

The Seventy Topics

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CONTENTS of the SEVENTY TOPICS

8 PHENOMENA

1	Omniscience	1
2	Path awareness	2
3	Base awareness	2
4	Complete preparation	2
5	Peak preparation	2
6	Final preparation	3
7	Momentary preparation	3
8	Resultant dharma body	3

70 TOPICS

1	Omniscience	
1.1	Great Vehicle relative awakening mind	4
1.2	Great Vehicle instruction	4
1.3	Great Vehicle path of preparation	5
1.4	Essential abiding nature	5
1.5	The focus for establishing the Great Vehicle	6
1.6	The purpose for establishing the Great Vehicle	7
1.7	Establishing the armor	7
1.8	Establishing entry	8
1.9	Establishing the collection	8
1.10	Establishing definite emergence	9
2	Path awareness	
2.1	The requisite of path awareness	9
2.2	Path awareness aware of the Hearer path	10
2.3	Path awareness aware of the Solitary Buddha path	10
2.4	Great Vehicle path of seeing	10
2.5	The function of the Great Vehicle path of meditation	11
2.6	The Great Vehicle resolute path of meditation	11
2.7	The benefit of the resolute path of meditation	12
2.8	The dedicating path of meditation	12
2.9	The rejoicing path of meditation	13
2.10	The establishing path of meditation	13
2.11	The pure path of meditation	14
3	Base awareness	
3.1	Path awareness not abiding in existence through knowledge	14
3.2	Path awareness not abiding in peace through compassion	14
3.3	Base awareness far from the resultant mother	14
3.4	Base awareness close to the resultant mother	15
3.5	Incompatible base awareness	15
3.6	Antidote base awareness	15
3.7	Bodhisattva preparation taught in the context of base awareness	15
3.8	The equality of preparation of Bodhisattva yoga taught in the context of base awareness	16
3.9	Great Vehicle path of seeing directly taught in this context	17

4	Complete preparation	
4.1	Awareness aspect of antidote directly taught in this context	17
4.2	The main preparation taught in this context	22
4.3	The quality of Great Vehicle preparation	23
4.4	The error of preparation	23
4.5	The yoga of path prefect wisdom	23
4.6	The Great Vehicle state compatible with liberation directly taught in this context	24
4.7	The Great Vehicle state compatible with definite separation directly taught in this context	24
4.8	Bodhisattva sangha obtaining the mark of irreversibility	24
4.9	The preparation of the equality of existence and peace	25
4.10	The preparation of the pure field	25
4.11	The preparation of skill in means	25
5	Peak preparation	
5.1	Peak preparation of heat	26
5.2	Peak preparation of the peak	26
5.3	Peak preparation of patience	26
5.4	Peak preparation of supreme dharma	26
5.5	Peak preparation of the path of seeing	26
5.6	Peak preparation of the path of meditation	27
5.7	Uninterrupted peak preparation	27
5.8	The wrong establishment taught here to be eliminated	27
6	Final preparation	
6.1-	The thirteen final preparations	28
6.13		
7	Momentary preparation	
7.1	Non-maturing momentary preparation	28
7.2	Maturing momentary preparation	28
7.3	Signless momentary preparation	29
7.4	Non-dual momentary preparation	29
8	Resultant dharma body	
8.1	Nature body	29
8.2	Enjoyment body	29
8.3	Emanation body	29
8.4	Primordial awareness dharma body	29

Namo guru Mañjughoṣāya

Here in explaining the eight phenomena and the seventy topics of the *Abhisamayālamkāra*, firstly it is stated:

The perfection of wisdom is correctly explained through eight phenomena.

‘The consummate primordial awareness distinguished by three attributes’ is the definition of **perfect wisdom**.

That is equivalent to resultant perfect wisdom.

Take omniscience, it possesses three attributes because:

- (1) (It possesses) the attribute of support: It exists only in the continuum of an ārya Buddha.
- (2) (It possesses) the attribute of nature: It is non-dual primordial awareness
- (3) (It possesses) the attribute free of the object of negation: It is empty of being truly established, like a mirage.

If classified mode of expression there are four:

- (1) Essential perfect wisdom
- (2) Textual perfect wisdom
- (3) Path perfect wisdom
- (4) Resultant perfect wisdom

- (1) For example: Emptiness.
- (2) For example: The three Mothers: the extensive, medium, abbreviated.
- (3) For example: A Bodhisattva’s pristine awareness.
- (4) For example: Omniscience.

‘The consummate primordial awareness distinguished by four attributes’ is the definition of **resultant perfect wisdom**.

The four attributes are:

- (1) The attribute of support: It exists only in the continuum of an ārya Buddha
- (2) The attribute of nature: It is primordial awareness
- (3) The attribute of aspect: It is non-dual
- (4) The attribute free of the object of negation: It is empty of being truly established, like a mirage.

The range of essential perfect wisdom is that it exists for all dharmas.

The range of textual perfect wisdom is that it exists from prior to entering the path to the ground of Buddha.

The range of path perfect wisdom is that it exists from the Great Vehicle path of accumulation to the final (sentient) continuum.

The range of resultant perfect wisdom is that it exists only on the ground of Buddha.

1 In stating: ‘Omniscience..’:

‘The consummate primordial awareness perceptually comprehending the ten dharmas such as the awakening mind etc.’ is the definition of **omniscience**.

That is equivalent to the pristine awareness in the continuum of an ārya Buddha.

If classified there are two:

- 1 Omniscience comprehending all aspects of objects of awareness without exception.

2 Omniscience comprehending the seventy topics, the main (elements) of causation.

Range: It exists on the ground of Buddha alone.

2 In stating: 'Path awareness..'

'The realization of a Great Vehicle ārya qualified by the wisdom perceptually comprehending emptiness in the continuum of the person possessing that continuum' is the definition of **path awareness**.

That is equivalent to the pristine awareness of a Great Vehicle ārya.

If classified there are three:

- (1) Path awareness aware of the Hearer path
- (2) Path awareness aware of the Solitary Buddha path
- (3) Path awareness aware of the Great Vehicle path

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

3 In stating: 'Then the awareness of all..'

'The primordial awareness qualified by the wisdom perceptually comprehending selflessness, by type a Lesser Vehicle comprehension, in the continuum of the person possessing that continuum' is the definition of **base awareness**.

That is equivalent to pristine awareness in the continuum of an ārya, by type a Lesser Vehicle comprehension.

If classified there are four:

- (1) Base awareness near to the resultant Mother
- (2) Base awareness far from the resultant Mother
- (3) Incompatible base awareness
- (4) Antidote base awareness

Range: It exists in the continuum of all āryas

4 In stating: 'Actual complete comprehension of all aspects..'

'The Bodhisattva yoga qualified by wisdom combining meditation on the aspects of the three pristine awarenesses' is the definition of **complete preparation**.

This is equivalent to Bodhisattva pristine awareness.

If classified there are one hundred and seventy-three.

Range: It exists from the Great Vehicle path of accumulation to the final (sentient) continuum.

5 In stating 'Gone to the peak ..etc..'

'The Bodhisattva yoga qualified by wisdom combining meditation on the three pristine awarenesses, surpassing the Great Vehicle path of accumulation' is the definition of **peak preparation**.

