaning [generalities] as suitable to be mixed that cultivates joy in either one’s own or others’ roots of virtue.

When divided there are two:

- 1) a path of meditation of rejoicing that cultivates joy in one’s own roots of virtue, and
- 2) a path of meditation of rejoicing that cultivates joy in others’ roots of virtue.

It is said, “By way of method and non-observation, rejoicing in the roots of virtue is described here as the meditation of attention to rejoicing.” (v.2.24).

Its boundaries are that it exists from the first ground through the end of the continuum [of the sentient being].

10. Path of meditation of achieving

With regard to, “achieving” (v.1.9a), the **definition of path of meditation of achieving** is: an uncontaminated mahayana subsequent clear realizer that

establishes the imprint of the final realization which is its object of attainment. It and pure path of meditation are mutually inclusive.

When divided there are five:

- 1) a path of meditation of achieving distinguished by way of entity,
- 2) a path of meditation of achieving distinguished by way of supreme result,
- 3) a path of meditation of achieving distinguished by way of function,
- 4) a path of meditation of achieving distinguished by way of temporal excellent qualities, and
- 5) a path of meditation of achieving distinguished by way of great aim, the final excellent qualities and results.

It is said, “The very entity of that is supreme itself, not strongly applying to all, bestowing unobserved qualities, the great aim itself” (v.2.25).

Its boundaries are that it exists from the first ground through the tenth ground.

11. The completely pure path of meditation

With regard to, “the extremely pure’: these activities are the path of meditation. The knower of paths of wise bodhisattvas is explained as such” (v.1.9), the **definition of completely pure path of meditation** is: an uncontaminated mahayana subsequent clear realizer that establishes the imprint of the final abandonment which is its object of attainment.

When divided there are nine completely pure paths of meditation of the nine levels that directly realize emptiness. Since it is said, “The paths that are the small of the small and so forth, the antidotes to the stains, purify the great of the great and so forth in the nine levels.” (v.2.30).

Its boundaries are that it exists from the first ground through the tenth ground.

III. The Nine Topics of Knower of Bases

1. Knower of paths not abiding in cyclic existence through knowledge

With regard to, “Through knowledge, not abiding in existence” (v.1.10a), the **definition of knower of paths not abiding in cyclic existence through knowledge** is: a mahayana superior’s exalted knower abiding in a type of realizer that ceases the extreme of cyclic existence relative to a conventional base. It and a knower of paths that knows hearers’ paths are mutually inclusive.

When divided there are three: the mahayana paths of (1) seeing, (2) meditation, and (3) no more learning abiding in a type of hearers’ realization.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

2. Knower of paths not abiding in peace through compassion

With regard to, “Through compassion, not abiding in peace” (v.1.10b), the **definition of knower of paths not abiding in peace through compassion** is: a mahayana superior’s exalted knower abiding in a type of realizer that ceases the extreme of peace relative to a conventional base. It and a mahayana superior’s exalted knower abiding in a type of realizer of special method are mutually inclusive.

When divided there are three: the mahayana paths of (1) seeing, (2) meditation, and (3) no more learning abiding in a type of mahayana realization.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

3. Knower of bases distant from the resultant mother

With regard to, “Through lack of method, distant” (v.1.10c), the **definition of knower of bases distant from the resultant mother** is: a knower of bases devoid of great compassion and bound by the conception of true existence. It and knower of bases of the discordant class are mutually inclusive.

Its boundaries are that it exists from the hinayana path of seeing through the hinayana path of no more learning.

4. Knower of bases close to the resultant mother

With regard to, “Through method, not distant” (v.1.10d), the **definition of knower of bases close to the resultant mother** is: an exalted knower in the continuum of a mahayana superior abiding in a type of hinayana realizer conjoined with great compassion and the wisdom directly realizing emptiness. It and knower of bases that is of the antidote class are mutually inclusive.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

5. Knower of bases that is of the discordant class

With regard to, “the discordant” (v.1.11a), the **definition of knower of bases of the discordant class** is: a knower of bases devoid of special method and wisdom. It and a knower of bases in the continuum of a hinayana superior that is bound by the conception of true existence are mutually inclusive.

Its boundaries are that it exists from the hinayana path of seeing through the hinayana path of no more learning.

6. Knower of bases of the antidote class

With regard to, “those of the antidote class” (v.1.11a), the **definition of knower of bases of the antidote class** is: an exalted wisdom in the continuum of a mahayana superior abiding in a type of hinayana realizer that is conjoined with the two, special method and wisdom. It and knower of bases in the continuum of a mahayana superior are mutually inclusive.

