

WIENER STUDIEN ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE
HEFT 95.2

DAVID HIGGINS AND MARTINA DRASZCZYK

BUDDHA NATURE RECONSIDERED

THE EIGHTH KARMA PA'S MIDDLE PATH

VOL.II

AN ANTHOLOGY OF HIS WRITINGS:
CRITICAL TEXTS AND ANNOTATED TRANSLATIONS



ARBEITSKREIS FÜR TIBETISCHE UND BUDDHISTISCHE STUDIEN UNIVERSITÄT WIEN
WIEN 2019

WSTB 95.2

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ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE

GEGRÜNDET VON
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HEFT 95

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Arbeitskreis für Tibetische und Buddhistische Studien /
David Higgins & Martina Draszczyk

ISBN: 978-3-902501-33-2

IMPRESSUM

Verleger: Arbeitskreis für Tibetische und Buddhistische Studien
Universitätscampus, Spitalgasse 2-4, Hof 2, 1090 Wien

Herausgeber und für den Inhalt verantwortlich:
B. Kellner, K.-D. Mathes, M. T. W. Much
alle: Spitalgasse 2-4, Hof 2, 1090 Wien

Druck: Ferdinand Berger und Söhne GmbH, Wiener Straße 80, 3580 Horn

Buddha nature is

“pure” because it does not serve as a basis for latent tendencies;

“true selfhood” because in its selflessness, even the conceptual elaborations regarding no-self have completely subsided;

“bliss” because it is free from the body-mind produced by the subtle movement of ignorance; and

“permanent” because the undefiled spiritual element of this kind is the uninterrupted continuity of buddha-activities.

From the Eighth Karma pa’s

Single Intent Commentary on Vajra Precept 8.36

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1. The Lamp of Fine Discernment Regarding the Tradition of the Gzhan stong Madhyamaka Proponents

1.1. Introduction

The Lamp of Fine Discernment Regarding the Tradition of the Gzhan stong Madhyamaka Proponents (*Dbu ma gzhan stong smra ba'i srol legs par phye ba'i sgron me*)¹ is a lucid exposition and appraisal of the *tathāgatagarbha* doctrine according to the tradition of Maitreya and Asaṅga. Although the title² suggests that *gzhan stong* (empty of other) is the main theme of this treatise, the term *gzhan stong* appears nowhere in the body of the text.³ Rather, the scope of the

¹ The work is hereafter referred to by the abbreviated title *Lamp*. We completed a rough draft of this translation in 2013, recognizing its importance as one of the author's only two extant treatises on buddha nature (the other being the *Tonic*, edited and translated below), and as an invaluable treatment of his interpretation of *tathāgatagarbha* according to key treatments of this subject attributed to Maitreya and Asaṅga. In the meantime, an English translation of this text was published by Brunnhölzl in his *When the Clouds Part* (Brunnhölzl 2014, 803–830). Upon comparing this translation with our own, we noted that the two translations were quite different not only in how we have rendered the Tibetan but in their philological attention and attempts to situate the work in relation to the author's other treatments of buddha nature. We have based our renderings on a carefully prepared critical edition of the work that takes account of variant readings. We have also sought to make the terminology consistent with the other material translated in this work so that the reader can read the author's key treatments of buddha nature as a seamless whole. For these and other reasons, we decided to include the translation and critical edition of the *Lamp* in this book. The text is challenging and at times difficult to interpret, and it is hoped that alternative readings will facilitate further future analysis of this important text. We are therefore grateful to have had Brunnhölzl's translation to aid the process of rethinking and refining our own translation.

² It is intriguing that this title is not included in the auto-bibliography which the author included in his spiritual memoirs (*spyad pa'i rabs*) composed at the age of forty (1547), i.e., six to seven years before his death. Since it seems highly unlikely that the author would exclude such an important text from his bibliography, we may surmise that it originally had a different title (as was the case of the next work translated in this volume) that has yet to be identified.

³ While the term *gzhan stong* is not used, the text does advocate a positive appraisal of buddha nature that is consistent with *gzhan stong* doctrine and contains certain formulations which epitomize this doctrine. Two examples are LG_{NI} 35₄: “it is not empty of the expanse of phenomena (*dharmadhātu*).” *chos dbyings nyid kyes mi stong pa*, and LG_{NI}

treatise, as the author tells us in his introduction, is to clarify the meaning of the two truths. Even a cursory reading of the work confirms its robust positive interpretation of ultimate truth and buddha nature. Against those who believe ultimate truth to be wholly ineffable and who construe buddha nature as sheer emptiness, a nonaffirming negation, Mi bskyod rdo rje emphasizes the luminous presence and fecundity of buddha nature. As a positive reality, buddha nature is said to display “manifold wonders [via] overwhelming and limitless manifestations” that are ceaselessly active for the welfare of self and others.” Indeed, the author takes the inseparability of manifestation and emptiness (*snang stong dbyer med*), of conventional and ultimate, to be the view of the two truths espoused by Asaṅga and Maitreya.

In emphasizing this positive appraisal of the ultimate object (*paramārtha*)—buddha nature—the Karma pa adopts a disclosure model that construes goal-realization not as the production of result or effect from a cause (causal explanations having only provisional meaning), but rather as the revelation of ever-present buddha-qualities that progressively come to the fore as the obscurations that shroud them are dispelled. In his own words, “the definitive meaning here [in the tradition of Asaṅga and the Bka’ brgyud pas] is that when it comes to ultimate buddha nature in any of its states, cause and effect do not exist as two. Rather, just as in the case of the element of water, gold, and the sky, it is shown to be present at all times without any separation between the cause itself and its result.”

One striking feature of the author’s disclosive view of goal-realization is his insistence on the autonomy of buddha nature. He emphasizes on no fewer than four occasions that the final relinquishing of adventitious defilements and concomitant disclosure of buddhahood do not depend on any extraneous factors. Thus, he considers the realization of buddhahood to be “self-occurring,” emerging as it does spontaneously as personally experienced wisdom. This is strongly reminiscent of Mi bskyod rdo rje’s *Explanation of the Direct Introduction to the Three Embodiments*, which he composed toward the end of his life. There he also describes how the inherent insight and compassion of buddha nature totally dispel all defilements so that awakening to buddhahood occurs without depending on any other factors such as empowerment by other buddhas.

45₈₋₉: “buddha nature, which is not empty of the essential unsurpassable qualities, exists.” *bla na med pa’i chos kyi snying pos mi stong pa’i de bzhin gshegs pa’i snying po yod do* |.

It is worth adding that despite his strikingly affirmative view of *tathāgata-garbha*, the Eighth Karma pa repeatedly cautions against ontologizing buddha nature, i.e., taking it as a permanent metaphysical entity, something beyond space and time that transcends the mutable world of dependently arisen phenomena. Hence, Mi bskyod rdo rje strongly advocates the inseparability of the two truths and of *samsāra* and *nirvāṇa*, a guiding theme that runs through all his buddha nature writings and which he increasingly emphasizes in his later treatments.

Our translation incorporates a topical outline (*sa bcad*) that was composed by the well-known contemporary Karma bka' brgyud scholar Thrangu Rinpoche (b. 1933) and included in the edition of the *Lamp* published by the Nālandā Institute of Rumtek Monastery in Sikkim. As one learns from its colophon, the reason for including this text in this Institute's curriculum was that, despite being very intricate in wording and difficult to understand (*shin tu tshig brling zhing go dka' ba*), it is invaluable for revealing the specific intent of the Karma bka' brgyud pa tradition.⁴ We are also informed that the 16th Karma pa (1924–1981) wanted the *Lamp* to be taught at the Nālandā Institute. This attests to the importance still accorded to this work in the living tradition. In his topical outline, Thrangu Rinpoche suggests that a number of verses from the *Ratnagotravibhāga* (RGV) form the basis for this exposition, even though Mi bskyod rdo rje himself neither explicitly refers to them nor quotes them. In this way, the topical outline indicates the central place of the *Ratnagotravibhāga* in the interpretations of buddha nature offered in the *Lamp*.

The following two editions of the *Dbu ma gzhan stong smra ba'i srol legs par phyé ba'i sgron me* were used in preparing the translation and critical edition:

LG_{RM}: Rumtek: Rumtek Monastery 1972. The NGMPP lists a microfilmed text (no E2495/3) which is identical with LG_{RM}.

LG_{NI}: In *Dbu ma gzhan stong skor bstan bcos phyogs bsdus deb dang po*, Rumtek: Karma Shri Nalanda Institute 1990, 13–48.

LG_{NI} was produced on the basis of LG_{RM}. It includes the topical outline (*sa bcad*) written by Thrangu Rinpoche and was published in the *Dbu ma gzhan stong skor bstan bcos phyogs bsdus deb dang po* as an independent text (190–198). In the body of the translation, Thrangu Rinpoche's topical outline is presented in a smaller and different font. In the critical edition this topical outline is additionally put into round brackets (). The page references in subscript square

⁴ For the translation of Thrangu Rinpoche's colophon, see 48, n. 90.

parentheses [] within the body of the translation and edited transliteration refer to paginations in LG_{NI}.

1.2. Annotated Translation of: *The Lamp of Fine Discernment Regarding the Tradition of the Gzhan stong Madhyamaka Proponents*

The exposition *The Lamp of Fine Discernment Regarding the Tradition of the Gzhan stong Madhyamaka Proponents* composed by the mighty victor, the glorious Karma pa Mi bskyod rdo rje, has three parts: [1] The virtue in the beginning: engaging in composing the treatise, [2] The virtue in the middle: the actual treatise, and [3] The virtue in the end: the conclusion.

1. [The virtue in the beginning: engaging in composing the treatise]

1.1 Paying homage to the genuine object in order to dispel obstacles

As the secret of secrets, the particular unmixed with any universal⁵,
Is never realized by the adventitious mind,
I have deep mental conviction in the teachers
Who have seen with the awareness of true reality the very expanse
Which arises from adamant wisdom yoga.

⁵ The grammar of this opening line *rang spyi gang dang ma 'dres gsang ba'i gsang* lends itself to two readings. Perhaps the most natural of the two would be “Secret of secrets, unmixed with any particulars or universals...” However, we chose to render the Tibetan in a way that corresponds to Mi bskyod rdo rje’s typical use of the epistemological terms “particular” [characteristic] (*rang [gi mtshan nyid] : sva[lakṣaṇa]*) and “universal” [characteristic] (*spyi['i mtshan nyid] : sāmānya[lakṣaṇa]*) to emphasize the veridical character of buddha nature (the particular) in contrast to the composite and hence imputed character of sentient beings (qua collection-universals). This distinction is perceptual rather than ontological. As he explains in his *Tonic* (GL_{SB}, 982₄), “If, from the standpoint of assumption, the collection that [forms] a sentient being is taken as a universal, then from the standpoint of actuality, buddha nature (*buddhagarbha*) is precisely what is shown to be the particular.” (Tib. see below 141). In the *Lamp* itself he says, for example, *Lamp* 31₃₋₅, “Therefore, the tathāgata’s nature and the purity from defilements which is its own essence, its own defining characteristic, is referred to as ‘tathāgatagarbha free from adventitious defilements’.” (Tib. see below 61).

1.2. Explanation of the source of the historical lineage in order to engender faith

Although the Conqueror among Sages⁶, the cool-rayed [moon]⁷,
Spread the white light of [his] doctrine,
Who else was the image on the hare-marked [moon],⁸

⁶ Opening stanzas of Buddhist scholastic treatises commonly contain expressions of homage and statements of intent that are frequently composed using conventions of *kāvya* poetry well-known to most Tibetan authors through Daṇḍin’s *Kāvyādarśa*, the only Indian treatise on poetics (*dbyangs can*) to be translated into Tibetan. Because this style of poetry typically contains a highly elaborate coded language that cannot be immediately understood, it presents specific challenges with respect to accuracy in content and meaning. For an overview of Tibetan poetics, see Nemoto Hiroshi, 2014, 303–316. In the opening verses of the *Lamp*, Mi bskyod rdo rje employs various traditional poetic epithets (derived from Sanskrit terms) comparing the Buddha to the moon, his doctrine to the moon’s rays, and Maitreya’s (buddha nature) teachings to the moon whose hare-like image is reflected in the water and whose light illuminates the definite meaning of Buddhist doctrine. Here, *thub [pa’i] dbang [po]* (Skt. *munindra*) is an epithet of the historical Buddha. While the Sanskrit term means “King (*indra*; lit. conqueror, subduer) among Sages (*muni*),” Tibetans translated *muni* as *thub pa* (capable one), one capable of restraining body, speech, and mind. Hence, an epithet for the Buddha “Śākyamuni” (“Sage of the Śākya [clan]”) was usually translated as *śākya thub pa* (lit. “man of the *śākya* clan who can”).

⁷ The term *bsil zer byed pa* (*śiśirakara*, “cool-rayed, cool ray maker”) is a poetic epithet for the moon.

⁸ The term *ri dwags rtags can* (“having a [nondomesticated] animal mark”) is another epithet for the moon likely deriving from Sanskrit moon epithets such as *śaśalakṣaṇa*, *śaśalakṣman*, *śaśāṅka*, (all meaning “hare-marked”), *śaśāṅkamūrti* (“having a hare-marked form”), *śaśin*, (“containing a hare”) or *śaśadhara* (“bearing a hare”). Such epithets are based on a hare-like image (or antelope, also called *śaśa*) that is plainly visible on the waxing moon at night. The moon rabbit is widespread in Asian folklore, appearing in Indian, Tibetan, Chinese (from Warring States Period 481 to 403 BCE onward) and Japanese and Korean poems and stories. It is also found in the traditional folklore of some indigenous societies of the Americas such as the Aztec and Cree. In Indian Buddhism, the moon rabbit goes back to the Jātaka story *Śaśajātaka*, which relates the story of one of the Buddha’s previous lives as a bodhisattva when he was born as a hare (*śaśa*). At that time, four animals, a monkey, an otter, a jackal, and a hare decided to practice generosity on the day of the full moon, thinking this would enhance the virtue accrued. When encountering an old brahmin who had lost his way in the forest, the other animals offered what they were able to, such as mango fruits, fish that had been left behind by fishermen, and milk-curd. The hare, however, having nothing to offer, jumped into the fire the brahmin had prepared. This old man revealed himself as Śakra, the king of gods,

Illuminating the intended meaning, just as it is,
Than the Invincible One⁹ [Maitreya]?
When the [clear] reflection of the Invincible One's teachings
Appeared in the moon[-lit] ocean of Asaṅga,
The wondrous manifestations of Mahāyāna doctrine
Expanded far and wide.

1.3. The commitment for the composition to safeguard its completion

Having in these words offered the victors and their sons an exquisite ^[14] garland of marvelous lines¹⁰ of praise, [I] shall concisely describe the meaning of the two truths [according to] the approaches to dharma based upon the levels of yogic practice.¹¹

2. [The virtue in the middle:] the actual treatise

2.1. The logical reasonings to prove **sugatagarbha*

2.1.1. Establishing [buddha nature] by way of the reasoning that the perfect buddhakāya radiates

2.1.1.1. How the perfect *buddhakāya* pervades or how buddhahood comes about

In this regard, once the wisdom of realization—the awareness that primordially exists as undifferentiated from **sugatagarbha* as the expanse (*dhātu*)¹²—arises from the expanse that is the profound abode of the Tathāgata, all seeds of

and, moved by the dedication of the hare painted the image of the hare on the moon so that everyone could see it and thereby be reminded of the importance of virtuous deeds. See Haksar 2003, 60–66. Mi bskyod rdo rje's reference to the painted image (*ri mo*) on the moon suggests that he had precisely this story in mind. Brunnhölzl 2014, 804 translates this line *ri dwags rtags can ri mo ni* as “The [fine] lines in the one who is marked by an antelope.”

⁹ *Ajita* (invincible) is an epithet of Maitreya.

¹⁰ The Tibetan term *dbyangs* has various meanings including sound (*ghoṣa*), song (*abhi-gīta*), vowels (*svara*), a state of (i.e., being) voice or musical sound (*svaratā*), poetry, musical cadences, and metered lines.

¹¹ *Rnal 'byor spyod pa'i sa* is also the Tibetan translation of the text *Yogācārabhūmi* which the Tibetan tradition attributes to Asaṅga. Since this treatise is not referenced in the remainder of the *Lamp*, the term here primarily refers to the levels of yogic practice leading to the realization of buddha nature in the context of the two truths. See comments in Brunnhölzl 2014, 804 and n. 2570.

¹² For the Bka' brgyud interpretation of *dhātu* as encompassing not only emptiness but also awareness and buddha-qualities, see vol. 1, 66ff.

obscurations are abandoned.¹³ This self-awareness that is the wisdom of realization is accomplished in immeasurable accumulations [of merits and knowledge] through the wisdom of fundamental transformation (*gnas gyur pa'i ye shes*).

Query: How is it accomplished?

Reply: Within the discerning awareness of sentient beings possessing obscurations, the cognition that makes them free from defilements^[15] is infused with blessings¹⁴ by the inconceivable power of wisdom. The aspect of wisdom is also present in the aspect of cognition that is free from defilements. [Thus] it is through the capacities (*nus pa*) of both [liberating and liberated cognition] that discerning awareness is fundamentally transformed into stainlessness, whereby the wisdom of realization and the *dharmakāya* have assumed one flavor. Then the *tathāgata* itself, which is indistinguishable from the buddha-qualities (*yon tan*)—the primordially present attributes (*chos*) of a buddha—performs the deeds that accomplish the consummate aims of oneself and others.

2.1.1.2. Identifying the wisdom of realization

Query: What, then, is to be realized by this wisdom of realization?

Reply: The expanse (*dhātu*) of all *tathāgatas* is directly ascertained. The realization-awareness that ascertains it is the actual vajra-like *samādhi* [at the end of the tenth *bhūmi*] and, until that point, the closely associated modes of realization-

¹³ According to the topical outline (2.1.1), this part refers to RGV I.28a (Johnston 1950 ed., 16): “Because the perfect body of the Buddha is [all-]pervading” (*saṃbuddhakāya-spharaṇāt*). For Mi bskyod rdo rje, the *dharmakāya* radiates or permeates, in that the *dhātu*-buddha nature (*dbyings bde gshegs snying po*) is emptiness, nonarising, the expanse of the *tathāgatas* (*de bzhin gshegs pa thams cad kyi dbyings*). It is to be directly realized (*mngon sum du nges par byed pa*) by means of luminous cognizing awareness (*rtogs rig*) said to be primordially present. This being the case, the practice of the path is not in vain, but culminates in the self-occurring vajra-like wisdom that eliminates all latent tendencies. In his *Tonic* (1984₃), he notes that “the wisdom of *dharmadhātu* is precisely that which is fully replete with all [buddha-]qualities (*yon tan*) such that the nature, mode of abiding, and essence of that buddha nature (*buddhagarbha*) are not disregarded.” (Tib. see below 143).

¹⁴ The usual English translation of the Tibetan term *byin kyis rlabs pa* (Skt. *adhiṣṭhāna*) by “blessing” (to consecrate or sanctify by a religious rite or to make or pronounce as holy) is inadequate to convey the primary sense of empowering or infusing with the power of wisdom that is intended here.

awarenesses, which comprise the ten emancipations from the first through the tenth spiritual levels, are present.

2.1.1.3. Showing how wisdom is primordially present as the cause of [buddhahood's] arising

That this realization-awareness is primordially present means that the weariness associated with all the practices by way of this path that depends on the mind and mental factors of ordinary beings is not pointless but functions as the ground or basis for purposeful aspiration in a correct and appropriate manner.¹⁵

Thus, the means to generate the actual vajra-like realization-awareness are as follows. Initially, the mind and mental factors of ordinary sentient beings are thoroughly purified through the power of the three [aspects] of studying, thinking, and meditating. Subsequently, one does not need to rely on the power of any study, thought, and meditation: ^[16] For in the instant that self-occurring vajra-like realization wisdom, the orb of the sun, dawns, the darkness of latent tendencies is eradicated. Likewise, the meaning of “vajra” is the capacity to vanquish [ignorance] in the very moment when the two—the illumination of wisdom and the forces of ignorance—simultaneously encounter each other. This is the meaning of vajra and therefore it is also the meaning of the seven vajra points in the *Uttaratantra* [RGV].¹⁶

2.1.2. Establishing [buddha nature] by way of the reasoning that suchness is undifferentiated

2.1.2.1. Concise presentation [of buddha nature] which is unchanging throughout the three phases as the essence of the Three Jewels

Moreover, in this system, *tathāgatagarbha*, *dharmakāya*, the expanse of *nirvāṇa*, and complete and perfect awakening are only different in name but the same in meaning. The actualization of *tathāgata* itself is described as the *dharmakāya*. Although the so-called *dharmakāya* is present throughout the three phases, when

¹⁵ This is an indirect reference to RGV I.40 (Johnston 1950 ed., 35): “If there were no buddha potential, there would also be no dissatisfaction with suffering, nor would there be any longing, searching or praying for *nirvāṇa*.” *buddhadhātuḥ sacen na syān nirvid duḥkhe 'pi no bhavet | necchā na prārthanā nāpi praṇidhir nirvṛtau bhavet ||* Here, the buddha *gotra* is deemed to be the condition of possibility of the soteriological impulse in sentient beings, the capacity to recognize suffering as an unsatisfactory and unnecessary limitation on the human potential which can be transcended once its sources are correctly identified and eradicated.

¹⁶ The seven vajra points of the *Ratnagotravibhāga* (RGV): *buddha*, *dharma*, *saṃgha*, element, awakening, qualities, and activity.

it is actualized through eliminating the host of obscurations, it is the pervader in the sense that it pervades all phenomena, and it has the capacity to inexhaustibly reveal the spiritual embodiments (*kāya*) of engagement.¹⁷ Hence, it is the “embodiment of reality” (*dharmakāya*). And likewise, it is the complete and perfect buddha that is primordial perfect awakening. Moreover, it is the state of awakening that remains unchanging throughout the three phases.^[17] Thus it has never itself been contaminated by defilements and is utterly pure by nature. This shows vis-à-vis *tathāgatagarbha* that there was no initial contamination by defilements nor subsequent abandoning of the host of defilements.¹⁸ Thus, *tathāgatagarbha* is precisely the Three Jewels themselves in that it has the capacity to provide, temporarily, the accumulations of merit and wisdom and, ultimately, the excellent virtue of self-occurring wisdom.

2.1.2.2. Detailed presentation of the meaning of this

2.1.2.2.1. How suchness is undifferentiated in the context of the Buddha Jewel

2.1.2.2.1.1. How the suchness of all buddhas is undifferentiated

Thus, the *dharmakāya* is undifferentiated from all *tathāgatas* who abide in the ten directions and the three times. And this undifferentiated wisdom along with its qualities abides just as it is [i.e., as *dharmakāya*], even in those who are not free from the sheath of afflictions. Therefore, all phenomena of *saṃsāra* and *nirvāṇa*^[18] abide as equality.

Query: What is this equality?

Reply: It is described as the ultimate truth, that is, *tathāgatagarbha*. But where that *tathāgatagarbha*, as the unsurpassable expanse, is taken as the lofty goal of personally realized wisdom (*pratyātmavedanīyajñāna*), this is the meaning of the statement that “in this world, the unexcelled complete and perfect

¹⁷ I.e., the *saṃbhogakāya* and *nirmāṇakāya*, which are the visionary and physical manifestations of the formless *dharmakāya* for the benefit sentient beings. The first is perceptible by realized bodhisattvas and the second by ordinary sentient beings.

¹⁸ This refers to the so-called twofold purity (*dag pa gnyis ldan*), i.e., the natural purity (*rang bzhin gyis rnam par dag pa*) and the purity of freedom from adventitious defilements (*glo bur gyi dri ma dag pa*).

buddhas have gone (*gshegs*) directly to the seat of awakening (*byang chub snying po : bodhimaṇḍa*).”¹⁹

2.1.2.2.1.2. [How] this [being undifferentiated] depends on *tathāgatagarbha*

Thus, because *tathāgatagarbha* is the nature (*bdag nyid*) of all qualities, as soon as the linkages [to *samsāra*] through the latent tendencies of all sentient beings’ afflictions have been sundered, the spontaneous and uninterrupted deeds of a *tathāgata* manifest as the very *tathāgata*’s sphere of activity. At that time, the true nature of a *tathāgata* is the capacity of the *tathāgata* to instantaneously reveal to students on the great spiritual levels the wheel of Dharma that is of definitive meaning and the inconceivable topics (*gnas pa*) through the power of mastering all phenomena.

2.1.2.2.1.3. How other Madhyamaka schools do not comprehend this

In this regard, some who pride themselves on being Mahāyāna Mādhyamikas, not comprehending the teaching of the irreversible Dharma wheel,²⁰ cling to the point that ultimate truth is utterly ineffable due to having analyzed *tathāgata* only in terms of emptiness. [But this] does not^[19] count as the definitive meaning, the ultimate abiding nature, in the Mahāyāna. Why is that? Because it would thus be akin to the emptiness of total cessation²¹ of śrāvaka and pratyekabuddha arhats.²² Conversely, unsurpassable and perfect buddhahood is the full accomplishment of the aims of oneself and others. That is, a *tathāgata* reveals manifold wonders via overwhelming and limitless manifestations. Since these never come to an end point later, the qualities and activities of a buddha are of the nature of being permanent and enduring.²³ The venerable Asaṅga, the great Mādhyamika,²⁴ explained that this is the ultimate truth.

¹⁹ On the Tibetan *byang chub [kyi] snying po* (Skt. *bodhimaṇḍa*), which Mi bskyod rdo rje understands as a term for buddha nature construed as a result, see vol. 1, 107, n. 208.

²⁰ I.e., the third *dharmacakra*.

²¹ See for more on that in vol. 1, 144, n. 305.

²² See vol. 1, 144, n. 305.

²³ For the Karma pa’s view on permanence see vol. 1, 144, n. 307.

²⁴ On the term great Mādhyamika see vol. 1, 144, n. 308.

2.1.2.2.1.4. How the three qualities manifest when *tathāgatagarbha* manifests²⁵

Query: What is the reason, then, for designating *tathāgatagarbha* on the level of buddha[hood] as *dharmakāya*?

Reply: The bodies of ordinary beings and dedicated aspirants [on the paths of Accumulation and Application]²⁶ are composed of the five aggregates that are appropriated (*upādānaskandha*) and that are contaminated (*sāsrava*). The bodies of arhats and of bodhisattvas, who abide on the spiritual levels,²⁷ are manifestations of a mental nature and are uncontaminated. The body of a perfect buddha is the *dharmakāya* playing forth in manifold [aspects] which coalesce in the single all-pervading sovereign, the expanse of phenomena (*dharmadhātu*). Because this body of complete liberation (*vimuktikāya*) from everything contaminated and uncontaminated is free from birth, death, and transition, it is devoid of the conditioned aspect. Within it, the host of discursive elaborations is primordially at rest and the ocean of buddha-qualities is spontaneously present.

The subject, namely, the realization-awareness that realizes that [*dharmakāya*],^[20] does not depend on the extraneous host of discursive elaborations because it is by nature self-awareness. Due to the purity of it being pure self-awareness itself, it does not depend on [anything] else.²⁸ This is the unsurpassable system. {It is not the domain of those Mādhyamikas who act like Vaibhāṣikas}.²⁹ By virtue of its qualities, it clears away the defilements of other sentient beings through knowing and caring, [which fulfill] the aims of self and others.

²⁵ It is not absolutely clear which three qualities are meant here. It might refer to the three phases of impurity, both impurity and purity, and total purity. However, it could also refer to buddha nature in the sense that the *dharmakāya* is [1] unconditioned, being beyond birth, death, and transition, [2] free from elaborations, and [3] replete with spontaneously present buddha-qualities.

²⁶ On these paths, see vol. 1, 140, n. 292.

²⁷ These spiritual levels begin with the Path of Seeing.

²⁸ Mi bskyod rdo rje emphasizes that buddha-qualities are spontaneously present and thus do not newly arise. See more on this in vol. 1, 141, n. 294.

²⁹ LG_{NI} puts this sentence {...} in square parenthesis to indicate that it is an addition to the original text.

2.1.2.2.1.5. Detailed explanations on how realization is not engendered by conditions that are extraneous features

Therefore, the venerable Asaṅga said that this wisdom in the moment of a tathāgata's complete and perfect buddhahood refers to "complete and perfect buddhahood that is ineffable in nature ... by virtue of the self-occurring wisdom without a teacher."³⁰ In accordance with this meaning, the *Sūtrālaṃkāra* commentary by the Sthavira Vasubandhu says,

The wisdom of a pratyekabuddha, just as it is, is not different from the initial preparation³¹ of a perfect buddha.

Others say, "Thus, in the moment a fully realized buddha becomes a buddha, through the empowerment of the great light-rays of all *tathāgatas*, he becomes the teacher. And in the Mantra system it is said that the moment a buddha awakens, he dwells in the meditation of adamantine luminosity, the extraordinary ultimate mind of the tathāgatas." However, these are merely skillful means, whereas a buddha's own wisdom arises from itself because its own self-mastery [21] does not depend on the mind-streams of other *tathāgatas*. Rather, it is based solely on the particularity (*svalakṣaṇa*) of becoming a buddha.³² Once a buddha, he is undifferentiated from all buddhas.

Thus, according to the venerable great Mādhyamika Asaṅga, at the end of the Path of Cultivation, the *tathāgata* is present in the very continuum that unfolds into buddhahood. Therein, the remedy of self-awareness dawns, relinquishing what is to be relinquished without exception. In contrast to that, as for the other factors to be overcome through the Paths of Seeing and Cultivation, the coarse and subtle afflictions of the continuum that unfolds into buddhahood are said to be dispelled through the vajra- and sword-like capacities of compassion and wisdom of other tathāgatas.³³ This tradition must be traced from the innermost

³⁰ This is a paraphrased and abbreviated quotation from RGVV on RGV I.7 (Johnston 1950 ed., 8; Tib. D 4025, 78₄₋₅).

³¹ The term *mngon par 'du bya ba* (*abhisamṣkāraṇa*) means *preparation* or *conditioning*. The quotation could not be identified in the MSA, its commentary, or elsewhere.

³² On Mi bskyod rdo rje's specific usage of Buddhist epistemological terms see above 15, n. 5, below 256.

³³ This corresponds to RGV I.4cd (Johnston 1950 ed., 7; Tib. D 4025, 78a₆–78b₂): "I bow to the one ... who, holding the excellent sword and thunderbolt of wisdom and mercy, cuts into pieces the seedlings of suffering and destroys the wall of doubts covered by the

instructions of the noble Maitreya, besides which one will have no chance [to fathom] this profound meaning.³⁴

2.1.2.2.2. How the essence is undifferentiated in the context of the Dharma Jewel

2.1.2.2.2.1. How the Dharma's qualities of inconceivability and nonduality are undifferentiated from the *dharmadhātu*

The wondrous manifestations of the buddhas who have actualized this *tathāgatagarbha* are of the nature of immaculate wisdom. [22] Being neither existent nor nonexistent, [nor both] existent and nonexistent, nor anything other than both, *tathāgatahood* abides as the very nature of self-aware awareness and peace.³⁵ However, since ordinary beings who are endowed with buddha nature (**sugatagarbha*) are unable, with an ordinary person's cognition, to examine the qualities that abide in the **sugatagarbha* expanse, and since it is beyond definitions, they do not infer the mode of abiding of the ultimate qualities. When qualities are examined with the cognition of ordinary beings, their not finding it as anything existent or nonexistent, nor both existent and nonexistent, nor other than both is not a case of correctly seeing³⁶ (*samanupaśyati*) the mode of abiding

thicket of sundry views.” *tasmai jñānakṛpāsivajravaradhṛgduḥkhaṅkuraikacchide nānādr̥gghanopagūḍhavimatiprākārabhettre namaḥ* ||. See Takasaki 1966, 155.

³⁴ The final attainment of buddhahood at the end of the Path of Cultivation occurs through the bodhisattva's innate self-awareness. It does not depend on a teacher or the wisdom and compassion of other buddhas. But until that level of accomplishment, a bodhisattva—while embarking on the Paths of Accumulation, Preparation, Seeing, and most of the Path of Cultivation—is said to develop with the help of spiritual teachers and the remedies provided by them.

³⁵ This corresponds to RGV I.9 (Johnston 1950 ed., 8): “Homage to You, Dharma Sun, which cannot be thought of as nonexistent, existent, both existent and nonexistent together, and as being different from both existent and nonexistent together; to You which is beyond explanation, and whose calmness must be directly realized by self-awareness, to your brilliance of stainless wisdom light; to you who dispels the darkness of attachment and aversion towards the entire basis of cognition.” *yo nāsan na ca san na cāpi sadasan nānyaḥ sato cāsato^a sakyaḥ tarkayitum niruktyapagataḥ pratyātmavedyaḥ śivaḥ | tasmai dharmadivākarāya vimalajñānāvabhāsatviṣe sarvārambaṇārāgadoṣa-timira-vyāghātakartre namaḥ* ||. ^a Johnston *nāsato*; see Schmithausen 1971, 136.

