

## CHAPTER 29

### Distinctions Pertaining to Śrāvakas & Pratyekabuddhas

XXIX. CHAPTER 29: DISTINCTIONS PERTAINING TO THE TWO VEHICLES

A. THE EFFECTIVENESS OF ALL 3 VEHICLES DEPENDS ON THE 10 GOOD COURSES

**Question:** Do these ten courses of good karmic action function solely as causes and conditions for rebirths among humans and devas or do they also confer other additional benefits?

**Response:** They do have [additional benefits, as below]:

All of those cultivating the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, or the Great Vehicle, in every instance rely upon the ten courses of good karmic action to provide immense benefit for them.

Generally speaking, there are only three vehicles that serve as means for escaping *saṃsāra*'s cycle of births and deaths: the Śrāvaka Disciple Vehicle, the Pratyekabuddha Vehicle, and the Great Vehicle. These three vehicles all rely upon the ten courses of good karmic action to provide immense benefit for them. And how is this the case? These ten courses of good karmic action enable the practitioner to reach the grounds of the *śrāvaka* disciples, also enable him to reach the ground of the *pratyekabuddhas*, and also enable him to reach the ground of the Buddhas.

1. Q: WHICH BEINGS CAN USE THE 10 COURSES TO FULFILL THE ŚRĀVAKA PATH?

**Question:** Which kinds of beings do these ten courses of good karmic action enable to reach the grounds of *śrāvaka* disciples?

**Response:**

Those reliant on others' teachings, who have no great compassion, who are frightened by existence within the three realms, who delight in but a minor measure of meritorious qualities, and whose resolve is too inferior and weak—

Those whose minds delight in renunciation, who always contemplate the impermanence of the world, and who also know that all dharmas have no self—

Those who do not for even a single mind-moment wish to take on any rebirths, and who always disbelieve that the world is possessed of a stable and secure nature—<sup>481</sup>

Those who contemplate the great elements as like venomous snakes,  
the aggregates as like knife-wielding thieves,  
and the six sense bases as like a mere empty village,  
and who do not delight in worldly wealth or pleasure—

Those who esteem solid observance of the moral precepts  
and, for the sake of gaining the *dhyāna* absorptions,  
always delight in sitting in *dhyāna* meditation  
and in cultivating good dharmas—

Those who look only to nirvāṇa  
to serve as the foremost rescuer and protector,  
who always seek the wisdom that puts an end to suffering,  
and who delight in accumulating the practices leading to liberation—

And those who only esteem the accomplishment of self-benefit  
as they come forth through one or another of the supreme bases.  
The courses of good karmic action cause these people  
to have the ability to reach the grounds of Śrāvaka Disciples.

a. STANZA #1 COMMENTARY

As for these [*śrāvaka* disciples] who accord with what is taught them by others,<sup>482</sup> they listen to what is taught them by others and practice in accordance with that, but are not otherwise able to develop wisdom of their own.

**Question:** Are the ten courses of good karmic action able in every case to cause all who hear the teachings from others to become *śrāvaka* disciples?

**Response:** No, that is not the way it is. For those who do not have the great compassion, the ten courses of good karmic action are indeed able to cause them to reach the grounds of the *śrāvaka* disciples. However, in the case of the bodhisattvas who have heard the Dharma from the Buddhas, because they are possessed of the great compassion, the ten courses of good karmic action cannot influence them to enter onto the grounds of the *śrāvaka* disciples.

**Question:** Is it the case then that whosoever does not possess the great compassion can be caused by the ten courses of good karmic action to reach the grounds of the *śrāvaka* disciples?

**Response:** No. It is not that way. For those who are frightened at the prospect of continued existence within the three realms, the ten courses of good karmic action are indeed able to cause them to reach the grounds of the *śrāvaka* disciples. For all of those others who are not fearful of existence in the three realms, the ten courses of good karmic action are able to cause them to gain rebirth in good stations

of existence among humans and devas. This is because they delight in [continued existences within] the three realms.

**Question:** The ten courses of good karmic action are able to cause all who are frightened at the prospect of continued existences within the three realms to reach the grounds of the *śrāvaka* disciples. That being the case, bodhisattvas too are fearful of continued existence in the three realms. It is just that, in their diligent and vigorous striving for nirvana, they do so for the sake of both themselves and other beings. Therefore it must be that the ten courses of good karmic action are also able to cause even the bodhisattvas to reach the grounds of the Śrāvaka Disciples.