This is equivalent to establishing engagement.

If classified there are four:

- (1) Peak preparation of the path of preparation
- (2) Peak preparation of the path of seeing
- (3) Peak preparation of the path of meditation
- (4) Uninterrupted peak preparation

Range: It exists from the heat (stage) of the path of preparation to the final (sentient) continuum.

6 In stating: 'Final (preparation), three aspects, ten aspects..'

'The Bodhisattva yoga qualified by the wisdom serially meditating on the aspects of the three pristine awarenesses, in order to obtain stability on the aspects of the three pristine awarenesses' is the definition of **final preparation**.

If classified there are thirteen:

- (1-6) The six final preparations of the six perfections
- (7-12) The six final preparations of the six recollections
- (13) The final preparation of the nature of non-phenomena

Range: It exists from the Great Vehicle path of accumulation to (the moment) prior to the final (sentient) continuum.

7 In stating: 'In one moment actual completion of enlightenment'

'The final Bodhisattva yoga which obtains stability on the aspects of the three pristine awarenesses' is the definition of **momentary preparation**.

That is equivalent to the primordial awareness of the final (sentient) continuum.

If classified there are four:

- (1) Maturing momentary preparation
- (2) Non-maturing momentary preparation
- (3) Signless momentary preparation
- (4) Non-dual momentary preparation

Range: It exists only in the final (sentient) continuum.

8 In stating: 'Dharma body and the eight aspects of that..'

'The final result obtained by the strength of meditating on the aspects of the three pristine awarenesses, as the means for obtaining that' is the definition of **resultant dharma body**.

That is equivalent to Buddha.

If classified there are four:

- (1) Nature body
- (2) Primordial awareness dharma body
- (3) Enjoyment body
- (4) Emanation body

Range: It exists only on the ground of Buddha.

1.1 In stating: 'Awakening mind etc..'

'The exalted Great Vehicle, main, mental cognition differentiated by type as the path which is the entry to the Great Vehicle path, and concordant with the aspiration focusing on complete enlightenment for the purpose of others as its aid' is the definition of Great Vehicle relative awakening mind.

If classified by nature there are two:

- (1) Aspiring awakening mind
- (2) Engaging awakening mind

If classified by compatible example there are twenty two:

- (1) Earth-like awakening mind
- (2) Gold-like awakening mind
- (3) Waxing moon-like awakening mind
- (4) Fire-like awakening mind
- (5) Treasure-like awakening mind
- (6) Source of jewels-like awakening mind
- (7) Ocean-like awakening mind
- (8) Vajra-like awakening mind
- (9) The king of mountains-like awakening mind
- (10) Medicine-like awakening mind
- (11) Spiritual friend-like awakening mind
- (12) Wishing jewel-like awakening mind
- (13) Sun-like awakening mind
- (14) Dharma song-like awakening mind
- (15) King-like awakening mind
- (16) Storehouse-like awakening mind
- (17) Great highway-like awakening mind
- (18) Conveyance-like awakening mind
- (19) Spring water-like awakening mind
- (20) Melody-like awakening mind
- (21) River stream-like awakening mind
- (22) Cloud-like awakening mind

There are twenty two because it is stated:

**Further: earth, gold, moon, fire,
treasure, source of jewels, ocean,
vajra, mountain, medicine, spiritual friend,
wishing jewel, sun, song,**

**king, storehouse, great highway,
conveyance, spring water, and
melody, river stream, cloud,
are the twenty-two aspects.**

Range: It exists from the Great Vehicle path of accumulation to the ground of Buddha

1.2 In stating: 'Instruction and..'

'The Great Vehicle speech teaching the means of obtaining the object sought as the goal of the Great Vehicle awakening mind' is the definition of Great Vehicle instruction.

If classified by nature there are two:

- (1) Great Vehicle explanatory instruction
- (2) Great Vehicle subsequently taught instruction

If classified by method of explanation there are ten:

- (1) Instruction explaining the nature of establishment
- (2) Instruction explaining the focal object, the four truths
- (3) Instruction explaining the support, the three jewels
- (4) Instruction explaining non-conceived effort
- (5) Instruction explaining untiring effort
- (6) Instruction explaining effort thoroughly holding the path
- (7) Instruction explaining the five eyes: the flesh eye, divine eye, wisdom eye, dharma eye, Buddha eye.
- (8) Instruction explaining the six higher perceptions: higher perception of miracles, higher perception of divine ear, higher perception aware of others minds, higher perception recalling previous lives, higher perception of divine eye, higher perception exhausting contamination.
- (9) Instruction explaining the path of seeing
- (10) Instruction explaining the path of meditation

There are ten because it is stated:

**Establishment, and the truths, and
the Buddha etc. the three jewels,
non-conceived, utterly untiring, and
thoroughly holding the path and,

the five eyes and higher perception,
the six qualities and the path of seeing,
and instruction called meditation,
are to be known as the ten.**

Range: It exists from prior to entering the path to the ground of Buddha.

1.3 In stating: ‘The four aspects of the requisites of definite separation..’

‘The Great Vehicle mundane path which is compatible with the subsequent realization of truth and by type a realization occurring after the state compatible with emancipation’ is the definition of the Great Vehicle path of preparation.

That is equivalent to the state compatible with Great Vehicle definite separation.

If classified there are four:

- (1) Great Vehicle heat path of preparation
- (2) Great Vehicle peak path of preparation
- (3) Great Vehicle patience path of preparation
- (4) Great Vehicle supreme dharma path of preparation

Range: It exists only on the Great Vehicle path of preparation.

1.4 In stating: ‘Being the support of establishment, it is the essence of the dharma sphere’

‘The common basis of suchness in the continuum of a Bodhisattva and the direct support of the establishment of the Great Vehicle’ is the definition of the essential abiding nature which

is the basis establishing the Great Vehicle.

If classified there are thirteen suchnesses of the thirteen established dharma bases. There are thirteen established:

- (1-6) The six comprehending dharmas: The four states compatible with Great Vehicle definite separation and both the Great Vehicle paths of seeing and meditation.
- (7) Establishment of antidote
- (8) Establishment of abandonment
- (9) Establishment thoroughly attaining those
- (10) Establishment possessing altruism and wisdom
- (11) Establishment uncommon to the learner
- (12) Establishment enacting the stages of other's purpose
- (13) Establishment effortlessly engaging primordial awareness

They exist because it is stated:

**The six dharmas of comprehension, and
antidote and abandonment, and
thoroughly attaining those, and
possessing wisdom and compassion,**

**and uncommon to the learner, and
the stages of other's purpose, and
effortlessly engaging primordial awareness,
the support of establishment is known as (Buddha) nature**

Range: It exists from the Great Vehicle path of accumulation to the final (sentient) continuum.

1.5 In stating: 'Focus and..'

'**The basis for severing over-estimation through establishing the Great Vehicle**' is the definition of **the focus for establishing the Great Vehicle.**

That is equivalent to object of awareness.

If classified there are eleven:

- (1) Virtue
- (2) Non-virtue
- (3) The unpredicted
- (4) The five mundane aggregates
- (5) The four transcendent absorptions
- (6) The five aggregates perpetuated by contamination
- (7) The four uncontaminated mindfulnesses
- (8) The three compounded realms
- (9) Uncompounded thusness
- (10) The four common absorptions
- (11) The ten uncommon strengths of the Muni.