³⁶ On “correctly seeing” (*yang dag par rjes su mthong* : *samanupaśyati*) in this context see for example Vasubandhu's *Madhyāntavibhāgabhāṣya* on MAV I.1: “In exact accordance with reality, it [can] be seen that when something is absent within something else, then the latter is empty of the former. That which remains in that place is, then, in exact accordance with reality, correctly seen to exist here. Thus, the characteristic of emptiness

of phenomena. Why? Because the evaluating cognition of ordinary beings is not valid. The master Asaṅga and his brother have said that these [beings] do not behold the real, valid mode of abiding of phenomena.

2.1.2.2.2.2. How it is not acceptable to connect this with emptiness alone

Candrakīrti, Haribhadra, and others maintain that this unfindability by the cognition of ordinary sentient beings, through having examined the realm of phenomena by means of reasoning regarding existence, nonexistence, origination, and cessation, is the ultimate mode of abiding. [But] in this [system], the exalted Asaṅga and his brother maintain the following: Any mode of abiding that can be inferred through words, utterances, speech, definitions, conventions, and signs, is not an aspect of the ultimate. Also, regardless of any efforts by the intellectual capacities of sophists as to whether [the ultimate] is analyzed as non-existent, ^[23] existent, [both] existent and non-existent, or neither, [the result is] of limited scope. Through the power of ‘attunement to the natural’ (*rnal ’byor* : *yoga*),³⁷ without thinking and without conception or expression, the welter of unfounded concepts, which is the source of karma and afflictions, comes to an end. Once this has stopped, there arises the self-occurring wisdom that is the insight without attachment or impediment,³⁸ which discerns the abiding and appearing of phenomena and the nature of phenomena.

2.1.2.2.2.3. How there is freedom from attachment and impediment

This arising of insight without attachment or impediment is the very tathāgata. Why? Because that which stems from the power of “attunement to the natural,” i.e., well-grounded mental engagement, is not engendered by ignorance. And the key point here is that it is not connected with the substratum mind,

has been shown without error.” (Nagao 1964 ed., 184–187): *yad yatra nāsti tat tena śūnyam iti yathābhūtaṃ samanupaśyati yat punar atrāvaśiṣṭaṃ bhavati tat sad ihāstīti yathābhūtaṃ prajānātīty aviparītaṃ śūnyatālakṣaṇaṃ udbhāvitam bhavati* | Tib. D 4027, vol. 124, 2a₂₋₃: *gang na gang med pa de ni des stong par yang dag pa ji lta ba bzhin du yang dag par rjes su mthong ngo || ’di la lhag ma yod pa gang yin pa de ni ’dir yod par yan dag pa ji lta ba bzhin du rab tu shes te de ltar stong pa nyid kyi mtshan nyid phyin ci ma log par bstan pa yin no ||*

³⁷ The Tibetan term for *yoga*, *rnal [du] ’byor [ba]*, literally means “linking with (or attunement to) the natural (*rnal [ma]*)”. Here it refers to meditation practice that realizes the ultimate nature.

³⁸ ‘Attachment’ pertains to the afflictive obscuration (*nyon sgrib* : *kleśāvaraṇa*); ‘impediment’ to the cognitive obscurations (*shes sgrib* : *jñeyāvaraṇa*).

the afflictive ego-mind, and the cognition that conceptualizes objects. [Hence,] well-grounded mental engagement is that which is unborn and unceasing. This profound point is not within the scope of ordinary beings. {[Even so] some contemporary Mahāmudrā proponents in Tibet claim that this profound actuality arises also in ordinary beings.}³⁹

Thus, since the adventitious elements have, from the beginning, never arisen, never occurred, and are without extinction, [such] adventitious elements are free from extinction and cessation. In this system, it is claimed that when personally realized wisdom, ^[24] by looking at the aspects of adventitious defilements in its own continuum, does not see any of the properties (*dharma*) and bearers of properties (*dharmin*) that make up the adventitious defilements, it is then free from all defilements and the meaning of the ultimate is thereby actualized.⁴⁰

2.1.2.2.2.4. How mere not seeing is not the ultimate

Candrakīrti and others take ‘seeing ultimate truth’ as [implying that] the ultimate nature of phenomena does not see the nature of phenomena. However, with this, they would have to accept many contradictions in their own system, not only with regard to the ultimate—which goes without saying—but also in terms of the conventional.⁴¹ Thus, to dispel this flaw, they proclaim, “we Mādhyamikas don’t have any thesis at all.”

³⁹ LG_{NI} puts the sentence {...} in square parenthesis indicating that this might either be an additional comment by Mi bskyod rdo rje or an editorial comment by another scholar.

⁴⁰ This insight is basic to the Bka’ brgyud pa’s Mahāmudrā teaching that thoughts are *dharmakāya*. In his *Ma hā mudrā’i man ngag lnga bcu pa*, in MD_{SB} vol. 19, 632₁₋₂ Mi bskyod rdo rje explains, “Having gone beyond all ordinary appearances, [one] cultivates *śamatha* which is a focused mind and whatever arises is in its essence *vipaśyanā*, which experiences it as empty without there being any kind of clinging whatsoever. This is the key point of all practices of the Dwags po Bka’ brgyud pa known as the ‘self-liberation of whatever manifests.’ The Master Nāro said: appearances self-liberated are the *dharmakāya*, concepts self-liberated are great wisdom.” *de nas tha mal gyi snang ba las ’das te yid rtse gcig pa’i zhi gnas de’i ngang la ci shar tshad stong nyid du myong ba’i lhag mthong de la cir yang mi ’dzin par skyong ba’o | ’di ni dwags po bka’ brgyud pa kun gyi nyams len gyi mthil te gang shar rang grol zhes bya ba | rje nā ros |snang ba rang grol chos kyi sku | rtoḡ pa rang grol ye shes che |*

⁴¹ For the Prāsaṅgika-Mādhyamika, accepting any metaphysical thesis regarding ultimate or conventional appearances inevitably entails contradictions. The skeptical

2.1.2.2.2.5. Showing further that the essence of the Dharma Jewel is primordially established *tathāgatagarbha*

In this system, the ultimate is the object that is seen by the *tathāgatas*. It is what really exists, just as it is.⁴² The pure vision of *tathāgatas* consists in the fully awakened wisdom of equality where there is nothing to be removed since ultimate truth is in essence untainted by obscuring defilements, and [where] there is no other wisdom to add to this [ultimate truth].⁴³ After becoming completely free from adventitious defilements, as an antidote to the belief in true reality as non-existence, it has been recommended in the *Tathāgata's* Dharma wheel that one must make an effort on the Paths of Seeing and Cultivation to accomplish the nonconceptual wisdom that is the cause for attaining the state of the *dharmakāya*.⁴⁴ Moreover, to say that one needs to practice the cause for the *dharmakāya* [25] is not to say one needs to bring to light a previously nonexistent cause. Rather, it means that one has to make efforts in the means of having a pre-existent cause be clearly evident later on.

In this regard, some who pride themselves on being *Mādhyamikas* widely claim that one is freed from the host of discursive elaborations through logically

alternative is to endorse no view at all but merely point out the internal contradictions in the views of others.

⁴² According to Mi bskyod rdo rje in reference to RGV I.9, the Jewel of the Dharma is *tathāgatagarbha* in the sense that it is the valid cognition of self-awareness. Therefore, the above-mentioned “not seeing of a true nature of phenomena” or a nonaffirming negation arrived at by means of intellectual inference are intellectual constructs regarding reality, not reality itself, and hence cannot be equated with absolute truth. Thus, the Jewel of the Dharma in its actual sense is yogic valid cognition as it occurs on the Path of Seeing, which brings to light what was there at all times.

⁴³ This is an indirect reference to RGV I.154 (Johnston 1950 ed., 76): “There is nothing to be removed from it and nothing to be added. The real should be seen as real, and seeing the real, you become liberated.” *nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana | draṣṭavyam bhūtato bhūtaṃ bhūtadarśī vimucyate ||*. See Mathes 2005, 8. See a parallel stanza in *Abhisamayālaṃkāra* (AA) V.21 (with the slight variation in b: *prakṣeptavyam na kiṃcana*). See Takasaki 1966, 300, n. 53.

⁴⁴ This corresponds to sections of RGVV on RGV I.12 (Johnston 1950 ed., 11-12; Tib. D 4025, 81a₂ and 81b₄) regarding the last three (unfathomable, inconceivable, peaceful) of the six qualities of the Jewel of the Dharma. “The Paths of Seeing and Cultivation that [consist of] nonconceptual wisdom are the causes for attaining this *dharmakāya* of the *Tathāgata*, which bears the name ‘cessation of suffering’”.

reasoning about [whether] effects exist or do not exist at the time of the cause.⁴⁵ However, the definitive meaning here is that when it comes to ultimate **sugatagarbha* in any of its states, cause and effect do not exist as two. Rather, just as in the case of the elements of water, gold, and the sky, it is shown to be present at all times without any difference between the cause itself and its result.⁴⁶

2.1.2.2.3. How the essence is also undifferentiated in the context of the Saṃgha Jewel

2.1.2.2.3.1. Showing that the Saṃgha's qualities of awareness and liberation are undifferentiated from **sugatagarbha*

Consequently, the natural luminous mind of ordinary sentient beings comes into rapport with *tathāgatagarbha*. That mind is naturally luminous means that [the samsaric] mind vanishes into the expanse of [its own] nature. Thus, conventional phenomena, which are empty of inherent essence, are inseparable from *tathāgatagarbha*, which is luminous—and the essence of this inseparability is the natural embodiment (*svabhāvikakāya*). If it did not exist, neither *saṃsāra* ^[26] nor *nirvāṇa* would be possible at all. Mind, ego-mind, consciousness, karma, afflictions, and suffering are adventitious. Because afflictions are not established from causes and conditions, they are without essence. If causes that produce adventitious afflictions existed, they would have an essence. However, the productive cause does not exist and since the adventitious is precisely without cause, it is inadmissible that it has an essence.

2.1.2.2.3.2. Refuting the tradition that believes the ultimate to be sheer nonexistence

Some others who pride themselves on being Mādhyamikas claim that in the same way that adventitious defilements have no essence, ultimate truth has no essence. It appears that they take this to be the final definitive meaning.

⁴⁵ Buddhist scholars broadly rejected the non-Buddhist Indian theory of causation known as Satkāryavāda (the doctrine that the effect [pre-]exists [in its cause]), which was maintained by Sāṃkhya, Yoga, and Vedānta schools (with the exception of Madhva's Dvaita Vedānta). In this regard, Mi bskyod rdo rje pertinently explains that his tradition's buddha nature conception is not grounded in a theory of pre-existent causation but rather in the disclosive view that buddhahood is an invariant continuum beyond cause and effect. What appears to be an effect (fruition) is only the revelation or coming to light of this invariant continuum.

⁴⁶ See MAV, *Madhyāntavibhāga* I.16 (Nagao 1964 ed., 24₅₋₁₂): “It can be thoroughly afflicted or completely pure and thus either stained or stainless. Purity is asserted to be like the purity of the element of water, gold, and the sky.” *saṃkliṣṭā ca viśuddhā ca samalā nirmalā ca sā | abdhātukanaka ākāśa śuddhivac chuddhir iṣyate ||*.

However, the great Mādhyamikas Asaṅga and his brother say that because [such people] declare that the ultimate definitive meaning consists in nonexistence, what else is this but the extreme of nihilism?⁴⁷

2.1.2.2.3.3. Showing that thus the qualities of the Saṃgha exist primordially

Thus, *tathāgatagarbha* exists just as it is in all sentient beings. *Tathāgatagarbha* is understood by the name “the selfless self.”⁴⁸ However, it is not the case that there initially were two kinds of self [i.e., of persons and phenomena] that were later destroyed. Rather, [this buddha nature] is primordially the nature of peace, being thoroughly pure. Thus, both natural luminosity and adventitious afflictions are able to coexist in the uncontaminated expanse. Yet the adventitious afflictions are unable to touch the natural luminosity and natural [27] luminosity is unable to touch the afflictions. Now this natural luminosity itself does not require anything else to bring it to light. The afflicted cognitions become afflicted through these very afflictions, but natural luminosity does not conceive of and cling to the afflictions.⁴⁹

2.1.2.2.3.4. Identifying the wisdoms of things as they are and in all their complexity according to this system

Thus, in this system, it is explained that understanding things as they really are means that exalted ones realize *tathāgatagarbha* in their own mind-streams.

⁴⁷ Here, Mi bskyod rdo rje once again cautions against interpreting ultimate reality in terms of a nonaffirming negation. At the same time, he does not postulate an affirming negation. Rather, as mentioned earlier, he maintains that a Mādhyamika should not succumb to any metaphysical view about reality. In his *Ma hā mu drā'i man ngag lnga bcu pa* in MD_{SB} vol. 19, 635₂ he explains: “Arising is empty of a cause, abiding is empty of an essence, ceasing is an empty result, but it is completely free from any nonaffirming negation and affirming negation, from establishing nonexistence and establishing not nonexistence.” *skye ba rgyus stong | ngas pa ngo bos stong | 'gag pa 'bras bu stong pa yin gyi | med par dgag pa dang ma yin par dgag pa dang | med sgrub dang med med min du sgrub pa gang gis kyang dben pa yin no |*

⁴⁸ According to Mi bskyod rdo rje and based on RGV I.13–15, the Jewel of the Saṃgha is *tathāgatagarbha* in the sense that it is the quality of realization and liberation. *Tathāgatagarbha* exists just as it is in its primordial purity and peace in all sentient beings, even though ordinary beings misconstrue it for the two kinds of self, viz., the “selves” (individuating principles) of persons and phenomena.

⁴⁹ The paragraph reflects a quotation in the *Śrīmālādevīsīṃhanādanirdeśasūtra* (ŚDS) (Tib. D 92, 275a₅₋₇). See also Brunnhölzl 2014, 1198, n. 2605.

On the other hand, [understanding things] in all their complexity is called “omniscience” in that one understands that other beings are [also] endowed with **sugatagarbha* in their mind-streams.⁵⁰ Yet it is not the case that [such omniscience] consists in knowing conventional delusions because the objects of knowledge for conventional delusion do not exist at all. Hence, it is unacceptable for [such delusions] to be the objects of knowledge because there is no object.

Query: In this regard, others say this is not omniscience because it does not know *all* conventional [phenomena].

Reply: If there are no determinate objects (*gzhal bya*) as objects of [omniscient] knowledge (*mkhyen yul*), then how would such knowledge be possible? The apprehension of a nonexistent object is a mistaken cognition that is conceptual, but omniscience is said to not have such conceptuality. The knowledge of all aspects encompasses all phenomena and is unimpeded. Yet it is without attachment, since it is without clinging to these [aspects] and their characteristics.⁵¹ [28]

2.1.3. Establishing [buddha nature by] reasoning that [all beings] have the [buddha] potential

2.1.3.1. Showing the potential as the basis for the path, its nature, and its fruition

Thus, in this system, the final refuge exists ultimately. If that did not exist, then the basis of the path, the essence of the path, and the result of the path would also not exist. This would render all teachings of the Buddha pointless and the extraordinary discourses of definitive meaning would constitute a wheel of the true Dharma that is of provisional meaning and deceptive. Therefore, also the *tathāgata* which is the final stainlessness exists.

The basis of the path, when precisely distinguished, is *tathāgatagarbha* possessing defilements. This is the potential, which is inseparable from the expanse

⁵⁰ This explanation on wisdom knowing things in their variety is reminiscent of RGV I.16 (Johnston 1950 ed., 25) on the meaning of the Saṃgha Jewel, “Its mode of knowing things in all their complexity follows from the fact that these [buddhas] perceive the existence of the nature of omniscience in all living beings with an intellect that reaches the limit of the knowable.” *yāvadbhāvikatā jñeyaparyantaṭayā dhiyā | sarvasattveṣu sarvajñādharmatāstitvadarśanāt* ||

⁵¹ The author here critically assesses the Buddhist idea that Sara McClintock has termed “total omniscience,” the “simultaneous and continuous knowledge of all things whatsoever in past, present and future.” This view, as elaborated by Śāntarakṣita and Kamalaśīla, influenced many Tibetan Buddhist views of omniscience, for example that of Tsong kha pa. On three types of omniscience see McClintock 2010, *Omniscience and the Rhetoric of Reason*.

of all phenomena.⁵² The meaning of this is explained by the analogy of the great silk cloth covering the trichilocosm.⁵³ The basis for accomplishing this [potential] is the individuals who have set out by way of the three vehicles. Yet, those who have set out by way of the śrāvaka and pratyekabuddha [vehicles] remain much farther away from this tathāgata-potential.

The essence of the path is also this tathāgata-potential. If this did not exist, then even if a tathāgata came to the world, since there would be no basis for the flourishing of, or ground for, the arising of the roots of virtue, [29] one would not come into touch with perfect awakening.

Then, [as for the fruition of the path], the permanent, enduring and eternal refuge is the ultimate *dharmakāya* itself. The potential of this [ultimate] Jewel certainly exists. So those who realize the *dharmakāya*—their own aim—bring together in the mind-streams of themselves and others the qualities that are undifferentiated from the *dharmakāya* and curb in the mind-streams of themselves and others those factors antithetical to this *dharmakāya*. For them, what is to be taken up is *tathāgatagarbha* and what is to be given up are the adventitious defilements, and the imagined and dependent [natures].⁵⁴ Knowing the specific features of these for oneself and explaining these to others is the domain of omniscient wisdom alone.

⁵² In his *dbyings gzhan stong* position, Mi bskyod rdo rje equates *tathāgatagarbha* with the *dharmadhātu*, the expanse of phenomena.

⁵³ This analogy can be traced to the thirty-second chapter of the *Avataṃsakasūtra*. In Tibetan this text is sometimes referred to as the *Sūtra of the Great Roll of Cloth* (*Dar yug chen po'i mdo*). Asaṅga quotes it at length in his RGVV. The analogy is used to illustrate the fact that sentient beings' mind-streams are permeated by buddha wisdom, though they are unable to perceive it on account of adventitious defilements. See Stearns 2010, 395, n. 548. See also RGVV (J22; Tib. D 4025, 86a₅–87a₆) and a translation in Brunnhölzl 2014, 353–355.

⁵⁴ This presentation concurs with Dol po pa who maintains that the absolute, i.e., the perfect nature, is empty of the dependent and the imagined natures in contrast to the *gzhan stong* positions (as per *Mahāyānasamgraha* (MS) I.45–48), which maintain that the perfect nature is the dependent empty of the imagined nature, as favored for example by Shākya mchog ldan or advocated (though not specified as *gzhan stong*) by the Third Karma pa Rang byung rdo rje.

2.1.3.2. The distinction between its defiled and the undefiled state

Therefore, noble Asaṅga and his brother called the *sugata* that is present within the chaff of adventitious defilements the **sugatagarbha* and the **sugatagarbha* element. They described the aspect that can become emancipated from these as “unfolded potential” and as “*dharmakāya* in the process of total fundamental transformation.” And they called the freedom from these adventitious defilements “*tathāgata*, the *bhagavān*, and *samyak[sam]buddha*.”

2.1.3.3. How the defilements do not recur in the state of buddhahood

Query: With regard to **sugatagarbha*, which combines three phases in a single name: once all the beliefs in reality, beliefs in unreality, and beliefs in freedom from elaboration have been ^[30] purified away so that even **sugatagarbha* itself will not be perceived, isn’t this reality difficult to realize?

Reply: It is not. [One can] be certain that there are no vacillations in **sugatagarbha* whose nature cannot be destroyed by anything because **sugatagarbha* does not produce false conceptions within the sphere of the associated afflictions (*upakleśas*).⁵⁵ Once it is free from the obscurations, since there is no reciprocal relation, let alone any intrinsic relation⁵⁶ [between buddha nature and the afflictions], it will remain on the level of irreversibility.

⁵⁵ See Prajñāvarman’s *Udānavargavivaraṇa* (Tib. D 4100, 100a₆), where he explains that “not producing false conceptions” (*yongs su rtog par mi byed*) means not being swayed by, and strongly attached to, external appearances such as a beautiful body.

⁵⁶ In Dharmakīrtian epistemology, a natural or property relation (*rang bzhin gyis ’brel pa* : *svabhāvapratibandha*) specifies a necessary relationship between evidence (e.g., smoke) and predicate (e.g., fire) as a basis for valid inference. For a lucid overview of *svabhāvapratibandha* and the problems of defining *svabhāva* (which bridges real particulars and imputed universals) in this compound, see Steinkellner 1984. For a detailed and informative discussion of *svabhāvapratibandha* and its subtypes (such as inference of cause from effect) in Dharmakīrtian *prāmaṇa* theory, see Dunne 2004, 148–222. If natural relations represent how things are related to each other as states of affairs, reciprocal relations ([*phan tshun*] *ltos pa’i ’brel pa*) represent how things are related to one another as mutually determined relata within the logical space of reasons. On reciprocal relations, see Śākyabuddhi’s *Pramāṇavārttikaṭīkā* (PVT), Tib. D 4220, 257a₆–257b₂.

2.1.3.4. How fruition is attained due to two [factors]: the blessing of the buddhas after [having become] buddhas and the power of *tathāgatagarbha*

Thus, having generated the power of insight of the exalted ones regarding *tathāgatagarbha*, which is ultimate truth, the knot of conceptions is unraveled and the wisdom of a *tathāgata* is individually discerned. When one has become a *tathāgata* and has pointed out the path [to others], ordinary people are made to leave behind the limitless fetters of conceptions. Although a buddha’s body, speech, and mind are beyond the adventitious defilements, the profound wondrous displays of the buddha’s body, speech, and mind are nonetheless revealed to sentient beings whose mind-streams have these adventitious defilements. That certain beings who are to be guided behold the wondrous displays of the [buddha’s] body, speech, and mind is due to the power of both [1] a *tathāgata*’s compassion which blesses, manifests, and transforms the adventitious conventional [reality] through having mastered the powerful ultimate truth, and [2] *tathāgatagarbha* in those to be guided, whose mind-streams possess^[31] *tathāgatagarbha*. In this way, even ordinary sentient beings are able to fathom the wondrous displays of the *bhagavāns*, the indestructible vajra points.

Therefore, *tathāgatagarbha* in [its] purity from defilements, which is its own essence (*rang gi ngo bo : svabhāva*) and particular characteristic (*rang gi mtshan nyid : svālakṣaṇa*), is called “*tathāgatagarbha* that is free from adventitious defilements”. And its universal essence or characteristic (*spyi’i ngo bo mtshan nyid*), which is equal to the *dharmadhātu* in profundity and vastness, is called the “natural *tathāgatagarbha*.”⁵⁷

2.2. Showing the essence of *tathāgatagarbha*

2.2.1. [Buddha nature] as the essence of purity, permanence, joy, and so forth⁵⁸

2.2.1.1. A short summary of the essence

In short, ordinary beings are fettered by the shackles of clinging to their conventional appropriated bodies and minds as being permanent, joyful, a self, and pure. The śrāvaka and pratyekabuddha arhats are fettered by the shackle of believing that the ultimate state consists in impermanence, suffering, selflessness

⁵⁷ Once again, Mi bskyod rdo rje seems to refer to the so-called twofold purity (*dag pa gnyis ldan*), i.e., the natural purity (*rang bzhin gyis rnam par dag pa*) and the purity of freedom from adventitious defilements (*glo bur gyi dri ma dag pa*).

⁵⁸ This alludes to RGV I.35ab (Johnston 1950 ed., 30): “Purity, selfhood, bliss and permanence—[these] transcendent qualities are the result [of purification].” *śubhāta-sukhanityatvagunaṣpāramitā phalam*].

and [the clinging] to the impurity of inveterate worldly cravings. However, unsurpassable fully perfected buddhas know the modes of abiding and appearing of all phenomena. Thus, they fully realize that the mode of abiding, ultimate truth, consists in the perfection of purity, permanence, ^[32] joy and authentic selfhood.⁵⁹ At the same time, they fully realize that the mode of appearing consists in the adventitious elements of conventional sentient beings, which are impermanent, suffering, selfless, and impure. With these two modes, the two extremes of permanence and extinction are dispelled. This follows, moreover, because, conventionally, *tathāgatas* are primordially nonexistent, but, where ultimate truth is concerned, *tathāgatagarbha*, which is irreducible to the extremes or parameters of the conventional, exists.

2.2.1.2. How it is not justified to assume mere nothingness

Without comprehending these points, others who pride themselves on being Mādhyamikas do not accept [buddha nature] as being anything existent or non-existent, even in a merely conventional [sense], in the context of practicing the accumulation of stores of merits by way of the illusion-like post[-meditative] cognition once they have emerged from meditative equipoise on the ultimate, buddha nature (**sugatagarbha*). This is a hypocritical view. The venerable Asaṅga, the great Mādhyamika, declared this to be a view tainted by sophistry.

2.2.1.3. Showing the perfections of purity, permanence, joy, and authentic selfhood

Moreover, the sense in which the ultimate, buddha nature (**sugatagarbha*), is the perfection of purity, permanence, joy, and authentic selfhood is [as follows]. The meaning of perfection (*pha rol tu phyin pa*) is also “to have reached the other side” (*pha rol tu son pa*) of purity, permanence, joy, and authentic selfhood because it overcomes the reductivist partiality of taking *tathāgatagarbha* to be nothing but purity, permanence, joy, and authentic selfhood. It is [thus] explained as “having a pervasive nature that transcends all partiality.” ^[33]

In short, ultimate purity [means] total purity because of [its] general and specific natures and [its] being immaculate.⁶⁰ Being free from self and no self is the

⁵⁹ These four qualities are first described in the *Śrīmālādevīsīṃhanādanirdeśasūtra*, (ŚDS), Tib. D 92, 273b₃–274a₁.

⁶⁰ Here, the general and specific natures could again refer to the twofold purity: natural purity (*rang bzhin gyis rnam par dag pa*) being the general nature, and purity of freedom from adventitious defilements (*glo bur gyi dri ma dag pa*) being the specific nature. We are grateful to Khenpo Konchok Tamphel for suggesting this reading.

meaning of authentic selfhood. Being free from all the tumultuous aspects of body and mind from ordinary beings up to the end of the tenth level is the meaning of joy. Not clinging to the nefarious deceptions of the impermanent world and not solely conceptualizing the permanence of *nirvāṇa* is the meaning of permanence.

2.2.1.4. How this is the intent of the sūtras and tantras of definitive meaning

Those who pride themselves on being Mādhyamika, yet do not comprehend the meaning of this [doctrine of the perfections of purity, permanence, joy, and authentic selfhood], declare that “emptiness is that which is beyond the intellectual scope of ordinary beings in the present.” However, [this] doctrine of nonexistence deduced from assumptions about the meaning of what amounts to mere words contradicts all the [accepted] theories of the conventional. Taking [this] as their sole mental object they declare, “This is the supreme Madhyamaka view.”⁶¹

It indeed appears that teachers of Indian and Tibetan origin who were ordinary people styled the doctrinal system of the perfection of purity, permanence, bliss and authentic selfhood, which was of ultimate meaning, as being of provisional meaning. Yet [they took] the very extensive sūtras of definitive meaning that the Tathāgata taught as definitive in meaning to his foremost spiritual sons as having a hidden intent (*dgongs pa can : ābhīprāyika*) and as nonliteral (*sgra ji bzhi ma yin pa : na yatharuta*). This is not good. The meaning of purity, permanence, joy, and authentic selfhood^[34] was also elucidated in this [definitive] sense by the protectors, the three types of bodhisattvas such as Avalokiteśvara, at the time of distilling the [quintessential] meaning of the tantras.⁶² And it was also explained more than once by the exalted Nāgārjuna and Asaṅga.

⁶¹ Regarding this criticism, see vol. 1, 147, n. 319.

⁶² ‘Three protectors’ might refer to Avalokiteśvara, Mañjuśrī, and Vajrapāṇi. In this case *bsdus pa* could abbreviate *bka’ bsdus pa* in which case Mi bskyod rdo rje would allude to these bodhisattvas convening a council for gathering the tantras. It might also be that he refers to the *Sems ’grel skor gsum*, i.e., the *Trilogy of Bodhisattva Commentaries* (on which, see vol. 1, 148, n. 321). As for the bodhisattva Mañjuśrī, the author may have had in mind the *Mañjuśrīnāmasaṃgitī*, which Gzhan stong scholars such as Dol po pa regarded as one of the key texts expressing definitive meaning.

2.2.2. Showing that [buddha nature] is of the nature of the inseparability of *saṃsāra* and *nirvāṇa*

2.2.2.1. Showing that it is of the nature of the inseparability of *saṃsāra* and *nirvāṇa* in general

Thus, the venerable Asaṅga, the great Mādhyamika, spoke of the “inseparability of *saṃsāra* and *nirvāṇa*” in terms of definitive meaning.⁶³ He taught that the object of engagement of ordinary beings is an object of cognition and that which engages is cognition. The special object of engagement of exalted ones is the *dharmadhātu*, and what engages is the *dharmatā*. The meaning is the same essential point as the *dharmadhātu* wisdom. The cognitive objects and cognitions of ordinary sentient beings are encompassed by the *dharmadhātu*. Yet, although they are pervaded [by the *dharmadhātu*], they are never connected with it.

Query: What, then, is the meaning of the regent Maitreya’s distinction between *dharma* and *dharmatā* within the mind-streams of ordinary sentient beings?

Reply: Having explained that phenomena as mere universals (*chos spyi tsam*) are adventitious defilements consisting in cognition and objects of cognition, it was explained that the nature of phenomena (*dharmatā*) is **sugatagarbha*.^[35] However, regarding this expanse of phenomena (*dharmadhātu*), he explains that since the nature of phenomena (*dharmatā*) persists as the nature of all of *saṃsāra* and *nirvāṇa* in the manner of nonabiding—being without concepts or predispositions regarding everything—it is not empty of the expanse of phenomena (*dharmadhātu*). It is proclaimed that if one comprehends the meaning of this, then *saṃsāra* itself is *nirvāṇa*.⁶⁴

⁶³ This view stands in sharp contrast to Dol po pa’s *gzhan stong* position. For Dol po pa, this view elides the fundamental differences between a buddha’s wisdom and the consciousness of an ordinary being, between *nirvāṇa* and *saṃsāra*, and between the ultimate and conventional. He compares this difference to two different great kingdoms (*rgyal kham chen po*), to poison and nectar, and to darkness and light. The Bka’ brgyud and Madhyamaka view that *saṃsāra* and *nirvāṇa* are inseparable is anathema to Dol po pa’s categorical distinction. See Stearns 2010, 106–110.

⁶⁴ In his *Madhyamakāvētara* commentary, Mi bskyod rdo rje points out that thoughts do not exist as anything other than their *dharmatā*. *Dwags brgyud drub pa’i shing rta*, 6b₁₋₂: “...When you realize that phenomena (*dharmā*), such as sprouts and thoughts, are nothing other than their [respective] true nature (*dharmatā*), you use the verbal convention ‘thoughts appear as *dharmakāya*’.” ’di’i dbu ma’i lta ba rgyud la skyes pa na tha mal gyi shes pa mngon du mdzad ces pa dang | chos sku mngon sum du byas zer ba dang | cho

Therefore, the exalted ones are neither close to nor distant from sentient beings. Having cut through the craving for self with which the elements of all sentient beings are associated, there are no bonds of attachment to keep [them] close. Nor are they distant, because, owing to [their] great compassion, [they] do not give up on anyone at all. Hence the noble ones, by staying neither near nor far, are those whose nonconceptual sphere of operations comprises the sameness of both *saṃsāra* and *nirvāṇa*, there being no *nirvāṇa* to take up and no *saṃsāra* to give up. Thus, it was explained as the “inseparability of *saṃsāra* and *nirvāṇa*, the equality of *saṃsāra* and *nirvāṇa*.”