**Response:** It is not necessarily the case that everyone who is fearful of continued existence in the three realms is bound to fall down onto the grounds of the Śrāvaka Disciples. Who then is bound to fall? Those who delight in cultivation of but a minor measure of [the requisite] meritorious qualities and who take on but a minor measure of the six *pāramitās* as it was taught them by the Buddhas—it is people of this sort who are bound to fall down onto the grounds of the *śrāvaka* disciples.

In the case of a person who is able to acquire the meritorious qualities of the Buddhas and who is able as well to thoroughly train in their wisdom, the ten courses of good karmic action will definitely propel them directly to the realization of buddhahood.

Among those who rely upon what they have been taught by others, who are fearful of continued existence in the three realms, and who acquire only a minor measure of the meritorious qualities—these people are of two different types. There are those for whom the ten courses of good karmic action are able to cause them to reach the grounds of the *śrāvaka* disciples and there are those who are thereby caused to reach the ground of the *pratyekabuddhas*.

**Question:** Among these [two types of persons] who rely upon what they have been taught by others, who are fearful of continued existence in the three realms, and who acquire only a minor measure of the meritorious qualities, how is it that the ten courses of good karmic action cause some of them to reach the grounds of the *śrāvaka* disciples whereas others are instead caused to reach the grounds of the *pratyekabuddhas*?

**Response:** Those of [relatively] inferior and weak resolve end up becoming arhats whereas those whose resolve is somewhat more solid become *pratyekabuddhas*.

## b. STANZA #2 COMMENTARY

**Question:** Is it the case then that the ten courses of good karmic action cause all such people whose resolve is inferior and weak to reach the grounds of the *śrāvaka* disciples?

**Response:** No, that is not the way it is. Why? This refers to those whose resolve is relatively weak, but who still do delight in renouncing *saṃsāra*. It is not the case that this refers to those whose resolve is weak but who do not delight in renunciation [of *saṃsāra*], either.

**Question:** Through contemplation of which matters can one know whether one's mind delights in renunciation?

**Response:** If one contemplates conditioned dharmas as impermanent and contemplates all dharmas as having no self, one should then realize that he definitely delights in renunciation.

## c. STANZA #3 COMMENTARY

**Question:** Now that we know the bases for delighting in renunciation, since the bodhisattva also contemplates in the same way conditioned dharmas as impermanent and all dharmas as having no self, why do the ten courses of good karmic action not cause this person to fall down onto the grounds of the *śrāvaka* disciples?

**Response:** Because these people [who are drawn to the Śrāvaka Disciple and Pratyekabuddha Vehicles] have brought forth deep renunciation and have distanced themselves from the great compassion, they do not wish for even a single mind-moment to take on any further rebirths and they do not believe that the world is characterized by stability or security. As the Buddha told the bhikshus in a sutra:

Just as even a small amount of excrement is smelly, defiled, and unclean, how much the more so a lot of it, so too, even a single mind-moment of rebirth existence is suffering, how much the more so a lot of it. Bhikshus, you should train in the severance of rebirths. Do not allow yourselves to undergo any more of them.<sup>483</sup>

Because *śrāvaka* disciples believe and accept these instructions, they do not wish for even a single mind-moment to undergo any further rebirths. These individuals additionally think thus:

The world is impermanent. Whether it be the endeavors one pursues or the lifespan one experiences, these are all characterized by instability and insecurity. Given that death is always pursuing people, who can know the time of their own death? At the time of one's death, one cannot know what kind of karmic retribution one will undergo or what sort of thoughts will arise.<sup>484</sup> Because all such matters are unstable and insecure and because they cannot be trusted, one should urgently strive to put an end to suffering.

The bodhisattva, on the other hand, does not act in this manner, but rather commits himself to undergoing rebirths as numerous as the sands of the Ganges across the course of countless *asamkhyeya* kalpas for the sake of attaining *anuttarasamyaksambodhi* and liberating beings.

Thus the verse says [of *śrāvaka* disciples] that they “do not for even a single mind-moment delight in taking on any rebirths.” The [ten] courses of good karmic action enable these individuals to reach the grounds of the *śrāvaka* disciples.

d. STANZA #4 COMMENTARY

**Question:** What sorts of endeavors do these people delight in cultivating and accumulating that they therefore so dislike undergoing further rebirth?