It is stated:

**All focal dharmas are
further: virtue etc.,
mundane comprehension, and
that asserted to transcend the mundane,**

**contaminated and uncontaminated dharmas, and
the compounded and un-compounded,
common learner dharmas,
that uncommon to the Muni.**

Range: It exists at the level of all established bases

1.6 In stating: 'And purpose..'

'The final result which is entered for that purpose' is the definition of the purpose for establishing the Great Vehicle.

That is equivalent to Buddha.

If classified there are three:

- (1) Great being
- (2) Great abandonment
- (3) Great comprehension

There are three because it is stated:

**The three: supreme over all sentient beings,
abandonment and comprehension
are known as the purpose of
the self-derived three greatnesses**

Range: It exists only on the ground of Buddha.

1.7 In stating : 'Armor..'

'The Bodhisattva yoga qualified by the extensive thought desiring to practice collectively all six (perfections) in each of the perfections from generosity etc.' is the definition of establishing armour.

That is equivalent to Bodhisattva pristine awareness.

If classified there are thirty six:

- (1-6) The six establishing the armor of generosity
- (7-12) The six establishing the armor of ethics
- (13-18) The six establishing the armor of patience
- (19-24) The six establishing the armor of effort
- (25-30) The six establishing the armor of absorption
- (31-36) The six establishing the armor of wisdom

They exist because it is stated:

**Those individually are generosity etc.,
collected in six aspects
of established armor
are explained as six times six.**

Range: It exists from the Great Vehicle path of accumulation to the final (sentient) continuum

1.8 In stating: 'Entry...'

'The Bodhisattva yoga practicing any dharma of Great Vehicle causation, as its main effort in preparation' is the definition of establishing entry

If classified there are nine:

- (1) Establishing entry to the absorptions and Formless (states).
- (2) Establishing entry to the six perfections such as generosity etc.
- (3) Establishing entry to the path of seeing, path of meditation, non-learner path and the special path
- (4) Establishing entry to the four immeasurables such as love etc..
- (5) Establishing entry to possessing non-observation
- (6) Establishing entry to the purity of the three circles
- (7) Establishing entry to the purpose
- (8) Establishing entry to the six higher perceptions
- (9) Establishing entry to omniscience

It is stated:

**Absorption, Formless, generosity etc., and
path and love etc., and
possessing non-observation, and
the purity of the three circles, and**

**purpose and the six higher perceptions
the method of omniscience,
are known as ascending
Great Vehicle establishing entry.**

Range: It exists from the Great Vehicle heat path of preparation to the final (sentient) continuum

1.9 In stating: 'Collection..'

'The Bodhisattva yoga producing enlightenment as its result, which surpasses the Great Vehicle medium supreme dharma path of preparation and below by means of the two great collections' is the definition of establishing collection.

If classified there are seventeen:

- (1) Establishing the collection of great compassion
- (2) Establishing the collection of generosity
- (3) Establishing the collection of ethics
- (4) Establishing the collection of patience
- (5) Establishing the collection of effort
- (6) Establishing the collection of absorption
- (7) Establishing the collection of wisdom
- (8) Establishing the collection of calm abiding
- (9) Establishing the collection of insight
- (10) Establishing the collection of the path of union
- (11) Establishing the collection of skill in means
- (12) Establishing the collection of primordial awareness
- (13) Establishing the collection of merit
- (14) Establishing the collection of path
- (15) Establishing the collection of form

- (16) Establishing the collection of grounds
- (17) Establishing the collection of antidotes

It is stated:

**Compassion, and the six: generosity etc.,
calm abiding with insight, and
that path of union, and
that skill in means, and**

**primordial awareness and merit, and
path and form and the ten grounds, and
antidote are known in order
as establishing the collection.**

Range: It exists from the Great Vehicle great supreme dharma path to the final (sentient) continuum.

1.10 In stating: ‘Those possessing definite emergence, to the omniscience of the Muni’

‘**The yoga of the pure grounds definitely emerging, without doubt, to omniscience**’ is the definition of **establishing definite emergence**.

If classified there are eight:

- (1) Establishing the definite emergence of purpose
- (2) Establishing the definite emergence of equality
- (3) Establishing the definite emergence of the purpose of sentient beings
- (4) Establishing the definite emergence of the effortless and spontaneous
- (5) Establishing the definite emergence beyond the extremes of permanence and annihilation
- (6) Establishing the definite emergence obtaining the purpose of the three vehicles
- (7) Establishing the definite emergence comprehending all aspects
- (8) Establishing the definite emergence of object possessors of the path

It is stated:

**Purpose and equality, and
the purpose of sentient beings and effortless, and
definite emergence beyond extremes, and
definite emergence with characteristics of obtainment, and**

**comprehending all aspects, and
definite emergence of object possessors of the path.
These eight aspects
are known as the establishment of definite emergence.**

Range: It exists on the three pure grounds.

2.1 In stating: ‘Eclipsing etc.’

‘**The special quality qualified by great compassion, subsumed by any of the three: the cause, nature or result of path awareness**’ is the definition of **the requisite of path awareness**.

If classified there are five:

- (1) Free of manifest pride actually impeding the requisite of path awareness
- (2) The substantial cause, waking the Great Vehicle lineage

- (3) The conducive condition, awakening bodhicitta
- (4) The essence of path awareness
- (5) The function of path awareness

It is stated:

(The Buddhas) radiance eclipses that of the deities
(to destroy pride) and make them suitable (for generating path
awareness),
determining the object, pervaded by (Buddha nature),
essence and function of that.

Range: It exists from waking the Great Vehicle lineage to the ground of Buddha.

2.2 In stating: ‘Learner..’

‘The Great Vehicle ārya pristine awareness, by type a realization understanding how to attract disciples of Hearer type, qualified by the three wisdoms comprehending awakening mind, dedication and emptiness’ is the definition of path awareness aware of the Hearer path.

That is equivalent to Great Vehicle ārya pristine awareness by type a Hearer comprehension

If classified there are two:

- (1) Path awareness aware of the Hearer path in the continuum of an ārya Bodhisattva
- (2) Path awareness aware of the Hearer path in the continuum of an ārya Buddha

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

2.3 In stating: “That rhinoceros path..’

‘The Great Vehicle ārya pristine awareness, by type a realization understanding how to attract disciples of Solitary Buddha type, qualified by the three attributes’ is the definition of path awareness aware of the Solitary Buddha path.

That is equivalent to Great Vehicle ārya pristine awareness, by type a Solitary Buddha comprehension

If classified there are two:

- (1) Path awareness aware of the Solitary Buddha path in the continuum of an ārya Bodhisattva
- (2) Path awareness aware of the Solitary Buddha path in the continuum of an ārya Buddha

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

2.4 In stating: ‘The great benefit of this and other qualities (exists in) the path of seeing..’

‘The Great Vehicle realization of truth qualified by the wisdom perceptually comprehending emptiness in the continuum of the person possessing that continuum’ is the definition of Great Vehicle path of seeing.