Its boundaries are that it exists from the mahayana path of seeing through the buddha ground.

7. Application of a knower of bases

With regard to, “application” (v.1.11b), the **definition of bodhisattva’s application indicated in the context of knower of bases** is: a bodhisattva’s yoga that cultivates an antidote to either wrongly adhering to the entity and attributes

of the mode of subsistence of conventional bases or wrongly adhering to the entity and attributes of the mode of subsistence of the ultimate.

When divided there are ten:

- 1) the application that stops adhering to the bases of the attributes, form and so forth as truly existence,
- 2) the application that stops adhering to the attributes, impermanence and so forth as truly existence,
- 3) the application that stops adhering to the incomplete and thoroughly complete bases of excellent qualities as truly existence,
- 4) the application that stops the activity of adhering to true existence by means of abiding in non-attachment to true existence,
- 5) the application of unchangeability that stops adhering to the three: actions, agents, and results of actions as truly existence,
- 6) the application that stops adhering to the non-existence of agents as ultimate as truly existence,
- 7) the application that stops adhering to the three: difficult object of intent, application difficult to undertake, and action difficult to do as truly existence,
- 8) the application that stops adhering to the existence of attained results which are results according to one's fortune as truly existence,
- 9) the application that stops adhering to non-reliance upon others as truly existence, and
- 10) the application that stops adhering to the seven types of appearances by way of similes that assist understanding as truly existence.

It is said: "Forms and so forth, their impermanence and so forth, the incomplete and thoroughly complete, the application that stops the action with respect to non-attachment itself to that, not changing, the very non-existence of agents, the applications of the three types of difficult actions, because of attaining a result according to one's fortune it is asserted there is a result, not relying upon others, and the seven types of appearances that assist understanding." (vv.3.8-.10ab).

Its boundaries are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

The difficult object of intent is the difficulty of realizing the object of intent to be a conventionality even though the result, the exalted knower of aspects, is not observed to be an object of intent which is an ultimate.

The application difficult to undertake is the difficulty of realizing the application that is the cause of the exalted knower of aspects to be a conventionality even though the cause, knower of paths, is not observed to be an ultimate.

Action difficult to do is the difficulty of realizing that which serves as the method of leading other trainees to be a conventionality even though the knower of bases is not observed to be an ultimate

The seven types of appearances along with similes that assist in their understanding:

- 1) contaminated dependent arisings as the subject; are not truly existent; because they are merely the appearance that comes about due to the latencies of strong clinging; for example, like a dream, (the subject and predicate) [for the remaining six are similar],
- 2) contaminated dependent arisings as the subject; are not truly existent; because they are the appearance of a collection of both causes and conditions; for example, like an illusion,
- 3) contaminated dependent arisings as the subject; are not truly existent; because their appearance is contrary to true existence; for example, like a mirage,
- 4) contaminated dependent arisings as the subject; are not truly existent; because they are appearances relying upon conditions; for example, like an echo,
- 5) contaminated dependent arisings as the subject; are not truly existent; because they are appearances which have not moved beyond the aspect of that which leaves latencies; for example, like a reflection,
- 6) contaminated dependent arisings as the subject; are not truly existent; because their appearance lack a truly established base; for example, like a city of smell-eaters, and
- 7) contaminated dependent arisings as the subject; are not truly existent; because they are appearances due to a non-truly existent agent; for example, like an emanation.

8. Equality of application of a knower of bases

With regard to, “the very equality of that” (v.1.11b), the **definition of equality of a bodhisattva’s application indicated in the context of a knower of bases** is: a bodhisattva’s yoga conjoined with the wisdom that stops adherence to the divisions of bases, definitions, definienda, objects, and subjects as truly existent.

When divided there are four:

- 1) equality of application which does not misconceive the entity of forms and so forth to be truly existent,
- 2) equality of application which does not misconceive the definitions and definienda of those to be truly existent,
- 3) equality of application which does not misconceive their divisions to be truly existent, and
- 4) equality of application which does not misconceive their objects and object-possessors to be truly existent,

It is said, “Not misconceiving forms and so forth, the equality of those is four types” (v.3.10cd).

Its boundaries are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

9. Mahayana path of seeing

With regard to, “The path of seeing of hearers and so forth: such are asserted to be the very knower of all” (v.1.11cd), the **definition of mahayana path of seeing explicitly indicated in this context** is: a mahayana clear realizer of the truth that directly realizes the freedom from elaboration that is explicitly indicated in this context.