**Response:** Because, in contemplating the four great elements of earth, water, fire, and air, these people are fond of regarding them with animosity, and because they regard them as forming what is unlovely, foul-smelling, defiled, and ungrateful for kindnesses,<sup>485</sup> they therefore see them as analogous to poisonous snakes.

Because the five aggregates of form, feeling, perception, formative factors, and consciousness are able to rob one of one’s wisdom life, they contemplate them as analogous to hostile bandits.

Because the sense bases of eye, ear, nose, tongue, body, and mind are destitute of permanence, unshakability, immutability, and indestructibility, and because they are devoid of self and are devoid of anything belonging to a self, they perceive them as like an empty village.

[They realize that], even if one were to have the advantage of every sort of natural endowment and life-enhancing provision for enjoyment, because those things are impermanent, false, deceptive, and do not abide for even a moment, they are not moved to delight in this. Hence people of this sort think of all stations of rebirth as devoid of any stability or security and they look only to the single dharma of nirvāṇa as their rescuer and protector. This is as described in a sutra:

Bhikshus, the world is entirely ablaze, that is to say: The eye is ablaze, visual forms are ablaze, eye consciousness is ablaze, eye contact is ablaze, and whatever feeling is produced with eye contact as the causal condition—that too is ablaze.

And with what is it ablaze? It is ablaze with the fire of desire, the fire of hatred, the fire of delusion, the fire of birth, aging, sickness, death, grief, lamentation, anguish, and torment. So too is this the case with the ear, nose, tongue, body, and mind faculty.<sup>486</sup>

## e. STANZA #5-6 COMMENTARY

They contemplate all conditioned dharmas as ablaze and regard only nirvāṇa's dharma of quiescent cessation as able to provide a source of rescue. Because they so esteem this single dharma of nirvāṇa, they abandon all other endeavors in favor of diligent practice of sitting in *dhyāna* meditation.

**Question:** If one contemplates all conditioned dharmas as ablaze and the quiescent cessation of nirvāṇa as the only source of rescue and protection, is it the case then that the ten courses of good karmic action are able in every case to cause these people to reach the grounds of the *śrāvaka* disciples?

**Response:** No, that is not so. Consider the moral precepts formulated by the Buddha. It is for the sake of attaining the *dhyāna* absorptions that these moral precepts are esteemed as so important. [Hence we refer here instead to] those with resolute aspiration who refrain from transgressing against the precepts, who abandon all other endeavors, who delight solely in sitting in *dhyāna* meditation, who seek the wisdom that extinguishes suffering, and who always diligently cultivate the causes and conditions for liberation. It is people of this sort who have come forth from cultivating one or two of the supreme bases [of meritorious qualities] in previous lives that the ten courses of good karmic action thus enable to reach the grounds of the *śrāvaka* disciples.

And how does this come about? If one upholds the moral precepts purely, one's mind becomes free of any regrets. Because one's mind is free of regrets, one becomes suffused with joyfulness. Having gained this state of joyfulness, one's body experiences a state of pliancy. Because one's body experiences this state of pliancy, one's mind becomes blissful. Because one's mind becomes blissful, one focuses the mind and gains meditative absorption. Because one focuses the mind and gains meditative absorption, one develops wisdom that accords with reality. Because one develops wisdom that accords with reality, one immediately develops disenchantment. From disenchantment, one develops detachment, and from detachment, one attains liberation.<sup>487</sup>

## f. STANZA #7 COMMENTARY

As for "coming forth from one or perhaps two of the supreme bases [of meritorious qualities]," this is exemplified by the Venerable Rāhula who came forth from the supreme basis of truthfulness, by the Venerable Sivali<sup>488</sup> who came forth from the supreme basis of relinquishment, by the Venerable Revata who came forth from the supreme basis of quiescence, and as exemplified by the Venerable Śāriputra who came forth from the supreme basis of wisdom.

Then again, it may perhaps be that one comes forth from the two supreme bases consisting of truthfulness and relinquishment, that one comes forth from the two supreme bases consisting of truthfulness and quiescence, that one comes forth from the two supreme bases consisting of truthfulness and wisdom, that one comes forth from the two supreme bases consisting of relinquishment and quiescence, that one comes forth from the two supreme bases consisting of relinquishment and wisdom, or that one comes forth from the two supreme bases consisting of quiescence and wisdom.

It is in this way that the ten courses of good karmic action may enable one to reach the grounds of the *śrāvaka* disciples.