If classified there are three:

- (1) Great Vehicle primordial equipoise path of seeing
- (2) Great Vehicle post equipoise primordial awareness path of seeing

(3) Great Vehicle path of seeing neither of those.

Range: It exists only on the Great Vehicle path of seeing

2.5 In stating: 'The agent and..'

'The benefit obtained by the strength of meditating on the Great Vehicle path of meditation as the means for obtaining that' is the definition of the function of the Great Vehicle path of meditation.

If classified there are six:

- (1) Complete pacification granting mental autonomy
- (2) Paying homage to all beings
- (3) Victorious over the afflictions
- (4) Never oppressed by encumbering suffering
- (5) Possessing the potency establishing enlightenment
- (6) The place where the basis, a Bodhisattva on the path of meditation stays, becomes a basis for offering (i.e. a stupa)

It is stated:

**Complete pacification, and homage to all,
victory over afflictions, and
not oppressed by encumbrance, and
enlightenment and offering basis**

Range: It exists from the second moment of meditation on the Great Vehicle path of meditation to the ground of Buddha.

2.6 In stating: 'Resolution and..'

'The Great Vehicle convictional latter realization which is the source of the three purposes of the Mother' is the definition of **Great Vehicle resolute path of meditation.**

If classified by means of the root there are three:

- (1) Path of meditation resolute in one's own purpose
- (2) Path of meditation resolute in both purposes
- (3) Path of meditation resolute in other's purpose

If classified by means of requisite there are nine because for each of those three there are three: small, medium and great.

If classified by means of secondary requisites there are twenty-seven because for each of those nine there are three: small, medium and great.

It is stated:

**Resolute in one's purpose, and
self and other's purpose, and other's purpose,
are known as the three aspects. Further,
the small, medium and great**

are asserted as the three aspects of each.

**By classifying as the small of the small etc.,
also there are three aspects. Therefore
twenty-seven aspects are asserted.**

Range: It exists from the first ground to the final (sentient) continuum.

2.7 In stating: 'Praise, reverence and eulogy..'

'The qualities obtained by the strength of meditating on the path of meditation resolute in the means for obtaining that' is the definition of the benefit of the resolute path of meditation.

If classified there are:

- 1 Nine praises
- 2 Nine reverences
- 3 Nine eulogies

It is stated:

**Perfect wisdom
in the context of resolution
is asserted to be praised,
revered and eulogized three times nine.**

Range: It exists from the second moment of meditating on the resolute path of meditation to the ground of Buddha

2.8 In stating: 'Praise..'

'The Great Vehicle latter realization possessing conception accessing the potential fusion of sound and image, activating the requisite of complete enlightenment, the root of virtue of either self or other' is the definition of the dedicating path of meditation.

If classified there are twelve:

- (1) Dedicating path of meditation named exalted dedication
- (2) Dedicating path of meditation named possessing the aspect of non-observation
- (3) Dedicating path of meditation named the characteristics of the correct
- (4) Dedicating path of meditation named void
- (5) Dedicating path of meditation named the essential recollection of the merit of the Buddha
- (6) Dedicating path of meditation named possessing skill in means
- (7) Dedicating path of meditation named without characteristics
- (8) Dedicating path of meditation named rejoicing by the Buddhas
- (9) Dedicating path of meditation named not belonging to the three Realms
- (10) Dedicating path of meditation named small dedication
- (11) Dedicating path of meditation named medium dedication
- (12) Dedicating path of meditation named great dedication

It is stated:

**Exalted thorough dedication
its action is supreme,
that possessing the aspect of non-observation,
correct characteristics,**

void, and practicing recollecting
 the essence of the collection of the merit of the Buddha,
 possessing means, without characteristics, and
 rejoicing in the Buddha, and

not belonging to the three realms.
 The others have three aspects:
 small, medium and large dedication
 in essence deriving great merit.

Range: It exists from the first ground to the final (sentient) continuum

2.9 In stating: 'Rejoicing; Attentive highest purity..'

'The Great Vehicle latter realization possessing conception accessing the potential fusion of sound and image, meditating on joy in the root of virtue of either self or other' is the definition of the rejoicing path of meditation.

If classified there are two:

- (1) The rejoicing path of meditation meditating on joy in the root of virtue of self
- (2) The rejoicing path of meditation meditating on joy in the root of virtue of others

It is stated:

Rejoicing in the root of virtue
 by means and non-focus,
 is here called meditation
 attentive to the latter

Range: It exists from the first ground to the final (sentient) continuum

2.10 In stating: 'Establishing and..'

'The Great Vehicle uncontaminated latter realization, which lays the imprint of the final comprehension to be obtained' is the definition of the establishing path of meditation.

This is equivalent to the pure path of meditation.

If classified there are five:

- (1) Establishing path of meditation distinguished by nature.
- (2) Establishing path of meditation distinguished by supreme result.
- (3) Establishing path of meditation distinguished by function.
- (4) Establishing path of meditation distinguished by temporary qualities.
- (5) Establishing path of meditation of the resultant ground and qualities of the final great meaning.

It is stated:

Its nature, the supreme,
 not subsuming all (function as true),
 praising non-focus
 on dharmas, the great meaning.

Range: It exists from the first ground to the tenth ground

2.11 In stating: ‘This extremely pure action is the path of meditation, the path awareness of learned Bodhisattvas is explained like this..’

‘The Great Vehicle uncontaminated latter realization, which lays the imprint of the final abandonment to be obtained’ is the definition of the pure path of meditation.

If classified there are nine: the nine pure paths of meditation of the nine grounds perceptually comprehending emptiness.

It is stated:

**The small of the small antidote
to the great of the great stains
of the ninth ground etc.
are pure paths.**

3.1 In stating: ‘By knowledge not abiding in existence and..’

‘The Great Vehicle ārya pristine awareness, by type a comprehension negating the extreme of existence through viewing the base: relative truth’ is the definition of path awareness not abiding in existence through knowledge.

This is equivalent to path awareness aware of the Hearer path.

If classified there are three: the Great Vehicle paths of seeing, meditation and no more learning by type Hearer comprehension.

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

3.2 In stating: ‘By compassion not abiding in peace and..’

‘The Great Vehicle ārya pristine awareness, by type a comprehension negating the extreme of peace through viewing the base: relative truth’ is the definition of path awareness not abiding in peace, through compassion.

This is equivalent to Great Vehicle pristine awareness by type the comprehension possessing special skill.

If classified there are three: the Great Vehicle paths of seeing, meditation and no more learning by type Great Vehicle comprehension.

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

3.3 In stating: ‘Far through not the means...’

‘The base awareness lacking great compassion and bound by true grasping’ is the definition of base awareness far from the resultant mother.

It is equivalent to incompatible base awareness

Range: It exists from Lesser Vehicle path of seeing to Lesser Vehicle no more learning path.

3.4 In stating: ‘Not far from the means...’

‘The pristine awareness in the continuum of a Great Vehicle ārya by type a Lesser Vehicle comprehension, qualified by great compassion and the wisdom perceptually comprehending emptiness’ is the definition of **base awareness close to the resultant mother**.

It is equivalent to antidote base awareness.

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

3.5 In stating: ‘Incompatible...’

‘The base awareness lacking both exalted method and wisdom’ is the definition of **incompatible base awareness**.