When divided there are the sixteen moments of knowledge and forbearance of the mahayana path of seeing explicitly indicated in this context. With respect to each of the four truths there are the four:

- 1) forbearance of dharma knowledge,
- 2) dharma knowledge,
- 3) forbearance of subsequent knowledge, and
- 4) subsequent knowledge.

It is said, “With respect to the truths, suffering and so forth, the entities of the moments –dharma knowledge, subsequent knowledge, forbearances and knowledges – is the path of seeing in the fashion of a knower of all.” (v.3.11).

Its boundaries are that it exists only on the mahayana path of seeing.

IV. The Eleven Topics of Complete Aspects Application

1. Knower-aspect of the antidote class indicated in this context

In the context of, “aspects” (v.1.12a), the **definition of knower-aspect of the antidote class indicated in this context** is: an exalted knower that is able to quell its discordant class.

When divided there are three:

- 1) knower-aspect that is a knower of bases,
- 2) knower-aspect that is a knower of paths, and
- 3) knower-aspect that is an exalted knower of all aspects.

It is said, “The instances of knower of bases known as ‘aspects’ are the characteristics. Because there are three types of exalted knowers of all, they are asserted to be of three types” (v.4.1).

When knower-aspect that is a knower of bases is divided there are 27: from “the aspect of non-existent” through “the aspect of unshakable” there are four for each of the first three truths and with respect to knower-aspect that is a knower of bases based upon true paths there are 15. It is said, “From the aspect of non-existent through the aspect of unshakable, they are explained as four with respect to each [of the first three] truths and as 15 with respect to paths” (v.4.2).

When knower-aspect that is a knower of paths is divided there are 36: the causes – true origins and true paths – and the results – true sufferings and true cessations – upon which knower-aspect that is a knower of paths is based have respectively eight, seven, five, and 15. It is said: “Causes and paths and sufferings and cessations are said to have eight and seven and five and 15 respectively” (v.4.3)

There are 110 knower-aspects that are an exalted knower of all aspects: there are 37 aspects that are an exalted knower of all aspects similar to those existing in hearers, 34 aspects that are an exalted knower of all aspects similar to those existing in bodhisattvas, and 39 aspects that are an exalted knower of all aspects that are uncommon. It is said: “From the close placements of mindfulness through those that are the final aspects of a buddha, when divided into the three exalted knowers of all in accordance with true paths, for learners, bodhisattvas, and buddhas respectively 37, 34, and 39 are asserted” (v.4.4-5).

The 37 aspects that are exalted knower of aspects similar to those existing in hearers [are included in seven groups]:

- 1) **four close placements of mindfulness** – refers to a path that thoroughly investigates objects in the continuum of a buddha superior:
 - 1) close placements of mindfulness on bodies,
 - 2) close placements of mindfulness on feelings,
 - 3) close placements of mindfulness on minds, and
 - 4) close placements of mindfulness on phenomena.
- 2) **four thorough abandonings** – refers to a path that arises with effort:
 - 1) the thorough abandoning that is the non-generation of non-virtues not yet generated,
 - 2) the thorough abandoning that is the abandoning of [non-virtues already] generated,
 - 3) the thorough abandoning that is the generation of virtues not yet generated, and
 - 4) the thorough abandoning that is the increasing [of virtues already] generated.
- 3) **four legs of magical manifestations** – refers to a path of thorough application in meditative stabilization:
 - 1) the leg of magical manifestation of aspiration,
 - 2) the leg of magical manifestation of effort,
 - 3) the leg of magical manifestation of intention, and
 - 4) the leg of magical manifestation of analysis.
- 4) **five powers** – refers to a path that prepares for clear realizations:
 - 1) the power of faith,
 - 2) the power of effort,
 - 3) the power of mindfulness,
 - 4) the power of meditative stabilization, and
 - 5) the power of wisdom.
- 5) **five forces** – refers to a path that connects with clear realizations:
 - 1) the force of faith,
 - 2) the force of effort,
 - 3) the force of mindfulness,
 - 4) the force of meditative stabilization, and
 - 5) the force of wisdom.
- 6) **seven branches of enlightenment** – refers to a path of clear realizations:
 - 1) the branch of enlightenment of correct mindfulness,
 - 2) the branch of enlightenment of correct discrimination of phenomena,
 - 3) the branch of enlightenment of correct effort,
 - 4) the branch of enlightenment of correct joy,
 - 5) the branch of enlightenment of correct pliancy,

- 6) the branch of enlightenment of correct meditative stabilization, and
- 7) the branch of enlightenment of correct equanimity.
- 7) **eight-fold path of superiors** – refers to a path of definite deliverance:
 - 1) correct view,
 - 2) correct investigation,
 - 3) correct speech,
 - 4) correct aims of actions,
 - 5) correct livelihood,
 - 6) correct effort,
 - 7) correct mindfulness, and
 - 8) correct meditative stabilization.

