

His Holiness the First Dalai Lama, Gyalwa Gendun Drup (1391-1474),  
*Illumination of the Path to Freedom*, folios 2B-3A, 6B-10B, 13A-13B

\*, SLOB DPON DBYIG GNYEN GYIS BRTZOMS PA'I CHOS MNGON PA  
MDZOD LAS,

The verses throughout the commentary below are from the *Treasure House of Knowledge*, written by the Master Vasubandhu (350 AD).

\*, RGYAL BA DGE 'DUN GRUB KYIS BRTZOMS PA'I MDZOD tIK THAR LAM  
GSAL BYED NAS,

The commentary to this and the verses below is from *Illumination of the Path to Freedom*, written by Gyalwa Gendun Drup, His Holiness the First Dalai Lama (1391-1474).

„ DE LA 'DIR BRJOD BYA GZHI LNGA RJOD BYED GNAS BRGYAD KYI SGO  
NAS GTAN LA 'BEBS PAR BYED PA CHOS MNGON PA'I MDZOD 'CHAD PA  
LA, ` , MTSAN GYI DON, 'GYUR GYI PHYAG,GZHUNG GI DON, MJUG GI  
DON NO, , DANG PO LA GNYIS, MTSAN BSGYUR BA DANG , MTSAN  
BSHAD PA'O, , DANG PO NI,

Now the *Treasure House of Knowledge* utilizes eight chapters as a means of expressing its subject matter of five basic types. Our explanation of the work has four divisions: an explanation of its title, the translator's obeisance, an explanation of the body of the text, and an explanation of the conclusion. In explaining the title we will first translate it, then elucidate its meaning.

## 2

### *About the Title*

\*, RGYA GAR SKAD DU, AA BHI DHARMA KO shA K'A RI K'A,  
BOD SKAD DU, CHOS MNGON PA'I MDZOD KYI TSIG LE'UR  
BYAS PA,

**In Sanskrit, the *Abhidharmakosha Karika*.**

**In Tibetan, the *Chu Ngunpay Dzu Kyi Tsikleur Jepa*.**

**[In English, *The Treasure House of Knowledge*,  
*set in verse*.]**

RGYA GAR GYI SKAD DU BSTAN BCOS 'DI'I MTSAN LA, AA BHI DHARMA  
KO shA K'A RI K'A ZHES BYA LA, DE BOD SKAD DU CHOS MNGON PA'I  
MDZOD KYI TSIG LE'UR BYAS PA ZHES PA'O, , GNYIS PA NI, DE YANG AA  
BHI NI MNGON PA, DHARMA NI CHOS, KO sh'A NI MDZOD, K'A RI K'A NI  
TSIG LE'UR BYAS PA'O,

**In Sanskrit**, the title of this work is **the Abhidharmakosha Karika**. **In Tibetan**, this translates as *Chu Ngunpay Dzu Kyi Tsikleur Jopa* [or, **in English**, *The Treasure House of Knowledge, set in verse.*] *Abhidharma* refers to "knowledge," *kosha* to "treasure house," and *karika* to "set in verse."

,BSTAN BCOS KYI MTSAN Sm SKRI TA'I SKAD DU SMOS PA LA NI  
GZHUNG KHUNGS BTZUN PAR BSTAN PA'I DGOS PA YOD DE, DUS GSUM  
GYI SANGS RGYAS THAMS CAD 'TSANG RGYA BA'I GNAS RDO RJE GDAN  
YIN PAS RGYA GAR RIG PA'I 'BYUNG GNAS TE RGYA SKAD SMOS PAS,

Now why do we bother mentioning the Sanskrit title of this commentary to the Buddha's words? We want to indicate that the work is of reputable origin. Buddhas of all three times, whether past or present or future, attain their enlightenment at the Seat of the Diamond, in India. So the Indian name is meant to show an origin in the seat of knowledge, India.

RGYA GAR MAR 'DUG SNYAM NAS DNGOS PO LA BSTAN BCOS DE TZAM  
LAS MED KYANG 'BYUNG KHUNGS BZANG BAS NYAN BSHAD LA 'JUG  
STE, DPER NA TSONG PA KUN KLUNG KHAMS KYI NAS YOD BYAS NA  
BYUNG SA BZANG BAS TSONG LA 'JUG PA DANG 'DRA'O,

A commentary is worth no more or less than it is, but if people think it comes from India they'll take the time to study and teach it, just because of the better source. It's just like the local merchants. If they hear some barley has come from the lowlands, right away they want to trade for it, because the source is a good one.

,RGYA SKAD MED NA DNGOS PO LA BSTAN BCOS LEGS KYANG BOD  
MA'O SNYAM NAS NYAN BSHAD LA MI 'JUG STE, DPER NA, PHU GSUM  
PA'I NAS YOD BYAS NA DNGOS PO LA NAS BZANG YANG NGAN NO  
SNYAM NAS TSONG LA MI 'JUG PA BZHIN NO,

A commentary may actually be excellent, but if you don't put some Sanskrit in it nobody wants to work with it. They think it's just Tibetan. Like local merchants

who heard that some barley came from a highlands nook—nobody wants to touch it, whether it's really good or bad.

,YANG Sm SKRI TA'I SKAD BZANG PO LA BAG CHAGS GZHAG PA'I DGOS PA YOD DE, DUS GSUM GYI SANGS RGYAS THAMS CAD SANGS RGYAS NAS Sm SKRI TA'I SKAD DU CHOS GSUNGS PAS, DA LTA 'DI TZAM LA 'DRIS PAS KYANG BAG CHAGS KYIS RANG GI NGANG GIS SKAD SHES NAS 'ONG BA DANG , YANG SGRA THAD LOG LA MKHAS PA'I DGOS PA YOD PAS SO,

Mentioning the title in Sanskrit has the further purpose of starting a mental propensity for this excellent tongue. All Buddhas of the three times teach the Dharma in Sanskrit after their enlightenment. An acquaintance with just this small amount of the language acts as a mental seed, which will ripen into a nearly automatic fluency. Finally, it helps one comprehend the differences in word order between Tibetan and Sanskrit.

, 'O NA MTSAN THOG MAR SMOS PA'I DGOS PA GANG ZHE NA, GLEGS BAM TSEGS CHUNG DUS RNYED PA DANG , GANG YIN RTOGS SLA BA'I DGOS PA YOD DO, , RGYA SKAD DANG BOD SKAD PHAN TSUN MTSAMS SBYAR TE SMOS PA'I DGOS PA NI, LO TZA BA'I DRIN SHES NAS BYAS PA GZO BA LA 'JUG PA'I CHED YIN NO, , MTSAN DON DNGOS KYI DON 'OG TU 'CHAD DO,

Why do we mention the title at the very start? It facilitates locating the proper volume, and understanding its subject at a glance. Why put the Sanskrit and Tibetan side by side? So we may recall the kindness of the master translators, and strive to repay our debt to them.

We'll explain the actual import of the title later on; here first comes the obeisance of the translator.

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,DANG PO LA GSUM, GNAS BRGYAD KYI RNAM PAR GZHAG PA, BRGYAD PO DE DAG GI 'BREL RNAM PAR GZHAG PA, GNAS GANG NA BRJOD BYA GANG STON BSTAN PA'O, , DANG PO NI,

We now turn to the second part of our detailed treatment of the text's subject matter: an explication of caused phenomena. In this regard we examine the

actual content of the text only after discussing its structure in three divisions: a listing of the eight chapters, a demonstration of their interrelation, and a description of the subject matter presented in each of the eight.

SLOB DPON GANG SPEL NI, ZAG BCAS ZAG PA MED CHOS RNAMS, ,  
ZHES PA MDOR BSTAN DU BYAS NAS DE NYID RGYAS PAR 'CHAD PA LA  
GNAS BRGYAD DU MDZAD DE, DE LA ZAG BCAS ZAG MED SPYIR BSTAN  
PA'I PHYIR GNAS DANG PO GNYIS BSTAN, ZAG BCAS BYE BRAG TU STON  
PA'I DBANG DU BYAS NAS GNAS GSUM STE, GANG KUN NAS NYON  
MONGS PA, GANG DU KUN NAS NYON MONGS PA, JI LTAR KUN NAS  
NYON MONGS PA GSUM RIM PA LTAR, SEMS CAN GYI 'JIG RTEN KHAM  
GSUM 'GRO BA LNGA DANG , SNOD KYI 'JIG RTEN DANG , SKYE GNAS  
BZHI RTEN 'BREL YAN LAG BCU GNYIS STON PA GNAS GSUM PA DANG ,  
GANG GIS KUN NAS NYON MONGS PAR BYED PA'I ZAG BCAS KYI LAS  
DANG NYON MONGS PA'I DBANG DU MDZAD NAS, GNAS BZHI PA  
DANG LNGA PA DANG ,

Master Purnavardhana presents the eight chapters of the *Treasure House* as follows:

Eight chapters were written to elucidate in detail what is indicated only briefly by the opening words of the texts: "All phenomena, stained or without stain." The first two of the chapters are devoted to a general treatment of stained and unstained phenomena.

A detailed presentation of stained phenomena is left to the next three chapters. The third, for example, relates (1) *who* it is that is so very afflicted, (2) *where* they live so very afflicted, and (3) *how* they are so very afflicted. It does so with respective presentations on (1) the five types of beings in the three realms—the world of living beings; (2) the external world—the "vessel" which holds these beings, and (3) the four modes of birth and twelve links of dependent origination. The fourth and fifth chapters describe *what* it is that makes beings so very afflicted—stained deeds and the mental afflictions.

ZAG MED BYE BRAG TU STON PA'I DBANG DU MDZAD NAS GNAS PHYI  
MA GSUM STE, GANG RNAM PAR BYANG BA'I GANG ZAG DANG GANG  
DU RNAM PAR BYANG BA'I GNAS DANG JI LTAR RNAM PAR BYANG BA'I  
MNGON PAR RTOGS PA'I RIM PA STON PA BNAS DRUG PA DANG , MDO

LAS, NYON MONGS PA DAG NI YE SHES KYIS GZHOM PAR BYA BA YIN NO, , ZHES 'BYUNG BAS GANG GIS RNAM PAR BYANG BAR BYED PA GNAS BDUN PA DANG , MDO LAS, SEMS MNYAM PAR BZHAG PAS NI YANG DAG PA JI LTA BA BZHIN DU RAB TU SHES SO, , ZHES 'BYUNG BAS YE SHES RTEN BR TEN PA'I DBANG DU MDZAD NAS GNAS BRGYAD PA SNYOMS 'JUG BSTAN PA BSHAD DO ZHES 'CHAD DO,

The final three chapters give a detailed treatment of unstained phenomena. Chapter Six covers *who* it is, what kind of person, that is purified; *where* it is, the place, that he is purified; and *how* it is, by what stages of realization, that he is purified. Chapter Seven concerns *what* it is that makes the person pure: as sutra says, "Affliction is something wisdom must destroy." Chapter Eight concerns meditation—that which provides a base for wisdom to rely on—for as sutra states again, "The mind in meditation gleans pure reality."

,SNGON GYI SLOB DPON KHA CIG NI, DMIGS PA DANG SPYOD PA DANG 'BRAS BU STON PA'I DBANG DU MDZAD NAS GNAS BRGYAD DU BSTAN TE, DMIGS PA LA'ANG GNYIS LAS JI SNYED PA STON PA GNAS DANG PO GNYIS, JI LTA BA BDEN BZHI STON PA GNAS GSUM PA DANG BZHI PA DANG LNGA PA RNAMS DANG , JI LTA BA SPYOD PA'I MNGON PAR RTOGS PA BSTAN PA GNAS DRUG PA DANG , 'BRAS BU YE SHES DANG DES BSDUS PA'I YON TAN STON PA'I DBANG DU MDZAD NAS PHYI MA GNYIS BSTAN TO ZHES 'CHAD DO,

Other masters of the past have outlined the eight in the following way:

The work is presented in eight chapters in order to address three points: objects, activity, and result. In general, all *objects* may be divided into two types: apparent reality and actual reality. The first two chapters are devoted to apparent reality; the third, fourth, and fifth deal with actual reality—the four truths. The sixth chapter explains the different types of realization, whose sphere of *activity* is actual reality. The *result* which is attained, wisdom, as well as other personal attributes associated with it are treated in the final two chapters.

,GNYIS PA NI, CHOS MNGON PA'I BRJOD BYA ZAG BCAS ZAG MED STON PA'I DBANG DU MDZAD NAS GNAS DANG PO BSHAD DO, , DER MING

TZAM SMOS PA'I DBANG PO DANG 'DUS BYAS KYI SKYE TSUL RGYAS  
PAR BSTAN PA'I PHYIR DE'I RJES LA GNYIS PA DANG , DE DAG TU  
KHAMS GSUM GYI MING TZAM SMOS PA RGYAS PAR BSHAD PA'I PHYIR  
DU DE'I RJES LA GNAS GSUM PA DANG , KHAMS GSUM BSTAN PA DE'I  
RGYU DBANG PHYUG LA SOGS PA YIN PA BKAG NAS DNGOS SU LAS LAS  
BYUNG NGO ZHES BSTAN PA'I PHYIR DE'I RJES LA GNAS BZHI PA DANG ,

As for the interrelation of these chapters, the first presents the general subject matter addressed by the works on knowledge: stained and unstained phenomena. The first chapter makes but a mere mention of the powers and of the way in which caused phenomena arise; thus the following chapter, the second, is devoted to a more detailed treatment of these two points. The subject of the three realms, given only passing mention in these opening chapters, is therefore explored in the third. Some believe that the three realms thus presented are creations of some god, such as the one they call "Powerful"; the following, fourth chapter therefore disproves this idea and shows that the real source is deeds.

LAS DE YANG KUN NAS SLONG BA NI PHRA RGYAS YIN NO, ZHES  
BSTAN PA'I PHYIR DE'I RJES LA GNAS LNKA PA DANG , PHRA RGYAS DE  
DAG SPONG BYED NI LAM YIN NO ZHES BSTAN PA'I PHYIR DE'I RJES LA  
GNAS DRUG PA DANG , DER SMOS PA'I SHES PA BYE BRAG TU BSTAN  
PA'I PHYIR DE'I RJES LA GNAS BDUN PA DANG , DE LAS NI SANGS RGYAS  
LA THUN MONG MA YIN PA DANG THUN MONG BA'I YON TAN GNYIS  
BSTAN PA LAS THUN MONG BA RGYAS PAR BSHAD PA'I PHYIR DE'I RJES  
LA GNAS BRGYAD PA BSTAN TO,

The message of the next chapter, the fifth, is that the motivating force behind the deeds outlined in Chapter Four is the widespread mental afflictions. The sixth chapter is devoted to demonstrating a path by which we may eliminate these afflictions, so naturally comes after their presentation. The seventh chapter provides additional detail about the types of knowledge mentioned in the sixth; the eighth, lastly, completes the interrelationship of the chapters by enlarging upon the qualities which the Buddha possesses in common with advanced beings at lower stages—these qualities and those unique to the Buddha having first appeared in Chapter Seven.

,GSUM PA NI GZHUNG GI TSIG DON LAS SHES BAR 'GYUR RO,

The third point we have promised, a description of the subject matter presented

in each of the eight chapters, will be understood from the words of the Master's work itself.

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GNYIS PA SPRO BA SNGON DU BTANG NAS MTSAN GYI DON BSHAD PA  
LA GNYIS, CHOS MNGON PA BSHAD PA DANG , MDZOD BSHAD PA'O, ,  
DANG PO LA GNYIS, DNGOS DANG , ZHAR BYUNG RJES 'BRANG GI DON  
LA DPYAD PA'O,

Having thus covered the pledge to compose the work with its preliminary eulogy, we shall present the actual explanation of the work's title, the first subject treated once the author has inspired himself for the work. The word "knowledge" will be explained first, both by itself and, incidentally, with regard to its accessories. Then we will speak of the expression "treasure house."

5

*Knowledge and its Real Accessories*

,CHOS MNGON SHES RAB DRI MED RJES 'BRANG BCAS,

**Knowledge is unstained wisdom, and its accessories.**

[I.5]

,DANG PO NI, CHOS MNGON MDZOD KYI BSTAN BCOS RAB BSHAD BYA,  
ZHES BSHAD NA, CHOS MNGON PA DE GANG ZHE NA, 'DI LA GNYIS  
YOD PA LAS

Master Vasubandhu has promised "To write this commentary, the *Treasure House of Knowledge*." But what does he mean by "knowledge"? There are two types of such knowledge; we may describe the first in the form of a logical statement:

ZAG MED KYI MTHONG SGOM MI SLOB LAM GSUM PO CHOS CAN, DON  
DAM PA'I CHOS MNGON PA YIN TE, DRI MA MED PA'I SHES RAB RJES  
'BRANG DANG BCAS PA YIN PA'I PHYIR,

Consider the following three paths without stain: those of seeing, habituation, and no further learning.

They are actual knowledge, because

They constitute **unstained wisdom and its accessories.**

GNYIS PA LA GNYIS, DON DAM PA'I CHOS MNGON PA'I RJES 'BRANG DANG , BRDAR BTAGS PA'I CHOS MNGON PA'I RJES 'BRANG GI DON LA DPYAD PA'O, , DANG PO LA GSUM, SA GANG LA BR TEN PA, RTEN BR TEN PA'I DON, 'KHOR DANG BCAS NA PHUNG PO DU BA YIN DPYAD PA'O,

Now the second portion of knowledge, its accessories, may further be addressed in two divisions of real accessories to knowledge and merely nominal accessories to knowledge. Real accessories to knowledge may be considered in terms of the level upon which they rely, the meaning of reliance in the present context, and an investigation into how many heaps knowledge has, if you also count all which stand in attendance to it.

,DANG PO NI, 'O NA DE GSUM SA GANG LA BR TAN CE NA, MTHONG LAM NI BSAM GTAN SA DRUG GANG RUNG LA BR TEN PA YIN TE, SBYOR LAM CHOS MCHO G BSAM GTAN SA DRUG GANG RUNG LA BR TEN PA GANG ZHIG, MTHONG LAM DE CHOS MCHO G DANG SA GCIG PA'I PHYIR TE, DE NI CHOS MCHO G DANG SA GCIG, CES GSUNGS SO, , RTAGS DANG PO GRUB STE, SGOM BYUNG MI LCOGS MED PA DANG , KHYAD PAR BSAM GTAN SA PA'O, , ZHES GSUNGS,

On what levels do the three mentioned paths rely? The path of seeing may rely on any of the six levels of concentration. This is because the final stage of the path of preparation, known as "ultimate phenomenon," may itself rely upon any of these six levels; and the path of seeing always relies upon the same level as the stage of the ultimate phenomenon. As the scripture states, "Same level as ultimate phenomenon." Scripture also confirms our assertion that the ultimate-phenomenon stage can rely on any of the six levels:

Meditative at beyond no leisure,  
Extraordinary concentration level too.

DE NYER BSDOGS LHAG MA RNAMS LA MI BR TEN TE, DE ZAG MED YIN LA NYER BSDOGS LHAG MA RNAMS ZAG BCAS ZHI RAGS KYI RNAM PA CAN YIN PA'I PHYIR, 'DOD PA LA MI BR TEN TE, 'DI MNYAM PAR BZHAG PA'I SA PA YIN LA, 'DOD PA MNYAM PAR MA BZHAG PA'I SA PA YIN PA'I PHYIR,

The ultimate-phenomenon stage of the path of preparation does not, however, rely on preliminary levels other than the one mentioned. The stage beyond no leisure is free of stain, whereas the remaining stages are stained—they are levels wherein one's state of realization derives only from making distinctions between more or less subtle levels of experience. Nor can the ultimate stage of the path of preparation ever rely on the desire level, for the stage is one of controlled meditation, and the desire level is not.

GZUGS MED DANG PO GSUM LA MI BR TEN TE, DE GSUM GYIS 'DOD PA  
LA MI DMIGS, MTHONG LAM GYIS 'DOD PA LA DMIGS PA'I PHYIR, SRID  
RTZE LA MI BR TEN TE, SRID RTZE NI 'DU SHES MI GSAL PA'I PHYIR,

Neither can the ultimate stage rely upon any one of the first three formless levels, for at these levels one is incapable of focusing upon the desire level—and during the path of seeing one must. Finally, it is impossible for the ultimate stage to rely on the "peak" level—the fourth of the formless levels—for one's ability to discriminate at this level is too unclear.

ZAG MED SGOM LAM DANG MI SLOB LAM NI ZAG MED SA DGU GANG  
RUNG LA BR TEN NO,

The unstained path of habituation, as well as that of no further learning, may both rely on any one of the nine unstained levels.

,GNYIS PA NI, BR TEN PA'I DON YANG LAM DES DE'I NGO BOR SKYES PA  
LA BYED KYI 'KHAR GZHONG LA RGYA SHUG BR TEN PA LTA BU'I RTEN  
BR TEN PA DON GZHAN NI MA YIN NO,

Now what we mean by "reliance" in the above discussion is not the kind of reliance you might imagine, where the pole of a banner is propped up in one of those chimney-like tubes in the corner of the roof to a Tibetan house. Rather the path, or mental realization, actually consists of the particular level it relies upon.

,GSUM PA NI, 'KHOR DANG BCAS NA PHUNG PO DU BA YIN ZHE NA,  
ZAG MED KYI SHES RAB KYI 'KHOR DU ZAG MED KYI SDOM PAS BSDUS  
PA'I RNAM PAR RIG BYED MA YIN PA'I GZUGS KYANG YOD PAS PHUNG  
PO LNGA PA CAN YIN LA, DE YANG BSAM GTAN DANG PO GNYIS LA  
BR TEN NAS YID BDE DANG GSUM PA LA BR TEN NAS SEMS BDE, BTANG  
SNYOMS KYI SA GZHAN GANG RUNG LA BR TEN NAS TSOR BA BTANG  
SNYOMS DANG , YID SHES 'KHOR DU BYUNG BA'I 'DU SHES, SEMS

BYUNG 'DU BYED KYI PHUNG PO, LDAN MIN 'DU BYED CI RIGS PA YID  
KYI RNAM SHES DANG BCAS PA RNAMS YOD PA'I PHYIR,

How many heaps does knowledge have, if you count all of those which are attendant to it? Knowledge can be said to have all five heaps, since unstained wisdom comes along with non-communicating form included within unstained restraint. Feeling is present as pleasure of thought if the wisdom relies on the first two concentration levels. Where it relies on the third, mental pleasure is had. Reliance on other levels, of neutral feeling, means that neutral feeling is present. Discrimination is there as an attendant to consciousness of one's thoughts, as well as the heap of other factors—be they mental functions or the factors not associated with mind—along with consciousness.

KHO NA RE, YID KYI RNAM SHES ZAG MED KYI SHES RAB KYI 'KHOR DU  
SMOS PA MI 'THAD DE, SEMS BYUNG LAS SEMS GTZO CHE BA'I PHYIR  
ZHE NA, SKYON MED DE, SPYIR DE LTAR YIN YANG CHOS RAB TU RNAM  
'BYED KYI SKABS SU SHES RAB GTZO CHE BA YIN PA'I PHYIR, DPER NA,  
YID CHES PA'I GNAS SKABS NA DAD PA GTZO CHE BA BZHIN NO,

Someone may object that it is improper to speak of consciousness of one's thoughts as being "attendant" to unstained wisdom, since mind itself must be considered more primary than mental functions. Generally the relationship is so, but in the context of an ultimate analysis of phenomena wisdom must be treated as the more primary. If the context had been the subject of belief, for example, we could even have considered faith more principal.

,GZUGS MED NA NI GZUGS KYI RJES 'BRANG MED PAS PHUNG PO BZHI  
PA CAN YIN NO,

With regard to the formless realm, no accessory to knowledge possessing form would be present, and thus only four of the heaps had in attendance.

6

*Nominal Accessories to Knowledge*

,DE THOB BYA PHYIR GANG DANG BSTAN BCOS GANG ,

**Those used to achieve it, and the commentaries.**

[I.6]

,GNYIS PA NI, DAM PA'I CHOS MNGON PA DE THOB PAR BYA BA'I PHYIR  
DU ZHUGS PA'I THOS BSAM SGOM GSUM GYI SHES RAB ZAG BCAS GANG  
DANG , SKYES THOB KYI SHES RAB GANG YIN PA DANG , DE RNAMS  
BRJOD BYAR BYED PA'I BSTAN BCOS YE SHES LA 'JUG PA LA SOGS PA NI  
BRDAR BTAGS PA'I CHOS MNGON PA YIN NO,

There are a number of accessories to knowledge which are merely nominal. **Those** include first the wisdoms of learning, contemplation, and meditation, which are practiced in order "**to achieve it**"—actual knowledge. Second there is that amount of wisdom with which one is born. Finally there are **the** classical **commentaries** which take these very types of wisdom as their subject matter. These include *The Practice of Wisdom* and similar works.

,DE RNAMS CHOS CAN, KHYOD LA CHOS MNGON PA'I MING GIS 'DOGS  
PA'I RGYU MTSAN YOD DE, KHYOD DON DAM PA'I CHOS MNGON PA  
THOB PA'I THABS SAM RGYU YIN PA'I PHYIR, DE YANG RGYUR 'GYUR  
TSUL NI SKYES THOB KYI SHES RAB LA BR TEN NAS, THOS BYUNG , DE  
LAS BSAM BYUNG , DE LAS SGOM BYUNG , DE LAS ZAG MED KYI SHES  
RAB SKYE BA'I PHYIR,

Let us use the form of a logical statement:

Consider the accessories to knowledge just mentioned.

They may be given the name "knowledge," because

They constitute the means or cause of one's achieving actual knowledge.

BTAGS PA LA DGOS PA YOD DE, DON DAM PA'I CHOS MNGON PA THOB  
PA LA KHYOD THABS SAM RGYUR BSTEN DGOS SO ZHES GO BA'I CHED  
YIN PA'I PHYIR, DNGOS LA GNOD BYED YOD DE, ZAG BCAS YIN PA'I  
PHYIR,

What is the actual process of causation here? Untainted wisdom springs from meditative wisdom, which comes from contemplative wisdom, which derives from the wisdom of learning—all dependent upon the wisdom with which one was born.

Calling these accessories "knowledge" serves a specific purpose: the author is

trying to tell us that they must be relied upon as methods, or causes, for achieving real knowledge. In actual point of fact they could never *be* knowledge, since they are stained.

'O NA GSUM PO SA GANG NA YOD CE NA, SKYES THOB KYI SHES RAB NI  
KHAMS GSUM GA NA YOD,

At what level can each of the three accessories mentioned be found? The wisdom with which one is born exists in all three realms.

THOS BYUNG NI 'OG MA GNYIS NA YOD KYI GZUGS MED NA MED DE,  
DE NA SGRA THOS PA MED PA'I PHYIR, BSAM BYUNG 'DOD PA NA YOD  
KYI GONG MA GNYIS NA MED DE, DE GNYIS NA SEMS PAR BRTZAMS PA  
TZAM GYIS TING NGE 'DZIN DU 'GYUR BA'I PHYIR, SGOM BYUNG NI  
GONG MA GNYIS NA YOD KYI 'DOD PA NA MED DE, 'DOD PA MNYAM  
PAR MA BZHAG PA'I SA PA YIN PA'I PHYIR,

Wisdom derived from learning is found in the lower two realms but never in the formless, since there is no hearing sound in that realm. Contemplative wisdom exists in the desire but not in the higher two realms, since there the mere act of starting to turn the mind towards an object sets off one-pointed concentration. Meditative wisdom, on the other hand, appears only in these higher realms and never in the desire, since it is not a level where there exists any controlled meditation.

BSTAN BCOS NI NGAG SGRA RANG BTZAN PA LA BYED NA 'DOD PA  
DANG BSAM GTAN DANG PO NA YOD KYI GNYIS PA YAN CHAD NA  
MED DE, RNAM RIG DPYOD DANG BCAS DAG NA, , ZHES GSUNGS PA'I  
PHYIR, MING TSIG YI GE GSUM LA 'DOD PA LTAR NA KHAMS 'OG MA  
GNYIS NA YOD KYI GZUGS MED NA MED DE, 'DOD DANG GZUGS GTOGS  
SEMS CAN STON, , ZHES GSUNGS PA'I PHYIR,

The classical commentaries, if we consider them as the actual sound of speech, exist only in the desire realm and are absent from the higher two: as the *Treasure House* itself reads, "Communicating at those with examining." If on the other hand we consider these commentaries as names, words, and letters, they can be said to exist in the lower two realms but not in the formless: again the *Treasure House* states, "Included in the desire, form; animate."

GZUGS KYI SGOM BYUNG LA BSAM GTAN GYI SDOM PAS BSDUS PA'I

RNAM PAR RIG BYED MA YIN PA'I GZUGS YOD PAS PHUNG PO LNGA PA  
CAN YIN NO,

Meditative wisdom of the form realm, insofar as it possesses the non-communicating form of restraint arising from concentration, involves all five heaps.

,CI'I PHYIR CHOS MNGON PA ZHES BYA ZHE NA, RANG GI MTSAN NYID  
'DZIN PAS NA CHOS DANG , DON DAM PA'I CHOS MYA NGAN LAS 'DAS  
PA MNGON DU BYED PA'AM MNGON DU PHYOGS PAS NA MNGON PA  
ZHES BYA'O,

Where does the word "knowledge" [Sanskrit: *abhidharma*] come from? A phenomenon [*dharma*] is that which possesses [*dhṛ*] a nature. And knowledge brings to [*abhi*] you, or leads you to [*abhi*] that highest of all existing phenomena: nirvana.

7

*About the Expression "Treasure House"*

, 'DIR DE DON DU YANG DAG CHUD PHYIR RAM,  
, 'DI YI GNAS DE YIN PAS CHOS MNGON MDZOD,

**"Treasure house" of knowledge because they all fit here  
In its points, or since they are its home.**

[I.7-8]

, GNYIS PA MDZOD BSHAD PA NI, CHOS MNGON MDZOD KYI BSTAN  
BCOS RAB BSHAD BYA, , ZHES BSHAD NA, CHOS MNGON PA'I MDZOD  
DE GANG ZHE NA, BSTAN BCOS 'DI LA CHOS MNGON PA'I MDZOD CES  
BYA STE, MNGON PA SDE BDUN PO DE'I DON GCES GCES RNAMS BSTAN  
BCOS 'DIR NI DE BRJOD BYA'I DON DU YANG DAG PAR CHUD PA'I PHYIR,  
DPER NA, RAL GRI GANG DU 'DZUD PA'I SHUBS DE LA RAL GRI'I SHUBS  
ZHES BRJOD PA DANG NOR GANG DU 'DZUD PA'I GNAS DE LA NOR GYI  
MDZOD CES BRJOD PA BZHIN NO,

Master Vasubandhu has stated: "I shall write this commentary, *The Treasure House of Knowledge*." Just how is it a **treasure house of knowledge**? The very most prized points of the Seven Works on Knowledge **all fit here in the points**, in the subject matter, of the Master's commentary. The scabbard in which you

sheathe a sword, for example, is called the "scabbard of the sword," and the place where you deposit your riches is termed the "treasure house of riches."

,YANG NA NI MNGON BA SDE BDUN PO DE LA MNGON PA'I MDZOD CES  
BYA STE, DE BSTAN BCOS 'DI'I 'BYUNG KHUNGS SAM GNAS YIN PA'I  
PHYIR, DPER NA, RAL GRI GANG NAS PHYUNG BA DE LA RAL GRI'I  
SHUBS ZHES BRJOD PA BZHIN NO,

You could also say that the Seven works on Knowledge are themselves the "**treasure house**," and that **they are the home**, or source, for the present work. The expression "scabbard of the sword," for example, can just as well indicate the place from where the sword was drawn.

,GSUM PA DGOS PA SNGON DU 'GRO BAS STON PAS GSUNGS PAR SGRUB  
PA NI,

Next comes a demonstration that the teachings on knowledge are the word of the Teacher, preceded by a statement of purpose.

8

*Purpose and a Proof*

,CHOS RNAMS RAB TU RNAM 'BYED MED PAR NYON MONGS  
RNAMS,  
,GANG PHYIR NYE BAR ZHI BAR BYA BA'I THABS MED LA,  
,NYON MONGS PAS KYANG 'JIG RTEN SRID MTSO 'DIR 'KHYAMS  
TE,  
,DE BAS DE PHYIR 'DI NI STON PAS GSUNGS SO LO,

**There's no way to put the mental afflictions  
to rest without an  
Ultimate analysis of every existing  
phenomenon, and this  
Affliction is what keeps the world adrift  
here in the ocean of  
Life. Thus the Teacher has spoken it, they say.**

[I.9-12]

CHOS MNGON PA BSHAD PA LA DGOS PA YOD DE, CHOS RNAMS RAB  
TU RNAM 'BYED KYI SHES RAB MED PAR NYON MONGS PA RNAMS NYE

BAR ZHI BAR BYA BA'I THABS MED LA, NYON MONGS PAS KYANG 'JIG RTEN PA RNAMS SRID PA'I RGYA MCHO 'DIR 'KHYAM STE, DE BAS NA SLOB MA'I RGYUD LA CHOS RAB TU RNAM 'BYED KYI SHES RAB BSKYED PA'I DGOS PA YOD PA DE'I PHYIR,

Giving an explanation of knowledge has the following purpose. **Without wisdom which analyzes every phenomenon in an ultimate way, there is no way of putting to rest all that the mental afflictions imply. And this affliction is what keeps those of the world adrift here in the ocean of life.** It is therefore necessary to plant, in students' minds, wisdom which can make this ultimate analysis of phenomena. **Thus** the explanation.

SLOB DPON CHOS MNGON PA 'CHAD PA LA GUS PA'I RGYU MTSAN YOD DE, SLOB MA'I RGYUD LA CHOS RAB TU RNAM 'BYED KYI SHES RAB BSKYED PA DANG , 'DI STON PAS GSUNGS PA'I PHYIR,

The Master, moreover, has good reason to honor the exposition of knowledge. He knows that, first, it plants the wisdom of ultimate analysis in the minds of students. Secondly, it has been **spoken by the Teacher.**

DE YANG MNGON PA SDE BDUN PO DE DGRA BCOM PA RNAMS KYIS BYAS PA MIN NAM CI'I PHYIR STON PAS GSUNGS ZHE NA, GSUNGS TE, DGRA BCOM PA CHEN PO RNAMS KYIS KYANG SANGS RGYAS LAM BR TEN PAR THOG MAR CHOS KYI MTSAN NYID STON PA DANG RAB TU DBYE BAR MI NUS PAS,

"Why do you say that the exposition of knowledge is spoken by the Teacher?" one may object. "Are you trying to say that the Seven Works on Knowledge were not composed by the enemy destroyers?" In answer, we may say that they are the speech of the Teacher. Even the great enemy destroyers would have been unable to make the first descriptions of the nature and then divisions of existing phenomena had they not relied upon the Buddha.

DE NI STON PAS GDUL BYA'I BSAM PA DANG DRI BA LA LTOS NAS, LUNG DE DANG DE LAS DANG PO SIL BUR GSUNGS PA RNAMS BTZUN PA KA TU'I BU LA SOGS PA RNAMS KYIS YE SHES LA 'JUG PA LA SOGS PAR PHYES BSDUS PA YIN PA'I PHYIR TE, DPER NA BTZUN PA CHOS SKYOB KYIS, KYE MA 'DUS BYAS RNAMS MI RTAG, CES PA LA SOGS PA CHED DU RJOD PA'I SDE STON PAS GDUL BYA'I DBANG GIS MDO DE DANG DER SIL BUR GSUNGS PA RNAMS SDE TSAN DU BYAS KYANG

STON PA'I GSUNG YIN PA BZHIN,

The Buddha first delivered various teachings, according to the states of mind or inquiries of his disciples. The scattered records of these teachings were later taken by the Venerable Katyayaniputra and others, and collected into such works as *The Practice of Wisdom*. The Venerable Dharmatrata, for example, has taken a whole group of scattered sutras, delivered at various places and times, addressing the needs of various students with counsel such as "Alas! All things with causes must change!" He has arranged these various teachings into a group, but they remain the word of the Teacher. So too with the Seven.

DES NA CHOS MNGON PA NI STON PAS GSUNGS PA KHO NA YIN TE,  
DGRA BCOM PA RNAMS KYIS BSDUS PA'I PHYIR, DPER NA, MDO SDE  
DANG 'DUL BA BZHIN NO, , RTAGS GRUB STE, 'PHAGS PA 'OD SRUNGS  
KYIS BSDUS PA'I PHYIR ZHES ZER RO,

The entire point may be summarized in an extended logical statement:

The works on knowledge are nothing less than  
the word of the Teacher, because  
The enemy destroyers have only made them into  
collections,  
Analogous to the sections of sutra and  
vowed morality found in the canon, for  
They are only collections made by the  
Arya Kashyapa.

**Thus they say.**

,LO ZHES PA PHA ROL GYI 'DOD PA STON PA STE, MDO SDE PA RNAMS  
NA RE, 'DI NI BYE BRAG TU SMRA BA CHOS MNGON PA BA RNAMS KYI  
LUGS YIN GYI KHO BO CAG NI MI 'DOD DE, 'DUS MA BYAS RDZAS GRUB  
SMRA BA SOGS RIGS PA DANG 'GAL BA DU MA SNANG BA'I PHYIR, DE  
YANG CHOS MNGON PA BYED PA NI GZHAN YANG MANG PO ZHIG  
GRAGS TE, DE DAG KYANG DGRA BCOM PAS BYAS PA YIN GYI STON PA'I  
GSUNG GIS BSDUS PA MIN NO,

This expression, "Thus they say," is meant to indicate that another school of philosophers holds a different view. The so-called "Sutrists" assert the following:

That these explanations constitute the speech of the Teacher is a belief held by the followers of the "Knowledge" group within the Detailist school of philosophy. We however cannot accept this tenet, for many statements appear in these texts which are contrary to logic. One example is the claim that phenomena not produced by causes exist as material entities. Moreover, everybody knows there are lots of other authors who have composed such works on knowledge. They are the works of enemy destroyers, not collections of the Buddha's speech.

,DE YANG GANG GIS GANG BYAS PA NI, YE SHES LA 'JUG KA TU'I BUS, ,  
RAB TU BYED PA DBYIG BSHE KYIS, , RNAM SHES TSOGS NI LHA SKYID  
KYIS, , CHOS KYI PHUNG PO SH'A RI 'I BUS, , GDAGS PA'I BSTAN BCOS  
MOO DGAL BUS, , 'GRO BA'I RNAM GRANGS GSUS PO CHES, , KHAM KYI  
TSOGS NI GANG POS BYAS, , ZHES SLOB DPON RGYAL PO'I SRAS KYI  
GZHUNG LAS 'BYUNG BA SDOM DU BSDUS SO,

Now Master Jinaputra's text, in a versed summary, lists the Seven Works on Knowledge as follows:

Katyayaniputra did *Practice of Wisdom*,  
The *Treatise* was of Vasumitra.  
*Collection of Consciousness*, Devasharma,  
And Shariputra the *Heap of Phenomena*.  
The *Comment on Wisdom's* by Maudgalyayana,  
Mahakaushila's *Types of Beings*;  
And Purna, *Category Anthology*.

,SLOB DPON GANG SPEL NI, 'GRO BA'I RNAM GRANGS SH'A RI'I BUS BYAS  
PAR 'CHAD DO, , CI'I PHYIR MDO SDE PA ZHES BYA ZHE NA, MDO TSAD  
MAR BYED KYI MNGON PA SDE BDUN LA SOGS PA'I BSTAN BCOS TSAD  
MAR KHAS MI LEN PAS NA MDO SDE PA ZHES BYA'O, , BYE BRAG SMRA  
BAS,

Master Purnavardhana attributes the *Types of Beings* to Shariputra.

"Why is the one school," you may ask, "known as the 'Sutrists.?" This school of philosophers holds that sutra is valid, but denies the validity of classical commentaries such as the Seven Works on Knowledge. The Detailists respond with the following criticism:

'O NA MDO LAS, DGE SLONG SDE SNOD GSUM PA ZHES 'BYUNG  
BA'I SDE SNOD GSUM GZHAG TU MED PAR 'GYUR TE, 'DI DAG LAS  
GZHAN PA'I MNGON PA'I SDE SNOD MI SNANG BA'I PHYIR, ZHES  
SMRA BA LA,

Well then, what about the expression "monk who has mastered all  
three sections of the scriptures," which occurs in sutra itself? How  
are you going to come up with three sections of scripture? We don't  
see any section on knowledge apart from these very works.

MDO SDE PA NA RE,  
SKYON MED DE, MDO SDE RNAMS SU DON DAM PA GTAN  
LA 'BEBS SHING CHOS RNAMS KYI MTSAN NYID BRJOD  
BYAR BYED PA DE LA MNGON PA'I SDE SNOD DU 'JOG GO  
ZER RO,

The Sutrists counter:

This is not a problem. Those works within the sutra section devoted  
to the delineation of what is ultimately real and to the defining  
characteristics of phenomena constitute in themselves a discrete  
section on knowledge.

So they say.

,CI'I PHYIR BYE BRAG TU SMRA BA ZHES BYA ZHE NA, BSTAN BCOS BYE  
BRAG TU BSHAD PA TZAM ZHIG DPYOD PAS SAM, YANG NA BYE BRAG  
TU BSHAD PA RIG PAS NA BYE BRAG TU SMRA BA ZHES BYA'O, , DE DAG  
LA'ANG KHA CHE'I YUL NA GNAS PA DE DAG LA NI KHA CHE BA DANG  
, KHA CHE'I YUL GYI NUB PHYOGS NA GNAS PA DE DAG LA NI NUB  
PHYOGS PA DANG , RGYA GAR GYI YUL DBUS LA SOGS PA KHA CHE'I  
YUL LAS GZHAN DAG NA GNAS PA RNAMS LA NI NYI 'OG PA ZHES  
BYA'O,

"Now why is the other school," one might continue, "known as the 'Detailists'?"  
One may say that they are "Detailists" because they devote their study  
exclusively to the classical commentary known as *Detailed Exposition*, or else  
because they understand the *Exposition's* meaning. The school itself may be  
further divided into a number of groups. Those who reside in Kashmir are

known as the "Kashmiris," while those who live in the western part of the same land are known as the "Westerners." Detailists in areas other than Kashmir, those in central India and so forth, are referred to collectively as those "Under the Sun."

,DE YANG CHOS RNAMS RAB TU RNAM 'BYED CES SOGS 'DI RNAMS KYIS MNGON PA'I BSTAN BCOS KYI DGOS SOGS CHOS BZHI BSTAN PAS, BSTAN BCOS KYI SNGON DU DGOS 'BREL GYI NGAG BKOD PA CHOS CAN, DGOS PA YOD DE, KHYOD LA BR TEN NAS BSTAN BCOS LA DGOS SOGS CHOS BZHI YOD PAR RTOGS NAS GDUL BYA BSTAN BCOS LA 'JUG PA'I CHED YIN PA'I PHYIR,

Now the lines beginning with "There's no way to put the mental afflictions to rest..." also indicate that Master Vasubandhu's commentary possesses the four requisite attributes of a reputable work. Again we may use the form of a logical statement:

Consider the act of making a statement of purpose, and of a relation of the text to that purpose, here at the beginning of the commentary.

It has a purpose of its own, because

It conveys to disciples the fact that the commentary possesses the four attributes of a reputable work. Once they realize that these attributes are present, disciples will be inspired to study the text.

ZAG BCAS ZAG MED KYI CHOS RNAMS BSTAN BCOS KYI BRJOD BYA YIN ZHING DE NI CHOS RNAMS ZHES PAS BSTAN, DE LA BR TEN NAS SLOB MA'I RGYUD LA CHOS RAB TU RNAM 'BYED KYI SHES RAB BSKYED PA NI DGOS PA YIN ZHING DE NI RAB TU RNAM 'BYED CES PAS BSTAN, DE LA BR TEN NAS LHAG BCAS LHAG MED KYI MYANG 'DAS THOB PA NYID DGOS YIN ZHING DE NI, MED PAR NYON MONGS RNAMS ZHES PA NAS, DE BAS ZHES PA'I BAR GYIS SHUGS LA BSTAN NYING DGOS DGOS PA, DGOS PA BSTAN BCOS KYI BRJOD BYA LA RAG LAS PA NI 'BREL PA'O, , YANG NA CHOS RNAMS BRJOD BYA DANG , BSTAN BCOS 'DI RJOD BYED DU 'BREL PA NI 'BREL PA'O,

Here are the four attributes:

- 1) The *subject matter* of the text concerns stained and unstained types of

phenomena. It is indicated in the verse with the words "every existing phenomenon."

- 2) The *purpose* is to utilize this subject matter to plant, in students' minds, that wisdom which analyzes phenomena in an ultimate way. It is indicated by the words "ultimate analysis."
- 3) The *ultimate goal* is to have these students achieve nirvana, both with and without anything remaining. It is indicated indirectly by the entire phrase running from "There's no way..." up to "...without," and on from "this affliction..." up to the word "Thus."
- 4) A *relation* exists in that the purpose must be achieved through the subject matter of the work, and the ultimate goal through this very purpose.

One may also state the relation as being between the subject matter of the work (that is, all existing phenomena) and the means by which this subject matter is expressed (i.e., the commentary itself).

,DGOS SOGS CHOS BZHI BSTAN PA'I DGOS PA LA, SLOB DPON CHOS MCHOG NI, BSTAN BCOS 'DI LA DGOS PA YOD DAM MED, YOD KYANG SGRUB PAR MI NUS SAM, NUS KYANG 'DOD BYA MA YIN NAM, 'DOD BYA YIN YANG 'BREL PA MED DAM SNYAM PA'I DOGS PA BZLOG PA'I PHYIR DU DGOS SOGS CHOS BZHI BSTAN PA YIN ZHES 'CHAD,

Demonstrating that the work possesses the four attributes serves its own purpose. Master Dharmottara explains that

It functions to satisfy any doubts that a student might have about whether the commentary has any purpose; if so, whether one could ever achieve that purpose; if so, whether anyone would want to; and, if so, whether there exists any relationship between the text and the realization of its proclaimed purpose.

SLOB DPON DUL BA LHAS NI, BRJOD BYA MED PA NYID DAM, DGOS PA MED PA NYID DAM, NYING DGOS GYA NOM PA MED DAM, DE DAG THABS 'DI DANG MA 'BREL LAM SNYAM PA'I DOGS PA BKAG NAS, BSTAN BCOS LA 'JUG PA'I PHYIR DU RNAM PA BZHI KHO NA BSTAN ZHES 'CHAD KYANG 'GAL BA MED DO,

Master Vinitadeva is in no disagreement:

A statement of just these four attributes serves to allay any suspicions a person might have that the work might lack any subject matter, or be without a purpose, or lead to no desirable ultimate goal, or that these three might bear no relation to each other. The statement thus inspires students to take up the commentary.

,KHO NA RE,

DGOS SOGS CHOS BZHI STON PA'I TSIG GIS DOGS PA DE DAG SEL  
NA, SGRA MI RTAG CES PA'I NGAG GIS KYANG SGRA RTAG 'DZIN  
GYI LOG RTOG SEL BAR 'GYUR LA, DE LTAR 'DOD NA, RTAGS  
DANG DPE DON MED PAR 'GYUR LA,

Someone may make the following objection:

If the mere claims that the work possesses these attributes is enough to remove any doubts that it does not, then the simple statement "Sound is a changing thing" should be enough to remove any misconception that sound is lasting. If the latter is true, it must be an exercise in futility for the classic proofs to go on and give a reason followed by a supporting example, to prove the point of sound's impermanence.

'ON TE MI SEL NA DGOS PA STON PA'I NGAG GIS KYANG MI SEL  
BAR 'GYUR TE, DE GNYIS KHYAD PAR MED PA'I PHYIR ZHE NA,

And suppose the statement about sound is *not* enough to stop the misconception by itself. How then can the assertion about the attributes suffice to end a student's doubts? For the two cases are exactly the same.

SGRA MI RTAG CES BRJOD PAS KYANG SGRA RTAG 'DZIN GYI LOG RTOG  
SEL KYANG , RTAGS DPE STON PAS THE TSOM DANG MA RTOGS PA  
BSAL NAS TSAD MA'I RTOGS PA SKYED PA'I PHYIR 'GAL BA MED DO  
ZHES MKHAS PA DAG 'CHAD DO,

Sages reply to such an objection as follows:

Telling someone that sound is changing is enough to prevent his believing that sound is something lasting. Giving him then a reason and supporting example serves to plant the opposing, accurate belief in his mind, removing the uncertainty and lack of correct ideas left behind by stopping his wrong belief.

, 'O NA CHOS BZHI PO 'DI NGO BO GCIG DANG THA DAD GANG YIN ZHE NA, DGOS PA DANG DGOS PA'I DGOS PA DANG , 'BREL PA RNAMS NI BRJOD BYA DANG NGO BO GCIG YIN TE, CHOS THAMS CAD 'DI'I BRJOD BYA YIN PA'I PHYIR, DGOS PA DANG DGOS PA'I DGOS PA NI NGO BO THA DAD YIN TE, RGYU 'BRAS YIN PA'I PHYIR,

One may ask if any of the four attributes is such that one subsumes another. The purpose, its ultimate purpose, and the relationship of the content to the purpose are, all of them, subsumed by the subject matter—for this subject matter includes every existing phenomenon. Neither of the purpose of its ultimate purpose subsumes the other, since they are cause and effect.

'O NA CHOS MNGON PA'I NYID DGOS MYANG 'DAS GNYIS SO SO'I NGO BO DANG KHYAD PAR CI YIN ZHE NA,

Yet another question may be raised:

You've mentioned that the ultimate goal of knowledge is achieving the two types of nirvana. Can you list each one's basic nature, as well as characteristic features?"

NYAN THOS SDE PA'I LUGS LA, LAS NYON GYIS BSDUS PA'I KUN 'BYUNG BDEN PA SPANGS PA'I SO SOR BRTAGS 'GOG THOB CING MNGON DU BYAS LA, SDUG BSNAL SPANGS PA'I 'GOG PA THOB LA MNGON DU MA BYAS PA NI LHAG BCAS TE, SDUG BSNAL GSUM CI RIGS PA'I LHAG MA DANG BCAS PA'I PHYIR TE,

According to the Listener system, nirvana where something still remains is described as having both achieved and actualized a cessation resulting from analysis, an elimination of the true condition of the source of all suffering, which implies deeds and mental afflictions. At the same time, one has achieved but not actualized a cessation where he has eliminated suffering. Something "remains" because one still undergoes some one or more of the three types of suffering.