2.2.2.2. How in the context of **sugatagarbha* existing, one sees the drawbacks of suffering and the qualities of joy

Therefore, if the two—**sugatagarbha* and the adventitious defilements—were different things, [then consider the following]: The Bhagavān proclaimed

can myu gu dang rnam rtog sogs de dag de'i chos nyid las gzhan du ma grub par rtogs pa na rnam rtog chos skur shar ba zhes tha snyad mdzad nas | See Mathes 2008a, 65. In this context one should keep in mind that for Mi bskyod rdo rje, buddha nature is equivalent to *dharmatā* and *dharmadhātu*. See above in the *Lamp*, 34₂₀–35₁: “*dharmatā* is buddha nature (**sugatagarbha*) ... this *dharmadhātu*.” Thus, the view that “thoughts are *dharmakaya*” (*rnam rtogs chos sku*) means that mind’s unobstructed luminosity, i.e., the unity of awareness and emptiness, manifests as adventitious conceptual processes with their deleterious consequences in the minds of sentient beings who are ignorant of their minds’ true nature. Mi bskyod rdo rje goes on to specify that this inseparability of *saṃsāra* and *nirvāṇa* means that they are indistinguishable from *tathāgatagarbha*, and that this inseparability holds true not merely with respect to the emptiness aspect, but also in view of the inherent qualities of mind’s true nature, which are actualized through personally experienced wisdom. In *The Essence of Nectar of the Mode of Abiding* (*Gnas lugs bdud rtsi'i nying khu*, in MD_{SB} vol. 3, 356₄–357₁), he defines this nondual wisdom as the state when the object, i.e., the *dharmadhātu* and the subject, i.e., nondual, nonconceptual, and nondeluded self-awareness have become one: “This undeluded self-awareness free from concepts, being a direct cognition without the conceptuality of perceiver and perceived, is the profound key point of practice. The ultimate object is the *dharmadhātu*, while the subject is self-awareness. When they melt together, it is designated by the term ‘nondual wisdom’.” *de yang mngon sum gyi shes pa gzung 'dzin gyi rnam par mi rtog pa rtog bral ma 'khrul pa'i rang rig 'di ni nyams len gyi gnad zab mo ste | ... don dam gyi yul ni chos dbyings yin la | yul can ni rang rig yin zhing de 'dres par gyur tshe gnyis med kyi ye shes su ming 'dogs so |*

that if there was no **sugatagarbha*, then ordinary beings would not grow weary of suffering and would not have a yearning and desire for *nirvāṇa*.⁶⁵

Query: Now, does **sugatagarbha* itself grow weary of the adventitious defilements or ^[36] do the adventitious defilements themselves grow weary of themselves as adventitious defilements?⁶⁶

Reply: Through the truth and inspiration of the naturally pure expanse of phenomena (*dharmadhātu*) and the unconditioned *tathāgatagarbha*, even though since beginningless time there are no causes and conditions, it is the conditioned adventitious defilements themselves which, although they are nonexistent, grow weary of suffering and turn toward and aspire for *nirvāṇa*.⁶⁷ Subsequently, the light of wisdom arises from *tathāgatagarbha* and vanquishes the adventitious defilements. Thus, implicitly, these conditioned adventitious [defilements],

⁶⁵ This is an allusion to the *Śrīmālādevīsīṃhanādanirdeśasūtra* (ŚDS), on which see vol. 1, 213, n. 485. The point pertaining to weariness is also taken up in RGV I.35cd: “Its function is weariness as to suffering, striving for attaining peace, and wishing for it.” *duḥkha nirvic chama prāpti cchanda praṇidhi karmakaḥ* ||. See also RGV I.40: “If there were no buddha potential, there would be no dissatisfaction with suffering either. Nor would there be any longing, searching or wishing for *nirvāṇa*.” *buddhadhātuḥ sa cen na syān nirvid duḥkhe 'pi no bhavet | necchā na prārthanā nāpi praṇidhir nirvṛtau bhavet* ||.

⁶⁶ Note that for Mi bskyod rdo rje “adventitious defilements” is another term for a sentient being as a collection universal. The question, if read in this light, is whether buddha nature grows weary of sentient existence [more specifically, the human condition] or whether sentient existence grows weary of itself. He is here responding to the above-quoted passage from ŚDS, which considers it a grave error to think that buddha nature itself grows weary of suffering and turns toward enlightenment. For the Karma pa the statement that buddha nature experiences suffering has to be interpreted as meaning that buddha nature is the condition of possibility for beings to experience weariness and the longing to be free from suffering.

⁶⁷ It is through the power of the truth of buddha nature that weariness of suffering arises in a person’s mind. Although the weariness belongs to conditioned (and hence adventitious) phenomena, it initially plays the remedial role of arousing raising awareness of unwholesome adventitious defilements and the wish to be free from them. Subsequently, the wisdom of buddha nature naturally shines forth, spontaneously dissolving the remaining defilements.

which are [in reality] devoid of causes and conditions, are the impermanent counterpart [in this relation].⁶⁸

2.2.2.3. Showing that this is the system common to all Madhyamaka schools

In this regard, some others who pride themselves on being Mādhyamikas declare, “A conditioned factor without causes and conditions is not admissible, even conventionally.” In that case, while you Mādhyamikas accept the clearly evident growth of a sprout as conditioned, if you maintain that when subjected to analysis it is established as mere dependence without there being any causes and conditions, [we] herewith [reply] that although all conventional phenomena are without causes and conditions, they nonetheless appear just like in a dream.

Query: In this respect, you may think that dream appearances are subject to causes and conditions insofar as it is [the presence of] the latent tendencies themselves that serve as a condition for [psychic] connection [or continuity] when one has fallen asleep.

Reply: While all of the latent tendencies themselves and the *ālayavijñāna*, which is the substrate implanted with them, are without causes and conditions, the appearances, impure by nature, nonetheless manifest as the variegated wheel of delusion, just as a rope lacks the sufficient⁶⁹ causes and conditions of a snake [yet is mistaken for one]. This was proclaimed by the exalted Asaṅga.

2.3. How effort on the path is required to purify it [i.e., buddha nature] from defilements

2.3.1. The necessity of temporarily relying on the path in order to free [buddha nature from] defilements

Although adventitious defilements are without causes and conditions, when it comes to the means of freeing *tathāgatagarbha* from defilements, so long as the phase of sentient beings [persists], there must be causes and conditions for clearing away these defilements. This is because as long as [such] causes and conditions are insufficient, one will not become a perfect buddha. This being the case, it is necessary to coordinate the ideal constellation of [auspicious] interdependent factors.

⁶⁸ Stated otherwise, buddha nature and adventitious defilements stand to one another in a relationship of asymmetrical priority whereby the former is enduring, essential, and primary and the latter are impermanent, superfluous, and derivative.

⁶⁹ *ma tshang pa* (*vaikalya*).

Query: In that regard, others may think that if all appearances and imputations of individuals are without causes and conditions, then even if, in this context, they coordinate the [auspicious] interdependent factors of temporary causes and conditions, it is pointless.

Reply: This is not the case. Since *tathāgatagarbha* is the cause that is concordant with the embodiment of all causes and all the conditions that augment the virtuous qualities, the coordination of [auspicious] interdependent factors of causes and conditions does not become some temporary condition that is other [than buddha nature].

{Furthermore, here in this Land of Snows, ^[38] some who have an aversion to the noble Asaṅga explain that this great teacher taught that there is a family [of beings] who are cut off from their potential (*rigs chad kyi rigs*) and that he did not teach that there is ultimately [only] one vehicle. This is proclaimed by those of inferior fortune.}⁷⁰

Moreover, in the context of actualizing the [state of] *tathāgata* in the future, one must rouse one's efforts in the continuum of the authentic path whereby the [factors of] *dharmakāya*, wisdom, and great compassion are each brought to light in its own way. Since the *dharmakāya*, wisdom, and compassion are each hampered by their respective obscurations, these hindrances must be dispelled. The cause that is the path which brings [these factors] to light, is concordant with *tathāgatagarbha* and the *dharmakāya*; ultimately, they become indistinguishable.⁷¹ Therefore, all the qualities of realization and relinquishment that have been actualized [on the Path of] No More Learning by a *tathāgata* are indistinguishable from *tathāgatagarbha*.

Further, the essence of the embodiment of perfect buddhahood is the embodiment of true reality (*dharmatākāya*). In that regard, the meaning of the expression *dharmakāya* is [1] a disclosive capacity that empowers all sentient beings to behold the perfect Buddha and [his] authentic teachings—the Mother of Buddhas [i.e., *prajñāpāramitā*]^{—and [2] a mastery over all phenomena by}

⁷⁰ LG_{NI} puts this paragraph {...} in square parenthesis, indicating that this might either be an additional comment by Mi bskyod rdo rje or that it has been added by another author.

⁷¹ In other words, the path fully discloses the *dharmakāya* at which point buddha nature and the *dharmakāya* are known to be inseparable.

assimilating all objects of knowledge within nonduality. [Such] is the meaning of *dharmakāya*.^[39]

2.3.2. The true mode of being whereby the ground and the fruition are ultimately inseparable

Moreover, the basis that is made distinctive through relinquishment is called “completely perfect buddha” and the basis having obscurations is called “sentient being.” Yet, the *tathāgata* in the mind-streams of both is neither good nor bad and neither waxes nor wanes. Furthermore, the Bhagavān taught the following:

Therefore, Śāriputra, the *dharmakāya* is nothing but the element of sentient beings. The element of sentient beings as such is *dharmakāya* and the *dharmakāya* as such is the element of sentient beings. These are in fact not two. They are only nominally different.⁷²

In this regard, some people appear to have taught that the element possessing sentient beings’ adventitious defilements and the *dharmakāya* that is *tathāgata-garbha* are identical. This is not the case. [Rather,] it is explained that the element called the “element of sentient beings” (*sattvadhātu*) [in the above citation]⁷³, namely, the element of the mind-streams of sentient beings, is synonymous with the potential (*rigs*) and **sugatagarbha* in the ground phase. It is [further] explained that this [element] and the *dharmakāya* of the fruition phase are identical. So, the meaning of this [passage] pertains to that which has the nature of qualities, i.e., *sugata*, which is described by the noble Maitreya as follows:

As it was earlier, so it is later –
It is of an unchangeable nature.⁷⁴

Here, in this system, the exalted Asaṅga has explained that there is no distinction between purity of mind^[40] and well-grounded mind (*tshul bzhin sems : yoniśo citta*). And he explained that the mind that is inclined toward the nature of things and is not distinct from it, and the **sugatagarbha*, which is the natural *dharmatā* that does not dwell in any phenomenon, are not different.

⁷² The quotation is from the *Anūnatāpūrṇatvanirdeśaparivarta* (ANN) (Taishō 668, 467b). It is also in RGVV on RGV I.50 (Johnston 1950 ed., 41; Tib. D 4025, 97a₁₋₂).

⁷³ For a critique of ‘Gos lo tsā ba’s ideas concerning this *sattvadhātu*, see below, 321.

⁷⁴ RGV I.51cd (Johnston 1950 ed., 41): *yathā pūrvaṃ tathā paścād avikāritvadharmatā ||*.

2.3.3. How in the ground phase delusion arises due to unfounded mental engagement

It is also taught that by failing to rely on what purifies the mind, the impure *skandha*, *dhātu*, *āyatana*, as well as karma and afflictions are progressively established. From the very beginning, however, what is to be relinquished and the antidotes which counter them have been primordially present in the mind-stream of everyone. The explanation of natural **sugatagarbha* as being devoid of causes and conditions is illustrated by way of the analogy of the sky.⁷⁵ Its meaning is explained such that [buddha nature] is not established as a collection, collocation, or aggregation and this is because there is nothing whatsoever that arises, ceases, or grasps. Yet it is explained that its inherent essence is present as a cause in the same way that the sky is present as a basis that makes room [for things to appear]. Likewise, since **sugatagarbha* is present as the mode of abiding of all phenomena, it is established as undifferentiated from the cause.

Furthermore, ordinary beings make efforts in the means to make **sugatagarbha*, which has not been seen previously, visible, and [bodhisattvas] rest in the meditative equipoise on aspects [of buddha nature], which has been seen previously. Neither of them goes astray, and it is upon attaining the fifth spiritual level that their [effort and meditation] become integrated through the power of mind (*blo stobs*). In this sense, it is additionally explained that the bodhisattvas from this phase onward [41] master the ability to all at once, and without contradiction, arise from or enter into inconceivable channels for exercising contemplation and insight regarding [the factors of] both pollution and purification. This is a tangential point.

2.3.4. Explaining the three embodiments (*kāya*), buddha[hood], as the essence of **sugatagarbha* in the context of *nirvāṇa*

Moreover, the [buddha nature] that resides in sentient beings as their basic nature is primordial *nirvāṇa*, so [they] don't need to later pass into *nirvāṇa*. Now, the statement “sentient beings have passed into *nirvāṇa*” is explained such that whatever constitutes the intellect and mind of sentient beings has primordially transcended (*'das pa*) *nirvāṇa* in the sense of not being inherently stuck in it.

Furthermore, [this] total passing into *nirvāṇa* of ordinary beings' bodies and minds is the *nirmāṇakāya*. For, through the fundamental transformation of their impurities, it is that embodiment (*kāya*) which manifests to all ordinary beings,

⁷⁵ As described for example in RGV I.49–50 and especially I.52–63 where the analogy of space is used to describe the changelessness of buddha nature during the impure phase.

superior to inferior. When the ultimate truth that is the *svābhāvikakāya* and the *tathāgata* co-mingle within each other as a single flavor, the embodiment of one victor is the embodiment of all [victors]. Hence, this is called the *saṃbhogakāya*. And because that is the mode of abiding of the whole of *saṃsāra* and *nirvāṇa*, i.e., *tathāgatagarbha*, it is [called] the *dharmakāya*. As for what liberation is, the mastery of self-aware wisdom regarding the **sugatagarbha* of one's own mind-stream is liberation. By contrast, the transition from self-grasping to selflessness is not liberation, because becoming liberated by a mere nonexistent^[42] would be like [being liberated by] a hare's horn and the like.

2.4. Analogies showing how [buddha] nature is obstructed by defilements

2.4.1. Explanation in connection with the nine analogies of the *Uttaratantra* [RGV]

Therefore, the definitive meaning of Mahāyāna taught in the final wheel [of Dharma] is the meaning summarized in terms of nine analogies⁷⁶ by the noble Ajita [i.e., Maitreya]. Ordinary beings with inordinate desires are those who previously did not meet with the *tathāgatas*. So even though *tathāgatagarbha* is present in the mind-streams as an opportunity for attainment, due to all their afflictions and obscurations, it has not become even partially evident. Thus, it dwells within the chaff of afflictions. However, as small portions of the roots of virtue are amassed and the aspiration toward awakening is engendered, the obscuring factors, if only correspondingly, are [rendered] nonexistent. As to the meaning of this, it is explained that *tathāgatagarbha* becomes proportionately manifest in the cognitive streams of ordinary beings.

2.4.2. Explanation in connection with Nāgārjuna's *Dharmadhātustava* and the *Kālacakra*

This point was discussed in detail by the exalted master [Nāgārjuna] in the *Dharmadhātustava* (DDhS) by means of the analogy of the lamp within a vase.⁷⁷

⁷⁶ RGV I.96–97 (Johnston 1950 ed., 60): “Like a buddha in an ugly lotus, honey amid bees, kernels in husks, gold in filth, a treasure in the earth, the stages beginning with the sprout in a tiny seed, the image of the Victor in tattered garment, a king in the womb of a vile woman, and a precious image in clods—so also does this element abide in sentient beings who are obscured by the adventitious stains of defilements.” *buddhaḥ kupadme madhu makṣikāsu tuṣesu sārāṇy aśucau suvarṇam | nidhiḥ kṣitav alpaphale 'ṅkurādi praklinna vastreṣu jinātmabhāvaḥ || jaghanyanārījathare nṛpatvaṃ tathā bhaven mṛtsu ca ratnabimbam | āgantukakleśamalāvṛteṣu sattveṣu tadvat sthita eṣa dhātuḥ ||*

⁷⁷ *Dharmadhātustava* (DDhS) v. 5–7, “Just as a lamp inside a vase does not illuminate at all, so the *dharmadhātu* in the enclosure of afflictions does not shine forth [5]. From whichever of its sides this vase is punched with holes, from these various places, its (i.e.,

It was also explained by the analogy of the waxing moon.⁷⁸ And the *Kālacakra* (KCT) explains that [certain] aspects of wisdom in the triad of body, speech, and mind [43] and the triad of energy channels, currents, and potencies manifests partially in the coarse mind-streams of ordinary individuals.⁷⁹ Thus this profound point would not otherwise [exist] if not for the instructions transmitted through the exalted Asaṅga. Therefore, becoming free from the chaff of afflictions depends on an attitude of dedication to striving for **sugatagarbha*. While this attitude arises of its own accord, its arising is in the domain of those with supreme fortune. This process may be ascertained from my *Expressions of Realization*:

Even if one makes efforts for eons,
If self-luminosity, which is the key point, is not realized,
A time for *nirvāṇa* will not come.⁸⁰

2.4.3. Showing that solely by emptiness [in the sense of] unreality it is not possible to realize the true mode of abiding and to relinquish ignorance

Thus, some who have deductively ascertained that ultimately there is only nonconceptuality explain emptiness in the sense of unreality (*bden pa med pa*).

the lamp's) light-rays will beam forth [6]. When the vajra of *samādhi* has completely smashed this vase, then [the lamp] will shine in all directions, to the very limits of space [7].” (Liu Zhen 2015 ed., 14–15): *yatha dīpo ghaṭastho hi na kiñcid avabhāṣate | tathā kleśaghaṭastho hi dharmadhātur na bhāṣate ||* [5] *yena yena hi pārśvena cchidrībhavati tad ghaṭam | tena tena hi pārśvena raśmayas tasya nirgataḥ ||* [6] *yadā samādhivajreṇa bhinnam bhavati tad ghaṭam | sa tadākāśaparyantaṃ samantād avabhāṣate ||* [7]. Tib. D 1118, 27₁₋₂.

⁷⁸ *Dharmadhātustava* v. 75–76, “Just as the growth of the waxing moon is seen every moment, so the growth of those who have entered the spiritual is seen every moment [75]. Just as the full moon rises on the fifteenth day [of the month], so the *dharmakāya* rises at the final level.” (Liu Zhen 2015 ed., 18–19): *yathaiva bālacandrasya dṛṣṭā vṛddhiḥ kṣaṇe kṣaṇe | tathā bhūmipraviṣṭānām dṛṣṭā vṛddhiḥ kṣaṇe kṣaṇe ||* [65/75] *yathā hi pañcadaśyām vai pūrṇacandro hi jāyate | tathā niṣṭhāgatābhūmyām dharmakāya hi jāyate ||* [66/77]. Tib. D 1118, 32₂₋₃.

⁷⁹ See V. Wallace 2001, 12, 23 and 57. In the *Kālacakra* system, the classification of the body, speech, and mind corresponds to the left, right, and central *nāḍī*, i.e., the channels through which the *prāṇā* or currents flow. Body, speech, and mind are based on the *bindu*, i.e., the potencies of the father's seminal fluid and the mother's uterine blood, whereby minute particles of earth, water, fire, wind, and space are transformed into the psychophysical constituents of the individual.

⁸⁰ The text and quotation have not been identified.

This is not correct because, were that the case, one would not be able to directly realize the expanse of the Tathāgata's wisdom. Why is that? It is because mere nonconceptuality regarding the conventional aspects and mere emptiness of the reality of external substances are observed by śrāvakas and pratyekabuddhas as well. However, for śrāvakas and pratyekabuddhas, it is difficult to realize even a fraction of the multi-faceted **sugatagarbha*.

In order to avoid mistakes about this issue, others claim that śrāvakas and pratyekabuddhas have an understanding of the essencelessness of phenomena. Thus, they say, “there is no difference between śrāvakas and pratyekabuddhas and Mahāyāna when it comes to the Madhyamaka view of nonelaboration. [44] However, based on [determining] the relative scope (*rgyas bsdus*)⁸¹ of the logical reasoning that ascertains this nonelaboration, there is no difference in degrees of profundity (*zab mi zab*) as to the essence of nonelaboration apart from how broad or narrow in scope [the views are].” Thus, there were many in India and Tibet who disparaged the comprehensive doctrine of the Buddha by overemphasizing certain partial aspects [of it].

The reason why it is difficult to realize the meaning of statements [regarding buddha nature] is that the quintessence of the Tathāgata (*tathāgatagarbha*) is the very quintessence (*garbha*) of *dharmakāya*. Thus, the quintessence of the mundane is the supramundane. And the quintessence of the supramundane is the quintessence of the dharma. And the quintessence of this is the quintessence of the Tathāgata (*tathāgatagarbha*).⁸² That is why the exalted protector Asaṅga⁸³ has declared that it is difficult for others to realize it. Thus, this [buddha nature] is seen to a small extent by [bodhi]sattvas on the tenth spiritual level.

Query: In which way is it seen? Reply: It is seen in such a way that the whole of *saṃsāra* and *nirvāṇa* is indistinguishable from the wisdom of a tathāgata. Regarding this vision of *saṃsāra* and *nirvāṇa* as indistinguishable, it is maintained in this system that [they are] indistinguishable from *tathāgatagarbha*. However, others posit this vision of indistinguishability in line with the emptiness aspect alone. It has been proclaimed, however, that the vision of indistinguishability in terms of emptiness alone cannot eradicate the latent tendencies of ignorance. Why? Because even [in the case of] śrāvakas and pratyekabuddhas, just as there

⁸¹ The compound *rgyas bsdus* literally means “extensive-concise”.

⁸² This paragraph resembles a section in the *Śrīmālādevīsīṃhanādanirdeśasūtra* (ŚDS), Tib. D 92, 274a₃₋₄. See Brunnhölzl 2014, 1210, n. 2644.

⁸³ *skyob* is understood as a short form for *skyob pa*.

is emptiness consisting in their own selflessness, so too they have a vision of the emptiness of other beings' selves. ^[45]

2.5. Explaining the need to teach [about buddha nature]

2.5.1. Teaching the actual need

Query: By virtue of this point, if [buddha nature] is not within the purview of the mahāsattvas who have attained the spiritual levels, it will [surely] never be within the purview of ordinary beings, will it?

Reply: There is no fault here because [buddha nature] was explained so that ordinary beings could awaken [their] potential and relinquish the five drawbacks.⁸⁴ And primarily, after explaining that all conventional phenomena are empty just like illusions, dreams, and clouds, it was explained that what remains, *tathāgatagarbha*, which is not empty of the essential unsurpassable qualities, exists.

2.5.2. Answer to others who explain it [i.e., buddha nature] to be of provisional meaning

2.5.2.1. Showing the answer by way of [pointing to the absurd consequence] that if it was of provisional meaning, the five drawbacks would not be flaws

In that regard, some scholars in the Land of Snows claim that the statement in the *Uttaratantra* [RGV] that “sentient beings have *tathāgatagarbha*” is of provisional meaning.

Why? Because its purpose is the abandonment of the five draw-backs.⁸⁵ Were it the case [that buddha nature doctrine is of provisional meaning], then it would not be necessary to abandon the five drawbacks. There would also be no problem with disparaging sentient beings because sentient beings would not have *tathāgatagarbha*. And there would be no need to hold the **sugatagarbha* doctrine as authentic because it would be of provisional meaning. There would also be no problem with deprecating buddha nature (**sugatagarbha*), the

⁸⁴ See RGV I.157–167 (Johnston 1950 ed., 77; Tib. D 4025, 114b₅₋₆). RGV I.157: “It was taught so that those who have [the following] five flaws can overcome them: faintheartedness, disparaging inferior sentient beings, holding onto what is unreal [adventitious defilements], deprecating the true [buddha-]qualities, and excessive self-love.” *linam cittam hīnasattveṣv avajñā ’bhūtagrāho bhūtagrāho bhūtagrāho bhūtagrāho bhūtagrāho | ātmasnehaś cādhikāḥ pañca doṣā yeṣāṃ teṣāṃ tatprahāṇārtham uktam ||*

⁸⁵ Numerous scholars, mainly from the Dge lugs and Sa skya schools, take RGV I.157 as vindication of the view that buddha nature teachings have provisional meaning.

dharmakāya, because to [present this] as primordially nonexistent would not be to subscribe ^[46] to the extreme of deprecation, [but] would describe how things really are. Even feeling discouraged would be appropriate because **sugata-garbha* would not be in one's mind-stream, so the arising of an attitude free from discouragement would be a belief that does not conform to reality.⁸⁶

2.5.2.2. The answer by way of [pointing to] the absurd consequence that if it was of provisional meaning, Asaṅga would fall short of being an authoritative person

Moreover, if one carries on like this, then the exalted Asaṅga and others would not be authoritative persons because the true teachings which in this tradition are classified by the Bhagavān, Maitreya and others [such as Asaṅga] as *not* having a hidden intended meaning (*dgongs pa can*; *ābhiprāyika*) [would instead] have a hidden agenda (*dgos pa* : *prayojana*) and [thus] diverge from the literal meaning (*dngos la gnod byed* : *mukhyārthabādha*).⁸⁷

For these reasons it is impossible to follow those who overstep the exalted protector Asaṅga. Therefore, we will follow this exalted being himself.

3. The virtue in the end: the conclusion

3.1. How emptiness was taught in the middle cycle

The conventional has never been truly established and
Is mere contingent appearance. Being mere appearance,

⁸⁶ Mi bskyod rdo rje does not continue this train of thought, which corresponds with a typical Prāsaṅgika *reductio*. The critique could be extended to the other two drawbacks: clinging to the unreal (the adventitious) and excessive self-love. In this regard, there would be nothing wrong with taking the unreal for the real in that there would be no reality beyond our naïve perception of things. Similarly, it would be appropriate to cherish oneself above others since nobody has the potential for spiritual awakening.

⁸⁷ According to Tibetan Buddhist hermeneutics these are the hallmarks of discourses having provisional meaning, i.e., that they are in need of further interpretation and, as such, should therefore have a hidden intention (*dgongs pa can* : *ābhiprāyika*): [1] that there is an intentional ground (*dgongs gzhi*), i.e., a deeper meaning, [2] that there is an underlying motive (*dgos pa* : *prayojana*) behind the provisional statement, and [3] that it is incompatible with the literal meaning (*dngos la gnod byed*). Mi bskyod rdo rje here points out that Asaṅga has interpreted these discourses to be of definitive meaning (*nītārtha*) and that if the opponents were right, then Asaṅga would have been wrong, which would call into question his authority. See for a detailed discussion of these terms Seyfort Ruegg 2010, 195–211.

If analyzed, its arising is not established, so it is nonarisen.
In this way it is shown to be genuine emptiness.

3.2. How **sugatagarbha* was taught in the third cycle

The ultimate has always been true,⁸⁸ and thus is not empty.
Free from arising and ceasing, it does not abide in any
of the three times.⁸⁹ [47]
This reality was shown as the abiding *sugata*,
The genuine quintessence (*garbha*) of all buddhas.

3.3. The colophon and words of aspirations

At the behest of those having the aim that aspires toward this reality
Who urged that “if you compose [a work like this],
It will be meaningful,”
[I] composed it after thinking carefully about it.
Through its virtue,
May each being’s *tathāgatagarbha* be freed from its chaff.

On behalf of the devoted Sangs rgyas dpal grub who has requested this again and again, Dpal Mi bskyod dga’ ba’i dbyangs who has acquired the good fortune of depending on the uninterrupted oral transmission of the Yogācāra-Mādhyamikas, has written this in the forest grove known as Zu ru gdong in Phrag yul.⁹⁰

⁸⁸ The sense of “true” in this statement is discussed in vol. 1, 102, n. 193.

⁸⁹ Mi bskyod rdo rje does not claim that buddha nature, i.e., the ultimate, is beyond time in the sense of being free of moments, as Dol po pa maintains. See Mathes 2008a, 81 and n. 427.

⁹⁰ In LG_{NI} 47₁₁–48₆, this is followed by a colophon written by Thrangu Rinpoche: “This work by Rgyal dbang Mi bskyod rdo rje is very intricate in wording and difficult to understand. Moreover, there are [problems that make] decisions difficult as the original has occasional corruptions and the like. Nevertheless, the illustrious Karma pa Rang byung rig pa’i rdo rje, the supreme Rgyal ba’i dbang po who is endowed with the three kinds of kindness, decreed that it should be disseminated as a dharma teaching at the Bshad grwa of Nālandā and that the specific intent of our own tradition should be emphasized. This [request] had dawned on me again and again. Wishing to fully accomplish his heart wish, I drafted the topical outline as a ground work for analysis while supplicating in front of the precious relic *stūpa*. I am beseeching everyone to carefully investigate it. I myself too plan to emend it if and when a new understanding arises [in me]. This was written by the Buddhist monk Karma Blo gros ring lugs smra ba’i seng ge or

Khra 'gu, who stands at the end of the line of gzhan stong proponents.” *de ltar rgyal dbang mi bskyod rdo rje*’i gsung ’di nyid shin tu tshig brling zhing go dka’ ba dang | bar bar du ma phyi yang cung ma dag pa sogs shan phye dka’ ba lta bur ’dug mod | bka’ drin gsum ldan **rgyal ba’i dbang po** [**dpal karma pa rang byung rig pa’i rdo rje**] mchog gis na lan dā’i bshad grwar chos bshad dgos pa dang | de yang rang lugs thun min gyi dgongs pa gtso bor bton dgos pa’i bka’ gsal spyi bor yang nas yang du phebs pa’i thugs kyi bzhed pa yongs su bsgrub pa’i ched du dmigs nas | gdung rten rin po che’i drung du gsol ba ’debs bzhin (sa bcad) dpyad gzhi zin bris su ^[48] byas pa lags pas thams cad kyis brtag dpyad zab nan bka’ drin gnang rogs zhu rgyu dang | rang nas kyang go ba gsar du skyes pa lta bu byung tshe ’bri bsnan yang du zhu rtsis lags zhes | gzhan stong smra ba’i gral mthar skyes pa [shākya’i dge slong **karma blo gros ring lugs smra ba’i seng ge** ’am] **khra ’gu pas** bris pa dge legs ’phel ||.