It is equivalent to base awareness bound by true grasping in the continuum of a Lesser Vehicle ārya

Range: It exists from the Lesser Vehicle path of seeing to the Lesser Vehicle path of no more learning

3.6 In stating: ‘Antidote states and...’

‘The pristine awareness in the continuum of a Great Vehicle ārya by type a Lesser Vehicle comprehension, qualified by both exalted method and wisdom’ is the definition of **antidote base awareness**.

It is equivalent to base awareness in the continuum of a Great Vehicle ārya.

Range: It exists from the Great Vehicle path of seeing to the ground of Buddha

3.7 In stating: ‘Preparation...’;

‘The Bodhisattva yoga which is the antidote to either incorrectly conceiving the nature or attribute of the mode of abidance of the basis: relative (truth) or incorrectly conceiving the nature or attribute of the mode of abidance of the ultimate’ is the definition of **Bodhisattva preparation taught in the context of base awareness**.

If classified there are ten:

- (1) Preparation negating conceiving the basis ‘form’ etc. as truly established
- (2) Preparation negating conceiving the attribute ‘impermanence’ etc. as truly established
- (3) Preparation negating conceiving the complete or incomplete support of qualities as truly established
- (4) Preparation negating the practice conceiving abiding in non-attachment to true existence as truly established
- (5) Preparation negating that not negating conceiving the three: the action, the agent and the result as truly established.
- (6) Preparation negating conceiving the non-existence of an ultimate agent as truly established
- (7) Preparation negating conceiving the difficulty of enacting the goal, the difficulty of enacting preparation and the difficulty of enacting function, as truly established.
- (8) Preparation negating conceiving the existence of result, which is the result obtained in accordance with fortune, as truly established.
- (9) Preparation negating conceiving non-reliance on other as truly established

(10) Preparation negating conceiving the seven aspects of appearance to be known by means of example as truly established

It is stated:

**Form etc., impermanence etc., and
incomplete or complete, and
the practice of non-attachment
to that, preparation of negation,**

**no agent, and the preparation
of the three aspects of difficult action, and
asserting the existence of result
by obtaining result in accordance with fortune,**

**not reliant on others, and
the seven aspects of appearance, should be known.**

Range: It exists from the Great Vehicle path of seeing to the final sentient continuum.

Difficulty of enacting the goal is the difficulty of comprehending the goal conventionally, even though one does not focus on the goal: resultant omniscience, as ultimate.

Difficulty of enacting preparation is the difficulty of comprehending the preparation of the cause of omniscience conventionally, even though not focusing on the cause: path awareness, as ultimate.

Difficulty of enacting function is the difficulty of comprehending one possesses the means to guide others who are disciples conventionally, even though one does not focus on base awareness as ultimate.

Formulating examples to make known the seven aspects of appearance:

Take contaminated dependent arisings, they are not truly established:

- (1) Because they are mere appearance transformed from latencies of actual conception. For example, like a dream
- (2) Because they are the appearance of a collection of causes and conditions. For example, like an illusion.
- (3) Because they are the appearance contradicting true existence. For example, like a mirage.
- (4) Because they are appearance dependent on conditions. For example, like an echo.
- (5) Because they are appearance not transferred from aspects imprinted by latencies. For example, like a reflection.
- (6) Because they are appearance without a basis established as true. For example, like the city of the Gandharas.
- (7) Because they are appearance without the agent being truly established. For example, like an emanation.

3.8 In the context of: ‘The equivalent of that..’

‘The Bodhisattva yoga qualified by wisdom which negates conceiving the bases of classification: definitions and objects defined, and objects and object possessors, as truly established’ is the definition of the equality of preparation of Bodhisattva yoga taught in the context of base awareness.

If classified there are four:

- (1) The equality of preparation without the conceit that the nature of form etc., is truly established.
- (2) The equality of preparation without the conceit that its definition or object defined etc. is truly established.
- (3) The equality of preparation without the conceit that its classification etc. is truly established.
- (4) The equality of preparation without the conceit that its object or object possessor etc. is truly established.

It is stated:

**The equality of those four aspects
without conceit for form etc.**

Range: It exists from the Great Vehicle path of accumulation to the final (sentient) continuum.

3.9 In the context of: ‘The Hearer path of seeing etc., is asserted to be all knowing awareness..’

‘The Great Vehicle realization of truth perceptually comprehending the absence of elaboration, directly taught in this context’ is the definition of the Great Vehicle path of seeing directly taught in this context.

If classified there are sixteen moments of patience and knowledge of the Great Vehicle path of seeing directly taught in this context because there are four:

- (1) Patience in dharma knowledge for each of the four truths
- (2) Dharma knowledge
- (3) Patience in latter knowledge
- (4) Latter awareness

It is stated:

**For the truths of suffering etc.
the moments of patience and knowledge
and dharma knowledge, latter knowledge
of the path of seeing are the method of all knowing.**

Range: It exists only on the Great Vehicle path of seeing.

4.1 In stating: ‘Aspect...’

‘The pristine awareness capable of destroying that incompatible with it’ is the definition of awareness aspect of antidote directly taught in this context.

If classified there are three:

- (1) Awareness aspect of base awareness
- (2) Awareness aspect of path awareness
- (3) Awareness aspect of omniscience

That is because it is stated:

**(Primordial awareness meditating on) aspects (destroying counter states to)
the subsets of base awareness is the definition (of antidote).**

**The aspects are asserted to be three
because all knowing awareness has three aspects. [1]**

1 If awareness aspect of base awareness is classified there are twenty seven:

(1-12) There are four each for the first three truths from the aspect: 'non-existence' to the aspect: 'immutability'

(13-27) There are fifteen for the awareness aspect of base awareness relying on the truth of path

It is stated:

**From the aspect of 'non-existence'
up to the aspect of 'immutability',
for each truth there are four and
for the path fifteen are explained. [2]**

2 If the awareness aspects of path awareness is classified there are thirty-six:

There are in order eight, seven, five and sixteen awareness aspects of path awareness relying on the causal truths of origin and path, and the resultant truths of suffering and cessation.

It is stated:

**Causal (origin), path,
suffering and cessation
are proclaimed in order as
eight, seven, five and sixteen. [3]**

3 There are one hundred and ten awareness aspects of omniscience:

3.1 Thirty-seven awareness aspects of omniscience compatible with and existing for Hearers

3.2 Thirty-four awareness aspects of omniscience compatible with and existing for Bodhisattvas

3.3 Thirty-nine uncommon awareness aspects of omniscience

It is stated:

**(Aspects) from mindfulness
to the final aspects of a Buddha
conform with the truths of path.
By classifying omniscience (aspects) in three [4]**

**in order as learner,
Bodhisattva and Buddha,
thirty-seven, thirty-four
and thirty-nine are asserted. [5]**

3.1 There are thirty-seven awareness aspects of omniscience compatible with and existing for Hearers.

For the path thoroughly comprehending phenomena in the continuum of an ārya Buddha there are:

(1-4) The four close mindfulnesses

For the path derived from effort there are:

(5-8) The four correct abandoners

For the path thoroughly training in concentration there are:
 (9-12) The four limbs of miracle