'DOD PA'I RTEN CAN LA 'PHAGS PA SGUR CHUNG THAL SKYO GSOL NAS GRONGS PA DANG , 'PHAGS PA 'CHAR KA GZUGS 'TSONG MA'I GNAS SU DBU BCAD DE GRONGS PA DANG , RANG SANGS RGYAS DUG 'DAS BKRONGS PA DANG , SANGS RGYAS LA'ANG ZHABS LA SENG LDENG GI TSAL PA ZUG PA DANG , SKU RO RGYAB BSNYUNG BA DANG , LHAS SBYIN GYI 'KHRUL 'KHOR GYI SGYOGS KYI CHA SHAS PHOG PAS SKU MTSAL BYUNG BA LA SOGS PA SDUG BSNAL GYI SDUG BSNAL DANG BCAS PAR MDO LAS 'BYUNG BA'I PHYIR RO,

We can see occurrences in sutra of persons who had attained this nirvana, who were living in desire-realm bodies and still had to go through outright suffering. Arya Gurchung, for example, was forced to consume a soup of water and ashes, which killed him. The Arya Udayin was decapitated in a brothel. We hear of a self-made Buddha who died from a wound inflicted by a poisoned arrow. Even the Buddha himself was pricked by the sandalwood thorn, suffered from backache, and bled where he was hit from the fragments of shells hurled by Devadatta's catapult.

,DGRA BCOM PA NI KHAM GSUM GYI RTEN CAN YIN PAS BSAM GTAN DANG PO GSUM NA SDUG BSNAL DANG PO MED PAS SDUG BSNAL PHYI MA GNYIS KYI LHAG MA DANG BCAS LA, BSAM GTAN BZHI PA YAN CHAD NA NI 'DU BYED KYI SDUG BSNAL KHO NA'I LHAG MA DANG BCAS PA'O,

Enemy destroyers reside in all three realms; those at the first three levels of concentration have but the last two kinds of suffering left: the first is completely absent there. Those at the fourth concentration level and beyond have only the last suffering, the pervasive kind of mortality itself, remaining still.

,DES NA ZAG BCAS KYI PHUNG PO THAMS CAD 'GAGS PA'I 'GOG PA MNGON DU BYAS PA DE'I TSE LHAG MED CES BYA'O, , DE LTAR YANG CHED DU BRJOD PA'I TSOMS LAS, LUS ZHIG TSOR BA BSIL BAR 'GYUR, , 'DU SHES 'GAGS SHING 'DU BYED ZHI, , RNAM PAR SHES PA NUB GYUR PA, , 'DI 'DRA 'DI NI SDUG BSNAL MTHONG , , ZHES GSUNGS PA'I PHYIR

Given the above, we can say that one achieves nirvana without anything left over when he actually brings about a cessation in which every one of the stained heaps has been stopped. The *Anthology of Advices* concurs:

The body dissolves, feeling's finally cooled,

End of discrimination, demise of the other  
Factors—consciousness fades away.  
Such one has seen the end of suffering.

ZHES 'DOD LA, THEG CHEN PAS NI NYAN RANG GI THAR PA NI MTHAR  
PHYIN PA'I THAR PA MIN LA, STON PA'I ZHABS LA SENG LDENG GI TSAL  
PA ZUG PA SOGS BSHAD PA NI GDUL BYA'I DON DU TSUL BSTAN PA  
TZAM YIN GYI SDUG BSNAL NI GTAN NAS MED DE, SRID ZHI'I SKYON  
THAMS CAD LAS GROL BA'I PHYIR ZHES BZHED DO, , 'ON KYANG  
GZUGS SKU GNYIS LA LHAG BCAS CHOS SKU LA LHAG MED MYANG  
'DAS SU BSHAD PA NI SKU GSUM LA 'JUG PA'I MDO LAS SHES SO,

It should be noted that the above view is only that of the present school. According to the great vehicle, the freedom achieved by listeners and self-made victors is not a final sort of freedom. Moreover, the prick of His foot by the sandalwood thorn and the other events mentioned above were only a show that the Buddha put on for the sake of His disciples. Actually the Buddha is completely incapable of suffering, for He has liberated himself from every possible problem, ranging from those of a normal suffering life up to those of a lower nirvana. The sutra known as *Developing the Three Bodies of a Buddha* does though speak of the two form bodies of the Buddha as being nirvana with something remaining, and of the phenomena body as being a nirvana with nothing remaining.

,SLOB DPON RGYAL SRAS NA RE, CHOS MNGON PA BSTAN PA'I DGOS PA  
NI, PHUNG SOGS LA MKHAS PA'I CHED YIN LA, DE LA MKHAS PA LA  
PHAN YON GNYIS 'THOB STE, RANG NYID YID LA BYED PAS ZHI GNAS  
SOGS 'PHEL BA DANG , GZHAN LA 'BEL GTAM BRJOD PAS DRI BA THAMS  
CAD LUNG STON PA LA MI 'JIGS PA'O ZHES 'CHAD DO, ,

Master Jinaputra summarizes as follows:

The whole purpose of explicating knowledge is to make one a master of subjects such as the heaps and so on. Two benefits spring from such mastery. One's own focus helps him to develop such qualities as mental quietude. And when discoursing with others, he will feel full confidence to expound on any question.

, , BZHI PA LAS BSTAN PA'I GNAS 'CHAD PA LA GNYIS, MTSAMS SBYAR

BA, LAS DNGOS BSHAD PA'O, , DANG PO NI,

We turn now to our commentary on the "Presentation of Deeds," which constitutes the fourth chapter of the *Treasure House of Knowledge*. First we relate the present chapter to the one just finished, and then continue with the exposition of deeds itself.

1

*What Causes Worlds*

,LAS LAS 'JIG RTEN SNA TSOGS SKYES,

**Deeds cause the multitude of worlds.**

[IX.1]

GONG DU BSHAD PA'I SNOD BCUD KYI 'JIG RTEN SNA TSOGS PA 'DI  
GANG LAS BYUNG ZHE NA, RGYU MED DANG MI MTHUN PA'I RGYU  
LAS BYUNG BA MA YIN TE, RES 'GA' SKYE BA DANG , DBANG PHYUG  
SOGS MIN RIM SOGS PHYIR, , ZHES BSHAD PA'I PHYIR,

One may begin with the following question: "You have just described a multitude of worlds—both the great vessels of the outer worlds and the living beings they contain. Where do they all come from?" They do not come from no cause at all, and they do not come from causes that are inconsistent with their own nature. This is because they stay for some time, then go away; and as the root text said itself, "Not an almighty one or the like, because of stages and such."

'O NA GANG LAS SKYES ZHE NA, LAS LAS SNOD BCUD KYI 'JIG RTEN  
SNA TSOGS PA SKYES SO,

What then *does* cause them? It is the past **deeds** of living beings that cause all **the multitude of worlds**—both the places and the people.

,GNYIS PA LA, LAS KYI NGO BO, MDO LAS 'BYUNG BA'I MING GI RNAM  
GRANGS SO,, DANG PO LA, BSTAN, BSHAD DO, DANG PO NI,

The exposition that follows now on deeds is divided into two parts: first on the basic nature of deeds, and secondly on listings from sutra on the different types of deeds. The former is itself presented first in a brief introduction and then in a more detailed treatment.

*Introduction to Deeds*

,DE NI SEMS PA DANG DES BYAS,  
 ,SEMS PA YID KYI LAS YIN NO,  
 ,DES BSKYED LUS DANG NGAG GI LAS,  
 ,DE DAG RNAM RIG RNAM RIG MIN,

**They're movement of the mind and what it brings.  
 Mental movement is a deed of thought;  
 What it causes, deeds of body and speech.  
 These are either communicating or not.**

[IV.2-5]

LAS LAS 'JIG RTEN SNA TSOGS SKYES, ZHES BSHAD NA, LAS DE LA DBYE  
 NA DU ZHE NA, LAS DE NI GNYIS SU YOD DE, SEMS PA'I LAS DANG ,  
 SEMS PA DES BYAS PA'I BSAM PA'I LAS GNYIS SU YOD PA'I PHYIR,

"In the line above," one might continue, "you said that 'deeds cause the multitude of worlds.' Just how many types of deeds are there?" **They**—deeds—**are** of two different types: deeds consisting of **movement of the mind**, and the deeds that **it brings**—those that the mind motivates.

DE DAG GI NGO BO GANG ZHE NA, SEMS PA NI YID KYI LAS YIN TE, YID  
 KYI RNAM PAR SHES PA DANG MTSUNGS LDAN GYI LAS YIN PA'I PHYIR,  
 SEMS PA DES BSKYED PA'I BSAM PA'I LAS LA LUS KYI LAS DANG , NGAG  
 GI LAS GNYIS, DE DAG LA'ANG RNAM PAR RIG BYED DANG RNAM PAR  
 RIG BYED MA YIN PA GNYIS GNYIS YOD DO,

One may ask about each of their basic natures. **Mental movement is a deed of the thought**, for it consists of a deed linked with consciousness of the thought. **What it causes**—that is, deeds motivated by the mind—are of two kinds: these are **deeds of the body and** deeds of **speech**. **These** two themselves can be further divided into two types each: they **are either** what we call "**communicating**" or **not**.

,GNYIS PA LA, LAS KYI RANG BZHIN, LAS GSUM SPYI' CHOS KYI KHYAD  
 PAR, RNAM PAR RIG BYED MA YIN PA'I DBYE BA'O,

Our more detailed treatment of these points continues in three steps: the definition of a deed, typical features of the three types of deeds in general, and different divisions of non-communicating types of deeds.

,DANG PO LA, RNAM PAR RIG BYED DANG , RNAM PAR RIG BYED MA YIN PA'O, , DANG PO LA, LUS KYI RNAM PAR RIG BYED DANG , NGAG GI RNAM PAR RIG BYED DO,

In discussing the definition of a deed we will cover first the communicating, and then the non-communicating types. The former will be described first for those of the body, and then for those of speech.

3

*Communicating Deeds of the Body*

,LUS RNAM RIG BYED DBYIBS SU 'DOD,

**Body communicating held to be shape.**

[IV.6]

,DANG PO NI, DE DAG RNAM RIG RNAM RIG MIN, ZHES BSHAD NA, LUS KYI RNAM PAR RIG BYED KYI LAS DE GANG ZHE NA, BYE BRAG SMRA BA NA RE, LUS KYI RNAM PAR RIG BYED NI, PHYAG 'TSAL BA DANG SROG GCOD PA LA SOGS PA'I GNAS SKABS KYI BYA BA LA GNAS PA'I SEMS PAS KUN NAS BSLANGS PA'I LUS KYI DBYIBS SU 'DOD DO,

"You mentioned," one might start, "a line just now saying `these are either communicating or not.' Can you describe the types of bodily deeds that are said to be `communicating'?" **Communicating** deeds of the **body** are **held** in the present school **to be** the **shape** that the physical body takes under motivation by movements of the mind present for the duration of specific actions such as prostrating oneself before a holy object or taking the life of a sentient being.

\*\*\*\*\*

,G-YENGS DANG SEMS MED PA YI YANG ,  
,DGE DANG MI DGE RJES 'BREL GANG ,  
,BYUNG BA CHE RNAMS RGYUR BYAS PA,  
,DE NI RNAM RIG BYED MIN BRJOD,

Even during distraction, while mind is stopped,  
Virtue or not, continuing after,  
Taking the great elements as its causes,  
This form we say does not communicate.

[I.41-4]

,GSUM PA RNAM PAR RIG BYED MA YIN PA'I GZUGS BSHAD PA NI,  
RNAM RIG BYED MIN ZHES BSHAD NA, RNAM PAR RIG BYED MA YIN  
PA'I GZUGS DE GANG ZHE NA,

Someone may begin:

What about the line above that ends with the words "...and non-communicating"? What do you mean by "non-communicating form"?

DE NI KHYAD PAR LNGA DANG LDAN PA YIN TE, GNAS SKABS KYI  
KHYAD PAR SEMS G-YENGS PA DANG , SEMS MED PA'I SNYOMS 'JUG  
GNYIS KYI GNAS SKABS NA YANG YOD PA DANG ,

**This form** which **does not communicate** possesses five distinctive features. The first is a feature of period: this type of form is present **even during** periods when one is **distracted**, or **while** one is engaged in a controlled meditation where **mind is stopped**.

DE TZAM ZHIG MIG LA SOGS PA LA YANG YOD PAS NGO BO'I KHYAD  
PAR DGE BA DANG MI DGE BA GANG RUNG YIN PA, , DE TZAM ZHIG  
RNAM PAR RIG BYED LA YANG YOD PAS DUS KYI KHYAD PAR RGYUN  
MCHOG TU RJES SU 'BREL BA, DE TZAM ZHIG DGE MI DGE'I THOB PA LA  
YANG YOD PAS 'BYUNG BA CHEN PO BZHE RNAMS RGYUR BYAS PA YIN  
PA'I PHYIR,

This much is also true of the eye and so on, so that we must mention a feature of essence: this form is either **virtuous or not**. The description so far could apply to communicating form as well, so a feature of time is included: non-communicating form **continues** on **after** a deed, in a perfect stream. As much could also be said of virtuous and non-virtuous holds, and thus we note that this form **takes the great elements as its causes**.

DE LA KHA CHE 'DUN BZANG NA RE, 'DI LA MA TSANG BSTAN BCOS  
'GAL, NYAMS DANG DE MIN DE NYID THAL, , YANG SGRA LHAG BRJOD  
KHYAD PAR DU, , BYA BA KHYAD PAR MA BYAS SO, , ZHES MTSAN NYID  
DE SUN 'BYIN TE,

The Kashmiri Sanghabhadra [?] attacks this definition with the following verse:

It's incomplete, contradicts classical  
Commentary, one then is not,  
One not then is. "Even's" superfluous,  
A feature not mentioned should be.

RNAM PAR RIG BYED MA YIN PA'I GZUGS SKAD CIG DANG PO CHOS  
CAN, RNAM PAR RIG BYED MA YIN PA'I GZUGS MIN PAR THAL, RGYUN  
MCHOG TU RJES SU 'BREL BA MA TSANG PA'I PHYIR, DE CHOS CAN,  
RDZAS YOD MIN PAR THAL, RGYUN YIN PA'I PHYIR, 'DOD NA, BSTAN  
BCOS LAS RDZAS YOD DU BSHAD PA DANG 'GAL,

He explains his criticism as follows:

Let's consider some non-communicating form at the first instant of  
its existence. According to you, it could never be non-  
communicating form, because it is *incomplete*—it lacks the feature of  
continuing on in a perfect stream. Consider this form again.  
According to you, it could also never be a substantial thing,  
because it's a stream. And if you go ahead and agree that it is not  
substantial, you *contradict* the *classical commentaries* which explain  
that it is.

YANG TING NGE 'DZIN LAS SKYES PA'I RNAM PAR RIG BYED MA YIN PA'I  
YI GZUGS CHOS CAN, RNAM PAR RIG BYED MA YIN PA'I GZUGS YIN PA  
NYAMS PAR THAL, G-YENGS PA DANG SEMS MED PA'I GNAS SKABS NA  
MED PA'I PHYIR TE, MA G-YENGS PA DANG SEMS DANG BCAS PA'I GNAS  
SKABS NA YO DANG SA SO, ,

Consider further the non-communicating form that is created by  
single-pointed concentration. If your definition is correct, *then it is  
not* non-communicating form. This is because it does not exist  
during particular periods when one is distracted, or while mind is  
stopped; rather, it is present during periods when one is not

distracted, and when the mind is functioning.

RNAM PAR RIG BYED MIN PA'I GZUGS DE MIN PA RNAM PAR RIG BYED  
KYI GZUGS CHOS CAN, RNAM PAR RIG BYED MA YIN PA'I GZUGS SU  
THAL, MA G-YENGS PA DANG SEMS DANG BCAS PA'I GNAS SKABS NA  
YOD PA'I PHYIR, YANG SGRA LHAG STE, SEMS G-YENGS PA'I GNAS  
SKABS NA YOD PAR BSHAD PAS SEMS DANG BCAS PA'I GNAS SKABS NA  
YOD PAR GO NUS PA'I PHYIR, BSTAN DU MED CING THOGS PA MED PA'I  
GZUGS ZHES PA'I KHYAD PAR BYA DGOS PA MA BYAS PA'I SKYON YANG  
YOD CES BRJOD NAS,

Take too what is *not* this kind of form at all: form which does  
communicate intent. If you are right *then* it *is* form which doesn't  
communicate intent, because it is present during periods without  
distraction, and with a functioning mind. Moreover, the word  
*"even"* is *superfluous*: when you state that this type of form is there  
when the mind is distracted, everyone understands that it is also  
present at times when the mind is functioning. You have, finally,  
also made the mistake of *not mentioning a feature which should have  
been*: the fact that this type of form is invisible and ineffable.

'DUN BZANG RANG GI LUGS LA, BYAS PA DANG YANG MI 'DRA BA'I, ,  
SEMS PA'ANG SEMS MED PA LA GANG , , LUNG BSTAN THOGS PA MED  
PA RIG GZUGS, , DE NI RNAM RIG BYED MIN BRJOD, , CES DE'I MTSAN  
NYID 'JOG PAR BYED DO,

Sanghabhadra [?] then presents an alternative definition, in the following verse  
of his own:

Form different from the one  
You made: during thought and also  
Not, specified, ineffable,  
This does "not communicate."

,LUGS GNYIS KA LTAR NA'ANG MA G-YENGS SEMS BCAS KYI RJES SU  
BYED PAS DER 'DOD NA, RIG BYED KYANG DER THAL BA DANG , SEMS  
MED KYI RJES SU BYED PAS DER 'DOD NA TING NGE 'DZIN LAS SKYES  
PA'I SDOM PA GNYIS DE MIN PAR THAL BA'I NYES PA SO NA GNAS SO, ,

Both of the above systems, nonetheless, amount to the same inconsistency. If you

establish something as non-communicating form because it relates to periods when the mind is not distracted, or functioning, then form which does communicate intent must also not communicate it. And if on the other hand you establish something as non-communicating because it relates to periods where the mind is stopped, then the two restraints which arise from single- pointed concentration could never be non-communicating.

,DE LAS CHE LONG BSDUS NAS NI,  
,DGE DANG MI DGE CI RIGS PAR,  
,LAS KYI LAM NI BCUR GSUNGS SO,

**A very gross abbreviation of them  
All was stated as the ten paths of  
Action, whether virtuous or not.**

[IV.262-4]

,LEGS SPYAD DANG NYES SBYAD DE LAS CHE LONG RAGS PA BSDUS  
NAS NI, DGE BA DANG MI DGE BA CI RIGS PAR LAS KYI LAM NI BCU  
BCUR GSUNGS SO,

**A very gross abbreviation of all of them**—of all right and wrong activities—**was stated as the ten paths of action, whether** we are talking about the ten **virtuous** types **or** the ten types which are **not** virtuous.

,’O NA GANG MA BSDUS ZHE NA, SROG GCOD LTA BU’I SBYOR MJUG  
DANG , NGAG GI TSABS CHE BA MA GTOGS CHUNG BA MA BSDUS, YID  
KYI SEMS PA MA BSDUS,

One may ask just what is not included in such an abbreviation. Certain steps of a particular act, say that of taking life, are not included. These would be the steps known as "undertaking" or "conclusion." Neither have we included any but the most serious forms of action in speech; mental movement as an element in deeds of the thought has been omitted too.

DGE BA LAS LUS KYI SBYOR MJUG DANG , NGAG GI SNYEN PAR SMRA  
BA LTA BU DANG , YID KYI SEMS PA MA BSDUS SO,

As for virtues, the above abbreviation again leaves out the "undertaking" and

"conclusion" steps for actions of the body. Examples of virtue in one's speech, such as speaking sweetly, are omitted—as is mental movement in deeds of the thought.

,GNYIS PA LA BDUN, RIG BYED DANG RIG BYED MA YIN PA'I NGES PA,  
LAS LAM GSUM GSUM DU DBYE BA, MI DGE BA'I LAS LAM BYE PHRAG  
TU BSHAD PA, DGE RTZA GCOD PA DANG MTSAMS SBYOR TSUL, SEMS  
PA LAS LAM DU DANG LHAN CIG 'BYUNG BA, KHAMS DANG 'GRO BA  
GANG NA LAS LAM DU YOD PA, LAS LAM GYI 'BRAS BU'O , ,

Our more detailed treatment of what we call a "path of action" includes seven different parts:

- 1) the relative certainty of whether a given action includes types of form that either do or do not communicate one's intentions;
- 2) the division of each of the paths of action into three different types;
- 3) the details of non-virtuous paths of action;
- 4) the ways in which one loses, and then regains, his most basic virtues;
- 5) how many paths of action can occur together with movement of the mind;
- 6) what paths of action are found in which realms, and among what types of beings; and
- 7) the results of the paths of action.

\*\*\*\*\*

THAR PA,  
,DAM PA'I DON DU DGE RTZA BA,  
,NGO TSA KHREL YOD BDAG NYID KYIS,  
,DE DAG DANG LDAN MTSUNGS LDAN GYIS,  
,BYA BA LA SOGS KUN SLONG BAS,  
,BZLOG PA MI DGE DON DAM PAR,  
,LUNG MA BSTAN PA BSTAN PA DAG,

...Freedom

Is the ultimate virtue. The roots as well as  
Shame and a conscience are so in themselves.  
Those that are linked with them, by a mental link;  
Actions and the like, by motivation.  
Their opposites, non-virtue. The ultimate  
In the ethically neutral, those described.

[IV.30b-6]

, DANG PO NI, DGE BA LA SOGS PA KUN SLONG KHO NA'I DBANG GIS  
'JOG GAM ZHE NA, MA YIN TE, DON DAM PAR DGE BA SOGS BZHI YOD  
PA'I PHYIR, DE DAG GANG ZHE NA,

One may ask whether virtue and the rest are established only on the basis of the motivation involved. They are not; in fact, there are four different divisions, beginning with what we call "ultimate" virtue. How do we describe them?

THAR PA CHOS CAN, DAM PA'I DON DU DGE BA YIN TE, SDUG BSNGAL  
MA LUS PA DANG BRAL BAS MCHO G TU BDE BA'I PHYIR, DPER NA,  
SKYES BU RANG BZHIN GYIS NAD MED PA BZHIN, DGE BA'I RTZA BA  
G SUM DANG NGO TSA SHES PA DANG KHREL YOD CHOS CAN, NGO BO  
NYID KYIS DGE BA YIN TE, GZHAN LA MA LTOS PAR BDAG NYID KYIS  
DGE BA YIN PA'I PHYIR, DPER NA, 'PHROD PA'I SMAN BZHIN,

First consider **freedom**—nirvana. It **is the ultimate virtue**, for it is the highest state of happiness, free of every single suffering. It's like a totally healthy person. Next consider **the three roots** of virtue, **as well as** a sense of **shame and a conscience**. They are virtue by nature, for they are virtue **in** and of **themselves**, without relying on anything else. They are like medicinal herbs.

DE DAG DANG MTSUNGS PAR LDAN PA'I SEMS SEMS BYUNG RNAMS  
CHOS CAN, MTSUNGS LDAN GYIS DGE BA YIN TE, MTSUNGS LDAN DGE  
BAS DGE BAR BZHAG PA'I PHYIR, DPER NA, 'PHROD PA'I SMAN DANG  
SBYAR BA'I BTUNG BA BZHIN,

Still further let us take **those** instances of mind and mental functions **that** are joined in a mental **link with them**—with these virtues. They are "**mental-link**" virtue, for we establish them as virtue by the fact that they share a **mental link** with virtue. They are, for example, like the liquid in which you mix your

medicinal herbs.

DE DAG GIS KUN NAS BSLANGS PA'I LUS NGAG GI BYA BA LA SOGS PA  
CHOS CAN, KUN SLONG GIS DGE BA YIN TE, KUN SLONG DGE BAS DGE  
BAR BZHAG PA'I PHYIR, DPER NA, 'PHROD PA'I SMAN DANG SBYAR BA'I  
BTUNG BA LAS BYUNG BA'I 'O MA BZHIN,

Next consider physical and verbal **actions and the like**—the things that are motivated by the mental elements just described. They are what we call "motivational" virtue, for they are considered virtue by reason of the virtuous **motivation** involved with them. We can compare them to the milk that a mother produces after she has drunk the liquid mixed with the medicinal herbs described.

DE DAG LAS BZLOG PA MI DGE BA YIN NO, , JI LTAR NA, 'KHOR BA CHOS  
CAN, DON DAM PAR MI DGE BA YIN TE, SDUG BSNGAL GYIS BCINGS PAS  
MCHOG TU MI BDE BA'I PHYIR, NAD BZHIN,

**The opposites** of each of the above are what we call "**non-virtue**"; the process is as follows. First take the cycle of life. It is the ultimate non-virtue, for it is the highest form of unhappiness—total bondage in suffering. It is like an illness.

MI DGE BA'I RTZA BA GSUM DANG NGO TSA MED PA DANG KHREL MED  
CHOS CAN, NGO BO NYID KYIS MI DGE BA YIN TE, GZHAN LA MA LTOS  
PAR BDAG NYID KYIS MI DGE BA YIN PA'I PHYIR, MI 'PHROD PA'I SMAN  
BZHIN,

Next consider the three root non-virtues, as well as shamelessness and the lack of a conscience. They are non-virtue by nature, for they are non-virtue in and of themselves, without relying on anything else. They are like poisonous herbs.

DE DAG DANG MTSUNGS LDAN GYI SEMS SEMS BYUNG RNAMS CHOS  
CAN, MTSUNGS LDAN GYIS MI DGE BA YIN TE, MTSUNGS LDAN MI DGE  
BAS MI DGE BAR BZHAG PA'I PHYIR, MI 'PHROD PA'I SMAN DANG SBYAR  
BA'I BTUNG BA BZHIN,

Then consider instances of mind and mental functions which share a mental link with these non-virtues. They are "mental-link" non-virtue, for we establish them as non-virtue because they share a mental link with non-virtue. These we can compare to a liquid in which the poisonous herbs were mixed.

DE DAG GIS KUN NAS BSLANGS PA'I LUS NGAG GI LAS CHOS CAN, KUN  
SLONG GIS MI DGE BA YIN TE, KUN SLONG MI DGE BAS MI DGE BAR  
BZHAG PA'I PHYIR, MI 'PHROD PA'I SMAN DANG SBYAR BA'I BTUNG BA  
LAS BYUNG BA'I 'O MA BZHIN NO,

Let's next take the deeds of body and speech motivated by the mental elements described. These are "motivational" non-virtue, for we establish them as non-virtue through the non-virtuous motivation involved. These types resemble the milk that a mother gives after she has drunk the liquid mixed with the poisonous herbs.

,DON DAM PAR LUNG DU MA BSTAN PA NI, SNGAR BSTAN PA'I SO SOR  
BRTAGS MIN GYI 'GOG PA DANG , 'DUS MA BYAS KYI NAM MKHA' DAG  
YIN NO, , GNYIS PA NI,

**The ultimate in the things which are ethically neutral** consist of **those** instances we have **described** previously: non-analytic cessations and unproduced space.

We turn next to a description of motivation.

12

*The Nature of Motivation*

,KUN SLONG RNAM GNYIS RGYU DANG NI,  
,DE YI DUS KYI SLONG ZHES BYA,  
,GNYIS LAS DANG PO RAB 'JUG BYED,  
,GNYIS PA RJES SU 'JUG BYED YIN,  
,MTHONG BAS SPANG BYA'I RNAM SHES NI,  
,RAB TU 'JUG BYED YIN YID NI,  
,BSGOM PAS SPANG BYA GNYIS KA YIN,  
,LNGA NI RJES SU 'JUG BYED YIN,

**Two types of motivation: causal and**  
**The one we give the name of "at the time."**  
**The first of the two acts to set you off;**  
**The second's function is to make you continue.**  
**The consciousness eliminated by seeing**  
**Is the one which starts. The thought for both**  
**Eliminated by habituation.**

## The five function in continuation.

[IV.37-44]

MTHONG SPANG GIS RNAM PAR RIG BYED KUN NAS SLONG BAR MI NUS NA, MDO LAS, LOG PA'I LTA BA DE LAS LOG PAR RTOG PA DANG LOG PA'I NGAG DANG LOG PA'I LAS KYI MTHA' 'BYUNG BAR BSHAD PA DANG 'GAL LO ZHE NA,

One may begin as follows:

You have stated above that the communicating type of form can never be motivated by something which is eliminated by the path of seeing. Sutra though explains that mistaken views lead to mistaken thoughts, mistaken speech, and mistaken activity. Isn't there a contradiction here?

MI 'GAL TE, SPYIR KUN SLONG LA RNAM PA GNYIS TE, RGYU DUS KYI KUN SLONG DANG NI DE'I DUS KYI KUN SLONG ZHES BYA BA GNYIS YOD PA LAS, DANG PO NI BYA BA DE LA MA ZHUGS PAR 'DI DANG 'DI BYA'O ZHES RAB TU 'JUG PAR BYED PA DANG , GNYIS PA NI DE'I RJES SU BYA BA 'DI BYA'O ZHES RJES SU 'JUG BYED YIN LA,

There is not. In general, all **motivation** may be divided into **two types**: the motivation had during the **causal** stages of a deed **and the one we give the name of "motivation at the time."** **The first of the two acts to set you off:** this is where you say before any particular action, "I'm going to do this or that." **The second's function is to make you continue** on: this is where you say to yourself after you've already started, "Now I'll do this act."

DE'I NANG NAS MTHONG BAS SPANG BYA'I RNAM SHES NI RAB TU 'JUG BYED YIN PAS MDO LAS DE LA DGONGS LA, 'DIR DUS KYI KUN SLONG MA YIN PA'I DBANG DU BYAS PA'I PHYIR,

Now among these two, **the consciousness eliminated by the path of seeing** is the first, **the one which starts** you off on an action. This is the one that the sutra was referring to; when we made our statement, we were talking about how it couldn't be the motivation during the time of the action.

YID NI SGOM PAS SPANG BYA GNYIS KA YIN TE, RTOG BCAS KHA PHYIR BLTAS YIN PA'I PHYIR, DBANG SHES LNGA NI RJES SU 'JUG BYED KHO

NA YIN TE, RTOG MED KHA PHYIR BLTAS KYI SHES PA YIN PA'I PHYIR,  
GSUM PA NI,

**The thought for both** kinds of motivation includes types that are **eliminated by** the path of **habituation**, for it involves conceptions and is directed outwards. **The five** sense consciousnesses **function** only **in continuation** of a deed, for they are types of awareness that do not involve conception but which are directed outwards.

We continue now with certain relevant features of motivation.

13

*Certain Features of Motivation*

,RAB TU 'JUG BYED DGE SOGS LAS,  
,RJES 'JUG BYED KYANG RNAM GSUM 'GYUR,  
,THUB PA'I 'DRA BA'AM DE DGE BA,  
,RNAM SMIN LAS SKYES GNYIS KA MIN,

**From starting types of virtue and the rest,  
Come three types of continuation as well.  
For the Able the same, or that one virtue.  
Those that come from ripening are neither.**

[IV.45-8]

RAB TU 'JUG BYED DGE BA LA SOGS PA LAS RJES SU 'JUG BYED DGE BA  
LA SOGS PAR NGES SAM ZHE NA, RAB TU 'JUG BYED DGE BA LA SOGS PA  
LAS RJES SU 'JUG BYED KYANG DGE MI DGE LUNG MA BSTAN GSUM DU  
'GYUR BA YOD DO,

One may ask whether it is assured that starting types of motivation that are virtuous or whatever will lead to continuing types of motivation that are also virtuous or such. **From** each of the **starting types**, from those **of virtue and the rest**, **come** all three **types of continuation as well**—whether it be virtue, non-virtue, or the ethically neutral.

,THUB PA'I RAB TU 'JUG BYED DGE BA LAS RJES SU 'JUG BYED DGE BA  
DANG , RAB TU 'JUG BYED LUNG MA BSTAN LAS RJES SU 'JUG BYED  
LUNG MA BSTAN DU 'DRA BA'AM, RAB TU 'JUG BYED LUNG MA BSTAN  
LAS RJES SU 'JUG BYED DGE BA YOD KYI, RAB TU 'JUG BYED DGE BA LAS

RJES SU 'JUG BYED LUNG MA BSTAN MED DE, THUB PA'I NAM YANG  
DMAN PAR MI 'GYUR BA'I PHYIR,

**For the Able Ones** they are **the same**: starting types of motivation which have a virtuous nature lead to continuing types that are also virtue, and starting motivations of an ethically neutral character lead to continuing motivations that are neutral too. **Or** their starting motivations that are ethically neutral can lead to continuing motivations that are **virtue**. With the Able Ones though you can never have a continuing motivation which is ethically neutral coming from a starting motivation of virtue, for these beings' motivation never digresses.

SDE PA KHA CIG NA RE, THUB PA LA MNYAM PAR MA BZHAG PA'I SEMS  
MI MNGA' BA'I PHYIR NA, LUNG MA BSTAN GYI SEMS MI MNGA' 'O, , DE  
SKAD DU YANG MDO LAS, GLANG CHEN GSHEGS NA'ANG MNYAM PAR  
BZHAG, GLANG CHEN BZHENG NA'ANG MNYAM PAR BZHAG, GLANG  
CHEN MNAL NA'ANG MNYAM PAR BZHAG, BZHUGS NA'ANG MNYAM  
PAR BZHAG PA YIN, , ZHES GSUNGS SO ZER,

Some people make the following claim:

The Able Ones are never in any state of mind other than that of balanced meditation. They therefore possess no ethically neutral states of mind. For support we have the verse from sutra that says,

Even as he goes, the elephant meditates.  
Even as he rises, the elephant meditates.  
Even as he sleeps, the elephant meditates.  
Even as he stays, the elephant meditates.

DE LA BYE BRAG SMRA BA NA RE, DE RTAG TU MNYAM PAR MA BZHAG  
PA MI MNGA' BA'I SHES BYED MA YIN TE, DE NI DE BZHIN GSHEGS PA  
SPYOD LAM BZHI'I SGO NAS GSHEGS PA'I TSE, GSHEGS PAR 'DU SHES PA  
SOGS LA DGONGS PA'I PHYIR ZHES ZER,

In reply to this assertion the Detailists make a claim of their own:

This is no proof that they can never have any state of mind that is not one of balanced meditation. The quotation is only referring to the way the Ones Thus Gone think as they act in any of the four different ways: when they are going somewhere, they conceive of

themselves as going somewhere, and so on.

RNAM SMIN LAS SKYES PA NI RAB TU 'JUG BYED DANG RJES SU 'JUG BYED GNYIS KA MA YIN TE, MNGON PAR 'DU BYED PA LA MI LTOS PAR RANG GI RANG GIS 'BYUNG BA'I PHYIR, GSUM PA LA, BSTAN, BSHAD DO, , DANG PO NI, RNAM PAR RIG BYED MIN PA NI RNAM PA GSUM DU SHES PAR BYA STE, SDOM PA DANG SDOM PA MA YIN PA DANG DE LAS GZHAN BAR MA GSUM DU SHES PAR BYA BA YIN PA'I PHYIR,

**Those things that come about from a ripening of past deeds are neither** the starting type of motivation or the continuing type. This is because their appearance does not rely on any particular application of effort—they just come out on their own.

This completes our discussion of the typical features of the three types of deeds in general. We move on now to the different divisions of non-communicating types of deeds, beginning with a brief summary and continuing to a more detailed treatment.

As for the first, non-communicating form can be understood as having three different types. These are vows, anti-vows, and those other than these two.

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MCHIMS MDZOD NAS, MDO LAS LAS DGE MI DGE LUNG MA BSTAN GSUM GSUNGS PA LAS DUS RE ZHIG LAS KYI RNAM SMIN YID DU 'ONG BA BDE BA MYONG BA DANG GTAN DU SDUG BSNGAL LAS SKYOB PA MYANG 'DAS THOB BYED NI DGE BA DANG , RNAM SMIN YID DU MI 'ONG BA MI BDE BA MYONG BA NI MI DGE BA DANG , YID DU 'ONG MI 'ONG SKYED PA DE GNYIS LAS GZHAN PA'I LAS NI DGE MI DGE LAS GZHAN PA LUNG MA BSTAN YIN NO,

The *Treasure House of Chim* [Chim Jampey Yang's commentary to the *Abhidharmakosha*] states:

Sutra describes three kinds of karma: virtuous karma, non-virtuous karma, and neutral karma. Virtue is that karma which, in the short term, brings you a karmic ripening which is desirable (that is, a feeling of pleasure), and ultimately protects you from suffering (that is, helps you achieve nirvana). Non-virtue is that karma which

brings you a karmic ripening which is undesirable (that is, a feeling of pain). A neutral deed, something neither virtuous nor non-virtuous, is that karma which brings you something which is neither desirable nor undesirable.

SLOB DPON DBYIG GNYEN GYIS BRTZOMS PA'I CHOS MNGON PA  
MDZOD DANG , DE'I 'GREL PA RGYAL BA DGE 'DUN GRUB KYIS  
BRTZOMS PA'I MDZOD tIK THAR LAM GSAL BYED LAS,

The first selection is taken from the *Treasure House of Knowledge (Abhidharmakosha)*, written by Master Vasubandhu (350 AD), and from its commentary by His Holiness the First Dalai Lama, Gendun Drup (1391-1474), entitled *Illumination of the Path to Freedom*.

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48

*Definitions of the Basic Types of Deeds*

,LAS BDE MI BDE DANG GZHAN NI,  
,DGE DANG MI DGE DANG GZHAN YIN,

**Deeds for the pleasant, unpleasant, and other—  
Virtuous, non-virtuous, and other.**

[IV.177-8]

LAS DGE MI DGE LUNG MA BSTAN GANG ZHE NA, BDE BA STER BA'I LAS  
DE DGE BA'I LAS DANG , MI BDE BA SDUG BSNGAL STER BA'I LAS DE MI  
DGE BA'I LAS DANG , GZHAN BTANG SNYOMS MYONG BAR BYED PA'I  
LAS NI GZHAN LUNG MA BSTAN GYI LAS YIN NO , , GNYIS PA 'BRAS BU'I  
SGO NAS DBYE BA LA GNYIS, BSTAN, BSHAD DO,

"Just how," one may ask, "do you describe virtuous, non-virtuous, and ethically neutral **deeds**?" Deeds that lead to a **pleasant** experience are **virtuous** deeds. Those that lead to an **unpleasant** experience, an experience of suffering, are **non-virtuous**. Deeds that lead to some "**other**" type of experience—that is, which bring on a neutral experience—are themselves the "**other**" type of deeds: those which are ethically neutral.

Our second group includes divisions of deeds according to their results; we

begin with a brief introduction and continue to a more detailed treatment.

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*Deeds According to Result*

,BSOD NAMS BSOD NAMS MIN MI G-YO,  
,BDE BA MYONG 'GYUR LA SOGS GSUM,

**Merit, non-merit, those which are unshifting;  
The three including those which lead to pleasure.**

[IV.179-80]

,DANG PO NI, LAS DE LA GSUM YOD DE, BSOD NAMS KYI LAS DANG ,  
BSOD NAMS MA YIN PA'I LAS DANG , MI G-YO BA'I LAS RNAMS SU YOD  
PA'I PHYIR, YANG LAS DE LA GSUM YOD DE, BDE BA MYONG BAR 'GYUR  
BA'I LAS LA SOGS PA GSUM YOD PA'I PHYIR, GNYIS PA LA, BSOD NAMS  
SOGS BSHAD PA DANG , BDE SOGS BSHAD PA'O, , DANG PO NI,

Now deeds may be divided into three different types: deeds which represent **merit, non-merit, or those which are unshifting**. They can also be divided into a different set of three: **the three including those which lead to an experience of pleasure** and so on.

Our more detailed treatment of these points will proceed in two steps: first a presentation of merit and the rest; secondly, a description of the mentioned pleasure and so on.

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*Merit, Non-Merit, and Unshifting Deeds*

,BSOD NAMS 'DOD KHAMs DGE BA'I LAS,  
,MI G-YO GONG MA LAS SKYES PA'I,  
,GANG PHYIR SA NI DE DAG TU,  
,LAS RNAMS SMIN PHYIR MI G-YO'I PHYIR,

**Merit, virtuous deeds of the realm of desire.  
The ones that come from the above, unshifting.  
They're unshifting for the reason that  
The deeds involved ripen at their levels.**

[IV.181-4]

'O NA, BSOD NAMS KYI LAS LA SOGS PA GANG ZHE NA, BSOD NAMS KYI LAS NI 'DOD KHAMS KYI DGE BA'I LAS DANG , MI G-YO BA'I LAS NI GONG MA GZUGS GZUGS MED LAS SKYES PA'I LAS YIN NO,

One might start with the following question: "Just how do you describe merit and the other types of deeds you mentioned?" Deeds that we call "**merit**" are the **virtuous deeds of the realm of desire**. What we call "**unshifting**" deeds are **the ones that come from those realms above**; that is, from the form and formless realms.

,GONG MA'I LAS DE MI G-YO BA YIN NA, BSAM GTAN GSUM PA MAN CHAD G-YO PAR BSHAD PA DANG 'GAL ZHE NA, MI 'GAL TE, BSAM GTAN GSUM PA MAN CHAD G-YO BAR BSHAD PA NI TING NGE 'DZIN GYI SKYON GYIS G-YO BA LA DGONGS, GONG MA'I LAS RNAM SMIN MI G-YO BA LA DGONGS PA'I PHYIR,

"Isn't it contradictory," one may object, "for you to describe deeds of the upper realms as unshifting, when those of the third and lower levels of concentration are explained as shifting types?" There is no contradiction. The levels of concentration from the third on down are explained as "shifting" or "affected" only with reference to their being affected by the various problems that prevent one from perfecting single-pointed concentration. The point in calling deeds of the upper realms "unshifting" is in reference, rather, to the fact that they do not shift direction when they ripen.

RNAM SMIN MI G-YO BA YIN TE, GANG GI PHYIR NA GZUGS GZUGS MED KYIS NI DE DAG TU SMIN PAR 'GYUR PA'I LAS KYI RNAM SMIN SA GZHAN DU NAM YANG MI SMIN PA'I PHYIR NA RNAM SMIN GZHAN DU MI G-YO BA'I PHYIR,

These deeds are called "unshifting" **for the reason that a ripening of deeds** which is meant to occur at "**their**" **level**—at the levels of the form and formless realms—will never occur at any other level. The point is thus that the ripening is an **unshifting** one.

'DOD KHAMS GYI LAS NI G-YO BA YIN TE, L HAR SKYE 'GYUR RKYEN GYI DBANG GIS 'GRO BA GZHAN DU 'GYUR BA YOD PA'I PHYIR, DPER NA, BRAM ZE ZHIG GIS SBYIN PA BTANG BA LAS L HAR SKYE BAR 'GYUR BA, GLANG CHEN MDZES PA MTHONG NAS BDAG KYANG 'DI LTA BU THOB

NA SNYAM PA LAS GLANG PO CHE GSRUNGS KYI BUR SKYES PA LTA BU'O,

Deeds of the desire realm, on the other hand, are shifting—someone meant to be born as a pleasure being can, through the effect of certain factors, take birth as one of the other types of beings. There was for example the case of the Brahmin who because of his generosity was to be born as a pleasure being. But he caught sight of an especially majestic elephant and thought to himself how wonderful it would be if he could obtain one. As a result, he took birth as the elephant known as Son of the Protector.

,GNYIS PA LA, MYONG 'GYUR GSUM PO SO SO'I MTSAN GZHI, MYONG 'GYUR GYI DBYE BA, LAS GANG GI 'BRAS BU TSOR BA GANG YIN PA'O, , DANG PO LA, RANG LUGS DANG , GZHAN LUGS SO, , DANG PO NI,

Next we consider deeds involving a sensation of pleasure and so on. We proceed in three steps concerning (1) definitive examples of each of the deeds leading to specific types of experiences, (2) the various divisions of experience, and (3) the correlation between specific sensations and the deeds they result from. Definitive examples are discussed in terms of both positions accepted by the present school and those accepted by others.

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*Accepted Views on Deeds  
Leading to Specific Experiences*

,BSAM GTAN GSUM PA'I BAR DGE BA,  
,BDE BA MYONG 'GYUR DE YAN CHAD,  
,SDUG MIN BDE MIN MYONG 'GYUR BA,  
,SDUG BSNGAL MYONG 'GYUR 'DI'I MI DGE,

**Virtue up to the third concentration, the ones that  
Bring a pleasant experience. From here on up,  
The ones which bring on neither pain nor pleasure.  
Non-virtue here which bring a painful experience.**

[IV.185-8]

BDE BA MYONG 'GYUR LA SOGS GSUM, ZHES BSHAD NA DE DAG GANG ZHE NA, 'DOD PA NAS BSAM GTAN GSUM PA'I BAR GYI DGE BA'I LAS NI BDE BA MYONG BAR 'GYUR BA'I LAS, BSAM GTAN GSUM PA DE YAN

CHAD NAS SRID RTZE'I BAR GYI DGE BA'I LAS NI SDUG MIN BDE MIN GYI  
BTANG SNYOMS MYONG BAR 'GYUR BA'I LAS, SDUG BSDAL MYONG BAR  
'GYUR BA'I LAS NI 'DOD PA 'DI'I MI DGE BA'O,

"In the lines above," one might begin, "you mentioned 'the three including those which lead to pleasure.' Can you describe these types of deeds?" **Virtuous** deeds from the desire realm **up to the third concentration** level are **the ones that bring one a pleasant experience** in the future. **From here**—that is, from this third concentration level—**on up** to the "peak" level, virtuous deeds are **the ones which bring on** an experience of a neutral nature: **neither pain nor pleasure**. The deeds **which bring on a painful experience** are all the **non-virtuous** deeds **here** in the desire realm.

, 'OG NA'ANG BAR MA YOD DO ZHES,  
, KHA CIG ZER TE GANG GI PHYIR,  
, BSAM GTAN KHYAD PAR RNAM SMIN LAS,  
, SNGA PHYI MED GSUM SMIN 'DOD PHYIR,

**Some make the claim that the ones below as well  
Have the one between, for the reason that  
Deeds ripen in the advanced concentration,  
Three accepted to ripen without progression.**

[IV.189-92]

, GNYIS PA NI, BSAM GTAN BZHI PA'I 'OG GSUM PA MIN CHAD NA'ANG  
BAR MA MYONG BAR 'GYUR BA'I LAS YOD DO ZHES KHA CIG ZER TE,  
GANG GI PHYIR NA BSAM GTAN KHYAD PAR CAN DU RNAM PAR SMIN  
BA'I LAS YOD PA'I PHYIR DANG , SNGA PHYI MED PAR DUS GCIG TU  
'BRAS BU GSUM SMIN PAR 'DOD DGOS PA'I PHYIR,

Now **some** people **make the claim that the ones below** the fourth concentration level—that is, the third on down—**have as well** those deeds that lead to **the "one between"**: to a neutral experience. They say this is **for the reason that** these are **deeds that ripen in the advanced** stages of the **concentration** levels, and because we must **accept** it as possible for all **three** types of results **to ripen** at the same time, **without** a temporal **progression**.

GNYIS PA LA, LNGAR DBYE BA, RNAM SMIN MYONG 'GYUR BYE BRAG  
TU BSHAD PA'O, , DANG PO NI,

Next we present the various divisions of experience. After discussing a division into five different kinds, we will continue on to a more detailed treatment of the ripening of past deeds into future experience.

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*Five Types of Experience*

,NGO BO NYID DANG MTSUNGS LDAN DANG ,  
,DMIGS PA DANG NI RNAM SMIN DANG ,  
,MNGON SUM DU NI GYUR PA LAS,  
,MYONG 'GYUR RNAM PA LNGA YIN NO,

**Five are the different types of experience:  
That by very nature, a mental link,  
An object of focus, that by ripening,  
That which makes its appearance in a manner direct.**

[IV.193-6]

MYONG BAR 'GYUR BA'I LAS RNAM PA LNGA YOD PA YIN TE, TSOR BA  
LTA BU NGO BO NYID KYIS MYONG BAR 'GYUR BA DANG , REG PA LTA  
BU MTSUNGS LDAN GYIS MYONG BAR 'GYUR BA DANG , GZUGS LTA BU  
DMIGS PAS MYONG BAR 'GYUR BA DANG ,

Now there are **five different types of experiences** that deeds bring about. An example of the first would be feelings, which are an experience or sensation **by** their **very nature**. Something like the mental function of contact represents the second type, or experience due to **a mental link**. And form for example is experienced by acting as the **object of one's focus**.

DGE MI DGE'I LAS LTA BU RNAM SMIN GYIS MYONG BAR 'GYUR BA  
DANG , TSOR BA LTA BU MNGON SUM DU GYUR BA LAS MYONG BAR  
'GYUR BA RNAMS SU YOD PA'I PHYIR,

Virtuous and non-virtuous deeds are cases where something is experienced **by** its **ripening**. And an example of the final type, of something that one experiences as it **makes its appearance in a direct manner**, would be feelings.

GNYIS PA LA, SPYIR BSTAN, MYONG NGES BYE BRAG TU BSHAD PA'O, ,  
DANG PO LA, LAS KYI DBYE BA, KHAM DANG 'GRO BA GANG NA LAS  
'PHEN PA DU YOD GNYIS, DANG PO NI,

Our more detailed treatment of experiences that ripen from a past deed will begin with some general notes and continue to the particulars of deeds that definitely lead to a future experience. The general notes themselves touch first on the various divisions of deeds, then on the number of different deeds projected with different realms and types of beings.