The 34 aspects that are an exalted knower of aspects similar to those existing in bodhisattvas [are included in six groups]:

- 1) **three paths of antidotes in the continuum of a buddha superior: the three aspects of the three doors of liberation** – [
 - 1) emptiness,
 - 2) signlessness, and
 - 3) wishlessness].
- 2) **three paths of manifestation:**
 - 1) liberation of the embodied looking at a form,
 - 2) liberation of the formless looking at a form, and
 - 3) liberation of the beautiful which eliminates obstacles.
- 3) **five paths that abide in happiness in the present life:**
 - 1) four formless absorptions, being paths that abide in happiness in this life, and
 - 2) liberation of cessation.
- 4) **nine supramundane paths** – terminologically, in the continua of superiors:
 - 1) four absorptions of concentrations,
 - 2) four formless absorptions, and
 - 3) absorption of cessation.
- 5) **four paths of abandonment:** the four characteristics not associated with the thoroughly afflicted object-possessors included in the four truths, the objects of the aspects of dharma forbearances of the uninterrupted path.
- 6) **ten paths of buddhahood:** the ten perfections – the six perfections such as generosity and so forth, and method, power, prayer, and exalted wisdom.

The 39 aspects that are an exalted knower of all aspects that are uncommon [are included in seven groups]:

1) ten powers:

- 1) the power which is an exalted knowledge of sources and non-sources,
- 2) the power which is an exalted knowledge of the fruition of actions,
- 3) the power which is an exalted knowledge of the varieties of interests,
- 4) the power which is an exalted knowledge of the various constituents,
- 5) the power which is an exalted knowledge of who are of superior and inferior faculties,
- 6) the power which is an exalted knowledge of paths that proceed everywhere,
- 7) the power which is an exalted knowledge of the thoroughly afflicted and the completely pure,
- 8) the power which is an exalted knowledge mindful of former states,
- 9) the power which is an exalted knowledge of death, transmigration, and rebirth, and
- 10) the power which is an exalted knowledge of the extinction of contaminations.

2) four fearlessnesses:

- 1) fearlessness with respect to the assertion that [oneself has] abandoned one's own objects [of abandonment],
- 2) fearlessness with respect to the assertion that oneself has realizations,
- 3) fearlessness with respect to the assertion of [what are] other's objects to be abandoned, and
- 4) fearlessness with respect to the assertion of [what are] antidotes.

3) four individual correct knowledges:

- 1) individual correct knowledge of doctrines,
- 2) individual correct knowledge of meanings,
- 3) individual correct knowledge of definitive words, and
- 4) individual correct knowledge of self-assurance.

4) 18 unshared attributes of buddhas:

six unshared behaviors:

- 1) not having mistaken bodily behavior,
- 2) not having senseless chatter,
- 3) not having decrease in mindfulness,
- 4) not having non-equipose of mind,
- 5) not having discrimination of difference, and
- 6) not having the indifference of not investigating individually.

six unshared realizations:

- 7) not having a decrease in aspiration,
- 8) not having a decrease in effort,
- 9) not having a decrease in mindfulness,
- 10) not having a decrease in meditative stabilization,
- 11) not having a decrease in wisdom, and
- 12) not having a degeneration of liberation.

three unshared enlightened activities:

- 13) enlightened physical activities are preceded by exalted wisdom and followed by exalted wisdom,
- 14) enlightened verbal activities are preceded by exalted wisdom and followed by exalted wisdom, and
- 15) enlightened mental activities are preceded by exalted wisdom and followed by exalted wisdom.

three unshared exalted wisdoms:

- 16) unimpeded unobstructed exalted wisdom regarding the past,
- 17) unimpeded unobstructed exalted wisdom regarding the future, and
- 18) unimpeded unobstructed exalted wisdom regarding the present.