2. Q: WHO CAN USE THE TEN COURSES TO BECOME A PRATYEKABUDDHA?

**Question:** What sorts of people do the ten courses of good karmic action cause to enter the grounds of the *pratyekabuddhas*?

**Response:**

In the ten courses of good karmic action practiced by *śrāvaka* disciples, they are even more superior. They cultivate deep *dhyāna*, don't rely on others' teaching, and are always fond of abiding in seclusion, far from others.

They always delight in the thorough cultivation of the extremely deep dharma of causes and conditions. They remain detached from the power of skillful means as well as from the mind of great compassion.

They pursue lesser aspirations and lesser endeavors. They abhor and disdain boisterous chatter, always enjoy abiding in secluded places, and are possessed of awe-inspiring virtue and deep solemnity.

They delight in serving as fields of merit and always contemplate what by nature promotes transcendence. They accomplish those endeavors that are principled and accord reverence to the Lords [of the Dharma].

Having already perfected anchoring of the mind, the knowing mind focuses on whatever is taken as the object. They always delight in *dhyāna* concentration and in this possess the power of men of intermediate capacities.

They delight in the dharmas of the monastic and in them the mind of goodness does not shrink or sink away. Those who gain the light of wisdom may come forth from two of the supreme bases.

Or perhaps they come forth from three of the supreme bases.  
 The ten courses of good karmic action  
 enable persons of this sort  
 to reach the ground of the Pratyekabuddhas.

a. STANZA#1 COMMENTARY

As for "In the ten courses of good karmic action practiced by *śrāvaka* disciples, they are even more superior," they surpass that level of accomplishment in the ten courses of good karmic action reached by the *śrāvaka* disciples, but still do not approach the level of accomplishment in such dharmas as practiced by the bodhisattvas.

They reflect in this manner:

The *śrāvaka* disciple practitioners respond to and accord with what they are taught by others in their practice of the path, after which they attain personal realizations of wisdom. As for myself, I am not thus inclined, for I do not delight in following others. Therefore I should cause the practice of the ten courses of good karmic action to become even more superior. For this reason I shall delight in the ten courses of good karmic action without relying on others and this shall enable me to reach the ground of the *pratyekabuddhas*.

Having reflected in this manner, they always delight in seclusion, thinking thus:

If I forever delight in the boisterousness [of the common crowd], then that is bound to lead to the accumulation of all manner of evil and unwholesome dharmas due to close proximity to circumstances that can cause defilement, can cause hatred, and can cause delusion. In this seclusion, I should cultivate the extremely deep dharma of causes and conditions.

b. STANZA#2 COMMENTARY

They additionally reflect in this way:

If I do not cultivate the extremely deep dharma of causes and conditions, then I will be unable to gain that wisdom that is not reliant on the teachings of others. Why should I not now always cultivate the extremely deep dharma of causes and conditions so that I can later gain the wisdom that is not reliant on the teachings of others?

"Extremely deep" refers in this context to that which is difficult to fathom and that with regard to which one cannot reach an utterly penetrating comprehension. One can completely fathom all of the scriptures, texts, skills, and arts possessed by all common people across the beginningless course of *saṃsāra*. It is only the extremely deep dharma of causes and conditions that one cannot completely fathom. [The

difficulty of fathoming it] is comparable to a rabbit's or other small creature's inability to fathom the very bottom of a great ocean.

If one possesses skillful means and the mind of great compassion while also increasingly cultivating the extremely deep dharma of causes and conditions, then he can proceed directly toward the attainment of *anuttarasamyaksambodhi*. However, if one abandons these two requisites while increasingly cultivating the extremely deep knowledge of causes and conditions, then he will instead become a *pratyekabuddha*.

"Skillful means" refers here to perfecting in a manner free of error all the different sorts of thought used in teaching beings while also not seizing on merely superficial aspects of extremely profound dharmas.

"Great compassion" refers here to abiding in a deep and kindly sympathy for beings, one that is superior even to that of *śrāvaka* disciples and *pratyekabuddhas*, how much the more so common people.

#### C. STANZA #3 COMMENTARY

As for "pursuing lesser aspirations and lesser endeavors," and "abhorring and disdain[ing] boisterous chatter," those possessed of these qualities can reach the ground of the *pratyekabuddhas*.