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*Experiences that Ripen from Past Deeds*

,DE YANG NGES DANG MA NGES DANG ,  
,MTHONG BA'I CHOS LA SOGS PA LA,  
,MYONG 'GYUR PHYIR NA NGES RNAM GSUM,  
,KHA CIG LAS RNAM LNGA ZHES ZER,  
,GZHAN DAG MU NI BZHI ZHES ZER,  
,GSUM GYIS RIGS NI 'PHEN PAR BYED,

**These are either definite or not;  
The definite's three types because of those  
Experienced as something seen and such.  
Some claim that the kinds of deeds are five,  
Others that the combinations are four.  
Three of them act to project a discrete being.**

[IV.197-202]

RNAM SMIN MYONG 'GYUR GYI LAS DE LA BZHI STE, DE LA YANG NGES  
PA DANG MA NGES PA'I LAS GNYIS LAS, DANG PO LA, TSE 'DI LA  
MYONG BAR 'GYUR BA MTHONG CHOS LA MYONG 'GYUR GYI LAS, TSE  
PHYI MA LA MYONG BAR 'GYUR BA SKYES NAS MYONG 'GYUR GYI LAS,  
TSE DE'I YANG PHYI MA PHAN CHAD LA MYONG BAR 'GYUR BA LAN  
GRANGS GZHAN LA MYONG 'GYUR GYI LAS TE NGES PA'I LAS RNAM PA  
GSUM YOD PA'I PHYIR,

Now there are three types of deeds which lead to a future experience through a process of ripening. **These** types of deeds themselves **are** grouped into two: they are **either definite, or not**. The "**definite**" group **is** of **three** different **types**, **because** it includes (1) those deeds with results that are **experienced as "something seen"**—that is, deeds which ripen into an experience in this very life; (2) deeds with results that are experienced after one's rebirth—that is, in the very next life; and (3) deeds with results that are experienced in "some other" life—

which is to say, in any life after the next.

KHA CIG LAS RNAM PA LNGA ZHES ZER TE, MA NGES PA'I LAS LA  
RNAM SMIN NGES LA GNAS SKABS MA NGES PA DANG , DE GNYIS KA  
MA NGES PA GNYIS SU PHYE BAS SO,

**Some people claim that the kinds of deeds are five:** they arrive at this figure by dividing indefinite types of deeds into (1) those which will definitely ripen but at an indefinite time, and (2) those where neither ripening itself nor its timing is definite.

,DPE STON PA MDO SDE PA'I SDE PA GZHAN DAG MU NI BZHI ZHES ZER  
TE, RNAM SMIN NGES PA LA GNAS SKABS MA NGES PA, GNAS SKABS  
NGES LA RNAM SMIN MA NGES PA, GNYIS KA NGES PA, GNYIS KA MA  
NGES PA'O,

**Others**—namely, the Exemplist group in the Sutrism school—claim **that the possible combinations** which hold true in this regard **are four**. They say there are (1) deeds which are definite to ripen but at no definite time, (2) deeds which should ripen at a definite time but which are not definite to ripen at all, (3) deeds which are definite in both respects, and (4) deeds which are definite in neither respect.

,O NA, LAS GANG GIS RIS MTHUN 'PHAN ZHE NA, GSUM GYIS RIS  
MTHUN NI 'PHEN PAR BYED KYI, MTHONG CHOS LA MYONG 'GYUR GYI  
LAS KYIS RIS MTHUN MI 'PHEN TE, LAS BYED PA'I PHUNG PO'I RGYUN  
DE NYID LA RNAM PAR SMIN PA'I PHYIR, GNYIS PA NI,

One may ask which of these deeds projects a discrete being in the future. **Three of them act to project a discrete being**, but deeds with results that you see in this very life do not. This is because they ripen upon the very same stream of heaps which performed the original deed.

Next we examine the number of different deeds that can be projected with different realms and types of beings.

,THAMS CAD NA NI 'PHEN PA BZHI,  
,DMYAL BA NA NI DGE BA'I GSUM,  
,GANG LAS 'DOD CHAGS BRAL BRTAN PA'I,  
,BYIS PA DER SKYES MYOD MI BYED,

, 'PHAGS PA GZHAN DU'ANG MYONG MI BYED,  
, 'DOD RTZE'I MI BRTAN PA YANG MIN,

**Every one has four projections each;  
In the hells, three of virtuous.  
A stable child does none to experience born  
At that for which he's overcome desire.  
Neither realized, in others even;  
Neither the unstable, desire and peak.**

[IV.203-8]

KHAMS DANG 'GRO BA GANG NA LAS 'PHEN PA DU YOD CIN, 'GRO BA  
LNGA PO THAMS CAD NA NI LAS KYI 'PHEN PA BZHI YOD, 'ON KYANG  
DMYAL BA NA NI DGE BA'I LAS KYI 'PHEN PA GSUM YOD KYI, MTHONG  
CHOS LA MYONG 'GYUR GYI DGE BA'I LAS 'PHEN MED DE, DE NA RNAM  
SMIN YID DU 'ONG BA MED PA'I PHYIR,

One may ask which different deeds can be projected with different realms and beings. **Every one** of the five different types of beings **each has** all **four** kinds of **projections** produced by deeds. **In the hells** through there are only **three** projections of **virtuous** types of deeds that are possible. Here there can be no projection of a virtuous deed that will bring one a result that he sees in the very same life, because it is impossible for any deed to ripen into a pleasant result in the hells.

SA BRGYAD PO GANG LAS 'DOD CHAGS DANG BRAL BA BRTAN PA'I BYIS  
PA, 'DOD CHAGS DANG BRAL BA'I SA DER SKYES NAS MYONG 'GYUR  
GYI LAS MI BYED DE, DE PHYI MA LA 'DOD CHAGS DANG BRAL BA'I SA  
DER MI SKYE BA'I PHYIR,

Next let's consider a **child** [non-Arya] who is **stable** and has overcome his desire for any one or number of the eight different levels. He **does no** deeds of the type that will lead **to an experience** there after being **reborn at** a level **for which he has overcome desire**. For the fact is that for his next life he will not take any rebirth at a level for which he's lost desire.

SA BAR PA BDUN LAS 'DOD CHAGS DANG BRAL BA BRTAN PA'I 'PHAGS  
PAS DES SKYES NAS MYONG 'GYUR DU MA ZAD LAN GRANGS GZHAN  
DU'ANG MYONG 'GYUR GYI LAS MI BYED DE, DE 'DOD CHAGS DANG  
BRAL BA'I SA DER GTAN NAS MI SKYE BA'I PHYIR,

Next let's consider a **realized** being who is stable and has overcome desire for any one or number of the seven levels between. **Neither** does he perform any deed which will lead to an experience at such a level after being reborn there; what's more, he does not **even** perform any deed which will lead to an experience at such a level **in** any **other** life beyond the next. This is because he will never again take a birth at a level for which he has overcome desire.

'DOD PA DANG SRID RTZE LAS 'DOD CHAGS DANG BRAL BA'I 'PHAGS PA MI BRTAN PA DE YANG , 'DOD RTZER SKYES NAS MYONG 'GYUR DANG , LAN GRANGS GZHAN LA MYONG 'GYUR GYI LAS BYED PA MIN TE, 'DOD PA DANG SRID RTZE LA 'DOD CHAGS DANG BRAL BA LAS NYAMS PA'I 'PHAGS PA NI 'BRAS BU LAS NYAMS PA YIN LA, DE LAS NYAMS PA SOR MA CHUD GYI BAR DU 'CHI BA MI SRID PA'I PHYIR,

Let's finally consider a realized being who has overcome his desire for the desire realm and the "peak" level, but who is **unstable**. **Neither** does he ever perform any deed which will lead to an experience subsequent to a rebirth, for either his next life or for any life beyond, in the **desire** realm or "**peak**" level. A realized being who has degenerated from the state of having overcome desire for the desire realm and "peak" level is someone that we say has "lost his result." But it is impossible for such a person to die during the period between losing his result and gaining it back again.

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*Projections with Different  
Realms and Beings, Continued*

,SRID PA BAR MA 'DOD KHAMS SU,  
,PHEN PA RNAM PA NYI SHU GNYIS,  
,DE NI MTHONG CHOS 'BRAS BU YIN,  
,DE NI RIGS GCIG KHO NA YIN,

**Twenty-two different projections had with  
Inbetween beings in the realm of desire.  
One is the type with results that you see;  
It is but a single discrete type.**

[IV.209-12]

BAR DO NA YANG LAS KYI 'PHEN PA YOD DAM ZHE NA, SRID PA BAR

MA 'DOD KHAM SU BAR DO DE NYID DANG , MNGAL GYI GNAS SKABS  
LNGA, BTZAS PA'I GNAS SKABS LNGA STE BCU GCIG MYONG BAR NGES  
MA NGES GNYIS GNYIS TE 'PHEN PA RNAM PA NYI SHU RTZA GNYIS  
YOD LA,

One may ask whether deeds project their energy with beings of the state between death and rebirth as well. There are **twenty-two different projections had with inbetween beings in the realm of desire**. These are the inbetween being himself, the five periods in the womb, and the five periods out of the womb: these eleven are then divided into two types each, those which will definitely be experienced and those that will not.

NGES PA BCU GCIG NI MTHONG CHOS LA 'BRAS BU CAN GYI LAS BYED  
PA YIN TE, DE NI LAS SOG PA'I GNAS SKABS KYI PHUNG BO DANG  
RNAM SMIN MYONG BA'I GNAS SKABS KYI PHUNG PO GNYIS 'PHEN  
BYED KYI LAS GCIG GIS 'PHANGS PA'I RIS MTHUN GCIG KHO NA YIN  
PA'I PHYIR, GNYIS PA NI,

The **one** group of eleven which are definite **is** considered to come from **the type** of deeds that come **with results that you see** in the same life. This is because **"it"**—this group—**is counted but a single discrete** being: the heaps that were present when the energy of the deeds was collected, and the heaps that are present when this energy ripens into an experience, have both been sent forth by the same projecting energy born from deeds of the past.

Next we consider the particulars of deeds that definitely lead to a future experience.

,NYON MONGS RAB DANG DRAG PO DANG ,  
,YON TAN ZHING DANG RGYUN CHAGS SU,  
,BYAS PA GANG ZHIG YIN PA DANG ,  
,PHA MA GSOD GANG DE NGES SO,  
,MTHONG CHOS 'BRAS BU CAN GYI LAS,  
,ZHING DANG BSAM PA'I KHYAD PAR LAS,  
,SA DE'I 'DOD CHAGS GTAN BRAL PHYIR,  
,RNAM SMIN NGES PA GANG YIN PA'O,

**Those are definite which involve fierce  
 Mental affliction or faith, an object of special  
 Qualities, anything done on a  
 Continual basis, killing father or mother.  
 Deeds with results which are something seen,  
 Due to features of the object or thought;  
 Anything which was something certain to ripen,  
 Where completely free of the level's desire.**

[IV.213-20]

RNAM SMIN MYONG NGES KYI LAS DE GANG ZHEN, MYON MONGS PA  
 DANG RAB TU DANG BA SHUGS DRAG PO DANG YON TAN GYI ZHING  
 DKON MCHOG LA BR TEN PA DANG , RGYUN CHAGS SU BYAS PA GANG  
 ZHIG YIN PA DANG , BSOD NAMS KYI BLOS KYANG RUNG BA PHA MA  
 GSOD PA'I LAS GANG YIN PA DE RNAM SMIN MYONG BAR NGES PA'O,

"Just what," one may ask, "do you mean when you mention types of deeds that  
 are certain to ripen?" **Those deeds are definite** (will definitely ripen into a future  
 experience) **which involve** any of the following:

- 1) **fierce** emotions, of either **mental affliction or faith**;
- 2) **an object of special qualities**—that is, deeds performed with respect to  
the Gems;
- 3) **anything done on a continual basis**; and
- 4) **killing** one's **father or mother**, even when this is done with meritorious  
intent.

,DE NI MTHONG CHOS 'BRAS BU YIN, , ZHES BSHAD NA DE GANG ZHE  
 NA, MTHONG CHOS 'BRAS BU CAN GYI LAS ZHING DANG BSAM BA'I  
 KHYAD PAR LAS 'GYUR PA YIN TE,

"In the lines above," one may continue, "you mentioned that `one is the type with  
 results that you see.' Can you describe this further?" **Deeds with results which  
 are something seen** in the same life are this way **due to special features of the  
 object or thought** involved.

ZHING GI KHYAD PAR LAS MTHONG CHOS 'BRAS BU CAN GYI LAS SU  
 'GYUR PA NI, SDON BDAG CAG GI STON PA DGE SLONG SDE SNOD GSUM  
 PAR GYUR PA NA, DGE 'DUN GYIS RTZOD PA 'PHEL BAR BYAS PA DGE  
 SLONG SDE SNOD 'DZIN PA ZHIG GIS BSDUMS PAS, DGE SLONG SDE

SNOD GSUM PA DE KHROS NAS BUD MED KYIS BUD MED KYI RTZOD PA  
ZHI BAR BYAS SO ZHES SKUR PA BTAB PA LAS, TSE DE NYID LA BUD  
MED DU GYUR CING , DE NAS SKYE BA LNGA BRGYAR BUD MED DU  
GYUR PA LTA BU 'O,

A case of a deed which, because of the special features of the object involved, turned into the type that gives a result in the very same life would be as follows. In one of his former lives, our Teacher was once a certain monk who had mastered all three sections of the canon. There had been a steady increase in quarreling among the community of monks. One monk—who had himself committed the sections of the canon to memory—managed to bring the different sides to an agreement. This angered the other monk (the one who was a master of the canon), who made the sarcastic statement that "A woman has settled a women's quarrel." Because of this deed the monk turned into a woman in that very life, and took five hundred births thereafter as a woman as well.

,BSAM PA'I KHYAD PAR LAS MTHONG CHOS 'BRAS BU CAN GYI LAS SU  
'GYUR PA NI, RGYAL PO KA NI KA'I NYUG RUM PA LONG BA ZHES PAS,  
MI ZHIG GIS GLANG LNGA BRGYA 'DOD PA LA CI BYED DRIS PAS, 'BRAS  
BU 'BYIN PA YIN ZER LA, SNYING RDZES DE DAG DE LAS THAR PAS BYAS  
PAS TSE DE NYID LA MTSAN SOR CHUD PA LTA BU'O,

An instance of a deed which, because of special features of the thought involved, turns into the type that gives a result that you see in this very life would be as follows. King Kanaka had a certain eunuch by the name of "Longwa." He met someone driving a herd of five hundred cattle and asked the man what he planned to do. "We're going to castrate them," was the reply. Overcome with compassion, Longwa managed to save all the cattle from their fate: as a result, his own organ was restored in the very same life.

,DER MA ZAD SA DE'I 'DOD CHAGS DANG GTAN DU BRAL PA'I PHYIR, SA  
DER RNAM SMIN NGES PA GANG YIN PA'ANG MTHONG CHOS 'BRAS BU  
CAN GYI LAS YIN NO,

Aside from the above, **anything which was something certain to ripen** at any particular level can also constitute a deed which gives a result that you see in the very same life, in cases **where** the person has become **completely free of any desire** for this level.

,GANG DAG 'GOG BYAMS NYON MONGS MED,

,MTHONG DANG DGRA BCOM 'BRAS LANGS PA,  
,DE LA PHAN GNOD BYAS PA YI,  
, 'BRAS BU 'PHRAL DU MYONG BAR 'GYUR,

**Help or harm to any of the following**

**Leads to quick experience of a result:**

**Anyone coming out of cessation or love,**

**No affliction, seeing, result of destroying.**

[IV.221-4]

,ZHING GI KHYAD PAR CI LTA BU ZHE NA, GANG DAG 'GOG PA LAS  
LANGS MA THAG PA LA PHAN GNOD BYAS PAS 'BRAS BU 'PHRAL DU  
MYONG BAR 'GYUR TE, DE MYA NGAN LAS 'DAS PA SLAR LOG PA DANG  
'DRA BA'I PHYIR, BYAMS PA TSAD MED DANG NYON MONGS MED PA'I  
TING NGE 'DZIN LAS LANGS MA THAG PA LA PHAN GNOD BYAS PAS  
'BRAS BU 'PHRAL DU MYONG BAR 'GYUR TE, SEMS CAN THAMS CAD LA  
PHAN PA DANG , NYON MONGS PA MED PA'I LHAG PA'I BSAM PA DANG  
'BREL ZHING , RNO ZHING GSAL BA'I BSOD NAMS TSAD MED PAS YONGS  
SU BSGOS PA'I PHYIR,

One may ask about the features that make an object special. **Help or harm** which you perform **towards anyone** who has just **come out of cessation leads to a quick experience of a result**, for it is almost as if such a person has just come back from nirvana. Help and harm too towards anyone who has just come out of a meditation on immeasurable **love** or a state of one-pointed concentration where he has **no affliction** at all also leads to the speedy experience of a result. This is because such persons are helping every living being; they are involved with a willingness to accept the ultimate personal responsibility, free of any affliction; and they are totally imbued with an immeasurable kind of merit, very sharp and clear.

MTHONG LAM LAS LANGS MA THAG PA LA PHAN GNOD BYAS PAS  
'BRAS BU 'BRAL DU MYONG BAR 'GYUR TE, DES MTHONG SPANG MA  
LUS PAR SPANGS PA'I GNAS GYUR GSAR PA DRI MA MED PA THOB PA'I  
PHYIR,

Help or harm done towards a person who has just come out of the path of **seeing** is another example of a deed that leads to a quick result. This is true because this person has just attained, for the first time, an unstained state where he has gotten rid of every undesirable object eliminated by the path of seeing.

DGRA BCOM PA'I 'BRAS BU LAS LANGS MA THAG PA LA PHAN GNOD BYAS PAS 'BRAS BU 'PHRAL DU MYONG BAR 'GYUR TE, SGOM SPANG MA LUS PAR SPANGS PA'I GNAS GYUR GSAR PA DRI MA MED PA THOB PA'I PHYIR,

Finally, beneficial or harmful acts towards a person who has just come out of the state where he achieved the **result of destroying** the enemy also lead to the quick experience of a result. The reason here is that the person has just achieved, for the first time, the unstained state where he has gotten rid of every undesirable object eliminated by the path of habituation.

PHYIR 'ONG DANG PHYIR MI 'ONG GI 'BRAS BU LAS LANGS MA THAG PA LA PHAN GNOD BYAS PAS 'BRAS BU 'PHRAL DU MYONG BAR MI 'GYUR TE, MTHONG SPANG SPANGS PA'I GNAS GYUR GSAR PA DRI MA MED PA NI RNYINGS, SGOM SPANG MA LUS PAR SPANGS PA'I GNAS GYUR GSAR PA DRI MA MED PA MA THOB PA'I PHYIR, GSUM PA LA, DNGOS DANG , G-YENGS PA'I SEMS BYE BRAG TU BSHAD PA'O,

Help or harm performed towards those who have just come out of a state where they have achieved one of the two results—where they need either return or not return to the realm of desire—does not though lead to a speedy result. First of all, their "new" condition of having reached an unstained state free of the objects eliminated by the path of seeing has by this time become somewhat old. Secondly, they have yet to reach the unstained state where they have just managed, for the first time, to rid themselves of the objects stopped by the path of habituation.

We turn now to the third and final step in our discussion of deeds involving a sensation of pleasure and so on. This is a presentation of the correlation between specific sensations and the deeds from which they result. Following the actual presentation we will go into some detail on the subject of mental illness.

Master Vasubandhu, *The Treasure House of Knowledge (Abhidharmakosha)*, folios 14A-14B

His Holiness the First Dalai Lama, *Illumination of the Path to Freedom*, folios 130A-130B, 134A-135B

,RGYAL BA DGE 'DUN GRUB KYIS BRTZOMS PA'I MDZOD tIK THAR LAM  
GSAL BYED, MDZOD RTZA DANG BCAS PA LAS,

The following selections are from the First Dalai Lama's commentary to the *Treasure House of Knowledge (Abhidharmakosha)*, entitled *Illumination of the Path to Freedom*. They include the root text of Master Vasubandhu.

,MED PAR LTA BAS RTZA BA GCOD,  
, 'DOD GTOGS SKYES NAS THOB PA RNAMS,  
,RGYU DANG 'BRAS LA SKUR 'DEBS PAS,  
,KUN GYIS RIM GYIS MI'I NANG DU,  
,SKYES PA BUD MED KYIS GCOD DO,  
,LTA SPYAD DE NI MI LDAN PA'O,

**Most basic lost by the view they don't exist;  
Taken in the desire, had from birth.  
Through the one denying cause and effect,  
And through all. In stages, among humans,  
Lost by those who are male or female, by the  
Intellectual. This is not to have it.**

[IV.313-8]

,BZHI PA NI, MI DGE BA GANG GIS DGE RTZA GCOD CE NA, MED PAR  
LTA BAS DGE BA'I RTZA BA GCOD PAR BYED DO,

One may ask just what kind of non-virtue can make one lose his most basic virtue. The **most basic** virtue that a person possesses is **lost by the view** that certain important objects **don't** even exist.

,JI LTA BU ZHE NA, 'DOD PAR GTOGS PA'I DGE RTZA GCOD KYI, GZUGS  
GZUGS MED KYI DGE RTZA MI GCOD DE, DE'I RGYUD LA DE MED PA'I  
PHYIR,

One may next ask how the process occurs. Most basic virtue which is **taken in** by **the** realm of **desire** can be lost, but not that which is taken in by the form or formless realms. This is because the types of views required can never appear in the mental streams of the beings of these realms.

'DOD PAR GTOGS PA'I YANG SKYES NAS THOB PA GCOD KYI, SBYOR

BYUNG MI GCOD DE, LOG LTA CHUNG NGU'I CHUNG NGU'I GNAS  
SKABS SU DE'I THOB PA CHAD NAS MED PA'I PHYIR,

Even among the most basic virtues included in the realm of desire, only those which one **had from birth** can be lost—never those which have been acquired by applying some efforts in practice. This is because these latter types of virtue are gone by the time the mistaken views involved have even reached a minor stage of minor intensity. They have been lost because the hold retaining them was lost.

LOG LTA YANG RGYU DANG 'BRAS BU LA SKUR BA 'DEBS PAS GCOD KYI,  
'PHAGS PA LA SKUR BA 'DEBS PAS GCOD PA MIN NO,

As for the type of mistaken view involved, a person loses his most basic virtue **through the one denying** the principles of **cause and effect**. It is not however the view that realized beings do not exist which causes one to lose his most basic virtues.

,BAG MED DANG BSKAL BA MI MNYAM PAS GCOD PA MIN ZER YANG ,  
SKAL BA MNYAM MI MNYAM ZAG BCAS ZAG MED LA DMIGS PA KUN  
GYIS GCOD PAR BYED,

Now some make the claim that views involving unstained phenomena or levels which are not comparable cannot cause a person to lose his most basic virtues. The fact though is that this virtue can be lost **through all** the forms of this view: through those that focus on levels that are comparable or those which are not; through those that focus on unstained phenomena or on those with stain.

JI LTAR NA, KHA CIG, MTHONG LAM GYIS MTHONG SPANG SPONG BA  
LTAR CIG CAR GCOD ZER YANG , SGOM SPANG SPONG BA LTAR RIMS  
KYIS GCOD PAR BYED DO,

How exactly does the loss occur? Some claim that a person loses his most basic virtue all at once, the same way he loses all the undesirable objects that the path of seeing eliminates, once he gains this path. What actually happens though is that the virtue is lost **in stages**, the same way one loses the undesirable objects eliminated by the path of habituation.

,RTEN GANG LA GCOD CE NA, GLING GSUM GYI MI'I NANG DU GCOD  
KYI, GZHAN RNAMS SU MI GCOD DE, NGAN SONG BA RNAMS SHES RAB  
NYON MONGS PA CAN MI BRTAN PA'I PHYIR DANG , BYANG SGRA MI

SNYAN PA SDIG PA'I BSAM PA MI BRTAN PA'I PHYIR DANG , 'DOD  
GZUGS KYI LHA NI GNAS GSUM MNGON DU GYUR PA YIN PAS, SKYES  
MA THAG TU LAS 'BRAS MNGON DU GYUR PA'I PHYIR,

One may next ask what kind of being can lose his basic virtue. Such a loss can occur **among humans** of the three continents, but not among other types of beings. The afflicted mental capacity of hell beings lacks the necessary stability, and the same lack of stability characterizes the non-virtuous thoughts of humans on the continent of Terrible Sound. Pleasure beings in the realms of desire and form are beings who see the three conditions directly; the principles of cause and effect are evident to them therefore, just after their birth.

MI YANG SKYES PA DANG BUD MED KYIS GCOD KYI, ZA MA DANG MA  
NING GIS MI GCOD DE, SDIG PA'I BSAM PA MI BRTAN PA'I PHYIR,

Even among humans, basic virtue is **lost by those who are male or female**—not by those who have lost their sexual organ, or who never had one. This is because non-virtuous thoughts in the minds of such beings are never very stable.

MI LA LTA BA SPYAD BA DANG SRED PA SPYAD PA GNYIS KYI NANG  
NAS SNGA MA DE LA GCOD PAR BYED DE, SHES RAB NYON MONGS PA  
CAN BRTAN PA'I PHYIR,

Humans in general can be divided into two types: **the more intellectual**, and the more sensual. It is the former of the two that can lose this virtue, for they are capable of sustained intellectual activity marred by mental afflictions.

DGE RTZA CHAD PA DE'I NGO BO NI DGE RTZA DANG MI LDAN PA'O,

The basic nature of **this** loss or what we call "cut-off" of a person's most basic virtue is simply **not to have it**.

,MTSAMS NI THE TSOM YOD LTA BAS,  
,MTSAMS MED BYED PA'I 'DI LA MIN,

**Regained by suspecting, view there are;  
Not in this, when immediate's done.**

, 'O NA, DGE RTZA CHAD PA DE GANG GIS MTSAMS SBYOR BAR BYED CE NA, MTSAMS NI LAS YOD DAM SNYAM PA'I THE TSOM DANG , YOD PAR NGES PA'I YANG DAG PA'I LTA BAS MTSAMS SBYOR BAR BYED,

"What," one may ask, "can help a person regain his most basic virtue after he has lost it?" This virtue can first be **regained** simply **by suspecting** that the principles regarding deeds and their results may actually exist. It can also be regained by gaining the correct **view**, whereby one actually perceives that **there really are** such principles.

DGE RTZA CHAD PA DE TSE 'DI LA MTSAMS SBYOR BAR NGES SAM ZHE NA, MTSAMS MED BYED PA'I TSE 'DI LA SBYOR BA MIN NO,

One may ask whether it is always certain that a person will be able to regain his most basic virtue in the same life that he lost it. The answer is that he does **not** regain the virtue **in this** same life **when** he has **done** any of the "**immediate**" type of wrong deeds.

, DUS NAM GYI TSE SBYOR ZHE NA, SNGON RGYU'I STOBS KYIS DGE RTZA CHAD NA DMYAL BA NAS 'CHI 'PHO BA'I TSE SBYOR, RKYEN GYI STOBS KYIS DGE RTZA CHAD NA DMYAL BAR SKYES PA'I TSE MTSAMS SBYOR BA YIN NO,

"When then," one may ask, "does such a person regain his basic virtue?" If he originally lost this virtue because of some main cause, then the person regains it once he dies and migrates out of his hell birth. If on the other hand it was only some secondary factor that made him lose the virtue, then he regains it when he takes his hell birth.

, GCIG GIS SKYE BA GCIG 'PHEN TO,

**A single one projects a single birth.**

CI LAS GCIG GIS SKYE BA GCIG KHO NA 'PHEN NAM, 'ON TE DU MA

'PHEN, DE BZHIN DU LAS DU MAS SKYE BA DU MA KHO NA 'PHEN NAM,  
'ON TE GCIG RKYANG PA 'PHEN ZHE NA, LAS GCIG GIS SKYE BA GCIG  
'PHEN GYI SKYE BA DU MA 'PHEN PA MED LA, RIS MTHUN DUM BUR  
'PHEN DU 'ONG BAS NA, LAS DU MAS SKYE BA GCIG 'PHEN PA'ANG MED  
DO ZHES BYA BA NI BYE BRAG SMRA BA'I LUGS SO,

Does a single deed project but a single birth, or many different births? And do a number of deeds project a number of births, or just a single birth? The answer is that a **single** deed **projects a single birth**; it cannot project a number of births. And since they would function to project a whole group of similar births, a number of deeds on the other hand is never something that projects but a single birth. This by the way is all the Detailist system.

, 'O NA RGYAL PO DANG YANG DAG PAR LDAN PA'I MDO LAS,

Now someone may object that this description contradicts the following quotation from the *Sutra of Sovereignty*—

GNAS BRTAN MA 'GAGS PAS DGE SLONG RNAMS LA SMRAS PA, TSE  
DANG LDAN PA DAG BDAG WA RA nA SIR SKYES BU DBUL PO RTZVA  
'THU BA ZHIG TU GYUR PA NA, RANG SANGS RGYAS STENG GNAS BSAM  
SHES BYA BA'AM, SPYI GTZUG ME TOG TA KAR LTA BU ZHES BYA BA LA  
BSOD SNYOMS PHUL TE,

The elder, Aniruddha, spoke to the monks as follows:

"Venerable monks, I once took a birth in Varanasi, as a poor man whose job it was to collect straw for use as fuel. The poor man made the traditional offerings of food to a Self-Made Buddha by the name of Tengnesam [?], who was also known as 'the one with the top center part of his head protruding like a *takar* flower.'

BDAG GI BSOD SNYOMS GCIG PO DE'I RNAM PAR SMIN PAS LEN BDUN  
GYI BAR DU SUM CU RTZA GSUM PA'I LHA RNAMS KYI NANG DU SKYES  
SHING , LAN BDUN GYI BAR DU 'KHOR LOS SGYUR BA'I RGYAL POR  
GYUR PA NAS, DA LTA SH'AKYA PHYUG PO'I RIGS SU SKYES PA'I BAR DU  
YIN NO, , ZHES GSUNGS PA DANG 'GAL LO ZHE NA,

"My one act of giving away these offerings ripened into a birth as a pleasure being in the Land of the Thirty-Three. I was born there a total of seven times, and then took another seven births as a Wheel Emperor. And still it continues now, with my present birth into the wealthier class of the Shakyas."

MI 'GAL TE, BSOD NAMS DES BDE 'GRO'I 'BYOR PA RNYED NAS SKYE BA  
DRAN TE YANG BSOD NAMS BYAS PAS, DE DANG DE DAG TU SKYES PA  
LA BSOD SNYOMS GCIG PO DES SKYES SO ZHES BSHAD DE, GCIG PO DE  
LA BR TEN NAS ZHES BYA BA'I DON TO, , DPER NA, DONG RTZE GCIG  
LAN DU MAR BSGYUR BAS PHYUG POR GYUR PA LA, BDAG NI DONG  
RTZE GCIG GIS PHYUG POR GYUR TO ZHES BRJOD PA LTA BU'O,

Yet there is no contradiction: the process was as follows. His offerings brought the poor man the good fortunes of a happier birth; later, he recalled what had brought him this state. These recollections themselves brought him still further merit. Thus although we can say that the one act of merit brought him such and such different births, what we really mean is that he achieved these births through a process that began with the one act. It's like saying "I got rich on a single *dong-tse* [an amount of money]" when what you really did was start with a single *dong-tse* and turn it over in a great many business deals until eventually you became wealthy.

,YANG NA BSOD SNYOMS GCIG PHUL BA DE LA BR TEN NAS DGA' BA  
DANG YID RANG PA LA SOGS PA'I SEMS PA'I LAS DU MA YOD PA'I PHYIR  
DE DAG GI 'BRAS BU YIN NO,

You could also say that the poor man started with the one instance of offering food and that it caused numerous instances of gladness and rejoicing over the act; these are themselves deeds consisting of a movement of the mind, and the many births can be said to have resulted from them.

,YONGS RDZOGS BYED PA DU MA YIN,

**Those that act to finish them off are many.**

,LAS GCIG GIS 'PHANGS PA'I RIS MTHUN PA'I SKYE BA DE'I KHYAD PAR  
GYI CHOS YONGS SU RDZOGS PAR BYED PA'I LAS NI DU MA YIN TE,  
DPER NA, RI MO MKHAN MKHAS PAS SKYA RIS RI LU GCIG GIS BYAS  
NAS, GZHAN RNAMS KYIS TSON SNA TSOGS KYIS RDZOGS PAR BYED PA  
LTAR,

It is but a single energy of deeds that projects a birth having a nature consistent with the deed; **those** deeds though **that act to finish off** the finer details of this future life **are many**. A master painter for example can sketch out the canvas with a single piece of chalk, and then a number of other people can come and fill it in with various different colors.

MIR MTSUNGS KYANG KHA CIG NI RDZOGS BYED DGE BAS GZUGS  
BZANG BA DANG DBANG PO TSANG BA DANG LONGS SPYOD CHE BA  
DANG NAD MED PA DANG DBANG THANG PHUN SUM TSOGS PA LA  
SOGS PA YIN LA, KHA CIG NI RDZOGS BYED MI DGE BAS GZUGS NGAN  
PA LA SOGS PA YIN NO,

Any given group of people is similar in being human, but some of them who've had the details of their lives finished by virtuous deeds will have more attractive bodies, all their senses complete, greater material wealth, freedom from illness, positions of greater authority, and so on. Others in the same group who've had the details of their lives finished by non-virtuous deeds will have bodies with a repulsive appearance and so on.

,DES NA 'PHEN BYED DGE BA LA RDZOGS BYED MI DGE BA DANG , DE  
LAS BZLOG PA DANG , GNYIS KA DGE BA DANG , MI DGE BA STE MU  
BZHI LAS, DANG PO NI 'DOD PA'I LHA MI SDUG BSNAL CAN LTA BU  
DANG ,

Thus we can say that all four combinations between the two are possible: projection of a life by virtue but finishing by non-virtue, the reverse, a case where both are virtue, and a case where both are non-virtue. An example of the first would be persons born as pleasure beings or humans but who possessed certain sufferings.

GNYIS PA NI CHOS KYI RGYAL PO GSHIN RJE DANG , KLU'I RGYAL PO  
NOR RGYAS KYI BU LA SOGS PA DANG , GSUM PA NI BRGYA BYIN LA  
SOGS PA DANG , BZHI PA NI MNAR MED PA'I SEMS CAN LTA BU'O,

An illustration of the second would be either the "Lord of All Things"—the Lord of Death—or the kings of the serpent-like *nagas*, those like the "Prince of Opulence." An example of the third combination would be "Hundred Offerings"—lord of the great pleasure beings. And a case of the final combination would be the beings in the lowest hell, known as "No Respite."

,MDO SDE PA LA SOGS PA DAG NI, LAS GCIG GIS SKYE BA DU MA 'PHEN  
PA MDO DE DANG DE LAS RNAM PA DU MA BSHAD PA'I PHYIR, LAS  
GCIG GIS SKYE BA DU MA DANG , DU MAS GCIG 'PHEN PA'ANG YOD CES  
'DOD DO,

The Sutrists and others assert though that there are many explanations, in a number of different sutras, that a single deed can project multiple rebirths. Therefore, they say, a single deed can project many births and a number of deeds can as well project a single birth.

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*Deeds that do not Project a Life*

,SEMS MED SNYOMS PAR 'JUG PA DAG,  
, 'PHEN BYED MA YIN THOB PA'ANG MIN,

**The balanced meditations that stop the mind  
Never act to project; neither do holds.**

[IV.379-80]

,GAL TE LAS THAMS CAD SKYE BA 'PHEN BYED MA YIN NAM ZHE NA,  
RNAM SMIN DANG BCAS KYANG SEMS MED PA'I SNYOMS PAR 'JUG PA  
GNYIS PO DAG NI 'PHEN BYED MA YIN TE, BSAM GTAN BZHI PA DANG  
SRID RTZES 'PHANGS ZIN PA'I PHYIR DANG , DE DAG LA SEMS MED PAS  
SEMS PA DANG LHAN CIG MI 'BYUNG BA'I LAS NI STOBS CHUNG BA'I  
PHYIR,

One may ask whether every different kind of deed can function to project a new life. The answer is that **the two balanced meditations that stop the mind never act to project** a life, even though they do come with the "ripened" sorts of results. This is because the lives in question have already been projected, by the fourth concentration level and the "peak" level. Moreover, beings in these states have no mind—and deeds that do not occur together with a movement of the mind are of

very little force.

DE'I PHYIR SNYOMS 'JUG GNYIS KYI RNAM SMIN LHA TSE RING PO  
DANG SRID RTZE BA YIN NO ZHES BYA BA'ANG RDZOGS BYED KYI  
DBANG DU BYAS PA YIN GYIS, 'PHEN BYED NI BSAM GTAN BZHI PA  
DANG SRID PA'I RTZE MO'I SNYOMS 'JUG YIN NO,

Thus we can say the expression that "the two balanced meditations ripen into the long life of a pleasure being, or into a life at the peak level" refers only to their function in finishing the final details of such rebirths. The projecting force though is something supplied by the fourth level of concentration and the "peak" level of existence.

,DGE MI DGE'I THOB PA'ANG LAS DANG LHAN CIG PA YIN YANG 'PHEN  
BYED MA YIN TE, LAS DANG THOB PA 'BRAS BU MI GCIG PA'I PHYIR  
DANG , THOB PA LA SEMS PA MED PAR ZHAR LAS 'BYUNG BAS STOBS  
CHUNG BA'I PHYIR DANG , THOB PA NI SHING GI SHUN PA LTAR LAS  
LAS THA DAD YIN PA'I PHYIR,

**Neither do holds**, whether they be virtuous or non-virtuous, act to project a life—even when they occur together with a particular deed. First of all, the deed and the hold have different results. Secondly, the hold is only an incidental occurrence, for it does not involve a movement of the mind. It is therefore of very little force. Finally, the hold is to the deed as the bark is to the tree—something distinctly separate.

'ON KYANG DGE BA ZAG BCAS DANG MI DGE BA'I THOB PA DE DAG  
RDZOGS BYED NI YIN NO, , DE BZHIN DU 'PHAGS PA'I RGYUD LA YOD  
PA'I ZAG BCAS KYI LAS DANG , SPYOR LAM NGES 'BYED CHA MTHUN  
BZHI YANG RDZOGS BYED KHO NA'O,

Holds however which constitute either virtue with stain or non-virtue do function to finish off the details of a given life. Just so examples of stained deeds that are present in the mental stream of a realized being, as well as the four stages of the peak of preparation (which we also call the "path that leads to certain separation") function only as "finishing" types of energy.

Master Vasubandhu, *The Treasure House of Knowledge (Abhidharmakosha)*, folio 14B

His Holiness the First Dalai Lama, *Illumination of the Path to Freedom*, folios 136A-139B

,RGYAL BA DGE 'DUN GRUB KYIS BRTZOMS PA'I MDZOD tIK THAR LAM  
GSAL BYED, MDZOD RTZA DANG BCAS PA LAS,

The following selections are from the First Dalai Lama's commentary to the *Treasure House of Knowledge (Abhidharmakosha)*, entitled *Illumination of the Path to Freedom*. They include the root text of Master Vasubandhu.

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*Introduction to the Five Immediate Misdeeds*

,DGE 'DUN DBYEN NI MI 'PHROD PA'I,  
,RANG BZHIN LDAN PA MA YIN CHOS,  
,NYON MONGS CAN MIN LUNG BSTAN MIN,  
,DE DAG DGE 'DUN YANG DAG LDAN,  
,DE YI KHA NA MA THO RDZUN,  
,DE DANG 'BYED PO YANG DAG LDAN,

**Split community, a thing without a  
Link, its nature to be unreconciled.  
Not afflicted, neither specified,  
Something the community possesses.  
The disapproved that leads to it's a lie;  
This the one who made the schism has.**

[IV.389-394]

MTSAMS MED PA LNGA PO DE DAG LAS DANG PO GSUM SROG GCOD PA  
DANG , LNGA PA SROG GCOD PA'I SBYOR BA YIN PAS LUS KYI LAS  
DANG , BZHI PA RDZUN YIN PAS NGAG GI LAS SO,

The first three of the five "immediate" misdeeds mentioned above are different types of killing, and the fifth is a preliminary to killing. These are, therefore, deeds of the body. The fourth of the immediate misdeeds is a kind of lie, and therefore a deed of speech.

,DGE 'DUN 'KHOR LO'I DBYE NA NI, DGE 'DUN SDE GNYIS MI 'PHROD PA'I

RANG BZHIN DU GYUR PA LDAN PA MA YIN PA'I CHOS 'DU BYED RDZAS  
SU GRUB PA ZHIG YOD DO ZHES BYA BA NI BYE BRAG SMRA BA'I LUGS  
SO,

Now a **split** in the **community** of monks, at least according to the Detailist system, is said to "exist as a distinct entity—it is a **thing** (one of the factors) **without** involvement in a mental **link**; its basic **nature** is for the two factions of the community of monks **to be still unreconciled**.

,DE YANG NYON MONGS SPANGS PA DANG DGE RTZA CHAD PA DAG  
LA'ANG LDAN PAS, NGO BO NYON MONGS CAN YANG MIN LA, DGE  
BAR LUNG DU BSTAN PA YANG MIN PAS MA BSGRIBS LA LUNG DU MA  
BSTAN PA'O, ,

Such a split can also belong to both those who have eliminated their mental afflictions and those who have lost even their most basic virtue; the nature of the split is thus such that it is **not afflicted**, but **neither** was it **specified** as being virtue. We can therefore say that it is ethically neutral, without acting as an obstacle.

DE LTA BU'I DBYEN DE DANG NI PHYOGS GNYIS KYI DGE 'DUN RNAMS  
YANG DAG PAR LDAN LA, MTSAMS MED PA'I LAS NI MIN NO, , DGE  
'DUN GYI DBYEN DE'I RGYU KHA NA MA THO BA'I LAS NI,

The kind of schism described here is **something the community** of monks on both the opposing sides **possesses**. It is not though the "immediate" misdeed itself. **The disapproved deed that leads to** the community's division—its cause—**is a lie** that functions to split the community up.

DGE 'DUN 'BYED PAR BYED PA'I RDZUN TE DE NI MTSAMS MED YIN LA,  
DE NI DGE 'DUN 'BYED PAR BYED PA PO LHAS BYIN LA SOGS PA DANG  
YANG DAG PAR LDAN NO,

It is the lie which constitutes the immediate misdeed, and **this the one who made the schism** in the community **has**—whether it be Devadatta or someone else.

,BSKAL PAR MNAR MED PAR SMIN 'GYUR,  
,LHAG PAS GNOD PA LHAG PAR 'GYUR,

**It ripens to that Without Respite for an eon;  
Extra torment comes from extra ones.**

[IV.395-6]

,DGE 'DUN GYI DBYEN GYI MTSAMS MED PA'I LAS DE'I RNAM SMIN NI,  
BYED PA PO DE LA BAR GYI BSKAL PAR MNAR MED PA'I DMYAL BAR  
SDUG BSNAL RNAM PAR SMIN PAR 'GYUR RO,

"Into what kind of consequence," one may ask, "does the immediate misdeed of dividing the community ripen?" **It ripens into suffering**, for the person who committed it, within the hell known as "**Without Respite**." He must endure this suffering **for** the length of **an** intermediate **eon**.

,O NA MTSAMS MED LHAG MA RNAMS BYAS PAS JI LTAR ZHE NA,  
MTSAM MED GZHAN DAG GIS NI SPYIR DMYAL BAR SKYE BAR NGES  
KYANG MNAR MED KHO NAR SKYE BAR NI MA NGES SO,

"And what happens," one might continue, "when a person commits any of the remaining immediate misdeeds?" Committing any of these other immediate misdeeds is certain to lead one to a birth in the hells, but in a more specific sense it is not a definite thing that they will always bring a birth in the hell Without Respite.

,O NA MTSAMS MED GNYIS LA SOGS PA BYAS PAS DMYAL BAR TSE GCIG  
KHO NAS LAS MI SKYE NA, LAS CHE CHUNG LA KHYAD PAR MED PAR  
'GYUR LA, TSE GNYIS LA SOGS PAR YANG SKYE NA, MTSAMS MED DANG  
SKYES NAS MYONG 'GYUR KHO NA MA YIN PAR 'GYUR RO ZHE NA,

One might next pose the following question:

Suppose a person commits two, or even more, of the "immediate" misdeeds. If he takes only one birth in the hells, then you would have to say that committing several of these deeds is no more serious than committing only one. If on the other hand he takes two or however many births in the hells, you can no longer say that these deeds give "immediate" results, and that their results are invariably experienced in the very next life.

BYE BRAG SMRA BA NA RE, MTSAMS MED GNYIS DANG GSUM LA SOGS  
PA LHAG PAR BYAS PAS DMYAL BAR TSE GCIG LAS MI SKYE YANG , LAS  
KYI GRANGS BZHIN MNAR MED PA DER LUS NYIS 'GYUR LA SOGS PAS  
CHE BA DANG GZHON SHA CAN DU GYUR TE, GNOD PA'I SDUG BSNAL  
YANG NYIS 'GYUR LA SOGS PAS LHAG PAR MYANG BAR 'GYUR BAS,  
SKYON GNYIS KA LAS GROL ZHING , DE DAG KYANG SNGA MA 'PHEN  
BYED DANG PHYI MA RDZOGS BYED YIN NO ZHES ZER RO,

The Detailists respond with the following claim:

A person takes no more than a single birth in the hells as a result of committing "**extra ones**"—that is two, three, or even more immediate misdeeds. His body there in the hell of "Without Respite" though is twice the normal size (or more, according to the number of such deeds committed), and much more sensitive. He therefore feels an **extra** amount of pain: his **torment** increases in multiples the same way as his size. This frees us of both the problems you raised; incidentally, the earlier of the deeds is the one that projects the birth and the later one (or ones) finishes the details.

,MDO SDE PA LA SOGS PA NI, MTSAMS MED MANG PO BYAS PAS MNAR  
MED PAR YANG DANG YANG DU SKYE YANG , LAS BYED PA'I LUS DE  
DANG DMYAL BA'I BAR DU SKYE BA GZHAN GYIS MTSAMS MED PA'I  
PHYIR DANG , DE SKYES NAS MYONG 'GYUR DU 'DOD PA LA'ANG BSAL  
BA MED PA'I PHYIR,

The Sutrists and others though explain the point as follows:

If a person commits a number of immediate misdeeds, he is born into the hell of torment Without Respite again and again. There is though no other type of birth taken between the body in which the deed was done and the body of the hellbeing, so the result is still "immediate." The idea that the result must be experienced in the very next life cannot be substantiated.

,DGE SLONG LTA SPYAD TSUL LDAN PAS,

, 'BYED DO GZHAN DU'O BYIS PA RNAMS,

**The schism's made by an intellectual,  
Full monk with his morals, elsewhere, children.**

[IV.397-8]

GANG ZAG NI DGE SLONG YIN PA DANG , LTA BA SPYAD PA DANG  
TSUL KHRIMS DANG LDAN PAS 'BYED KYI, KHYIM PA DANG SRED BA  
SPYAD PA DANG TSUL KHRIMS 'CHAL PAS NI MA YIN TE, SANGS RGYAS  
LA 'GRAN BTZUGS PA'I PHYIR DANG , DBANG PO RNO BA'I PHYIR DANG  
, DE DAG LA DGE 'DUN RNAMS YID MI CHES PAS SO,

What kind of person causes the split? **The schism is made by** someone who is a **full monk** and **an intellectual** type **with all his morals**. The person in question cannot be a layman, or the type more inclined to sensual pleasures, or someone who has lost his morals. This is because, first of all, he is vying with the Buddha. Secondly, he must have a very sharp mind. Finally, the community of monks would lend no credence to such types.

,GANG DU ZHE NA, SANGS RGYAS BZHUGS PA'I GNAS DE LAS GZHAN  
DU YIN GYI, STON PA'I MNGON SUM DU NI MA YIN TE, SANGS RGYAS  
KYI GZI BRJID MI BZOD PA'I PHYIR RO, , GANG 'BYED NA, BYIS PA SO SO  
SKYE BO'I DGE 'DUN RNAMS 'BYED KYI, 'PHAGS PA RNAMS NI MA YIN  
TE, CHOS NYID MNGON SUM DU GYUR PA LAS SANGS RGYAS LA SHES  
NAS DAD PA THOB PA'I PHYIR,

Where does the split occur? It must take place "**elsewhere**"—that is, in some location other than where the Buddha himself is residing. It could never occur in the direct presence of the Buddha, since his overwhelming glory would never permit it. And who is it that gets split off? It is only "**children**"—that is to say, common beings [which refers to those who have yet to see selflessness directly]—among the community of monks who are estranged. Realized beings cannot be led into a schism, for they possess a faith in the Buddha born from knowledge: they have perceived Reality directly.

KHA CIG BZOD PA THOB PA'I SKYE BO RNAMS KYANG DBYE BAR MI NUS  
SO ZER,

Some people have claimed that it is also impossible to split up persons who have achieved the "mastery" stage of the path of preparation.

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*Details of a Schism,*  
*Continued*

,STON DANG LAM GZHAN LA BZOD PA,  
,BYE BA'O DE NI MI GNAS SO,  
,DE NI 'KHOR LO'I DBYEN DU 'DOD,

**Split at the acceptance of another  
Teacher, path. It does not remain.  
Accepted as a breaking of the wheel.**

[IV.399-401]

BYE BA'I TSAD NI, GANG GI TSE STON PA SANGS RGYAS LAS STEN PA  
LHAS BYIN DANG , SANGS RGYAS KYIS BCAS PA'I LAM LAS GZHAN  
LHAS BYIN GYIS NGES PAR 'BYUNG BAR BYA BA'I PHYIR, ZHO MI SPYAD  
PA DANG , SHA SPANG BA DANG , LAN TSA LONGS MI SPYAD PA DANG  
, GOS MA DRAS PAR BGO BA DANG , GRONG GI NANG GO GTZUG LAG  
KHANG DU 'DUG PA ZHES BYA BA'I BSLAB PA'I TSIGS LNGA BCAS PA LA  
SOGS PA LA BZOD CING DANG DU LEN PA DE'I TSE DGE 'DUN BYE BA'O,

One may ask at what point a schism is considered to have occurred. The community of monks is considered **split at** that point when, first of all, there is an **acceptance** of some **Teacher** (namely, Devadatta) **other** than the Buddha himself. Secondly, this is the point where there is an acceptance and attempt to practice some **path other** than that enunciated by the Buddha. This opposing path consists of the "Five Rules" set forth by Devadatta for attaining freedom from the world:

- 1) giving up the use of curds;
- 2) giving up meat;
- 3) giving up salt;
- 4) giving up the traditional patchwork robes; and
- 5) staying in temples inside of towns.

,DUS JI SRID DU GNAS ZHE NA, BYE BA DE NI CHOS NYID KYIS ZHAG  
GCIG LAS RING DU MI GNAS SO,

And how long does the schism last? This split in the community has its own peculiar nature: **it does not remain** for more than one 24-hour period.