1.3. Critical Edition: *Dbu ma gzhan stong smra ba'i srol legs par phye ba'i sgron me zhes bya ba bzhugs so*

(rgyal ba'i dbang po dpal **karma pa mi bskyod rdo rjes** mdzad pa'i dbu ma gzhan stong smra ba'i srol legs par phye ba'i sgron me zhes bya ba 'chad pa la gsum ste / thog mar dge ba bstan bcos stsom pa la 'jug pa / bar du dge ba gzhung dngos / tha mar dge ba mjug yongs su rdzogs pa'o // dang po la / bar chad bsal ba'i phyir du yul dam pa la phyag 'tshal ba dang / yid ches bskyed pa'i phyir du gang las byung pa'i lo rgyus bshad pa mthar phyin pa'i phyir du stsom par dam bca' ba gsum las /

dang po ni /)

rang spyi gang dang ma 'dres gsang ba'i gsang |
glo⁹¹ bur sems kyis nam yang rtogs min par |
rnal 'byor ye shes rdo rje las skyes pa'i |
dbyings nyid de nyid rig pas gang mthong pa |
ston pa rnams la bdag yid lhag par dad ||

(gnyis pa ni /)

thub dbang bsil zer byed pa yi |
bstan pa'i 'od dkar rgyas mod kyang |
dgongs don ji ltar gsal ba yi |
ri dwags rtags can ri mo ni |
ma pham pa las gzhan pa su |
ma pham chos kyi gzugs brnyan ni |
thogs med zla ba'i rgya mtsho la |
shar tshe theg pa chen po bstan |
rnam 'gyur ya mtshan mang du spel |

(gsum pa ni) de skad du rgyal dang rgyal ba'i sras rnams la bstod dbyangs ya mtshan ^[14]
pa'i phreng ba mtshar du dngar bar phul nas / bden pa gnyis kyi don rnal 'byor spyod pa'i sa
las byung ba'i chos kyi tshul cung zad brjod par bya'o /

(gnyis pa gzhung don dngos la / bde gshegs snying po sgrub byed kyi rigs pa bstan pa / de
bzhin gshegs pa'i snying po'i ngo bo bstan pa de dri ma sbyang ba'i⁹² lam la brtson tshul /
snying po la dri mas bsgrub tshul dpe yis bstan pa / dgos pa bshad pa bcas las // dang po la

⁹¹ LG_{RM}, LG_{NI} *blo*

⁹² LG_{NI} *pa'i*

rdzogs sangs sku 'phro ba'i rigs pas bsgrub pa dang /de bzhin nyid la dbye ba med pa'i rigs⁹³
pas bsgrub pa dang /rigs yod pa'i rigs pas bsgrub pa ste gsum las /dang po la /rdzogs pa'i
sangs rgyas kyi sku 'phro ba'am /sangs rgyas 'byung ba'i tshul dang /rtogs pa'i ye shes ngos
bzung /de 'byung ba'i rgyu ye shes ye gdod ma nas yod pa'i tshul bstan pa bcas gsum las /

dang po ni / de la de bzhin gshegs pa'i gnas zab mo'i dbyings las rtogs pa'i ye
shes ye gdod ma nas dbyings bde gshegs snying po dang tha mi dad du yod pa'i
rig pa ldang ba de'i tshe sgrib pa'i sa bon thams cad pa spangs te | rtogs pa ye
shes kyi rang rig pa de ni gnas gyur pa'i ye shes kyis tshogs dpag tu med par
bsgrubs te |

de yang⁹⁴ ji ltar bsgrub ce na |

sgrib par bcas pa'i sems can gyi rnam rig la dri ma dang bral bar byas pa'i ^[15]
shes pa ye shes kyi mthu bsam gyis mi khyab pas byin gyis brlabs pa dang | dri
bral gyi shes pa'i cha la'ang ye shes kyi cha yod pa gnyis ka'i nus pa las rnam
rig de dri med gnas gyur te | rtogs ye chos sku dang ro gcig tu gyur nas | sangs
rgyas kyi yon tan ye gdod ma nas gnas pa'i sangs rgyas kyi chos rnams dang tha
mi dad par de bzhin gshegs pa nyid kyis⁹⁵ rang gzhan⁹⁶ gyi don phun sum tshogs
pa bsgrub pa'i bya ba byed do |

(gnyis pa ni /) de ltar na rtogs pa'i ye shes nyid kyis gang rtogs par bya zhe na |

de bzhin gshegs pa thams cad kyi dbyings mngon sum du nges par byed pa'o |
nges byed kyi rtogs rig⁹⁷ de ni ji srid rdo rje lta bu'i ting nge 'dzin dngos dang |
de dang rjes su mthun par sa dang po nas bcu pa'i bar nges par 'byin pa bcu'i
rtogs rig rnams te |

(gsum pa ni /) rtogs rig⁹⁸ 'di ye gdod ma nas yod pa'i don gyis so skye'i sems dang
sangs byung la⁹⁹ bltos pa'i lam des bsgrubs pa thams cad ngal ba don med du mi
'gro zhing | yang dag par tshul bzhin du mos pa don ldan gyi gzhi'am rten du
'gyur pas so |

⁹³ LG_{NI} *rag*s

⁹⁴ LG_{RM} om. *de yang*

⁹⁵ LG_{RM} and LG_{NI} *kyi*

⁹⁶ LG_{RM} *bzhin*

⁹⁷ LG_{NI} *rtog rig*

⁹⁸ LG_{NI} *rtog rig*

⁹⁹ LG_{RM} *las*

des na rdo rje lta bu'i rtog rig dngos de bskyed pa'i thabs ni thog mar thos bsam
sgom gsum gyi stobs las so so skye bo'i sems dang sems byung rnam par dag tu
bcug pa'i rjes su thos bsam sgom gsum gang gi mthu la bltos mi dgos par ^[16] rang
byung du rdo¹⁰⁰ rje lta bu'i rtogs¹⁰¹ pa ye shes de ni nyi ma'i dkyil 'khor skad cig
tu 'char ba'i tshe ma rig bag chags kyi mun pa rtsa ba nas drungs 'byin pa ltar |
ye shes kyi 'od dbyung ba dang | ma rig pa'i dpung gnyis dus gcig char du skad
cig thug phrad la gzhom par nus par ni rdo rje'i don te | des na rgyud bla mar rdo
rje'i gnas bdun zhes pa'i don ni de'o |

(gnyis pa de bzhin nyid la dbye ba med pa'i rigs pas bsgrub pa la / gnas skabs gsum la 'gyur
ba med pa'i tshul gyis dkon mchog gsum gyi ngo bo yin pa mdor bstan / de'i don rgyas par
bshad pa gnyis las

dang po // gzhan yang lugs 'di la ni de bzhin gshegs pa'i snying po dang | chos
kyis sku dang | mya ngan las 'das pa'i dbyings dang | yang dag par rdzogs pa'i
byang chub rnam ming tha dad pa tsam ma gtogs don gcig ste | de bzhin gshegs
pa nyid mgnon¹⁰² du gyur pa ni chos kyi sku zhes brjod la | chos kyi sku zhes bya
ba yang gnas skabs gsum kar gnas kyang | sgrib pa'i tshogs spangs pas khyad par
du byas pa'i tshe chos thams cad kyi khyab byed du gyur pa'i khyab pa dang |
'jug pa'i sku mi zad par ston nus pas chos kyi sku dang | de bzhin du yang dag
par rdzogs pa'i sangs rgyas ni ye gdod ma nas mngon par byang chub pa ste | de
yang gnas skabs gsum du byang chub la 'gyur ba med pa ste | ye ^[17] nas de nyid
la dri mas gos ma med cing rang bzhin gyis rnam par dag pa yin te | des ni de
bzhin gshegs pa'i snying por ni thog mar dri mas gos pa dang | rjes su dri ma'i
tshogs spangs pa yang med do zhes bstan nas de bzhin gshegs pa'i snying po ni
dkon mchog gsum nyid yin te | gnas skabs su bsod nams dang ye shes kyi tshogs
dang | mthar thug rang byung ye shes kyi dge legs sbyin par nus pas so |

(gnyis pa la / sangs rgyas dkon mchog // chos dkon mchog // dge 'dun dkon mchog gi skabs
bcas la dbye ba med tshul bstan pa gsum las / dang po la / sangs rgyas thams cad kyi de
bzhin nyid la dbye ba med pa'i tshul dang / de nyid kyang bde bar gshegs pa'i snying po la
rag las pa / dbu ma'i lugs gzhan gyis de ltar ma rtogs pa'i tshul / bde gshegs snying po mngon
du gyur pa'i skabs yon tan gsum mngon du gyur tshul / khyad par gzhan gyi rkyen gyis rtogs
pa ma yin pa'i tshul rgyas par bshad pa /

¹⁰⁰ LG_{NI} rda

¹⁰¹ LG_{NI} rtog rig

¹⁰² LG_{NI} mngan

dang po ni /) des na chos kyi sku de ni phyogs bcu dang dus gsum na bzhugs pa'i de bzhin gshegs pa thams cad dang dbye ba med cing | dbye ba med pa'i ye shes yon tan dang bcas pa de ni¹⁰³ nyon mongs pa'i sbums dang ma bral ba rnams la'ang de nyid gang yin pa de gnas so || de bas 'khor ba dang mya ngan las 'das pa'i chos thams cad mnyam^[18] pa nyid du gnas pa la |

mnyam pa nyid gang zhe na

don dam pa'i bden pa de bzhin gshegs pa'i snying po la brjod kyi | de bzhin gshegs pa'i snying po bla na med pa'i dbyings la so so rang rig gi ye shes kyi go 'phang mdzad pa de ni | 'jig rten khams su bla na med pa yang dag par rdzogs pa'i sangs rgyas rnams byang chub snying por mngon par gshegs zhes pa'i don do¹⁰⁴ |

(gnyis pa ni /) des na de bzhin gshegs pa'i snying po ni yon tan thams cad kyi bdag nyid yin pa'i phyir | sems can thams cad kyi nyon mongs pa'i bag chags kyis mtshams sbyor ba 'joms pa'i rjes thog tu de bzhin gshegs pa'i mdzad pa lhun grub rgyun mi 'chad pa de bzhin gshegs pa nyid kyi spyod yul du ston zhing | de bzhin gshegs pa nyid kyis de'i tshe chos thams cad la dbang bsgyur ba'i stobs kyis chos kyi 'khor lo nges pa'i don can dang | slob ma sa chen po la gnas pa bsam gyis mi khyab pa rnams skad cig tu ston par nus pa ni de bzhin gshegs pa'i chos nyid do |

(gsum pa ni /) 'di ni¹⁰⁵ theg pa chen po dbu ma par rlom pa 'ga' zhig phyir mi ldog pa'i chos kyi 'khor lo'i gtam khong du ma chud par | de bzhin gshegs pa ni stong pa nyid kho nas phye ba'i dbang du byas nas don dam pa'i bden pa ni gang du'ang bstan du med pa'i don la mngon par zhen pa ni theg pa chen po gnas lugs don dam nges pa'i don du mi^[19] 'gro ste | ci'i phyir zhe na | stong nyid rgyun chad nyan rang gi dgra bcom dang mtshungs par 'gyur la | bla na med pa yang dag par rdzogs pa'i sangs rgyas ni rang gzhan¹⁰⁶ gyi don mngon par grub pa ste | cho 'phrul bzod par dka' ba zad mi shes pa de bzhin gshegs pas ngo mtshar ba du ma ston pa ni phyi ma'i mur thug pa med par mnga'¹⁰⁷ bas sangs rgyas kyi

¹⁰³ LG_{NI} *na*

¹⁰⁴ LG_{NI} *to*

¹⁰⁵ LG_{NI} *na*

¹⁰⁶ LG_{RM} *bzhin*

¹⁰⁷ LG_{NI} *mda'*

yon tan dang mdzad pa rtag pa dang brtan pa'i rang bzhin can 'di ni don dam
pa'i bden pa yin zhes¹⁰⁸ dbu ma pa chen po¹⁰⁹ **thogs med zhabs** kyis bzhed do |

(bzhi pa ni //) des na de bzhin gshegs pa'i snying po ni sangs rgyas kyis sar chos kyis sku'i ming
'dogs pa'i rgyu mtshan ci zhe na /

so so skye bo dang mos spyod pa rnams kyis lus ni nye bar len pa'i phung po lnga
'dus pa zag pa dang bcas pa'o || dgra bcom pa dang sa la gnas pa'i sems dpa'
rnams kyis lus ni yid kyis rang bzhin rnam par 'phrul pa zag pa med pa'o | rdzogs
pa'i sangs rgyas kyis sku ni chos kyis dbyings khyab bdag gcig tu bsdoms pa du
ma'i rnam par rol pa chos kyis sku ste zag pa dang zag med thams cad las rnam
par grol ba'i sku de ni ye gdod ma nas skye 'chi 'pho 'gyur dang bral ba'i phyir
'dus byas kyis cha spangs pa dang | de nyid la spros tshogs ye¹¹⁰ nas zhi zhing
sangs rgyas kyis yon tan¹¹¹ rgya mtsho lhun grub tu gnas la |

de nyid rtogs par byed pa'i rtogs rig yul can de ni spros pa'i [20] tshogs gzhan la
rag ma las pa | ngo bo nyid gyis rang rig pa'i phyir rang rig dag pa nyid kyis dag
pas gzhan la mi ltos pa de ni lugs bla na med pa ste | bye brag smra ba ltar spyod
pa'i dbu ma pa rnams kyis yul min no¹¹² | de'i yon tan las rang gzhan gyi don
mkhyen pa dang brtse bas sems can gzhan gyi dri ma sbyong bar mdzad do |

(lnga pa ni //) des na de bzhin gshegs pa nyid mngon par rdzogs par sangs rgyas
pa'i skad cig ma'i ye shes de ni slob dpon med par | rang byung gi ye shes kyis
brjod du med pa'i rang bzhin du mngon par rdzogs par sangs rgyas zhes **thogs
med zhabs** kyis gsungs la | don 'di dang mthun par **gnas brtan dbyig gnyen** gyis
kyang mdo sde rgyan gyi 'grel par |

rang sangs rgyas kyis ye shes ji lta ba de yang rdzogs pa'i sangs rgyas
kyi mngon par 'du bya ba dang po dang tha mi dad pa ste

zhes gsung la | gzhan dag de ltar rdzogs pa'i sangs rgyas sangs rgyas ma thag de
bzhin gshegs pa thams cad kyis 'od zer chen po'i dbang bskur bas slob dpon du
'gyur ba dang | sngags kyis tshul la sangs rgyas sangs ma thag de bzhin gshegs pa

¹⁰⁸ LG_{RM} *zhas*

¹⁰⁹ LG_{NI} *ba*

¹¹⁰ LG_{RM} *yi*

¹¹¹ LG_{RM} *ten*

¹¹² LG_{NI} puts the sentence *bye brag smra ba ltar spyod pa'i dbu ma pa rnams kyis yul min* no in square parentheses.

rnams kyi thun mong¹¹³ min pa'i don dam pa'i sems 'od gsal rdo rje bsgom du
bzhugs pas so zhes zer la | de ni thabs tsam du zad kyi | sangs rgyas rang gi ye
shes rang las skyes te rang gis mnga' dbang du mdzad pa^[21] ni de bzhin gshegs
pa gzhan gyi rgyud la rag ma las pa'i phyir | sangs rgyas 'gyur gyi rang mtshan
kho na la'o | sangs rgyas nas ni sangs rgyas thams cad dang dbye ba med pa nyid
do |

des na dbu ma pa chen po **thogs med zhabs** kyis ni sgom lam tha ma'i tshe na
sangs rgyas 'gyur gyi rgyud de nyid la de bzhin gshegs pa bzhugs pa de la gnyen
po rang rig shar te spangs pa ma lus pa spongs la | mthong ba dang bsgom pas
spong ba gzhan rnams su ni de bzhin gshegs pa gzhan gyi thugs rje dang ye shes
kyi nus pa rdo rje dang ral gri¹¹⁴ lta¹¹⁵ bus sangs rgyas 'gyur gyi rgyud kyi nyon
mongs pa phra rags rnams sel bar gzhed do | lugs 'di ni **rje btsun byams pa'i**
man ngag gi nying khu nyid las brgyud dgos la | gzhan du zab don 'di'i skal pa
med do |

(gnyis pa chos dkon mchog gi gnas skabs su ngo bo nyid la dbye ba med pa'i tshul la / bsam
med gnyis med kyi yon tan chos kyi dbyings dang dbyer med tshul / stong nyid kho nar sbyar
na mi rung ba'i tshul / chags thogs las grol ba'i tshul / ma mthong ba tsam yang dag pa ma
yin pa'i tshul / de lta bu'i chos dkon mchog gi ngo bo yang ye gdod ma nas grub pa'i bde
gshegs snying po yin par bstan pa bcas lnga las /

dang po ni / de bzhin gshegs pa'i snying po de mngon du byas pa'i sangs rgyas
rnams kyi cho 'phrul ni dri ma med pa'i ye shes kyi bdag nyid can^[22] yod pa
yang ma yin | med pa yang ma yin | yod med gnyis ka las gzhan du'ang min par |
de bzhin gshegs pa nyid kyis ni rang rig par rig cing zhi ba'i bdag nyid du gnas
la | so so skye bo bde gshegs snying po dang ldan pa rnams kyis ni | bde gshegs
snying po dbyings la gnas pa'i chos rnams la ni so so skye bo'i shes pas brtag
par mi nus shing nges tshig dang bral bas don dam pa'i chos kyi gnas lugs rjes
su ma dpogs pa'o | so so skye bo'i shes pas chos la brtags pa'i tshe med min yod
min yod med¹¹⁶ ma yin | yod med las gzhan du'ang ma rnyed pa de ni chos kyi
gnas lugs yang dag par rjes su mthong ba min te | ci'i phyir zhe na | so skye'i
gzhal byed kyi shes pa tshad ma min pa des chos kyi gnas lugs tshad ma yang

¹¹³ LG_{NI} mang

¹¹⁴ LG_{RM} gril

¹¹⁵ LG_{NI} blta

¹¹⁶ LG_{RM} om. yod med

dag pa de rjes¹¹⁷ su mthong ba min zhes **slob dpon thogs med sku mched** kyis gsungs la |

(gnyis pa ni /) **zla grags** dang **seng bzang** la sogs pas ni so skye'i shes pas chos kyis khams la yod med skye 'gog rigs pas brtags pas ma rnyed pa de ni don dam pa'i gnas lugs yin par 'dod do | 'dir '**phags pa thogs med sku mched** ni 'di ltar bzhed do || sgra brjod ngag dang nges tshig tha snyad brda' rnam kyis sgo nas dpogs par gyur pa'i gnas lugs gang yin pa de ni don dam pa'i cha ma yin zhing rtog ge'i blo yi nus pas ji ltar 'bad cing | med^[23] pa dang | yod pa dang | yod med gnyis ka ma yin par dpyod kyang nyi tshe ba ste || rnal 'byor gyi stobs kyis bsam med rtog brjod med par las dang nyon mongs pa kun 'byung ba tshul bzhin ma yin pa'i rtog pa'i tshogs 'gog ste | de 'gog pa las de tshe rang byung gi ye shes kyis¹¹⁸ chos dang chos nyid kyis gnas snang so sor rig pa'i shes rab chags thogs med par skye'o ||

(gsum pa ni /) shes rab chags thogs med par skye ba de ni de bzhin gshegs pa nyid yin te | ci'i phyir zhe na | tshul bzhin gi yid la byed pa rnal 'byor gyi mthu las skyes pa de ni ma rig pas kun nas slong bar mi byed cing | de'i gnad kyis kun gzhi'i sems dang | nyon mongs pa'i yid dang | yul la rnam par rtog pa'i shes pa dang 'brel ba med pa'i phyir ro | tshul bzhin gyi yid la byed pa gang yin pa ni skye ba med cing 'gags pa med pa ste | don zab mo 'di ni so so skye bo'i yul min no | { da lta kha ba can pa'i phyag rgya chen po 'ga' ni | so so skye bo la'ang don zab mo 'di 'char bar 'dod do }¹¹⁹ | des na glo¹²⁰ bur gyi khams 'di ni thog ma nas ma skyes ma byung | zad pa nyid med pas | glo¹²¹ bur gyi khams kyang 'gags pa dang | zad pa dang | 'gogs pa nyid dang bral ba'i phyir ro | lugs 'di la so so rang rig gi ye shes kyis rang rgyud glo¹²² bur gyi dri ma'i^[24] cha la blta pas glo¹²³ bur gyi dri mas bsdu pa'i chos dang chos can 'ga' yang mthong ma med pa de'i tshe | dri ma thams cad dang bral nas yang dag pa'i don mngon pa byas par bzhed la |

¹¹⁷ LG_{RM} *rdzes*

¹¹⁸ LG_{RM}, LG_{NI} *kyi*

¹¹⁹ LG_{NI} puts the sentence *da lta kha ba can pa'i phyag rgya chen po 'ga' ni so so skye bo la'ang don zab mo 'di 'char bar 'dod do* in square parentheses.

¹²⁰ LG_{RM} *blo*

¹²¹ LG_{RM}, LG_{NI} *blo*

¹²² LG_{RM} *blo*

¹²³ LG_{NI} *blo*

(bzhi pa ni /) **zla grags** la sogs pas ni | don dam chos nyid kyis chos nyid ma mthong ba la don dam pa'i bden pa mthong zhes ngos 'dzin kyang de ni don dam par smos ci dgos | kun rdzob tshig la'ang 'gal ba du ma rang lugs la khas len dgos par 'gyur bas | de'i skyon sel du nged dbu ma pas khas len ci yang med ces smra bar byed do |

(Inga pa ni /) lugs 'dir ni don dam pa ni de bzhin gshegs pas gzigs pa'i yul yin te | yod pa yang dag pa ji lta ba bzhin du gyur | don dam pa'i bden pa la sgrib byed kyi dri mas ngo bo la ma gos pas bsal bar bya ba med pa dang | de nyid la gzhan pa'i ye shes bzhag tu med pa'i mnyam nyid ye shes mngon par byang chub pa ni de bzhin gshegs pa'i gzigs pa rnam¹²⁴ par dag pa ste | glo¹²⁵ bur gyi dri ma gtan bral du song ba'i rjes su de kho na nyid med par 'dzin pa'i gnyen po de bzhin gshegs pa'i chos kyi 'khor lo las mthong ba dang sgom pa'i lam du chos kyi sku'i go 'phang 'grub byed kyi rgyu rnam par mi rtog pa'i ye shes 'bad nas sgrub dgos par rjes su gdams la |

de yang chos kyi sku'i rgyu bsgrub dgos¹²⁶ zhes sngar med^[25] kyi rgyu gsal bar byed dgos par bshad pa ma yin la | sngar yod kyi rgyu phyis mngon gsal du 'char ba'i thabs la brtson pa'i don no |

'di la dbu ma par rloms pa 'ga' zhig rgyu dus su 'bras bu yod med kyi rtog ge'i rigs pas spros tshogs bral bar 'dod pa mang yang | nges pa'i don 'dir ni | yang dag pa'i bde gshegs snying po¹²⁷ la ni gnas skabs gang du'ang rgyu dang 'bras bu gnyis su med la | chu khams gser dang nam mkha' ltar rgyu nyid dang 'bras bu dbyer med dus thams cad du gnas par bzhed do |

(gsum pa dge 'dun dkon mchog gi gnas skabs su yang ngo bo nyid la dbye ba med tshul la / rig grol gyi yon tan bde gshegs snying po dang dbyer med par bstan / don dam med rkyang du 'dzin pa'i lugs dgag / des na dge 'dun gyi yon tan ye gdod ma nas yod par bstan / lugs 'di'i ji lta ji snyed kyi ye shes ngos bzung ba ste bzhi las /

dang po ni /) des na so so skye bo'i sems rang bzhin gyi 'od gsal bar gyur pa ni de bzhin gshegs pa'i snying po la reg par 'gyur te | sems rang bzhin gyi 'od gsal ba'i don ni sems rang bzhin gyi dbyings la yal ba yin te | kun rdzob kyi chos rang

¹²⁴ LG_{NI} *mams*

¹²⁵ LG_{RM} *blo*

¹²⁶ LG_{NI} *dgas*

¹²⁷ LG_{NI} *pa*

ngos¹²⁸ stong pa dang 'od gsal ba ni de bzhin gshegs snying dang dbyer med pa ste | dbyer med de'i ngo bo ni ngo bo nyid kyi sku ste | 'di med na ni 'khor^[26] ba dang mya ngan las 'das pa gang yang mi srid par 'gyur ro | sems yid rnam shes las nyon mongs sdug bsngal rnams ni glo¹²⁹ bur ba ste | rgyu dang rkyen las grub pa med pa'i phyir nyon mongs pa rnams la ngo bo¹³⁰ med pa ste | glo¹³¹ bur nyon mongs pa skyed byed kyi rgyu yod na¹³² ngo bo yod par 'gyur la | skyed byed kyi rgyu med de | glo¹³³ bur ba nyid la rgyu med pas ngo bo yod par mi rung ngo |

(gnyis pa ni //) dri ma glo¹³⁴ bur ba la ngo bo med pa de bzhin du dbu ma par rloms pa gzhan dag don dam pa'i bden pa la ngo bo med par 'dod pa ni nges pa'i don mthar thug tu 'dod snang yang¹³⁵ | dbu ma pa chen po **thogs med sku mched** ni don dam par nges pa'i don la med par smra ba'i phyir de las chad pa'i mtha' ci zhig yod ces gsungs so |

(gsum pa ni //) des na de bzhin gshegs pa'i snying po ni ji lta¹³⁶ ba bzhin 'gro ba thams cad la yod pa ste | de bzhin gshegs pa'i snying po ni bdag med pa'i bdag gi ming du rtogs shing | de yang thog mar bdag rnam pa gnyis la | phyis nas 'jigs pa ma yin te | ye gdod ma nas zhi ba'i rang bzhin yongs su dag pa'i phyir ro | des na rang bzhin gyis 'od gsal ba dang glo¹³⁷ bur nyon mongs pa gnyis ni zag pa med pa'i dbyings su lhan du 'khod rung zhing | glo¹³⁸ bur ba'i nyon mongs pa ni rang bzhin 'od gsal dang reg tu mi rung la | rang bzhin^[27] 'od gsal nyon mongs pa dang reg tu mi rung zhing | rang bzhin 'od gsal ba nyid la ni gsal byed gzhan mi dgos la | nyon mongs pa'i shes pa nyid ni | nyon mongs pa nyid kyi nyon mongs par 'gyur la | rang bzhin 'od gsal bas ni nyon mongs pa la rtog cing 'dzin par mi byed do |

¹²⁸ LG_{NI} *ngas*

¹²⁹ LG_{RM}, LG_{NI} *blo*

¹³⁰ LG_{NI} *ba*

¹³¹ LG_{RM} *blo*

¹³² LG_{RM} *om. na*

¹³³ LG_{RM} *blo*

¹³⁴ LG_{RM} *blo*

¹³⁵ LG_{RM} *kyang*

¹³⁶ LG_{RM} *ltar*

¹³⁷ LG_{RM} *blo*

¹³⁸ LG_{RM} *blo*, LG_{NI} *gla*

(bzhi pa ni /) des na lugs 'dir ni ji lta ba rtogs pa ni 'phags pa rnams rang rgyud kyi de bzhin gshegs pa'i snying po nyid rtogs pa la bya la | ji snyed pa ni 'gro ba gzhan bde gshegs snying po rgyud ldan du rtogs pa la thams cad mkhyen pa zhes bya zhing | kun rdzob kyi 'khrul pa mkhyen pa la ni ma yin te | kun rdzob kyi 'khrul pa ni shes bya la rnam pa thams cad du med pas | 'phags pa rnams kyis de ni mkhyen gzigs kyi yul du mi 'os te | yul med pa'i phyir |

'di la gzhan dag gis | 'o na thams cad mkhyen pa ma yin te | kun rdzob thams cad ma mkhyen¹³⁹ pas so zhe na |

mkhyen yul gyi gzhal bya med na mkhyen pa nyid ga la rung ste | yul med la 'dzin pa ni rtog pa log shes te | thams cad mkhyen pa la de lta bu'i rtog¹⁴⁰ pa mi mnga' bar bzhed do | rnam pa thams cad mkhyen pa nyid ni chos thams cad kyi rjes su 'gro zhing thogs pa med la | der zhen pa dang mtshan mar med pas na chags pa med pa'o |

(gsum pa rigs yod pa la brten nas bde bar [28] gshegs pa'i snying po¹⁴¹ sgrub pa la / lam gyi rten dang ngo bo dang 'bras bur gyur pa'i rigs bstan pa dang / de nyid dri bcas dang dri med skabs kyi khyad par / sangs rgyas pa'i skabs dri ma slar mi ldog pa'i tshul / sangs rgyas nas sangs rgyas kyi byin rlabs dang bde gshegs snying po'i nus pa gnyis las 'bras bu thob pa'i tshul bcas bzhi las /

dang po ni /) des na lugs 'di la ni mthar thug gi skyabs don dam par yod cing | de med na ni lam gyi rten dang lam gyi ngo bo dang | lam gyi 'bras bu yang med par 'gyur la¹⁴² sangs rgyas kyi chos thams cad dgos pa med cing nges pa'i don thun mongs min pa'i bka' rnams kyang drang don bslu ba can gyi dam pa'i chos kyi 'khor lor 'gyur bas mthar thug gi dri med de bzhin gshegs pa yang yod de |

lam gyi rten yang zhib tu dbye na dri bcas de bzhin gshegs snying yin la | de ni chos thams cad kyi dbyings dang dbyer med pa'i rigs ste | don 'di ni stong gsum dar yug chen po'i dpes bshad la | de sgrub pa'i rten ni theg pa gsum gyis zhugs pa'i gang zag rnams te | nyan rang gi tshul la zhugs pa ni de bzhin gshegs pa'i rigs 'di las ches¹⁴³ ring ba¹⁴⁴ nyid do | lam gyi ngo bo yang de bzhin gshegs pa'i

¹³⁹ LG_{RM} om. *mkhyen*, add. *yin*

¹⁴⁰ LG_{NI} *rtags*, LG_{RM} *rtogs*

¹⁴¹ LG_{NI} *pa*

¹⁴² LG_{RM} *bas*

¹⁴³ LG_{RM} *cher*

¹⁴⁴ LG_{NI} *pa*

rigs 'di ste | 'di med na ni de bzhin gshegs pa 'jig rten du byung yang¹⁴⁵ dag
pa'i¹⁴⁶ rtsa ba rnam par 'phel ba'i gnas dang 'byung^[29] ba'i gzhi med pa'i phyir
rdzogs pa'i byang chub la reg par mi 'gyur ro |

des na rtag pa dang brtan pa g.yung drung gi skyabs ni mthar thug chos sku nyid
la dkon mchog 'di'i rigs ni nges par yod pa yin la | des na rang don chos kyi sku
rtogs pa rnams kyis ni chos sku dang dbye ba med pa'i chos rnams ni rang gzhan
gyi rgyud la bsdus pa dang | chos kyi sku de dang 'gal bar gyur pa rnams ni rang
gzhan gyi rgyud la bsdoms¹⁴⁷ par mdzad de | de'i blang bya de de bzhin gshegs
snying dang | dor bya glo¹⁴⁸ bur gyi dri ma kun btags gzhan dbang rnams te | 'di
dag gi bye brag rang gis mkhyen te gzhan la smra bar mdzad pa ni kun mkhyen
ye shes kho na'i spyod yul lo |

(gnyis pa ni //) des na **'phags pa thogs med sku mched** ni glo¹⁴⁹ bur dri ma'i sbubs
su yod pa'i bde bar gshegs pa la bde gshegs snying po dang | kham bde bar
gshegs pa'i snying po zhes brjod la | de 'bral rung gi cha la rgyas 'gyur gyi rigs
dang gnas yongs su 'gyur bzhin pa'i chos sku zhes brjod cing | glo¹⁵⁰ bur gyi dri
ma dang bral ba de la de bzhin¹⁵¹ gshegs pa bcom ldan 'das rdzogs pa'i sangs
rgyas shes brjod la |

(gsum pa ni //) gnas skabs gsum kar ming gcig tu bsdams¹⁵² pa'i bde gshegs snying
po ni bden 'dzin dang | bden med du 'dzin pa dang | spros bral du 'dzin pa thams
cad dag^[30] nas bde gshegs snying po nyid kyang dmigs par mi 'gyur bas don de
rtogs par dka'am zhe na |

de ni min te | bde gshegs snying po¹⁵³ ni gang gis¹⁵⁴ kyang gzhom par mi nus pa'i
rang bzhin la g.yo ba med par nges pa ste | bde gshegs snying po ni nye bar nyon
mongs pa'i kham la yongs su rtog par mi byed pa'i phyir | lan gcig sgrib pa dang

¹⁴⁵ LG_{RM} *kyang*

¹⁴⁶ LG_{RM} add. *dge ba'i, om. yang dag pa'i, LG_{NI} ba'i*

¹⁴⁷ LG_{RM} *sdoms*

¹⁴⁸ LG_{RM} *blo*

¹⁴⁹ LG_{RM} *blo, LG_{NI} gla*

¹⁵⁰ LG_{RM} *blo*

¹⁵¹ LG_{NI} *bzhan*

¹⁵² LG_{RM} *sdoms*

¹⁵³ LG_{NI} *pa*

¹⁵⁴ LG_{NI} *gas*

bral ba'i rjes la rang bzhin gyi 'brel pa lta ga la zhig | ltos¹⁵⁵ pa'i 'brel pa'ang
med pas phyir mi ldog pa'i sa la gnas par 'gyur ro¹⁵⁶ |

(bzhi pa ni /) des na de bzhin gshegs snying don dam pa'i bden pa de la 'phags pa'i
shes rab kyi stobs bskyed nas 'du shes kyi mdud pa bsal te de bzhin gshegs pa'i
ye shes so sor mngon par shes shing de bzhin gshegs pa nyid du gyur pa'i tshe
na | des lam bstan¹⁵⁷ nas so so skye bo 'du shes kyi 'ching ba mtha' dag las bzlog
par byed do | sangs rgyas kyi sku gsung thugs ni glo¹⁵⁸ bur gyi dri ma las 'das
kyang | glo¹⁵⁹ bur gyi dri ma rgyud ldan gyi sems can la sangs rgyas kyi sku gsung
thugs kyi cho 'phrul zab mo ston la | gdul bya de dang de yis kyang de'i sku
gsung thugs kyi cho 'phrul mthong ba ni | de bzhin gshegs pa don dam bden pa
dbang btsan pa la dbang 'byor bas kun rdzob glo¹⁶⁰ bur ba byin gyis rlobs pa
dang | sprul zhing bsgyur ba'i thugs rje dang | gdul bya de bzhin gshegs snying
rgyud ldan _[31] de'i de bzhin gshegs snying gnyis ka'i mthu stobs las | bcom ldan
'das kyi cho 'phrul rdo rje'i gnas mi shigs pa rnams so so skye bos kyang rtogs
par nus so |

des na de bzhin gshegs pa'i snying po¹⁶¹ dang rang gi ngo bo rang gi mtshan nyid
kyi dri mas dag pa ni glo¹⁶² bur dri bral gyi de bzhin gshegs snying dang | chos
dbyings¹⁶³ dang zab rgyas mnyam pa'i spyi'i ngo bo mtshan nyid ni rang bzhin
gyi de bzhin gshegs pa'i snying po zhes brjod do |

(rtsa ba'i sa bcad gnyis pa de bzhin gshegs pa'i snying po'i ngo bo bstan pa la / gtsang rtag
bde ba sogs kyi ngo bor bstan pa dang / 'khor 'das dbyer med kyi ngo bor bstan pa gnyis las
/ dang po la / ngo bo¹⁶⁴ mdor bstan pa dang gang du'ang khas mi len na mi 'thad pa'i tshul /
gtsang rtag bde ba bdag dam pa'i pha rol tu phyin pa bstan pa / de nyid nges don mdo rgyud
kyi dgongs pa yin pa'i tshul bcas bzhi las /