If one is inclined toward great aspirations and great endeavors, if one enjoys gatherings of many people, and if one is protected by skillful means and great compassion, then it will become easy to reach *anuttarasamyaksambodhi*.

Why is this so? One who pursues *pratyekabuddhahood*, possessed as he is of lesser aspirations, thinks: "One need only see to one's own liberation."

As for his "pursuing lesser endeavors," this practitioner devotes himself solely to the perfection of his own roots of goodness and does not extend his concern to other people. Because this person abandons the endeavor of teaching beings, he does not draw near to any of the many sorts of commotion.

The bodhisattva, being inclined toward great aspirations and great endeavors, thinks: "I should liberate all beings." It is because of this great aspiration that he then takes on the great endeavor of teaching beings. This teaching of beings is no minor endeavor. If one abhors boisterousness and talkativeness, then he will not succeed in this work. Therefore the bodhisattva enters into the midst of such commotion and resorts to discourse appropriate to such commotion, but he still has nothing to which he is attached.

Moreover, it is because [the *pratyekabuddha* practitioners] reject the cultivation of genuine meritorious qualities that they are said to have

“lesser aspirations.” It is because they take on but few responsibilities that these are referred to as “lesser endeavors.” It is because of their abhorrence and disdain for commotion that they are said to have “lesser aspirations.” And it is because they delight in residing in solitude that they are said to engage in “lesser endeavors.”

As for persons such as these who have lesser aspirations, engage in lesser endeavors, do not delight in the commotion and chatter of the multitudes, and who delight in proximity to far away, fearsome, and very remote places, their determination is extremely great. These individuals reflect thus:

If I dwell in a faraway, fearsome, and very remote place, then nobody will come there, and thus, by virtue of that abiding at a great distance, the mind itself will also be able to abide at an especially great distance. If one does not dwell extremely far from those who delight in frivolousness, then outsiders will not find it difficult to come and go there.

d. STANZA #4 COMMENTARY

People of this sort do not live together with other beings. Although they have abandoned beings, they still wish to influence beings to plant roots of goodness and do wish to be of great benefit to them. Hence they reflect in this manner: “How might I not live together with other beings and yet still benefit beings?” Having pondered in this manner, they realize: “I should benefit beings by serving as a field of merit for them, doing so by accepting offerings from them. Thus, even though I do not live together with other beings, I shall still be able to be of great benefit to them.”

Continuing in this vein, this person reflects: “How then might I become a field of karmic merit for others?” He then immediately sees and realizes the following, thinking:

If I deeply delight in serving as a field of merit and in always contemplating whatever naturally leads to transcendence, then, later on, the means for serving as a field of merit will spontaneously come forth and whatever dharmas naturally lead to transcendence will spontaneously come forth as well.

These [dharmas that naturally lead to transcendence] are what we refer to as the observance of moral precepts, cultivation of *dhyāna* absorptions, development of wisdom, and so forth.

He also has this thought:

How might I be able to swiftly reach that ground in which I may become a field of merit and acquire the dharmas leading to

transcendence? I should become one who is grounded in right contemplation, should accomplish all endeavors that are manifestly principled and of meaningful significance, and should make offerings to and demonstrate reverence for the Lords [of the Dharma]. If I proceed in this manner, then before too long I shall swiftly acquire that ground on which I can serve as a field of merit and shall also acquire the dharmas that naturally lead to transcendence.

Why should I proceed in this manner? I should accomplish those endeavors that are principled and should rightly contemplate dharmas for this shall enable me to realize the wisdom that is not reliant on the teachings of others.

Furthermore, it is because of making offerings to and revering the Lords [of the Dharma] that one's roots of goodness are able to increase and grow ever more fully developed. Due to such growth in one's roots of goodness, wisdom too shall then become extremely deep and full in its development.

It is because of wisdom's becoming extremely deep and full in its development that one is then able to gain an utterly penetrating comprehension of the true character of all phenomena. When one is able to gain an utterly penetrating comprehension of the true character of all phenomena, one can then generate disenchantment. It is from this disenchantment that one is then able to generate detachment. It is through this detachment that one gains liberation. And it is because of gaining liberation that the roots of goodness one has accumulated in the past and later on finally enable one to serve as a field of merit. Afterward, one then attains the realization of the dharmas naturally leading to transcendence.