For the path preparing for perceptual comprehension there are:
 (13-17) The five powers

For the path related to perceptual comprehension there are:
 (18-22) The five strengths

For the path of perceptual comprehension there are:
 (23-29) The seven requisites of enlightenment

For the path of definite emergence there are:
 (30-27) The eight requisites of the ārya path

The four mindfulnesses exist because there is:

- (1) The mindfulness of body
- (2) The mindfulness of feeling
- (3) The mindfulness of mind
- (4) The mindfulness of dharma

The four correct abandoners exist because there are:

- (5) The correct abandoner not generating ungenerated non-virtue
- (6) The correct abandoner abandoning (that) generated
- (7) The correct abandoner generating ungenerated virtue
- (8) The correct abandoner increasing (that) generated

The four limbs of miracle exist because there are:

- (9) The limb of miracle of aspiration
- (10) The limb of miracle of effort
- (11) The limb of miracle of intention
- (12) The limb of miracle of analysis

The five powers exist because there are:

- (13) The power of faith
- (14) The power of effort
- (15) The power of mindfulness
- (16) The power of concentration
- (17) The power of wisdom

The five strengths exist because there are:

- (18) The strength of faith
- (19) The strength of effort
- (20) The strength of mindfulness
- (21) The strength of concentration
- (22) The strength of wisdom

The seven requisites of enlightenment exist because there are:

- (23) The requisite of enlightenment of mindfulness
- (24) The requisite of enlightenment of the analysis of dharma
- (25) The requisite of enlightenment of effort
- (26) The requisite of enlightenment of joy
- (27) The requisite of enlightenment of pliancy
- (28) The requisite of enlightenment of concentration

(29) The requisite of enlightenment of equanimity

The eight requisites of the ārya path exist because there are:

- (30) The requisites of the ārya path of view
- (31) The requisites of the ārya path of investigation
- (32) The requisites of the ārya path of speech
- (33) The requisites of the ārya path of limit of action
- (34) The requisites of the ārya path of livelihood
- (35) The requisites of the ārya path of exertion
- (36) The requisites of the ārya path of mindfulness
- (37) The requisites of the ārya path of concentration

3.2 There are thirty-four awareness aspects of omniscience compatible with and existing for Bodhisattvas.

- (1-3) The three antidote paths in the continuum of an ārya Buddha
- (4-6) The three paths of emanation
- (7-11) The five paths abiding in the bliss of visible dharma
- (12-20) The nine transcendent paths
- (21-24) The four later similar type paths of meditation
- (25-34) The ten Buddha paths

(1-3) There are three antidote paths in the continuum of an ārya Buddha because there are the three aspects of the three doors of emancipation

(4-6) There are three paths of emanation because there is:

- (4) Emancipation viewing the physical as form
- (5) Emancipation viewing the formless as form
- (6) Emancipation of the beautiful eliminating impediments
- (7-11) There are five paths abiding in the bliss of visible dharma because there are four formless equilibriums which are paths abiding in bliss in this life and the liberation of cessation.

(12-20) There are nine transcendent paths because by mode of expression there are four absorption equilibriums, and four formless equilibriums, and cessational equilibrium in the continuum of an ārya.

(21-24) There are four paths of abandonment because there are four non-afflictive characteristics of object possessors influenced by the four truths as objects of the uninterrupted path of dharma patience

(25-34) There are ten Buddha paths because there are the six perfections such as generosity etc. and the perfections of means, strength, prayer and primordial awareness.

3.3 There are thirty-nine specific awareness aspects of omniscience because there are:

- (1-10) The ten strengths
- (11-14) The four fearlessnesses
- (15-18) The four correct cognitions
- (19-36) The eighteen unmixed Buddha dharmas
- (37) The aspect of thusness
- (38) The aspect derived by self
- (39) The aspect of the Buddha

The ten strengths exist because there are:

- (1) The strength comprehending what is the source and not the source
- (2) The strength comprehending maturation of the aspect of karma
- (3) The strength comprehending various resolutions
- (4) The strength comprehending various dispositions
- (5) The strength comprehending supreme and non-supreme powers
- (6) The strength comprehending the paths proceeding to all (destinies)
- (7) The strength comprehending purity and affliction
- (8) The strength comprehending the recollection of previous lives
- (9) The strength comprehending the recollection of death transference and birth
- (10) The strength comprehending the exhaustion of contamination

There are four fearlessness because there is:

- (1) The fearlessness in asserting (obstacles) to one's purpose, have been abandoned.
- (2) The fearlessness in asserting comprehension.
- (3) The fearlessness in asserting (obstacles) to other's purpose, that are to be abandoned.
- (4) The fearlessness in asserting antidotes.

There are four individual correct cognitions of each because there are:

- (1) The correct cognition of individual dharmas
- (2) The correct cognition of individual meaning
- (3) The correct cognition of individual etymologies
- (4) The correct cognition of individual confidence

There are eighteen unmixed Buddha dharmas because there are:

- (1) Not possessing mistaken physical action
- (2) Not possessing clamorous speech
- (3) Not possessing the degeneration of mindfulness
- (4) Not possessing non-mental equipoise
- (5) Not possessing discrimination of distinction
- (6) Not possessing equanimity of non-analysis

There are six unmixed comprehensions:

- (7) Not possessing degeneration of aspiration
- (8) Not possessing degeneration of effort
- (9) Not possessing degeneration of mindfulness
- (10) Not possessing degeneration of concentration
- (11) Not possessing degeneration of wisdom
- (12) Not possessing degeneration of liberation

There are three unmixed enlightened activities:

- (13) Enlightened physical activity preceding primordial awareness and following primordial awareness
- (14) Enlightened verbal activity preceding primordial awareness and following primordial awareness
- (15) Enlightened mental activity preceding primordial awareness and following primordial awareness

There are three unmixed primordial awarenesses:

- (16) Unobstructed primordial awareness not attached to the past
- (17) Unobstructed primordial awareness not attached to the future
- (18) Unobstructed primordial awareness not attached to the present

Range: it exists only on the ground of Buddha.

4.2 It is stated: ‘Those possessing preparation and..’

‘The Bodhisattva yoga qualified by wisdom which is the union of calm abiding and insight focused on emptiness directly taught in this context’ is the definition of the main preparation taught in this context

If classified there are nineteen:

- (1) Preparation not abiding in form etc.
- (2) Preparation negating preparation
- (3) Profound preparation
- (4) Preparation difficult to fathom
- (5) Immeasurable preparation
- (6) Preparation of comprehension over a long time with great difficulty
- (7) Preparation obtaining prediction
- (8) Irreversible preparation
- (9) Preparation of definite emergence
- (10) Uninterrupted preparation
- (11) Preparation near to enlightenment
- (12) Preparation quickly attaining enlightenment
- (13) Preparation for other’s purpose
- (14) Preparation [not] comprehending non-increase or non-decrease as ultimate
- (15) Preparation not seeing dharma and non-dharma as ultimate
- (16) Preparation not seeing the inconceivable such as form etc.
- (17) Preparation not conceiving the nature of the object defined and characteristics of form etc., as true
- (18) Preparation bestowing the resultant jewel
- (19) Preparation of purity
- (20) Preparation possessing a limit

It is stated:

**Because of not abiding in form etc.,
because of negating preparation in that,
because the thusness of that is profound,
because those are difficult to fathom, [8]**

**because those are immeasurable,
because it is comprehension over a long time with great difficulty,
prediction, irreversible, and
definite emergence, without interruption, and [9]**

**near to enlightenment, quickly (attaining enlightenment),
for other’s purpose, without increase or decrease,
not seeing dharma and non-dharma etc.,
not seeing the inconceivable such as form etc., [10]**

**not conceiving the characteristics
of form etc., and the nature of that,
producing the resultant great jewel and
that is purity, possessing a limit [11]**

Range: It exists from the Great Vehicle heat stage of preparation to the final sentient continuum

4.3 In stating: 'Quality...'

'The benefit obtained by the strength of meditation on the Great Vehicle preparation which is the means of obtaining it' is the definition of the quality of Great Vehicle preparation.