¹⁵⁵ LG_{NI} *bltos*

¹⁵⁶ LG_{NI} *ra*

¹⁵⁷ LG_{RM} *brtan*

¹⁵⁸ LG_{RM} *blo*

¹⁵⁹ LG_{RM} *blo*

¹⁶⁰ LG_{RM} *blo*

¹⁶¹ LG_{NI} *pa*

¹⁶² LG_{RM} *blo*

¹⁶³ LG_{NI} *dbyangs*

¹⁶⁴ LG_{NI} *ba*

dang po ni // mdor na so so skye bo ni kun rdzob pa'i nyer len gyi lus sems la rtag bde bdag gtsang du zhen pa'i sgrog gis bcings shing nyan rang dgra bcom pa rnams ni don dam pa'i gnas la mi rtag¹⁶⁵ sdug bsgnal bdag med pa dang mngon par zhen pa'i sred pa la mi gtsang bar 'dzin pa'i sgrog gis bcings la | bla na med pa yang dag par rdzogs pa'i sangs rgyas ni chos thams cad kyi gnas tshul dang snang tshul ma lus pa mkhyen pas gnas lugs don dam pa'i bden pa gtsang rtag^[32] bde ba bdag dam pa'i pha rol tu phyin pa mngon du rtogs la | snang tshul kun rdzob pa'i sems can gyi kham glo¹⁶⁶ bur ba ni mi rtag pa dang | sdug bsgnal ba dang | bdag med pa dang | mi gtsang bar mngon du rtogs te | tshul 'di gnyis kyis ni rtag dang chad pa'i mtha' sel lo | de yang kun rdzob pa'i de bzhin gshegs pa ni ye gdod ma nas med¹⁶⁷ la | don dam bden pa ni kun rdzob gyi mtha' dang rgyar ma lhung ba'i de bzhin gshegs pa'i snying po ni yod pas so |

(gnyis pa ni //) don 'di dag khong du ma chud par dbu ma par rloms pa gzhan dag | don dam bde gshegs snying po la mnyam par bzhag pa las langs te | rjes shes sgyu ma lta bu'i sgo nas bsod rnams kyi tshogs sgrub pa'i skabs su kun rdzob tsam du'ang yod med gang du khas ma len pa ni ngan g.yo'i lta ba ste | rtog ge dang 'dres pa'i lta ba yin zhes dbu ma pa chen po **thogs med zhabs** kyi bzhed do |

(gsum pa ni //) gzhan yang don dam pa bde gshegs snying po gtsang rtag bde ba bdag dam pa'i pha rol tu phyin pa'i don ni | pha rol tu phyin pa zhes bya ba'i don yang¹⁶⁸ | de bzhin gshegs snying gtsang rtag bde ba bdag gi dam pa kho nar zhugs pa'i nyi tshe ba phyogs re ba de bzlog pa'i phyir gtsang rtag bde ba bdag dam pa'i pha rol tu son pa zhes bya ba phyogs re ba thams cad las 'das pa khyab pa'i bdag nyid can zhes^[33] bzhed do |

mdor na gtsang ba'i don dam spyi dang | khyad par rang bzhin dang | dri ma med pas yongs su dag pa dang | bdag dang bdag med pa las rnam par grol bas bdag dam pa'i don dang | ji srid so so skye bo nas de srid sa bcu rgyun mtha'i bar gyi lus dang sems g.yo bar gyur pa'i¹⁶⁹ cha thams cad dang bral ba bde ba'i don dang | 'jig rten mi rtag mngon par bslu ba la mi zhen cing mya ngan las 'das pa rtag pa la gcig tu mi rtog pa ni rtag pa'i don te |

¹⁶⁵ LG_{RM} *rtags*

¹⁶⁶ LG_{RM} *blo*

¹⁶⁷ LG_{NI} *mad*

¹⁶⁸ LG_{RM} *kyang*

¹⁶⁹ LG_{NI} *pa'*

(bzhi pa ni /) 'di don khong du ma chud pa'i dbu ma par rloms pa rnams ni | stong pa nyid gang yin pa ni da lta'i so so skye bo'i blo yul las 'das pa zhes zer mod | de ni tshig tsam du song ba'i don du yid dpyod kyis drangs pa'i med chos kun rdzob gyi rnam gzahag thams cad dang 'gal ba gcig yid yul du byas te | 'di ni dbu ma'i lta ba mchog yin zhes

de bzhin gshegs pa nyid kyis sras kyi thu bo rnams¹⁷⁰ la nges pa'i don mdo shin tu rgyas pa dgongs pa can dang | sgra ji bzhin ma yin pa nges pa'i don du gsungs pa'i gtsang rtag bde ba bdag dam pa'i pha rol du gyur pa'i chos kyi tshul la | so so skye bo'i slob dpon rgya bod du byung ba rnams kyis don dam¹⁷¹ pa'i don gang yin pa rnams drang ba'i don du bkral snang mod kyang | de ni legs pa min te | gtsang rtag bde ba bdag dam pa rnams kyi^[34] don '**phags pa spyan**¹⁷² **ras gzigs** la sogs pa byang chub sems dpa' rigs gsum mgon pos rgyud kyi don bsdu pa'i tshe'ang don 'dis gsal bar mdzad cing | '**phags pa klu sgrub** dang **thogs med** rnams kyis kyang don 'di lan gcig min par bshad pa'i phyr ro |

(gnyis pa 'khor 'das dbyer med kyi ngo bor bstan pa la / spyir 'khor 'das dbyer med kyi ngo bor bstan pa / bde gshegs snying po yod pa'i skabs kyi sdug bde'i skyon yon mthong tshul / de ni dbu ma thams cad kyi lugs yin par bstan pa bcas gsum las /

dang po ni /) des na dbu ma pa chen po **thogs med** zhabs kyis nges pa'i don gyi dbang du 'khor 'das dbyer med ces bya ba ni | so so skye bo'i 'jug yul la shes bya 'jug byed la shes pa zhes par bstan zhing | 'phags pa rnams kyi khyad par gyi 'jug yul ni chos dbyings dang | 'jug byed ni chos nyid de | don 'di ni chos kyi dbyings kyi ye shes dang gnad gcig la | so so skye bo'i shes bya dang shes pa la ni chos kyi dbyings kyis khyab byed du 'gyur la | khyab tu zin kyang de dang 'bral ba gtan med do |

'o na so so skye bo'i rgyud la | **rgyal tshab byams pas** | chos dang chos nyid rnam par 'byed ces pa'i don ji lta bu zhe na |

chos spyi tsam ni shes pa dang shes bya'i dri ma glo¹⁷³ bur ba la bshad nas chos nyid ni bde gshegs snying po la^[35] bshad do | 'on kyang chos kyi dbyings 'di ni chos nyid thams cad la rnam¹⁷⁴ par rtog pa dang 'du bya ma med par mi gnas

¹⁷⁰ LG_{RM} *rnams*

¹⁷¹ LG_{RM} *sdam*

¹⁷² LG_{RM}, LG_{NI} *sbyan*

¹⁷³ LG_{RM} *blo*, LG_{NI} *blo*

¹⁷⁴ LG_{RM} *rnams*

pa'i tshul gyis 'khor ba dang mya ngan las 'das pa thams cad kyi rang bzhin du zhugs nas chos dbyings nyid kyis mi stong par bshad pas | don 'di khong du chud pa na 'khor ba nyid mya ngan las 'das pa'o zhes bzhed do |

de ltar 'phags pa rnam kyis sems can rnam la | nye ba dang | ring ba gang yang ma yin te | sems can thams cad kyi kham dang mthun par ldan pa'i bdag sred bcad pas nye bar 'gyur ba'i 'brel thag gtan med la | ring ba mi 'gyur bas | snying rje chen pos yongs su mi gtong ba'i phyir nye ring gang la'ang mi gnas pas 'phags pa rnam mya ngan las 'das pa blang bar bya ba dang | 'khor ba nyid dor bar bya ba med pa'i 'khor 'das gnyis kar mtshungs par rnam¹⁷⁵ par mi rtog pa'i spyod yul can yin pas | 'khor 'das dbyer med | 'khor 'das mnyam nyid no zhes bshad zin to |

(gnyis pa ni /) de ltar bde gshegs snying po dang glo¹⁷⁶ bur gyi dri ma gnyis tha dad pa yin na | bcom ldan 'das kyis | bde gshegs snying po ma mchis na | so so skye bo dag sdug bsngal la skyo bar mi 'gyur ba dang | mya ngan 'das pa la 'dod pa don gnyer med par 'gyur zhes gsungs pas |

bde gshegs snying po nyid glo¹⁷⁷ bur gyi dri ma la skyo bar gyur pa yin nam |^[36] glo¹⁷⁸ bur gyi dri ma nyid |

glo¹⁷⁹ bur gyi dri ma rang nyid la skyo bar gyur pa yin nam zhe na |

'dus ma byas de bzhin gshegs snying dang | chos dbyings rang bzhin rnam par dag pa'i bden pa dang byin rlabs kyis thog med kyi tshe na rgyu rkyen med kyang | med bzhin pa'i 'dus byas glo¹⁸⁰ bur gyi dri ma nyid kyis sdug bsngal la skyo ba dang | myang 'das la phyogs pa dang smon par byed do | phyis nas de bzhin gshegs snying las ye shes kyi 'od 'byung ste glo¹⁸¹ bur gyi dri ma 'joms par byed do | des na rgyu rkyen med pa 'dus byas glo¹⁸² bur ba de ni phan tshun mi rtag par 'gyur ba don gyis so |

¹⁷⁵ LG_{RM} *rnam*s

¹⁷⁶ LG_{RM} *blo*

¹⁷⁷ LG_{RM} *blo*

¹⁷⁸ LG_{RM} *blo*

¹⁷⁹ LG_{RM} *blo*

¹⁸⁰ LG_{RM} *blo*

¹⁸¹ LG_{RM} *blo*

¹⁸² LG_{RM} *blo*

(gsum pa ni //) 'di la dbu ma par rlom pa gzhan dag rgyu rkyen med pa'i 'dus byas kun rdzob du'ang mi 'thad ces zer | de ltar na dbu ma pa khyed cag myu gu skyes pa mngon par gsal ba la 'dus byas su khas blangs bzhin par | dpyad pa zhugs pa'i tshe rgyu dang rkyen gang yang med par ltos pa tsam la grub par 'dod na | 'dir ni kun rdzob pa'i chos thams cad la rgyu dang rkyen med kyang rmi lam ltar snang bas so | de la khyed cag rmi lam gyi snang ba ni rgyu dang rkyen yod pa yin te | bag chags nyid kyi rang rnal log pa'i sbyor ba rkyen du 'gyur snyams na | bag chags nyid¹⁸³ dang des bzhag pa'i rten kun gzhi'i rnam par shes pa thams cad kyang rgyu dang rkyen med par rang bzhin gyis ma dag par snang ba rnams la 'khrul pa'i 'khor lo sna^[37] tshogs snang ba yin te | thag pa la sbrul gyi rgyu rkyen ma tshang ba bzhin no | zhes **'phags pa thogs med** gyis bzhed do |

(rtsa ba'i sa bcad gsum pa dri ma sbyang ba'i lam la brtson tshul la / gnas skabs dri ma dang bral ba'i phyir lam la brten dgos pa / mthar thug gzhi dang 'bras bu gnyis ngo bo dbyer med du gnas tshul / gzhi'i skabs tshul bzhin ma yin pa'i yid byed la brten nas 'khrul ba 'byung pa'i tshul dang / mya ngan las 'das pa'i skabs bde gshegs snying po'i ngo bor sangs rgyas te sku gsum bshad pa ste bzhi las /

dang po ni // glo¹⁸⁴ bur gyi dri ma la rgyu rkyen med kyang | de bzhin gshegs pa'i snying po dri ma dang bral ba'i thabs la ni | ji srid sems can gyi dus su dri ma de sbyang ba'i rgyu rkyen yod dgos pa la | rgyu rkyen ma tshang bar rdzogs pa'i sangs rgyas su mi 'gyur te | de'i tshul la rten 'brel legs tshogs sgrig dgos so |

de la gzhan dag so so skye bo'i snang btag thams cad rgyu med rkyen med yin na de'i steng du gnas skabs kyi rgyu rkyen gyi rten 'brel bsgrigs kyang¹⁸⁵ dgos ma med do snyams na |

de ni min te | de bzhin gshegs pa'i snying po rgyu thams cad dang | dkar po'i chos 'phel pa'i rkyen thams cad kyi bdag nyid dang rgyu mthun nas rgyu rkyen rten 'brel sgrig pa gnas skabs gzhan du mi 'gyur bas so |

{gzhan yang gangs^[38] can gyi ljongs 'dir | **'phags pa thogs med** la sdang ba 'ga' zhig | slob dpon chen po 'dis ni rigs chad kyi rigs yod pa zhal gyis bzhes pa yin

¹⁸³ LG_{NI} *nyad*

¹⁸⁴ LG_{RM} *blo*

¹⁸⁵ LG_{RM} *yang*

zhes pa dang | mthar thug theg pa gcig tu mi bzhed pa yin no zhes¹⁸⁶ skal pa ngan pa rnams sgrog par byed do |¹⁸⁷

gzhan yang ma 'ongs pa na de bzhin gshegs pa mngon gyur gyi skabs su chos sku dang | ye shes dang | thugs rje chen po rnams te | de dag kyang re re nas gsal bar byed pa gang yin pa'i yang dag pa'i lam gyi rgyud la rtsol ba 'don dgos te | chos sku dang | ye shes thugs rje re re la'ang | sgrib byed re res kyang 'ching bas gegs de dag bsal bar bya dgos pa nyid do | lam gyi rgyu gsal byed de yang de bzhin gshegs snying dang chos sku mthun pa ste mthar thug dbye ba med par 'gyur ba yin no | des na de bzhin¹⁸⁸ gshegs pas mi slob pa mngon du byas pa de'i spangs rtogs¹⁸⁹ kyi yon tan thams cad kyang de bzhin gshegs pa'i snying po dang dbye ba med do¹⁹⁰ |

gzhan yang rdzogs pa'i sangs rgyas nyid kyi sku'i ngo bo ni chos nyid kyi sku ste | de la chos kyi sku zhes brjod pa'i don ni | rdzogs pa'i sangs rgyas dang dam pa'i chos | rgyal ba'i yum rnams sems can thams cad kyis¹⁹¹ blta bar dbang bar ston nus pa dang | shes bya thams cad la gnyis su med par sbyar nas | chos thams cad kyi dbang phyug tu 'gyur ba ni chos sku'i don yin no |^[39]

(gnyis pa ni) de yang spangs pas khyad par du byas pa'i rten la yang dag par rdzogs pa'i sangs rgyas dang | sgrib bcas kyi rten la sems can zhes brjod la | de gnyis ka'i rgyud la'ang de bzhin gshegs pa ni bzang ngan dang | 'phel 'grib gang yang med do | gzhan yang **bcom ldan 'das** kyis |

shā¹⁹² **ri'i bu** de'i phyir na | sems can gyi khams las chos kyi sku yang gzhan pa ni ma yin te | sems can gyi khams nyid chos kyi sku | chos kyi sku nyid sems can gyi khams te | 'di ni don gyis gnyis su med de | yi ge tsam du tha dad pa yin no |

¹⁸⁶ LG_{RM} *zhas*

¹⁸⁷ LG_{NI} puts the passage: *gzhan yang gangs* [38] *can gyi ljongs 'dir* | '**phags pa thogs med** *la sdang ba 'ga' zhig* | *slob dpon chen po 'dis ni rigs chad kyi rigs yod pa zhal gyis bzhes pa yin zhes pa dang* | *mthar thug theg pa gcig tu mi bzhed pa yin no zhes skal pa ngan pa rnams sgrog par bye do* in square parentheses.

¹⁸⁸ LG_{NI} *bzhan*

¹⁸⁹ LG_{NI} *rtags*

¹⁹⁰ LG_{NI} *da*

¹⁹¹ LG_{RM} and LG_{NI} *kyi*

¹⁹² LG_{RM} *sha*

zhes gsungs | 'dir la la zhiḡ | sems can gyi glo bur gyi dri ma'i khamś dang | de
bzhin gshegs¹⁹³ snying gi chos sku gnyis gcig tu 'chad par byed snang yang | de
ni min te | sems can gyi khamś zhes pa'i khamś de ni | sems can gyi rgyud kyi
khamś de dang rigs dang gzhi dus kyi bde gshegs snying po rnams don gcig par
bshad nas | de dang 'bras dus kyi chos sku gnyis gcig par bshad pa yin te | don
'di ni yon tan gyi bdag nyid | bde bar gshegs pa ni |

ji ltar sngar bzhin phyis de bzhin te¹⁹⁴ |
'gyur ba med pa'i chos nyid do |

zhes **rje btsun byams pas** gsungs so | de la '**phags pa thogs med zhabs** kyis
kyang lugs 'dir | sems kyi¹⁹⁵ dag pa^[40] gang yin pa dang tshul bzhin sems gnyis
dbye ba med par bshad pa dang | chos nyid la mngon par phyogs shing tha mi
dad pa'i sems dang | rang bzhin gyi chos nyid bde gshegs snying po chos gang
la'ang gnas pa med pa dang tha mi dad du gsungs shing |

(gsum pa ni /) sems kyi dag byed la ma ltos pa'i dbang gis | ma dag pa'i phung
khamś skye mched | las nyon¹⁹⁶ rnams rim¹⁹⁷ gyis grub la | thog ma nyid nas gang
zag re re ba'i rgyud la'ang spang gnyen 'gal zlar thog ma nas gnas par bzhed do
| rang bzhin bde gshegs snying po la rgyu med rkyen med du bshad pa ni nam
mkha'i dpes bstan te | de'i don kyang tshogs pa dang 'dus pa dang phung por
grub¹⁹⁸ pa med cing des na skye 'gags 'dzin pa gang yang med pa'i phyir bshad
la | rang gi ngo bo ni rgyu yod de | nam mkha' go 'byed kyi rten du yod pa bzhin
| de bzhin gshegs pa'i snying¹⁹⁹ po yang chos thams cad kyi gnas lugs nyid du
yod pas na rgyu dang tha mi dad du grub par bzhed do |

gzhan yang so so²⁰⁰ skye bo rnams ni bde gshegs²⁰¹ snying po sngar ma mthong
ba mthong bar byed pa'i thabs la 'bad pa dang | sngar mthong ba'i cha la mnyam

¹⁹³ LG_{NI} *gshags*

¹⁹⁴ LG_{NI} *om. te*

¹⁹⁵ LG_{RM}, LG_{NI} *sem can gyi*, em. as per RGV I.37ab

¹⁹⁶ LG_{NI} *nyan*

¹⁹⁷ LG_{RM} *rimś*

¹⁹⁸ LG_{RM} *'grub*

¹⁹⁹ LG_{NI} *snyang*

²⁰⁰ LG_{NI} *sa*

²⁰¹ LG_{NI} *gshags*

par bzhag par gnyis ka 'phyugs par ma 'gyur la | ji srid sa lnga pa thob pa na de
gnyis ka blo stobs kyis chun par 'gyur bas | don des na de skabs yan cad²⁰² kyi
byang chub sems dpa' kun nas^[41] nyon mongs pa dang rnam par byang ba gnyis
ka la | ting nge 'dzin dang shes rab kyis rtsal sgo du ma bsam gyis mi khyab pa
cig char du ldang ba dang | 'jug pa la mi 'gal ba la dbang 'byor ro zhes bya ba
'di ni zhar las 'ongs pa'o |

(bzhi pa ni //) gzhan yang sems can thams cad kyis gshis la bzhugs pa ni ye nas mya
ngan las 'das pa ste | 'di ni phyi nas mya ngan 'da²⁰³ dgos pa min no | 'o na sems
can rnams mya ngan las 'das pa zhes bya ba ni | sems can gyi blo dang sems gang
yin pa ni ye gdod ma'i mya ngan las 'das pa der rang bzhin gyis mi gnas par 'das
pa la bzhed do |

de yang so so skye bo'i lus dang sems yongs²⁰⁴ su mya ngan las 'das pa ni sprul
pa'i sku ste | de'i ma dag pa gnas gyur pas so so skye bo mchog dman kun la
'char ba'i²⁰⁵ sku dang | don dam bden pa ngo bo nyid sku dang | de bzhin gshegs
pa nang phan tshun du ro gcig tu 'dres pa rgyal ba gcig gi sku yin na thams cad
kyi sku yin pa'i phyir longs spyod rdzogs pa'i sku dang | de 'khor 'das thams cad
kyi gnas lugs de bzhin gshegs pa'i snying po yin pa'i phyir chos kyis skur bzhed
do | thar pa gang yin pa ni rang rgyud kyis²⁰⁶ bde gshegs snying po la rang rig ye
shes kyis dbang bsgyur ba ni thar pa yin la | bdag 'dzin bdag med du 'gro ba ni
thar pa min te | med pa tsam gyis thar par^[42] 'gyur ba ni ri bong rwa la sogs pa
de dang 'dra bar 'gyur ro |

(rtsa ba'i sa bcad bzhi pa snying po la dri mas sgrib tshul dpe yis bstan pa la / rgyud bla ma
nas gsung pa ltar dpe dgu dang sbyar ste bshad pa dang / slob dpon klus chos dbyings bstod
pa dang dus 'khor dang sbyar ste bshad pa / stong nyid bden med kho nas gnas lugs²⁰⁷ mi
rtogs cing ma rig pa spangs mi nus par bstan pa bcas gsum las

dang po²⁰⁸ ni // de ltar theg pa chen po'i nges don 'khor lo tha ma nas gsungs pa
rje btsun ma pham pas dpe dgu don bsdu pa'i don la | so so skye bo 'dod chen

²⁰² LG_{RM} *mchod*

²⁰³ LG_{RM} *'das*

²⁰⁴ LG_{NI} *yangs*

²⁰⁵ LG_{NI} *pa'i*

²⁰⁶ LG_{RM} *gyi*

²⁰⁷ LG_{NI} *lugl*

²⁰⁸ LG_{NI} *pa*

po sngon de bzhin gshegs pa rnam dang 'phrad par ma byung zhing | de'i rgyud
kyi thob skal gyi²⁰⁹ de bzhin gshegs pa'i snying po de nyon mongs sgrib pa thams
cad kyis de'i cha shas tsam yang mngon par ma byas par nyon mongs pa'i sbubs
la gnas pa yin gyi | dge ba'i rtsa ba cung zad bsags nas byang chub tu smon pa
bskyed pas na phyogs re tsam gyi cha la'ang sgrib byed med pas | don 'di so so
skye bo'i shes rgyud phyogs re la de bzhin gshegs snying mngon par gsungs la |

(gnyis pa ni /) don 'di la **slob dpon 'phags pas** chos dbyings bstod par | mar me
bum nang gi dpes rgyas par gsungs pa dang | zla ba tshes pa'i dpes gsungs pa
dang | dus kyi 'khor lo las lus ngag yid^[43] gsum | rtsa thig rlung gsum la ye shes
kyi cha shas so so skye bo'i rgyud phyogs re rags pa la 'char bar 'chad pas | zab
mo'i don 'di ni **'phags pa thogs med** nas brgyud pa'i gdams pa med par gzhan
du min no | des na nyon mongs pa'i sbubs de grol bar byed pa ni bde gshegs
snying po la don du gnyer nas mos par byed pa'i blo la rag lus zhing | blo de ni
rang byung du skye la | de skye ba ni skal pa mchog gi yul te | tshul 'di ni bdag
gi rtogs pa brjod pa las |

bskal par 'bad lor byas na yang ||
gnad kyi rang gsal ma rtogs na ||
mya ngan 'da' ba'i dus mi srid ||

ces bya ba 'dis nges so |

(gsum pa ni) des na don dam par rnam par mi rtog pa tsam la nges pa 'drongs pa
'ga' zhig | stong pa nyid ni bden pa med par bshad la | de ni yang dag pa min te |
de ltar na de bzhin gshegs pa'i ye shes kyi dbyings mngon par rtogs par mi nus
te | ci'i phyir zhe na | kun rdzob pa'i rnam pa la mi rtog pa tsam dang rdzas gzhan
gyi bden pas stong pa nyid tsam ni nyan rang gis²¹⁰ kyang mthong la | nyan rang
ni rnam pa thams cad du bde gshegs snying po'i cha tsam kyang rtogs par dka'
'o |

gzhan dag don 'di'i skyon spong du | nyan rang la chos kyi bdag med rtogs pa
yod par 'dod pa dang | nyan rang dang theg pa chen po spros bral dbu ma'i lta ba
la khyad par med^[44] kyang | spros bral du 'bebs byed kyi rigs pa'i rgyas bsdus la
brten nas | spros bral ngo bo la rgya che chung ma gtogs zab mi zab la khyad par
med ces phyogs re la rtsis su byas nas sangs rgyas kyi bstan pa yongs rdzogs la
smod pa rgya bod du mang du byung ngo |

²⁰⁹ LG_{NI} gyis

²¹⁰ LG_{NI} gas

byung ba rnam ky i don rtogs par dka' ba'i rgyu mtshan ni | de bzhin gshegs pa'i snying po ni chos sku'i snying po nyid yin pas | des na 'jig rten gyi snying po ni 'jig rten las 'das pa yin cing | 'jig rten las 'das pa'i snying po ni chos ky i snying po yin la | de'i snying po ni de bzhin gshegs pa'i snying po yin no | de ltar gzhan gyis rtogs par dka' zhes '**phags pa thogs med** skyob bzhed do | des na 'di sa bcu pa'i sems dpas cung zad mthong ste |

mthong ba'i tshul gang zhe na | 'khor 'das thams cad dang²¹¹ de bzhin gshegs pa'i ye shes dang tha mi dad du mthong ba'i tshul gyis so | 'khor 'das tha mi dad du mthong ba 'di la lugs 'dir ni de bzhin gshegs snying tha mi dad du 'dod ky i | gzhan dag ni stong nyid ky i cha tsam nas tha mi dad du mthong ba la bzhag kyang | stong nyid tha mi dad tsam du mthong bas ni ma rig pa'i bag chags drungs 'byin par mi nus par bzhed do | ci ste zhes²¹² | nyan rang rnam kyang rang gi bdag med pa stong pa yin pa bzhin du 'gro ba gzhan dag gi bdag kyang stong pa nyid du mthong ba yod pa'i phyir ro |

(rtsa ba'i sa bcad lnga ba bde gshegs snying po bstan pa'i dgos pa [45] bshad pa la / dgos pa dgnos su bstan pa dang / gzhan gyis drang don du gsung pa'i lan gnyis las /

dang po ni²¹³) don 'dis ni²¹⁴ sa thob pa'i sems dpa' chen po rnam ky i yul min na | so so skye bo rnam ky i spyod yul gtan ma yin no zhe na |

de ni skyon med de | rigs²¹⁵ sad pa'i phyir dang | so so skye bo'i nyes pa lnga spangs pa'i phyir gsungs pa yin cing | gtso bor kun rdzob pa'i²¹⁶ chos thams cad sgyu ma rmi lam sprin bzhin du stong par bshad pa'i rjes la lhag ma bla na med pa'i chos ky i snying pos mi stong ba'i de bzhin gshegs pa'i snying po yod do zhes gsungs so |

(gnyis pa la / drang don yin na skyon lnga spangs mi dgos pa'i tshul gyis lan bstan pa dang / drang don yin na **thogs med** tshad ma'i skyes bu mi 'gyur bar thal ba'i lan gnyis las /

(dang po ni /) 'di la gangs can gyi mkhas pa 'ga' | rgyud bla mar de bzhin gshegs pa'i snying po sems can la yod ces gsung ba de drang ba'i don yin la | ci'i phyir

²¹¹ LG_{RM} om. *dang*

²¹² LG_{NI} om. *zhes*

²¹³ LG_{NI} *na*

²¹⁴ LG_{RM} and LG_{NI} *na*

²¹⁵ LG_{RM} add. *pa*

²¹⁶ LG_{NI} *pa'*

dgos pa skyon lnga spangs phyir gsung par 'dod la | de ltar na skyon²¹⁷ lnga spang
mi dgos par 'gyur zhing | sems can dman pa la brnyas pa na yang skyon med de
| sems can la de bzhin gshegs snying med pa dang | yang dag par bde gshegs
snying po chos kyi 'dzin pa la dgos pa med de | de drang ba'i don yin pa dang |
chos sku bde gshegs snying²¹⁸ po la skur pa btab pa'ang skyon med de | ye nas
med pa la skur^[46] 'debs kyi mthar mi lhung bas gnas tshul brjod pa'i phyir dang
| sems zhum pa'ang 'os par 'gyur te | bde gshegs snying po rang rgyud la med
pas sems mi zhum pa'i 'dzin stangs 'char ba don la mi gnas pa'i 'dzin pa yin pas
so |

(gnyis pa ni //) gzhan yang de ltar byas na **'phags pa thogs med** la sogs pa'ang tshad
ldan gyi skyes bur mi 'gyur te | **bcom ldan 'das byams pa** sogs kyis gsungs dgos
pa dang dngos la gnod²¹⁹ byed kyi dam pa'i chos rnams lugs 'dir dgongs pa can
min par bkral bas so | des na **'phags pa thogs med** skyob la 'goms par nus pa'i
rjes su 'brang bar mi nus pas | kho bo cag rnams ni 'phags pa nyid kyi rjes su
'brang bar bya'o |

(gsum pa tha mar dge ba mjug yongs su rdzogs pa'i bya ba la / bka' bar pa nas stong nyid
bstan tshul / tha ma nas bde bar gshegs pa'i snying po bstan tshul / smon tshigs dang bcas
mdzad byang smon pa ste gsum las

dang po ni // 'jug bsdu ba'i tshigs su bcad pa ni |

kun rdzob gdod nas bden par ma grub cing ||
gnas skabs snang ba tsam yang snang tsam nas ||
brtag²²⁰ na skye ba mi 'grub skye med pa ||
des ni stong nyid dam pa yin par bstan ||

(gnyis pa ni //)

don dam gdod nas bden pas mi stong ba ||
skye 'gag bral ba dus gsum thams cad du ||
mi gnas don de^[47] gnas pa'i bde bar gshegs ||
sangs rgyas kun gyi snying po dam par bstan ||

²¹⁷ LG_{NI} na

²¹⁸ LG_{NI} snyang

²¹⁹ LG_{NI} gnad

²²⁰ LG_{RM} brtags

(gsum pa ni /)

don der mos pa'i don ldan 'ga' zhig gis ||
bkod na don ldan 'gyur zhes bskul ba'i ngor ||
legs par bsam nas bkod pa'i dge ba yis ||
'gro ba de bzhin gshegs snying shun bral shog ||

ces pa 'di mos ldan **sangs rgyas dpal** kyis yang nas yang du bskul ba'i ngor | rnal
'byor pa'i dbu ma pa rnams kyis zhal rgyun bar ma chad du byon pa la brten pa'i
skal ba thob pa | **dpal mi bskyod dga' ba'i dbyangs** kyis phrag yul zu ru gdong
zhes pa'i tshal du bgyis pa'o ||

2. The Nerve Tonic for the Elderly

2.1. Introduction

Mi bskyod rdo rje's *Nerve Tonic for the Elderly* is a detailed criticism of the tantric buddha nature theories outlined in two Tibetan tantric commentaries: [1] 'Gos Lo tsā ba's currently unavailable *Kālacakratantra* (KCT) commentary entitled *Secrets of the Three Continua* (*Rgyud gsum gsang ba*) and [2] Shākya mchog ldan's extant *Cakrasaṃvara Commentary* (*bde mchog rnam bshad*). The *Tonic* contains some of the Eighth Karma pa's most detailed and philosophically challenging arguments on why he considers strong distinctions to be indispensable for a correct understanding of buddha nature and the path to its realization. The importance of this work for comprehending the author's views on buddha nature cannot be overestimated and the author refers to it several times in his later writings.

In the section on 'Gos Lo tsā ba's tantric buddha nature theory, the author begins by arguing for the acceptability of an unequivocal distinction between buddha nature and adventitious defilements—referred to by the short-hand terms 'quintessence' or 'kernel' (*snying po*) and 'chaff' (*shun pa*)—while at the same time outlining the many undesired consequences that follow from not doing so. Looking at the thematic organization of the *Tonic*, we can see that the arguments directed toward 'Gos Lo tsā ba are structured around three thematically intersecting buddha nature distinctions that are central to the author's exposition of his own standpoint and the repudiation of his opponent's position. Taken in sequence they are the distinctions between [1] buddha nature and adventitious defilements, [2] buddha and sentient being, and [3] buddha nature and buddha. The brief résumé of the three in volume one allowed us to see how the author employs a set of related distinctions to structure his arguments for distinguishing between abiding and adventitious modes of being. We then focussed on the last of the three as an illustration of his disclosive, distinction-based path hermeneutic.