5) aspect of thusness

6) self-arisen aspect

7) aspect of buddha

The boundaries [of aspects of an exalted knower of all aspects] are that they exist only on the buddha ground.

2. Principal applications explicitly indicated in this context

In the context of, “along with applications” (v.1.12a), the **definition of principal application explicitly indicated in this context** is: a bodhisattva’s yoga conjoined with the wisdom that is a union of calm abiding and special insight observing emptiness explicitly indicated in this context.

When divided there are 20:

- 1) the application not abiding on forms and so forth,
- 2) the application that stops abiding,
- 3) the application of profundity,
- 4) the application of the difficult to fathom,
- 5) the application of the immeasurable,
- 6) the application that realizes emptiness over a long period of time and with great difficulty

- 7) the application that attains prophesy,
- 8) the application of irreversibility,
- 9) the application of definitely emerging,
- 10) the application without interruption,
- 11) the application close to enlightenment,
- 12) the application of soon becoming a buddha,
- 13) the application of others' welfare,
- 14) the application realizing that ultimately there is no increase and decrease,
- 15) the application not seeing phenomena and non-phenomena as ultimate,
- 16) the application not seeing inconceivable forms and so forth,
- 17) the application not conceiving form and so forth, their definitions, and the entities of their definienda as truly existent,
- 18) the application issuing forth a precious result,
- 19) the application of complete purity, and
- 20) the application of boundaries.

It is said: "Because forms and so forth do not abide, because of stopping the application in that, because their thusness is profound, because they are difficult to fathom, because they are immeasurable, because of realizing slowly with great difficulty, because of prophecy, because of irreversibility, definitely emerging, without interruption, enlightenment, soon, others' welfare, no increase and no decrease, not seeing phenomena, non-phenomena, and so forth, not seeing inconceivable forms and so forth, not conceiving forms and so forth, their definitions, and their entities, issuing forth a precious result, and that purity, along with boundaries." (vv.4.8-11).

Its boundaries are that it exists from the heat level of the mahayana path of preparation through the end of the continuum [of the sentient being].

3. Excellent qualities of the applications

In the context of, "excellent qualities" (v.1.12b), the **definition of excellent qualities of a mahayana application** is: a beneficial quality attained through the power of cultivating a mahayana application which is the means of attaining it.

When divided there are 14:

- 1) the excellent quality of overcoming the strength of *maras* by the force of cultivating an application,
- 2) the excellent quality of authorization and being known by the buddhas,
- 3) the excellent quality of being directly seen by the buddhas,
- 4) the excellent quality of nearing complete enlightenment,

- 5) the excellent quality of great meaning, great result, great benefit, great fruition, and so forth,
- 6) the excellent quality of making use of places,
- 7) the excellent quality of fulfilling all uncontaminated qualities,
- 8) the excellent quality of becoming one who propounds,
- 9) the excellent quality of being indivisible by adversaries,
- 10) the excellent quality of generating uncommon roots of virtue,
- 11) the excellent quality of accomplishing aims exactly as promised,
- 12) the excellent quality of thoroughly holding vast fruits,
- 13) the excellent quality of accomplishing the welfare of sentient beings, and
- 14) the excellent quality of definitely attaining the mother.

It is said, “Overcoming the strength of *maras* and so forth, are the 14 types of excellent qualities” (v.4.12ab).

Its boundaries are that it exists from the mahayana path of accumulation through the buddha ground.

4. Faults of application

In the context of, “faults” (v.1.12b), the **definition of fault of application** is: a *mara*’s actions that interferes with either the production, abidance, or completion of a an application.

When divided there are 46 from “attaining with great difficulty” through “generating liking for an improper object” because there are:

- 20 adverse conditions of application based on oneself,
- 23 incomplete conducive conditions based on either oneself or others, and
- three adverse conditions based on others.

It is said: “The faults are definitely to be understood as six along with four sets of ten” (v.4.12cd).

Its boundaries are that it exists from prior to entering a path through the seventh ground.

5. Characteristics of application

In the context of, “along with characteristics” (v.1.12b), the **definition of yoga of a path perfection of wisdom** is: a bodhisattva’s yoga conjoined with a union of

calm abiding and special insight which is the means of attaining a resultant perfection of wisdom, its object of attainment.

When divided there are four:

- 1) knowledge characteristics,
- 2) differentiating characteristics,
- 3) functional characteristics, and
- 4) entity characteristics.

It is said: “That which characterizes it by means of what is to be understood as the characteristics. Moreover, there are three types: the knowledge, differentiating, and functional. The entities are also what are characterized.” (v.4.13).