,DGE 'DUN GYI DBYEN DE NI CHOS KYI 'KHOR LO'I DBYEN DU 'DOD DE JI  
SRID DU DGE 'DUN BYE NAS MA DUM PA DE SRID DU SU'I RGYUD  
LA'ANG LAM MI SKYE BA'I PHYIR, DE NI MTSAMS MED YIN GYI DBYEN  
GZHAN NI MTSAMS MED MIN NO,

A division of the community of monks is **accepted as a breaking of the wheel** of the teachings, for no new paths start up in the minds of anyone at all until the estranged monks are reconciled. What we've described here is the immediate misdeed of a schism in the community; other types of divisions are possible, but do not constitute the "immediate" type of deed.

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*Further Details of a Schism*

, 'DZAM BU'I GLING NA'O DGU SOGS KYI,  
, LAS KYI DBYEN NI GLING GSUM NA,  
, DE NI BRGYAD DAG YAN CHAD KYIS,

**On the Dzambu Continent, nine or such.**

**Split activities, on three continents;**

**This one with involvement of eight or more.**

[IV.402-4]

, 'KHOR LO'I DBYEN DE YANG SANGS RGYAS BZHUGS PAS 'DZAM BU'I  
GLING NA YOD KYI GLING GZHAN NA MED DO, , GANG ZAG NI DGE  
SLONG DGU LA SOGS PA YIN GYIS 'GRUB STE, DGE 'DUN NI DGE SLONG  
BZHI YAN CHAD YIN LA, DE SDE GNYIS DANG 'BYED PA PO LA YANG  
DGE SLONG NGES PAR DGOS PA'I PHYIR, 'DI NI NYUNG MTHA' BZUNG  
BA YIN GYI MANG BA LA NGES PA MED DO,

The break in the wheel described above occurs on **Dzambu Continent** (as this is where the Buddha resides), but not on the others. As for the individuals involved, the deed can only be accomplished with **nine "or such"** (meaning "or more") full monks. This is because it takes at least four monks to make what we call a "community" of monks; there have to be two such groups created, along with one person who incites the schism—and he too must definitely be a full monk. This of course represents the bare minimum—there is no certainty that a great many more individuals might not be involved in such a schism.

,LAS KYI DBYEN NI BSTAN PA YOD PA SGRA MI SNYAN MA GTOGS PA'I  
GLING GSUM NA YOD LA, DE YANG MTSAMS NANG GCIG TU GSO  
SBYONG LA SOGS PA'I LAS BLO MTHUN PAS BYED PA'O,

Now what we call a "**split in the activities**" of the community can occur **on three** different **continents**—that is, on any one where the teachings exist, which would eliminate only the northern continent of Terrible Sound. This type of schism occurs only within the confines of a single physical monastic institution, and where the required rites of the monastic confession and so on have been performed with unity up to that point.

,GANG ZAG DUS ZHE NA, LAS KYI DBYEN DE NI 'BYED PA PO GZHAN MI  
DGOS PAS, DGE SLONG BRGYAD YAN CHAD KYIS 'GRUB BO,

How many individuals are required for this type of schism? A split in the activities of the community requires no separate person to incite the division, so the deed can be accomplished **with the involvement of eight or more** full monks.

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*Details of a Schism, Concluded*

,DANG PO MTHA' SKYON ZUNG GCIG GI,  
,SNGA ROL THUB PA NONGS PA DANG ,  
,MTSAMS MA BCAD PA DAG TU YANG ,  
,KHOR LO'O DBYEN NI MI 'BYUNG NGO ,

**A breaking of the wheel never occurs  
At the beginning, the end, before the faults  
Or one of The Pair, after The Able passes,  
Until the residences set apart.**

[IV.405-8]

,KHOR LO'I DBYEN DE NI DANG PO SANGS RGYAS TE CHOS KYI 'KHOR  
LO BSKOR NAS RING PO MA LON PA'I TSE MI 'BYUNG STE, THAMS CAD  
RAB TU DGA' BA SKYES PAR BLO MTHUN PAS SHA GCIG PA'I PHYIR,

Now a **breaking of the wheel** of the teachings as described above **never occurs at "the beginning"**—that is, during the period just after the Buddha has first set this wheel in motion. This is because at this point everyone shares a peculiar

sense of unity, a perfect harmony born of communal joy.

SANGS RGYAS KYIS SKU TSE'I MTHA' MA YONGS SU MYA NGAN LAS 'DA'  
BA'I TSE 'ANG MIN TE, SANGS RGYAS LA DKON PAR 'DZIN PA DANG, MI  
RTAG PAR YID LA BYED BAS SEMS SKYO SHAS CHE BAR BLO MTHUN PA'I  
PHYIR,

Neither does the break ever occur **at the end** of the Buddha's precious life—when he passes into his final nirvana. This is because his followers at this point share exactly the same thoughts: a special awareness of how rare the Buddha is, and strong feelings of resignation with life once its impermanence has been drawn to their attention then.

'DUL BA TSIG LE'UR BYAS PA LAS,  
,STON KA'I CHU BZHIN DRI MED PAR,  
,STON PA'I BSTAN PA BCU GNYIS LOR,  
,LTUNG BA MED LA LEGS GNAS TE,  
,NYON MONGS SPONG BAR BYED PA YIN,

Verses on Vowed Morality contains the following lines:

Instructions of the Teacher remain pure,  
Free of any breach for twelve years' time,  
Free from taint, like waters of the autumn,  
Working to remove the mental afflictions.

,ZHES 'BYUNG BAS JI SRID DU BSTAN PA LA LTA BA DANG TSUL KHRIMS  
KYI SKYON MA BYUNG GI BAR DU MI 'BYUNG STE, BSTAN PA SKYON  
MED PAR GNAS PA'I PHYIR,

This means that a schism in the community will furthermore never happen **before** certain **faults** occur—faults in the way that followers view the teachings and maintain their morality. For until such time, the teachings themselves remain without defect.

MCHOG GZUNG GCIG GI SNGA ROL DU'ANG MI 'BYUNG STE, BYE BA  
YUN RING DU MI GNAS SHING , DE DAG GIS BSDUM DGOS PA LA SDUM  
BYED MED PA'I PHYIR,

Furthermore, no division can occur **before** the appearance of **one** or another of

**The Great Pair.** This is because the division is of very brief duration and could not otherwise be brought to an end, since the reconciliation is always performed by one of these two.

THUB PA NONGS PA STE MYA NGAN LAS 'DAS PA'I 'OG TU'ANG MI 'BYUNG STE, GANG LA 'GRAN PA'I SANGS RGYAS MI BZHUGS PA'I PHYIR,

No schism can occur **after The Able One himself passes** on (that is, subsequent to his final nirvana), since there is then no Buddha present for the leader of the schism to compete with.

MTSAMS CHE CHUNG MA BCAD PA DAG TU'ANG MI 'BYUNG STE, MTSAMS GCIG TU DGE 'DUN BYE BA NI DBYEN YIN LA DE MED PA'I PHYIR, DES NA 'KHOR LO'I DBYEN DE NI DUS DRUG PO DE DAG TU MI 'BYUNG NGO ,

Finally, no division of the community can occur **until** such time as different monastic **residences**, both large and small, are **set apart** from each other. This is because divisions between the community of monks that occur within a single monastic institution do not qualify as a breaking of the wheel, although they are a type of schism. In summary then we can say that there are six periods during which it is impossible for a break in the wheel of the teachings to occur.

,DBYEN 'DI YANG NYAN THOS PA DAG SNGON GYI LAS LA RAG LAS PA'I PHYIR, SANGS RGYAS THAMS CAD LA 'BYUNG BA NI MIN TE, STON PA SH'AKYA THUB PAS NI SNGON BYANG CHUB SEMS DPAR GYUR PA NA, DRANG SRONG MNGON SHES LNGA DANG LDAN PA ZHIG GI 'KHOR PHYE BAS, DE'I RNAM PAR SMIN PA PHYI MA LIN NO ZHES 'CHAD DO, , 'DI NI DGONGS PA'I DON DU THEG PA GONG MA PAS 'CHAD DO,

Now this schism is something that depends upon the past deeds of the disciples involved, so does not occur with every single Buddha. The explanation goes that, in a former birth as a bodhisattva, our own Teacher (the Leader of the Shakyas) created a schism among the followers of a certain great adept who possessed the five types of supernormal powers: the present schism is just the eventual ripening of this misdeed. According to the teachings for those of higher capacity though this description is not to be taken literally.

,PHAN 'DOGS PA DANG YON TAN ZHING ,  
,SPANGS DANG MED PAR BYAS PHYIR RO,

**As objects of assistance, qualities,  
Since you reject and also eliminate them.**

[IV.409-10]

,C'I PHYIR PHA MA GSOD PA LA SOGS PA KHO NA LA MTSAMS MED KYI  
'GYUR GYI, GZHAN BSAD PA LA SOGS PAS MIN ZHE NA, PHA MA BSAD  
PA NI MTSAMS MED PA YIN TE, DE DAG GIS RANG GI LUS THAR PA  
DANG MTHUN PAR BSKYED PAS, PHAN 'DOGS PAR BYED PA'I ZHING  
KHYAD PAR CAN YIN LA, DE BSAM PAS SPANGS PA DANG , SBYOR BAS  
MED PAR BYAS PA'I PHYIR,

One may ask the following: "Why is it considered an 'immediate' misdeed only when a person performs one of the actions such as killing his father or mother? Why isn't it the same kind of deed when a person commits an act, such as the killing, towards someone else?" The answer is that killing one's father or mother is an "immediate" misdeed **as** they are very special **objects**, due to the great **assistance** they have rendered one: they have given you a body, a body with which you can attain freedom. And by thinking to kill them **you reject them**; by actually undertaking the deed, you **also eliminate them**.

DE BZHIN DU DGRA BCOM PA DANG DGE 'DUN DANG SANGS RGYAS NI  
YON TAN GYI ZHING KHYAD PAR CAN YIN LA, DE DAG BSAM PAS  
SPANGS, SBYOR BAS SROG GNAS PA DANG MI MTHUN PAR BYAS PA'I  
PHYIR DANG ,

The case with enemy destroyers, the community of monks, and Buddhas is similar. They are objects possessed of exceptional **qualities**; by thinking to do the particular deed towards them **you reject them**, and by actually undertaking the various deeds involved you create conditions which are not at all conducive to their continued life.

DE BZHIN GSHEGS PA DKRONG BAR MA NUS KYANG BSAM PAS SPANGS  
PA'I PHYIR RO, , LAS GZHAN DAG LA NI DE LTA BU'I NYES PA CHE BA  
MED PA'I PHYIR, MTSAMS MED DU MI 'GYUR RO,

Here we should mention that, although it is impossible for anyone to actually kill

a Buddha, the thought to do so is a rejection of the Buddha. Kinds of actions other than those described above are in no way as serious, so are not counted among the "immediate" misdeeds.

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*Clarification of Certain Immediate Misdeeds*

,MTSAN NI GZHAN DU GYUR KYANG 'GYUR,  
,GANG GI ZLA MTSAN LAS BYUNG MA,

**It is, even should the organ switch.**

**Mother, the one whose menses he came from.**

[IV.411-12]

, 'O NA, PHA MA MTSAN GYUR PA BSAD NA MTSAMS MED DU 'GYUR  
RAM MI 'GYUR ZHE NA, PHA MA GNYIS NI MTSAN GZHAN DU GYUR TE  
BUD MED DANG SKYES PAR GYUR PA BSAD KYANG , PHA MA BSAD PA'I  
MTSAMS MED DU 'GYUR TE, RANG GI LUS KHYAD PAR CAN SKYED PA'I  
PHA MA'I BYA BA BYAS PA DE BSAD PA'I PHYIR,

One might ask the following question: "Suppose a person kills a father or mother whose sexual organ has changed. Is it still an 'immediate' misdeed?" **Even should the sexual organ** of one's father or mother **switch** (and they thus become a female or a male, respectively), **it is** still the "immediate" deed of patricide or matricide if he kills them. This is because one has still killed the person who performed the function of a father or mother: the one who endowed him with his very special body.

GAL TE BUD MED GZHAN GYI NUR NUR PO, , GZHAN GYI MNGAL DU  
BLUG NAS DE'I MNGAL DU BSKYED NA, BUD MED GNYIS PO DE LAS  
GANG BSAD NA MTSAMS MED DU 'GYUR ZHE NA, GNYIS PO DE LAS BUD  
MED DANG PO GANG GI ZLA MTSAN LAS BYUNG BA DE NYID DE'I MA  
YIN PAS, BUD MED DANG PO DE BSAD NA 'GYUR TE, THAR PA DAR  
MTHUN PA'I LUS DE SKYED PA'I GTZO BO YIN PA'I PHYIR,

One may then pose another question: "Suppose the embryo in one woman's body is removed and placed in the womb of another, and the child takes birth from this woman's womb. Killing which of these two women would constitute the 'immediate' misdeed?" The **mother** of the person in question is the former of the two women: **the one whose menses he came from**. Therefore killing this first

woman would be the immediate misdeed; she played the principal role in providing the person a body fit for gaining freedom. We could not consider the second woman, the woman who kept the child in her womb, the child's mother—this act alone would not make hers the principal role.

GNYSIS PA MNGAL DU 'DZIN PA'I BUD MED DE NI MA YIN TE, DE TZAM DU GTZO BO MA YIN PA'I PHYIR, GZHAN YANG PHA MA LA SBYOR BA BYAS NAS GZHAN BSAD PA DANG , GZHAN LA SPYOR BA BYAS NAS PHA MA BSAD PA LA NI MTSAMS MED DU MI 'GYUR TE, MTSAMS MED NI SBYOR BA GANG LA BYAS PA DE LA DNGOS GZHI RDZOGS DGOS PA LAS DE MED PA'I PHYIR, DPER NA, MA KHRI'U'I 'OG NA 'DUG BA BSAD BA DANG , KHRUS PA'I BUS SBRANG BU BSAD PAR 'DOD PAS RDO BAS PHA'I KLAD PA BCOM PA BZHIN NO,

Now it is not an "immediate" misdeed if a person undertakes to kill his father or mother and ends up killing someone else; nor is it if one undertakes to kill someone else and ends up killing one of his parents. This is because, with an "immediate" misdeed, the actual commission of the act must be concluded with the same person towards whom the act was undertaken. And this is true of neither of the cases mentioned. Similar examples would be where the person killed his mother by accident as she hid under his bed, or where the son of the washerman threw a rock to kill a fly and smashed his father's skull instead.

,MTSON THABS GCIG GIS MA DANG SEMS CAN GZHAN ZHIG KYANG BSAD NA, RIG BYED MA YIN PA NI MTSAMS MED DANG SROG GCOD 'BA' ZHIG PA GNYIS YIN LA, RIG BYED NI MTSAMS MED KYIS BSDUS PA KHO NA YIN TE, MTSAMS MED KYI LAS DE NYID STOBS CHE BA'I PHYIR,

Suppose that a person, in the single blow of some weapon, kills his mother and some other living being. The non-communicating form here consists of both deeds: the "immediate" misdeed and a simple act of killing. The communicating form though is subsumed only by the immediate deed, since an immediate deed possesses such tremendous force.

GAL TE PHA YANG YIN LA, DGRA BCOM PA'ANG YIN PA'AM, MA YANG YIN, DGRA BCOM MA YANG YIN PA BSAD NA DI, DGRA BCOM PA BSAD PA'I MTSAMS MED KYI LAS GCIG YIN TE, RTEN GCIG LAS MED PA'I PHYIR,

Next let's take a case where a person kills his father, a father who happens to be

an enemy destroyer as well. Or suppose he kills a person who is both his mother and an enemy destroyer too. Here he commits a single "immediate" misdeed, that of killing an enemy destroyer—for only the single physical base of a person was involved.

'O NA, LUNG RNAM 'BYED LAS, SNGON GRONG KHYER SGRA SGROG GI RGYAL PO AU TRA YA NA PHA YANG YIN DGRA BCOS PA YANG YIN PA RANG GI BU RGYAL BU SKRA CAN GYIS BSAD PA NA, SONG LA SKRA CAN LA KHYOD GYIS MTSAMS MED PA GNYIS BYAS TE, PHA BSAD PA GANG YIN PA DANG , GANG YANG DGRA BCOM PA BSAD PA'O ZHES SMOS SHIG, CES PAS SPRINGS PA DE JI LTA BU YIN ZHE NA,

One may ask how then we reconcile this position with the following message, quoted in *Divisions of the Word*:

In days gone by there was a king of Rauruka City by the name of Udrayana. He was murdered by his son Shikhandi, who thus killed a person who was both his father and an enemy destroyer. The King's last words to the assassins sent by his son were "Return and tell Shikhandi for me, `You have now committed two immediate misdeeds—that of killing your father, and that of killing an enemy destroyer.'"

DE NI KHYOD KYIS RGYU GNYIS KYIS MTSAMS MED PA BYAS TE ZHES PA'AM, YANG NA SGO GNYIS NAS SPYOS PA YIN GYIS, MTSAMS MED DE NI GCIG LAS MED DO,

The point of the king's words was to tell his son that he had on two accounts committed an immediate misdeed, or that he had committed the deed in two different ways. There was though no more than one immediate misdeed done.

,SANGS RGYAS BRDEG PAR SEMS LA MIN,  
,BSNUN 'OG SGRA BCOM PA LA MIN,  
,MTSAMS MED SBYOR BA BYAS PA LA,  
,DOD CHAGS BRAL 'BRAS MI SRID DO,

**Not with a mind to strike the Buddha, not with**

**An enemy destroyer after attack.  
Freed from desire, results, impossible  
For one who's undertaken immediate.**

[IV.413-6]

,DE BZHIN GSHEGS PA LA NGAN SEMS KYIS KHRAG 'BYIN PA 'ANG  
SANGS RGYAS DKRONG PAR 'DOD NAS MTSON BSNUN NA 'GYUR GYI,  
SANGS RGYAS LA MTSON BRDEG PAR SEMS PA TZAM GYIS BSNUN PA  
LA NI MA YIN TE, SROG GCOD PA'I BSAM PA MED PA'I PHYIR,

Let's next consider the immediate misdeed of striking and drawing blood, with evil intent, from the One Thus Gone. It's considered the immediate misdeed when a person uses his weapon with the intent to kill the Buddha, but it is **not** considered this type of misdeed when a person uses his weapon simply **with a mind to strike the Buddha**. This is because such a person lacks the "intent" stage for an act of taking life.

Suppose for a similar example that someone uses a weapon against a person who has yet to reach the stage of "**enemy destroyer**," and then at some point **after the attack** the victim does attain this level. Suppose further that our new enemy destroyer then dies as a result of wounds incurred in the original attack. It is **not** considered the immediate misdeed **with** such a person, for his attacker did not undertake the action against someone who was an enemy destroyer.

DE BZHIN DU DGRA BCOM PA MA THOB PA LA MTSON BSNUN PA'I 'OG  
TU DGRA BCOM PA THOB PAR GYUR NAS, BSNUN PA DES DGRA BCOM  
PA DKRONGS PA LA'ANG MTSAMS MED PAR

'GYUR BA MIN TE, DES RTEN DE LA SBYOR BAS BYAS PA'I PHYIR, YANG  
CI MTSAMS MED KYI SPYOR BA BYAS NAS, DE MA SPANGS PAR 'DOD  
CHAGS DANG DANG BRAL BA DANG , 'BRAS BU THOB PAR 'GYUR RAM  
ZHE NA, MTSAMS MED PA'I SBYOR BA BYAS PA LA NI, BSAM PA SHIN TU  
'GAL BAS 'DOD CHAGS DANG BRAL BA DANG 'BRAS BU THOB PA MI  
SRID DO,

One may pose the following question: "Suppose a person undertakes to commit an immediate misdeed. Is it possible for such a person—without abandoning this course of action—to achieve the state where he is free of desire, or to gain one of the results?" The answer is that it is **impossible for one who has undertaken an immediate** misdeed to gain either the level where he is **freed from desire** or one

of the **results**. The two states of mind are completely contradictory.

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*Severity of Immediate Misdeeds*

,DGE 'DUN DBYE PHYIR RDZUN SMRA BA,  
,KHA NA MA THO RAB CHER 'DOD,

**Lying to divide the community**  
**Accepted as most heinous of misdeeds.**

[IV.417-18]

, 'O NA, MTSAMS MED DE DAG LAS GANG LCI ZHE NA, DGE 'DUN GNYIS  
SU DBYE BAR BYA BA'I PHYIR RDZUN SMRA BA DE NI, MTSAMS MED PA  
RNAMS KYI NANG NAS, KHA NAS THO BA RAB TU CHE BAR 'DOD DE, DE  
BZHIN GSHEGS PA RNAMS KYI CHOS KYI SKU LA MTSAN BSNUN PA'I  
PHYIR DANG , DGE 'DUN BYE BA SLAR MA DUM GYI BAR DU, 'JIG RTEN  
NA NGES PA LA 'JUG PA DANG , 'BRAS BU THOB PA DANG , 'DOD CHAGS  
DANG BRAL BA DANG , ZAG PA ZAD PAR BYA BA RNAMS LA GEGS SU  
'GYUR ZHING ,

One may ask, "Which of all these immediate misdeeds is the most serious?"  
**Lying** in order **to divide the community** of monks into two parts is **accepted as**  
the **most heinous of misdeeds** among all the immediate. This is because a person  
has thereby struck a blow to what is known as the "reality body" of the One Thus  
Gone. And as long as the community remains unreconciled, there is a general  
stop in the world to certain great virtuous deeds: no one finds the true certainty,  
no one achieves the results, no one gains freedom from desire, and no one brings  
an end to all stains.

BSAM GTAN DANG KLOG BA DANG KHA TON DANG SEMS PA'I LAS  
RNAMS KYANG MI 'JUG PAS, MTHO RIS DANG BYANG GROL GYI BAR DU  
GCOD PA'I PHYIR DANG , LHA DANG BCAS PA'I 'JIG RTEN 'KHRUGS  
SHING YID MI BDE BA DANG , RANG DBANG MED PA DANG , DRAN PA  
NYAMS PAR BYAS PA'I PHYIR DANG , RNAM SMIN BAR BSKAL GCIG TU  
MNAR MED DU SKYE BA'I PHYIR RO,

Moreover, such a division prevents persons from engaging in meditative  
concentration, and from reading scripture—from daily recitations and from  
contemplations. This then interrupts progress in gaining both higher births and

the states of nirvana and Buddhahood. All the inhabitants of the world, on up to the great pleasure beings, are thrown into turmoil—they lose their happiness, they lose their freedom, they lose their ability to think. And the perpetrator must take his birth in the lowest hell, Without Respite, for an eon. These are what make this deed the worst.

,DE'I RJES LA LNGA PA DANG , DE'I RJES LA GSUM PA DANG , DE'I RJES LA DANG PO DANG , DE NAS GNYIS PA LCI BAS, LNGA PO DE'I NANG NAS PHA GSOD PA YANG BAR BSHAD DO,

The next most grave of the immediate misdeeds is the fifth; then come the third, the first, and second—in that order. Thus the murder of one's father is explained as the least serious of the five.

, 'O NA MDO LAS, NYES PA GSUM GYI NANG NAS YID KYI LAS GSUM LCI BA DANG , DE'I NANG NAS LOG LTA LCI BAR BSHAD PA DANG 'GAL LO ZHE NA, MI 'GAL TE, MNAR MED DU BAR BSKAL DU SMIN PAS, RNAM SMIN KYI 'BRAS BU RGYA CHE BA'I DBANG DU MDZAD NAS, MTSAMS MED PA'I NANG NAS DGE 'DUN GYI DBYEN LCI BA DANG ,

One may object that this description contradicts the statement in sutra that, of all the three types of wrong, the three deeds of thought are most serious and that—within these three—holding mistaken views is most grave. There is though no inconsistency here. The misdeed we've described leads one to the hell "Without Respite" for a full intermediate eon; from the viewpoint of the magnitude of the result that ripens from the deed, we can say that dividing the community is the most serious of all the immediate misdeeds.

DRANG SRONG GI YID KHROS PAS DAN TA KA'I DGON PA LA SOGS PA'I SKYE BO MANG PO 'CHI BA'I RGYU BYAS PA YIN PAS, BDAG 'BRAS SKYE BO PHAL PO CHE 'CHI BA'I DBANG DU MDZAD NAS, SGO GSUM GYI LAS GSUM LAS YID KYI LAS LCI BA DANG ,

One the other hand there is the case where the raw emotion of fury in the mind of the great adept brought death to the many individuals of Dantaka Monastery and other places; we can say then that, with respect to the general result of death among the populace, actions of the thought are the most powerful among three groups of deeds that relate to the three passageways.

SKYES BU BYED 'BRAS DGE RTZA KUN GCOD PA'I DBANG DU MDZAD

NAS, GZHAN GYIS MI GCOD PAS YID LAS KYI NANG NAS LOG LTA LCI  
BA 'AM, YANG NA MTSAMS MED LNGA DANG , SGO GSUM GYI LAS  
DANG , LTA BA LNGA GZHIR BYAS NAS, RIM PA LTAR DGE 'DUN GYI  
DBYEN DANG , YID KYI LAS DANG , LOG LTA LCI BAR GSUNGS PA'I  
PHYIR,

And with respect to the "creative" result of losing one's most basic virtue, mistaken views would be the most serious of the deeds of the thought, for the others in this group lack the power to make one lose this virtue. To express it in a different way, we can say that each was stated to be the most serious: dividing the community, deeds of the thought, and holding mistaken views—but only with the respective assumptions that one is limiting himself to the five immediate deeds, deeds of the three passageways, or the five views.

Master Vasubandhu, *The Treasure House of Knowledge (Abhidharmakosha)*, folio 15A

His Holiness the First Dalai Lama, *Illumination of the Path to Freedom*, folios 142B-145B

RGYAL BA DGE 'DUN GRUB KYIS BRTZOMS PA'I MDZOD tIK THAR LAM  
GSAL BYED, MDZOD RTZA DANG BCAS PA LAS,

The following selections are from the First Dalai Lama's commentary to the *Treasure House of Knowledge (Abhidharmakosha)*, entitled *Illumination of the Path to Freedom*. They include the root text of Master Vasubandhu.

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*The Meritorious Act of Giving*

,GANG GIS SBYIN BYED DE SBYIN PA,  
,MCHOD DANG PHAN GDAGS 'DOD PA YIS,  
,LUS DANG NGAG LAS SLONG DANG BCAS,  
,DE 'BRAS LONGS SPYOD CHEN PO CAN,

**Giving is when anyone acts to give,  
Out of a wish to honor or to aid.  
Deeds of body and speech with motive, linked;  
Its result, possession of great wealth.**

[IV.449-52]

,DE LTAR GSUM LAS SKYES BU GANG GIS BSAM PA DGE BAS, BDOG PA'I  
DNGOS PO GZHAN LA SBYIN PAR BYED PA DE NI SBYIN BA YIN TE,  
DRANG SRONG RGYAS PAS ZHUS PA LAS, DRANG SRONG CHEN PO  
DANG BAS GANG CUNG ZAD SBYIN PA DE DAG THAMS CAD NI SBYIN  
PA ZHES BYA'O, , ZHES GSUNGS PA'I PHYIR,

Now among these three, **giving** is described as follows. It **is when any** person, with thoughts of virtue, **acts to give** any thing he owns to someone else. As we read in *A Sutra Taught at the Request of Vyasa, a Great Adept*: "Oh great adept, all acts of giving even the smallest thing from faith are Giving."

KUN SLONG NI YUL BZANG PO LA MCHOD PA DANG , DMAN PA LA  
PHAN GDAGS PA'I 'DOD PA YIS GTONG BA SBYIN PA YIN GYI, 'JIGS PA  
DANG LEN LA RE BA SOGS NI MIN NO,

As for the motivation involved, it is only the meritorious act of giving when one gives away the thing either **out of a wish to honor** (some very high object) **or** out of a wish **to aid** (some very miserable object). It is not real giving when one does so only out of fear, or out of hopes of getting something in return, and so on.

,LAS DE YANG LUS DANG NGAG GI LAS KUN NAS SLONG BA MTSUNGS  
LDAN DANG BCAS PA YIN NO, , SBYIN PA DE'I 'BRAS BU NI GNAS SKABS  
SU LONGS SPYOD CHEN PO CAN NO,

Giving moreover consists of **deeds of body and speech** along **with** their **motivation** and what is **linked** with it mentally. The **result** of the giving is the **possession of great wealth**, at least for the time being.

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*Giving that Benefits the Other, and the Rest*

,BDAG GZHAN DON PHYIR GNYIS DON PHYIR,  
,GNYIS KA'I DON DU MIN PHYIR SBYIN,

**Giving is that which benefits oneself,  
The other, both, and neither one of them.**

[IV.453-4]

,DBYE BA NI, BDAG GI DON GYI PHYIR SBYIN PA NA 'DOD PA LA 'DOD  
CHAGS DANG MA BRAL BA'AM, SO SO SKYE BO 'JIG RTEN PA'I LAM GYIS  
'DOD CHAGS DANG BRAL BAS MCHOD RTEN LA SBYIN PA'O,

As for the different divisions of **giving**, the first **is that** giving **which benefits oneself**. This would be for a person who had not yet freed himself from desire for desire-realm objects, or for a common person who had done so but through the "path of the world," to make offerings to a shrine.

,GZHAN GYI DON GYI PHYIR SBYIN PA NI MTHONG CHOS LA MYONG  
BA MA GTOGS PA 'PHAGS PA 'DOD CHAGS DANG BRAL BAS 'DOD  
CHAGS DANG MA BRAL BA'I SEMS CAN GZHAN LA SBYIN PA'O,

Giving that benefits **the other** would be any act of giving performed by a realized person free of desire towards another living being not so freed. This assumes by the way that we do not consider any results that the former

individual will experience in this same life.

,GNYIS KA'I DON GYI PHYIR SBYIN PA NI 'PHAGS PA 'DOD CHAGS DANG  
MA BRAL BA'AM, SO SO SKYE BO 'DOD CHAGS DANG MA BRAL BAS,  
'DOD CHAGS DANG MA BRAL BA'I SEMS CAN GZHAN LA SBYIN PA'O,

Giving that benefits **both** would be for a realized being who was not yet free of desire, or for a common being who was not thus free, to present something to another living being who was not yet free from desire either.

,GNYIS KA'I DON DU MIN PA'I PHYIR SBYIN PA NI, MTHONG CHOS LA  
MYONG BA MA GTOGS PA 'PHAGS PA 'DOD KHAMS LAS 'DOD CHAGS  
DANG BRAL BAS MCHOD RTEN LA PHUL BA YIN TE, DE NI BKUR STI  
DANG BYAS PA GZO BA 'BA' ZHIG GIS 'BUL PA'I PHYIR,

Giving that benefits **neither** would be for a realized being who was free of desire for the desire realm to make offerings to a shrine. This is because the only point of the offering is for this being to express his deep respect and gratitude. Here again incidentally we are not counting any results of the offering that he will achieve in the same life.

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*Exceptional Types of Givers*

,DE YI KHYAD PAR SBYIN BDAG DANG ,  
,DNGOS DANG ZHING GI KHYAD PA LAS,  
,SBYIN BDAG KHYAD 'PHAGS DAD SOGS KYIS,  
,GUS LA SOGS PAS SBYIN PAR BYED,  
,DE PHYIR BKUR STI RGYA CHEN DANG ,  
,DUS DANG BAR CHAD MED PAR RNYED,

**Exceptional types of it from exceptional  
Givers, given thing, whom given; of these the  
Giver's exceptional through faith and the rest,  
Performs his giving with respect and the like.  
As a result one gains the honor, a wealthy,  
The timely and a freedom from hindrances.**

[IV.455-60]

SBYIN PA DE'I KHYAD PAR DU 'PHAGS PA NI SBYIN BDAG DANG DNGOS

PO DANG ZHING GI KHYAD PAR GSUM LAS, SBYIN BDAG KHYAD PAR DU 'PHAGS PA NI BSAM PA DAD PA DANG SOGS KYIS BZUNG BA'I TSUL KHRIMS DANG GTONG BA DANG THOS PA DANG NGO TSA SHES PA DANG KHREL YOD PA DANG SHES RAB CES BYA BA 'PHAGS PA'I NOR BDUN DANG , 'DOD ZHEN CHUNG BA DANG LDAN PAS SO,

Very **exceptional types of "it"**—of this giving, come **from** exceptional kinds of **givers**, exceptional kinds of **things** which are **given**, and exceptional kinds of objects to **whom** the things are **given**. **Of these, the giver is made exceptional through** a motivation of **faith and "the rest"**—which refers first of all to the rest of the "seven riches of realized beings": morality, generosity, learning, a sense of shame, a conscience, and wisdom. The phrase also refers to having little desire for things.

,SBYOR BA NI GUS PA DANG LA SOGS PAS BSDUS PA RANG GI LAG GIS STE RAB DANG , NYE BAR MKHO BA'I DUS DANG , GZHI DES GZHAN LA BRKUS PA DANG , BSHAN PA LA LUGS BYIN PA LTA BU'AM, SBYIN BYA DUG DANG MI 'PHROD PA'I ZAS LTA BU ZHING LA GNOD PA MIN PAR GZHAN LA MI GNOD PAR SBYIN PAR BYED PA'O,

As for how he undertakes the act, the exceptional giver **performs his giving** (1) **with** an attitude of **respect** and **"the like."** These last words refer to handing the object to the other person with one's own hands; (2) giving something when it is really needed; and (3) performing the actual deed in a way that does no harm to anyone else. Examples would be where one had stolen the object from someone else in the first place, or where one presented a sheep to a butcher. Included here too are cases where the object given hurt the recipient—examples would be giving someone poison or unhealthy food.

, 'BRAS BU NI GUS PA LA SOGS PAS BYIN PA DE'I PHYIR, RIM PA LTAR SKYE BA PHYI MA LA RANG LA 'KHOR GYIS BKUR STI BYED PA DANG , LONGS SPYOD RGYA CHEN PO LA DAD PAS TE RANG DBANG 'BYOR PAR 'GYUR BA DANG , RANG LA DGOS PA'I DUS SU RNYED PAR 'GYUR BA DANG , RANG GI LONGS SBYOD LA DGRA DANG MES TSIG PA LA SOGS PA'I BAR CHAD MED PAR RNYED PA'O,

Concerning the consequences of such giving, the person has performed his charity with an attitude of respect and so on, as listed above. **As a result he gains** the following (and here the list follows the three numbers above). In his future life he wins (1) **the honor** and respect of those who follow him, as well as a

**wealth** of material things (which because of his former faith he enjoys at his total discretion). In this next life he also gains (2) the **timely** fulfillment of his own needs, as well as (3) complete **freedom from any hindrances** to his wealth: enemies, loss of his things in a fire, and so on.

,KHA DOG LA SOGS PHUN SUM DNGOS,  
,DE LAS GZUGS BZANG GRAGS LDAN DANG ,  
,DGA' DANG SHIN TU GZHON SHA DANG ,  
,DUS SU REG NA BDE LUS 'GYUR,

**Things given, excellent color and such.  
From it an excellent form and reputation,  
Happiness and a very youthful complexion,  
A body which in each time's pleasant to touch.**

[IV.461-4]

,KHA DOG DANG SOGS PAS BSTAN PA DRI DANG RO DANG REG BYA  
PHUN SUM TSOGS PA NI DNGOS PO KHYAD PAR DU 'PHAGS PA'O,

An **excellent color "and such"**—which refers to an excellent smell, or taste, or feel—are what make **things** that are **given** exceptional.

,KHA DOG PHUN SUM TSOGS PA BYIN PA DE LAS NI GNAS SKABS SU  
GZUGS BZANG BA DANG , SNYAN PA'I GRAGS PA DANG LDAN PA  
DANG , YID DGA' BA DANG , LUS SHIN TU GZHON SHA CAN DANG , BUD  
MED RIN PO CHE LTAR GRANG BA'I TSE NA NI DRO LA, DRO BA'I TSE NA  
NI DRANG ZHING , THA MAL PAR 'DUG PA NA DUS SU REG NA BDE BA'I  
LUS DANG LDAN PAR 'GYUR TE, RIM PA BZHIN DU SBYAR RO,

**From "it"** (that is, from giving things with an excellent color), one gains an **excellent** bodily **form**—at least for the time being. Temporarily too he gains other results (following the order of the qualities just listed): a good and widespread **reputation**; great **happiness**; and a body with a **very youthful complexion**. The **body** that one possesses is moreover like that which belongs to the "jewel of the queen": it is **pleasant to touch in each** of the times—whether the temperature is just normal, or whether it is cold (when the queen's body gives you warmth), or hot (at which time the queen feels to you cool).

, 'GRO DANG SDUG BSNGAL PHAN 'DOGS DANG ,  
, YON TAN RNAMS KYIS ZHING KHYAD 'PHAGS,

,MCHOG NI GROL BAS GROL BA'AM,  
,BYANG CHUB SEMS DPA' YIS BRGYAD PA,  
,PHAGS PA MIN YANG PHA MA DANG ,  
,NAD PA DANG NI CHOS SMRA DANG ,  
,SKYE MTHA'I BYANG CHUB SEMS DPA' LA,  
,YON NI GZHAL DU MED PA YIN,

**Exceptional—those you give to—by the being,  
Suffering, aid, and by good qualities.  
The highest someone freed by someone freed,  
By a bodhisattva, or the eighth.  
Gifts made to a father or a mother,  
To the sick, a spiritual teacher, or  
A bodhisattva in his final life  
Cannot be measured, even not realized.**

[IV.465-72]

,ZHING KHYAD PAR DU 'PHAGS PA NI, 'GO'U TA MI'I MDO LAS, KUN  
DGA' BO DUD 'GRO'I SKYE GNAS SU SONG BA LA SBYIN PA BYIN NA  
SLAR RNAM PAR SMIN PA BRGYA 'GYUR DU RE PAR BYA'O, , TSUL  
KHRIMS 'CHAL PAR GYUR PA'I MI LA SBYIN PA BYIN NA RNAM PAR  
SMIN PA STONG 'GYUR DU RE BAR BYA'O, , ZHES GSUNGS PA LTA BU  
'GRO BA DANG ,

**Those to whom you give** a gift can be **exceptional** by virtue of four different reasons, first **by the** type of **being** involved. As *Gautami's Sutra* states,

Ananda, you can look forward to a hundredfold result ripening back to you, if you give something to an individual who has reached the animal's state of birth. But you can look forward to a thousandfold result if you give something even to a human who's immoral.

RDZAS LAS BYUNG BA'I BSOD NAMS BYA BA'I DNGOS PO'I NANG NAS,  
NAD PA DANG NAD G-YOG DANG GRANG BA LA SOGS PA'I DUS SU BYIN  
NA BSOD NAMS TSAD MED PAR GSUNGS PA LTA BU SDUG BSNAL BA  
DANG ,

The object towards whom you perform your giving may also be distinguished by his **suffering**. Suppose for example that you take all the things that a person can

give in one of those types of acts where the merit derives from a substantial thing. It is stated that if you give these things to a sick person, or to someone nursing a sick person, or to someone when it's cold outside or whatever, the merit is immeasurable.

PHA MA DANG PHAN 'DOGS PA GZHAN YANG RUNG STE, DOM DANG RI DAGS RU RU LA SOGS PA'I SKYES RABS LTA BU RANG LA PHAN 'DOGS PA DANG ,

The recipient may furthermore be distinguished by the **aid** he has given one in the past. Here we include one's father and mother, or anyone else who has been of special help to one. Examples may be found among stories of the Buddha's former lives, such as the one about the bear and the *ru-ru* deer.

'GO'U TA MI'I MDO LAS, TSUL KHRIMS DANG LDAN PA LA BYIN NA RNAM PAR SMIN PA 'BUM 'GYUR DU RE BAR BYA'O, , RGYUN DU ZHUGS PA'I 'BRAS BU LA ZHUGS PA LA BYIN NA RNAM PAR SMIN PA TSAD MED DO, , DE BAS KYANG RGYUN DU ZHUGS PA LA BYIN NA CHES TSAD MED DO, , ZHES PA LTA BU YON TAN DANG LDAN PA STE, BZHI PO DE RNAMS KYIS ZHING KHYOD PAR DU 'PHAGS SO,

The person to whom one gives his gift may, lastly, be exceptional by virtue of his **good qualities**. *Gautami's Sutra* provides some examples:

If you give to someone who has kept his morality, you can expect it to ripen into a result a hundred thousand times as great. If you give to someone who has entered that stage known as the "result of entering the stream," it ripens into something which is immeasurable. And if you give even more to someone who has entered the stream, the result is even more immeasurable.

,SBYIN PA THAMS CAD KYI NANG NAS MCHOG TU GYUR PA NI, GNYIS KA MCHOG YIN PAS KHAMS GSUM LAS GROL BAS GROL BA LA BYIN PA STE, 'GO'U TA MI'I MDO LAS, GANG ZHIG LUS NGAG BSDAMS BDAG NYID, , LAG BRKYANG BSOD SNYOMS SPYOD PA YI, , 'DOD CHAGS BRAL LA CHAGS BRAL BAS, BYIN NA ZANG ZING SBYIN PA'I MCHOG, CES GSUNGS SO,

Now **the highest** kind of giving is for **someone** who has **freed** himself of the three realms to give something to **someone** else who has **freed** himself as well.

This is because both are the highest kind of individual. Again we see, in *Gautami's Sutra*,

The highest form of giving a physical thing  
Is by one free to another free of desire:  
But one with his body and speech restrained,  
Reaching out his hand to offer food.

,YANG SBYIN BDAG BYANG CHUB SEMS DPA' YIS SEMS CAN THAMS CAD  
LA PHAN PAR BYA BA'I PHYIR GANG CI SBYIN BA DE NI, MA GROL BAS  
MA GROL BA LA BYIN YANG RDZOGS PA'I BYANG CHUB DANG SEMS  
CAN THAMS CAD KYI DON DU BYIN PAS MCHOG YIN TE, SEMS CAN  
THAMS CAD KYI MGON DU 'GYUR BA'I SBYIN PA YIN PA'I PHYIR,

We can also though take a giver who is a **bodhisattva** and who gives any object at all, for the sake of helping every being alive. Although this is an act of giving by a person who is not yet freed and is directed to another person not yet freed, it is still the highest kind of giving. This is because the act has been performed for the sake of total enlightenment and every living being. And this is because one has given something in order to become the savior of every single being.

YANG MDO LAS, NYE BA LA SBYIN PA DANG , 'JIGS PAS SBYIN PA DANG ,  
BDAG LA BYIN PAS SBYIN PA DANG , BDAG LA SBYIN PAR 'GYUR BAS  
SBYIN PA DANG , SNGON BDAG GI PHA DANG MES PO DAG GIS SBYIN  
PA DANG , MTHO RIS KYI DON DU SBYIN PA DANG , GRAGS PA'I DON  
DU SBYIN PA DANG , SEMS KYI RGYAN GYI DON DANG , SEMS KYI YO  
BYAD KYI DON DANG , RNAL 'BYOR GYI TSOGS KYI DON DANG , DON GI  
MCHOG THOB PAR BYA BA'I PHYIR SBYIN PA BYIN PA'O,

Now a certain sutra gives the following list of eight types of giving:

- 1) Giving to close ones;
- 2) Giving out of fear;
- 3) Giving because they gave to you;
- 4) Giving because they will give to you;
- 5) Giving because one's parents and ancestors used to give;
- 6) Giving with the hope of attaining one of the higher births;
- 7) Giving to gain fame;
- 8) Giving to gain the jewel of the mind, to gain the riches of the mind, to win what great practitioners collect together, to achieve

the ultimate goal.

,ZHES SBYIN PA BRGYAD GSUNGS PA'I NANG NAS NI BRGYAD PA SEMS  
KYI RGYAN LA SOGS PA'I PHYIR SBYIN PA MCHOG

We can alternately describe the highest type of giving as **the eighth** in this list:  
giving to gain the jewel of the mind and so on.

GO,DE LA NYE BA LA SBYIN PA NI, SLOB DPON SNGA MA DAG NA RE,  
NAM NYE BAR GYUR CING NYE BAR LHAGS PA DAG LA SBYIN PA'O  
ZHES ZER, 'JIGS PAS SBYIN PA NI MED PAR BYED PA MNGON SUM DU  
MTHONG NAS DAM PA SBYIN NO ZHES SBYIN PA'O, , BDAG LA BYIN PAS  
SBYIN PA NI, 'DIS SNGON BDAG LA BYIN NO SNYAM NAS SBYIN PA'O,

As for the meaning of the expression "giving to close ones," certain masters of the  
past have claimed that it refers to giving to someone when they are standing  
close by, or to someone when they approach close by. "Giving out of fear" means  
that a person decides he will give the best he has, but only because he perceives  
some great imminent danger to himself. And "giving because they gave to you"  
refers to giving something to a person with the thought that "I'm doing this  
because he gave me something before."

,GZHAN NI GO SLA, SEMS KYI RGYAN NI RDZU 'PHRUL LO, , SEMS KYI YO  
BYAD NI 'PHAGS LAM YAN LAG BRGYAD DO, , RNAL 'BYOR GYI TSOGS  
NI ZHI GNAS DANG LHAG MTHONG NGO, , DON GYI MCHOG NI DGRA  
BCOM PA'AM, MYA NGAN LAS 'DAS PA THOB PA'O, , ZHES RGYAL SRAS  
GSUNG NGO ,

The remaining members of the list are easily understood. "Jewel of the mind"  
refers to the ability to perform miracles, while "riches of the mind" refers to the  
eight parts of the path of realized beings. "What great practitioners collect  
together" refers to perfectly tranquil concentration and special realization. The  
"ultimate goal" can be described as achieving the state of an enemy destroyer, or  
the state of nirvana. This is how the Master Jinaputra explains the various types  
of giving.

,GANG SPEL NI, SEMS KYI RGYAN GYI DON LA SOGS PA BZHI NI RIM PA  
BZHIN, DAD PA LA SOGS PA'I NOR 'DREN PA DANG , SER SNA'I DRI MA  
DANG 'GAL BA DANG , SNYOMS 'JUG GI BDE BA SKYED PA DANG , MYA  
NGAN LAS 'DAS PA 'DREN PA'I PHYIR, ZHES SO,

Master Purna explains them as follows:

Giving to gain the "jewel of the mind" and the rest of the four refers respectively to (1) that which brings one the riches of faith and the rest; (2) that which is totally inconsistent with the stink of stinginess; (3) that which makes the happiness of balanced meditation grow; and (4) that which brings on the state of nirvana.

,YANG NA RIM PA LTAR DGE SBYONG TSUL GYI 'BRAS BU BZHI'AM,  
TSOGS SBYOR DANG , MTHONG LAM DANG , SGOM LAM DANG ,  
MYANG 'DAS SAM, YANG NA TSOGS SBYOR DANG , MA DAG SA BDUN  
DANG , DAG PA SA GSUM DANG , SANGS RGYAS KYI SA RNAMS LA 'DOD  
DO,

These four have also been accepted as relating respectively to the four "results of the way of virtue," or to (1) the paths of collection and preparation, (2) the path of seeing, (3) the path of habituation, and (4) nirvana. An alternate way is to correlate them with (1) the paths of collection and preparation, (2) the seven impure levels, (3) the three pure levels, and (4) the level of a Buddha.

, DER MA ZAD 'PHAGS PA MIN YONG PHAN 'DOGS PA'I ZHING PHA MA  
DANG , SDUG BSNAL GYI ZHING NAD PA DANG , CHOS SMRA BA  
DANG , SKYE MTHA'I BYANG CHUB SEMS DPA' RNAMS LA YON PHUL  
BA'I BSOD NAMS NI 'BUM 'GYUR LA SOGS PAS TSAD GZHAL DU MED PA  
YIN TE,

Beyond the above, we can say that there are other acts of giving where, **even** though the recipient is **not** a **realized** being, the resulting merit still **cannot be measured** in units such as a "hundred thousand times greater" or such. These would involve **gifts made to** one's **father or mother** (recipients who had given one great aid), **to the sick** (recipients who are in a state of suffering), **to a spiritual teacher, or** to a bodhisattva in his final life.

LEGS NYES KYI RGYU DANG 'BRAS BU BSTAN PA'I MDO LAS, GZHAN  
YANG GANG ZAG RNAM PA GSUM LA SBYIN PA BTANG NA RNAM PAR  
SMIN PA'I 'BRAS BU YONGS SU GTUGS PAR MI 'GYUR TE, DE BZHIN  
GSHEGS PA DANG PHA MA DANG NAD PA RNAMS SO ZHES SANGS  
RGYAS DANG BSOD NAMS MNYAM PAR GSUNGS PA'I PHYIR RO,

Support for this description can be found in the *Sutra on Causes and Effect of Right and Wrong*, which equates the merit of giving to these objects with the amount of merit you collect from giving something to the Buddha himself:

Moreover, the act of giving performed towards any one of the three different kinds of individuals ripens into a result which never reaches an end at all. These objects are the One Thus Gone, a person's parents, and the sick.

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*Severity of Deeds according to Six Factors*

,MJUG DANG ZHING DANG GZHI DANG NI,  
,SBYOR DANG SEMS PA BSAM PA STE,  
,DE DAG CHUNG DANG CHE BA LAS,  
,LAS KYANG CHUNG DANG CHE BA NYID,

**Conclusion, one who's acted toward, commission;  
Undertaking, thinking, and intention:  
The power of the deed itself's exactly  
As little or great as these happen to be.**

[IV.473-6]

,ZHAR LA CI YANG BSHAD PA NI, MJUG TU BYED PAS CHE BA NI LAS KYI  
LAM DNGOS KYI RJES LA RGYUN TU BYED PA DANG ,

Here we might touch by the way on what determines how serious a given deed will be. The first factor that can make a deed serious is what we call "performance in **conclusion**," which means to continue a particular act well after the original course of action.

ZHING GIS CHE BA NI PHAN 'DOGS PA DANG , GZHIS CHE BA NI LUS KYI  
LAS LA SROG GCOD PA DANG , NGAG GI LAS LA RDZUN DANG , YID KYI  
LAS LA LOG LTA CHE BA LA SOGS PA DANG , SROG GCOD PA'ANG CHEN  
PO NI DGRA BCOM PA GSOD PA LA SOGS PA STE, MNAR MED DU 'GRO  
BAS SO, , 'BRING NI LAM LA GNAS PA BSAD PA'O, , THA MA NI DUD 'GRO  
DANG TSUL KHRIMS 'CHAL PA BSOD PA'O, , ZHES DRAN PA NYER  
GZHAG LAS 'BYUNG NGO ,

The **one who's acted toward** in any particular deed—someone who may have

lent one great aid in the past—is also a factor in making the deed a serious one. Deeds which are more serious because of the basic type involved in the actual **commission** of the act would include cases like killing (among the different deeds of the body), lying (among the deeds of speech), and mistaken views (among the deeds of thought). Even among the different types of killing there are those which are more serious—killing an enemy destroyer, for example—because as *Close Recollection* states,

...it leads one to the lowest hell, "Without Respite." A less serious type of killing would be to take the life of a person who had reached any of the paths. And the least serious type would be to kill an animal, or a very immoral person.