The critique of 'Gos Lo tsā ba's work takes issue with the view that "when the *buddhagarbha* [is said to] be present in all sentient beings, it is not buddha[hood] that is present" but "rather something typologically similar to the buddha." The Eighth Karma pa responds that it is wrong here to introduce a dichotomy between buddhahood and its quintessence (**sugatagarbha*). In particular, he objects to 'Gos lo's use of Rang byung rdo rje's statement in his *Hevajra* commentary that "the spiritual potential (*rigs*) consists in aspects of sentient beings' body, speech, and mind (*lus ngag yid*) that are similar to (*'dra ba'i cha*) the Tathāgatas' body, speech, and mind (*sku gsung thugs*)." Mi bskyod rdo rje

counters, with support from Kaṇḥa's *Hevajra* commentary entitled *Yogatantra-ratnamālā* (HTY), that a buddha's and sentient being's body, speech, and mind are only similar in number and formal aspects. Otherwise, they should be understood to be completely different since the former are innate and the latter are adventitious. Yet, as Kaṇḥa had observed, when the latent tendencies of ordinary embodiment are relinquished, the latent tendencies of the undefiled aggregates are strengthened. Thus, to the extent that the body, speech, and mind of a sentient being are purified away, those of buddha(hood) can fully manifest. Against the claim that only something similar to the uncorrupted exists in sentient beings, the Karma pa will elsewhere contend that it is the actual uncorrupted *buddhajñāna* which is latently present in beings, and not a mere facsimile of it. Mi bskyod rdo rje reserves his harshest criticism for the supposed equation between buddha nature and a subtle self which 'Gos lo is alleged to have taken over wholesale from Tsong kha pa. The Karma pa proceeds through a series of well-known Buddhist criticisms of "views of self" (*ātmadṛṣṭi*) to argue that buddha nature is the very antithesis of the conditioned nominally imputed self (be it coarse or subtle) of the non-Buddhists and Buddhist proponents of personalistic metaphysical views (*satkāyadṛṣṭi*).

In his critique of Shākya mchog ldan's *Cakrasaṃvara Commentary* the Karma pa takes issue with the tendency to blur the distinction between consciousness (*rnam shes* : *viññāna*) and wisdom (*ye shes* : *jñāna*). For Mi bskyod rdo rje, this ambiguity serves to undermine the entire edifice of the Sa skya master's tantric buddha nature theory. Shākya mchog ldan identifies the clear and knowing cognition—the subjective, inward-looking part of consciousness—with nondual wisdom, and proceeds to align the outward-looking (objective) and inward-looking (subjective) poles of consciousness with the two truths, the conventional and ultimate respectively. For the Eighth Karma pa, this equation reflects Shākya mchog ldan's endorsement of an Alīkākaravāda [false aspectarian] Cittamātra view that equates the apprehending aspect of cognition with nondual wisdom. Now, as Mi bskyod rdo rje and much of the Indian Buddhist tradition maintain, ordinary consciousness is considered dualistic precisely on account of its subjectivizing and objectivizing activities, whereas wisdom is characterized precisely by the absence of such dualistic activities. Consequently, both the sense and explanatory power of this crucial distinction, which is a cornerstone in Shākya mchog ldan's own doctrinal system as well, are irretrievably lost when one links the subject pole of consciousness with wisdom and erects an entire soteriology on this shaky foundation.

Mi bskyod rdo rje turns his attention to some undersirable implications of Shākya mchog ldan's epistemology for the latter's view of buddha nature. In

sum, by aligning the subjective aspect of consciousness with buddha wisdom and buddha nature and the objective aspect with defilements which obscure it, Shākya mchog ldan ends up reducing buddha nature to a transient and fallible conditioned complex that undergoes all the trials and tribulations associated with karma and rebirth.

Three extant versions of the *Rgan po'i rlung sman* (GL), all bearing the emended ornamental title *Bdud rtsi'i dris mchog*, have been consulted in preparing this critical edition:

GL_{SB}: Lhasa edition. From a computer generated *dbu can* edition of the *Mi bskyod rdo rje gsung 'bum* in 26 vols. comprising texts sought out with support of the Bodhi Association and published with the support of the Tsadra Foundation. Lhasa: 2004, vol. 15, 975–1024₅.

GL_{VV}: Dpe rnying bris ma edition. From a xylographic copy of a handwritten manuscript *dbu med* edition of *Karmapa Mi bskyod rdo rje gsung 'bum* in 14 vols. contained in the library at Vajravidya Institute, Sarnath, Varanasi, vol. 6 (marked *pha* on text), 1a–22b₂. The original is contained in Beijing: Mi rigs dpe mdzod khang. n.d. These manuscripts are marked *ga, nga, ca, nya, ta, tha, da, pha, ma, zha, za, ha*, and two unmarked volumes.

GL_{NB}: Rnal 'byor rgyud kyi rnam bshad edition. In: *Rgyal dbang karma pa sku 'phreng brgyad pa mi bskyod rdo rje'i rnal 'byor rgyud kyi rnam bshad sogs*. 4 vols. A treatise on yogatantra and related texts by the 8th Karmapa Mi bskyod rdo rje. Scanned from block prints. Thimpu: Kun-sang tonggyel, 1979. vol. 3, 249–335₆.

These first two editions contain a number of minor discrepancies and missing passages and would therefore appear to derive from a common source. The third edition contains many scribal errors but also some valuable editorial emendations and several missing passages that proved indispensable in preparing a serviceable critical edition and accurate translation.

In the translation and critical edition of the *Rgan po'i rlung sman*, page references in subscript square parentheses [] within the body of the translation and edited transliteration refer to paginations in the primary source used. The more legible and readily available Lhasa edition of the text (GL_{SB}) was taken as the primary source with corrections made on the basis of the manuscript edition (GL_{VV}) and *Rnal 'byor rgyud kyi rnam bshad* edition (GL_{NB}) as well as canonical recensions and/or critical editions of texts quoted with references to Sanskrit originals when these were available.

2.2. Annotated Translation of: *The Nerve Tonic for the Elderly* also known as *The Sublime Fragrance of Nectar*²²¹

The Sublime Fragrance of Nectar: An analysis of the abiding condition in the phases of ultimate fruition, the ground, [and] the *yogas* during the path in both *The Secrets of the Three Continua* by Master Yid Bzang rtse pa²²² [’Gos lo tsā ba] and *The Commentary on the Cakrasaṃvara* by Paṇ chen Shākya mchog ldan. [976]

Swasti!

Praying respectfully to all beings that, with this discourse on flawlessly
Relinquishing error, they may be instated in their *mudrā* (*phyag rgya*),
I shall gently turn back the fiercely spreading torrents of confusion,
[So these beings] do not shy away from their greatness (*chen po*).²²³

²²¹ On this title, see vol. 1, 19, n. 12.

²²² On ’Gos Lo tsā ba Gzhon nu dpal (1392–1481), see vol. 1, 20, n. 14.

²²³ This opening stanza combines two conventions of Tibetan commentaries: a general statement of intent and an altruistic dedication. The treatise is dedicated to dispelling the confusion or error (*’khrul pa*) that leads beings to overlook or, in his own words, “shy away from” *mahāmudrā* (*phyag rgya chen po*), a term for goal-realization common to Buddhist tantric and siddha traditions. That the removal of such confusion enables beings to be “instated in their *mudrā*” draws attention to the authoritative and sovereign role that *mahāmudrā* is held to assume within hierarchically-stratified cognitive system of the aspirant. In characterizing this *mudrā* as a “greatness” (*viz.*, as a potential of utmost significance) awaiting discovery, the author links *mahāmudrā* with buddha nature, the central topic of the work. In the terse style typical of such opening verses, the author draws upon the traditional metaphor of *mahāmudrā* as an inviolable seal of authority, of the kind used by monarchs to authorize and safeguard important state documents (a similar example being the “Great Seal of the Realm” used by British monarchs). Padma dkar po notes the element *phyag rgya* in *phyag rgya chen po* combines two meanings: “embossing with a seal” (*rgyas ’debs pa*) and “not contravening” (*mi ’da ba*). *Phyag chen gan mdzod*: 79. In the words of Zhang rin po che (which are repeated almost verbatim by Mi bskyod rdo rje), “As for the term ‘great seal’, it called a ‘seal’ (*phyag rgya*) in the sense of ‘not going beyond.’ It is called ‘great’ (*chen po*) because it is spacious and vast in scope. By way of analogy, just as it is impossible for anyone including the feudal lords of vassal states to contravene the seal embossed on the official proclamations of a Universal Monarch, so is it impossible for any phenomena of *saṃsāra* and *nirvāṇa* to contravene the unborn expanse that is *mahāmudrā*.” *phyag rgya chen po zhes bya ba ni mi ’da’ ba’i don gyis na phyag rgya yin | yangs shing rgya che bas chen po zhes bya’o | dper*

First, [I shall] identify that which is present as the abiding condition without duality of subject and object that is established as the object of refuge having as its nature supreme immutability and great bliss [and] which has the name **sugatagarbha*. I will then repudiate wrong [views] about it.

Sugata (*bde bar gshegs pa*; “well-gone”) is a buddha possessing twofold purity.²²⁴ As for its *garbha* (*snying po*: “quintessence”), it is the mind (*thugs*)²²⁵ of a buddha, i.e., nonconceptual wisdom that is suchness. In terms of this possessing two purities, *sugata* consists in the adamantine form embodiments (*rūpakāya*) and their display of indestructible illusory emanations.²²⁶ In terms of the second [aspect, i.e., *garbha*], it is the luminous *dharmakāya* and indestructible wisdom. Considering the former of these [i.e., *sugata*], it is reasoned [in RGV I.28a],

Because the body of the perfect Buddha is [all-]pervading, ...²²⁷

And, considering the latter [i.e., *garbha*], it is reasoned [in RGV I.28b],

na 'khor los sgyur ba'i bka' btags kyi phyag rgya gang yin pa de la mtha' 'khob kyi rgyal phran la sogs pa gang gis kyang 'da' bar mi srid pa de bzhin du phyag rgya chen po skye ba med pa'i ngang las kyang 'khor ba dang mya ngan las 'das pa'i chos gang gis kyang 'da' bar mi srid de | de dag gi rang bzhin nyid phyag rgya chen po skye ba med pa de yin pa'i phyir yangs shing rgya che bas na chen po zhes bya |. As quoted in the Ninth Karma pa Dbang phyug rdo rje's *Lhan cig skyes sbyor gyi zab khrid*, 286₂₋₃.

²²⁴ The two kinds of purity are natural purity (*rang bzhin gyis dag pa*) that is primordially present and purity from adventitious defilements (*glo bur gyis dri mas dag pa*) that is realized through the path.

²²⁵ Note that *thugs* is an honorific of *sems* or *yid* and used with reference to the mind of realized beings.

²²⁶ These are the two adamantine form embodiments (*rūpakāya*) of enjoyment (*sambhōgakāya*) and emanations or manifestations (*nirmāṇakāya*) which occur for the sake of sentient beings, in order to guide them toward awakening.

²²⁷ RGV I.28a (Johnston 1950 ed., 16): *sambuddhakāyaspharaṇāt*. The term *spharaṇa* (rendered by the Tibetan *'phro ba*) is defined in MW as trembling, quivering, throbbing, vibration, and penetration. The *Vyākhyā* to RGV I.28 explains that the “pervasion” (*spharaṇa*) of *sambuddhakāya*, which is pure suchness, “means being pervaded by it [the *kāya*]—pervaded inasmuch as all sentient beings are able to attain it [i.e., a *kāya* of their own].” See Mathes 2008a, 28 and Schmithausen 1971, 142 who renders the term *spharaṇa* with “umhüllt und durchdrungen,” i.e., “embraced and pervaded.”

Because suchness is undifferentiated, ...²²⁸ [977]

For these reasons, both *sugata* and *garbha* exist and thus one has the spiritual potential [whose buddha-qualities] are not recognized as being disconnected²²⁹—like inalienable bliss (*bde ba tha mi dad pa*)—or rather one has never deviated from the nature of that [potential]. Concerning this last distinctive feature, it is also the embodiment of supreme bliss (*mahāsukhakāya*) that is explained in the Mantrayāna. Consequently, it is also described as the embodiment of the single potential of great mystery (*gsang chen rigs gcig*).²³⁰ Considering this, it is reasoned [in RGV I.28c],

Because they have the potential, ...²³¹

²²⁸ RGV I.28b (Johnston 1950 ed., 16): *tannairmalyasyādvayatvāt prakṛtyā* |

²²⁹ Mi bskyod rdo rje here follows the tradition of the *Ratnagotravibhāgavyākhyā* (RGVV) and related buddha nature scriptures in emphasizing that sentient beings possess a full-fledged buddha nature or spiritual potential that is inseparably endowed with innumerable buddha-qualities, even if this temporarily remains unknown to beings on account of their adventitious obscurations. According to RGVV I.i (as quoted in Mathes 2008a, 7), “Śāriputra, the *dharmakāya* taught by the *tathāgata* possesses inseparable (*avinirbhāga*) properties and qualities impossible to recognize as something disconnected (*avinirmuktajñāna*), in the form of properties of the *tathāgata*, which surpass in number the grains of sand of the river Gaṅgā.” Mathes has argued this innatist view is supported by a careful analysis of the relevant Indian works, though it runs counter to an influential Dge lugs interpretation maintaining that qualities are newly produced by the unfolded spiritual potential. See Mathes 2008a, 7–8. The latter view is explicitly rejected by Mi bskyod rdo rje and other Karma bka’ brgyud authors. In the present context, Mi bskyod rdo rje links the idea that one “has” (*can*)—or rather “has never deviated from” (*g.yo ba med*)—the spiritual potential [whose buddha-qualities can]not be recognized as being disconnected [from it]” (*’bral mi shes pa’i rigs can*) with the idea of inalienable and imperishable bliss that is emphasized in Buddhist tantrism. Some details and ramifications of this important connection are addressed in the following footnote.

²³⁰ By identifying *garbha* with the tantric embodiments (*kaya*) of great bliss (*mahāsukhakāya*) of general Buddhist tantrism and of the “single potential of great mystery” (*gsang chen rigs gcig kyi sku*) of Mahāyoga, which flourished in Tibet during the Royal Dynastic period, the author establishes a crucial point of convergence between sūtric and tantric (both Gsar ma and Rnying ma) *garbha* discourses. On *Gsang chen rigs gcig* see vol. 1, 90, n. 169.

²³¹ RGV 28c: *gotrataś ca*

Thus, this *buddhagarbha* which is inseparable from the threefold *rūpakāya*, *dharmakāya*, and *mahāsukhakāya* is the quintessence of whatever embodied beings there are in all [phases] of purity and impurity.

Therefore, it is a quintessence in such a manner that it and the pure body (*lus*) or spiritual embodiment (*sku*) of liberation (*vimuktikāya*) remain inseparable by nature. As for the impure bodies, it is a quintessence (*garbha*) that is similar to what is hidden in a husk (*sbun lkogs*) or chaff (*shun pa*)²³² that are adventitious, false, and not inherently existing. Considering this meaning, the [RGV I.28d] states,

²³² There are a number of Sanskrit and Tibetan terms used to denote the sheath of psychophysical aggregates that is said to contain, but also to cover and conceal, buddha nature. The term used throughout the present text and that we have rendered as “chaff” is *shun pa*, which renders the two Sanskrit terms *tuṣa* meaning husk or chaff (of grain, corn or rice) and *tvac* meaning bark, rind, peel, cover, skin (of men, serpents etc.), hide (goats, cows etc.), surface (of the earth). The English word “chaff” shares with *shun pa* both (1) the literal meaning of husks of corn, seeds etc. that are separated by winnowing and (2) the figurative meaning of anything worthless, dispensable, or superfluous that must be discarded to derive what is essential. A virtual synonym of *shun pa* is *sbun pa* [or *spun pa*], which translates the Sanskrit term *busa* meaning “chaff and other refuse of grain, any refuse or rubbish” (see Monier-Williams) and also the layer (cream) that forms on the top of yoghurt. Most common in Tibetan translations of buddha-nature works is the term *sbubs [pa]* [or *spubs pa*] which renders the Sanskrit *kośa*, a term having a broad range of meanings that include sheath, scabbard, cask, or vessel for holding liquids (e.g., cup, pail), a case, covering, the membrane covering an egg (in the womb), bud, flower-cup, seed-vessel, beard of corn, store-room, treasury. The *Mahāvīyutpatti* lists three Tibetan renderings of *kośa*: *mdzod* (treasury, store-house), *shubs*^a (sheath, case, envelope), and *sbubs* (sheath, covering). ^a MVP. has *shugs* (sic). It is worth noting that Vedānta philosophy lists five sheaths or coverings (*kośa*)—a re-working of the five bodies of the early *Taittiriya Upaniṣad*—that form successive body-shaped layers (compared in contemporary sources to Russian nesting dolls) that envelop and obscure the inner Self (*ātman*). These are correlated with the Vedāntic sequence of three bodies: coarse, subtle, and causal with (1) the “sheath of food” (*annamayakośa*) forming the gross [physical] body (*sthūlaśarīra*); (2) the “sheath of breath/vital life force” (*prāṇamayakośa*), (3) the “sheath of mentation” (*manomayakośa*), and (4) the “sheath of consciousness” (*vijñānamayakośa*), together forming the subtle body (*sūkṣmaśarīra*), and finally (5) the “sheath of bliss” (*ānandamayakośa*) forming the causal body (*kāraṇaśarīra*). These sheaths and bodies represent obscurations (of varying density) to the attainment of union with Brahman. See Samuel, 2013, 34–5.

All sentient beings are always endowed with buddha nature
(*buddhagarbha*).²³³

Thus, in light of this profound meaning, seeing that the meaning of the statement in the sūtra corpus that “all sentient beings are always endowed with buddha nature (*buddhagarbha*)” is an instance of definitive meaning, the Mahāsiddha Lalitavajra (a secret name of the master Rang byung rdo rje)²³⁴ eloquently explained in all his *Zab mo nang don* works—[i.e.,] the root text along with its auto-commentary and esoteric instructions—that all beings are solely buddha nature (*buddhagarbha*).^[978] I maintain this as well because in this life I have the opportunity to follow this master.

[Part One: Critique of 'Gos Lo tsā ba's commentary on *Secrets of the Three Continua* (*Rgyud gsum gsang ba*)]

In this regard, some people have broadcasted their loud squawking of wrong notions: ['Gos lo's objection:] “According to you, the way buddha nature (**sugatagarbha*) exists in sentient beings is that the *buddhagarbha* exists whereas the sentient being as chaff does not exist, these [two] being mutually related as quintessence (*garbha*) and chaff. If your manner of positing the quintessence is explained in this way, then it would be reasonable to posit a vase as the quintessence of a hare's horn because these two would be present as mutually related such that [one] exists and [the other] does not exist and [would thus] amount to a nonrelation. Accepting that would be a gross logical absurdity by which phenomena of incompatible categories, i.e., the chaff and quintessence, end up being posited as mutually related. Thus, it is established that *x* [e.g. hare's horn] [can]not be the nature of *x* [e.g. vase]²³⁵ and that therefore your position is an inferior one.”

[Mi bskyod rdo rje's response] [1] [First] reply: in positing the quintessence, the existence of the chaff is unnecessary. [2] [Second] reply: if [we refer to] the

²³³ RGV I.28d (Johnston 1950 ed., 16): *sadā sarve buddhagarbhāḥ śarīrīṇaḥ* ||.

²³⁴ This explanation of the author's secret name (*mtshan gsang*) is given as an interlinear note in the text.

²³⁵ 'Gos Lo tsā ba argues that his opponent's position wrongly implies that *x* ≠ nature of *x*, whereas Mi bskyod rdo rje sees this formulation as the correct one: the chaff is precisely *not* the quintessence of the chaff, the two being wholly different. The latter's logical and grammatical arguments for the correctness of his position are adumbrated in the second reply to 'Gos lo.

“quintessence of something (x),” it is unnecessary [and unwarranted²³⁶] that x = the quintessence of x .

[1] [First reply: In the case of positing the quintessence, the existence of the chaff is unnecessary.]²³⁷ As for the first, in general, the definition of the term “chaff” as it is discussed here is explained as precisely the sentient beings, i.e., embodied beings in the sense of adventitious defilements that are to be removed or relinquished. Yet, both the basis of the designation “sentient being” and the designation itself are not inherently established and are empty of intrinsic essence because this is established in both the Madhyamaka traditions of the causal [sūtra] and resultant [tantra] vehicles.²³⁸ And, in the case where [one] takes something inherently nonexistent [i.e., sentient being] to be the opposite of the inherently existent [i.e., quintessence], then [one] labels the one as the “chaff” of its counterpart^[979] and thus establishes it as something dissimilar to it or as an object that opposes it.²³⁹

Now, if something does not inherently exist, then how can one establish something as a dissimilar instance or an object opposed to it? As far as positing that it exists as a dissimilar instance or an object opposed to it, it is not tenable to [have] a relationship of similarity between one thing and another based on the clinging [or belief] on the part of [ordinary] consciousness to all objects of knowledge as either compatible or opposite. [Yet,] thinking that these cannot be other than opposites, we [may] talk about them in this way, but I will [here] give you a truthful reply in terms of definitive meaning.

²³⁶ The author will later argue that not only is it not true that the expression “nature of x ” can be understood to mean “ x = the nature of x ” but also that this construal contravenes grammatical rules governing the genitive.

²³⁷ For *Mi bskyod rdo rje*, lacking an inherent existence (conventionally) amounts to nonexistence (ultimately).

²³⁸ That is, the Cause-oriented Vehicle of Characteristics (*rgyu'i mtshan nyid kyi theg pa*) and Result-oriented Secret Mantra vehicle (*'bras bu'i gsang sngags kyi theg pa*).

²³⁹ The chaff would have to exist and have an inherent nature for it to be an entity different from and opposed to the quintessence. According to Dharmakīrti's account of a syllogism possessing three criteria (*trairūpya*), a reason (*hetu*) is valid when it satisfies three criteria (*rūpa*): [a] the reason qualifies the subject (*pakṣa*; *dharmin*); [b] the reason occurs only in similar instances (*sapakṣa*), and [c] the reason is excluded from dissimilar instances (*vipakṣa*). For discussion of the three criteria as presented in *Nyāyabindhu* II.5, see Tillemans 1999, 89 f.

Even conventionally, in positing the quintessence, it looks as if the existence of the chaff is unnecessary. For example, consider a necklace of the most precious turquoise (*g.yu drug dkar*).²⁴⁰ When a person whose vision is unobscured, in contrast to everyone else who has obscured vision²⁴¹, says “this is the quintessence of turquoises” after having perceived an example (*mtshan gzhi*)²⁴², he has [truly] determined the quintessence of turquoises,²⁴³ whereas the rest of the turquoises [seen with obscured vision] are not the quintessence of turquoises. If that is so, then these [others] haven’t discovered the turquoise. If the remaining turquoises are not the quintessence of turquoises, then they are not [real] turquoise. [And] if that is so, then what could the chaff vis-à-vis turquoise be apart from [a misperception by] those having obscured vision as compared with²⁴⁴ those not having obscured vision?²⁴⁵ When we investigate the matter, [the alternatives] collapse.²⁴⁶

²⁴⁰ See Rang byung rdo rje’s comparison of buddha nature with the precious gem great beryl (*vai du rya chen po*): “When covered in a sheath, the jewel inside does not mix with the sheath.” *Zab mo nang don rang ’grel*, 379₁₋₂. For a more detailed explanation of this analogy, see Zhwa dmar V Dkon mchog yan lag, *Zab mo nang don gtong thun rab gsal nyi ma’i snying po*, in: RD_{SB}, vol. 15, 295₁₋₅.

²⁴¹ This is a loose translation of the term *rab rib* (Skt. *timira*) which is often incorrectly translated as *cataracts* or *glaucoma*. It seems rather to describe a specific ophthalmic disorder known as *myodesopsia*, more commonly known as vitreous “floaters.” In those afflicted, deposits of varying size, shape, and consistency within the vitreous humor cause them to perceive hair-like floaters (often what look like falling hairs) in the visual field. Khenpo Konchog Tamphel informed us that *rab rib* is also used in colloquial Ladakhi (perhaps reflecting an earlier sense of the term) to refer to general instances where one’s vision is obscured and one does not see things clearly, such as at dusk.

²⁴² On definiens, definiendum, and illustrative example see vol. 1, 227, n. 519.

²⁴³ *snying por song*, literally has “gone to the quintessence.”

²⁴⁴ We have taken *dang* in a comparative sense.

²⁴⁵ In other words, the difference between not discovering and discovering buddha nature lies only in the respective absence or presence of adventitious defilements (the chaff). This is ultimately nonexistent in the sense that it is inessential or superfluous and disappears, like mist in the sky, when one sees things as they really are.

²⁴⁶ This is an important point: the distinction between quintessence and chaff amounts to a distinction between correctly versus incorrectly perceived phenomena. Its purpose is to enable the aspirant to learn to distinguish what is genuine from what is artificial or superfluous. As the Karma pa later explains, a buddha alone sees things as they truly are

In short, in this way of explaining the quintessence and chaff, the phenomena of whichever type of phenomena/nature of phenomena (*dharmā/dharmatā*) [relation you consider] are not beyond the scope of the two – the existence or non-existence of the quintessence which perdures as the mode of abiding [of phenomena]. Hence, it is incontrovertible that all quintessences that exist must exist as an essence (*svabhāva*),²⁴⁷ [whereas] everything without quintessence is non-existent in relation to that existent quintessence and is [hence] established as chaff, a superimposition, and a delusion. [980]

2. [Second Reply: If [we refer to] the “quintessence of something (*x*),” it is unnecessary [and unwarranted] that $x = \text{the quintessence of } x$.] If in positing the quintessence and chaff it were necessary that their essences [or specific properties] are of a common type,²⁴⁸ that would be insufficient to posit them as quintessence and chaff. So, if in the case of the “quintessence of *x*” it was [deemed] necessary that $x = \text{the quintessence of } x$, then you would be subject to [all] the great fallacies of not needing to establish a quintessence [i.e., buddha nature]. In that regard, when it is [deemed] necessary that the quintessence and chaff share essences of a common type, then all referential objects would be mixed up, and the terms [referring to these objects] would be mistaken. This is because so long as one posits the chaff-*cum*-embodied being and quintessence-*cum*-buddha in this way, it absurdly follows that what is to be eliminated and what is to be attained belong to a common class.

(i.e., buddha nature), at which point such distinctions between the genuine and adventitious no longer obtain.

²⁴⁷ This acceptance of an “own being” or intrinsic essence of phenomena is strikingly at odds with the author’s anti-essentialist Prāsaṅgika commitments, and he does not hesitate to reject such positions elsewhere. Here, it is important to view Mi bskyod rdo rje’s rather strict distinction between existent *garbha* (as a *svabhāva*) and nonexistent, superfluous chaff in light of his nonreifying account of soteriological language (briefly outlined in his ensuing discussion). On this view, communicating the conditions and means of soteriological realization requires the use of clear, unequivocal distinctions in the sphere of conventional discursive norms and practices, even if such distinctions and the associated terminology do not stand for self-existent real entities. Ultimately, all phenomena conventionally distinguished in terms of existent essences and nonexistent chaff are understood to be empty of own-being and free from elaboration.

²⁴⁸ Tib. *ris mthun pa* (Skt. *nikāyasabhāga*).

In conventional terms,²⁴⁹ regarding the chaff [in terms] of a venomous snake,²⁵⁰ [the snake] has venom yet the quintessence of that [snake], which is bile,²⁵¹ is a great medicine that neutralizes the venom of that [snake]. Now, were

²⁴⁹ The term *vyavahāra* (Tib. *tha snyad*) refers to conventions or transactions both in the sense of conventional uses of ordinary language and mental constructs. The latter interpretation is explicitly advocated in the *Satyadvayavibhāga* (SDV): “Labeling by worldly conventions” [refers to] “worldly transactions”: it is characterized by cognition and cognitive objects, but is not characterized by linguistic expression...” *’jig rten gyi tha snyad gdags pa ni | ’jig rten gyi ’jug pa ste | shes pa dang shes bya’i mtshan nyid yin gyi | rjod par byed pa’i mtshan nyid ni min te | ...* See Eckel 1987, *Jñānagarbha’s Commentary*, 158, 74, and 121, n. 29. These two ways of understanding convention became a major dividing line between divergent Indian and Tibetan theories of conventional truth. For example, Go rams pa Bsod nams seng ge employs Jñānagarbha’s mentalistic interpretation to criticize Tsong kha pa’s nominalist interpretation. See Cabezón and Dargay 2006, 83–84 et passim. Go rams pa’s main point is that mental construction is a precondition of linguistic usage. Conventions are therefore not primarily and exclusively linguistic but have their origin in the cognitive constitution of objects. This has important soteriological implications—when mental construction ceases, dualistic thinking ceases, so objects disappear. While Mi bskyod rdo rje does not explicitly side with either interpretation, he does often employ *tha snyad* in the sense of linguistic convention, as in the present case.

²⁵⁰ The genitive particle in *dug sprul gyi shun pa* seems to indicate apposition rather than possession. Mi bskyod rdo rje here uses the snake as an example of chaff (recall that he takes “sentient being” in general as chaff, i.e., as a state that is superfluous and dispensable) because it was a creature that was traditionally thought to have medicinal bile as its essence.

²⁵¹ It would be worth comparing this use of snake bile as antivenom to the modern use of snake antivenoms which involves milking venom from a poisonous snake and injecting a diluted mixture into humans or other animals in order to trigger an immune response that produces antibodies and thus builds resistance to the effects of envenomation by snake-bite. Mi bskyod rdo rje’s example seems to derive from the Chinese medicinal use of snake bile which was traditionally regarded as the “essence” of the snake. Snake bile is variously used as an expectorant, to improve eyesight, reduce hair loss, promote sexual performance, and generally increase vitality. In China and Vietnam, it is ingested in the form of “snake wine” (蛇酒, pinyin : shéjiǔ; rượu rắn, Vietnamese) produced by preserving the whole snake in alcohol or extracting its essence, i.e., the bile, from the gall bladder and mixing it with the wine. “The snakes, preferably venomous ones, are not usually preserved for their meat but to have their “essence” and snake venom dissolved in the liquor. However, the snake venom is denatured by the ethanol; its proteins are unfolded and therefore inactive.” (See Wikipedia s.v. “Snake Wine,”

it necessary, in positing these two as quintessence and chaff, to [include] them in the same class, then it would also be necessary [to include] medicine and poison in the same class. Consequently, all terminological conventions would collapse.

Also, in general, when it comes to positing the quintessence and chaff, not only is it crucial to not mix up their essences, but even if taken exclusively from the perspective of a conceptual exclusion-of-other (*gzhan sel : anyāpoha*)—a mere universal class—there would not be a sufficient number of assembled causes for the mind to place the chaff and quintessence [in a single category].²⁵² For, if there emerged a single universal comprising these two, then since the chaff and quintessence could no longer occur as two separate things, the system of classifying chaff and quintessence would fall apart.

Moreover, when the quintessence of any given thing is identified as the quintessence of that thing *and* as the counterpart opposite to or compatible with it, [981] it absurdly follows that inflecting in the sixth [case, i.e., the genitive] is pointless. For if, by the expression “quintessence of that thing,” you do not take it as some essence that is not itself that thing, then when you wished to identify the essence of the thing and you applied the term *snying po*, it was not necessary to use this term *snying po'i* because it would have been sufficient to identify [that

http://en.wikipedia.org/wiki/Snake_wine; last accessed 31-07-2018.) Medicinal uses of animal biles are well known in Indian, Chinese and Tibetan medical systems. The *Tshig mdzod chen mo* lists four types of bile extracted from humans (*mi*), bears (*dom*), raptors or vultures (*bya rgod*), and fish (*nya*) that were used to treat different ailments. More generally, the term *mhris pa* (Skt. *pitta*) refers to one of the three humors (*tridoṣa*) of Indian and Tibetan medicine—bile (*mkhris pa* = Skt. *pitta*), phlegm (*bad kan* = Skt. *kapha*), and wind (*rlung* = Skt. *vāta*) which are regarded as essential factors in the determination of a human's constitution, with their balance promoting health and imbalance resulting in illness. See Garret 2008, 60–4.

²⁵² In other words, there would not be enough common properties to establish a family resemblance between chaff and quintessence and consider them as instances of a common type.

thing] by simply applying the [zero] case-marker²⁵³ for an “essence”²⁵⁴ (*ngo bo'i rkyen*) instead. [Thus,] you have also made your system of grammar illogical.