Its boundaries are that it exists from the mahayana path of accumulation through the end of the continuum [of the sentient being].

6. Mahayana partial concordance with liberation

In the context of, “[partial concordance with] liberation” (v.1.12c), the **definition of mahayana partial concordance with liberation explicitly indicated in this context** is: a clear realizer of doctrine in the continuum of a bodhisattva skilled in achieving an exalted knower of all aspects in his continuum.

When divided there are three: (1) the small, (2) middling, and (3) great partial concordances with liberation explicitly indicated in this context.

Its boundaries are that it exists only on the mahayana path of accumulation.

7. Mahayana partial concordance with definite discrimination

In the context of, “partial concordance with definite discrimination” (v.1.12c), the **definition of mahayana partial concordance with definite discrimination explicitly indicated in this context** is: a mahayana clear realizer of the meaning explicitly indicated in this context mainly qualified by the quality of method.

When divided there are four: the heat level and so forth of the mahayana path of preparation indicated in this context.

Its boundaries are that it exists only on the mahayana path of preparation.

8. Bodhisattva sangha who has attained a sign of irreversibility

In the context of, “the assembly of irreversible learners” (v.1.12d), the **definition of bodhisattva sangha who has attained a sign of irreversibility** is: a bodhisattva who has attained any of the 44 signs, such as having manifestly turned away from adherence to forms and so forth as truly existent.

When divided there are three:

- 1) a sangha on the path of preparation who has attained a sign of irreversibility,
- 2) a sangha on the path of seeing who has attained a sign of irreversibility, and
- 3) a sangha on the path of meditation who has attained a sign of irreversibility.

It is said: “Those bodhisattvas abiding from the branches of definite discrimination through the paths of seeing and meditation are here the assemblies of the irreversible.” (v.4.38).

Its boundaries are that it exists from the heat [level] of mahayana path of preparation through the end of the continuum [of the sentient being].

9. Application in the equality of existence and peace

In the context of, “the very equality of existence and peace” (v.1.13a), the **definition of application in the equality of existence and peace** is: a yoga of the pure grounds that completely quells the opportunity for the generation of the manifest conception of true existence on the occasions of subsequent attainment due to being conjoined with the wisdom directly realizing existence and peace to be empty of true existence.

When divided there are three: the exalted wisdoms of the three pure grounds directly realizing emptiness.

Its boundaries are that it exists on the three pure grounds.

10. Application in a pure land

In the context of, “highest pure land” (v.1.13b), the **definition of application in a pure land** is: a yoga of the pure grounds that is a powerful potency in one’s

continuum, being roots of virtue of prayers and so forth, which establishes the special land where oneself will become a buddha.

When divided there are three: the exalted wisdoms of the three pure grounds that directly realize emptiness.

Its boundaries are that it exists on the three pure grounds.

11. Application in skilful means

In the context of, “along with skillful means” (v.1.13d), the **definition of application in skilful means** is: a yoga of the pure grounds which spontaneously accomplishes enlightened activities in a manner of the quiescence of coarse exertion.

When divided there are ten:

- 1) application in skilful means which is victorious over the four *maras*,
- 2) application in skilful means which abides conventionally and does not abide ultimately,
- 3) application in skilful means which enacts the welfare of others impelled by the force of previous prayers,
- 4) application in skilful means which is not shared [with hearers and solitary realizers],
- 5) application in skilful means which is without a nature of [attachment to] true existence with respect to all phenomena,
- 6) application in skilful means which does not observe true existence,
- 7) application in skilful means which is signless,
- 8) application in skilful means which is wishless,
- 9) application in skilful means through a sign of irreversibility, and
- 10) application in skilful means which is immeasurable.

It is said: “Objects along with this application: that passed beyond the enemies, not abiding, according with the force, the characteristic of not being shared, not attached, not observing, signs, extinguishment of wishes, the signs of that, and immeasurable are the ten types of skillful means.” (vv.4.62-63).

Its boundaries are that it exists on the three pure grounds.

V. The Eight Topics of Peak Application

1. Peak application of heat

In the context of, “signs of that” (v.1.14a), the **definition of peak application of heat** is: the first mahayana partial concordance with definite discrimination which has attained any of the 12 signs of the attainment of peak application.

When divided there are three: (1) small, (2) middling, and (3) great peak applications of heat.

Its boundaries are that it exists only on the heat level of the mahayana path of preparation.