,SBYOR BAS CHE BA NI LUS NGAG GIS DNGOS SU SBYOR BA DANG , SEMS PAS CHE BA NA RDZOGS PAR BYED PA'I SEMS PA CHE BA DANG , BSAM PAS CHE BA NI KUN SLONG GI BSAM PA CHE BA STE,

Deeds made serious by the stage of their preliminary **undertaking** would be those which involved actually applying oneself physically or verbally. Deeds made serious by the **thinking** involved would be those where one's thoughts in carrying out the act were particularly strong. And deeds which turn more serious because of the **intention** involved would be those where one undertakes an act with particularly strong thoughts of motivation.

DE LTAR NA MJUG LA SOGS PA DRUG PO DE DAG CHUNG BA DANG CHE BA LAS, LAS KYANG CHUNG BA DANG CHE BAR 'GYUR BA NYID DO, , RNAM PA DRUG KA TSANG NA SHIN TU LCI BA'I LAS SU SHES SO,

We can summarize by saying that **the power of the deed itself is exactly as little or great as these** six factors of conclusion and the rest **happen to be** in their own force. One should understand that deeds where all six factors are present in force are extremely serious.

,BSAMS BZHIN PA DANG RDZOGS PA DANG ,  
,MI 'GYOD GNYEN PO MED PA DANG ,  
,KHOR DANG RNAM PAR SMIN PA LAS,  
,BSAGS PA'I LAS SHES BYA BA YIN,

**A deed is called "collected" from its being  
Done intentionally, to its completion,**

**Without regret, without a counteraction,  
With attendants, ripening as well.**

[IV.477-80]

,YANG MDO LAS, LAS BYAS LA BSAGS BA DANG , LAS BYAS LA BSAGS PA  
MIN PA SOGS GSUNGS NA, DE DAG JI LTA BU ZHE NA,

Now sutra also mentions a number of concepts including "deeds which are done and also collected" as well as "deeds which are done but which are not collected." One may ask just what these are.

BLO SNGON DU MA BTANG BA DANG BAB COL DU BYAS PA MIN PAR 'DI  
NGES PAR BYA'O SNYAM DU BSAMS BZHIN DU BYAS PA DANG, LAS KYI  
YAN LAG RDZOGS PAR BYAS PA DANG , BYAS PA LA PHYIS MI 'GYOD PA  
DANG , LAS DE LA GNOD BYED KYI GNYEN PO MED PA DANG , 'KHOR  
DANG BCAS PA DANG , RNAM PAR SMIN PA MYONG BAR NGES PA ZHES  
BYA BA DRUG LAS NI BYAS LA BSAGS PA'I LAS ZHES BYA BA YIN LA,

**A deed is called** "done and also *collected*" from its being done with six different conditions, described as follows:

- 1) The deed must be done **intentionally**; that is, it cannot have been performed without premeditation, or simply on the spur of the moment.
- 2) It must have been done "**to its completion**"—meaning with all the various elements of a complete deed present.
- 3) The person who committed the deed must feel no **regret** later on.
- 4) There must be **no counteraction** to work against the force of the deed.
- 5) The deed must come along **with** the necessary **attendants**.
- 6) The deed must **as well** be one of those where one is certain to experience the **ripening** of a result in the future.

LAS GZHAN NI BYAS LA BSAGS PA MIN PA'I LAS ZHES BYA'O, , DE BZHIN  
DU BSAGS LA MA BYAS PA DANG , GNYIS KA MIN PA'ANG SHES PAR

BYA'O,

Deeds other than the type described are what we call "done but not collected." From this one can understand what kinds of deeds are meant by the expressions "collected but not done" and "neither done nor collected."

,DE LA RDZOGS PA NI LAS KHA CIG NI NYES SPYAD DANG LEGS SPYAD GCIG GIS NGAN 'GRO DANG BDE 'GROR 'GRO LA, KHA CIG NI SGO GSUM GYI LAS BCU CAR GYIS NGAN 'GRO DANG BDE 'GROR 'GRO BA YOD DE, DE NI LAS DAG RDZOGS PAR BYAS PA'O,

As for the phrase "to its completion," in some cases a single act of right or wrong leads one to a birth in the states of misery or to a birth in the happier states. In other cases, all ten deeds of all three doors lead a person to the appropriate one of these two births. In either case the deeds have been done to their completion.

,GNYEN PO MED PA NI LOG LTA DANG 'GYOD PA LA SOGS PA DANG , BSHAGS PA DANG SDOM PA LA SOGS PA MED PA'O,

The phrase "without a counteraction" refers to deeds done (1) with mistaken ideas, misgivings, or the like; (2) without confession, future restraint, or such.

, 'KHOR NI DGE MI DGE'I LAS LA 'KHOR YANG DGE BA DANG MI DGE BA STE, GANG ZHIG BYAS NA RJES SU YI RANG BAR BYED PA'O ZHES t'AI K'AR BSHAD MOD, 'DIR NI 'KHOR SBYOR MJUG GNYIS KA YIN NO,

A deed "along with its necessary attendants" means a deed of virtue or non-virtue along with attendants of further virtue or non-virtue. Admittedly, the *Commentary* does explain these as "Any deed which you rejoice about having done." Nonetheless the attendants here are the preliminary undertaking and final conclusion stages of the deed.

*The following selection is taken from the Illumination of the Path to Freedom, a commentary by Gyalwa Gendun Drup, His Holiness the First Dalai Lama, on the Treasure House of Higher Knowledge (Abhidharma Kosha), written by the Buddhist master Vasubandhu in the fourth century AD. Master Vasubandhu's root text verses do not appear in the original of the commentary, and have been inserted at the appropriate points. Parts of these verses woven into the commentary have been printed in bold to show the close connection of the two works, and section headings have been provided for clarity.*

The *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu (c. 350 AD), Chapter III, lines 1-8; with commentary from the *Illumination of the Path to Freedom (mDzod-ik thar-lam gsal-byed)* by Gyalwa Gendun Drup, His Holiness the First Dalai Lama (1391-1474).

, , GSUM PA 'JIG RTEN BSTAN PA'I GNAS BSHAD PA LA GNYIS, GANG SKYE BA SEMS CAN GYI 'JIG RTEN DANG , GANG DU SKYE BA SNOD KYI 'JIG RTEN NO, , DANG PO LA GSUM, DBYE BA, CHOS KYI KHYAD PAR, RANG BZHIN RGYAS PAR BSHAD PA'O, , DANG PO LA, KHAMS GSUM DU DBYE BA, 'GRO BA LNGAR DBYE BA'O, , DANG PO NI,

The third chapter [of the *Treasure House of Higher Knowledge*] is called "A Presentation of the World," and our discussion of it has two parts: (1) an explanation of the world of living beings—those who are taking birth, and (2) an explanation of the world that acts as their container—the place in which they're born. The living beings we will treat in three steps: their different divisions, various features, and an in-depth explanation of their basic nature. The first step itself covers first the division of beings into those of the three realms, and then their division into the five types of birth.

### 1

#### *The Desire Realm*

,DMYAL BA YI DVAGS DUD 'GRO DANG ,  
,MI RNAMS DANG NI LHA DRUG DAG  
, 'DOD PA'I KHAMS YIN DMYAL BA DANG ,  
,GLING DBYE BA LAS DE NYI SHU,

**Hell beings, craving spirits, animals,  
Men, six different types of pleasure beings:  
These are the realm of desire. They are twenty**

**By dividing up hell and the continents.**

[III.1-4]

KHAMS GSUM PA YI NYON MONGS CAN, , ZHES SOGS KYIS KHAMS  
GSUM GYI SGO NAS SEMS SEMS BYUNG SOGS KYI DBYE BA BSHAD NA,  
KHAMS GSUM PO DE GANG ZHE NA, DE NI 'DOD PA DANG , GZUGS  
DANG , GZUGS MED KYI KHAMS SO, , DANG PO NI,

One may begin with the following question:

Above, [in line 292 of the second chapter,] you mentioned "states of mental affliction with three realms." With these and other references you have been indicating that the mind and mental functions, as well as other objects, may be divided into categories that relate to three different realms. Just what are these three realms?

These three are the desire realm, the form realm, and the formless realm. We'll start by describing the first of them.

DGA' BA MED PAS NA DMYAL BA, PHYIR MI LDOG PA DER SONG BAS  
SAM SHIN TU SKOM PAS NA YI DVAGS, DUD DE 'GRO BAS NA DUD 'GRO  
RNAMS DANG , YID SHAS CHE BAS NA MI RNAMS DANG , KHYIM NAM  
MKHA' LA YOD PAS NI 'DOD LHA DRUG DAG 'DOD PA'I KHAMS YIN NO,

**Hell beings** [Sanskrit: *naraka*] are so called because they live without [Skt: *na*] any comfort [Skt: *rañj*]. **Craving spirits** [*preta*] are so called either because they come to their state without turning back [*apunarāvṛt*] or because they are overcome [*parīta*] by thirst. **Animals** [*tiryāñca*] are given this name because they go along on all fours, in a bent-over position [*tiryac*]. **Men** get their name from their *mental* prowess [the Sanskrit etymology also holds in English], and the **six different types of pleasure beings** or gods [*divaukas*] of the desire realm are so called because their homes are in the sky [*div*]. **These are the realm of desire.**

,YANG NA 'DOD KHAMS DE LA RIS NYI SHUR DBYER YOD DE, DMYAL BA  
LA TSA DMYAL BRGYAD DU DBYE BAS NGAN SONG BA BCU DANG , MI  
LA GLING BZHIR DBYE BA LAS BDE 'GRO'I GNAS BCU RNAMS SU YOD  
PA'I PHYIR, GRANG DMYAL BRGYAD DANG NYI TSE BA GRANGS LOGS  
SU MI 'DREN PA'I RGYU MTSAN YOD DE, DANG PO GTZO BO MA YIN PA  
DANG , GNYIS PA TSE DANG GNAS LA SOGS PA MA NGES PA'I PHYIR RO,

The realm of desire may also be divided into **twenty** different classes of beings. **By dividing hell** into the eight hot hells, we get a total of ten different births of misery. **By dividing** human beings up into those belonging to each of **the four continents**, we get a total of ten happy kinds of birth. There is a reason why we make no separate count of the eight cold hells and various partial hells: the former are not the principal hells, and the latter are indefinite as to lifespans, locations, and so on.

,SA'I DNGOS GZHI LAS 'DOD KHAMAS DE LA SUM CU SO DRUG BSHAD DE,  
DUD 'GRO GNAS MA NGES PAS MA BGRANGS SHING , TSA DMYAL  
BRGYAD, GRANG DMYAL BRGYAD, YI DVAGS, LHA MA YIN TE BCO  
BRGYAD, MI LA GLING BCU GNYIS KYI MI, 'DOD LHA DRUG RNAMS SU  
PHYE BAS SO,

The *Actual Level* explains the desire realm as being divided into thirty-six parts. In this count animals are excluded, since their location is nothing definite. The others are the eight hot hells, eight cold hells, craving spirits, and lesser pleasure beings, making a total of eighteen—and on top of this humans split into those on each of twelve continents, and six types of desire-realm pleasure beings.

,DMYAL BA SOGS GNAS DANG BCAS PA RNAMS CHOS CAN, 'DOD PA'I  
KHAMAS YIN TE, MI DGE BA YIN PA'I NYON MONGS RGYAS SU RUNG BA'I  
KHAMAS YIN PA'I PHYIR, 'O NA SPRUL SEMS 'DOD CHAGS DANG BRAL  
BA'I GANG ZAG LA YOD PAS JI LTAR DE RGYAS PAR 'GYUR ZHE NA,

Consider now these hell beings and the others, along with their particular locations and the rest. They are the desire realm, for they are a realm of objects with which mental afflictions which are non-virtues can develop. Someone may then pose the following question:

What about the state of mind used to produce an emanation? Isn't this something possessed by beings who are free of desire? How could mental afflictions develop with this?

GZHAN DE YOD PAR THOS NAS 'DOD CHAGS SKYE ZHING , BDAG NYID  
KYANG DE LAS NYAMS PA DRAN NAS 'DOD CHAGS SKYE BA'AM, YANG  
NA SPRUL PA YID 'PHROG PA MTHONG NAS 'DI 'DRA BA'I SPRUL SEMS NI  
BZANG NGO SNYAM DU 'DOD CHAGS SKYE BA'I PHYIR, YANG NA  
DNGOS SU MI RGYAS KYANG RGYAS SU RUNG BA NYID YIN TE, 'DOD

PA'I DRI RO DES SPRUL PA'I PHYIR,

Someone else could hear that the person had such an ability, and gain desire towards this state of mind. Or the person himself could begin to worry that he might lose the ability and thus gain desire towards it. Still again, someone might catch sight of some exquisite emanation, think how wonderful the state of mind behind it was, and thereby start to desire it. Finally, even if this state of mind doesn't directly cause mental affliction to develop in someone's mind, it is still "an object with which mental affliction can develop"—since smells and tastes of the desire realm can be emanated in this state.

CI'I PHYIR 'DOD KHAMS ZHES BYA ZHE NA, 'DOD PA DANG LDAN PA'I  
KHAMS YIN PAS NA DE SKAD CES BYA'O, , 'DOD PA DE GANG ZHE NA,  
'KHRIG PA DANG KHAM ZAS DON GNYER GYI SRED PA LA BYA'O,

Someone may ask why we call it the "desire realm." We do so because it is a realm full of desire. And what is desire? Craving aimed at getting sex or food.

2

*The Form Realm*

,GONG MA'I GNAS DAG BCU BDUN NI,  
,GZUGS KHAMS YIN DER SO SO YI,  
,BSAM GTAN SA NI GSUM PA YIN,  
,BZHI PA SA NI BRGYAD PA YIN,

**The seventeen locations above it  
Are the realm of form. The levels of  
The various concentrations for it, three.  
Eight different levels correspond to the fourth.**

[III.5-8]

, 'DOD KHAMS LAS GONG MA'I GNAS DAG BCU BDUN DAG NI CHOS  
CAN, GZUGS KHAMS YIN TE, 'DOD PA LAS 'DAS SHING RANG SA'I NYON  
MONGS RGYAS RUNG GANG ZHIG, GZUGS MCHOG TU GYUR PA'I  
KHAMS YIN PA'I PHYIR,

Consider now **the seventeen different locations above it**—above the desire realm. This is **the realm of form**, for it is first of all beyond the level of the desire realm and can lead to the development of the particular mental afflictions of this

level. Secondly, it is a realm where form reaches its height.

GZUGS KHAMS DE LA BCU BDUN YOD DE, GZUGS KHAMS DER SKYE BA'I  
SO SO'I RGYU BSAM GTAN DANG PO GSUM GYI SA NI GSUM GSUM PA  
YIN LA, BSAM GTAN BZHI PA'I SA NI BRGYAD PA YIN PA'I PHYIR TE,

This realm of form has seventeen parts in that there are **three levels** each corresponding to each of the first three **of the various** types of **concentration** that act as causes **for** a birth in "**it**"—that is, the form realm. And there are **eight different levels** that **correspond to the fourth** and final type of concentration. These correspondences are as follows.

RGYU SNYOMS 'JUG GI BSAM GTAN DANG PO CHUNG 'BRING CHEN PO  
GSUM BSGOMS PA LAS, TSANGS RIS, TSANGS PA MDUN NA 'DON,  
TSANGS CHEN GSUM DU RIM BZHIN DU SKYE,

One may engage in three different degrees of causal meditation relating to the first concentration level: these are the greater, the medium, and the lesser. These three degrees of meditation cause one to take birth, respectively, into the levels known as "Class of the Pure," "Reciting Before the Pure One," and "the Great Pure One."

GNYSIS PA DE LTAR BSGOMS PA LAS 'OD CHUNG , TSAD MED 'OD, 'OD  
GSAL GSUM DU RIM BZHIN DU SKYE, GSUM PA DE LTAR BSGOMS PA LAS  
DGE CHUNG , TSAD MED DGE, DGE RGYAS GSUM DU RIM BZHIN SKYE  
BA'I PHYIR DANG ,

Meditation on the same three degrees, relating to the second concentration level, leads to respective births in the levels known as "Lesser Light," "Immeasurable Light," and "Clear Light." Meditation again on the three degrees, those related to the third concentration level, leads to respective births in the levels known as "Lesser Virtue," "Immeasurable Virtue," and "Widespread Virtue."

SO SKYES BSAM GTAN BZHI PA ZAG BCAS DE LTAR BSGOMS PA LAS,  
SPRIN MED, BSOD NAMS SKYES, 'BRAS BU CHE BA GSUM DU SKYE,  
'PHAGS PAS BSAM GTAN BZHI PA CHUNG NGU GSUM SPEL, 'BRING  
DRUG SPEL, CHEN PO DGU SPEL, SHIN TU CHEN PO BCU GNYIS SPEL,  
CHES SHIN TU CHEN PO BCO LNGA SPEL BSGOMS PA LAS, GNAS  
GTZANG MA LNGAR RIM BZHIN SKYE BA'I PHYIR,

Meditation on the stained parts of the fourth concentration level by ordinary beings leads them to a birth at one of the three stages. They are known as "Cloudless," "Birth of Merit," and the "Great Result." When realized beings meditate on five different stages of the fourth concentration level, they take their respective births in what are called the "Five Pure Places." The five causal stages are known as "the lesser" (three alternations), "the medium" (six alternations), "the great" (nine alternations), "the very great," (twelve alternations), and "the really very great" (fifteen alternations).

CI'I PHYIR GZUGS KHAMS ZHES BYA ZHE NA, YON TAN GZUGS KYIS RAB TU PHYE BA'I KHAMS YIN PAS NA DE SKAD CES BYA'O, , NYI 'OG PA NA RE, TSANGS CHEN DE TSANGS PA MDUN NA 'DON LAS TSE DANG LUS DANG TSOR BA DANG RNAM PAR RTOG PA THA DAD PA'I PHYIR, GZUGS KHAMS GNAS RIS BCU BDUN YIN NO ZER,

One may ask why we call it the "form realm." It is so named because the characteristic which distinguishes it is the extraordinary form there. The Detailist group called "Under the Sun" claims that there are seventeen distinct locales within the form realm because the god known as the "Great Pure One" has a lifespan, feelings, and conceptions which are totally separate from those of the beings who sit before him reciting their religious books.

KHA CHE BA NA RE, TSANGS CHEN DE TSANGS PA MDUN NA 'DON LAS BANG RIM GYI TSUL DU CUNG ZAD 'PHAGS PA YIN GYI GNAS GZHAN LOGS PA MED PAS, GZUGS KHAMS GNAS RIS BCU DRUG YIN NO ZHES ZER, SLOB DPON 'PHAGS PA LTAR NA 'OG MIN STUG PO BKOD PA DANG BCAS PAS, GZUGS KHAMS GNAS RIS BCO BRGYAD YIN ZHES GSUNG NGO,

The Kashmiri Detailists claim, on the other hand, that there are only sixteen distinct locales in the form realm, since although the Great Pure One is enthroned in a slightly elevated position at the head of those who recite before him, there is really no separate location. Further, the Arya Master [Asanga] has stated that there are eighteen distinct locales to the form realm, as it includes the level known as "Below None" which is also a paradise.

The *Treasure House*, Chapter III, lines 9-16, 31-36, 61-68; with commentary from the *Illumination of the Path*.

,GZUGS MED KHAMS NA GNAS MED DO,  
,SKYE BA LAS NI RNAM PA BZHI,  
,DER NI RIS DANG SROG LA YANG ,  
,SEMS KYI RGYUD NI RTEN PA YIN,

**There is no place for the formless realm;  
Four kinds, depending on that given rise.  
In this one the mental continuum  
Is based on the discrete type and life as well.**

[III.9-12]

,GZUGS MED KHAMS NA GNAS GZHAN LOGS PA MED DE, GZUGS MED  
KYI TING NGE 'DZIN THOB LA MA NYAMS PA'I GANG ZAG DE, GANG DU  
SHI 'PHOS PA DER GZUGS MED KYI MING BZHI'I PHUNG PO GRUB NAS  
GZUGS MED DU SKYE BA'I PHYIR, 'ON KYANG RGYU SNYOMS 'JUG  
BZANG NGAN DU BSGOMS PA'I SKYE BA LAS NI, NAM MKHA' MTHA'  
YAS SKYE MCHED LA SOGS PA RNAM PA BZHI YOD DO,

**There is no** other, separate **place for the formless realm**. A person who is born there must first have attained single-pointed concentration relating to the formless realm, and must not have lost this ability since that time. When such a person dies and migrates, he is born into the formless realm at the very place where he died, the four "name" heaps of the formless realm coming into existence there. There are however **four kinds** of levels to the formless realm, **depending on** the relative quality of **that** meditation to which one had **given rise** and which had caused his birth there. These are the levels known as the "Door of Limitless Space" and so on.

,GZUGS MED KHAMS NA GZUGS MED NA, SEMS KYI RGYUD DE GANG  
LA BR TEN CE NA, GZUGS MED KHAMS DER NI RIS MTHUN PA DANG  
SROG LA YANG SEMS KYI RGYUD NI BR TEN PA YIN NO, , YANG ZHES  
PAS SO SO SKYE BO DANG MI LDAN PA DANG THOB PA DANG SKYE BA  
LA SOGS PA LA YANG BR TEN PAR BSTAN PA YIN NO,

"If there's no form in the formless realm," one may ask, "then what provides a basis for the stream of mind there?" **In this one**—in the formless realm—**the continuum of the mind is based on the** continuation of a **discrete type** of being

**and upon life, as well.** The words "as well" are meant to indicate that this stream of mind is also based on the ordinary being, on the factors not linked with mind, on holds, on the characteristics of birth, and so on.

,KHAMs 'OG MA GNYIS SU GZUGS LA MA LTOS PAR SEMs DE RIS DANG SROG LA MI BR TEN NAM ZHEN, MI BR TEN PA YIN TE, GZUGS KYI 'DU SHES DANG MA BRAL BAS STOBs CHUNG BA'I PHYIR, GZUGS MED KYI SEMs NI GZUGS LA MI LTOS TE, TING NGE 'DZIN GYI STOBs KYIS GZUGS KYI 'DU SHES DANG BRAL BAS STOBs DANG LDAN PA'I PHYIR,

"Well then," one might ask, "couldn't the stream of mind in one of the two lower realms then also rely on the discrete type of being involved, or upon life, without depending upon form?" It could not, because the mind in these cases is of little force, as it is not yet free of the conception of form. The mind of the formless realm, on the other hand, need not rely on form: because of the power of its single-pointed concentration, the mind is free of the conception of form and thus possesses considerable force.

NAM MKHA' MTHA' YAS SKYE MCHED SOGS CHOS CAN, GZUGS MED KHAMs YIN TE, KHAMs 'OG MA GNYIS LAS 'DAS SHING , GZUGS MED KYI NYON MONGs RGYAS RUNG GI KHAMs YIN PA'I PHYIR, CI'I PHYIR GZUGS MED KHAMs ZHES BYA ZHE NA, GZUGS GTAN NAS MED PA'I KHAMs YIN PAS NA DE SKAD CES BYA'O,

Consider these different levels—the "Door of Limitless Space" and the others. They are the formless realm, for they are first of all beyond the lower two realms. Secondly, they consist of objects that can lead to the development of the particular mental afflictions of the formless realm. And why is this realm called the "formless realm"? It is given the name because it is a realm which is absolutely devoid of form.

,GNYIS PA NI, KHAMs GSUM PO DER NI DMYAL BA LA SOGS PA'I 'GRO BA LNGA STE,

Having thus presented the division of living beings into those of the three realms, we now turn to a grouping into the five types of birth.

,DER NI DMYAL SOGS 'GRO BA LNGA,  
,RANG GI MING GIS BSTAN DE DAG  
,NYON MONGS CAN MIN LUNG BSTAN MIN,  
,SEMS CAN ZHES BYA BAR SRID MIN,

**Five types of birth, hells and the rest, in them.**

**Indicated by their names. They're not**

**The affliction, but rather neutral ethically.**

**Known as "sentient beings" – the inbetween not.**

[III.13-6]

,GNYIS PA NI, KHAM GSUM PO DER NI DMYAL BA LA SOGS PA'I 'GRO BA  
LNGA STE, DMYAL BA DANG , YI DVAGS DANG , DUD 'GRO DANG , MI  
DANG , LHA STE RANG RANG GI MING GIS BSTAN TO,

Now there are **five types of birth**, those of a **hell being and the rest, in them**—in the three realms. They are **indicated by their own separate names**: hell beings, craving spirits, animals, humans, and pleasure beings. [Refer to the Sanskrit etymologies for these types listed in the commentary to the first verse of this chapter.]

,DE DAG GI NGO BO GANG ZHE NA, DGE BA MA YIN TE, DGE RTZA  
CHAD PA YOD PA'I PHYIR, NYON MONGS CAN MA YIN TE, NYON  
MONGS SPANGS PA YOD PA'I PHYIR, DES NA MA BSGRIBS LA LUNG MA  
BSTAN YIN NO,

What, in their essence, **are they**? Not virtue, because there are individuals among them who have lost their core of virtues; and **not** mental **affliction**, since there are those among them who have eliminated all their mental afflictions. Thus we can say that they are, **rather, ethically neutral** things, of the type that is not an impediment.

,RGYUD KYIS BSDUS PAS SEMS CAN ZHES BYA BA YIN LA, BAR SRID NI  
SEMS CAN YIN GYI, 'GRO BA MA YIN TE, BSTAN BCOS GDAGS PA LAS,

The five types are part of living beings, so they are **known as "sentient beings."** Those beings **in between** death and rebirth are sentient beings but **not** considered here as a separate type of birth. As *Comment on Wisdom* says,

,SKYE GNAS BZHIS 'GRO BA LNGA BSDUS KYI,

, 'GRO BA LDAS SKYE GNAS BZHI MA BSDUS SO,  
, GANG MA BSDUS NA SRID PA BAR MA'O,  
, ZHES GSUNGS PA'I PHYIR DANG ,

The four ways of birth cover all five types  
Of birth, though the five don't cover all four.  
Which is left? The being in between.

SRID PA BDUN BSTAN PA'I MDO LAS,

The sutra called *The Seven Types of Lives* states as well:

SRID PA NI BDUN TE, DMYAL BA'I SRID PA DANG , YI DVAGS KYI SRID PA  
DANG , DUD 'GRO'I SRID PA DANG , MI'I SRID PA DANG , LHA'I SRID PA  
DANG , LAS KYI SRID PA DANG , SRID PA BAR MA'O , , ZHES GSUNGS PA'I  
PHYIR,

There are seven types of lives: life as a hell being, life as a craving  
spirit, life as an animal, life as a human, life as a pleasure being, life  
as a category of deeds, and the life in between.

'GRO BA LNGAR NGES NA LHA MA YIN DE 'GRO BA GANG GI NANG DU  
GTOGS ZHE NA, SLOB DPON 'PHAGS PA THOGS MED LTAR NA

"If there are only five types of birth," one may ask, "then in which of these two  
types do you include the lesser pleasure beings?" According to realized master  
Asanga,

LHA'I NANG DU GTOGS TE, LHA LA LUS LONGS SPYOD  
'GRAN SNYOG PA DANG , LHA'I GNYEN ZLA YIN PA'I PHYIR,  
'ON KYANG LHA'I CHOS LAS NYAMS PAS, LHA MA YIN  
ZHES DMAN PA LA DGAG SGRA SBYAR BA YIN ZHES GSUNG  
NGO ,

...They are to be included among the full-fledged pleasure beings.  
This is because they vie with these beings in their physical  
appearance and material wealth, and belong to the same family.  
The lesser pleasure beings are though inferior in their qualities to  
the complete pleasure beings, and thus we refer to them as  
"pleasure beings" but [in Sanskrit and Tibetan] with the negative

attached to their name, to indicate inferiority.

,MDO DRAN PA NYER GZHAG LAS LHA MA YIN YI DVAGS DANG DUD  
'GROR GTOGS PA DANG , MDO KHA CIG TU 'GRO BA DRUG PAR YANG  
BSHAD DO,

The sutra called *Constant Recollection* explains that the lesser pleasure beings should be grouped with craving spirits or among the animals. A number of other sutras also teach them as being a sixth type of being.

,GNOD SBYIN KHA CIG LHA DANG , KHA CIG YI DVAGS SU GTOGS, DRI  
ZA NI LHA'I NANG DU GTOGS TE, LHA'I ROL MO MKHAN YIN PA'I  
PHYIR, NAM MKHA' LDING DANG , LTO 'PHYE DANG , MI 'AM CI DANG ,  
KLU RNAMS NI DUD 'GRO'I KHONGS SU GTOGS PAR BSHAD,

As for harmful spirits, some may be counted among the pleasure beings, and others among the craving spirits. The spirits known as "those who live on smells" are grouped into the pleasure beings, as they serve as their musicians. The great *garuda* birds, the "big-belly" and "humanoid" spirits, as well as the serpent-like *naga* creatures are all explained as belonging to the animal type.

SHA ZA DANG , SMYO BYED DANG , BRJED BYED DANG , MA MO NI YI  
DVAGS KYI NANG DU 'DU BA YIN NO,

The spirits known as "flesh-eaters," "crazy-makers," and "those who cause forgetfulness," as well as the *ma-mo* spirits, are all considered different kinds of craving spirits.

,GNYIS PA CHOS KYI KHYAD PAR LA BZHI, RNAM SHES KYI GNAS PA  
BDUN, SEMS CAN GYI GNAS DGU, , RNAM SHES GNAS PA BZHI, BDUN  
DANG BZHI'I BSDU BA DPYAD PA'O,

This completes our discussion of the different divisions of living beings. Now we continue to a presentation of their various features. This presentation will cover four topics: the seven states of consciousness, the nine states of living beings, the four states of consciousness, and an analysis of how the seven and four states overlap.

\*\*\*\*\*

*The States of Birth*

,DER NI SGO NGA LAS SKYES SOGS,  
 ,SEMS CAN SKYE GNAS BZHI DAG TU,  
 ,MI DANG DUD 'GRO RNAM PA BZHI,  
 ,DMYAL BA RNAMS DANG LHA RNAMS DANG ,  
 ,SRID PA BAR MA RDZUS TE SKYE,  
 ,YI DVAGS MNGAL NAS SKYE BA'ANG YIN,

**Here the states of birth for living beings  
 Are counted as four: birth from an egg and the rest.  
 Four exist with humans, and animals.  
 Hell beings and the beings of pleasure as well  
 As beings between their lives are born complete.  
 Craving spirits are also born from the womb.**

[III.31-6]

KHAMS GSUM DU SEMS CAN SKYE BA'I GNAS DU ZHE NA, KHAMS GSUM  
 PO DER NI SGO NGA LAS SKYE BA DANG , SOGS MNGAL NAS SKYE BA  
 DANG , DROD GSHER LAS SKYE BA DANG , RDZUS TE SKYE BA STE SEMS  
 CAN GYI SKYE GNAS BZHI DAG TU YOD DO,

One may begin with the question: "How many states of birth are there for beings of the three realms?" **Here** in the three realms **the different states of birth for living beings are counted as four: birth from an egg and "the rest"**—which refers to birth from the womb, birth from warmth and moisture, and instantaneous birth as a complete being.

,O NA 'GRO BA GANG LA SKYE GNAS DU YOD CE NA, MI LA SKYE GNAS  
 RNAM BA BZHI GA YOD DE, RDZUS SKYES NI BSKAL PA DANG PO'I MI  
 LTA BU, DROD GSHER SKYES NI RGYAL PO NGA LAS NU LTA BU, SGONG  
 SKYES NI GRU CHAG PA'I TSONG PA KHRUNG KHRUNG MO DANG  
 LHAN CIG 'GROGS PA LA BR TEN NAS, GNAS BR TEN BRAG DANG NYE  
 BA'I BRAG BYUNG BA LTA BU DANG , DGE BSNYEN MA SA GA LAS SGO  
 NGA SUM CU SO GNYIS BYUNG BA LAS, KHYE'U SUM CU SO GNYIS  
 BYUNG BA LTA BU DANG , RGYAL PO L NGA LEN GYI BTZUM MO LAS  
 SGO NGA L NGA BRGYA BYUNG BA, SGROM DU BCUG STE GANG GA'I  
 CHU LA BSKYUR BA, LI TZA BYI GZHON NU KHRUS BYED PAS MTHONG  
 NAS, SGROM PHYE BAS KHYE'U L NGA BRGYA BYUNG BA BZHIN NO, ,

MNGAL SKYES NI DA LTA'I MI PHAL CHE BA'O,

"What kinds of beings," one may ask, "have which of the different states of birth?" All **four** types of birth **exist with humans**. An example of instant, complete birth would be humans of the very first eon. The king called "Let-Me-Nurse-You" would typify birth from warmth and moisture. A case of humans born from eggs would be the elders Drak and Nyedrak, who were offspring of a shipwrecked merchant who coupled with a female crane. Another such instance would be that of Sagala, a woman with laywoman's vows, who gave 32 eggs from which 32 boys sprang forth. Yet another case would be that of the queen of King Panchala, who gave 500 eggs. These were put into a chest that was thrown into the Ganges River. A Lichavi youth saw the chest while washing—and when he opened the lid, 500 boys sprang forth. Examples of birth from the womb would be the majority of humans of present times.

,DUD 'GRO LA SKYE GNAS RNAM PA BZHI YOD DE, NAM MKHA' LDING  
SKYE GNAS BZHI PAS, KLU SKYE GNAS BZHI GA BZA' BAR BSHAD PA'I  
PHYIR,

All **four** types of birth **exist with animals**—we see an explanation that "The great *garuda* birds, who can be born in any of the four different ways, devour the serpent-like *nagas*, themselves born in all four different ways."

DMYAL BA PA RNAMS DANG , LHA RNAMS DANG , SRID PA BAR MA  
RDZUS TE SKYE BA YIN TE, LAS CHES STOBS DANG LDAN PA'I PHYIR, YI  
DVAGS PHAL CHER RDZUS SKYES YIN LA, MNGAL NAS SKYE BA'ANG  
YOD PA YIN TE, YI DVAGS MO ZHIG GIS BTZUN PA MOODGL GYI BU  
CHEN PO LA,

**Hell beings and the beings of pleasure, as well as beings between their lives, are born** instantly, **complete** in every way. This is because they possess tremendous energy coming from their past deeds. The majority of **craving spirits** are born complete, but there **are also** those that are **born from the womb**. As a certain craving spirit, a female one, said to the great and revered Maudgalyayana:

BDAG GIS MTSAN MO BU LNGA DANG ,  
DE BZHIN NYIN PAR BU LNGA RNAMS,  
BSKYED NAS DE DAG ZA MOD KYI,  
'ON KYANG BDAG NI TSIM PA MED,

CES 'BYUNG BA'I PHYIR,

By night I bear five sons,  
By day another five.  
Even though I eat them,  
Never satisfied.

'O NA SKYE GNAS DE RNAMS LAS GANG BZANG BA YIN ZHE NA, RDZUS SKYES, DROD GSHER SKYES, MNGAL SKYES, SGONG SKYES RNAMS LA SNGA MA SNGA MA BZANG STE, RIM BZHIN RANG GZHAN GNYIS KA LA MI GNOD PAR SKYE BA DANG , GZHAN LA MI GNOD PA DANG , RANG GIS SDUG BSNGAL LAN GCIG MYONG PA DANG , SDUG BSNGAL LAN GNYIS MYANG NAS SKYE BA'I PHYIR,

One might ask the following: "Which of these kinds of birth are better?" Complete birth, birth from warmth and moisture, birth from the womb, and birth from an egg are each a better type of birth than the next. This is because the first is a way to take birth without hurting anyone, neither oneself nor another. With the next type, there is no harm to another. And with the last two types of birth, you undergo pain yourself, respectively, either once or twice.

RDZUS SKYES BZANG NA, SKYE BA LA DBANG THOB PA'I SRID PA THA MA'I BYANG SEMS RGYAL PO DON GRUB RDZUS TE MI SKYE BAR, MNGAL NAS SKYE BA'I DGOS PA GANG ZHE NA,

Someone may raise the following objection:

If complete birth is a better way to take birth, then why didn't King Siddhartha take birth complete? After all, he was a bodhisattva in his final life, one who had achieved the power to take any birth he pleased. What purpose was served by taking birth from the womb?

DGOS PA YOD DE, SH'AKYA NYE DU RNAMS BSTAN PA LA GZUD PA'I PHYIR DANG , MI'I GDUL BYA RNAMS SPRO BA BSKYED PA'I PHYIR DANG , BDAG CAG GI STON PA RDZU 'PHRUL CHE ZHING MTHU CHE BA MTHONG BA NA, SGYU MA'AM SU ZHIG YIN SNYAM PA'I DOGS PA SPANG BA'I CHED YIN PA'I PHYIR,

He did have a purpose: first of all, he wanted to lead his relatives of the Shakya clan to the Teaching. Secondly, his human followers would be inspired to

emulate him. Lastly, he wanted to avoid any possibility of raising suspicions in people who might think to themselves that our Teacher was a wizard, or something similar, if they saw him display great miracles or mystic power.

KHA CIG, SKU GDUNG RING BSREL BSTAN PAS, GDUL BAR BYA BA RNAMS RJES SU GZUNG BA'I PHYIR DU YIN TE, RDZUS SKYES SHI BA LA RO MED PA'I PHYIR ZHES ZER, SLOB DPON DBYIG GNYEN NI, DE NI BYIN RLABS KYI DBANG GIS 'BYUNG BAR 'DOD PAS LAN MIN NO ZHES GSUNG NGO,

Some people claim that the Buddha took birth from the womb in order to be able to leave his bodily relics behind and thereby attract even more followers than if he hadn't done so. This is because a person born through instant, complete birth leaves behind no corpse. Master Vasubandhu though states that "This is not a correct answer to the question, for we accept that relics are left behind by force of the holy person's own blessing."

,RDZUS SKYES LA RO MED NA, NAM MKHA' LDID RDZUS TE SKYES PAS KLU RDZUS TE SKYES PA BZA' BA'I PHYIR 'BYIN NO, , ZHES GSUNGS PA DANG 'GAL LO ZHE NA, MI 'GAL TE, BZA' BA'I PHYIR ZHES BSHAD KYI, ZAS ZHES MA BSHAD PA'AM, MA SHI BAR DU ZA BA LA DGONGS PA'I PHYIR,

Someone may object to the above explanation that beings born complete leave no corpse: "Doesn't it contradict the statement that `the great *garuda* birds, born complete, devastate the serpent *nagas* (also born complete) by devouring them'?" But keep in mind that the expression is "by devouring them"—not "by having devoured them." You could also say that they devour them only until they die.

'O NA SKYE GNAS GANG MANG ZHE NA, GANG BZANG BA BZHIN MANG NGO,

One might ask which kinds of birth are the most common. The better the birth as explained above, the more types of beings born that way.

\*\*\*\*\*

,GCIG NI SHES BZHIN DU 'JUG GO  
,GZHAN NI GNAS PA YANG GZHAN NI,  
, 'BYUNG BA'ANG GZHAN NI THAMS CAD RMONGS,  
,SGO NGA LAS SKYES RTAG TU'O,  
,MNGAL DU 'JUG PA GSUM DAG STE,  
, 'KHOR LOS SGYUR DANG RANG BYUNG GNYIS,  
,LAS SAM YE SHES SAM GNYIS KA  
,RGYA CHE'I PHYIR NA GO RIMS BZHIN,

**One is cognizant while entering,  
Another so while staying too; others  
As they issue. One more ignorant all.  
This is always the case with those from eggs.  
Three are the types who enter the womb or such:  
Wheel emperors and the two self-born,  
Respectively, due to the vastness of their  
Deeds, their wisdom, or the both of them.**

[III.61-8]

'O NA, BLO NI PHYIN CI LOG GYUR PAS, , ZHES PA DE THAMS CAD LA  
NGES SAM ZHE NA, MA NGES TE, GCIG NI SHES BZHIN DU MNGAL DU  
'JUG CING GNAS PA MI SHES GZHAN NI DER MA ZAD GNAS PA YANG  
SHES, GZHAN NI DE DAG TU MA ZAD 'BYUNG BA'ANG SHES, GZHAN NI  
'JUG PA DANG GNAS PA DANG 'BYUNG BA THAMS CAD LA RMONGS,  
SGO NGA LAS SKYES PA NI RANG RGYAL YIN YANG RTAG TU RMONGS  
PA KHO NA'O,

"In the lines above," one may begin, "you mentioned beings' entering the womb 'because of a mistaken impression.' Does this hold true in every case?" **One** type **is cognizant** of what they are doing **while** they are **entering** the womb, yet lose this awareness during their stay there. **Another** type is cognizant not only of entering the womb but **while** they are **staying** there **too**. Still **others** are moreover cognizant **as they issue** from the womb as well. **One more** type is **ignorant** of **all** three, cognizant of neither entering, nor staying in, nor issuing from the womb. **Those** who are born **from eggs**, even if they are self-made victors, are **always** of this last type, and it alone—ignorant. This is what they say.

, 'O NA, 'JUG PA SHES SHING GNAS PA MI SHES PA SOGS GSUM GANG  
ZHE NA, 'KHOR LOS SGYUR BA DANG , RANG BYUNG RANG RGYAL  
DANG SANGS RGYAS GNYIS TE GSUM NI GO RIMS BZHIN DU, MNGAL

DU 'JUG PA GSUM DAG YIN TE, LAS BSOD NAMS DANG YE SHES KYI  
TSOGS DANG BSOD NAMS DANG YE SHES KYI TSOGS GNYIS KA RGYA  
CHE BA'I PHYIR,

"Just who is it," one may ask, "that represents each of these three types—those who are cognizant of entering the womb but not staying there, and so on?" **Three are the types who enter the womb as such; respectively, wheel-empowered emperors and the two "self-born"—referring to self-made victors and Buddhas. They enter as they do due to the fact that they have been able, respectively, to amass vast collections of deeds (referring in this case to merit), wisdom, and merit and wisdom both.**

The *Treasure House*, Chapter III, lines 37-60; with commentary from the *Illumination of the Path*.

, 'DIR GANG 'CHI DANG SKYE BA YI,  
, SRID PA'I BAR DU 'BYUNG BA'O,  
, BGROD PA'I YUL DU MA PHYIN PHYIR,  
, SRID PA BAR MA BYUNG BA MIN,

**These are the beings who occur between  
The being at death here, and the one at birth.  
Because they have not reached their destination,  
The beings between are not yet arrived.**

[III.37-40]

SRID PA BAR MA RDZUS TE SKYE, , ZHES BSHAD NA, DE'I NGO BO GANG  
ZHE NA, PHUNG PO'I RGYUN 'DIR GANG 'CHI BA'I SRID PA DANG SKYE  
BA'I SRID PA'I BAR DU 'BYUNG BA'O, , 'O NA DE BYUNG BA MA YIN PA'I  
RGYU MTSAN CI ZHE NA, SRID PA BAR MA DE BYUNG BA MIN TE, DE  
BGROD PA'I YUL DU MA PHYIN PA'I PHYIR,

"You have stated," one may begin, "that the inbetween being is born complete. What is the basic nature of those beings who are between lives?" They may be described as **those beings who occur between** the point of **the being at death here** with the present stream of heaps **and** the point of the being **at birth**. **These between beings are though not yet "arrived," for they have yet to reach the destination** towards which they travel.

GNYIS PA LA, RIGS PA DANG LUNG GI SGRUB BYED GNYIS, DANG PO NI,

Next come the proofs for the existence of such beings. These consist of two types: proofs based on logic and proofs based on scriptural authority.

11

*Logical Proof of Inbetween Beings*

, 'BRU YI RGYUN DANG CHOS MTHUN PHYIR,  
, SRID PA CHAD LAS BYUNG BA MIN,  
, GZUGS BRNYAN MA GRUB PHYIR BA DANG ,  
, MI 'DRA'I PHYIR NA DPE MA YIN,  
, GCIG NA LHAN CIG GNYIS MED PHYIR,

,RGYUN MIN PHYIR GNYIS LAS BYUNG PHYIR,

**Because it's a thing like grain continuing,  
It doesn't occur from that being's end.  
Because this image does not exist, and since  
They are dissimilar, it's no example.  
First, there are no two together in one.  
Second, not the continuation, by two.**

[III.41-6]

PHAL CHEN SDE PA NA RE, BAR SRID MED DE, SKYE SRID DE 'CHI SRID  
CHAD TZAM LAS BYUNG BA'I PHYIR ZHE NA, SKYE SRID CHOS CAN,  
'CHI BA'I SRID PA CHAD TZAM LAS BYUNG BA MA YIN TE, 'BRU'I RGYUN  
DANG RGYUN GYIS 'JUG PAR CHOS MTHUN PA'I PHYIR,

Now a member of the "Majority Group" of philosophers might come and say that there is no being between death and birth—that the being at birth comes right from the end of the being at death. Consider though the being at birth. **It doesn't just occur from the end of the being** at death, **because it is a thing** that goes along in a stream of consecutive stages, **continuing on like** the seeds for crops of **grain**. [That is, a seed turning into a fully developed plant requires the inbetween stage of a young sprout. Just so, an inbetween life is required for the being to move from the location of death to the location of rebirth. (This explanation is from the famed commentary of Chim Jampay Yang.)]

KHO NA RE, MA KHYAB STE, ME LONG NANG GI BYAD BZHIN GYI  
GZUGS BRNYAN DE BYAD BZHIN GYI RGYUN YIN YANG , BYAD BZHIN  
LAS CHAD CING 'JUG PA BZHIN NO ZHE NA,

Someone may make the following objection:

A continuum doesn't necessitate a medium. The reflection of some image in a mirror is, for example, a continuation of that image—yet goes on cut off from the image.

SHES BYA CHOS CAN, ME LONG NANG GI BYAD BZHIN GYI GZUGS  
BRNYAN BYAD BZHIN GYI RGYUN YIN PA DE, SKYE SRID 'CHI SRID KYI  
RGYUN YIN YANG DE LAS CHAD CING 'JUG PA'I DPE YANG DAG MA YIN  
PAR THAL, ME LONG NANG GI BYAD BZHIN GYI GZUGS BRNYAN BYAD  
BZHIN GYI NGO BOR MA GRUB PA'I PHYIR TE, GO SA GCIG NA LHAN CIG

TU GZUGS GYI DNGOS PO RDZAS THA DAD PA GNYIS MED PA'I PHYIR,

We reply in the classical form of a proof:

Consider all existent things.

Isn't the way in which in which the reflection of an image in a mirror is a continuation of that image **not** a good **example** to describe how the being at birth can go on cut off from the being at death but still be its continuation?

**Because** doesn't the reflection of **the image** in a mirror **not** even **exist** in the way that the image does? Because isn't it true that **there are no two** separate things that both have form and can both stand **together in one** point in space at the same time?

YANG GONG GI NGAM BCA' DER THAL, ME LONG NANG GI BYAD BZHIN GYI GZUGS BRNYAN BYAD BZHIN GYI RGYUN YIN PA DANG SKYE SRID 'CHI SRID KYI RGYUN YIN PA GNYIS MI 'DRA BA'I PHYIR TE, GZUGS BRNYAN DE BYAD BZHIN GYI RGYUN MA YIN PA'I PHYIR DANG , DE'I GZUGS BRNYAN DE BYAD DANG ME LONG G-YA' DAG PA'I RGYU'I GTZO BO GNYIS LAS BYUNG LA, SKYE SRID DE 'CHI SRID LAS BYUNG GI RGYU'I GTZO BO GNYIS LAS BYUNG BA MA YIN PA'I PHYIR,

And isn't our argument sound for yet another reason? **Since aren't they two dissimilar** things—the way in which the reflection of the image in the mirror is the continuation of that image, and the way in which the being at birth is a continuation of the being at death? Because isn't it true that the reflection is **not** really **the continuation** of the image? Isn't it also true that the reflection of the image is brought about **by two** principal causes—the image itself and a good, clean mirror; whereas the being at birth is something that comes from the being at death, not from any combination of two different principal causes?

GNYIS PA NI,

We turn next to the scriptural proof.

,MGUR NAS GSUNGS PHYIR YOD DRI ZA,  
,LNGAR GSUNGS 'GRO MDO LAS KYANG GRUB,

**They are, from his lips, who live on smells.  
Five taught. Proof too from the sutra on births.**

[III.47-8]

BAR SRID YOD DE, BCOM LDAN 'DAS KYI MGUR NAS SRID PA BDUN  
BSTAN PA'I MDO LAS, SRID PA NI BDUN TE, DMYAL BA'I SRID PA DANG ,  
ZHES SOGS GSUNGS PA'I PHYIR,

Beings in the state between death and rebirth **are** something that exist, as we hear **from** the Victor's own **lips** in the sutra on *The Seven Types of Lives*, where it mentions "There are seven types of lives: life as a hell being," and so on.

YANG BAR SRID YOD DE, MDO LAS, GNAS GSUM MNGON DU GYUR NA  
MA'I MNGAL DU BU 'CHAGS PAR 'GYUR TE, MA RUNG ZHING ZLA  
MTSAN DANG LDAN PA DANG , PHA MA CHAGS SHING PHRAD PA  
DANG , DRI ZA NYE BAR GNAS PAR GYUR NA'O, , ZHES GSUNGS PA  
GANG ZHIG,DE'I DRI ZA DE BAR SRID LAS GZHAN MA YIN PA'I PHYIR  
RO,

Another sutra concurs:

If three conditions are present, a child will form in the mother's womb. These are (1) a being suitable to be a mother, and who is still menstruating; (2) a feeling of desire and then sexual contact between the prospective parents; and (3) the proximity of one of the beings who live on smells.

This proves the existence of the intermediate being first because it comes **from** the Buddha, and secondly because the phrase "beings **who live on smells**" in the quotation refers to none other than the intermediate being.