In short, this buddha nature (*buddhagarbha*) that exists in all embodied beings is seen only by the Tathāgata, i.e., the ultimate buddha; it is not seen by anyone other than him. The reason for this is that the mode of abiding of the Bhagavān himself has never become imperceptible (*parokṣa*) to him, so he does not see any nature of beings other than his own *tathāgata*-nature (*de bzhin gshegs pa nyid*). Their *tathāgata* itself is not different from what is termed the “quintessence (*garbha*) of all embodied beings.” Thinking of it in that way, it was proclaimed that when the eyes of a buddha see things as they really are, they see buddha nature (*buddhagarbha*) as it also exists in sentient beings. On the other hand, it is not the case that this seeing consists in deducing the subject (*chos can*) [of an inference] like the existence of fire from a smoky [mountain] pass and the existence of moisture within an egg.²⁵⁵ Having thought about this, the venerable teacher Nāgārjuna who abides on the supreme plane of unity (*zung 'jug : yuganaddha*), proclaimed the following [in MMK XXII.16]:

²⁵³ The case markers (*rkyen*) are phrase connectors (*tshig phrad*) that function to produce cases and have no meaning until they are inserted. Until they are deployed they are called *rkyen* by which a case is formed in general; after they are put in place they are the actual cases (*nam dbye*) themselves and are then called either *sgra*, “term of the case” or the *nam dbye yi sa*, the “sites of the case,” i.e., the case markers. The use of case markers in Tibetan corresponds to the use of case inflections in Sanskrit which involves affixing case endings to a nominal stem (*prātipadikam*).

²⁵⁴ *Ngo bo* in this context refers to one of two subdivisions of the so-called second or accusative case (*las su bya ba*) of Tibetan grammar. The main case is the direct object of a transitive verb. The second is the special case of “identity” (*de nyid*) where the object of an action and the actor are the same. This zero case-marker does not require the use of a particle. Mi bskyod rdo rje contends that if “chaff” and “quintessence” were the same, there would be no need for a possessive-genitive marker which would absurdly imply that something possesses itself. Mi bskyod rdo rje’s analysis of the genitive case seems more applicable to Sanskrit grammar than the Tibetan where the genitive marker can indicate either a relationship of possession (“of”) or of apposition (“as, that is”) between the genitive-noun and the main-noun. As an instance of the latter that contrasts with the present example, consider Mi bskyod rdo rje’s understanding of the term *sangs rgyas kyi snying po* as the “quintessence *that is* buddha” where the genitive marker *kyi* must be understood as indicating a relationship of apposition (like in the expression “the country of Canada” which is taken to mean “the country *that is* Canada”).

²⁵⁵ In other words, this seeing buddha nature in sentient beings is a matter of direct perception not inferential reasoning.

What is the nature of a Tathāgata
Is the nature of this world. ^[982]
The Tathāgata is without own nature;
This world is without own nature. ²⁵⁶

In this regard, a certain two-tongued person (*lce gnyis*)²⁵⁷ who has falsely construed Cittamātra (*sems tsam*) as Madhyamaka²⁵⁸ declares that this passage is scriptural support for the teaching that buddhas and sentient beings are both *Rang stong* [“empty of own-being”] but is not scriptural support for propounding the great *Gzhan stong* [“empty of other”]. Now the illustrious Rang byung [rdo rje] already explicitly accepted that the venerable master Maitreya and Ācārya Nāgārjuna together with their followers were ultimately in accord concerning

²⁵⁶ MMK XXII.16 (Ye Shaoyong 2011 ed., 378): *tathāgato yatsvabhāvas tatsvabhāvam idam jagat | tathāgato niḥsvabhāvo niḥsvabhāvam idam jagat |* | Tib. D 3824, vol. 96,13b₄. The Tibetan term *'gro ba* renders the Sanskrit *jagat* (lit. “going,” “moving”) which is variously defined as “people,” “humankind,” “animals,” but also “world,” “earth,” or “universe”. Candrakīrti’s *Prasannapadā* (PsP) clarifies that the present verse refers to “world” (*loka*) in its two senses—sentient beings (*sattvaloka* : *sems can gyi 'jig rten*) and their environment (*snod kyi 'jig rten* : *bhājanaloka*). See De Jong 1949 ed., 84, 153. The point expressed here is that because the *tathāgata* and the world of beings are both conceptualized in dependence on other things, they are equally empty of intrinsic essences. Moreover, because *tathāgata* refers not only to the historical Buddha but to the transcendent reality of *nirvāṇa*, this stanza can also be read in line with MMK XXV.19 which explicitly states that there is no difference between *saṃsāra* and *nirvāṇa*. See comments by Siderits and Katsura 2013, 251.

²⁵⁷ Here, *lce gnyis* (“[one possessing] two tongues”) can refer to a translator, like the similar term *skad gnyis* [*pa ba*] (“[one possessing] two languages”). But it can also refer to “[one who speaks with a] forked-tongue,” i.e., in a duplicitous or hypocritical manner. A further possibility is that Mi bskyod rdo rje uses the term as a *double entendre*, leaving the term open to both interpretations. In any event, further research is needed to determine the identity of the person or persons alluded to here. At first glance, Shākya mchog ldan seems a likely candidate since Mi bskyod rdo rje frequently criticizes him for re-styling certain strands of Cittamātra as Madhyamaka, but he was not known as a translator and was more inclined toward *Gzhan stong* than *Rang stong*.

²⁵⁸ We here follow the version of this line in GL_{VV} which fits in with the author’s general critique of those coreligionists who were inclined to treat certain Cittamātra traditions as Madhyamaka. However, GL_{SB} has *sems pa tsam pas* instead of *sems tsam* which, if correct, would give a quite different reading.

the purport [of the Buddha's teachings]. Thus, you have already been given a response to that [allegation of yours].

[Let us] further describe the way the *tathāgatagarbha* exists in all sentient beings: [1] If, from the standpoint of assumption,²⁵⁹ the collection “sentient being” is taken as a universal (*sāmānyalakṣaṇa*),²⁶⁰ then from the standpoint of actuality, buddha nature (*buddhagarbha*) is precisely what is revealed as the particular (*svalakṣaṇa*). [2] As for buddha, there is no differentiation into intrinsic and extrinsic natures or into categories of universals and particulars. Yet, from the perspective of not simply disregarding this potential or abiding nature or essence, which is beyond identity and difference, we label it as “buddha nature” (*buddhagarbha*) and as the “result of complete awakening.” [3] Although metaphorically designated [as a result] in this way, because this [buddha nature] is unconditioned, one cannot establish it in terms of cause and effect. Having ascertained by these three reasons that all beings are universals (*sāmānyalakṣaṇa*), this buddha nature (*buddhagarbha*), the nondeceptive object,^[983] was said to exist in all phases of being obscured and unobscured, contaminated and uncontaminated by defilements, and of being or not being a sentient being.

[1] As for the first, concerning what is termed “sentient beings,” since each of their [constituent] substances are empty of nature, how could they be established as particulars? In the case of not being established, if one is [supposed] to identify something such as “this is a sentient being,” it is not found, so how could I possibly identify that? Now, from a deluded perspective, one may label a mere collection-universal—a nonexistent appearance—as “sentient being”. But apart from mistaking what is only this label for a substantially existing sentient being, it is certain that a sentient being apart from this could scarcely exist.²⁶¹

²⁵⁹ The Karma pa here follows a distinction between actual and assumed reasons (*rtags*) which amounts to a distinction between the practical application of a reason and its theoretical extrapolation. An actual reason (*song tshod kyi rtags*) is one wherein the conceptual resources of syllogistic reasoning—a subject (*chos can*), a predicate of the probandum (*sgrub bya'i chos*), and reason/evidence (*rtags*)—are applied to reality. An assumed reason (*rlom tshod kyi rtags*) is one which takes the actual reason, a construct, as real and proceeds to make it feature in a realist view. See Dreyfus 1997, 163–4.

²⁶⁰ On collection-universals, see vol. 1, 114.

²⁶¹ See 'Gos lo tsā ba's *De kho na nyid rab tu gsal ba'i me long*, 239_{15–18}: “Utterances that the view of the transitory collection [as *I* and *mine*] is the lineage of the Buddha do not have any effect.... I think that [such a position] is too far removed from the underlying intention of the teaching for the properties of the qualities to ever be known as something

Query: What, then, persists as the mode of abiding or particular characteristic of all phenomena? As cited in the *Mother of the Victors* [*Prajñāpāramitā sūtras*], “only profound emptiness persists,” this being stated in accordance with the vision of those who abide on the spiritual levels. To describe it this way is not bad but according to the vision of the Tathāgata, from the viewpoint of actuality, only buddha wisdom or [buddha] nature is fully present [in these beings]. As is reasoned [in RGV I.27ab],

Because buddha wisdom is present in all [kinds of] sentient beings,
Because the natural nondefilement [of buddhas and sentient
beings] is nondual, ...²⁶²

[2] As for a buddha, that which is free from conceptual elaborations of identity and difference is precisely its quintessence. If different things do not form a collection, a universal is not established. But for different things to form a collection, ^[984] [their] identity [sameness] must be established first. Therefore, all these [constructs] dissolve just like clouds. If so, then how could there be universals or particulars as pertaining to self and other, given that universals don’t exist? As the so-called classes (*rigs* : *gotra*) and universals (*spyi* : *sāmānya*), renowned among logicians, are proclaimed to be synonymous, how is it possible that [they] are the same as the quintessence in the sense of being co-implicates?²⁶³

Now, the meaning of designating buddha nature (*buddhagarbha*) as a potential (*rigs* : *gotra*) is as follows. It is possible to render [buddha nature] as a plethora of knowable things according to derivations from the [Sanskrit] term *dhātu*.²⁶⁴ Thus, we here translate it as *rigs* [potential]. As for its meaning, it is

separate from the mind, [contrary to] attachment, etc., which are. Well then, the qualities of realization, such as the [ten] strengths, are present in the sentient beings in a subtle form.” (From Mathes 2008a, 51 and n. 267).

²⁶² RGV I.27ab (Johnston 1950 ed., 16): *buddhajñānāntargamāt sattvarāśestannairmal-yasyādvayatvāt prakṛtyā* |.

²⁶³ *grub bde gcig = ekayogakṣema*. The term is used with reference to two things which arise, persist, and cease together but which are also reciprocally determined, such that one cannot be instantiated without the other. “The defining characteristic [of substances] is that those established simultaneously abide simultaneously and disintegrate simultaneously.” (*mtshan nyid* | *grub pa dus mnyam* | *gnas pa dus mnyam* | *’jig pa dus mnyam* |) See below 135, n. 422 where the formulation *grub pa dang bde ba* is used.

²⁶⁴ On *dhātu*, see also vol. 1, 85, n. 153 and 173.

necessary to explain it in terms of *dharmadhātu* because the wisdom of *dharmadhātu* is precisely that which is fully replete with all [buddha-]qualities (*yon tan*) such that the nature, mode of abiding, and essence of that buddha nature (*buddhagarbha*) are not disregarded.

As for the name of this state of abiding as the inseparability of *buddhagarbha* and *dharmadhātujñāna*, the Bhagavān designated it with the terms “result of buddhahood” [and] “the supreme point of awakening” (*byang chub kyi snying po* = *bodhimaṇḍa*).²⁶⁵ In some contexts, he referred to that [factor] by means of the term “cause of buddhahood.” But labeling this *buddhagarbha* in terms of “cause” and “result” is only metaphorical.²⁶⁶ It is not tenable to say this *buddhagarbha* is the result of anything because there is nothing in this *buddhagarbha* to [warrant] making such a distinction between substantial causes²⁶⁷ (*upādānakāraṇa*) and supporting conditions (*sahakāripratyaya*) that [together] produce [the result].²⁶⁸ This is proven (*siddha*) because that which is thus unconditioned *dharmadhātu*, being unconditioned, is not established [985] by [appeal to] the power of facts (*vastubāla*),²⁶⁹ namely, causes and conditions. For that to be a cause is untenable because it would then be established as a true self that is permanent. This is entailed (*vyāpti*) because the means of valid sources of knowledge do not establish causes and conditions of something permanent.

²⁶⁵ On the dual signification of *byang chub snying po* as a translation of the Sanskrit *bodhimaṇḍa* and as an indigenous Tibetan buddha nature (or, more precisely, ‘bodhi nature’) term, see vol. 1, 175, n. 381 and Higgins (forthcoming).

²⁶⁶ This is later supported by reference to RGV I.27c which states that the “result [of buddha nature] has been metaphorically ascribed to the buddha potential.” See below 198.

²⁶⁷ This diverges from the position of ’Gos lo tsā ba who followed Rngog Blo ldan shes rab in maintaining that buddha nature is a substantial cause (*nye bar len pa’i rgyu* : *upādānakāraṇa*). On Rngog’s account of buddha nature as a substantial cause, see vol. 1, 108. See also Mathes 2008a, 51, n. 262 and Kano 2016, 266.

²⁶⁸ It is important to recognize that Mi bskyod rje sees buddha nature as a necessary condition of awakening (i.e. that without which it could not occur), but *not* as a substantial cause of awakening. Since buddha nature is itself the ever-present state of awakening—adventitiously obscured—it can neither be regarded as a cause of awakening nor as something produced by causes and conditions.

²⁶⁹ One of three types of inference: inference through the power of the fact (*dn̄gos stobs rjes dpag* : *vastubālānumāna*), inference through renown (*grags pa’i rjes dpag* : *prasiddhānumāna*), and inference through belief (*vid ches rjes dpag* : *āptānumāna*). Dreyfus 1991, 96.

Now, the point of speaking in some cases of a cause of buddhahood and in others of a result of buddhahood is this. On the part of those trainees who are under the influence of [ordinary] consciousness, the quintessence (*garbha*) at the time when it appeared to become separated from the chaff, appeared as though it were a “result of emancipation” (*bral ’bras*).²⁷⁰ Bearing this in mind, [the buddha] spoke of it as a ‘result’. And the quintessence at the time when it appeared to possess the chaff, appeared as though it were a cause, namely, the cause leading to the result of emancipation from that [chaff]. Bearing this in mind, [the buddha] spoke of it as a cause, a potential, and an element. From the perspective of consciousness, because the mind is mistaken concerning a quintessence, which is unchanging and unwavering, it cannot deeply penetrate these concepts, so sometimes [the quintessence] is mistaken for a cause, and sometimes it is mistaken it for a result. However, the quintessence is not established in any way in terms of causes and results. Having this in mind, it was reasoned [in RGV I.27c],

Because the result has been metaphorically ascribed to the buddha potential, ...²⁷¹

[3] What persists as the mode of abiding [is the first point] and the [buddha] nature [metaphorically] postulated as a result [is the second point]. However, although labeled [in that way], the postulate is mistaken for the object [third point]. Of [these] three reasons, the expression “all embodied beings” discussed here is indicated by this plural marker [“all” (*kun*)]. Hence, every one of these sentient beings subsumed under the plural term “all beings”^[986] who, individually and collectively, are not established in terms of intrinsic essences, do not exist other than as the mere appearance as objects of other-exclusion (*anyapoha*).²⁷² [This fact] is only within the purview²⁷³ of those who have great

²⁷⁰ On the ‘Result of emancipation’, see vol. 1, 110 and n. 215.

²⁷¹ RGV I.27c (Johnston 1950 ed., 16): *bauddhe gotre tatphalasyopacārād*. On this passage, which is quoted in order to defend the claim that buddha nature is only provisionally and metaphorically postulated, see vol. 1, 103ff.

²⁷² That is, as objects defined by the exclusion (*sel*) of all that is other than (*gzhan*) sentient being.

²⁷³ The term *spyod yul* renders the Sanskrit *gocara* which means scope or domain, literally “where a cow moves” (i.e., its range).

fortune.²⁷⁴ As is said [in *Satyadvayavibhaṅga* (SDV) 33ab] concerning unreal misconceptions:

‘Conceptualization’ consists of mind and mental factors
Having superimposed aspects that constitute the three realms.²⁷⁵

According to this statement, what appears to be a sentient being, being a dependent [nature], exists only within the range of superimpositions. In that regard, the Bhagavān, wishing to point out that which exists nondeceptively as the way of abiding (*gnas tshul*), expressed it in the inconceivable sūtras and tantras that reveal precisely this buddha nature (*buddhagarbha*). On this very topic, the noble Maitreya explained it in detail by means of the seven adamantine points. It is precisely what [I] accept here. Thus, it is said [in RGV I.27d] that “all beings are endowed with *buddhagarbha*.”²⁷⁶

Since the *buddhagarbha* alluded to [here] is the very embodiment of primordially sublime freedom, it is the nondeceptive refuge and the authority (*pramāṇa*).²⁷⁷ It prevails for all time without departing from itself. In whichever ways sentient beings and the rest, who are of the nature of defilements, discards, chaff, adventitious factors and imputations—[all of] which have never been known to exist—may try to obstruct, manipulate, or violate the quintessence, forget about

²⁷⁴ *Mahākalpa* is a term from Buddhist cosmology referring to the four vast cosmic time-periods during which the universe originates, persists, is destroyed and remains empty before the cycle begins again. These are most famously detailed in the *Visuddhimagga* and *Abhidharmakośa* (AK).

²⁷⁵ Full title: *Satyadvayavibhaṅgakārikā*. Tib. *Bden pa gnyis rnam par 'byed pa'i tshig le'ur byas pa*, in Tib. D 3881, *dbu ma*, vol. sa, 21. In his *Satyadvayavibhaṅgavṛtti*, Jñānagarbha glosses this passage as follows: “Conceptualization refers to what arises as having superimposed aspects of mind and mental factors that constitute the three realms.” Tib. D 3882, *dbu ma*, vol. sa, 25 f: *kham s gsum pa'i sems dang sems las byung ba'i sgro btags pa'i rnam pa can du 'byung ba'i rnam pa ni rtog pa yin no* || For English translation, see Eckel 1987, 97.

²⁷⁶ *Rgan po rlung sman* editions have *bde gshegs snying po* instead of *sangs rgyas snying po* (RGV I.27c, RGVV 26₁₀) but is otherwise identical.

²⁷⁷ Compare this statement with Dignāga's epithet of the Buddha as a “personification of authority (or valid source of knowledge)” (*pramāṇabhūta*) in the *maṅgalaśloka* of his *Pramāṇasamuccaya*. This is argued for at length by Dharmakīrti in the second chapter of his *Pramāṇavārttika* (PV). On the sense and significance of this epithet, see Franco 1997, chapter one.

them being able to make it inconstant! For these [things] have no connection with the quintessence ^[987] and are completely cut off from it. Thus, they are like a hare's horn in comparison to [the quintessence which is comparable] to real entities consisting of the four elements.²⁷⁸ A ho, a la la la ho!²⁷⁹

Awareness, the accomplishment of the illustrious Ādibuddha,
Places the melting drop of great sublime emptiness
On the flame tip of the great bliss path,²⁸⁰
Having accomplished the other-*maṇḍala*²⁸¹ in the center of the heart,
Long before that, I underwent maturation and liberation.²⁸²
At present I am known as “Melodious Joy.”²⁸³
Now, in the magical display of my adamantite accomplishment,
I laugh with the wild intoxication of innermost bliss supreme.

²⁷⁸ The four basic elements are earth, water, wind, and fire. The comparison is again between things real versus unreal, essential versus superfluous.

²⁷⁹ This exclamatory interjection expressing amazement or delight occurs in many Indian Buddhist tantric scriptures including *Cakrasaṃvaratantra* (CST) *sādhana* texts. See, for example, the *Cakrasaṃvarasādhanaśālinīṭīkā* (CSST), Tib. D 1407 where the expression occurs six times and is associated with “great bliss” (*bde [ba] chen [po]* : *mahāsukha*), one of the several meanings of the Sanskrit *saṃvara*. This important term is rendered in Tibetan as *sdom pa* “binding” or *bde chen* “great bliss” based on semantic associations between (sexual and spiritual) union (signified by the prefix *saṃ-*) and bliss (which commentators related to the element *śaṃ*, a Vedic indeclinable term meaning “happily, auspiciously, fortunately”). On these and other meanings of *saṃvara* in the context of the *Cakrasaṃvara* tradition, see Gray 2007, 35–8 and 251, n. 5. It is interesting to note that in *Mahāvīryūtpatti*, *saṃvaraḥ* (no. 7010) is rendered as *sdom pa* (whose definitions in *Tshig don chen mo* include “to bind,” “not transgress,” and “vow”) whereas *śaṃvaraḥ* (no. 5246) is rendered as *bde ba'i mchog* (“supreme bliss”).

²⁸⁰ This is an allusion to tantric initiations the author received, more specifically the ‘higher’ and ‘highest’ *Kālacakratāntra* initiations, on which see Wallace 2001, 185 f.

²⁸¹ In the Kālacakra system, ‘other *maṇḍala*’ refers to the true nature of mind, in keeping with its division of reality into (1) the outer—the Pure Land, (2) the inner—the appearance of the deity, and (3) the other—the true nature of mind or unchanging buddha nature. See Kilty 2004, 279, 22–31.

²⁸² That is, the author had received the empowerments (*dbang*) of the maturation phase (*smin byed*) and esoteric instructions (*khrid*) of the liberation phase (*grol byed*).

²⁸³ *Dbyang can dga' ba*, an epithet of the author.

A lī ā ra lā ho!²⁸⁴ A certain person [’Gos Lo tsā ba] who was outside of the meaning of secret key points such as this, and who did not familiarize himself with the path of the great mystery in previous lives, [squandered his] present birth in zealous competition, uttering these words:

Although that which exists in sentient beings is the actual *garbha*, there are nonetheless two parts: one which is *tathāgata* and one which is not. Having this in mind, it has been explained that ‘the quintessence is presented as [existing in] three phases’.²⁸⁵

But I do not see how this makes sense: if the quintessence of the *buddha* and *tathāgata* are *not* the *buddha* and *tathāgata*, it contradicts [your statement] that *x* = the quintessence of *x*.

Not understanding that the delineation of three phases was a classification made with the intention to distinguish the threefold [gradation of] thick, thin, and cleansed on the part of [ordinary] consciousness—i.e., that aspect involving deluded perceptions of phenomena—you made the mistake of explaining them as three states of buddha nature (*buddhagarbha*) [according to how much this] essence is itself adulterated or unadulterated with the influence of the impurities.
[988] So, no sooner have you asserted that sentient beings have buddha nature (*buddhagarbha*) than you go on to assert that they don’t have buddha[hood]! By thus asserting that sentient beings have *buddhagarbha* with this fixed idea [in mind], your own established conclusions collapse from deep within.

That there is nothing knowable apart from the knowledge of buddhas, sentient beings, and Hīna[yāna] arhants is a fundamental point of Mahāyāna. This being so, is that which is [in your view] a quintessence but *not* a buddha [1] the [1a] quintessence of a sentient being (*sattvagarbha*) or [1b] the quintessence of a buddha (*buddhagarbha*), or is it [2] the quintessence of an arhant of the Hīnayāna? [1] In the first case, [the quintessence of a sentient being] can be ruled

²⁸⁴ The sense of this exclamatory utterance is unclear. Sanderson 1994, 94–5 has noted that Indian Buddhist Yoginī tantras and Śaiva-Kāpālīka works both employed a secret jargon of monosyllables (*ekākṣaracchoma*)—as for example in chapter 15 of the “Light *Cakrasaṃvara*” (*Laghusaṃvara*). These were intentionally indecipherable and their full sense depended on instruction from a qualified Guru in the context of *sādhana* (practice). This tradition continued in Tibet.

²⁸⁵ The *zhes sogs* at the end of this passage and its context suggest that it is a direct quotation from ’Gos Lo tsā ba’s unavailable *Rgyud gsum gsang ba*.

out as it is not a *buddhagarbha*. [2] In the second²⁸⁶ case, it comes down to the fault of affirming that all sentient beings possess the quintessence of an arhant who is [either] a pratyekabuddha or śrāvaka.

In general, the three phases may have been schematized in that way from the perspective of [ordinary] consciousness, but from the perspective of buddha nature itself, forget about them being schematized in that way by wisdom.²⁸⁷ In this case, there is not even an appearance of them. That being so, how can it be maintained that the buddha nature (*buddhagarbha*) in the phase of impurity is not buddha? In your view, buddha nature (*buddhagarbha*) in the impure phase is *not* a buddha. Since it only *becomes* a buddha in the pure phase, the quintessence (*garbha*) does not possess any autonomy (*rang dbang*) and the impurities end up having greater efficacy (*nus pa*)²⁸⁸ than [buddha] nature!

In general, moreover, your *buddhagarbha* possessing twofold purity as posited from the standpoint of wisdom,^[989] and your *garbha* free from adventitious defilements as posited from the standpoint of consciousness, are reckoned to be one and the same from a conceptual standpoint. But it is because of this that such mistakes like the [above] occur. Moreover, when it comes to identifying the ultimate quintessence²⁸⁹ as it is associated with the phases of defilement, you have not understood it. Since the ultimate quintessence does not consist of states and thus cannot be subdivided, by separating it into three states you have gone astray from the intent of the noble father and son [Maitreya and Asaṅga].

Furthermore, having accepted the views and tenets of the precious Bla ma Blo bzang grags pa [Tsong kha pa] as authoritative, the teacher Yig bzang rtse pa [’Gos Lo tsā ba] nonetheless claims to be a lineage holder of the incomparable Dwags po bka’ brgyud. If we closely investigate these [views], the basis to which the terms “self” and “sentient being” actually refer is explained [by them] as the

²⁸⁶ All three editions of the text have this as point number two but do not indicate a third point. The content indicates it should be the third point, but it seems Mi bskyod rdo rje addresses the first two (*sattvagarbha* and *buddhagarbha*) as a single point. We have numbered them accordingly.

²⁸⁷ In other words, the classification of three phases is meaningful and applicable only from the standpoint of the aspirant on the path. See more on this in vol. 1, 116ff.

²⁸⁸ On this view, the impurities have greater power, capacity, or efficacy (*nus pa*) than buddha nature because their absence or presence is what determines the very existence or nonexistence of buddha nature.

²⁸⁹ “Ultimate quintessence” (*mthar thug gi snying po*) refers to buddha nature as it is fully disclosed in the final (*mthar thug*) stage of the path.

[psychophysical] aggregates, the eye consciousness and the rest. If so, since these are an unstable flux, they are unable to be a basis for karma and results.

Query: Then what is able to [be such a basis]

[’Gos lo tsā ba]: Because of [the relation of] founding and founded, there is no way that the *tathāgatagarbha* itself—natural luminosity—could not be the basis for karma and results. Consequently, the terms ‘self’ and ‘sentient being’ actually refer to this. This can also be proven by means of reasoning: it is due to the quintessence that one experiences suffering. Having thus become weary of [suffering], one strives for *nirvāṇa* [the extinction of suffering]. In order to arrive at it, there is also a special reasoning [that deduces cause] from effect.²⁹⁰ This has been stated by highly learned scholars such as Bhāvaviveka, Candrakīrti, and by Sher ’byung blo gros in his *Bodhicaryāvatāra* commentary.

[Mi bskyod rdo rje]: ^[1990] Citing many scriptures such as these, [you maintain that] natural luminosity or buddha nature (*buddhagarbha*) are able to be a basis for karma and results and that they are the extraordinary applicable objects (’jug yul)²⁹¹ of the terms ‘self’ and ‘sentient being’.²⁹² This is [allegedly] stated not

²⁹⁰ This is one of three types of correct reasoning that are distinguished in Buddhist logic: [1] reasoning from effects (’bras bu’i rtags yang dag : *kāryasaddhetu*), [2] reasoning from specific properties (*rang bzhin gyi rtags yang dag : svabhāvasaddhetu*), and [3] reasoning from the imperceptible (*ma dmigs pa’i rtags yang dag*). See Dreyfus 1997, 477, n. 16. Reasoning from effect (which is of three kinds) is a type of inferential reasoning that deduces cause(s) from effect(s), the classic example being the inferring of the existence of fire from the evidence of smoke rising from a smoky pass.

²⁹¹ One of four types of objects distinguished in Tibetan Buddhist epistemology, perhaps first by Phya pa Chos kyi seng ge (1109–1169): [1] appearing object (*snang yul*), [2] apprehended object (*gzung yul*), [3] object of application (’jug yul), and [4] conceived object (*zhen yul*). See Dreyfus 1997, 379–80. These four types of object specify different modes of intentional experience where the intentionality of mental states both reveals and determines objects. According to Dreyfus, “[t]he first two types of object (appearing and held [apprehended] objects) are defined in terms of the mind’s ability to reveal an object, whereas the last two (object of application and conceived object) are defined in terms of the mind’s ability to determine an object.”

²⁹² In his *Zab nang legs bshad nor bu rin po che’i phreng ba* 653–705, Ngo khro rab ’byams Dbang phyug dpal (b. 15th c.), a student of Shākya mchog ldan and Chos grags rgya mtsho, situates this issue within the broader context of Indian cosmogenic theories which include theist (Brahmanical), realist (Vaibhāṣika), idealistic (Cittamātra), anti-foundationalist (Madhyamaka), and esoteric (Mantrayāna) accounts of the origin/ground of the phenomenal world. He there clarifies how the theory that luminosity or buddha

nature is the foundation of karma and results evolved out of the Cittamātra idealist premise that all phenomena are mind only. From this developed the idea that naturally luminous mind (*sems rang bzhin gyi 'od gsal ba*), which is identified with buddha nature, is the foundation of all phenomena of *saṃsāra* and *nirvāṇa*. This theory is expanded in the Yoginītantras, which further show all phenomena to be transformations (*nam 'gyur*) of the single great bliss. As he goes on to explain, “based on the explanation that the *ālaya-vijñāna* part is relinquished at the time of fruition when the three embodiments (*kaya*) become manifest, it is asserted that luminous mind serves as the basis of actions and results. Those who declare that this is a tradition of the Cittamātra alone are [just] rambling. Even among the Unsurpassed Yogatantras, if we carefully analyze the statement ‘true nature of self’ (*bdag gi de kho na nyid*), it is designated by the term ‘true nature’ (*tattva*) because it conveys what is [really] meant by *ahaṃ* (“I”). This is exclaimed in many tantras such as the [*Śrī*]vajramālāmahāyogatantra-ṭīkāgaṃbhīrārthadīpikā (Tib. D 1795, vol. 34, 153a₄–b₃) as well as RGV I.37b (Johnston 1950 ed., 34) which states, “It is authentic selfhood because all elaborations of ‘self’ and ‘no self’ have been quelled.” (Skt. *paramātmātmanairātmyaprapaṇca^avyupa^aśāntitaḥ* | | ^aJohnston has - *kṣaya-* Tib. *bdag dang bdag med spros pa dag | nye bar zhi bas dam pa'i bdag* |). Here “authentic selfhood” or buddha nature during the ground phase (*gzhi dus*) refer to buddha purified of adventitious defilements. Based on this, many authoritative classical texts explain that, in conventional terms, the self alone is the basis of karma and results. Here, some people have opined that [1] the teacher Asaṅga and his brother assert that the *ālaya-vijñāna* is the self that is the basis of actions and results; [2] Svātantrika-Mādhyamikas such as the teacher Bhāvaviveka state that the sixth, ego-consciousness (*manovijñāna*), is the basis of the designation “self”; and [3] *Prāsaṅgikas such as Candrakīrti assert that those postulating a self that is the basis of the ingrained clinging to [and belief in] “I” are simply mistaken. The reasons for these [positions] are as follows: [1] The first doesn’t make sense because by asserting that the aggregate of consciousness is the basis of the designation “self,” one would be asserting a substantially existing self. Moreover, it is explained in the *Mahāyānasūtrālaṃkāra* that self and individual are [mere] postulates. [2] The second doesn’t make sense because given that the sixth, ego-consciousness, is one among the [other] five *skandha*, it contradicts the statement in *Mūlamadhyamakakārikā* [XVIII.1a] “But if the self were the aggregates, it would be subject to origination and is destruction”. (Skt. *ātmā skandhā yadi bhaved udayavyayabhāg bhavet* | Tib. *gal te phung po bdag yin na | skye dang 'jig pa can du 'gyur* |). [3] The third doesn’t make sense because if one asserts a self that is the instinctual objectification of the clinging to [and belief in] “I,” then the fault would absurdly follow that this tradition has subscribed to the persistence of an instinctual object of self-grasping and would have to assert that this self can be either permanent or impermanent. Thus it would contradict the statement in the *Madhyamakāvatāra* [VI.127a] that “if the aggregates were the self, then because they are manifold, these selves would also be manifold.” (*gal te phung po bdag na de phyir de | mang bas bdag de dag kyang mang por^a 'gyur* | ^aD par). Thus, the viewpoint of those paragons of learning is that to say that “the self exists conventionally on

only among the Cittamātra [school] but also in the Madhyamaka tradition and especially [in] this supporting quotation from the *Śrīmālā[devīsīmhanāda]sūtra*, sec. 13]:

Bhagavān, whatever be these six consciousnesses, and whatever be this [other] consciousness—Bhagavān, these seven factors are unstable, disconnected²⁹³, momentary, and do not experience suffering... Bhagavān, the *tathāgatagarbha*, being inseparably connected and not momentary, does experience suffering.²⁹⁴

Having copied [this] quotation, when [you] summarized its meaning as the final word [on the matter], it appears that you published²⁹⁵ the statement “given that in the phase of *samsāra* it is inadmissible that [samsaric phenomena could come] from [anything] other than space-like luminosity, there [must] exist subtle sentient beings who are the basis for karma and results.”²⁹⁶ This is inadmissible because, in point of fact, your assertion that luminosity and [buddha] nature are subtle sentient beings that serve as the basis for karma and results carries the implication that nature and luminosity are subtle *selves* that serve as a basis of karma and results. If so, then since the precious Bla ma [Tsong kha pa] Blo bzang, who you take as your authority, is known to have postulated a self that serves as the basis of karma and results, [991] it is in this case [clear that] you, disciple and teacher, commit the following faults, one after the other.