If classified there are fourteen:

- (1) The quality of destroying the force of demons by the strength of meditating on preparation
- (2) The quality of being comprehended and considered by the Buddhas
- (3) The quality of activating the perception of the Buddhas
- (4) The quality of nearing complete enlightenment
- (5) The quality of great meaning, great result, great benefit, great maturation etc.
- (6) The quality of practising the object
- (7) The quality of accomplishing all uncontaminated qualities
- (8) The quality of becoming an advocate
- (9) The quality of not being diverted by incompatible states
- (10) The quality of generating uncommon root virtue
- (11) The quality of appropriately establishing one's pledge
- (12) The quality of holding a great extensive result
- (13) The quality of establishing the purpose of sentient beings
- (14) The quality of definitely obtaining the Mother.

It is stated:

**There are fourteen aspects of qualities
such as destroying the might of demons etc. [12]**

Range: It exists from the Great Vehicle path of accumulation to the ground of Buddha

4.4 In stating: 'Error...'

'The demonic activity interrupting either the generation, abidance or completion of preparation' is the definition of the error of preparation.

If classified there are forty-six from obtaining the great collection to the production of joy in objects which do not exist as they are:

- (1-20) Twenty counter conditions of preparation, dependent on oneself
- (21-43) Twenty three incomplete conducive conditions of preparation, dependent on either self or others
- (44-46) Three counter conditions of preparation dependent on others.

It is stated:

**Error is definitely comprehended as
four divisions of ten plus six. [12]**

Range: It exists from prior to entering the path up to the seventh ground

4.5 In stating: 'Characteristics..'

'The Bodhisattva yoga qualified by the union of calm abiding and insight as the means of obtaining resultant perfect wisdom, its goal' is the definition of the yoga of path perfect wisdom.

If classified there are four:

- 1 Knowledge characteristic
 - 2 Distinguishing characteristic
 - 3 Action characteristic
 - 4 Nature characteristic
- It is stated:

(The purpose is) to come to know the characteristics represented by any (path perfect wisdom). Also there are three aspects: knowledge, special, action, (their) natures as well as those representing them. [13]

Range: it exists from the Great Vehicle path of accumulation to the last (sentient) continuum.

4.6 In stating: ‘Liberation and..’

‘The realization of dharma in the continuum of a Bodhisattva skilled in establishing omniscience in their continuum’ is the definition of the Great Vehicle state compatible with emancipation directly taught in this context.

If classified there are three:

1-3 The small, medium and large state compatible with Great Vehicle emancipation directly taught in this context

Range: It exists only on the Great Vehicle path of accumulation.

4.7 In stating: ‘The state compatible with definite separation..’

‘The Great Vehicle realization of meaning directly taught in this context mainly exalting the dharma of method’ is the definition of the Great Vehicle state compatible with definite separation directly taught in this context.

If classified there are four:

1-4 The Great Vehicle heat stage of path of preparation etc. taught in this context.

Range: It exists only on the Great Vehicle path of preparation.

4.8 In stating: ‘The assembly of irreversible learners..’

‘A Bodhisattva obtaining any of the forty-four signs such as stopping the manifest conception of the true existence of form etc.’ is the definition of Bodhisattva sangha obtaining the mark of irreversibility.

If classified there are three:

- (1) The sangha obtaining the mark of irreversibility on the path of preparation
- (2) The sangha obtaining the mark of irreversibility on the path of seeing
- (3) The sangha obtaining the mark of irreversibility on the path of meditation

It is stated:

Bodhisattvas abiding from the requisite of definite separation to the paths of seeing and meditation are here irreversible sangha [38]

Range: It exists from the Great Vehicle heat stage of the path of preparation to the final (sentient) continuum.

4.9 In stating: 'Equalising existence and peace and..'

'The yoga of the pure grounds exhaustively destroying the opportunity for generating manifest true grasping during post-equipoise, qualified by wisdom perceptually comprehending existence and peace to be empty of true existence' is the definition of the preparation of the equality of existence and peace.

If classified there are three:

(1-3) The three primordial awarenesses of the three pure grounds perceptually comprehending emptiness.

Range: It exists in the three pure grounds

4.10 In stating: 'Highest pure field..'

'The yoga of the pure grounds strengthening the potency of root virtue, such as the prayers etc., in ones continuum, to establish the exalted field in which one will become a Buddha etc.' is the definition of **the preparation of the pure field.**

If classified there are three:

(1-3) The three primordial awarenesses of the three pure grounds perceptually comprehending emptiness.

Range: It exists in the three pure grounds

4.11 In stating: 'This possesses skill in means..'

'The yoga of the pure grounds which is spontaneous enlightened activity through the pacification of gross effort' is the definition of the preparation of skill in means.

If classified there are ten:

- (1) The preparation of skill in means conquering the four demons
- (2) The preparation of skill in means not abiding ultimately but abiding conventionally
- (3) The preparation of skill in means projected by the might of prior prayer for other's purpose
- (4) The preparation of uncommon skill in means
- (5) The preparation of skill in means of all dharmas lacking inherent truth
- (6) The preparation not focused on true (establishment)
- (7) The preparation of skill in means without characteristics
- (8) The preparation of skill in means of non-prayer
- (9) The preparation of skill in means in the marks of irreversibility
- (10) The preparation of skill in means in the immeasurable

It is stated:

**Mother and possessing preparation,
beyond enemies, does not abide,
in accordance with the strong,
uncommon characteristics [62]**

not attached, not focusing,
the characteristics, prayer,
the marks, immeasurable,
are the ten aspects of skill in means [63]

Range: It exists in the three pure grounds

5.1 In stating: 'The marks of that and...'

'The first Great Vehicle state compatible with definite separation obtaining any of the twelve marks of obtaining peak preparation' is the definition of peak preparation of heat

If classified there are three:

(1-3) The small, medium and great stages of the peak preparation of heat.

Range: It exists only on the Great Vehicle heat stage of path of preparation.

5.2 In stating: 'Increase and..'

'The second Great Vehicle state compatible with definite separation obtaining any of the sixteen marks of increase of the aspect of merit such as excelling in making offerings to Buddhas equal to the sentient beings of the Three Thousand' is the definition of peak preparation of the peak

If classified there are three:

(1-3) The small, medium, great stages of the peak preparation of the peak

Range: It exists only on the Great Vehicle peak stage of path of preparation.