2. Peak application of peak

In the context of, “through increases” (v.1.14a), the **definition of peak application of peak** is: the second mahayana partial concordance with definite discrimination which has attained 16 thorough increases of merit, such as that exceeding worshipping buddhas equal [in number] to the sentient beings of the billion [world systems].

When divided there are three: (1) small, (2) middling, and (3) great peak application of peak.

Its boundaries are that it exists only on the peak level [of the mahayana path of preparation].

3. Peak application of tolerance

In the context of, “stability” (v.1.14b), the **definition of peak application of tolerance** is: the third mahayana partial concordance with definite discrimination which has attained (i) stability with respect to the wisdom that is a complete similitude of the three exalted knowers and (ii) indivisibility from the welfare of others.

When divided there are three: (1) small, (2) middling, and (3) great peak application of tolerance.

Its boundaries are that it exists only on the tolerance level [of the mahayana path of preparation].

4. Peak application of supreme mundane quality

In the context of, “always abiding mind” (v.1.14b), the **definition of peak application of supreme mundane quality** is: the fourth mahayana partial concordance with definite discrimination which has attained continuous abiding of the mind within limitless meditative stabilizations through factors that ripen the capacity to generate the mahayana path of seeing which is its result.

When divided there are three:(1) small, (2) middling, and (3) great [peak applications] of supreme mundane quality.

Its boundaries are that it exists only on the supreme mundane quality [of the mahayana path of preparation].

5. Peak application of the path of seeing

In the context of, “[on the path] called ‘seeing’” (v.1.14c), the **definition of peak application of the path of seeing** is: a clear realizer of mahayana truth abiding in a type of direct antidote to the seeds of the conceptions that are objects of abandonment of the path of seeing.

When divided there are two:

- 1) meditative equipoise, and
- 2) subsequent attainment of the mahayana path of seeing.

Its boundaries are that it exists only on the mahayana path of seeing.

6. Peak application of the path of meditation

In the context of, “the paths called ‘meditation,’ the four types of antidotes that are four types of individual analysis” (vv.1.14c-15b), the **definition of a peak application of the path of meditation** is: a mahayana subsequent clear realizer abiding in a type of direct antidote to the seeds of the conceptions that are objects of abandonment of the path of meditation.

When divided there are nine: small of the small and so forth.

Its boundaries are that it exists only on the path of meditation.

7. Uninterrupted peak application

In the context of, “uninterrupted meditative stabilization” (v.1.15c), the **definition of uninterrupted peak application** is: a bodhisattva’s final yoga conjoined with a wisdom highly transformed from the mahayana path of accumulation that cultivates a compendium of the three exalted knowers and acts to directly produce an exalted knower of all aspects which is its result. It and the exalted wisdom at the end of the continuum [of the sentient being] are mutually inclusive.

8. Perverse achievings to be eliminated indicated here

In the context of, “Along with the perverse achievings: these are the clear realizers of peak” (vv.1.15d-16a), the **definition of perverse achievings to be eliminated indicated here** is: that which is included in some type of manifest or seed of the conception indicated here with regard to the unsuitability of the two truths to be included in a single entity.

When divided there are 16:

- 1) perverse conceptions regarding feasible observed objects,
- 2) perverse conceptions regarding definitely apprehended entity of observed objects,
- 3) perverse conceptions regarding an exalted wisdom that is the very exalted knower of all aspects,
- 4-5) perverse conceptions regarding the two truths,
- 6) perverse conceptions regarding applications,
- 7-9) perverse conceptions regarding the Three Jewels,
- 10) perverse conceptions regarding skilful means,
- 11) perverse conceptions regarding the clear realizations of a subduer,
- 12) perverse conceptions regarding the mistaken,
- 13) perverse conceptions regarding paths,
- 14) perverse conceptions regarding the discordant class and antidotes ,
- 15) perverse conceptions regarding characteristics of phenomena, and
- 16) perverse conceptions regarding meditation.

It is said, “Feasible observed objects, their definitely apprehended entity, the exalted wisdom of an exalted knower of all aspects, the ultimate and the conventional, applications, the Three Jewels, together with means, the realizations of a subduer, the mistaken conception along with paths, the antidotes and the discordant class, characteristics and meditation: the perverse conceptions

of the proponents based on an exalted knower of all aspects are asserted to be these sixteen types.”(vv.5.40-42).

Its boundaries are that it exists from before entering a path through the seventh ground.