,KHO NA RE, DE MI 'THAD DE, PHUNG PO ZHIG PA NYE BAR GNAS PAR  
GYUR NA'O ZHES 'DON PA'I PHYIR ZHE NA, MA GRUB STE, TA LEN GYI  
BU'I MDO LAS, KHYOD KYI DRI ZA NYE BAR GNAS PAR GYUR PA DE,  
RGYAL RIGS SHIG GAM, BRAM ZE 'AM, RJE'U RIGS SAM, DMANGS RIGS  
SAM, 'ON TE SHAR PHYOGS NA GNAS PA ZHIG GAM, ZHES GSUNGS LA,

PHUNG PO ZHIG PA DE DAG TU MI RUNG BA'I PHYIR,

Someone may object to the last point, citing the common reading that goes "...the proximity of the cessation of the heaps." This position though is mistaken. The sutra called *Son of Talen* states:

Your "being who lives on smells" stands in close proximity, whether he be one for royalty, one for the Brahmin caste, for aristocracy, or for the common man; whether he stands to the east or...

The end of some heaps could hardly be described this way.

YANG BAR SRID YOD DE, PHYIR MI 'ONG DE LA BAR DOR 'DA' BA SOGS LNGAR GSUNGS PA'I PHYIR, DE NI LHA'I RIGS SHIG LA DGONGS SO ZHE NA, MI 'THAD DE, DE LTA NA SKYES NAS 'DA' BA LA SOGS PA YANG LHA'I RIGS SU THAL BA'I PHYIR,

The intermediate being can also be said to exist in that **five** different types of non-returners, including those who "pass beyond" during the intermediate state, are **taught** in scripture. Some may claim that this type only refers to a certain kind of pleasure being, but if this were the case then other types such as "those who pass beyond after rebirth" would also have to be some kind of pleasure being.

YANG BAR SRID GRUB STE, SKYES BU DAM PA'I 'GRO BA BDUN BSTAN PA'I MDO LAS KYANG BAR DOR 'DA' BA DE LA MYUR BAR 'DA' BA LA SOGS PA GSUM GSUNGS PA'I PHYIR,

**Proof** of the intermediate being comes **too from the sutra** called *The Seven Births of the Holy*, where types that pass beyond during the intermediate state are further divided into those that pass quickly and so on.

KHO NA RE, BAR SRID YOD NA, BDUD SUN 'BYIN BYED KYIS SANGS RGYAS 'OD SRUNGS KYI NYAN THOS MKHAS PA MGU BA'I Klad PAR, RDO'I KHU TSUR BSNUN NAS SHI BA LUS DE NYID LA MES BSKOR TE, DMYAL BAR SKYES PAR BSHAD PA DANG 'GAL LO ZHE NA,

Someone might raise the following objection:

If intermediate beings did exist it would contradict the teaching about the demon named "Destroyer," who with a fist of stone cracked the skull of Wiseman's Delight, a disciple of the Buddha known as Light Protector. The disciple died and flames immediately enveloped the body of the demon, who then took birth in the hells.

SKYON MED DE, TSE DE NYID LA MTHONG CHOS LA MYONG 'GYUR GYI  
LAS SMIN PA YIN GYI, SKYES NAS MYONG 'GYUR PHYIS SMIN PAR 'GYUR  
BA'I PHYIR,

There is though no contradiction. The flames were not part of a result that ripened in the next life from a misdeed in this life—that came later. They were, rather, one of those results of a deed that ripens and returns to one in the very same life.

YANG BAR SRID YOD NA, MTSAMS MED LNGA BYAS MA THAG TU  
DMYAL BAR SKYER BSHAD PA DANG 'GAL LO ZHE NA, SKYON MED DE,  
PHYIR MA LA 'GRO BA GZHAN DU MI SKYE BA LA DGONGS BA'I PHYIR,  
DE LTA MIN NA, MTSAMS MED BYAS PA'I SKAD CIG GNYIS PA LA  
DMYAL BAR SKYES PAR 'GYUR RO,

Yet another objection may be raised: if there is supposed to be a state between death and rebirth, what about the explanation that one takes birth in the hells "right after" he commits any one of the five **immediate** misdeeds? Yet there is no problem. The word "immediate" here is meant to refer to the fact that a person who has committed such a deed can take his next birth only in the hells, and nowhere else. Otherwise a person would logically take his birth in the hells the moment after he actually committed the deed.

,YANG BAR SRID YOD NA, BCOM LDAN 'DAS KYIS BRAM ZE SDIG CAN  
ZHIG LA, BRAM ZE NA TSOD KHYER ZIN RGA BA DANG , , NA BA MIN TE  
GSHIN RJE'I DRUNG DU PHYIN, , BAR NA KHYOD KYI GNAS KYANG YOD  
MIN ZHING , , KHYOD KYI LAM RGYAGS KYANG NI YOD MA YIN, , ZHES  
GSUNGS PA DANG 'GAL LO ZHE NA,

One last objection could be offered, that the postulation of an intermediate being is at odds with the statement that

The Transcendent Victor spoke these words to the evil Brahmin:

Brahmin, you will come into the presence of the Lord of Death,  
Ere you live to any old age, or meet with some kind of sickness.  
There will be no place between, nowhere you can stop and stay;  
No need for you to prepare provisions for the journey.

SKYON MED DE, DE NI MI'I NANG DU YUN RING DU MI GNAS PA TZAM  
LA DGONGS PA'I PHYIR, GSUM PA NI,

Again though there is no problem. The only point of the words was to tell the  
Brahmin that he hadn't long to remain among humans.

Having thus completed proofs for the existence of intermediate beings, we turn  
to a description of their bodily images.

13

*Bodies of Intermediate Beings*

,DE NI 'PHEN PA GCIG PA'I PHYIR,  
,SNGON DUS SRID 'BYUNG SHA TSUGS CAN,  
,DE NI 'CHI BA'I SNGON ROL TE,  
,SKYE BA'I SKAD CIG PHAN CHAD DO,

**Because the force projecting them's the same,  
He has the image of the being "before."  
This is the one that's after the moment of birth,  
Before the point that one has already died.**

[III.49-52]

'O NA BAR SRID KYI SHA TSUGS JI LTA BU ZHE NA, BAR SRID DE NI  
SNGON DUS KYI SRID PA 'BYUNG BAR 'GYUR BA'I SHA TSUGS CAN YIN  
TE, DE DANG 'PHEN BYED KYI LAS GCIG GIS 'PHANGS PA'I PHYIR,  
SNGON DUS KYI SRID PA DE NI 'CHI BA'I SDON ROL TSUN CHAD NAS  
SKYE BA'I SKAD CIG GNYIS PA PHAN CHAD KYI PHUNG PO LNGA PA'AM  
BZHI YIN NO,

What does the body of an inbetween being look like? The being between death  
and rebirth **has the image of the being "before,"** or the being which is going to  
come into existence. This is **because** both the intermediate being and the being of  
the next life are thrown into the future by the **same projecting force**—the deeds

they did in the past. **This** expression, the "being before," is meant to refer to **the one** that consists of the five (or four) heaps that exist *before the point that one has already died* (up through the moment of death) but **after the moment of birth** (the second moment of birth and so on).

, 'O NA BAR SRID KYI KHA DOG JI LTA BUR 'BYUNG ZHE NA, DMYAL BA'I BAR SRID NI SDONG DUM MES TSIG PA LTA BU, DUD 'GRO'I DU BA LTA BU, YI DVAGS KYI CHU LTA BU, 'DOD PA'I LHA DANG MI'I BAR SRID NI GSER GYI KHA DOG LTA BU, GZUGS KYI BAR SRID NI KHA DOG DKAR PO'O, , GZUGS MED KHAMS NA BAR SRID MED DE, DE NA GZUGS MED PAS SO,

What color is an intermediate being? An inbetween being headed for the hells has the color of a scorched stump of wood. Those to be animals are the color of smoke; craving spirits have a look like water. Those to become pleasure beings of the desire realm, or humans, possess a golden color. Inbetween beings for the form realm are white. No intermediate being exists for the formless realm, as there is no form there.

'O NA BAR SRID KYI BONG TSOD JI LTA BU ZHE NA, 'DOD PA'I LHA DANG MI'I BAR SRID NI BYIS PA LO LNGA 'AM DRUG LON PA LTA BU'O, , DE YANG GZUGS KYI NI NGO TSA DANG KHREL YOD SHAS CHE BAS BONG TSOD RDZOGS SHING GOS DANG BCAS PAR SKYE LA, 'DOD PAR NGO TSA MED CING KHREL MED SHAS CHE BAS GCER BUR SKYE, 'ON KYANG DGE SLONG MA DKAR MO NI SNGON GYI SMON LAM GYI DBANG GIS GOS DANG BCAS PA DANG , SRID PA THA MA PA'I BYANG SEMS NI GZHON NU MTSAN DPES BRGYAN CING , NA BZA' DANG BCAS PA'O,

How big are intermediate beings? Those to become pleasure beings of the desire realm, or humans, are the size of five or six-year old children. Those headed for the form realm possess more of a sense of shame and conscience than not, so have the body of a mature adult and are fully clothed at birth. Those of the desire realm have a greater share of shamelessness and a lack of conscience, so are naked at their birth. There was though the nun known as "Lady of White," who was born with clothes by force of her former prayers to that effect. Bodhisattvas in their final life are as well from infancy possessed of the special bodily signs and marks, and clothing.

, 'O NA YUM GYI MNAL LAM DU GLANG PO CHE'I PHRU GU DKAR PO LHUMS SU ZHUGS PAR RMIS PA DANG 'GAL LO ZHE NA, MI 'GAL TE, DE

NI MTSAN MA 'GA' ZHIG BSTAN PA'I CHED YIN PA'I PHYIR, DPER NA,  
RGYAL PO KRI KI'I RMI LTAS BCU BSTAN PA BZHIN NO,

"Your above description of intermediate beings," one may object, "appears to contradict the dream that the Buddha's mother had, of a white baby elephant entering her womb prior to the Buddha's birth." There is though no such inconsistency. The dream was only meant to represent certain symbolic points—something like the ten portents that were shown in the dreams of King Kirki.

, 'O NA BTZUN PA CHOS LDAN RAB 'BYOR GYIS, GLANG CHEN DKAR PO  
MCHE BA DRUG LDAN PA, RKANG BZHIS MDZES DANG LDAN PAR  
ZHAL BZHES NAS, , DRANG SRONG GNAS SHES PA NI JI BZHIN DU, , YUM  
GYI LHUMS KYI GNAS SU ZHUGS PAR GYUR, , ZHES GSUNGS PA DE CI  
YIN ZHE NA, DE NI MNAL LAM DANG MTHUN PAR BSTAN PA'O,

Someone might continue the argument, citing the verse from the venerable saint, Subhuti:

He made his entry, taking his place in the womb of the Mother with  
Full knowledge, cognizant as saints who know where they'll be born,  
And having first assumed the form of an elephant of white,  
A body embellished with six tusks of ivory, and four legs.

This reading though is only meant to match the Mother's dream.

, 'O NA BAR SRID DE JI TZAM GNAS ZHE NA, MDO SDE PA'I DGE BSNYEN  
BTZUN PA NA RE, SKYE BA'I RKYEN MA TSOGS KYI BAR DU GNAS PAS  
NGES PA MED CES ZER, BTZUN PA DBYIG BSHES NA RE, ZHAG BDUN  
GNAS LA, DE LA SKYE GNAS MA RNYED NA SHI 'PHOS NAS YANG DE  
NYID DU SKYE ZHES ZER, KHA CIG, ZHAG BDUN PHRAG BDUN TE ZHE  
DGU GNAS ZER,

"How long then," one may ask, "does a being stay in the intermediate state?" The Sutrists called the "Venerable Layman with Vows" makes the claim that "There is no fixed time: the intermediate being remains in this state until all the factors necessary for birth have come together." And the master Vasumitra claims that "they stay for a period of seven days. If by the end of this time they have failed to find a new birth, they die and migrate into yet another intermediate state." Still others claim that the intermediate being stays for seven weeks—a total of 49 days.

BYE BRAG SMRA BA NA RE, 'DI SKYE SRID TSOL BA'I NGANG TSUL CAN  
YIN PAS, YUN RING DU MI GNAS PAR MYUR DU NYING MTSAMS SBYOR  
LA, DE YANG YUL DER SKYE BAR NGES NA, SKYE BA'I RKYEN MA TSOGS  
KYANG , LAS KYIS RKYEN GYI TSOGS PA DRANGS NAS DER SKYE, DER  
SKYE BAR MA NGES NA YUL GZHAN DU SKYE ZER RO,

The Detailists make another claim:

A being in the intermediate state is one in an active search for his rebirth, so his conception into a new birth occurs relatively quickly, before he has spent any great amount of time in this state. If his birth in a certain place is a fixed thing but the necessary factors have not yet assembled, the force of his past deeds will pull these factors together and he will take birth there. If his birth in the particular place is not a fixed thing, he will then simply take birth somewhere else.

,YANG DGUN BA LANG GI BAR SRID GRUB NA, BA LANG DE DBYAR 'DOD  
CHAGS SPYOD, BA MIN DUS MIN DU SPYOD PAS BA MIN DU SKYE, DGUN  
RTA'I BAR SRID GRUB NA, DE SOS KHA 'DOD CHAGS SPYOD, BONG BU  
DUS MIN DU SPYOD PAS BONG BUR SKYE,

Suppose too that it is winter and someone has reached an intermediate state from which he is supposed to take rebirth as a cow. Since cows mate in the summer, he will instead take birth as a similar animal without a definite mating season. If in winter also a person has come to an intermediate state from which he is meant to take birth as a horse, we will instead be born as a donkey – since donkeys mate in any season, but horses in spring.

DBYAR LTA BU DOM GYI BAR SRID GRUB NA, DE DGUN 'DOD CHAGS  
SPYOD, DRED DUS MIN DU SPYOD PAS DRED DU SKYE, DBYAR LTA BU  
KHYI'I BAR SRID GRUB NA, DE STON 'DOD CHAGS SPYOD, CE SPYANG  
DUS MIN DU SPYOD PAS CE SPYANG DU SKYE'O,

If again in summer a person has reached the state between death and rebirth and is supposed to be born as a bear, he will take birth as a *dre*-creature. They mate in no particular season, while bears mate only in the winter. If, finally, it is summer and a person has become an intermediate being meant to be born as a dog, he'll take his rebirth as a wolf: they mate any time, dogs only in autumn.

,DE LTA NA, CI STE NA ZLOG GO, DE LAS GSAR DU SOG GO, ZHES  
GSUNGS PA YANG LEGS PAR GRUB BO, , LAS GSAR DU SOG GO ZHES PA  
YANG , MTHONG CHOS LA MYONG 'GYAR GYI LAS GSAR DU SOG PA YIN  
LA, DE GRUB PAS, SKYES NAS DANG LAN GRANGS GZHAN LA MYONG  
'GYUR YANG GRUB BO, , ZHES ZER RO,

This all supports the quotation that says, "They turn from what they were; they collect new forces of the kind that come from deeds." Moreover, the "collection of new forces" mentioned here refers to a collection of new forces of the kind that come from deeds in this life and produce their results here in the very same life. This confirmation that the inbetween being is capable of collecting new deeds that will bring him a result in this life itself confirms that he can collect the other two types: those that produce a result that is experienced in the very next life, and those that lead to a result experienced in lives beyond the next. This is what they claim.

,BZHI PA NI,

We now turn to the fourth of our five points on intermediate beings. Here we discuss their various special features.

14

*Other Features of Intermediate Beings*

,RIGS MTHUN LHA MIG DAG PAS MTHONG ,  
,LAS KYI RDZU 'PHRUL SHUGS DANG LDAN,  
,DBANG PO KUN TSANG THOGS MED LDAN,  
,MI ZLOG DE NI DRI ZA'O,

**Seen by the same type, with a clear god's eye.  
Miraculous feats from deeds, a special strength.  
All their powers complete, cannot be stopped.  
Never diverted, those ones live on smells.**

[III.53-6]

BAR SRID GANG GIS MTHONG ZHE NA, BAR SRID RIS MTHUN PA NANG  
GIS MTHONG NGO , , KHA CIG, LHA'I BAR SRID KYIS THAMS CAD  
MTHONG , MI DANG , YI DVAGS DANG , DUD 'GRO DANG , DMYAL BA'I  
BAR SRID RNAMS KYIS GONG MA GONG MA MA GTOGS PA MTHONG

ZHES ZER RO,

"Who," one may ask, "can see an intermediate being?" Intermediate beings, at least those of **the same type**, can be **seen by** each other. Some people have claimed that intermediate beings headed for a birth as a pleasure being can see those for all the other types of beings, and that intermediate beings to be born as humans, craving spirits, animals, and hell-beings can each see all but the preceding types.

,LHA'I MIG RNAM PAR DAG PA SKYON BCU GCIG DANG BRAL BAS  
K YANG MTHONG NGO , , SKYON BCU GCIG PO NI, THE TSOM DANG ,  
YID LA MI BYED PA DANG , LUS KYI GNAS NGAN LEN DANG , RMUGS  
GNYID DANG , RGOD PA DANG , BRTZON 'GRUS BRTZAMS DRAGS PA  
DANG , SEMS YA YA BOR GYUR PA DANG , BAG TSA BA DANG , 'DU SHES  
SNA TSOGS PA DANG , SMRA BA MANGS PA DANG HA CANG BSGOMS  
DRAGS PA'O,

Intermediate beings can also be seen **by** using what is called the "eye of a god." It must be one which is **clear**, free of the eleven typical faults. These eleven are (1) doubt, (2) failing to direct one's attention properly, (3) improper physical states, (4) a feeling of dullness or sleepiness, (5) mental excitation, (6) an excessive application of effort, (7) vacant mental wandering, (8) anxiety, (9) too many different ideas, (10) talking too much, and (11) trying too hard to meditate.

,LAS KYI RDZU 'PHRUL GYIS NAM MKHA' LA 'GRO BA DANG , SHUGS  
MGYOGS KHYAD DANG LDAN PA DANG , MIG SOGS DBANG PO KUN  
TSANG ZHING , RI SOGS LA THOGS MED DU 'JUG PA DANG LDAN NO , ,  
DE'I SHES BYED BRAG SAR KHA MED PA CAN GYI GSEB TU SBAL BA SOGS  
'BYUNG BA DES SHES SO,

Intermediate beings have a capability to perform **miraculous feats** that comes **through** the power of **deeds**. They can fly through the sky, and display a **special strength**, or capacity to travel at extraordinary speeds. **All their powers**, those of the eye and the rest, are **complete**—and they have the ability to pass through mountains and so forth **without being stopped**. Evidence of this fact is the presence of frogs and other types of creatures found in the middle of rocks with no openings at all.

, 'O NA DMYAL BA'I BAR SRID GRUB NAS 'GRO BA GZHAN DU ZLOG GAM  
ZHE NA, MI LDOG TE, DMYAL BA'I BAR SRID DANG DE'I SDON DUS KYI

SRID PA GNYIS 'PHEN BYED KYI LAS GCIG PA'I PHYIR, TSANGS RIS KYI  
BAR SRID GRUB NA, DER SKYE BAR MA NGES TE, DE NYID LA BAR DOR  
MYA NGAN LAS 'DA' BA YOD PA'I PHYIR,

"Is it then possible," one may ask, "for a person to be diverted to another type of birth after he has already taken form as an intermediate being headed for the hells?" You are **never diverted** to another birth: the energy of one's past deeds which is throwing forth the intermediate being headed for the hells is the same energy that will project the being "before" — that is, the hell being itself.

One can however reach the state of an intermediate being headed for the level known as "Class of the Pure" and still not have to take birth there: cases where one achieves nirvana between death and rebirth, as just such a being, do exist.

'DOD PA'I BAR SRID DE KHAM ZAS ZA'AM ZHE NA, DE NI KHAM ZAS  
RAGS PA MI ZA'I DRI TZAM ZA'O, , DE YANG DBANG CHE BA RNAMS DRI  
ZHIM PA DANG CHUNG BA RNAMS DRI MI ZHIM PA ZA'O,

One may ask whether intermediate beings of the desire realm eat any physical types of food. It is stated that **those ones** eat no gross kinds of physical food, but rather **live on** mere **smells**. And the more powerful consume the good smells, while the less powerful must eat the poor ones.

,LNGA PA NI,

The fifth and final point in our treatment of intermediate beings concerns how they enter the state of birth.

15

*How Intermediate Beings Find Birth*

,BLO NI PHYIN CI LOG GYUR PAS,  
,RTZE DAGS 'GRO BA'I YUL DU 'GRO,  
,DRI DANG GNAS LA MNGON 'DOD GZHAN,  
,DMYAL BA YI NI SPYI'U TSUGS YIN,

**Because of a mistaken impression he passes  
To his destination to play, to enjoy;  
Others from attraction to smells or the place.  
Those for the hells are upside-down.**

BAR SRID DE SKYE GNAS SU 'JUG TSUL JI LTA BU ZHE NA, MI'I BAR SRID  
PA ZHIG YIN NA THAG RING PO NAS PHA MA NYAL PO BYED PA  
MTHONG BAS NA, BLO NI PHYIN CI LOG TU GYUR PAS, RTZE BA DANG  
DGA' BA'I BSAM PAS 'GRO BA'I YUL PHO BA DANG LONG KHA'I GSEB, BU  
SNOD KYI NANG DU 'GRO,

"How does an intermediate being," one may begin, "enter his particular state of birth?" If he is an inbetween being headed for a birth as a human, he sees his parents from a distance, having sex together. **Because of a mistaken impression**, and imagining that he can **play** and **enjoy** himself, **he passes to his destination** within the womb, lodged in the midst of the mother's abdomen and entrails.

DE YANG PHOR SKYE BA YIN NA MA'I LTO G-YAS SU SNYES NAS KHA  
RGYAB TU BLTAS TE TZOG PUR 'DUG PA DANG , MOR SKYE BA YIN NA  
MA'I LTO G-YON DU SNYES NAS KHA MDUN DU BLTAS TE 'DUG, MA  
NING DU SKYE BA YIN NA PHO MO'I 'DOD CHAGS GANG SHAS CHE BA'I  
STABS SU 'DUG GO,

If the child is to be a boy, it lies crouched up on the right side of the mother's abdomen, facing her back. If it is to be a girl, the child lies to the left side of the abdomen, facing the front. A child to be born as a neuter lies in either position, depending on whether masculine or feminine types of desire dominate his personality.

GZHAN DROD GSHER LAS SKYE BA NI DRI MNGON PAR 'DOD PAS 'GRO, ,  
RDZUS TE SKYE BA NI GNAS LA MNGON PAR 'DOD PAS 'GRO'O, , 'O NA  
DMYAL BA'I GNAS 'DOD PA JI LTAR YOD CE NA, YOD DE, BLO NI PHYIN  
CI LOG TU GYUR PAS SO,

As for the other types of intermediate beings, those headed for a birth from warmth and moisture pass to their destination **from an attraction for the smells** there. Those to be born complete come to their destination **from an attraction for the place** itself.

Someone might object: "How could anyone be attracted to the hells?" Yet they are— all based on a mistaken impression.

,BAR SRID 'GRO BA'I DBYIBS JI LTA BU ZHE NA, DMYAL BA'I BAR SRID NI

SPYI'U TSUGS SU 'GRO BA YIN TE, MDO LAS, YANG DAG SDOM DANG  
DKA' THUB CAN, DRANG SRONG RNAMS LA SKUR 'DEBS PA, , DE DAG  
SPYI'U TSUGS DAG TU NI, , DMYAL BA KHO NAR LTUNG BAR 'GYUR, ,  
ZHES GSUNGS PA'I PHYIR,

What does an intermediate being look like as he travels to his goal? **Those**  
headed **for the hells** travel **upside-down**. As sutra states,

Those who berate the saints—accomplished ones  
With vows unstained and mighty asceticisms—  
Can only fall, traveling down into the hells,  
Passing with bodies upside-down.

,GZHAN MI SOGS THAD KAR 'GRO'O, , SLOB DPON GANG SPEL NA RE, YI  
DVAGS KYI BAR SRID NI YI DVAGS BZHIN DU RGYAB NAS 'GRO ZHES  
GSUNG ,

It is stated that intermediate beings to be born as pleasure beings travel along in  
an upward direction. All of the others, those to be humans and the rest, travel on  
a level plane. The master Purnavardhana states that inbetween beings headed for  
a birth as a craving spirit go along like craving spirits themselves, facing  
backwards.

The *Treasure House*, Chapter III, lines 152-158, and 177-230; with commentary from the *Illumination of the Path*.

, 'GRO BA ZAS KYIS GNAS PA YIN,

Beings are kept alive by sustenance.

[III.152]

, 'O NA 'GRO BA RNAMS KHAMS GSUM DU GANG GIS GNAS ZHE NA,  
'GRO BA RNAMS ZAS KYIS GNAS PAR BYED PA YIN TE, MDO LAS, STON  
PA SANGS RGYAS NAS RING PO MA LON PA NA, CHOS GCIG BKA' STZAL  
PA NI 'DI LTA STE, 'GRO BA ZAS KYIS GNAS PA YIN NO, , ZHES GSUNGS  
PA'I PHYIR,

"What," one may ask, "keeps beings alive in these three realms?" **Beings are kept alive by sustenance**, for as sutra states:

Not long after the Teacher had become enlightened, he gave voice to a certain teaching, to the effect that beings are kept alive by sustenance.

GNYIS PA LA GSUM, ZAS KYI RANG BZHIN, ZHAR LA BAR SRID KYI MING  
GI RNAM GRANGS, DE DAG GI NGES PA'O,

We next treat this point in greater detail, in three divisions concerning (1) the nature of sustenance; (2) incidentally, different names used to refer to intermediate beings; and (3) a rationale for the number of the different types of sustenance.

46

*The Nature of Solid Food*

, KHAM GYI ZAS NI 'DOD PA NA,  
, SKYE MCHED GSUM GYI BDAG NYID DO,  
, GZUGS KYI SKYE MCHED MA YIN DES,  
, RANG DBANG GROL LA MI PHAN PHYIR,

**Solid food exists in the desire;  
Combination of three of the doors of sense.  
The door of sense that's form is not, because**

**It neither aids its power nor the free.**

[III.153-6]

,DANG PO NI, 'GRO BA ZAS KYIS GNAS PA YIN, , ZHES BSHAD NA, ZAS DE  
LA DU ZHE NA, DE LA BZHI YOD DE, KHAMS KYI ZAS, REG PA'I ZAS,  
SEMS PA'I ZAS, RNAM SHES KYI ZAS RNAMS SU YOD PA'I PHYIR,

"In the lines above," one may begin, "you mentioned that 'beings are kept alive by sustenance.' Just how many kinds of sustenance are there?" There are four different kinds: sustenance in the form of solid food, contact, mental movement, and consciousness.

'O NA DE DAG KHAMS GANG NA YOD CE NA, KHAM KYI ZAS NI 'DOD  
PA NA YOD KYI, KHAMS GONG MA DAG NA MED DE, KHAM ZAS LA  
'DOD CHAGS DANG BRAL BA DAG DER SKYE BA'I PHYIR, DMYAL BA  
CHEN PO NA KHAM ZAS JI LTAR YOD CE NA, YOD DE, LCAGS KYI THO  
LUM DANG ZANGS ZHUN ME 'BAR BA KHAR 'JUG PAR BSHAD CING , NYI  
TSE BA DANG NYE 'KHOR BA NA MI'I ZAS JI LTAR BA BZHIN YOD PAR  
DGE 'DUN SRUNGS DANG GRO BZHIN SKYES KYI GTAM RGYUD LAS  
SHES SO,

"In what realms are they found?" one may ask. **Solid food exists in the desire realm**, but not in the realms above it, for it is just those beings who have freed themselves of desire for solid food who are born in these upper realms. Someone may ask how there can be any solid food in the great hells. And yet there is, for it is said that flaming iron balls and molten copper are forced into the mouths of the beings living in these hells. Moreover we can understand from the accounts of Gendun Sung and Shrona that in the partial and adjacent hells there are kinds of food resembling those of the human realm.

, 'O NA, RAB TU BYED PA LAS KHAM GYI ZAS GANG ZHE NA, KHAM  
GANG LA BR TEN NAS DBANG PO RNAMS RGYAS PAR 'GYUR BA DANG ,  
'BYUNG BA CHEN PO RNAMS 'TSO BA DANG NYE BAR 'TSO BAR 'GYUR,  
ZHES GSUNGS PA DANG 'GAL YO ZHE NA, MI 'GAL TE, DE RGYAS 'GYUR  
GYI ZAS LA DGONGS LA, LCAGS KYI THO LUM SOGS KYIS KYANG BKRES  
PA SEL NUS PAS ZAS KYI MTSAN NYID DANG LDAN PA'I PHYIR,

Some may object that this explanation seems to contradict the following words of the *Treatise*:

What is solid food? Any portion of a substance which, when used as food, nurtures the various powers, and supports and promotes the development of the major elements of the body.

Yet there is no contradiction. This explanation was given only with reference to food as part of a nurturing process; iron balls or the like can be said to satisfy the definition of food in that they do exhibit the ability to remove a feeling of hunger.

KHAM ZAS KYI NGO BO GANG ZHE NA, DRI RO REG BYA'I SKYE MCHED GSUM GYI BDAG NYID DO, , CT'I PHYIR KHAM GYI ZAS ZHES BYA ZHE NA, SNA LCE LUS GSUM GYIS KHAM DU BCAD NAS MID PA'I ZAS YIN PAS DE SKAD CES BYA'O,

"What," one may ask, "is the basic nature of solid food?" It is a **combination of three of the doors of sense**: smell, taste, and the tangible. Why is it referred to as "solid food" [literally, "portion food"]? It is so named because it is food which is ingested only after it has been divided into portions by three agents: nose, tongue, or body.

,NYI MA DANG GRIB MA LA YOD PA'I DRI RO KHAM ZAS MA YIN PAR THAL, DE KHAM DU BCAD NAS MID PAR BYA BA MA YIN PA'I PHYIR ZHE NA, SKYON MED DE, DE MIN YANG DE'I RIS YIN PA'I PHYIR DANG , YANG NA PHAL CHE BA LA DGONGS PA'I PHYIR,

"Consider then," one may object, "the smells and tastes of sunshine or shade. Are they then not a kind of solid food? Because isn't it impossible to ingest them by cutting them first into portions of some certain size?" It's true that this would be impossible; nonetheless, they do fit the general description of solid sustenance. You could also say that our description is intended to fit only the majority of instances.

GZUGS KYI SKYE MCHED KHAM ZAS MA YIN TE, DES RANG GI YUL CAN DBANG PO RTEN DANG BCAS PA RGYAS PA LA MI PHAN PA'I PHYIR DANG , DE LA PHAN PA'I RIS KYANG MA YIN PA'I PHYIR,

**The door of sense that is form is not** a kind of solid food, **because it does not aid** in the nurturing process of "**its power**" (i.e., the power which takes this form as its object) or of the power's basis. Nor is it similar to the general class of things that do perform such a function.

RTAGS MA GRUB STE, ZAS YID DU 'ONG BA BSHAMS PA MTHONG BA NA  
BDE BA DANG YID BDE BAR 'GYUR BA'I PHYIR ZHE NA, DE NI ZAS DE LA  
DMIGS PA'I BDE BA MYONG 'GYUR GYI REG PA ZAS SU SONG BA YIN GYI,  
GZUGS GYI SKYE MCHED ZAS SU SONG BA'I DON MIN TE, YIN NA GROL  
BA DGRA BCOM PA DANG PHYIR MI 'ONG LA PHAN DGOS PA LAS MI  
PHAN PA'I PHYIR,

"To this I disagree," one may reply. "Isn't it possible for sensations of pleasure and happiness to arise when one looks upon a meal laid out in a particularly attractive manner?" In this case though we would describe the sustenance as that consisting of contact involving an experience of pleasure through focussing on the meal. The point is not that this form, the object of the eye, is functioning as sustenance. If it were, it would also have to produce some beneficial effect even in beings that are **free**: enemy destroyers or those that need never return. The fact though is that such form **does not** in any way **aid** them.

47

*Three More Forms of Sustenance*

,REG DANG SEMS PA RNAM SHES NI,  
,ZAG BCAS ZAS YIN

**Contact, mental movement, and consciousness  
With stain are sustenance.**

[III.157-8a]

REG PA'I ZAS LA SOGS PA DE DAG GI NGO BO GANG ZHE NA, REG PA  
DANG SEMS PA DANG RNAM PAR SHES PA NI ZAG PA DANG BCAS PA  
ZAS YIN GYI, ZAG MED ZAS MIN TE, ZAS KYI DON NI SRID PA GSO BAR  
BYED PA YIN NA, ZAG MED NI SRID PA ZAD BYED YIN PA'I PHYIR DANG  
, MDO LAS, SEMS CAN BYUNG BA RNAMS GNAS PAR BYED PA DANG ,  
'TSO BAR BYED PA DANG , SRID PA TSOL BA RNAMS LA PHAN 'DOGS  
PAR BYED PA'O, , ZHES DANG ,

"You have mentioned," one may begin, "sustenance consisting of contact, and so on. Just what is the nature of each of these types of sustenance?" **Contact, mental movement, and consciousness** that come **with stain are** each a kind of **sustenance**. In their unstained form they can't be called sustenance, for sustenance is defined by its function of perpetuating this suffering life, whereas the stainless act to bring it to a stop. As sutra says,

It functions to keep alive those beings who have already come out, and to nourish them; it functions to provide aid to those still in the state of seeking their next life.

ZAS BZHI NI NAD DANG 'BRAS DANG ZUG RNGU'I RTZA BA YIN NO, , RGA SHI'I RKYEN YIN NO, , ZHES GSUNGS LA, ZAG MED DE LTA MIN PA'I PHYIR,

It also states,

The four types of sustenance are the very root of sickness, cancer, agony. They help bring about old age and death.

Stainless things could hardly be described this way.

ZAS DU ZHIG GIS GNAS PA DANG PHAN 'DOGS PAR BYED CE NA, ZAS THAMS CAD KYIS BYED DO, , LAS KYI RANG BZHIN PAS SEMS PA DANG , DE DANG MTSUNGS LDAN GYI RNAM PAR SHES PA DANG , REG PAS SEMS CAN 'BYUNG BAR BYED PA DANG , SRID PA TSOL BA RNAMS LA PHAN 'DOGS PAR BYED PA YIN MOD, KHAM ZAS KYIS JI LTAR 'BYUNG BAR BYED CE NA, BYED DE, KHAM ZAS GYI ZAS LA SRED PA'I DBANG GIS YANG SRID 'BYUNG BAR BYED PA'I PHYIR,

One may ask how many of the different types of sustenance function to keep beings alive, and to provide aid to them. All of them do. One then might ask again:

Let us admit that movement of the mind (since it is, after all, by nature a deed) acts—along with the consciousness and contact linked up with it—to bring a being into existence, and to provide aid to those who are still in search of a rebirth. How can solid food though work to bring a being into existence?

But it can: solid food can bring one into a new existence by power of his craving for it.

KHAM ZAS DANG , BDE BA MYONG 'GYUR GYI REG PA DANG , DE DANG MTSUNGS LDAN GYI RNAM SHES KYIS, SEMS CAN GNAS PAR BYED PA YIN MOD, SEMS PAS JI LTAR GNAS PAR BYED CE NA,

One may pose still another question:

Admitted that solid food and contact involving an experience of pleasure, as well as the consciousness linked with this contact, can all function to keep a sentient being alive. But how can movement of the mind perform this function?

RE BA DANG BCAS PA'I SEMS PAS GNAS BAR BYED DE, MU GE BYUNG  
BA'I TSE PHA ZHIG RANG GI BU GNYIS DANG LHAN CIG TU 'CHI BA MA  
BZOD PAR THAL BA'I RKYAL PA SRED BUS KHA BCINGS PA PHYE YIN  
PAR SMRAS PA'I TSE, RE BA DANG MA BRAL BAR MA SHI BA, KHA PHYE  
BAS THAL BAR MTHONG BA NA RE BA DANG BRAL NAS SHI BA DANG ,

The answer is that movement of the mind involving the emotion of hope can actually keep one alive. We see for example the story of a father who couldn't bear the thought of dying, along with his two sons, during a famine. He took a bag full of powder and tied it fast, telling his sons that the chaff was flour. As long as they entertained this hope, it kept them from dying. When they opened the bag and saw the chaff, they lost hope, and thus expired.

GRU CHAG PA'I TSONG PA RGYA MTSO'I LBU BA LA THANG DU 'KHRUL  
NAS, RE BA DANG MA BRAL BAR MA SHI BA, RE BA DANG BRAL BA'I TSE  
SHI BA DANG , 'GRO BA'I RNAM GRANGS LAS, SROG CHAGS CHEN PO  
GANG DAG CHU NANG NAS 'THON TE BYE MA'I THANG LA SGO NGA  
SBAS PA MAS DRAN NA MI RUL, MA DRAN NA RUL BAR BSHAD PA LTA  
BU'O,

We also see mention of shipwrecked merchants adrift in the sea, who mistakenly took far-off whitecaps to be dry land. As long as they had hope it kept them alive, but when they realized their mistake and lost this hope they straightaway died. The *Types of Beings* also describes certain great creatures that crawl up out of the water to bury their eggs beneath the sandy beach. As long as the mother creature keeps her eggs in mind, they remain fresh. If she forgets about them, so it is said, they spoil.

,SLOB DPON NI, DE LTA NA GZHAN MA'I SEMS PA BU'I ZAS SU THAL BA'I  
SKYON YOD PAS, SGO NGAS MA DRAN NA MI 'DRUL, MA DRAN NA  
'DRUL PA'I DON YIN NO, , ZHES GSUNG ,

The Master though objects to this explanation:

If this were true, then the movement of the mother's mind would have to be sustenance for the young, which is illogical. The point is, rather, that the beings in the eggs are kept from spoiling as long as they recall their mother, and spoil when they forget.

DE LA NI PAndII TA NA RE, DE NI MI 'THAD DE, SGO NGA LAS SKYES  
RTAG TU RMONGS, , ZHES GSUNGS PA'I PHYIR ZHES ZER, DE MI 'THAD  
DE, MA DRAN PA DANG RTAG TU RMONGS PA LA 'GAL BA MED PA'I  
PHYIR,

The Pandit makes a counterclaim that "This position is itself mistaken: the root text itself states that one is 'ignorant all,' and that 'this is always the case with those from eggs.'" He is himself in error though, for the mental states of failing to recall something on one hand and total ignorance on the other are not exclusive of one another.

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*Realms and Three Types of Sustenance*

GSUM DAG NA,

**These in three.**

[III.158b]

'O NA GSUM PO KHAMS GANG NA YOD CE NA, KHAMS GSUM DAG  
NA'O, , GANG KHAM YIN PA DE DBANG PO RTEN BCAS RGYAS PA'I ZAS  
KYANG YIN NAM ZHE NA, 'DI LA MU BZHI STE, DBANG PO RTEN BCAS  
LA GNOD PA'I KHAM DU BYA BA'I DRI RO REG BYA NI, KHAM YIN LA  
DBANG PO RTEN BCAS RGYAS PA'I ZAS MIN,

In what realms are these three types of sustenance found? **These** are found **in** all **three** realms. One might ask whether everything that can be made into portions can also act as sustenance which nurtures the powers and their basis. All four combinations are possible in this regard. First consider types of smells, tastes, or tangibles which come in portions but do harm to the powers and their basis. They are an example of something which exists in portions but which is not a kind of sustenance which nurtures the powers and this basis.

ZAS LHAG MA GSUM NI DBANG PO RTEN BCAS RGYAS PA'I ZAS YIN LA  
KHAM MA YIN, GNYIS KA YIN PA NI KHAM DU BYAS PAS DBANG PO  
RTEN BCAS RGYAS PAR 'GYUR BA'I ZAS LTA BU, GNYIS KA MA YIN PA NI  
SGRA DANG SDUG BSNGAL 'KHOR BCAS SO,

The final three types of sustenance provide an example of something which is sustenance nurturing the powers and their basis but which is not something made into these physical portions. An example of both would be any kind of sustenance which, once taken in portions, produced a nurturing effect upon the powers and their basis. A case of neither would be, finally, something like sound or suffering with its attendant phenomena.

,DBANG PO RTEN BCAS LA GNOD NA KHAM ZAS SU MI 'GYUR RO ZHE  
NA, DUS PHYIS GNOD KYANG DE'I MOD LA PHAN 'DOGS PAS KHAM ZAS  
SU RIGS PA YIN TE, ZAS NI DUS GNYIS SU BYA BA BYED PA'I PHYIR,

"If something produces a deleterious effect upon the powers and their basis," one may assert, "it could never be referred to as 'solid food.'" Even if it produces a harmful effect at some future date, we may nonetheless properly refer to something as solid food on the basis that, for the time being, it has a beneficial influence. This is because the food is performing a function on two different occasions.

'O NA BCOM LDAN 'DAS KYIS PHYI ROL PA'I DRANG SRONG 'DOD PA LA  
'DOD CHAGS DANG BRAL BA BRGYA LA ZAS BYIN PA BAS, 'DZAM BU'I  
TSAL NA 'DUG PA'I SO SO SKYE BO GCIG LA BYIN NA DE 'BRAS BU CHE,  
ZHES GSUNGS NA, 'DZAM BU'I TSAL NA 'DUG PA'I SO SO SKYE BO DE  
GANG ZHE NA, KHA CIG, 'DZAM BU'I LTO DANG LDAN PA THAMS CAD  
YIN ZER BA MI 'THAD DE, GCIG CES GSUNGS PA DANG 'GAL BA'I PHYIR  
DANG , DE LA NGO MTSAR CHE BA CI ZHIG YOD DE MED PA'I PHYIR,

"Now the Victorious Buddha," one may continue, "spoke that the result of offering food to a single ordinary being staying in the *dzambu*-tree grove was greater than that of the same offering of food to a hundred non-Buddhist sages who had managed to free themselves of desire for the objects of the senses. Who was he referring to in the expression 'ordinary being staying in the *dzambu*-tree grove'?"

Some claim that the reference is to everyone on *Dzambu* with a stomach, but this is incorrect since it contradicts the specific mention of a *single* being. Moreover

the force of the comparison would be lost, there being no great wonder that giving to so many people would outweigh the other act.

KHA CIG, BYANG SEMS NGES GNAS SO ZHES ZER, BYE BRAG SMRA BA NA RE, MI 'THAD DE, DE NI DGRA BCOM PA BYE BA LA BYIN PA BAS BSOD NAMS CHE BA'I PHYIR, DES NA NGES 'BYED CHA MTHUN LA GNAS PA'I BYANG SEMS YIN ZER,

Others have claimed that the words refer to a bodhisattva who has reached the point where only a certain, fixed time remains before he achieves the final goal. The Detailists on their part claim that this interpretation is incorrect, since giving to such a being would be an act of much greater merit than that of making offerings to ten million enemy destroyers, and that the words are therefore meant to refer to bodhisattvas who have reached the state conducive to certain separation from suffering [i.e., the path of preparation].

SLOB DPON NI, DE MI 'THAD DE, 'DI NI MING DANG DON MI MTHUN ZHING , MDO BSTAN BCOS GANG LAS KYANG NGES 'BYED CHA MTHUN LA GNAS PA'I BYANG SEMS LA 'DZAM BU'I TSAL NA GNAS PA'I BYANG SEMS SU MA BSHAD PA'I PHYIR, DES NA 'DZAM BU'I SHING DRUNG NA BSAM GTAN DANG PO SKYED PA'I BYANG SEMS DON THAMS CAD GRUB PA YIN TE, DE DANG PHYI ROL PA DE DAG 'DOD PA LA 'DOD CHAGS DANG BRAL BAR KHYAD PAR MED KYANG BRGYA LA BYIN PA BAS DE GCIG LA BYIN PA BSOD NAMS CHES MANG BAS KHYAD PAR DU 'PHAGS PA'I PHYIR,

The Master though rebuts this position:

This could never be correct—first because of the incongruity between the being to which the name supposedly refers and the nature of the name itself. Moreover, in no sutra or classical commentary at all do we see bodhisattvas who have reached the state conducive to their certain separation from suffering referred to as bodhisattvas residing in the *dzambu*-tree grove. Therefore the being in question is a bodhisattva who has managed to develop the first concentration level sitting at the base of a *dzambu* tree, and who has gained his every goal. From the point of view of his having overcome any desire for the objects of the desire realm, the bodhisattva is in no way distinguished from the non-Buddhists mentioned. His vast superiority is nonetheless reflected in the fact

that giving to this single person constitutes so much greater merit than giving to the hundred others.

DE LA KHO NA RE, DE LA BYIN PA DE DE LTA BU'I PHYI PA MTHA' YAS  
PA LA BYIN PA BAS KYANG BSOD NAMS CHE BA MIN NAM ZHEN, BDEN  
MOD, 'ON KYANG SNGAR DUD 'GRO'I SKYE GNAS SU SONG BA BRGYA  
LA BYIN PA BAS, MI TSUL KHRIMS 'CHAL PA GCIG LA BYIN PA RNAM  
PAR SMIN PA BRGYA 'GYUR DU RE BAR BYA'O, , ZHES BRGYA SHA STAG  
GSUNGS PA'I 'DRES KYI DBANG GIS YIN PA'I PHYIR ZHES GSUNG ,

Someone might ask whether making offerings to such a person wouldn't be a greater merit than giving to an absolutely infinite number of the non-Buddhists mentioned. Admittedly it would be, he says; the word "hundred" is employed here first to maintain a continuity in composition, since in passages of the sutra preceding the one in question the word constantly appears: "You could give something to a hundred beings living in the animal state of birth, yet still look forward to results a hundred times more powerful maturing from the deed of offering something to a single human being, even an immoral one."

\*\*\*\*\*

,DE LA SNOD KYI 'ZIG RTEN GYI,  
,GNAS PAR 'DOD PA'I 'OG DAG GI,  
,RLUNG GI DKYIL 'KHOR RNGAMS SU NI,  
,SA YA DRUG 'BUM GRANGS MED DO,

**Here the beliefs on how it stays, this great  
Vessel of the world: below, a great  
Disc of wind, a million six hundred thousand  
Thick, by another without count.**

[III.177-80]

,DE YANG 'JIG RTEN GYI KHAMS MTHA' YAS SHING MI 'DRA BA SNA  
TSOGS PAS, THAMS CAD BSTAN PAR MI NUS KYI, BDAG CAG GI STON  
PA'I ZHING MI MJED 'JIG RTEN GYI KHAMS KYI RNAM GZHAG CUNG  
ZAD BRJOD PAR BYA'O,

Having thus explained the world of living beings, we turn to the other world—the great outer vessel itself. There are a limitless number of planets, planets of countless different descriptions—we could never cover them all. We will thus

touch, and only briefly, on the details of the planet connected to the Saha Paradise of our own precious Teacher.

,DE LA CHOS MNGON PA BA DAG GIS SNOD KYI 'JIG RTEN GNAS PAR  
'DOD PA'I LUGS NI, 'OG DAG GI GZHI NI DANG POR BAR SNANG STONG  
PAR YOD PA LA, 'JIG RTEN 'CHAGS PA'I SNGA LTAS SU GYUR PA'I RLUNG  
'JAM BU LDANG BA LO GRANGS DU MA'I BAR DU 'KHRIGS PA LAS,  
RLUNG GI DKYIL 'KHOR CHEN PO CHE'I RDO RJES KYANG GZHIG PAR MI  
NUS PA CHAGS SO, , DE'I RNGAMS SU NI DPAG TSAD SA YA GCIG DANG  
DRUG 'BUM, RGYAR GRANGS MED GCIG YOD DO,

**Here then are the beliefs of the Knowledge school of philosophers on how it stays, this great vessel of the world.** According to their system, the foundation that lies **below** this world first consisted of nothing but empty space. Then began a portent of the formation of a new world: a gentle force of wind, swirling about itself over a period of very many years. Eventually it turned into **a great disk of wind**, so fierce and solid that even a massive diamond could never crack it. In **thickness**, this disc measures one **million, six hundred thousand yojana** [about 7 million miles]. Its diameter runs one "**countless**" of *yojana* [about 4.5 times 10 to the 60th power (60 zeroes) miles].

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*The Disc of Water and Gold*

,CHU RNGAMS 'BUM PHRAG BCU GCIG DANG ,  
,STONG PHRAG DAG NI NYI SHU'O,  
,PHYIS NI RNGAMS SU 'BUM PHRAG BRGYAD,  
,LHAG MA DAG NI GSER DU 'GYUR,  
,CHU DANG GSER GYI DKYIL 'KHOR GYI,  
,THAD KAR 'BUM PHRAG BCU GNYIS DANG ,  
,STONG PHRAG GSUM DANG BRGYA PHRAG NI,  
,PHYED DANG LNGA RNAMS KHO NA'O,  
,KHOR YUG TU NI SUM 'GYUR RO,

**The measure of the water in its thickness  
Is equal to one million, twenty thousand.  
Eight hundred thousand, the thickness externally;  
All of the remainder turned to gold.  
The measurement of the radius  
Of this massive disc of water and gold**

**Is just about a million two hundred  
And three thousand, four hundred and fifty.  
Three times this for the circumference.**

[III.181-9]

,GNYIS PA NI, RLUNG GI DKYIL 'KHOR DE'I STENG DU CHAR GYI RGYUN  
SHING RTA'I SROG SHING TZAM BAB PA LA BR TEN NAS, GSER GYI  
SNYING PO CAN GYI CHU'I DKYIL 'KHOR RINGAMS SU DPAG TSAD 'BUM  
PHRAG BCU GCIG DANG , STONG PHRAG DAG NI NYI SHU YOD PA  
CHAGS SO,

As for the disc of water and gold, a pillar of rain so dense it looks like the shaft of a oxcart falls then upon that massive disc of wind. This causes the formation of a great disc of water possessing an inner base of gold. **The measure of this water in its thickness is equal to one million, twenty thousand *yojana*** [about 4.6 million miles].

,THANG KHAR MI 'BO BA NI, KHA CIG SEMS CAN GYI LAS KYI DBANG  
GIS YIN TE, DPER NA, ZAS MA ZHU PAR LONG DU MI LTUNG BA BZHIN  
ZHES ZER, KHA CIG RLUNG GIS SBYANGS KYI TSUL DU 'DZIN ZHES ZER,

One may ask why this water doesn't just roll off the edge of the disc of wind. Some claim that what holds it on is the power of the past deeds of all living beings; food that you've eaten, for example, stays without dropping into the intestines until the stomach has finished dissolving it. Others claim that the suction of the wind below keeps it on.