5.3 In stating: 'Stability..'

'The third Great Vehicle state compatible with definite separation obtaining stability unwavering in the purpose of others and the wisdom completing the state compatible with the three pristine awarenesses' is the definition of peak preparation of patience

If classified there are three:

(1-3) The small, medium and great stages of the peak preparation of patience.

Range: It exists only on the Great Vehicle patience stage of path of preparation.

5.4 In stating: 'Abiding in all minds..'

'The fourth Great Vehicle state compatible with definite separation obtaining the mind continuously abiding without limit, in concentration maturing the potency producing the Great Vehicle path of seeing, its result' is the definition of peak preparation of supreme dharma.

If classified there are three:

(1-3) The small, medium and great stages of the peak preparation of supreme dharma.

Range: It exists only on the Great Vehicle supreme dharma stage of path of preparation.

5.5 In stating: 'Seeing and..'

‘Great Vehicle realization of truth by type the direct antidote to the seeds of conceptions which are seeing-abandonments’ is the definition of the peak preparation of the path of seeing.

If classified there are two:

- (1) Great Vehicle equipoise peak preparation path of seeing
- (2) Great Vehicle post-equipoise peak preparation path of seeing.

Range: It exists only on the Great Vehicle path of seeing.

5.6 In stating: ‘..the path meditation is the four aspects of antidote for each of the four aspects of conception..’

‘Great Vehicle latter realization by type the direct antidote to the seeds of conception which are meditation-abandonments’ is the definition of peak preparation of the path of meditation.

If classified there are nine:

- (1-9) The small of the small etc..

Range: It exists only on the path of meditation

5.7 In stating: ‘Uninterrupted concentration..’

‘The final Bodhisattva yoga collectively meditating on the three pristine awarenesses and qualified by wisdom surpassing the Great Vehicle path of accumulation, which directly generates omniscience, its result’ is the definition of uninterrupted peak preparation.

It is equivalent to primordial awareness of the final sentient continuum.

5.8 In stating: ‘Possessing wrong establishment, peak realization..’

‘That subsumed by any type of manifest (awareness) or seed which holds as unsuitable that the two truths taught here are combined in nature’ is the definition of the wrong establishment taught here to be eliminated.

If classified there are sixteen:

- (1) Wrong conception affirming the focus
- (2) Wrong conception having definitely held the nature of the focus
- (3) Wrong conception of the primordial awareness of omniscience
- (4-5) Wrong conception of the two truths
- (6) Wrong conception of preparation
- (7-9) Wrong conception of the three jewels
- (10) Wrong conception of skill in means
- (11) Wrong conception of the Muni’s realization
- (12) Wrong conception of the incorrect
- (13) Wrong conception of the path
- (14) Wrong conception of the incompatible and the antidote
- (15) Wrong conception of the characteristics of dharma
- (16) Wrong conception of meditation

It is stated:

Affirming the focus, and its

nature definitely held, and
 pure meaning and relative, and
 preparation, and the three jewels, and

with means, and Muni's comprehension, and
 incorrect, path, and
 incompatible with the antidote, and
 characteristics, and meditation

wrong conception propounded .
 (These) are asserted to be the sixteen aspects
 of wrong conception of those propounding (as contradictory
 the two truths) supporting omniscience

Range: It exists from prior to entering the path to the seventh ground.

6.1-13 In stating: 'Final (preparation has) three aspects, ten aspects..'

There are thirteen dharmas as dharmas representing final preparation:

- (1-6) Final preparation of the perfection of generosity to the final preparation of the perfection of wisdom
- (7) Final preparation recollecting the Buddha
- (8) Final preparation recollecting the dharma
- (9) Final preparation recollecting the sangha
- (10) Final preparation recollecting ethics
- (11) Final preparation recollecting that to be relinquished
- (12) Final preparation recollecting the deva
- (13) Final preparation recollecting the nature of non-phenomena

It is stated:

**Those from generosity to wisdom, and
 recollecting the Buddha etc. and dharma,
 the nature of non-phenomena
 are asserted as the action of final (preparation)**

Range: It exists from the Great Vehicle path of accumulation to the (moment) prior to the final (sentient) continuum.

7.1 In stating: 'In one moment complete enlightenment, its characteristics have four aspects'

'The Bodhisattva yoga which is the direct antidote to knowledge obscurations qualified by wisdom revealing one non-maturing uncontaminated dharma, and those of similar type, in one smallest moment for completing an action' is the definition of non-maturing momentary preparation

7.2

'The Bodhisattva yoga which is the direct antidote of knowledge obscurations qualified by wisdom revealing one maturing uncontaminated dharma, and those of similar type, in the shortest moment for completing an action' is the definition of maturing momentary preparation

7.3

‘The Bodhisattva yoga which is the direct antidote of knowledge obscurations qualified by wisdom perceptually comprehending emptiness’ is the definition of signless momentary preparation

7.4

‘The Bodhisattva yoga which is the direct antidote of knowledge obscurations qualified by wisdom perceptually comprehending the held and holder being empty of substantial difference’ is the definition of non-dual momentary preparation

These four are mutually pervasive.

Range: They exist in the final sentient continuum.

8.1 In stating: ‘Nature...’

‘The final sphere possessing the two purities’ is the definition of the nature body.

If classified there are two:

- (1) Nature body as the state of essential purity
- (2) Nature body as the state of spontaneous purity

Range: It exists only on the ground of Buddha

8.2 In stating: ‘Possessing complete enjoyment..’

‘The final form body possessing five certainties’ is the definition of the Enjoyment Body

The five certainties are:

- (1) Certainty of abode: living only in Akanishta
- (2) Certainty of body: clearly and fully adorned with the 32 characteristics and 80 marks
- (3) Certainty of retinue: Surrounded by ārya Bodhisattvas alone
- (4) Certainty of dharma: States only Great Vehicle dharma
- (5) Certainty of duration: Remaining until samaras is empty

Range: It exists only on the ground of Buddha

8.3 In stating: ‘Like that emanating others..’

‘The final form body differentiated by not possessing the five certainties’ is the definition of the emanation body

If classified there are three:

- (1) Artisan emanation body
- (2) Birth emanation body
- (3) Supreme emanation body

Range: It exists only on the ground of Buddha

8.4 In stating: ‘Enacting the dharma body, correctly expresses the four aspects’

‘The final pristine awareness seeing reality and diversity’ is the definition of the primordial

awareness dharma body.

If classified there are twenty-one divisions of uncontaminated primordial awareness on the ground of Buddha.

Range: It exists only on the ground of Buddha

‘The white quality derived from its cause, the primordial awareness dharma body, which acts as (its) empowering condition’ is the definition of the enlightened activity of the primordial awareness dharma body.

If classified there are two:

- (1) Enlightened activity existing in the object of the action
- (2) Enlightened activity existing in the agent

(1) The first is for example virtue in the continuum of a disciple.

(2) The second is for example, virtue contained in the continuum of an ārya Buddha.

If divided extensively, there are twenty-seven enlightened actions.

Range: It exists from before entering the path to the ground of Buddha

In summary the seventy topics are (classified as) ten, eleven, nine, eleven, eight, thirteen, four and four.