VI. The Thirteen Topics of Serial Application

In the context of, “The serial: three types, ten types” (v.1.16ab), there are 13 topics that serve to illustrate serial application:

- 1-6) the six beginning from the serial application of the perfection of generosity through the serial application of the perfection of wisdom,
- 7) the serial application of the recollection of the Buddha,
- 8) the serial application of the recollection of the Dharma,
- 9) the serial application of the recollection of the Sangha,
- 10) recollection of morality,
- 11) the serial application of the recollection of giving,
- 12) the serial application of the recollection of the gods, and
- 13) the serial application of the entity of non-things.

It is said, “Those of generosity though wisdom, the recollection of the Buddha and so forth, and the entity of the lack of thingness of phenomena are asserted to be the serial activities.” (v.6.1).

Its boundaries are that it exists from the mahayana path of accumulation up to [but not including] the end of the continuum [of the sentient being].

VII. The Four Topics of Momentary Application

In the context of, “Four types of characteristics of manifest complete enlightenment in a single moment” (v.1.16bcd):

1. Non-fully ripened momentary application

The **definition of non-fully ripened momentary application** is: a bodhisattva’s yoga that is a direct antidote to the knowledge obstructions in a manner of being conjoined with a wisdom such that, when one uncontaminated non-fully ripened quality is actualized, those similar in type to it are also actualized in the shortest moment in which an action is completed.

2. Fully ripened momentary applications

The **definition of fully ripened momentary application** is: a bodhisattva’s yoga that is a direct antidote to the knowledge obstructions in a manner of being conjoined with a wisdom such that, when one uncontaminated fully ripened quality is actualized, those similar in type are to it are also actualized in the shortest moment in which an action is completed.

3. Momentary application without characteristics

The **definition of momentary application without characteristics** is: a bodhisattva’s yoga that is a direct antidote to the knowledge obstructions in a manner of being conjoined with the wisdom directly realizing emptiness.

4. Non-dual momentary application

The **definition of non-dual momentary application** is: a bodhisattva’s yoga that is a direct antidote to the knowledge obstructions in a manner of being conjoined with a wisdom directly realizing the emptiness of apprehended and apprehender being different substances.

These four are mutually pervasive.

The boundaries [of momentary application] are that it exists only at the end of the continuum [of the sentient being].

VIII. The Four Topics of Resultant Truth Body

1. Nature body

In the context of, “The nature” (v.1.17a): the **definition of nature body** is: a final sphere possessing the two purities.

When divided there are two:

- 1) a nature truth body that is a factor of intrinsic purity, and
- 2) a nature truth body that is a factor of adventitious purity.

Its boundaries are that it exists only on the buddha ground.

2. Enjoyment body

In the context of, “along with the complete enjoyment” (v.1.17a): the **definition of enjoyment body** is: a final form body possessing the five certainties.

The five certainties are:

- 1) certainty of abode – it abides only in Not Low (*Akanishta*),
- 2) certainty of body – it is adorned with the fully manifest and complete signs and exemplifications,
- 3) certainty of retinue – it is surrounded by only bodhisattva superiors,
- 4) certainty of doctrine – it teaches only mahayana Dharma, and
- 5) certainty of time – it remains as long as cyclic existence is not empty.

Its boundaries are that it exists only on the buddha ground.

3. Emanation body

In the context of, “Likewise the other, emanation” (v.1.17b): the **definition of emanation body** is: a final form body distinguished by not possessing the five certainties.

When divided there are three:

- 1) an artisan emanation body,
- 2) an incarnate emanation body, and
- 3) a supreme emanation body.

Its boundaries are that it exists only on the buddha ground.

4. Exalted wisdom truth body

In the context of, “The truth body together with the activities: the four types are perfectly described” (v.1.17c): the **definition of exalted wisdom truth body** is: an exalted knower that is the final insight relative to modes and varieties.

When divided there are the 21 divisions of the uncontaminated exalted wisdom of the buddha ground.

Its boundaries are that it exists only on the buddha ground.

The **definition of enlightened activities of the exalted wisdom truth body** is: an extremely positive quality arising from the empowering condition of an exalted wisdom truth body which is its respective cause.

When divided there are two:

- 1) enlightened activities existing in the object of the action, and
- 2) enlightened activities existing in the agent.

An example of the first is the virtue in the continuum of a trainee. An example of the second is the virtue included in the continuum of a buddha superior.

When divided in detail there are 27.

Its boundaries are that it exists prior to entering the path through the buddha ground.

