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 Ngumpay Dzu Kyi Tsikleur Jepa.*
[In English, *The Treasure House of Knowledge,*

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

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.

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.

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.

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.

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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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.

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.
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."

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.
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.

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.
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 un{

stained 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 BRTEN PA, RTEN BRTEN 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 BRTAN CE NA, MTHONG LAM NI BSAM GTAN SA DRUG GANG RUNG LA BRTEN PA YIN TE, SBYOR LAM CHOS MCHOG BSAM GTAN SA DRUG GANG RUNG LA BRTEN PA GANG ZHIG, MTHONG LAM DE CHOS MCHOG DANG SA GCIG PA'I PHYIR TE, DE NI CHOS MCHOG 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 BRTEN 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 BRTEN 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.

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.

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

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.
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.

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.

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.
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.

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.

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

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.

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

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."

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.

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

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]
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.

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.**

"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.
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.

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.

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.

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,  
Mahakaushthila’s *Types of Beings*;  
And Purna, *Category Anthology*.  

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:
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.

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.

"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."

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.

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).

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.
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.

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.

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.

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 BSNGAL SPANGS PA'I 'GOG PA THOB LA MNGON DU MA BYAS PA NI LHAG BCAS TE, SDUG BSNGAL 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.
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.

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.

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.

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.

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.
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*

Deeds cause the multitude of worlds.

[IX.1]

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."

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.

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

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.

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.

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.
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.

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

Body communicating held to be shape.

"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.
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]

Someone may begin:

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

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.

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 KYAD PAR DU, , BYA BA KYAD 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.

Take too what is not this kind of form at all: form which does not 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.

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."

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.

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

[IV.262-4]

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.

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.

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.

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.

**********
...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.

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?

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.

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.

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.

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.

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.

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.
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.

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

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.

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?

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."

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.
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

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.

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.
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.

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.

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.

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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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 tI K 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*.

**********

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.

49

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
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.

50

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]
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.

"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.

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.
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.

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.

51

Accepted Views on Deeds
Leading to Specific Experiences

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]
"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.

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.

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.
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.

53

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, KHAMS 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.

54

Experiences that Ripen from Past Deeds

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]

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.

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.

Others—namely, the Exemplist group in the Sutrist 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.

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.
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]

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.

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.
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.

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.

**56**

*Projections with Different Realms and Beings, Continued*

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22 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]
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.

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.

57

Deeds that Definitely Ripen

,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'T 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]

"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.

"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
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.

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.

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.

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.
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]

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.

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.
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.

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**
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]

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.

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.
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.

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.

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.

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.
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.

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.

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.

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.
'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.

94

The Projecting Energy of Deeds

,GCIG GIS SKYE BA GCIG 'PHEN TO,

A single one projects a single birth.

[IV.377]

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

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

"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.'"
"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."

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.

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.

95

The Finishing Energy of Deeds

Those that act to finish them off are many.
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.

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.

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.
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."

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.

96

Deeds that do not Project a Life

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

[IV.379-80]

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.

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.

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.

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.
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.

99

Introduction to the Five Immediate Misdeeds

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.

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.
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.

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.

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.

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.

100
Consequences of Immediate Misdeeds
It ripens to that Without Respite for an eon;
Extra torment comes from extra ones.

"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.

"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.

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 one 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.
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.

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

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.

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.

Some people have claimed that it is also impossible to split up persons who have achieved the "mastery" stage of the path of preparation.
Split at the acceptance of another
Teacher, path. It does not remain.
Accepted as a breaking of the wheel.

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.

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.
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.

103
**Further Details of a Schism**

On the Dzambu Continent, nine or such.
Split activities, on three continents;
This one with involvement of eight or more.

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.
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.

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.

104
Details of a Schism, Concluded

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.

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.

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.

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.

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.

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.

105

What Makes Deeds Immediate
As objects of assistance, qualities,
Since you reject and also eliminate them.

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.

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 deed involved you create conditions which are not at all conducive to their continued life.

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.

106

Clarification of Certain Immediate Misdeeds

It is, even should the organ switch.
Mother, the one whose menses he came from.

[IV.411-12]

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.

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.

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.

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.

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.

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107

*Misdeeds and the Holy*

'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.

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.

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.

108
Severity of Immediate Misdeeds

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

[IV.417-18]

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.

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.

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.

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.

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

116
The Meritorious Act of Giving

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]

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.

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.

117

Giving that Benefits the Other, and the Rest

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

[IV.453-4]

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.

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.

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

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.

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

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.

118

Exceptional Types of Givers

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

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]
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.

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.

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.

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]

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

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).
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. 

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.

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.

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.

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.

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.

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.

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.

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.

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."

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.
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.

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.

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.
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.

121

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 KRHMIS '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.

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.

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.