DE'I STENG DU RLUNG GIS CHU DE DAG BSRUBS SHING , KUN TU 'THAS  
PAR BYAS PA LA BR TEN NAS GSER GYI SA GZHI CHAGS SO, , DE'I PHYIS  
NI CHU'I DKYIL 'KHOR GYI RINGAMS SU 'BUM PHRAG BRGYAD DANG ,  
LHAG MA GSUM 'BUM NYI KHRI DAG NI GSER DU 'GYUR RO,

Next a great wind stirs up the surface of this water, so much that it gains solidity and a great disc of gold takes shape. The **external thickness** of this formation is as follows. The thickness of the disc of water is now **eight hundred thousand *yojana*** [about 3.6 million miles]. **All of the remainder**, three hundred and twenty thousand *yojana* [about 1.4 million miles], has **turned to gold**.

,O NA CHU DANG GSER GYI DKYIL 'KHOR GYI THAD KAR THAG JI TZAM  
ZHE NA, 'BUM PHRAG BCU GNYIS DANG STONG PHRAG GSUM DANG

BRGYA PHRAG DAG NI PHYED DANG LNGA RNAMS KHO NA'O, , KHOR  
YUG TU NI ZLUM PO YIN PAS GSUM 'GYUR RO,

One may ask about **the measurement of the radius of this massive disk of water and gold. It is just a single million and two hundred and three thousand, four hundred and fifty yojana** [5.4 million miles]. **The circumference**, since the disc has a circular outline, would be **three times this**.

, GNYIS PA LA, RI BSHAD, MTSO BSHAD, GLING BSHAD PA'O, , DANG PO  
NI,

Having thus explained the foundation of the world, we will now describe what rests upon this foundation. We'll first treat the mountains, then the oceans, and finally the various continents.

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*Mountains of the World*

,DE LA LHUN PO GNYA' SHING 'DZIN,  
,GSHOL MDA' 'DZIN DANG SENG LDENG CAN,  
,DE BZHIN BLTA NA SDUG RI DANG ,  
,RTA RNA DANG NI RNAM 'DUD DANG ,  
,MU KHYUD 'DZIN RI'O DE NAS NI,  
,GLING RNAMS YIN NO DE DAG GI,  
,PHYI ROL NA NI KHOR YUG STE,  
,BDUN NI GSER YIN DE LCAGS SO,  
,LHUN PO RIN CHEN BZHI'I RANG BZHIN,  
,CHU YI NANG DU BRGYAD KHRI DAG  
,NUB BO DE BZHIN STENG DU YANG ,  
,DPAG TSAD DAG NI BRGYAD KHRI'O,  
,BRGYAD PO 'PHANG DU PHYED PHYED DBRI,  
,DE DAG RNGAMS SU'ANG 'PHANG DANG MNYAM,

**Here then Mount Supreme and also Yoke,  
Plowshare next and after it Khadira,  
Just so that referred to as Mount Lovely,  
Ear of the Horse, and then the Perfect Bow.  
Next is Rim of the Wheel, and after that  
The various continents, and on the outer  
Side of them the range Encircling.**

The seven are of gold; this one iron.  
Mount Supreme of four different precious things,  
Standing in the water at a depth of  
Eighty thousand, eighty thousand too  
Above the water line, in yojana.  
The height of eight decreases by a half,  
In length across the same as altitude.

[III.190-203]

CHU DANG GSER GYI DKYIL 'KHOR GYI STENG DU, CHAR GYI RGYUN  
SNGAR LTAR BAB PA LA BR TEN NAS, KHAMS SNA TSOGS PA CAN GYI  
PHYI' I RGYA MTSO CHAGS, DE' I KHAMS RAB RLUNG GIS BSRUBS PA LA  
BR TEN NAS, RI GZHAN LAS LHUN CING BRJID CHAGS PA' I LHUN PO  
CHAGS,

Next in the formation of the world comes another great rain, like the one before, falling upon the disc of water and gold. This leads to the formation of an outer ocean composed of various primeval elements. A great wind rises and agitates the highest order of the elements, thereby creating the first of the great mountain areas,

- 1) **Mount Supreme:** so called because of its supremacy, its eminence, over all the other mountains.

KHAMS 'BRING RLUNG GIS BSRUBS PA LA BR TEN NAS, RI' I RTZE MO  
DBYIBS LEGS SHING BLTA NA SDUG PA, SHING RTA' I GNYA' SHING LTA  
BU' I MDZES PA YOD PAS GNYA' SHING 'DZIN DANG , GSER GYI GSHOL  
MDA' LTA BU' I MDZES PA YOD PAS GSHOL MDA' 'DZIN DANG , SENG  
LDENG GI NAGS KYIS MDZES PA YOD PAS SENG LDENG CAN DANG , DE  
BZHIN DU RI' I RTZE MO NA BLTA NA SDUG PA' I MDZES PA YOD PAS  
BLTA NA SDUG RI DANG , RTA' I RNA BA LTA BU' I MDZES PA YOD PAS  
RTA RNA DANG , RI' I RTZE MO RNAME PAR 'DUD PA LTA BU' I MDZES PA  
YOD PAS RNAME 'DUD DANG , RI' I RTZE MO 'KHOR LO' I MU KHYUD LTA  
BUR MDZES PAR YOD PAS MU KHYUD 'DZIN RI STE DE DAG GIS RI RAB  
BSKOR TE GNAS SO,

As the wind agitates the middle-order elements, other great ranges come into being. They are

- 2) the range of The **Yoke**, mountains embellished with a peak of a

pleasing outline that strikes the eye like the yoke between two oxen pulling a cart;

- 3) the range of The **Plowshare**, mountains with the attractive look of a plowshare of gold; **after it**
- 4) the **Khadira** range, embellished with a forest of *khadira* trees;
- 5) **just so that referred to as** the "Lovely" range, with a peak that is lovely to look upon;
- 6) the **Ear of the Horse**, mountains embellished with the shape of a horse's ear; **and then**
- 7) **the Perfect Bow**, a range of mountains topped with a peak shaped like a person bending over in a bow. **Next is**
- 8) **Rim of the Wheel**, a range with peaks arranged like a wheel's rim.

All of these last-mentioned mountain ranges lie like concentric circles around Mount Supreme.

,KHAMS THA MA BSRUBS PA LAS DE NAS NI GLING RNAMS CHAGS PA  
YIN NO, , DE DAG GI PHYI ROL NA NI KHOR YUG GI RI STE, 'DIS GLING  
BZHI 'KHOR BA'I TSUL DU BSKOR BAS NA KHOR YUG GI RI'O,

**After that** the lower-order elements of the ocean are agitated by the wind, leading to the formation of **the various continents**. **On the outer side of them** lies **the Encircling range** of mountains, which take their name from the fact that they circle around the area of the four continents.

, 'O NA RI DGU PO'I NGO BO GANG ZHE NA, GNYA' SHING 'DZIN NAS MU  
KHYUD 'DZIN GYI BAR BDUN NI GSER YIN, KHOR YUG GI RI DE LCAGS  
SO,

One may ask what materials make up these nine kinds of mountains. **The seven** from the Yoke out to Rim of the Wheel **are made of gold**, while "**this one**"—the Encircling range—is **iron**.

,LHUN PO NI RIN CHEN BZHI'I RANG BZHIN TE, SHAR DNGUL, LHO BEE'd'URU, NUB PA{dm} R'A GA , BYANG GSER LAS SO, , GDAGS PA LAS, SHAR PA{dm} R'A GA DANG , NUB DNGUL DU YOD PAR BSHAD DO, , RI RAB KYI NGOS RIN PO CHE GANG GI RANG BZHIN YIN PA'I MTHUS, DE'I PHYOGS KYI NAM MKHA' YANG DE'I KHA DOG TU SNANG BAS, LHO 'DZAM GLING GI NAM MKHA' YANG SNGON POR SNANG NGO ,

**Mount Supreme** is made of **four different precious things**: its eastern side is silver, the southern side is lapis, the west of ruby, and the north of gold. (*The Comment* states that it is the east side that is made of ruby, while the west is the one with silver.) The color of the sky in each of the quarters running out from Mount Supreme is determined by the particular precious material on that side of the mountain: therefore the sky over Dzambu, the southern continent where we live, appears blue.

,O NA DE DAG GI TSAD JI LTA BU ZHE NA, RI DGU PO CHU'I NANG DU DPAG TSAD BRGYAD KHRI DAG NUB BO, , DE BZHIN DU LHUN PO NI CHU'I STENG DU YANG DPAG TSAD DAG NI BRGYAD KHRI 'PHAGS SO, , LHAG MA BRGYAD PO'I 'PHANG DU BYED PHYED DPRI BAS BZHI KHRI DANG NYI KHRI SOGS SO, , DE DAG RNGAMS SU STE RGYAR YANG 'PHANG DANG MNYAM MO,

One may ask about the distances involved with these mountain ranges. Mount Supreme **stands in the water at a depth of eighty thousand yojana** [360,000 miles]. It rises **eighty thousand yojana too above the water line**. The height of the remaining **eight** mountains **decreases by a half**, which makes them forty thousand, twenty thousand, and so on. The **length across** these ranges, that is their breadth, is exactly **the same** as their **altitude**.

,GNYIS PA NI,

Next we'll describe the oceans of the world.

,DE DAG BAR BDUN ROL MTSO YIN,  
,DANG PO STONG PHRAG BRGYAD CU'O,  
,DE NI NANG GI RGYA MTSO YIN,  
,DE YI NGOS LA SUM 'GYUR RO,

,ROL MTSO GZHAN NI PHYED PHYED DO,  
,LHAG MA PHYI YI MTSO CHEN YIN,  
,BUM PHRAG GSUM DANG STONG PHRAG NI,  
,NYI SHU GNYIS SO

**The seven between them are the Seas of Sport.  
The first of them consists of eighty thousand;  
It is the one we call the Inner Sea,  
Three times longer in circumference.  
The other Seas of Sport then half by half.  
That remaining, the Great Outer Sea;  
In its measure some three hundred twenty  
And two thousand.**

[III.204-11a]

LHUN PO NAS MU KHYUD 'DZIN DE DAG GI BAR GYI 'TSO BDUN NI ROL  
MTSO YIN NO, CI'I PHYIR ROL MTSO ZHES BYA ZHE NA, YAN LAG  
BRGYAD LDAN GYI CHUS GANG ZHING , KLU'I RGYAL PO RNAMS RTZE  
ZHING ROL PA'I MTSO YIN PAS NA DE SKAD CES BYA'O,

There are **seven** different seas lying **between** the concentric mountain chains from Mount Supreme out to Rim of the Wheel. They **are** known as the "**Seas of Sport**," so named because they are filled with water possessed of the eight wonderful qualities, and are bodies of water where the kings of the serpent-like *nagas* play and sport.

,YAN LAG BRGYAD PO GANG ZHE NA, BSIL DANG ZHIM DANG YANG  
DANG 'JAM, , DANG BA DANG NI DRI MI NGA, , 'THUNG NA LTO LA MI  
GNOD DANG , , MGRIN PA LA YANG MI GNOD PA'O, , ZHES SO,

What are these "eight wonderful qualities"? As the verse goes,

Cool and delicious, light and soft as well,  
Sparkling clear, with no odor at all,  
Never a harm to the stomach when it's drunk,  
Never either unpleasant to the throat.

,O NA DE DAG GI TSAD JI LTA BU ZHE NA, MTSO DANG PO LA DPAG  
TSAD STONG PHRAG BRGYAD CU'O, , DE NI PHYI NANG GNYIS KYI  
NANG NAS NANG GI RGYA MTSO YIN LA, DE'I NGOS LA ZHENG GI

GSUM 'GYUR RO, , ROL MTSO GZHAN NI DE LAS PHYED PHYED DBRI'O,

"What," one may ask, "are the dimensions of these seas?" **The first of them consists of eighty thousand *yojana*** [about 360,000 miles]. Of the Inner and Outer Seas, **it is the one we call the "Inner,"** and it is **three times longer** than its length **in circumference.** The measures of the **other Seas of Sport then** are each **half** less than that of the sea inside of it.

,DE'I LHAG MA MU KHYUD 'DZIN NAS KHOR YUG GI BAR GYI MTSO NI  
PHYI' I RGYA MTSO CHEN PO YIN, DE'I TSAD NI DPAG TSAD 'BUM PHRAG  
GSUM DANG STONG PHRAG DAG NI NYI SHU GNYIS SO,

The **remaining** ocean area, that from Rim of the Wheel out to the Encircling range, is known as **the Great Outer Sea.** It is **in its measure some three hundred and twenty-two thousand *yojana*** [about 1.5 million miles].

,GSUM PA LA GLING GTZO BO, , GLING PHRAN, 'DZAM BU GLING GI  
CHOS KYI KHYAD PAR BSHAD PA'O, , DANG PO NI,

Our last section here concerns the various continents. We treat first the major continents, then the subcontinents, and close with a description of the particular features of our own continent—that of Dzambu.

DE LA NI,  
, 'DZAM BU' I GLING STE NGOS GSUM LA,  
, STONG PHRAG GNYIS SO SHING RTA' I DBYIBS,  
, GCIG LA DPAG TSAD PHYED DANG BZHI,  
, SHAR GYI LUS 'PHAGS ZLA KHAM 'DRA,  
, NGOS GSUM 'DI DANG 'DRA GCIG LA,  
, DPAG TSAD SUM BRGYA LNGA BCU'O,  
, BA LANG SPYOD GLING ZLUM PO STE,  
, STONG PHRAG PHYED DANG BRGYAD YIN NO,  
, DE'I DBUS STONG PHRAG PHYED DANG GSUM,  
, SGRA MI SNYAN BRGYAD GRU BZHIR MNYAM,  
, DE YI BAR GYI GLING BRGYAD NI,  
, LUS DANG LUS 'PHAGS SGRA MI SNYAN,  
, SGRA MI SNYAN GYI ZLA DANG NI,

,RNGA YAB DANG NI RNGA YAB GZHAN,  
,G-YO LDAN DANG NI LAM MCHOG 'GRO,

Among each of these,  
The continent of Dzambu runs two thousand  
On three sides. It has a wagon's shape,  
On the one, three and a half yojana.  
The Eastern, Greatbody, like half a moon,  
Three sides similar to those and one  
With three hundred and fifty yojana.  
The continent of Cattle Users round,  
Seven and a half thousand around:  
Through its center, just two and a half.  
Terrible Sound, eight, even square.  
Eight the continents that lie between:  
Body and Greatbody, Terrible Sound,  
The Matching continent of Terrible Sound,  
Oxtail Fan, the Other Oxtail Fan,  
Moving and the one called Path Supreme.

[III.211b-26]

DE NAS NI, GLING RNAMS YIN NO, , ZHES BSHAD NA, GLING RNAMS  
GANG ZHE NA, GLING BZHI YOD PA DE LA NI RI RAB KYI LHO NA YOD  
CING , SHING 'DZAM BU'I 'BRAS BU MTSO'I NANG DU LHUNGS PA NA  
'DZAM BU ZHES PA'I SKAD 'BYIN PAS NA 'DZAM BU DANG , MTHA' CHUS  
'KHOR BA'I GLING YIN PAS NA, LHO 'DZAM BU'I GLING STE NGOS GSUM  
LA DPAG TSAD STONG PHRAG GNYIS GNYIS SO, , SHING RTA'I DBYIBS  
'DRA BA'I NGOS GCIG LA DPAG TSAD PHYED DANG BZHI'O,

"In the lines above," one may begin, "you spoke about 'the various continents' that came 'after that.' Just what are these continents?" **Among each of these** continents, the first is known as **the "Southern Continent of Dzambu."** The name derives from the fact that, first of all, it lies south of the ultimate mountain—Mount Supreme. "Dzambu" comes from the sound that comes when the fruit of a *dzambu* tree drops into the water. And since this mass is surrounded by water, we call it a "continent." [This is a play on words in the Sanskrit, where the word for "island" or "continent" is *dvīpa*, meaning "that which divides the water (*ap*) into two (*dvi*)."] The continent **runs two thousand yojana** [about 9,000 miles] **on each of three different sides. It has the shape of a wagon, with three and a half yojana on the one remaining side.**

, 'DI' SHAR NA YOD CING 'DI DAG LAS LUS NYIS 'GYUR GYIS 'PHAGS PAS NA LUS 'PHAGS SO, , DBYIBS ZLA GAM 'DRA BA'I NGOS GSUM 'DZAM BU'I GLING 'DI DANG 'DRA BAS, DPAG TSAD STONG PHRAG GNYIS GNYIS DANG , NGOS GCIG LA DPAG TSAD SUM BRGYA LNGA BCU'O,

**The Eastern Continent, Greatbody,** is so named because it lies to the east of this mountain, and since the size of its inhabitants' bodies is twice that of those living here. **Like a half moon** in its outline, this continent has **three sides similar to those** of our own continent: two thousand *yojana* each in measure. It has **one** remaining side **with three hundred and fifty yojana.**

, 'DI' NUB NA YOD CING BA LANG DANG NOR BU LA LONGS SPYOD PA DANG , MTHA' CHUS 'KHOR BA'I GLING STE NUB BA LANG SPYOD KYI GLING NGO , , DBYIBS ZLUM PO STE MTHA' KUN NAS BSKOR NA DPAG TSAD STONG PHRAG PHYED DANG BRGYAD YIN NO, , DE'I DBUS DRANG PO NAS GZHAL NA DPAG TSAD STONG PHRAG PHYED DANG GSUM MO,

The name of **the Western Continent, Cattle Users,** comes from the fact that it lies to the west of this mountain, while its inhabitants enjoy the use of cattle and jewels. It is also, of course, surrounded by water and thus called a "continent." It is **round**, shaped like a circle, measuring **seven and a half thousand yojana.** This means that, measured straight **through its center,** the continent is **just two and a half thousand yojana.**

, 'DI' BYANG NA YOD CING 'CHI BA'I TSE, ZHAG BDUN GYI GONG DU SGRA MI SNYAN PA 'BYUNG BAS NA BYANG SGRA MI SNYAN TE, MTHA' KUN NAS BSKOR NA DPAG TSAD STONG PHRAG BRGYAD, DBYIBS GRU BZHI PHYOGS RE RE LA DPAG TSAD STONG PHRAG GNYIS GNYIS YOD PAR MNYAM MO,

Next is the Northern Continent, **Terrible Sound,** so named because it lies to the north of this mountain and because, seven days before they die, people there hear a terrible sound telling them in advance. The total outer measure of the continent is **eight thousand yojana;** it has the shape of **a square,** with four **even** sides of two thousand *yojana* each.

, GNYIS PA NI, GLING BZHI PO DE'I BAR GYI GLING G-YOG BRGYAD NI, LUS DANG LUS 'PHAGS SHAR GYI GLING G-YOG, SGRA MI SNYAN DANG SGRA MI SNYAN GYI ZLA BYANG GI GLING G-YOG, RNGA YAB DANG NI

RNGA YAB GZHAN LHO'I GLING G-YOG, G-YO LDAN DANG NI LAM  
MCHOG 'GRO NUB KYI GLING G-YOG STE GLING PHRAN BRGYAD DO, ,  
THAMS CAD NA MI GNAS LA RNGA YAB NA SRIN PO GNAS SO,

As for the subcontinents, there are **eight** of these ancillary **continents that lie between** the four principal ones. Ancillary to the Eastern Continent are the subcontinents named **Body and Greatbody**. Those ancillary to the Northern Continent are the subcontinents of **Terrible Sound** and **Matching Terrible Sound**. The subcontinents related to the Southern Continent are known as **Oxtail Fan** and **the Other Oxtail Fan**; those around the Western Continent we call **Moving and Path Supreme**. Thus there are four pairs of subcontinents, totalling eight. Humans live on all of them; harmful spirits inhabit Oxtail Fan.

,G SUM PA NI,

We turn lastly now to the particular features of the Southern Continent, our own.

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*Description of the Southern Continent*

,DI NAS BYANG DU RI NAG PO,  
,D GU 'DAS GANGS RI 'O DE NAS NI,  
,SPOS NGAD LDANG BA 'I TSU ROL NA,  
,CHU ZHENG L NGA BCU YOD PA 'I M TSO,

**North from here, the Nine Mountains of Black;  
Past them stand the Mountains of Snow. Next  
The Scent of Incense; to its near side lies  
The Lake with banks the length of fifty.**

[III.227-30]

'DZAM BU 'I GLING GI DBUS RGYA GAR RDO RJE GDAN 'DI NAS, BYANG  
DU RI NAG PO D GU 'DAS PA NA GANGS RI DPAL DANG LDAN PA YOD,  
DE NAS BYANG NA NI RI SPOS KYI NGAD LDANG BA YOD,

North from "here"—that is, from the Seat of the Diamond here in India, at the very center of Dzambu Continent—are **the Nine Mountains of Black. Past them stand the** towering **Mountains of Snow. Next**, still traveling north, we come upon the mountain they call **Scent of Incense**.

DE NAS DPAG TSAD BCU'I TSU ROL NA KLU'I RGYAL PO MA DROS PA  
GNAS PA'I MTSO MA DROS PA ZHES BYA BA, YAN LAG BRGYAD LDAN  
GYI CHUS GANG BA, ME TOG AUT PA LA DANG , PA{dm} DANG , KU MU  
DA LA SOGS PAS KHEBS PA, CHU ZHENG LA DPAG TSAD LNGA BCU  
LNGA BCU YOD PA'I MTSO GRU BZHI PA, MTHA' NYIS BRGYAS 'KHOR BA,

Ten *yojana* [about 45 miles] **to the near side of this peak lies Lake** Neverwarm, the home of the *naga* king of the same name. It is filled with waters having the eight wonderful qualities, and covered with various flowers such as the blue, red, and night lotuses. It has **banks the length of fifty *yojana*** each and, being four-sided, measures two hundred [900 miles] all around.

DE'I SHAR PHYOGS GLANG PO CHE'I KHA 'DRA BA NAS CHU BO  
G{NGg}A' DANG , LHO KHYU MCHO G GI KHA 'DRA BA NAS SI{ndh}{u6}  
DANG , NUB RTA'I KHA 'DRA BA NAS PKshU DANG , BYANG SENG GE'I  
KHA 'DRA BA NAS CHU BO SI TA ZHES BYA BA 'BAB CING , MTSO MA  
DROS PA LA G-YAS PHYOGS SU LAN BDUN BSKOR TE, CHU KLUNG  
LNGA BRGYA DANG LHAN CIG 'GROGS NAS, PHYI'I RGYA MTSO CHEN  
POR 'BAB STE, 'JIG RTEN GDAGS PAR,

The Ganges River descends from a rock formation on the east side of the lake shaped like the mouth of an elephant. From a formation on the southern side with an outline like the beak of the great *garuda* bird flows the Sindhu. The Pakshu River falls from an aperture to the west shaped like a horse's mouth; the Sita finally comes from the lake's northern section, from a formation which bears a resemblance to the mouth of a lion. These currents run a circle around Lake Neverwarm seven times in a clockwise direction, joining with some five hundred smaller currents, and flow down to the Great Outer Sea. As *Comment on the World* relates,

CHU BO G{NGg}A' SI{ndh}{u6} PKshU DANG , SI TA DPA' RLABS LPU PA'I  
'PHRENG BA CAN, 'BAB CING THAMS CAD BSIL BA'I CHU YIN TE, ,  
PHYOGS BZHI KHOR KHOR YUG DAG NAS 'BYUNG , G{NGg}A' SHAR  
PHYOGS RGYA MTSOR 'GRO BA STE, SI{ndh}{u6} LHO PHYOGS RGYA  
MTSOR 'GRO BA YIN, PKshU YAR NI NUB PHYOGS RGYA MTSOR 'GRO, DE  
YI BYANG PHYOGS RGYA MTSOR SI TA 'GRO, CHU KLUNG RAB MCHO G  
BZHI PO 'DI DAG NI, , MCHO G TU BZANG ZHING SO SOR 'BAB PA STE, ,  
RE RE ZHING YANG LNGA BRGYAR KHYER NAS NI, , CHU BO'I RGYUN  
RNAMS RGYA MTSO CHEN POR 'GRO, , ZHES SO,

The rivers of the Ganges and the Sindhu, Pakshu  
 And the Sita fall, currents sporting garlands strung  
 With bubbles of the froth, and each with cool refreshing waters.  
 They spring forth from the outer edge in each of four directions:  
 From the eastern side the Ganges, flowing to the sea;  
 Passing there as well the Sindhu, from the southern quarter;  
 From the west the Pakshu, heading also to the ocean;  
 Lastly to the seaside too the Sita from the north.  
 These, the four most mighty torrents, greatest of all rivers,  
 Make each one their separate descent in a way most grand,  
 Each one also taking with it some five hundred more,  
 All these currents flowing then to meet the Greater Sea.

,SPOS NGAD LDANG NAS BYANG PHYOGS DPAG TSAD NYI SHU NA,  
 BRAG GSER GYI BYA SKYIBS LHA MA YIN GYI NGOS ZHES BYA BA GRU  
 BZHI PA, NGOS RE RE LA DPAG TSAD LNGA BCU PA MTHA' NYIS BRGYAS  
 'KHOR BA, 'PHANG DU DPAG TSAD PHYED DANG BZHI PA MDZES  
 SHING BLTA NA SDUG PA, KHOR YUG NA GSER GYI BRAG BYA SKYIBS  
 BRGYA STONG YOD DO,

Twenty *yojana* [about 90 miles] north of Scent of Incense mountain stands a great golden crag covered with overhangs providing nesting places for birds. Known as "Obelisk of the Lesser Pleasure Beings," it is square and measures fifty *yojana* [225 miles] to a side, or two hundred all round. In height the crag stands three and a half *yojana* [about 16 miles]; it possesses a special beauty very pleasing to the eye. An additional hundred thousand golden crags with similar overhangs surround the principal one.

,DE NAS BYANG DU DPAG TSAD NYI SHU NA SHING SA LA'I RGYAL PO  
 RAB BRTAN ZHES BYA BA RTZA BA 'DOM BZHI BCU 'THUR DU ZUG PA,  
 SA LA'I PHRENG BA RIM PA BDUN GYIS BSKOR BA, CHER GYEN DU  
 'PHAGS PA'I YAL GA LO 'DAB KYIS RIM PAR NON PAS NAM MKHA'  
 KHYAB PA LTAR GNAS SO,

Another twenty *yojana* [90 miles] to the north stands the King of the Sala Trees, otherwise known as "Steadfast." Its roots penetrate the earth to a distance of forty cubits [60 feet], and seven rows of *sala* trees ring it all around. Its branches tower into the sky with leaves that overlap each other so tightly that they almost seem to cover the sky.

,DE NAS SHAR PHYOGS DPAG TSAD NYI SHU NA RDZING BU DAL GYIS  
'BAB CES BYA BA, MTSO MA DROS PA'I RGYA KHYON JI LTA BA BZHIN  
YOD DO, , KHOR YUG NA RDZING BU BRGYA STONG YOD CING , DE NA  
YOD PA'I P{dm}A'I SDONG BU DANG LO MA DANG ME TOG RNAMS,  
GSHOL MDA' DANG BA LANG GI KO BA DANG SHING RTA'I 'PHANG LO  
TZAM YOD DO,

Still another twenty *yojana*, this time to the east, lies a great pool of water known as Gentle Currents. Its dimensions are the same as those of Lake Neverwarm. A hundred lesser pools surround it, and all are covered by extraordinary lotuses with stems the size of plows, leaves the size of cowhides, and blossoms big as wagon wheels.

,DE NA BRGYA BYIN GYI G-YUL NGOR SPYOD PA'I GLANG PO CHE RAB  
BRTAN, LUS DKAR ZHING MGO BO SNGON PO'I DBUS DMAR BA MCHE  
BA DRUG DANG LDAN PA, SRID DU DPAG TSAD PHYED DANG GSUM  
ZHENG DU GCIG, 'PHANG DU PHYED DANG GNYIS MTHA' BDUN GYIS  
'KHOR BA, 'KHOR GLANG PO BRGYA STONG DANG BCAS PA DGUN  
DANG DPYID DANG DBYAR ZLA BA BZHI BZHIR RIM BZHIN GNAS SO,

Here too is another "Steadfast," the war-elephant of the pleasure-being named Hundred Offerings. His body is white, his head blue with a reddish center, and he sports six tusks. The elephant stands two and a half *yojana* in height, and one full *yojana* in breadth. Two and a half in length, he measures then seven *yojana* all round. Another hundred thousand elephants serve as his attendants, and they reside for the four months of the winter, spring, and summer seasons at a different one of the locations just mentioned.

,GSUM PA LA, DNGOS DANG , DE DAG GI SPROS PA'O, , DANG PO LA,  
NGAN SONG DANG , MTHO RIS KYI GNAS SO, , DANG PO LA, TSA  
DMYAL DANG , GRANG DMYAL LO,

Having completed a description of the physical bodies atop the foundation of the world, we turn to a more particular explanation of the various locales of living beings. Here we will first complete a basic presentation and then follow it further to related points. The presentation itself begins with the locales of those in births of misery and proceeds to the places inhabited by those of the higher births. Within the births of misery we treat first the hot hells, and after that the cold.

The *Treasure House*, Chapter III, lines 231-238; with commentary from the *Illumination of the Path*.

,DI 'OG STONG PHRAG NYI SHU NA,  
,MNAR MED PA'O DE TZAM MO,  
,DE YI STENG NA DMYAL BA BDUN,

**Twenty thousand deep beneath of us,  
That of No Respite, just the same.  
Seven are the hells atop of it.**

[III.231-3]

,DANG PO NI, 'DZAM BU GLING 'DI'I 'OG DPAG TSAD STONG PHRAG NYI SHU NA, MNAR MED PA'I KHANG PA'I YAS STENG YOD LA, DE'I DPANGS DANG RGYAR DPAG TSAD STONG PHRAG NYI SHU NYI SHU YOD PA DE TZAM MO, , SDUG BSNGAL MTHA' YAS PA BAR MTSAMS MED PAR MYONG BAS NA MNAR MED PA'O, , KHA CIG DER BDE BA'I SKABS MED PAS NA DE SKAD CES ZER RO,

**Twenty thousand** *yojana* **deep** [about 90,000 miles] **beneath of us** here on Dzambu Continent lies the ceiling of the hell known as **No Respite**. Its height and depth are **just the same**: twenty thousand *yojana* each. The hell is known as "No Respite" because the beings living there experience unlimited sufferings without the slightest interruption. Some have claimed that "No Respite" [Skt: *avīci*] takes its name from the fact that there is no [Skt: *a*] occurrence of pleasure [Skt: *vī*] here.

,DE'I STENG NA DMYAL BA BDUN YOD DE, PHAN TSUN MTSON GYIS BTAB STE SHI BA LTA BUR GYUR PA LA, YANG GSOS PAR GYUR CIG CES PA'I SGRA NAM MKHA' LAS 'BYUNG ZHING , DE LA BR TEN NAS GSOS PAR BYED PA'I YANG GSOS DANG ,

**Seven are the hells atop** of No Respite:

- 1) "Revive," so called because the beings living here strike each other with various weapons until they all lie still as death. Then a voice comes from the sky, commanding them to "Revive!" This makes them rise and start all over again.

LUS LA THIG NAG PO BTAB NAS, DMYAL SRUNGS RNAMS KYIS MTSON

GYIS 'DRA BAR BYED PAS THIG NAG DANG ,

- 2) In the hell called "Lines of Black," hellguards first cover beings' bodies with black lines and then use various kinds of blades to slice them open along these lines.

DMYAL SRUNGS RNAMS KYIS BSDUS SHING 'JOMS PAR BYED PAS BSDUS 'JOMS DANG ,

- 3) The hellguards in "Gather and Smash" gather the beings here together and smash them to a pulp.

TSA BA'I SDUG BSNAL GYIS NYEN NAS CHO NGE 'DEBS PAS NGU 'BOD DANG ,

- 4) "Screaming" hell is named from the shrieks of pain by the beings there, seared by heat.

DE BAS KYANG SDUG BSNAL CHE BAS GDUNGS NAS CHO NGE CHEN PO 'DEBS PAS NGU 'BOD CHEN PO DANG ,

- 5) In the "Great Screaming Hell," the heat that burns those living there is much greater, their screams of pain more horrible too.

LCAGS KYI KHANG PA ME 'BAR BA'I NANG DU TSA BA'I SDUG BSNAL MYONG BAS NA TSA BA DANG ,

- 6) The next hell is simply "Heat," named from the fact that its inhabitants burn stuffed in red-hot iron chambers.

DE BAS KYANG MI BZOD PA'I SDUG BSNAL RDZA BUM DGA' BA DANG NYER DGA'I NANG DU MYONG BAS RAB TU TSA BA'I DMYAL BA RNAMS SU YOD PA'I PHYIR,

- 7) Those of the next hell, "Superheat," roast in an even more unbearable heat, jammed in ceramic chambers of single or double walls.

*The Adjacent Hells*

,DE DAG GI NI NGOS BZHI NA,  
,ME MA MUR DANG RO MYAGS DANG ,  
,SPU GRI'I LAM SOGS CHU BO YIN,  
,BRGYAD PO KUN LAS LHAG BCU

**Sixteen extra with the entire eight,  
Standing at their four individual quarters:  
Hells by the name of Embers and Corpse Rot,  
Razor Road and the rest, the River as well.**

[III.234-7]

DRUGTS DMYAL BRGYAD PO KUN LA 'KHOR GYI TSUL DU LHAG PA BCU  
DRUG BCU DRUG YOD DE, BRGYAD PO DE DAG GI NGOS BZHI NA ME  
MA MUR PUS MO NUB TZAM YOD LA, DE DAG TU RKANG PA BCUG PA'I  
TSE SHA RUS 'JIG CING , BTON PA'I TSE GSOS PA DANG ,

**Sixteen extra**, adjacent hells come **with** each of **the entire eight**, **standing** around them in a circular arrangement. At each of **their four individual quarters** we find then first a **hell by the name of Embers**. These embers reach up to one's knees: when he sets his foot down, all the flesh and bone of his leg are burned away. When he raises his foot again, it all grows back.

YANG RO MYAGS KYI 'DAM RKED PA NUB TZAM LA 'BU MCHU RNON  
ZHES BYA BA LUS DKAR ZHING MGO GNAG PAS LUS LA 'BIGS PAR BYED  
PA DANG , DE DANG 'BAB CHAGS PA NA SPU GRI GTAMS PA'I LAM PO  
CHE YOD LA, DE LA RKANG PA BZHAG PA NA SHA RUS 'JIG CING , BTEG  
PA NA GSOS PA DANG ,

Next is the **Corpse Rot**, a swamp hell of rotten corpses. You sink down to your waist and out come creatures called Sharpbeaks, with white bodies and black heads, to spear your body. Right up against the Swamp is the **Razor-Studded Road**, where again the flesh and bone of your feet are sliced away as you set your feet down, constantly regenerating as you raise them again.

SOGS PA RAL GRI LO MA'I NAGS TSAL LO MA RAL GRIR GYUR PA  
RNAMS RLUNG GIS BSKYOD NAS LHUNGS PAS LUS GCOD PAR BYED PA  
DANG , TSAL DE LA GNAS PA'I KHYI SRE BO LCAGS KYI MCHE BA CAN  
GYIS LUS ZOS PA DANG DES 'JIGS NAS,

"**The rest**" refers first to the Forest of Swords, where the leaves of the trees are actually swords. A breeze blows through the forest and stirs the sword-leaves, which fall and lacerate your body. Great speckled dogs live in the forest and attack, tearing the flesh away with fangs of iron. Terror drives you to the Wood of Shalmali.

DPAG TSAD DU MA LDAN PA'I SHAL MA LA'I SDONG PO TSER MA SOR  
BCU DRUG DANG LDAN PA YOD PA LA, YAR 'DZEG PA'I TSE TSER MA  
RNAMS KHA 'THUR DU BSTAN NAS LUS 'BIGS PAR BYED PA DANG , DE  
NAS RTZER SLEB PA'I TSE KHVA TA LCAGS KYI MCHU CAN GYIS MIG  
'BRAS 'THOG PAR BYED CING , DE MA BZOD NAS MAR BAB PA NA TSER  
MA RNAMS KHA YAR BSTAN TE LUS 'BIGS PAR BYED PA DANG ,

The *shalmali* are huge trees with trunks many miles in height, covered with spines some sixteen inches long. As you climb a tree to escape the dogs, its spines point downwards and stick into your body. When you reach the top, ravens with steel beaks are waiting to pluck your eyeballs away from the sockets. In desperation you begin to climb back down, only now the spikes turn their points upward to spear your body again.

THAL TSAN GYI CHU BO RAB MED BRGAL BAR DKA' BA RNAMS SU YOD  
PA'I PHYIR, GSUM PO NI MTSON CHAR RIS GCIG PAS GCIG TU BGRANGS  
LA, KHYI DANG KHVA TA NI RAL GRI'I NAGS DANG SHAL MA LI'I  
KHYAD CHOS YIN NO,

Last comes **the River** Uncrossable, filled with burning ashes and almost impossible to pass. Now the three hells of the previous paragraphs are counted only as one because the instruments of torture in each of them are of the same general type. The dogs and ravens are considered characteristics of the Forest of Swords and the Shalmali Wood.

,DMYAL BA DE DAG GI DRUNG NA GSHIN RJE'I DMYAL SRUNGS MTSON  
CHA SNA TSOGS PA THOGS PAS, DMYAL BA PA RNAMS GZHAN DU 'GRO  
BA 'GOG PAR BYED DO, , 'O NA, DMYAL SRUNGS DE DAG SEMS CAN YIN  
NAM MIN ZHE NA, MDO SDE PA NA RE, 'BYUNG BA DANG 'BYUNG BA  
LAS GYUR PA'I KHYAD PAR TZAM YIN PAS SEMS CAN MA YIN TE, DPER  
NA, RI RA LUG GI GDONG PA CAN BZHIN ZHES ZER,

In front of these hells stand the hellguards of the Lord of Death, weapons in hand

to stop any of the hellbeings from running somewhere else. One may ask whether these guards are a kind of living being or not. The Sutrists claim that they are not, that they are merely constructs of the elements and their derivatives, like mountains that resemble the head of a goat or sheep.

'O NA, BTZUN PA CHOS LDAN RAB 'BYOR GYIS, GANG DAG KHRO  
ZHING GTUM LAS DANG , , SDIG LA MNGON PAR DGA' BA DANG , ,  
SDUG BSNAL LA DGA' DE DAG NI, , GSHIN RJE'I SRIN POR SKYE BAR  
'GYUR, , ZHES BSHAD PA DANG 'GAL LO ZHE NA,

Some might say that this explanation seems to contradict a verse from the venerable Dharmika Subhuti:

Those who delight in anger, cruelty,  
Those who find their pleasure in bad deeds,  
Those who love to see some suffering,  
Take their births as demons of Lord Death.

SKYON MED DE, DE NI GSHIN RJE CHOS KYI RGYAL PO'I 'KHOR YI DVAGS  
GANG DAG GIS SEMS CAN RNAMS DMYAL BA'I GNAS SU 'KHRID PA LA,  
GSHIN RJE'I SRIN PO ZHES BSHAD PAS MI 'GAL LO,

And yet it does not. Here the expression "demons of Lord Death" is meant to refer only to those craving spirits who act as attendants to the Lord of All Things, the Lord of Death, and whose job it is to lead beings to their places in the hells.

,BYE BRAG SMRA BA NA RE, DE DAG SEMS CAN YIN LA SHI NAS DMYAL  
BA PA LA GNOD PA BYAS PA'I RNAM SMIN GYIS DMYAL BAR SKYE BA  
YIN NO, , DA LTA DMYAL BA'I ME LA SOGS PAS GNOD PA MI 'BYUNG BA  
NI LAS KYIS MTSAMS BCAD PA YIN ZHES ZER RO,

The Detailists on their part claim that the hellguards are a kind of living being, and that after their deaths they take birth as hellbeings themselves, this being the ripened result of their having done such harm to the beings in the hells. They say the reason why the guards themselves are left unharmed by the hellfires and so on is that their past deeds prevent it.

,GNYIS PA NI,

Next we describe the cold hells.

,CHU BUR CAN SOGS GRANG BRGYAD GZHAN,

**The other eight, cold, starting with Blisters.**

[III.238]

TSA DMYAL LAS GZHAN CHU BUR CAN LA SOGS PA'I GRANG DMYAL  
BRGYAD PO YOD DE, CHU BUR CAN DANG , CHU BUR RDOL BA DANG ,  
SO THAM THAM PA DANG , AA CHU ZER BA DANG , KYI HUD ZER BA  
DANG , AU{tp}L LTAR GAS PA DANG , PA{dm} LTAR GAS PA DANG ,  
PA{dm} LTAR CHER GAS PA RNAMS SU YOD PA'I PHYIR,

There are **eight** more hells, other than the hot ones. These are the **cold** hells, and they **start with** the hell called **Blisters**. The names of the eight are Blisters, Blisters Bursting, Chattering, Moaning in Cold, Screaming in Cold, Splitting Open like a Blue Lotus, Splitting Open like a Red Lotus, and Breaking Wide Open like a Red Lotus.

'O NA GLING 'DI'I 'OG TU MNAR MED PA LA SOGS PA JI LTAR CHUD CE  
NA, CHUD DE, GLING RNAMS 'BRU'I PHUNG PO LTAR ZHABS RGYA CHE  
BA'I PHYIR,

One might ask how all these different hells, No Respite and the rest, could ever fit under this one continent. And yet they do, for the continents are all much wider at the base, shaped like a pile of grain.

DUD 'GRO'I RTZA BA'I GNAS NI PHYI'I RGYA MTSO CHEN PO NA YOD  
CING , DE NA GRANGS MANG ZHING SDUG BSNGAL MTHA' YAS PA YOD  
DO, , LHA DANG MI'I YUL NA YOD PA RNAMS NI KHA 'THOR BA YIN NO,  
, YI DVAGS KYI RTZA BA'I GNAS NI RGYAL PO'I KHAB CES BYA BA 'DZAM  
BU'I GLING 'DI'I 'OG DPAG TSAD LNGA BRGYAS BCAD PA NA YOD LA, DE  
NA GSHIN RJE CHOS KYI RGYAL PO ZHES BYA BA, 'PHEN BYED MI DGE  
BAS 'PHANGS PAS YI DVAGS KYI GZUGS SU YOD KYANG , RDZOGS BYED  
DGE BAS RDZOGS PA LHA LTA BU'I DPAL NYAMS SU MYONG ZHING ,

Now the principal habitat for animals is supplied by the Great Outer Sea: their

numbers here are great, their suffering limitless. Those that live in the lands of men and pleasure beings are spread all over, with no one particular location. The main place for craving spirits lies beneath the area of Rajagirha here on our continent, some five hundred *yojana* [about 2,250 miles] deep. Here lives the Lord of Death, known also as the Lord of All Things. He has the body of a craving spirit, for the past deeds that have thrown him into this place were non-virtuous. The deeds that determined the finishing details of his life, though, were virtuous—so he enjoys a kind of eminence, like one of the greater pleasure beings.

DMYAL BAR SKYE BAR 'BYUNG BA JI LTAR BYAS SO MI SHES PA DAG LA  
DE'I DMIGS STON PA YOD PA LA, DE'I 'KHOR NA YI DVAGS KYI RIS SUM  
CU RTZA DRUG YOD, DE BSDU NA PHYI'I SGRIB PA CAN, NANG GI SGRIB  
PA CAN, ZAS SKAM GYI SGRIB PA CAN GSUM DU 'DUS SO, , LHA DANG  
MI 'I YUL NA GNAS PA'I YI DVAGS NI KHA 'THOR BA'O,

His job is to inform beings who are headed for the hells, those who are ignorant of why they must go there, just what they did to deserve such a birth. He is attended by some thirty-six types of craving spirits. These spirits may, in general, be divided into three different groups: those with outer obstacles, those with inner obstacles, and those with obstacles in the very nature of what they try to eat or drink. Such spirits who live in the lands of men or pleasure beings have no particular place, and are found throughout these areas.

,GNYIS PA NI MI'I GNAS BSHAD ZIN LA, LHA'I GNAS LA, SA DANG 'BREL  
PA DANG , SA DANG MA 'BREL PA'O, , DANG PO LA, RGYAL CHEN RIS  
BZHI DANG , SUM CU RTZA GSUM GYI GNAS SO, , DANG PO LA, GZHAL  
MED KHANG LA BR TEN PA DANG , RI LA BR TEN PA'O,

Having thus discussed places where beings in the births of misery live, we turn to the locations of those in the higher births. Since we have already described the places where humans live, we begin with the lands of the pleasure beings. These fall into two types: those actually related to an area of solid ground, and those not so related. In the first category fall the lands of those in the class of the Four Great Kings, as well as those of the Thirty-Three. Pleasure beings in the class of the Four Great Kings may themselves be divided into those of the mansions, and those of the mountains.

The *Treasure House*, Chapter III, lines 358-376; with commentary from the *Illumination of the Path*.

,BSKAL PA RNAM PA MANG BSHAD PA,

**Many different types of eons are taught.**

[III.358]

,DANG PO NI, BSKAL PA RNAM PA MANG DU BSHAD PA YIN TE, 'JIG PA'I  
BSKAL PA, 'CHAGS PA'I BSKAL PA, GNAS PA'I BSKAL PA, BSKAL PA CHEN  
PO RNAMS SU BSHAD PA'I PHYIR,

By way of introduction, we may say that **many different types of eons are taught**. These include the eon of destruction, the eon of formation, the eon of continuation, and the great eon.

GNYSIS PA LA, 'JIG, 'CHAGS, GNAS, BSKAL PA CHEN PO'I,

Our detailed treatment of eons covers four topics, which correspond to the four different types of eons just mentioned.

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*The Eon of Destruction*

, 'JIG PA'I BSKAL PA DMYAL BA YI,  
,SRID PA MED NAS SNOD ZAD PA,

**An eon of destruction from the point  
Of no more hell births to the vessel's end.**

[III.359-60]

,DANG PO NI, BSKAL PA RNAM PA MANG BSHAD PA, ZHES BSHAD NA,  
'JIG PA'I BSKAL PA SOGS GANG ZHE NA, 'JIG PA'I BSKAL PA NI, MNAR  
MED PA'I DMYAL BA'I SRID PA SEMS CAN MED PA NAS BZUNG STE SNOD  
KYI 'JIG RTEN ZAD PA'I BAR YIN NO,

"In the line above," one may begin, "you mentioned that 'many different types of eons are taught.' Can you now describe the 'eon of destruction' and other kinds of eons?" An "**eon of destruction**" starts **from the point of** where there are **no more** beings taking **births** in the hell called "No Respite." And it lasts up **to the**

point where that great **vessel**, the outer world, has come to its **end**.

, DE YANG MNAR MED DU SEMS CAN SKYE 'PHRO CHAD PA DANG ,  
'DZAM BU GLING PA'I MI RNAMS TSE LO BRGYAD KHRI BAR 'PHEL BA  
DANG , GNAS PA'I 'JUG RDZOGS PA DANG , 'JIG PA'I MGO RTZOM PA  
RNAMS DUS MNYAM,

Four different events then occur simultaneously: (1) the discontinuation of all births by living beings into the hell of No Respite; (2) the increase of lifespans among humans of Dzambu Continent up to eighty thousand years in length; (3) the close of the eon of continuation, and (4) the opening of the eon of destruction.

DE'I TSE MNAR MED KYI SEMS CAN RNAMS TSE MTHAR PHYIN NAS 'CHI  
'PHO BAR 'GYUR, MNAR MED DU SKYE 'GYUR GYI LAS BSAGS NA 'ANG ,  
'JIG RTEN GYI KHAM GZHAN GYI DMYAL BAR SKYE BAR 'GYUR, DMYAL  
BA GZHAN RNAMS DANG , BYINGS NA GNAS PA'I DUD 'GRO RNAMS  
DANG , YI DVAGS RNAMS KYANG DE BZHIN DU 'GYUR, LHA MI'I YUL NA  
YOD PA'I DUD 'GRO DANG YI DVAGS NI DE DAG DANG MNYAM DU DE  
LTAR 'GYUR,

At this stage all the beings living in the hell of No Respite come to the end of their lives—they die and move on. And even those who have collected new karma that would normally bring them a rebirth in this same hell take their birth instead in the hell on another planet. The same process follows for the beings in the other hells, as well as for the animals and craving spirits living in the depths of the seas. And the same thing happens, at the same time, with the animals and craving spirits living in the lands of pleasure beings and humans.

DE NAS 'DZAM BU GLING PA'I MI ZHIG GIS CHOS NYID KYIS BSAM GTAN  
DANG PO THOB, DE LAS LANGS NAS AE MA DBEN PA LAS SKYES PA'I  
DGA' BA DANG BDE BA NI BDE BA YIN NO ZHES BRJOD PA GZHAN GYIS  
THOS NAS CHOS NYID KYIS THOB PA'I BSAM GTAN DANG PO THOB STE  
BSAM GTAN DANG POR SKYE,

At this point one of the human beings living on Dzambu Continent automatically attains the first concentration level. When he comes back out of it, he exclaims: "Wonders! The bliss and pleasure that come from this deep solitude are truly happiness!" Other inhabitants of the continent hear these words, and then attain the first concentration level which is achieved automatically. Subsequently they all take birth at the same level.

DE NAS RIM BZHIN SHAR DANG NUB DANG BA LANG SPYOD PAS  
KYANG DE BZHIN DANG , BYANG SGRA ME SNYAN PA RNAM SMIN GYI  
SGRIB PA CAN YIN PAS, TSE DE LA 'DOD CHAGS DANG BRAL BA MI SRID  
PAS, PHYI MA LA 'DOD L HAR SKYE LA,

The very same process then occurs, in respective order, with the inhabitants of the eastern continent and those of the continent to the west—Cattle Users. The beings who live on the northern continent of Terrible Sound though possess a special obstruction that has ripened from their past deeds, and are completely incapable of ridding themselves of attachment for the kind of life they have. Thus the process for them is that they first take rebirth as pleasure beings of the desire realm.