As for "the Lords," this is a specific reference to all buddhas, the Bhagavats. During the time that one is planting roots of goodness, this matter [of reverence for the Buddhas] is the very greatest of all causes and conditions in that endeavor.

e. STANZA #5 COMMENTARY

This practitioner continues pondering these matters, thinking, "Now, how exactly will I be able to swiftly succeed in those endeavors that are principled and of meaningful significance?"

This person then immediately understands and sees: "If I anchor the mind in a single place, directly know what it takes as its object, and always delight in the cultivation of the *dhyāna* absorptions, [my aims may be accomplished in this way]."

If this practitioner is able to anchor his mind in a single place, he is then able to gain samādhi. Due to acquiring samādhi, all principled endeavors can then be accomplished. This is as described in the sutras:

“By gaining *dhyaṇa* concentration, one becomes able to know in accordance with reality and see in accordance with reality.”

If one has already practiced anchoring of the mind, then he will swiftly enter *samādhi*. It is through this ability to swiftly enter *samādhi* that one becomes an adept in the *dhyaṇa* absorptions, one who always abides in meditative absorption.

If one becomes able in this manner to cultivate these dharmas, then this itself constitutes offerings and reverence to the Buddhas. If someone were to make offerings of incense, flowers, and the four requisites to the Buddhas, this would not truly qualify as making offerings to the Buddhas. Rather, if one can single-mindedly draw close to and cultivate the path of the Āryas, doing so without falling into neglectfulness, this would truly constitute offerings and reverence to the Buddhas. As stated in the sutras, at the time of his *parinirvāṇa*, the Buddha told Ānanda:

The raining down of *māṇḍārava* flowers and powdered *candana* incense accompanied by the music of the devas—this does not truly qualify as offerings and reverence to the Tathāgata. Ānanda, if a bhikshu, bhikshuni, *upāsaka*, or *upāsikā* were to single-mindedly and without neglectfulness draw close to and cultivate the dharmas of the Āryas, it is this that would truly constitute the making of offerings to the Buddha. Therefore, Ānanda, you should cultivate and train in this true offering to the Buddha.

Many meritorious qualities such as these characterize the practitioner of intermediate strength who delights in leaving the household life and who does not allow his devotion to goodness to retreat or fall away.

Those of the most superior strength are able to succeed in attaining buddhahood whereas those possessed of a lesser degree of strength become *śrāvaka* disciples. Hence it is those of intermediate strength who become *pratyekabuddhas*.

f. STANZA #6–7 COMMENTARY

Because they delight in leaving behind the household life they are able to perfect a multitude of meritorious qualities. And why is this so? If one continues to abide within the household, one is unable to have but few desires and take on but few endeavors. One is unable to remain physically and mentally detached nor can one acquire the *dhyaṇa* absorptions.

If one's resolve retreats and sinks into impurity, one will be unable to successfully accomplish many endeavors, one will be unable to understand the extremely deep dharma of causes and conditions, one

will be unable to achieve the realization of the nature of transcendence, and one will be unable to truly make offerings to and revere the Buddhas in a manner that accords with the Dharma.

Beings such as these possess an intermediate level of strength. They think, “I am a person of intermediate strength. If I always delight in leaving the household life and maintain a resolve that does not retreat or fall away, all the meritorious circumstances that I wish for will naturally come forth for me.”

He also reflects, “Being one of middling capacities, which of the fruits of the path should I delight in acquiring?” He immediately realizes that he should acquire the fruit of wisdom. And why? Because wisdom can bring about brilliant illumination. This is as stated in the sutras where it says: “Bhikshus, of all the different sorts of illumination, the light of wisdom is supreme.”<sup>489</sup>

He then also thinks: “How should I go about acquiring this light of wisdom in which I delight?” He then realizes that it will come forth through perfection of either two or three of the supreme bases [of meritorious qualities]. As for the two-fold acquisitions of the supreme bases, those combinations were already discussed above.

As for threefold acquisitions of the supreme bases, those may consist of truth, relinquishment, and quiescence, may consist of truth, relinquishment, and wisdom, or may consist of truth, quiescence, and wisdom. [He thinks:] “Therefore I should cultivate and accumulate these supreme bases. Once I have cultivated and accumulated these [supreme bases], I shall gain the light of wisdom and thus that wisdom that I have vowed to gain will naturally arrive here for me.

When someone possessed of such characteristics as these cultivates and accumulates these path-assisting dharmas in this way, the ten courses of good karmic action will enable him to reach the ground of the *pratyekabuddha*.