A deed is called "collected" from its being Done intentionally, to its completion,
Without regret, without a counteraction,
With attendants, ripening as well.

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.

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.
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."

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.

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

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 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

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.

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 GAN GHE 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.

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 [apunarāvrti] or because they are overcome [parita] by thirst. ANIMALS [tiryañca] 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.
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.

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.

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?
Somebody 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.

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.

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.

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.

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.

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."

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).

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.

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.
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.

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.

"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.

"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.

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.

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.
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.

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.]

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.

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,
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.

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

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.

"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,

...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.

*******
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.

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.
"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.

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."

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.

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."

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.

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.

************

16
Knowledge of One’s Birth
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]

"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, 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,
"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.

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]

"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.

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.

Logical Proof of Inbetween Beings

"
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.

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.)]
We reply in the classical form of a proof:

Consider all existent things.

Isn't the way 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?

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?

We turn next to the scriptural proof.
They are, from his lips, who live on smells.
Five taught. Proof too from the sutra on births.

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.

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.
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.

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.

*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.

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.

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.

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.

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.

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

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.

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).

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.

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.
"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.

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.

"How long then," one may ask, "does a being stay in the intermediate state?" The Sutrist 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.
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.

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.

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.
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.

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

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]
"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.

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.

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.
"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.

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.

The fifth and final point in our treatment of intermediate beings concerns how they enter the state of birth.

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.
"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.

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.

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.
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.

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.
"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.

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

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.

"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.

"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.

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.

"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.

"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.

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.
"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.

Three More Forms of Sustenance

Contact, mental movement, and consciousness

With stain are sustenance.

[III.157-8a]

"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?

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.

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.
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.

48

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.

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."

*********

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]

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.

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].

The Disc of Water and Gold

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]

As for the disc of water and gold, a pillar of rain so dense it looks like the shaft of an 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].

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.

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.
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.

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.

56
Mountains of the World

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]

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 BRTEN NAS, RII 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 RII 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 , RII RTZE MO RNAM PAR 'DUD PA LTA BU'I MDZES PA YOD PAS RNAM 'DUD DANG , RII 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.

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.

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.
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.

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.
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]

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.

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.
"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.

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].

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.
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]

"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 (dvī)."] 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.
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*.

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*.

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.
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.

We turn lastly now to the particular features of the Southern Continent, our own.

59
Description of the Southern Continent

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.

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.
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.

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,
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.

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.

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.
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.

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.

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.

'TI '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: vi] 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'T SGRA NAM MKHA' LAS 'BYUNG ZHING , DE LA BRTEN NAS GSOS PAR BYED PA'T 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
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.

3) The hellguards in "Gather and Smash" gather the beings here together and smash them to a pulp.

4) "Screaming" hell is named from the shrieks of pain by the beings there, seared by heat.

5) In the "Great Screaming Hell," the heat that burns those living there is much greater, their screams of pain more horrible too.

6) The next hell is simply "Heat," named from the fact that its inhabitants burn stuffed in red-hot iron chambers.

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

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.

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.

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.
"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 BSNGAL 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.
The other eight, cold, starting with Blisters.

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.

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.
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.

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.

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.

Many different types of eons are taught.

[III.358]

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.

Our detailed treatment of eons covers four topics, which correspond to the four different types of eons just mentioned.

80

The Eon of Destruction

An eon of destruction from the point
Of no more hell births to the vessel's end.

[III.359-60]

"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.

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.

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.

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.
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.

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."

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.
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.

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.

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.
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.

We turn next to the eon of formation.

81
The Eon of Formation

That of the formation begins from the first Wind, on up to a birth within the hells.

[III.361-2]

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.
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.

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.

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.

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.

Our next subject is this very "eon of continuation."

82

The Eon of Continuation

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]

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.
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

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]

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.
As for the fourth and final type of eon—**one great eon is made of eighty of these** intermediate eons.

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*

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]

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.
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 MET 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.
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.

RGYAL BA DGE ‘DUN GRUB KYIS BRTZOMS PA’I MDZOD tIK THAR LAM GSAI 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.

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]

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.
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.

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.

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.
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]

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.

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.
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.

Other Views on the Black and White

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]

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

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.

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.

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.
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.

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."

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."
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—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.

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."

73
How Non-Virtues are Completed

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]

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.

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.

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.

The objects consist of living beings, enjoyments. Names and forms, and then of names as well.

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."

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.

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.

75

**Some Ethical Questions**

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]

"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'T 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 SNCYAD 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.

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76

Definitions of the Four "Root" Non-Virtues

,SROG GCOD PA NI BSAMS BZHIN DU,
,MA NOR BAR NI GZHAN GSAD PA'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]

"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.

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.
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.

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.
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."

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.

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.
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.

78

Six “Branch” Non-Virtues

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.
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."

'TDI 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 'TDI 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.