'DOD LHA DRUG KYANG RIM BZHIN DU CHOS NYID KYIS THOB PA'I  
BSAM GTAN DANG PO THOB STE, DE LAS LANGS NAS AE MA HO, , DBEN  
PA LAS SKYES PA'I DGA' BA DANG BDE BA 'DI NI BDE BA YIN NO ZHES  
BRJOD PA GZHAN GYIS THOS NAS, CHOS NYID KYIS THOB PA'I BSAM  
GTAN DANG PO THOB STE TSANGS RIS SU SKYE,

The six classes of desire-realm pleasure beings each then go through the same process, one by one. One of them attains the first concentration level automatically. When he comes out of it, he exclaims: "Wonders! The bliss and pleasure that come from this deep solitude are truly happiness!" Again the others hear about it, and reach themselves the first concentration level achieved through an automatic process. This leads them to take a birth into the level known as "Class of the Pure."

DE NAS BSAM GTAN DANG PO BA ZHIG GIS CHOS NYID KYIS BSAM  
GTAN GNYIS PA THOB, DE LAS LANGS NAS AE MA HO, , TING NGE 'DZIN  
LAS SKYES PA'I DGA' BA DANG BDE BA 'DI NI BDE BA YIN NO ZHES  
BRJOD PA GZHAN GYIS THOS NAS, CHOS NYID KYIS THOB PA'I BSAM  
GTAN GNYIS PA THOB STE BSAM GTAN GNYIS PAR SKYE,

Next one of the beings residing at the first concentration level achieves the second concentration level, again through an automatic process. He comes out of it and exclaims, "Wonders! The bliss and pleasure that come from single- pointed concentration are truly happiness!" Still again the others hear about it, and reach themselves the second concentration level achieved by an automatic process. This brings about their birth at this second level.

DE DAG LA BAR GYI BSKAL PA BCU DGU, DE'I TSE LHA RNAMS KYIS DUS  
DUS SU CHAR 'BEBE PA MED PAS, 'DZAM BU GLING GI RTZI SHING NAGS  
TSAL RNAMS SKAM PAR 'GYUR, DE NAS DUS YUN RING MO ZHIG NAS,  
CHES TSA BA'I NYI MA GNYIS PA SHAR NAS, CHU PHRAN DANG LTENG  
KA RNAMS SKAM POR 'GYUR,

The events described above go on for some nineteen intermediate eons. At this point the great pleasure beings begin to stop sending rain at its proper time; all the vegetation and forests of Dzambu Continent dry up and die. After an extremely long period of time, a second sun rises in the sky, creating tremendous heat. All the lesser bodies of water and small ponds turn dry.

DE NAS NYI MA GSUM PA SHAR NAS, CHU KLUNG CHUNG NGU DANG  
CHEN PO DAG SKAM PAR 'GYUR, DE NAS NYI MA BZHI PA SHAR NAS  
MTSO MA DROS PA YANG SKAM PAR 'GYUR, DE NAS NYI MA LNGA PA  
SHAR NAS PHYI'IRGYA MTSO CHEN PO YANG SKAM PAR 'GYUR, DE NAS  
NYI MA DRUG PA SHAR NAS GLING BZHI RI RAB DANG BCAS PA DU BAR  
'THUL BAR 'GYUR, DE NAS CHES TSA BA'I NYI MA BDUN PA SHAR NAS,  
ME LCE GCIG TU 'BAR ZHING SREG PAR 'GYUR,

This leads to the rising of a third sun, which causes all the streams and rivers to evaporate. A fourth sun rises, and even the huge Lake Neverwarm disappears. Then comes the fifth sun, drying the Great Outer Sea as well. With the rising of a sixth sun, the four continents and Mount Supreme dissolve in a cloud of smoke. Finally a seventh sun comes up, engulfing the world in a single flame, destroying it in fire.

DES RKYEN BYAS NAS BSAM GTAN DANG PO'I SAS BSDUS KYI MIS, BSAM  
GTAN DANG PO'I GZHAL MED KHANG STONG PA DE SREG PAR 'GYUR,  
'DOD PA'I MES MA YIN TE, SA THA DAD YIN PA'I PHYIR,

This fire then triggers a parallel fire in the first concentration level. The mansions of this first level, empty of inhabitants by this time, are burned completely. It is not actually the fire in the desire realm that burns down the mansions here, for they are separate levels.

DE DAG LA BAR BSKAL GCIG STE, 'JIG RTEN 'JIG PA LA BAR BSKAL NYI  
SHU 'O, , DE YANG MES 'JIG PA'I DBANG DU BYAS KYI, CHUS 'JIG NA  
BSAM GTAN GNYIS PA BAS, CHOS NYID KYIS THOB PA'I BSAM GTAN

GSUM PA THOB STE BSAM GTAN GSUM PAR SKYE LA, RLUNG GIS 'JIG NA  
BSAM GTAN GSUM PA BAS, CHOS NYID KYIS THOB PA'I BSAM GTAN  
BZHI PA THOB STE BSAM GTAN BZHI PAR SKYE'O,

These last events require a single intermediate eon, which means that the destruction of the world takes a total of twenty intermediate eons. The above description, by the way, pertains to the destruction of a world by fire. In cases where the planet is destroyed by water, beings living at the second concentration level attain the third level of concentration by an automatic process. This leads to their subsequent birth at the third level. In an instance where the world is, finally, destroyed by wind, inhabitants of this third level reach the fourth concentration level by an automatic process and then take birth there.

,GNYIS PA 'CHAGS PA'I BSKAL PA NI,

We turn next to the eon of formation.

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*The Eon of Formation*

, 'CHAGS PA DANG PO'I RLUNG NAS NI,  
, DMYAL BA'I SRID PA'I BAR DU'O,

**That of the formation begins from the first  
Wind, on up to a birth within the hells.**

[III.361-2]

DANG PO'I RLUNG 'JAM BU LDANG BA NAS BZUNG NAS NI MNAR MED  
PA'I DMYAL BA'I SEMS CAN GCIG SRID PA'I BAR DU'O, , DE YANG DANG  
PO NAM MKHA' STONG PAR YOD PA LA, 'JIG RTEN 'CHAGS PA'I SNGA  
LTAS SU GYUR PA'I RLUNG 'JAM PO LANGS, DE TZAM GYIS SNOD KYI 'JIG  
RTEN 'CHAGS PAR MI NUS PAS, TSANGS RIS NAS BZUNG STE 'THAB BRAL  
BA'I BAR RNAMS 'CHAGS,

Now an **eon of formation begins** from the rising of **the first gentle wind on up to the birth** of a single living being **within the hell** of No Respite. At the very beginning, space is completely empty—then a gentle wind rises, a portent of the formation of a new planet. The force of this wind alone would never be enough to create that great vessel, the outer world—although the levels from Class of the Pure down to Free of Conflict do take shape.

DE NAS SNGAR GYI RLUNG DE NYID LO GRANGS DU MA'I BAR DU  
'KHRIGS NAS, 'OG GZHI RLUNG GI DKYIL 'KHOR NAS SUM CU RTZA  
GSUM PA'I BAR MAS RIM NAS 'CHAGS, DE DAG LA BAR BSKAL

This same wind from before then gathers strength over a period of a great many years, until all the parts of the world from the foundation disc of wind up to the land of the Thirty-Three have formed, one by one, working up from the bottom. All these different events require one entire intermediate eon.

GCIG,DE NAS 'OD GSAL BA'I SEMS CAN TSES DANG BSOD NAMS DANG  
LAS ZAD PA ZHIG,TSANGS PA'I GZHAL MED KHANG STONG PAR SKYE  
STE, THA MAR ZHIG PA DE DANG POR 'CHAGS PA CHOS NYID YIN PA'I  
PHYIR, DE NAS 'DZAM BU GLING PA'I BAR RNAMS RIMS KYIS 'GRUB,

Next there is a certain being who was living at the level of Clear Light, and whose life, merit, and power of past deeds have all run out. He takes a rebirth into the empty mansion of the Pure One; for it is the nature of things, that what was destroyed last is the first to take form. Then come all the other inhabitants of the world, one by one, up to those of Dzambu Continent.

DE'I TSE 'DZAM BU GLING PA'I MI RNAMS RDZUS TE SKYE BA DANG ,  
DGA' BA ZAS SU ZA BA DANG , LUS LAS 'OD 'BYUNG BA DANG , RDZU  
'PHRUL GYIS NAM MKHA' LA 'GRO BA DANG , TSE LO DPAG TU MED PA  
THUB PA YIN LA, DE NAS MNAR MED DU SEMS CAN GCIG SKYES PA'I  
BAR LA BAR BSKAL BCU DGU'O,

These first human beings to dwell on Dzambu Continent are born instantaneously, all complete. For food they need nothing but the feeling of bliss, and their bodies shine with a radiant light. They have miraculous powers that allow them to fly in the sky, and live for an "inestimable" number of years. This entire process, up to the point where a single living being takes birth into the hell of No Respite, requires some nineteen intermediate eons.

,DE'I TSE TSE LO DPAG MED NAS BRGYAD KHRI'I BAR MAR 'GRIB PA  
DANG , MNAR MED DU SEMS CAN GCIG SKYES PA DANG , 'CHAGS PA'I  
MJUG RDZOGS PA DANG , GNAS PA'I MGO RTZOM PA DUS MNYAM MO,

Four different events then occur simultaneously: (1) a drop in the lifespan from an "inestimable" number to eighty thousand years; (2) the birth of any single

being into the hell of No Respite; (3) the close of the formation eon; and (4) the opening of the eon of continuation.

,GSUM PA GNAS PA'I BSKAL PA NI,

Our next subject is this very "eon of continuation."

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*The Eon of Continuation*

,BAR GYI BSKAL PA DPAG MED NAS,  
,TSE LO BCU PA'I BAR DU'O,  
,DE NAS YAR SKYE MAR 'BRI BA'I,  
,BSKAL PA GZHAN NI BCO BRGYAD DANG ,  
,YAR SKYE BA NI GCIG YIN TE,  
,DE DAG TSE NI BRGYAD KHRI'I BAR,

**Intermediate eon from an "inestimable"  
Down to when the spans of life are ten;  
Eighteen other eons after that,  
Each an increase followed by decrease;  
Last of all is one which is an increase,  
Up until they're eighty thousand long.**

[III.363-8]

BAR BSKAL NYI SHU'O, , BAR GYI BSKAL PA RE RE'I TSAD NI, TSE LO DPAG MED NAS BRGYAD KHRI'I BAR BRIB NAS, TSE LO BCU PA'I BAR DU BAR BSKAL GCIG, DE NAS YANG BRGYAD KHRI BAR YAR SKYE ZHING MAR BCU PAR 'BRI BA'I BAR GYI BSKAL PA GZHAN NI BCO BRGYAD DANG , YAR SKYE BA NI BAR GYI BSKAL PA GCIG YIN TE, YAR JI TZAM DU SKYE ZHE NA, DE DAG TSE NI BRGYAD KHRI'I BAR DU'O,

Now the length of an eon of continuation is twenty intermediate eons, with the length of each **intermediate eon** figured as follows. One such eon consists of the period during which average lifespans drop **from an "inestimable"** number of years **down to when the spans of life are** only **ten** years. There are **eighteen other** intermediate **eons after that, each** consisting of **an increase** in lifespans up to eighty thousand years **followed by a decrease** back to ten. **Last of all is one** intermediate eon **which is** another **increase** alone. How far is the increase? **Up until they're eighty thousand long.**

, 'O NA, THOG MTHA' GNYIS RKYANG PA DANG , BAR PA RNAMS KHUG  
PA YIN PAS, YUN RING THUNG DU 'GYUR RO ZHE NA, SKYON MED DE,  
THOG MTHA' GNYIS BUL BA DANG , BAR PA RNAMS MYAR BAR 'GRO  
BAI PHYIR,

One may make the following objection: "According to you then, the first and final members of any such set of twenty intermediate eons represent only half a curve apiece—whereas each of the eighteen between consist of full curves. Wouldn't this imply a difference in the lengths of these different eons?" It does not, for the first and final ones move along their half curves relatively slower, while the eons in between these two move along their full curves relatively faster.

83

*Relative Durations and the Great Eon*

,DE LTAR 'JIG RTEN CHAGS PA 'DI,  
,BAR GYI BSKAL PA NYI SHUR GNAS,  
, 'CHAGS PA DANG NI 'JIG PA DANG ,  
,ZHIG NAS 'DUG PA DAG MNYAM MO,  
,DE DAG BRGYAD CU LA BSKAL CHEN,

**Thus the process of the world's formation  
Goes on twenty intermediate eons.  
This formation, then destruction and  
The state that follows it are equal all.  
One great eon made of eighty of these.**

[III.369-73]

DE LTAR NA 'JIG RTEN 'CHAGS PA 'DI BAR GYI BSKAL PA NYI SHUR  
GNAS SO, , 'JIG RTEN 'CHAGS PA DANG NI 'JIG PA DANG , ZHIG NAS  
'DUG PA DAG BAR BSKAL NYI SHU NYI SHUR MNYAM MO,

**Thus we can say that the process of the world's formation goes on for twenty intermediate eons. This formation of the world, then its destruction, and the state that follows this destruction are all equal in duration: each lasts for twenty intermediate eons.**

,BZHI PA NI, BAR BSKAL BRGYAD CU LA BSKAL CHEN ZHES BYA'O,

As for the fourth and final type of eon—**one great eon** is **made of eighty of these** intermediate eons.

,GNYIS PA LA, BSKAL CHEN GYI ZHAR BYUNG , 'JIG BSKAL GYI ZHAR  
BYUNG NGO , , DANG PO LA, SANGS RGYAS, RANG RGYAL, 'KHOR LOS  
SGYUR RGYAL 'BYUNG TSUL LO,

Having thus concluded our main explanation of eons, we turn to several incidental points. These include further information relating first to great eons, then to eons of destruction. The former treats the occurrence of three types of beings: Buddhas, self-made victors, and wheel emperors.

84

*Occurrence of a Buddha*

,DE GRANGS MED GSUM LA SANGS RGYAS,  
, 'BYUNG NGO MAR NI 'GRIB PA YI,  
, BRGYA YI BAR LA DE DAG 'BYUNG ,

**The occurrence of a Buddha, for three countless  
Of these. They make their appearance during  
The drop that goes down 'til a hundred is reached.**

[III.374-6]

,DANG PO NI, BSKAL PA GRANGS MED PA GSUM DU TSOGS BSAGS PA  
LAS SANGS RGYAS 'BYUNG BAR BSHAD PA'I BSKAL PA DE GANG ZHE  
NA, BSKAL CHEN DE GRANGS MED GSUM DU TSOGS BSAGS PA LAS  
SANGS RGYAS 'BYUNG NGO ,

One may begin with the following question: "It is explained that Buddhas come from the act of accumulating merit and wisdom for a period of three 'countless' eons. Just what type of eons are referred to here?" **A Buddha occurs** from the act of accumulating merit and wisdom **for** a period of three "**countless**" numbers of **these** great eons.

,GRANGS MED NI GSUM DU 'GAL ZHE NA, SKYON MED DE, GRANGS  
KYIS BGRANG MI NUS PAS GRANGS MED DU BSHAD PA MIN GYI,  
GRANGS KYI GNAS GZHAN DRUG CU'I MTHA'I GRANGS GCIG LA  
GRANGS MED DU BRJOD PA'I PHYIR,

Some may object that it is a contradiction of terms to speak of "three" that are "countless." And yet it is not. Here we are not talking about the "countless" that refers to something that is beyond numbers. Rather, what we call a "countless" is the name of a specific number, the highest of our numbers with separate names, corresponding to ten to the sixtieth power.

BSKAL PA 'DI LA BSKAL PA BZANG PO SGRON ME'I BSKAL PA ZHES  
KYANG BYA STE, DAM CHOS PAD MA DKAR PO LAS,

Now the present eon is also known as the "Eon of Good Fortune," the "Eon of Light." As the *Holy Teaching of the White Lotus* states,

'JIG RTEN 'CHAGS PA'I CHU'I DKYIL 'KHOR GYI NANG DU GSER GYI  
PA{dm} 'DAB MA STONG DANG LDAN PA STONG BYUNG BA LA, GNAS  
GTZANG MA'I LHA RNAMS KYIS 'DI CI YIN SNYAM DU BRTAGS PAS,  
SANGS RGYAS STONG 'BYUNG BA'I SNGA LTAS SU SHES NAS, KYE MA  
BSKAL PA 'DI LA SANGS RGYAS STONG 'BYUNG BAS NA, BSKAL PA 'DI NI  
BSKAL BA BZANG PO'O ZHES BSGRAGS PAS, BSKAL PA BZANG PO ZHES  
GRAGS SO,

During the formation of the world, a thousand lotus blossoms of gold with a thousand petals each appear within the great disc of water. They pique the curiosity of the pleasure beings of the Pure Places, who investigate the phenomenon and come to learn that it portends the appearance of a thousand Buddhas. "Wonders!" they proclaim, "a thousand different Buddhas are to come—this eon is truly an eon of good fortune!" Thus it is that everyone calls this time the "Eon of Good Fortune."

,DUS NAM GYI TSE 'BYUNG NA, YAR 'PHEL GYI TSE MI 'BYUNG STE, DE'I  
TSE SEMS CAN RNAMS 'KHOR BA LA SKYO SHAS CHUNG BA'I PHYIR,  
BRGYAD KHRI NAS MAR 'GRIB PA'I MGO RTZOM PA NAS, TSE LO BRGYA  
PA'I BAR LA SANGS RGYAS DE DAG 'BYUNG LA,

One may ask just when it is that Buddhas like this appear. They never come while the average lifespan is rising, for during this period beings feel less disgust with the circle of life. Rather, **they**—these Buddhas—**make their appearance during the** time that starts from the **drop** of lifespans from eighty thousand years, and which continues as they **go down**, until a **hundred years is reached**.

DE MAN CHAD DU MI 'BYUNG STE, SNYIGS MA LNGA HA CANG YANG  
BDO BA SHAS CHE BAS CHOS BSTAN PA'I SNOD DU MI RUNG BA'I PHYIR,

Buddhas do not appear subsequent to this period, as lifespans are decreasing even further. Since the five degenerations have spread fairly widely by this time, beings then are no fit vessels to receive the teachings.

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RGYAL BA DGE 'DUN GRUB KYIS BRTZOMS PA'I MDZOD tIK THAR LAM  
GSAL BYED RTZA BA DANG BCAS PA LAS,

The following selections are taken from *Illumination of the Path to Freedom*, a commentary to the *Abhidharmakosha* by Gyalwa Gendun Drup, His Holiness the First Dalai Lama.

,MI DGE GZUGS DANG 'DOD GTOGS PA'I,  
,DGE BA NYID NI RIM BZHIN DU,  
,GNAG DANG DKAR DANG GNYIS KA'I LAS,  
,DE ZAD BYED PA ZAG MED YIN,

**Non-virtue as well as virtue itself taken  
In by the form and desire represent  
Respectively deeds which are black, white, and both.  
The unstained is what brings it to an end.**

[IV.237-40]

,O NA LAS DE DAG GI NGO BO JI LTA BU ZHE NA, MI DGE BA NI GNAG  
LA RNAM PAR SMIN PA GNAG PA'I LAS YIN TE, RANG GI NGO BO NYON  
MONGS CAN YIN PAS GNAG LA, RNAM SMIN YID DU MI 'ONG BA 'BYIN  
PAS RNAM SMIN YANG GNAG PA'I PHYIR,

Just how do we describe these four types of deeds? **Non-virtue represents** a type of **deed which is black** and ripens into something **black**. It is black in that its very nature consists of something afflicted. It also ripens into something black, for it ripens forth into an undesirable result.

GZUGS SU GTOGS PA'I DGE BA NI, DKAR LA RNAM PAR SMIN PA DKAR  
BA'I LAS YIN TE, RANG GI NGO BO RGYUD GCIG LA NYON MONGS PA

DANG MA 'DRES, RNAM SMIN YID DU 'ONG BA 'BYIN ZHING RGYUD  
GCIG LA SDUG BSNGAL DANG MA 'DRES BA'I PHYIR,

**Virtue taken in by the realm of form represents** a type of **deed which is white** and also ripens into something white. This is first of all because of its basic nature: it is unmixed with afflicted types of things, within the mental stream in question. And it ripens forth into a desirable result; with the one mental stream, it is not mixed together with any suffering.

'DOD PAR GTOGS PA'I DGE BA NI DKAR GNAG LA RNAM PAR SMIN PA  
YANG DKAR GNAG PA'I LAS YIN TE, RANG GI NGO BO NYON MONGS  
CAN MIN PAS DKAR, RGYUD GCIG LA NYON MONGS PA DANG 'DRES  
PAS GNAG, 'BRAS BU YID DU 'ONG BA 'BYIN PAS RNAM SMIN DKAR,  
RGYUD GCIG LA SDUG BSNGAL DANG 'DRES PAS RNAM SMIN GNAG  
PA'I PHYIR,

**Virtue taken in by the realm of desire represents** a type of **deed which is both** white and black, and which also ripens into something both white and black. Since its basic nature is free of affliction it is white but—since within a single mental stream it is also mixed with afflicted things—it is black as well. It ripens into something white because it gives forth a pleasant result but—since within the particular mental stream this is also mixed with suffering—we can also say it ripens into something black.

ZAG MED KYI LAS NI MI DKAR MI GNAG RNAM PAR MI SMIN LA, NAG  
PO DE ZAD PAR BYED PA YIN NO,

Deeds which are **unstained** never ripen into anything either white or black. Their nature is to be **what brings "it"**—that is, the black kind of deed—to an end.

,CHOS BZOD 'DOD CHAGS BRAL BA YI,  
,BAR CHAD MED LAM BRGYAD KYI GANG ,  
,SEMS PA RNAM PA BCU GNYIS DE,  
,NAG PO ZAD PAR BYED PA'I LAS,  
,DGU PA'I SEMS PA GANG YIN PA,  
,DE NI DKAR NAG ZAD BYED YIN,  
,DKAR PO BSAM GTAN CHAGS BRAL BA'I,

,BAR CHAD MED LAM SKYES THA MAS,

**Twelve types of mental movement had with  
Phenomena, mastery, and eight of the  
Uninterrupted path free of desire  
Are deeds that act to bring the black to an end.  
That which is the mental movement in the  
Ninth acts to end the white and black.  
White by the final uninterrupted arising,  
Free of desire for the concentration.**

[IV.241-8]

,ZAD PAR BYED TSUL NI, CHOS BZOD PA ZHI DANG 'DOD CHAGS DANG  
BRAL BA'I BAR CHAD MED LAM BRGYAD KYI SEMS PA GANG YIN PA  
RNAME PA BCU GNYIS PO DE NAG PO ZAD PAR BYED PA'I LAS YIN TE,  
'DOD NYON SPONG BAR BYED PA'I PHYIR,

Here is how these deeds are brought to an end. First let's take the **twelve types of mental movement had with** the four instants known as "the **mastery of phenomena**," as well as **eight instants of the uninterrupted path** [part of the path of seeing, the direct perception of selflessness] which is **free of desire**. These **are the deeds that act to bring black deeds to an end**, for they function to eliminate all the mental afflictions that relate to the desire realm.

BAR CHAD MED PA'I LAM DGU PA'I SEMS PA GANG YIN PA DE NI DKAR  
GNAG ZAD PAR BYED PA'I LAS YIN TE, 'DOD PA'I DGE BA LA 'DUN PA  
'DOD CHAGS DANG BRAL BA'I SGO NAS SPONG , 'DOD PA'I NYON  
MONGS THOB PA CHAD PA'I TSUL GYIS SPONG BA'I PHYIR,

Next let's take **that type which is the mental movement in the ninth** instant of the uninterrupted path. This is a deed which **acts to end the white and black**, first of all because it eliminates desire-realm virtue by means of eliminating the aspiration, or the desire, for it. Secondly, it eliminates all the mental afflictions of the desire realm—the process here being that one stops the hold which retains them.

BSAM GTAN BZHI PA LA 'DOD CHAGS DANG BRAL BA'I BAR CHAD MED  
LAM SKYES PA THA MAS DKAR PO ZAD PAR BYED PA YIN TE, GZUGS KYI  
DGE BA LA 'DUN PA 'DOD CHAGS DANG BRAL BA'I TSUL GYIS SPONG  
BA'I PHYIR,

Finally, let's consider **the final** instant in the **arising** of the **uninterrupted** path which is **free of desire for the** fourth level of **concentration**. It is **by** this that **white** deeds are brought to an end, for here one eliminates aspiration, that is desire, for virtue of the formless realm.

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*Other Views on the Black and White*

,GZHAN NI DMYAL BA MYONG 'GYUR DANG ,  
, 'DOD GZHAN MYONG 'GYUR GNYIS SU RIG  
,GZHAN NI MTHONG BAS SPANG BYA GNAG  
, 'DOD PA LAS SKYES GZHAN DKAR

**According to others, understood as those**  
**For a hell experience, the two for other desire.**  
**Others, what seeing eliminates is black;**  
**White and black, others that come from desire.**

[IV.249-52]

GNGSDE PA GZHAN NI DMYAL BA MYONG BAR 'GYUR BA'I LAS DE NAG  
PO DANG , 'DOD PA'I 'GRO BA GZHAN MYONG BAR 'GYUR BA'I LAS NI  
DKAR GNAG GNYIS KA'I LAS SU RIG GO ZHES ZER, YANG SDE PA  
GZHAN NI MTHONG BAS SPANG BAR BYA BA'I LAS DE GNAG PA DANG ,  
'DOD PA LAS SKYES PA GZHAN DKAR GNAG GNYIS KA'I LAS SU 'DOD  
DO,

**According** to the claim of certain **other** groups, deeds which bring one an **experience** in the **hells** are to be **understood as** the "black" ones. And those that bring one an experience in some **other** birth in the **desire** realm are to be **understood as** the **two**: as deeds that are both white and black.

Still **other** groups assert that those kinds of deeds **which** the path of **seeing eliminates** are the **black** ones, while the **other** deeds **that come from the desire** are both **white and black**.

We turn next to our fifth group of deeds, which includes those divided on the basis of the person who possesses them.

\*\*\*\*\*

*Three Types of Each Path of Action*

,SBYOR BA RTZA BA GSUM LAS SKYES,  
 ,DE YI MJUG THOGS LAS BYUNG PHYIR,  
 ,BRNAB SEMS SOGS RTZA GSUM LAS SKYES,  
 ,DGE BA SBYOR DANG MJUG BCAS RNAMS,  
 ,CHAGS SDANG GTI MUG MED LAS SKYES,

**The undertakings come from the root three.  
 Because they occur just subsequent to them,  
 Coveting and the rest come from these three.  
 The virtues, with undertaking and conclusion,  
 From no desire, dislike, ignorance.**

[IV.272-6]

,GNYIS PA NI, MDO LAS SROG GCOD BA GSUM STE, 'DOD CHAGS LAS  
 SKYES PA DANG , ZHE SDANG LAS SKYES PA DANG , GTI MUG LAS  
 SKYES PAS GSUNGS NA, LAS LAM THAMS CAD RTZA BA GSUM GSUM  
 GYIS MTHAR PHYIN PAR BYED PA YIN NAM MIN ZHE NA,

Now sutra states that there are three types of killing: that which comes from desiring something, that which comes from disliking something, and that which comes from being ignorant of things. One may ask then whether the various paths of action are each brought to completion by these three roots of all non-virtue.

MIN TE, MDO LAS GSUNGS PA NI SROG GCOD PA LTA BU'I SBYOR BA  
 RTZA BA GSUM LAS SKYES PA LA DGONGS SO,

The answer is that they are not. The statement from sutra was made only with reference to the fact that **the "undertaking"** stages of deeds such as killing **come from the root three.**

,O NA MI DGE BA BCUI SBYOR BA RTZA BA GSUM LAS SKYES PA JI LTA  
 BU ZHE NA, SROG GCOD PA'I SBYOR BA 'DOD CHAGS LAS SKYES PA NI,  
 SHA'I PHYIR DU SROG GCOD PA LTA BU'O, , ZHE SNGANG LAS SKYES PA  
 NI DGRA BO GSOD PA LTA BU'O, , GTI MUG LAS SKYES PA NI BSOD NAMS  
 KYI BLOS PHAM SOGS GSOD PA LTA BU'O,

One may next ask for a description of the process by which the "undertaking" stages of the ten non-virtues come from the three roots of non-virtue. Let's start with the act of killing. The "undertaking" stage of this type of act comes from desire in a case where, for example, you take the life of another being in order to get its flesh to eat. An instance where this stage comes from dislike would be where you kill your enemy. And a case where the undertaking stage comes from being ignorant of things would be where you kill someone like your father or mother out of some meritorious intent.

,MA BYIN PAR LEN PA'I SBYOR BA 'DOD CHAGS LAS SKYES BA NI, NOR LA CHAGS PA'I SGO NAS MA BYIN PAR LEN PA LTA BU, ZHE SDANG LAS SKYES PA NI DGRA BO'I NOR RKU BA LTA BU, GTI MUG LAS SKYES PA NI BRAM ZE RKU BA CHOS SU BSHAD, , CES PA LTA BU'O,

Next let's consider the act of stealing. An example of the "undertaking" stage for this act coming from desire would be where you steal something of value out of a longing for it. A case where this stage comes from dislike would be, for example, where you steal something of value from your enemy. An example of the "undertaking" stage for stealing coming from ignorance is exemplified by the description that "It's religion when a Brahmin steals."

, 'DOD PAS LOG PAR G-YEM PA 'DOD CHAGS LAS SKYES PA NI, CHAGS PA'I SGO NAS LOG PAR 'JUG PA LTA BU, ZHE SDANG LAS SKYES PA NI, GZHAN SMA DBAB PA'I PHYIR DU 'KHRIG PA SPYOD PA LTA BU, GTI MUG LAS SKYES PA NI, ME TOG DANG , 'BRAS BU DANG , ZAS G-YOS LEGS PAR GRUB PA DANG , CHU DOGS DANG , LAM DANG 'DRA BAS THAMS CAD KYIS BSTEN PAR BYA'O ZHES PA LTA BU'O,

Sexual misconduct that comes from desire would be a case where, for example, one engages in some wrong kind of sexual activity because of lustful feelings. Sexual misconduct born from dislike would be represented by engaging in sexual intercourse in order to harm someone else's reputation. Sexual misconduct that you do from ignorance is typified in the statement that "Sex should be enjoyed by everyone together, like the flowers and the fruits of the earth, like a banquet ready for the feast, like a pool in the river, like a public road."

,BRNAB SEMS SOGS YID KYI GSUM NI RTZA BA GSUM LAS SKYES TE, RTZA BA GSUM PO DE'I MJUG THOGS LAS BYUNG BA'I PHYIR, DGE BA

BCU SBYOR BA DANG MJUG DANG DNGOS GZHI DANG BCAS PA RNAMS  
CHAGS SDANG GTI MUG MED LAS SKYES PA YIN NO,

**Coveting and the rest** of the three misdeeds of thought **come from these three** roots of non-virtue **because they occur just subsequent to them**—to these three roots. **The ten virtues**, and here we consider them **with** all their various stages (**undertaking** and **conclusion**, as well as actual commission), come **from** the states of possessing **no desire** for something, **no dislike** for a thing, and **no ignorance** of things.

,GSUM PA LA, MI DGE BA'I LAS LAM GYI BYED PA, SO SO'I MTSAN NYID,  
LAS LAM GYI SGRA DON NO,

This brings us to our third point, a detailed discussion of non-virtuous paths of action. We present first the way these paths are committed, their individual definitions, and finally the literal meaning of the expression "a path of action."

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*How Non-Virtues are Completed*

,GSOD DANG GNOD SEMS TSIG RTZUB PO,  
,ZHE SDANG GIS NI MTHAR PHYIN BYED,  
,LOG G-YEM BRNAB SEMS MA BYIN LAN,  
,CHAGS PA YIS NI RDZOGS PAR BYED,  
,LOG PAR LTA BA GTI MUG GIS,  
,LHAG MA GSUM GYIS RDZOGS PAR 'DOD,

**Taking life, malice, and harsh speech are  
Brought to their completion by dislike.  
Sexual misconduct, coveting, and  
Stealing are brought to completion by desire.  
Mistaken views by ignorance of things;  
The rest accepted as completed by three.**

[IV.277-82]

,DANG PO NI, 'O NA MI DGE BA RNAMS GANG GANG GIS MTHAR PHYIN  
PAR BYED CE NA, GSOD PA DANG GNOD SEMS DANG TSIG RTZUB PO  
GSUM ZHE SDANG GIS MTHAR PHYIN PAR BYED,

One may ask just what it is that brings each of the different non-virtues to

completion. Three of them—**taking life, malice, and harsh speech**—are brought to their completion by the emotion of **dislike**.

'DOD PAS LOG PAR G-YEM PA BRNAB SEMS MA BYIN LEN GSUM 'DOD CHAGS KYIS NI RDZOGS PAR BYED, LOG PAR LTA BA GTI MUG GIS RDZOGS PAR BYED DE, CHER RMONGS PA LAS LOG LTA 'BYUNG BA'I PHYIR,

Another three—the non-virtues of **sexual misconduct, coveting, and stealing**—are brought to completion by **desire**. **Mistaken views** are brought to completion by an **ignorance of things**, for mistaken views spring from a deep-seated lack of understanding.

LHAG MA RDZUN PHRA MA NGAG KYAL GSUM DUG GSUM GYIS RDZOGS PAR 'DOD DE, 'DOD CHAGS KYIS KUN NAS BSLANGS PA 'DOD CHAGS KYIS RDZOGS PAR BYED PA LTA BU'O, ,

The "rest"—which refers to the three of lying, divisive speech, and meaningless talk—are **accepted as being completed** by all **three** poisons of the mind. Such actions motivated by desire, for one example, would be brought to their completion by desire.

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*The Objects of Non-Virtue*

,GZHI NI SEMS CAN LONGS SPYOD DANG ,  
,MING DANG GZUGS NI MING YIN NO,

**The objects consist of living beings, enjoyments.  
Names and forms, and then of names as well.**

[IV.283-4]

'O NA, CHA BZHI PO DE DAG GI GZHI GANG ZHE NA, CHA DANG PO'I GZHI NI SEMS CAN YIN TE, GSOD PA NI SEMS CAN GYI SROG GCOD PA DANG , GNOD SEMS SEMS CAN LA SDANG BA, TSIG RTZUB PO NI MI SNYAN PA, ZHES 'BYUNG BA'I PHYIR,

One might ask what things serve as the objects for each of the four divisions of non-virtues just mentioned. **The object** of the non-virtues of the first division **consists of living beings**: killing is to take the life of a living being; malice is to

feel hatred for a living being; and—as the root text itself says—"harsh speech is that which is unpleasant."

CHA GNYIS PA'I GZHI NI LONGS SPYOD YIN TE, SEMS CAN GYI NANG GI  
REG BYA LA LONGS SPYOD PA LAS BYUNG BA DANG , DE LA BDAG TU  
BZUNG BA'IDBANG GIS BYUNG BA'I PHYIR,

The non-virtues of the second division have **enjoyments** as their object: they occur through enjoyment in the form of physical sensations within a living being, or by force of one's taking possession of certain enjoyments.

CHA GSUM PA'I GZHI NI MING DANG GZUGS YIN TE, MING GZUGS KYIS  
BSDUS PA'I DGE MI DGE MED PAR LTA BA LAS BYUNG BA'I PHYIR, CHA  
BZHI PA'I GZHI NI MING YIN TE, RDZUN TSIG SOGS MING LA BR TEN NAS  
'BYUNG BA'I PHYIR,

The objects of the third division are **names and forms**, for the non-virtue in this case arises from a view about the virtues and non-virtues that are all part of names and forms in general. The objects of the last division are **names**, for lying and so forth all occur—ultimately—based on the names of things.

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*Some Ethical Questions*

,SNGA DANG MNYAM DU SHI BA LA,  
,DNGOS MED LUS GZHAN SKYES PHYER RO,  
,DMAG LA SOGS PAR DON GCIG PHYIR,  
,THAMS CAD BYED PA PO BZHIN LDAN,

**There is no actual stage for those who die  
Before or together, for another body's been born.  
Because their goal's the same in a war or whatever,  
All possess it as much as the one who commits it.**

[IV.285-8]

PHA ROL PO 'CHI NGES PA'I MTSAN BSNUN NAS, GSOD BYED DE GSAD  
BYA'I SNGAR SHI BA DANG , MNYAM DU SHI BA LA LAS LAM GYI  
DNGOS GZHI 'BYUNG NGAM MI 'BYUNG ZHE NA,

"Suppose," one may begin, "that a person takes a weapon and delivers a blow to

someone else which is sure to kill him, but then this murderer himself happens to **die**, either **before** his victim **or together** with him—at the same time. Can we say then that the **actual** "commission" **stage** of a full path of action has occurred **for** such a murderer, or not?"

DE LA DE 'BYUNG BA MED DE, GSAD BYA MA SHI BAR DE MI 'BYUNG ,  
GSAD BYA DANG MNYAM DU SHI NA LUS GZHAN SKYES SHING , DES  
PHA ROL PO GSOD PA'I SBYOR BA MA BYAS PA'I PHYIR,

The answer is that **there is no** occurrence of this stage for such a person. In the first place, the stage cannot occur before the victim dies; in the second place, where the murderer dies at the same time as his victim, **another body** of the killer **has been born**. There is no actual commission because the body never went through the stage of undertaking this act towards the victim in question.

DMAG LA SOGS BA BYAS NAS GCIG GIS PHA ROL PO BSAD NA, GCIG PO  
DE KHO NA LA LAS LAM 'BYUNG NGAM ZHE NA, MA YIN TE, DMAG LA  
SOGS PAR GSOD PA'I DON GCIG LA ZHUGS PA'I PHYIR THAMS CAD  
GSOD PAR BYED PA PO BZHIN DU LAS LAM DANG LDAN PA YIN PA'I  
PHYIR,

One may raise another question: "Suppose a group of people are engaged in a war or similar activity, and one of these people kills someone from the other side. Does a path of action occur only for the one person who actually did the killing?" It does not. **Because** they are engaged **in** the **war** (or **whatever** activity it may be) for **the same** common **goal**, all the people involved come to possess a full path of action, just **as much as the one who commits it**.

GNYIS PA LA, RTZA BA BZHI, THA SNYAD BZHI, YAN LAG DRUG BSHAD  
PA'O,

Next we present the definition of each individual non-virtue. We start with the "root" non-virtues, continue to the "four expressions," and end with the six "branch" non-virtues.

,SROG GCOD PA NI BSAMS BZHIN DU,  
,MA NOR BAR NI GZHAN GSAD PA'O,

,MA BYIN LEN PA GZHAN GYI NOR,  
,GTHU DANG 'JAB BUS BDAG GIR BYED,  
,BGROD MIN 'GRO BA 'DOD PA YIS,  
,LOG PAR G-YEM PA RNAM PA BZHI,  
,RDZUN TSIG 'DU SHES GZHAN SGYUR BA'I,  
,TSIG DON MNGON PAR GO BA'O,

**Taking life is killing another being  
Purposely, and without a mistake.  
Stealing is to take possession of  
Another's wealth by means of force or stealth.  
Sexual misconduct, of four types,  
Engaging in improper kinds of sex.  
Lying's when the meanings of one's words  
Are understood, a wrong impression given.**

[IV.289-96]

,DANG PO NI, MI DGE BA BCU SO SO'I NGO BO GANG ZHE NA, SROG  
GCOD PA NI BSAMS BZHIN DU MA NOR BAR NI GZHAN BSAD PA'O, ,  
BSAMS BZHIN DU ZHES PAS MA BSAMS PAR SHI BA LA NYES PA MED  
PAR BSTAN,

"What," one may ask, "is the basic nature of each of the ten non-virtues?" The **taking of life is defined as killing another being purposely, and without a mistake.** The word "purposely" is meant to indicate that there is no problem like where the being in question has died but there was no intent.

MA NOR BAR ZHES PAS LHA SBYIN LTA BU GSOD PA'I SBYOR BA BYAS  
NAS, GZHAN MCHOD SBYIN DANG NOR NAS MCHOD SBYIN BSAD  
KYANG LAS LAM GYI DNGOS GZHI MI 'BYUNG BAR BSTAN, GZHAN  
ZHES PAS RANG BSAD PA LA LAS LAM GYI DNGOS GZHI MI 'BYUNG BAR  
BSTAN TO,

The words "without a mistake" are meant to indicate that no "actual-commission" stage of an act occurs in a case of mistaken identity; for example, in a case where you undertake to kill John but instead kill Joe because you have mistaken him for John. The word "another," finally, is meant to indicate that no "actual-commission" stage occurs either in an instance where one takes his own life.

,MA BYIN PAR LEN PA NI BSAMS BZHIN DU MA NOR BAR GZHAN GYI

NOR MTHU DBANG CHA DANG 'JAB BUS MA TSOR BAR BDAG GIR BYED PA'O, , BSAMS BZHIN DU MA NOR PAR BGROD PAR BYA BA MIN PAR, 'GRO BAR 'DOD PA'I SGO NAS 'DOD PAS LOG PAR G-YEM PAR 'GYUR BA RNAM PA BZHI YOD DE,

**Stealing is to take possession of another's wealth**, purposely and without a mistake, whether it be **by means** of superior **force** or by **stealth**—undetected. **Sexual misconduct is engaging in kinds of sex** which are **improper** to perform, purposely and with no mistaken identity.

GZHAN GYIS BDAG TU BZUNG BA'I CHUNG MA DANG , DE MIN YANG RANG GI MA DANG SRID MO DANG PHA MA BDUN RGYUD TSUN CHAD DU 'BREL BA'I NYE DU MO DANG , RANG GI CHUNG MA YIN YANG YAN LAG MA YIN PA KHA DANG GSHANG LAM DANG , YUL MA YIN PA SNANG BA DANG BCAS PA DANG , MCHOD RTEN DANG GTZUG LAG KHANG GI DRUNG DU DANG , DUS MA YIN PA NU ZHO 'THUNG BA DANG , SBRUM PA DANG , BSNYEN GNAS LA GNAS PA'I CHA SPYAD NA LOG G-YEM DU 'GYUR BA'I PHYIR,

This sexual misconduct is **of four** different **types**, as the number of the following list each constitutes one of its forms:

- 1) sex with someone else's wife or with a woman who, although she is not another person's wife, is too closely related to oneself—his mother, or sister, or any female related to one up to seven generations past;
- 2) sex with a woman, even if she is one's wife, using an improper part of her body—her mouth or anus;
- 3) sex in an improper place—out in the open or in the environs of a shrine or temple; and
- 4) sex at an improper time—while a baby is still nursing from the woman, or when she is pregnant, or during the period that she is observing the one-day layman's vow.

RDZUN TSIG NI BSAMS BZHIN DU MA NOR BAR 'DU SHES GZHAN DU BSGYUR NAS SMRAS PA'I TSIG GI DON PHA ROL POS MNGON PAR GO BA'O, ,

**Lying is when the meanings of one's spoken words are understood** by the other person involved, and **a wrong impression** has been **given** him—purposely, and without any mistaken identity.

Next we describe the "four expressions."

,MIG RNA YID KYI RNAM SHES DANG ,  
,GSUM GYIS NYAMS SU MYONG GANG DE,  
,MTHONG THOS RNAM PAR SHES PA DANG ,  
,RTOGS PA YIN TE RIM BZHIN BSHAD,

**That experienced by consciousness  
Of eye, of ear, the thought, and by the three  
Represents respectively what's seen,  
What's heard, what's known, and also what is sensed.**

[IV.297-300]

GNYIS PA NI, MDO LAS, MTHONG BA DANG , THOS PA DANG , RNAM  
PAR SHES PA DANG, RTOGS PA BZHI LA, MA MTHONG ZHES SOGS BZHI  
DANG , MA MTHONG ZHES SOGS BZHI LA, MTHONG ZHES SOGS BZHI  
STE BYIS PA'I THA SNYAD BRGYAD DANG ,

Now sutra makes mention of the "eight expressions of a child" [one who has yet to see selflessness directly], which consist of:

1) four types where you say "I didn't see it" and so on about four different kinds of things—things that you really did see, hear, know, or sense; and

2) four types where you say "I did see it" and so on about another four kinds of things—things that you really didn't see, hear, know, or sense.

MTHONG BA LA MTHONG ZHES SOGS BZHI DANG , MA MTHONG BA LA  
MA MTHONG ZHES SOGS BZHI STE 'PHAGS PA'I THA SNYAD BRGYAD  
GSUNGS NA, MTHONG BA DANG THOS PA SOGS BZHI PO GANG YIN  
ZHE NA, MIG GI RNAM PAR SHES PA DANG , RNA BA'I RNAM PAR SHES  
PA DANG , YID KYI RNAM PAR SHES PA DANG , SNA LCE LUS GSUM GYIS  
NYAMS SU MYONG BA GANG YIN PA DE, RIM PA BZHIN DU MTHONG BA

DANG , THOS PA DANG , RNAM PAR SHES PA DANG , RTOGS PA YIN PAR  
BSHAD DO,

Sutra also mentions the "eight expressions of a realized person"—four where you say "I did see it" about things you really did see and so on; four where you say "I didn't see it" about things you really didn't see and such.

Regarding these two sets of eight, one may ask for a more detailed description of the basic four: what it is to be "something seen," "something heard," and so on. **That which is experienced by consciousness of the eye, consciousness of the ear, consciousness of the thought, and by the other three kinds of consciousness (those of nose, tongue, and body) represents respectively what is seen, what is heard, what is known, and also what is sensed.**

We turn next to a description of the six "branch" non-virtues.

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*Six "Branch" Non-Virtues*

,PHRA MA PHA ROL DBYE BA'I PHYIR,  
,NYON MONGS CAN GYI SEMS KYI TSIG  
,TSIG RTZUB PO NI MI SNYAN PA,  
,NYON MONGS CAN KUN KYAL PA NYID,  
,GZHAN NI DE LAS GZHAN NYON MONGS,  
,KHA GSAG GLU DANG ZLOS GAR BZHIN,  
,BSTAN BCOS NGAN BZHIN BRNAB SEMS NI,  
,LOG PAS GZHAN GYI NOR LA CHAGS,  
,GNOD SEMS SEMS CAN LA SDANG BA,  
,DGE DANG MI DGE MED LTA BA,  
,LOG PAR LTA BA YIN

**Divisive speech, the words of a mentally  
Afflicted state meant to split up others.  
Harsh speech is that which is unpleasant;  
Meaningless, really every afflicted.  
Others, every other afflicted type like  
Flattery for gain, a song, a show.  
Like too wrong commentaries. Coveting  
Wrong desire for another's wealth.  
Harmful intent, hating a living being;**

**Mistaken view, the idea that neither virtue  
Nor non-virtue even exists.**

[IV.301-11a]

,GSUM PA NI, PHRA MA NI BSAMS BZHIN DU MA NOR BAR PHA ROL PO  
MDZA' BA DBYE BA'I PHYIR NYON MONGS PA CAN GYI SEMS KYI TSIG  
DON PHA ROL POS GO BA'O,

**Divisive speech** consists of **words** which are spoken purposely, without any mistake, and in a **mentally afflicted state**; they are **meant to split up others** who are friends, and their meaning should be understood by the other person.

, TSIG RTZUB PO NI BSAMS BZHIN DU MA NOR BAR MI SNYAN PA'I TSIG  
GI DON PHA ROL POS GO BA'O,

**Harsh speech** consists of **unpleasant** words which are spoken purposely, and without any mistake; their meaning too should be understood by the other person.

,NYON MONGS PA CAN GYI TSIG KUN NGAG KYAL PA NYID YIN NO, ,  
SDE PA GZHAN NI GSUM PO DE LAS GZHAN PA'I NYON MONGS CAN  
GYI TSIG NGAG KYAL PA NYID YIN TE, DPER NA, DGE SLONG LOG PAS  
'TSO BA KHA GSAG BYED PA DANG , CHAGS PAS KUN NAS BSLANGS  
NAS GLU LEN PA DANG ,

"**Meaningless speech**" **really** refers to **every** case of words spoken in an **afflicted** state of mind. **Other** groups say that what "meaningless speech" actually refers to is **every afflicted type** of the spoken word **other** than those three already mentioned. They say cases would be **like** a monk's engaging in the improper livelihood of **flattering** someone **for** the purpose of some **gain**, or else singing a **song** out of desire.

ZLOS GAR MKHAN ZLOS GAR BYED PA'I GNAS SKABS SU, , GZHAN MGU  
BA'I PHYIR GTAM RGYUD SMRA BA DANG , PHYI ROL BA'I BSTAN BCOS  
NGAN PA LA CHAGS NAS 'DON PA BZHIN NO,

Still other cases would be where the monk told stories to entertain others at a **show** put on by some performer, or **too** where he began reciting some **wrong commentary** written by a non-Buddhist.

,BRNAB SEMS NI LOG PA STE MI RIGS PAS GZHAN GYI NOR LA CHAGS  
NAS BDAG GIR BYED 'DOD PA'O, , GNOD SEMS NI SEMS CAN LA SDANG  
BA'I RNAM PAR ZHUGS PAS GNOD PA BYED 'DOD PA'O, , DGE BA DANG  
MI DGE BA MED PAR LTA BA NI LOG PAR LTA BA'O,

**Coveting** consists of a **wrong** (that is, an improper) **desire for another's wealth**, which leads to a wish that one make it his own. **Harmful intent** is the desire to hurt another **living being**, a desire which comes from the attitude of **hating** him. And **mistaken view** is **the idea that neither virtue nor non-virtue even exists**.

Next we discuss the literal meaning of the expression "a path of action."

'DI LA,  
,GSUM LAM BDUN NI LAS KYANG YIN,

**In them,**  
**Three are paths, seven deeds as well.**

[IV.311b-12]

,GSUM PA NI, BCU PO 'DI LA CI'I PHYIR LAS KYI LAM ZHES BYA ZHE NA,  
YID KYI GSUM LAS SEMS PA 'JUG PA'I LAM YIN PA DANG , LUS NGAG GI  
BDUN NI LAS KYANG YIN LA, SEMS PA 'JUG PA'I LAM YANG YIN PAS NA  
LAS KYI LAM ZHES BYA'O,

One may ask why the expression "path of action" is used **in** reference to "**them**" — to the group of ten just listed. The name derives first of all from the fact that the **three** involved with thought **are paths** by which the "action" or deed of mental movement is expressed. Moreover, the **seven** involved with body and speech are action or **deeds** themselves, **as well** as paths through which mental movement is expressed. Thus they are all "paths of action."

The fourth major part in our presentation of the "paths of action" concerns the ways in which one loses, and then regains, his most basic virtue.