It is inadmissible to claim that natural luminosity and buddha nature (*buddha-garbha*) are experiencers of karma and results, that they grow weary of *samsāra*, and that they strive for liberation from it. It is inadmissible that they are sentient

the basis of the five aggregates” is a mere imputation. For example, just as we posit a chariot on the basis of the mere assemblage of parts such as the axle and wheels of the chariot, so we describe [persons] by names such as Devadatta and Yajadatta based on the mere assemblage of parts and aggregates of a person.”

²⁹³ See also vol. 1, 155, n. 337.

²⁹⁴ This quotation is an abridged and slightly altered version of the passage found in the *Śrīmālādevīsīmhanādanirdeśasūtra* (ŚDS). See vol. 1, 155, n. 337.

²⁹⁵ The author twice uses the expression *par la/du brkos snang ngo* which literally means “it appears [to have been] carved in the print-blocks”.

²⁹⁶ That is, you have made luminosity serve as the basis for karma and results and made a tacit equation between this luminosity and the subtle sentient being.

beings. It is inadmissible that they are a self.²⁹⁷ It is inadmissible that natural luminosity is firmly immersed²⁹⁸ in the states of *saṃsāra*.

If **sugatagarbha* were a self and sentient being that can be a basis for karma and results, it would absurdly follow that buddha nature (*buddhagarbha*) doctrine gives rise to the view of self (*ātmaḍṛṣṭi*) held by Buddhist and non-Buddhist extremists (*tīrthika*). And, if a sentient being were **sugatagarbha*, it would absurdly follow either that [1] [this buddha nature] would never be liberated from *saṃsāra* or, conversely, that [2] for the deluded state of consciousness, *saṃsāra* would have never ever existed, even conventionally. The evidence (*rtaḡs*) that sentient beings experience suffering is not acceptable as the proof from effect (*'bras rtaḡs*)²⁹⁹ that buddha nature (*buddhagarbha*) is a sentient being because it does not logically follow that these two are [related as] cause and effect. It is also evident³⁰⁰ that the meaning of the quotation from the *Śrīmālā* does not support your explanation of it and that the intent of those having extensive learning you refer to also does not support that.

Let us explain this step by step. If the results of karmic joys and sorrows were experienced by natural luminosity and buddha nature (*buddhagarbha*) then this “experiencer” would have to have performed virtuous and nonvirtuous karma. More to the point, if it produced nonvirtue, [1992] then its mind-stream would have been encumbered with emotionally-afflicted intentions. And in this case, the natural luminosity and quintessence would have carried out karmic deeds and emotional afflictions. If so, one would have to accept that buddha nature (*buddhagarbha*) and natural luminosity commit the deeds that incur immediate results³⁰¹ and the rest. Therefore, if the agent and experiencer is natural luminosity, then this so-called “natural luminosity” would be natural luminosity

²⁹⁷ That buddha nature is *not* a self and sentient being is emphatically stated in *Śrīmālādevīsīḡhanādanirdeśasūtra* (ŚDS sec. 13, in Tib. D 92, 548₅–549₁), on which see vol. 1, 155, n. 337.

²⁹⁸ The variant reading *brtan par 'jug* in the manuscript GL_{VV} is retained in favor of *brtan par 'dug* “firmly present” found in GL_{SB} (also a plausible reading) because the view that buddha nature is “firmly immersed (or engrossed)” (*brtan par 'jug*) in *saṃsāra* is later ascribed to 'Gos lo, discussed and criticized.

²⁹⁹ That is, the proof which consists in inferring a cause from an effect.

³⁰⁰ The *tshul* at the end of the following two clauses indicate further reasons why we cannot infer from the suffering of sentient beings that buddha nature is a sentient being and that it undergoes suffering.

³⁰¹ On “deeds with immediate results” (Tib. *mtshams med pa*), see vol. 1, 220, n. 503.

in name only. And in that case, by accepting that [buddha] nature and luminosity are encumbered with karma, emotional afflictions and their results, it would absurdly follow that they are not beyond the truths of suffering and its source and would therefore be something to relinquish.

Were it possible for buddha nature (*buddhagarbha*) and natural luminosity to experience karma and its results, it would absurdly follow that even later, when perfectly complete awakening [has occurred], karma would still be accumulated and its results experienced because there would be no fundamental difference between earlier and later. Also, were it possible for these to serve as the basis for karma and results, the fallacious consequence would follow that buddha nature (*buddhagarbha*) is beset by heat and cold, hunger and thirst. Not only that, but countless other deleterious [effects] would transpire, such as the flesh and blood of one buddha nature (*buddhagarbha*) becoming food for another buddha nature (*buddhagarbha*).

Furthermore, natural luminosity and buddha nature (*buddhagarbha*) do not need to strive for the goal of liberation because they are already fully liberated from the states of *samsāra*. [Buddha] nature and natural luminosity do not entertain thoughts of seeking liberation ^[993] because they are beyond the sphere of intellectual thought. They do not need to attain liberation because they are already established as the ultimate object of refuge that is devoid of the dichotomy between cause and effect. They are not a sentient being because they are the great awakening, primordially endowed with the inconceivable, inexhaustible qualities of the five spiritual embodiments (*kāya*) that are completely beyond mind, ego-mind, and consciousness. They do not for a moment possess mind and mental factors because they are devoid of the unbroken chain of latent tendencies and have, in essence, never been contaminated by the defilement of debilitating malaise.³⁰² They are not a sentient being because they are the embodiment of reality (*dharmakāya*) and the wisdom of the expanse of reality (*dharmadhātu*) that are fully replete with buddha-qualities. They are not a sentient being because it is not possible for their mode of abiding to come within reach until the stream of the ten spiritual levels has culminated in complete perfection. So, you can forget about natural luminosity and the like being a self!

In general, from the Vaibhāṣika, such as the Vātsīputrīya, up to the great secret Vajrayāna, there is no option of accepting a substantially existing self. And even the presence of a nominally existent [self] is not accepted above the Alīkākaravāda-Cittamātra [school]. Consequently, the self has never ever been

³⁰² On “debilitating malaise” (*dauṣṭhulya* : *gnas ngan len*) see vol. 1, 171, n. 370.

something knowable, even conventionally. So, how is it possible for this *buddha-garbha* to be a self?

[Opponent:] Let us grant that there is no self. [But] isn't the basis for [its] designation (*gdags gzhi*) still the *buddhagarbha*?³⁰³

[Mi bskyod rdo rje:] This would have the absurd consequence that all impure sentient beings would dwell exclusively in the supreme vehicle. Why? Because all these [beings] have the belief in self and this view of self [must be] based on natural luminosity and the quintessence which [you take as] the basis for the view of self. [994] This is entailed because when anyone perceives buddha nature (**sugatagarbha*) and natural luminosity, not only are these [seen to be] merely imputed as a self, but it is [further] taught that when an individual hears only “natural luminosity” and “**sugatagarbha*” without being afraid of them, he must have previously heard the [Dharma] wheel³⁰⁴ of definitively overcoming the self (*bdag ldog*). Such [individuals] were described as “fortunate beings who performed sublime deeds for countless former buddhas”. Not only that, but it was taught that in the mind-streams of those who see natural luminosity and **sugatagarbha*, thoughts of selves of phenomena and persons do not arise at all. So, this [argument] of yours is also not reasonable!

Further, if you explain that buddha nature (**sugatagarbha*) is what is designated as self, then there follow drawbacks such as the absurdities that this buddha nature (**sugatagarbha*) is nonexistent, that it is the false conventional, and that it is a baseless subject [of experience]. In particular, if [buddha] nature was that which is imputed as the self of persons, there would follow errors such as the absurdities that the natural luminosity is eliminated by [the Path of] Seeing of all three vehicles and that natural luminosity is [only] nominally existent.

Moreover, does this statement that “natural luminosity is firmly immersed in the states of *saṃsāra*” mean: [1] It is firmly immersed separately as a different essence from *saṃsāra*? [2] Or does it mean that it is immersed such that it is inseparable from the essence of *saṃsāra*? [995] [3] Or is it firmly immersed in a

³⁰³ It is uncertain whether this is a direct quotation from 'Gos lo's *Rgyud gsum gsang ba* or a hypothetical question that would be consistent with his exegesis. The *yang* at the beginning suggests it is a quotation, a convention the author employs in his critique of Shākya mchog ldan.

³⁰⁴ In other words, they would have previously heard the first turning (of the wheel of Dharma) on selflessness as preparation for learning the third turning scriptures on buddha nature.

manner that covers both of these? [4] If it is asserted according to a fourth analysis, that is just the hypocrisy of your being at a loss for words. Thus, the quintessence is *not* firmly [immersed].

[3] If [considered] according to the third analysis, then [buddha nature would have to be] different in essence from *saṃsāra* and yet also the same as it. Hence, it is not established like this given the impossibility of having valid knowledge that is a contradiction and yet unmistakable.

[2] If [considered] according to the second analysis, natural luminosity cannot be the essence of *saṃsāra* because it is the essence of *nirvāṇa*, being other and supreme (*gzhan mchog*). Likewise, this natural luminosity is not a samsaric state because the moment its power is unobstructed and the moment it meets any of the four states of *saṃsāra*,³⁰⁵ it has the capacity to reverse the states of *saṃsāra*.

Moreover, were it the case that natural luminosity is firmly immersed in the states of *saṃsāra*, then even though *saṃsāra* is impermanent, if [luminosity] were firmly immersed in that flux, it would have to be immersed impermanently due to the necessity that it is immersed via equal entailment³⁰⁶ with the flux of *saṃsāra*. If so, it would absurdly follow that natural luminosity is impermanent. Moreover, it would absurdly follow that buddha nature (*buddhagarbha*) would have to circle around in the five life-worlds and nine levels of the three realms.³⁰⁷

³⁰⁵ The four states or phases of *saṃsāra* refers to the four intermediate states/existences (*antarābhava*) as outlined in AK III.10–13cd: [1] existence-as-birth (*skye srid* : *upapattibhava*), [2] prior[-to-death] existence (*sngon dus kyī srid pa* : *pūrvakālabhava*) which lasts from birth to death; [3] existence-as-death (*'chi srid* : *marāṇabhava*), and [4] intermediate existence (*bar srid* : *antarābhava*) which lasts from death to birth. These formed the basis for much more elaborate accounts of four, five, six, or seven intermediate states (*bar do*) in Tibetan tantric literature which cover a complex variety of transitional phases in worldly and spiritual life-situations.

³⁰⁶ The relation of equal pervasion or mutual entailment (*mnyam khyab*) has the form “if *x* then *y* and if *y* then *x*”. In the present instance, the flux of *saṃsāra* entails the flux of buddha nature and vice versa.

³⁰⁷ These follow the “exposition of the world” (*lokanirdeśa*) presented in the third chapter of AK (see AK III.1–4d.) The five life-worlds and nine levels are distributed over the three realms such that [1] the realm of desire (*kāmadhātu*)—corresponding to {i} the first level—almost entirely comprises the five life-worlds which include (*pace* AK 1ac): (A) hell beings (*naraka*), (B) hungry ghosts (*preta*), (C) animals (*tiryāṇc*), (D) humans (*manuṣya*), and one part of the heavenly life-forms, namely, (E) the six kind of gods (*deva*) (with the remainder in the two higher realms). [2] The realm of fine-materiality

And if that was accepted, buddha nature (*buddhagarbha*) would have a body of karmic maturation as described [in the *Mahākāraṇīkakuṅvākyastotra* (MKS)]:

If amassed, flesh and bones would equal the size of the world.

If amassed, pus and blood would [fill] the ocean's breadth.³⁰⁸ [996]

[1] If considered according to the first analysis, my point is [already] proven.³⁰⁹ Therefore, you stand defeated³¹⁰ in clinging to your assertion that natural luminosity is the samsaric self.

(*rūpadhātu*) comprises the next four levels, i.e., progressively deepening states of object-oriented meditation (Skt. *dhyāna*) that are simply numbered “first” through “fourth” ({ii}—{v}). [3] the realm of immateriality (*ārūpyadhātu*) comprises the last four levels, namely, the four objectless nonconceptual spheres (associated with four kinds of gods): {vi} the sphere of infinite space (*ākāśānantyāyatana*), {vii} the sphere of infinite consciousness (*viññānānantyāyatana*), (3) the sphere of nothingness (*ākīṃcanyāyatana*) and (4) the sphere of neither ideation nor nonideation (*naivasamjñānāsamjñāyatana* or *bhavāgra*, i.e., “peak of existence”).

³⁰⁸ The line is found in the *Mahākāraṇīkakuṅvākyastotra* (MKS) by Candragomin (Tib. D 2732, 218s) and the *Mahākāraṇīkābhyarthanā* (MKA) by Candrakīrti (Tib. D 2733, 319c). Interestingly, the same passage occurs in the *Kun 'dus rig pa'i mdo* (Tib. D 829, 157a7–157b1) as part of a longer passage found in the above work ascribed to Candrakīrti (Tib. D 2733). The text's full title is *De bzhin gshegs pa thams cad kyi thugs gsang ba'i ye shes don gyi snying po rdo rje bkod pa'i rgyud rnal 'byor grub pa'i lung kun 'dus rig pa'i mdo theg pa chen po mngon par rtogs pa chos kyi rnam grangs rnam par bkod pa zhes bya ba'i mdo*. This is one of the so-called five (or later four) so-called root tantras of Anuyoga corpus and is said to be the root tantra (*rtsa rgyud*) for which the *Dgongs 'dus pa'i mdo* (another of the four) was an explanatory tantra (*bshad rgyud*). These works were included in the Bstan 'gyur in addition to the Rnying ma collections although their authenticity was contested already in the 11th century largely because of their questionable provenance (see Higgins 2013, 42, n. 85). The *Kun 'dus rig pa'i mdo* occurs in Tib. P 452, 81b3–276b4 and Tib. D 829, 290a7–290a7. It is worth noting that the beginning of this work contains a transliterated title from the Burushaski language (*'bru zha'i skad du*) of the Gilgit-Baltistan region in addition to the usual Indian and Tibetan titles.

³⁰⁹ In other words, if buddha nature is wholly distinct from the flux of *samsāra* (as Mi bskyod rdo rje contends), it makes little sense to say it is firmly immersed in it or that it can be in any way conflated with a samsaric self.

³¹⁰ Text has *tsakra ratna* which should perhaps be corrected to *traiya cakra*, the Tibetan version of which (*'khor gsum*, ‘triple circle’) is commonly proclaimed in Tibetan debate by the victor when an opponent has been boxed in by an argument of refutation (like a Socratic elenchus) to the point of being forced to accept, on the basis of his own

Moreover, among the sūtras, it is said that if buddha nature (**sugatagarbha*) doctrine is taught without being preceded by selflessness, then it would be wrongly imputed as a self among those of inferior intelligence, and thus be a great detriment. It is also said that those of great intelligence do not become attached in any way to **sugatagarbha* as being self or no self, real or unreal, and so forth. But these statements would not be tenable [to you] because, on your account, the Bhagavān has taught that when those fortunate ones whose unrefined minds lack virtue³¹¹ analyze things carefully, **sugatagarbha* itself turns out to be the self or sentient being that is able to serve as a basis for karma and results. From that it follows that the wheel of scriptural transmission of **sugatagarbha* discourses clearly showed that it is **sugatagarbha*, and not the [false] personalistic view,³¹² that is the [real] basis of the view of self [maintained by] Buddhist and non-Buddhist extremists. To that extent, you and your followers should make the announcement that it is really the “view of **sugatagarbha*” and not the “personalistic view” that belongs to the set the five [wrong] views!³¹³

presuppositions, conclusions at odds with his own original beliefs. He is thus called upon to admit defeat. The three circles are: proof (*rtags*), elimination (*bsal*), and entailment (*khyab*): defeat is admitted when one is forced to accept a proof entailed by valid cognition that eliminates or undermines one’s original thesis.

³¹¹ GL_{VV}, GL_{SB} both have “whose unrefined minds do not understand” (*go ba min pa*); GL_{NB} has “whose unrefined minds lack virtue” (*dge ba med pa*). Mi bskyod rdo rje argues that the unrefined are here being taught a view of self that the buddha considered a great detriment to those who don’t understand selflessness.

³¹² The personalistic view (*’jig tshogs la lta ba* : Skt. *satkāyadr̥ṣṭi*; Pali: *sakkāya diṭṭhi*) refers to the belief that in one or more of the psychophysical aggregates (*skandha*)—form, feeling, conception, mental formations, and consciousness—there is a permanent entity, a ‘self’. In early Buddhism, the personalistic belief is one among the first of ten fetters (*saṃyojanāni*) that are broken upon entering the path. See Pali Canon: *Aṭṭhasālinī*. I. 200, 206, 354, 361, 366; III. 488 et passim.

³¹³ The five wrong views as outlined in *Abhidharmasamuccaya* (AS) (p. 7 f.) are: [1] personalistic views (*’jig lta* : *satkāyadr̥ṣṭi*), [2] dogmatically driven views (*mthar lta* : *antagrāhadr̥ṣṭi*), [3] ideologically driven views (*lta ba mchog ’dzin* : *dr̥ṣṭiparāmarśa*), [4] moralistically and ritualistically driven views (*tshul khrims dang zhugs mchog ’dzin* : *śīlavrataparāmarśa*), and [5] false views (*log lta* : *mithyādr̥ṣṭi*). See Rahula 1971, 10. In Abhidharma exegesis, these five belong to the enumeration of mental factors (*caittas*) concomitant with mind (*citta*).

In short, you assert *Gzhan stong* is great³¹⁴ and it appears you have also written a commentary on the *Uttaratantra* [RGV], but ^[1997] as for the pretense that you are commenting on the intent of the final wheel³¹⁵ by reasoning along the lines of these [foregoing] proclamations—forget about them being a commentary on the final wheel [of Dharma]! They are a wrong explanation even of the meaning of the phrase “first, the rejection of demerit.”³¹⁶ In that regard, even the lower of the [Buddhist] philosophical schools, the Vātsīputrīya sect,³¹⁷ having falsely asserted a personal self which can be described as neither substantially separate from, nor identical with, the aggregates, was unable to definitely maintain a substantially existent self. Whereas you have settled on the understanding that the subtle sentient being and self constitute buddha nature (**sugatagarbha*). Thus, you repudiate the general doctrinal system of the Buddhists according to which the aggregates and the like are nominalized as a “self.”

Moreover, it absurdly follows that the Bhagavān by having taught this buddha nature (**sugatagarbha*) doctrine set up an obstacle to liberation because it would be a cause that produces a subtle view of the self that is exceedingly difficult to get rid of. And if a view of self is produced in this way, it is not like the view of self postulated among the personalistic views because it is not a self [identified with one or more] of the perishable aggregates. Although this [latter] view of self can be relinquished as it is a baseless subject (*gzhi med pa'i yul can*),

³¹⁴ Tib. *khyod gzhan stong chen por khas len*.

³¹⁵ That is, the third *dharmacakra* which concerns buddha nature.

³¹⁶ This phrase is generally taken to epitomize the first *dharmacakra*. It occurs as a line in Āryadeva's *Catuhśataka* VIII.15a. For a translation of this passage with critical editions of Sanskrit and Tibetan, see Lang 1986, 82–3. The relevant stanza (VIII.15) from the chapter on “The Conduct of the Student” reads “Wise is the one who understands, first, the rejection of demerit; next, the rejection of the self; and finally, the rejection of all [things].” Mi bskyod rdo rje here implies that 'Gos lo has not even given up demerit (of the first *dharmacakra*) let alone the notion of a self.

³¹⁷ The Vātsīputrīya school (Tib. *gnas ma bu pa'i sde*) was one of the Personalist (*pudgalavāda*) sects (early 2nd c. BCE) of the Sthavira tradition of early Buddhism that is distinguished in Buddhist doxographies from the mainstream proponents of the no self-doctrine (*anātmavāda*). For a valuable study of the Vātsīputrīyas and other early Buddhist Personalist schools, see Chāu 1996. The Vātsīputrīyas asserted the existence of an “inexpressible self” (*brjod du med pa'i bdag*) which cannot be said to be either the same as, or distinct from, the five *skandha*, or as either permanent or impermanent, and so on. This assertion was refuted by scholars from other schools, including Dignāga, who was once a follower of this tradition under a teacher called Nagadatta.

according to your view, since buddha nature (**sugatagarbha*) is claimed to be a self and sentient being, one is unable to reject the self if one doesn't reject [buddha] nature or natural luminosity. And, although it is [clearly] inappropriate to reject [buddha] nature and natural luminosity, according to you it is *not* inappropriate because you are compelled to knowingly explain things the wrong way around. [998]

In this regard, you explain that **sugatagarbha* is a self and also an agent, citing scriptural support from the *Laṅkāvatāra*. Were that the case, it would absurdly follow that sentient beings would have to persist permanently in *saṃsāra* without ever passing to *nirvāṇa*, like the Creator (*byed po*) preached by non-Buddhists. This follows because the primary cause for not taking rebirth in *saṃsāra* cannot be other than the insight that realizes selflessness which is a natural outflow of *dharmadhātu* and **sugatagarbha*, yet, according to you, [buddha] nature itself is a self and a sentient being. How can you undermine yourself like that! On that account, to extinguish a fire, one needs water, but if the “water” [is only] fuel for the fire, what [other] strategies are you going to look for?³¹⁸

Moreover, you, master and disciples,³¹⁹ not hesitating to [call yourselves] scholars,³²⁰ [declare] “we are followers of the incomparable Dwags po Bka’ brgyud.” [Yet,] if you can nonetheless proclaim that “the self itself is no self and *saṃsāra* itself is *nirvāṇa*,” it is a deprecation of the incomparable Dwags po Bka’ brgyud. For, in that case, you [either] assert that [1] for consciousness, *saṃsāra* is in reality primordially nonexistent (*ye med*), or assert that [2] [for] consciousness, *saṃsāra* itself is any self which vividly manifests in *nirvāṇa*, because there are no alternatives [to these claims]. [1] If you accept the first, then leaving aside that your teacher Tsong kha pa asserts that conventional truth is primordially nonexistent, if you assert only that phenomena are empty of intrinsic essences without adding the qualifier “truly,” that is said to be a great view of nihilism,³²¹

³¹⁸ In other words, 'Gos lo's attempts to identify buddha nature and self only add fuel to the fire of the opponent's arguments for why these are (and should be seen as) different.

³¹⁹ This refers to 'Gos lo tsā ba and his students. We here read *dpon slob* as an abbreviation of *dpon po dang slob ma*, i.e., “master and disciples”. Another possible rendering is “chief teacher” which would then refer only to 'Gos lo himself, but the context suggests a plural subject.

³²⁰ The phrase *mkhas pa la mi 'dzem* can alternatively be translated “not shying away from (or being immodest before) the wise.”

³²¹ Mi bskyod rdo rje here points out the difference (emphasized by Dge lugs scholars) between stating that phenomena [1] do not exist and [2] do not *truly* exist. The first

[999] as was explained more than once. So, admit defeat (*tsakra*)! [2] If you assert the second [claim], who would debate with a lunatic?

Moreover, based on the evidence that suffering is experienced by sentient beings, forget about this [counting as] correct reasoning from effect³²² that sentient beings are *buddhagarbha* and *dharmadhātu* and natural luminosity. If one sets out to prove it in that way, it is nonprobative and is moreover proof of the opposite.³²³ It is like this: if one advances the proposition “the subject (*dharmīn*) *buddhagarbha* is a sentient being because it [i.e., buddha nature] experiences suffering,” this is not proven.³²⁴ On the other hand, if one advances the proposition “the subject ‘sentient being’ is the *buddhagarbha* because it [i.e., the sentient being] experiences suffering,” this is proof of the opposite³²⁵ because given that *buddhagarbha* is characterized as genuine bliss, if it is established in terms of brute suffering, then this rules out that [the experiencer of suffering] is *buddhagarbha*.

In general, if you endorse a self that experiences sorrows and joys while at the same time declaring that “all phenomena are empty and selfless,” who has

statement supports ontological nihilism (the thesis that there is nothing at all) whereas the former allows for a qualified realism.

³²² That is, reasoning that deduces cause from effect. As Mi bskyod rdo rje argues, there is no way to argue from the result “sentient beings experience suffering” to the premise “sentient beings are buddha nature”.

³²³ This is one of two types of indeterminate reasons (*ma nges pa'i gtan tshigs* : *anaikāntikahetu*)—i.e., those which are inconclusive inasmuch as the reason does not entail the predicate—that are distinguished in Buddhist logic: “nonprobative reasons” (*ma grub pa'i gtan tshigs* : *asiddhahetu*) and “reasons [that are proof] of the opposite” (*'gal ba'i rtags*). On indeterminate reasons, see Dreyfus 1997, 80 and 482, n. 22 where he explains “the object of comprehension is given by Dharmakīrti as a classical example of an indeterminate reason with respect to sound being impermanent because sound is an object of comprehension but that does not entail that it is impermanent. The acceptance of this example entails that the object of comprehension is not equivalent to impermanent phenomena; that is, permanent phenomena must be objects of comprehension.”

³²⁴ This line of reasoning is a *non sequitur* because there is no evidence at all that buddha nature experiences suffering. Because this premise is unwarranted, the conclusion (buddha nature = sentient being) is unproven.

³²⁵ Stated otherwise, a sentient being’s suffering is proof that it is *not* buddha nature since the latter is deemed to be unconditioned, beyond suffering, and thus equated with imperishable bliss.

taught [you this] without [your own] capacity [to question it]?³²⁶ Furthermore, [your] quotation from the *Śrīmālā[devīsiṃhanādanirdeśasūtra]* [ŚDS] is *not* scriptural support [for the view] that buddha nature (**sugatagarbha*) experiences suffering. Rather, there were some instances where the Bhagavān indicated the *ālayavijñāna* by means of the term “[buddha] nature” in order to graciously take on board Mind Only proponents.³²⁷ With this intent, however, he in these cases considered the *ālayavijñāna* which experiences suffering to be the aspect of karmic ripening (*vipāka*) but he did *not* consider it to be the aspect of karmic seeds (*bīja*) and the like.³²⁸ [1000] Thus there is no chance that your wrong explanation can ever fool us.

Furthermore, it is not found among the intended meanings [articulated] by those teachers having extensive knowledge. As the *Tarkajvālā* [TJ] states,

Thus, in conventional language use, even we ascribe the word “self” to consciousness because it is said that “consciousness is the self because it is what takes rebirth.” Consequently, the label is applied to the assemblage of the body and the senses. In this regard, the following has been stated:

For example, just as the thought of a “chariot”
Is based on an assemblage of parts,
Likewise a “sentient being” is conventionally designated
Based upon the [assemblage of] psychophysical aggregates.³²⁹

³²⁶ In Buddhist doctrine, following a path to liberation depends on knowing what is to be realized (*thob bya*, e.g., buddha nature) and what is to be relinquished (*spangs bya*, e.g., the self), but here the identification of self and buddha nature absurdly results in self and buddha nature both being objects of both acceptance and rejection.

³²⁷ The identification of the *ālayavijñāna* with the *tathāgatagarbha* is most famously found in the *Laṅkāvatāra* (LAS) and *Ghanavyūha* (GhV) sūtras. On this identification, see also vol. 1, 161ff and 169, n. 362.

³²⁸ On the Karma pa’s rejection of equating buddha nature with the *ālayavijñāna*, see vol. 1, 204ff and 216, n. 495.

³²⁹ The full quotation is from Bhāvaviveka’s *Tarkajvālā* (TJ) by way of commentary to his *Madhyamakahrdayakārika* (MHK) III.97. (Tib. D 3856, 160₂₋₃). For Sanskrit and Tibetan texts of MHK III.97, see Heitmann 2009, 53–4. We did not locate the source of the quotation within the passage which is also quoted in the *Madhyamakalaṃkāravṛtti* (Tib. D 3885). The example is in any case well known from the ancient *Milindapañha* in

The upshot of this passage is: you can forget about [buddha] nature being a self. [The passage] has not even demonstrated that consciousness is a self, because what it clearly shows is that the basis of designation of the self is the perishable aggregates. In this regard, the idea in this context is not to precisely analyze a conventional “self,” but just to show that it is conventionally [imputed] in that way.³³⁰ Therefore, conventionally, consciousness is precisely the five aggregates together with the attendant factors that occur contemporaneously with them.

It is asserted from the Vaibhāṣikas upward that [consciousness] accumulates karma, which projects and establishes the five psychophysical aggregates of another rebirth. So, when this [identification] is taken as the basis, it is accordingly said that “consciousness (etc.)³³¹ is the self because it is what takes rebirth.”³³² The terms “cause for arising”³³³ and so on naturally summarize this. In this context, even the meaning of the expression “self”_[1001] is not [meant] to show that the [aggregates] are a self but [to show] that they are the object of the mode of grasping belonging to the metaphysical view of self that is based on the instinctual clinging to a sense of “I.” It was therefore explained in this way from the perspective of this very consciousness being viewed as “I” and the other four aggregates being grasped as “mine.” To make this clear, that [text] goes on to say that it is only the assemblage of body and senses that is labeled as a self³³⁴ because scriptural citations like [the one above starting with] “For example...,” clearly showed that the collection-universal is precisely what is described

which the Buddhist monk Nāgasena employs this example to convince the local Bactrian king Milinda (= Greek Menander) of the irrefutability of the Buddhist nominalist view that the ‘self’ is only a conventional label for a collection of psychophysical aggregates and has no independent reality (*Samyutta Nikāya* i. 135; *Milindapañha* 25–8.). See Gethin 1998, 139.

³³⁰ Another sense of this passage is that the relationship between self and consciousness in MHK/TJ is established not in order to elucidate the psychological sense of self (*zhe bdag*) but to reaffirm the early Buddhist nominalist view of “self” alluded to above (note 317). On either reading, the self is an imputation that exists neither conventionally nor ultimately.

³³¹ *la sogs pa* is not in the passage as given in TJ/MHK III.97 (Tib. D 3856, 160) which is otherwise identical.

³³² TJ on MHK III.97.

³³³ This term *utpattihetu* (*’byung [ba’i] rgyu*) occurs in Bhāvaviveka’s MHK III.41. For Sanskrit and Tibetan of relevant passage, see Heitmann 2009, 35–6.

³³⁴ In TJ on MHK III.97 as quoted above.

conventionally in terms of “sentient being” and “self.” [But] as you cite this as scriptural support for your main premise that the assemblage is not described as a “sentient being,” I am astounded at how you thereby undermine your own claim!

As for the meaning of a quotation from Candrakīrti that you cite as scriptural support for your main premise: It is not the case that it shows [the quintessence] to be the agent [“doer”] of the karma of sentient beings or the experiencer of suffering.³³⁵ Rather, in order to indicate how the mind and mental factors function as causal and contemporaneous motivations of virtuous and nonvirtuous karma³³⁶, that [passage, *viz.*, MA VI.84d] states that [bodhisattvas] “understand that the agent is ‘only mind.’”³³⁷ This also refutes your main premise.

³³⁵ The passage alluded to may be MABh, 281 where Candrakīrti states, “The positing of karma and its agent should be accepted just as the chariot is. The appropriated (*nyer len*) is karma, and the [self] is the doer, [i.e., the appropriator of that karma].” “The appropriated” refers to the aggregates and so forth, and that is precisely karma. The self is the agent [or appropriator of the aggregates/karma]. That is how they are posited [in accordance with worldly convention].” In the MABh, the five aggregates are identified with action (karma).

³³⁶ AK IV.10ab: (Tib. D 4089, vol. 140, 11a₅) *kun slong rnam gnyis rgyu dang ni | de yi dus kyi slong zhes bya |* Skt. (Gokhale): *samutthānaṃ dvidhā hetutatkṣaṇotthānasamjñitam |* Vibhāṣa, 117, 10. “That which gives rise [‘motivation’] (*samutthāna*) is of two types, which are known as motivation as cause (*hetusamutthāna*) and motivation in that moment (*tatkṣaṇasamutthāna*).” See Pruden, vol. 2, 576. The first (which precedes the action) sets in motion, while the second (which is contemporary with the action) is the mover (see IV.10cd). Both must be present for an action to take place.

³³⁷ The stanza from the *Madhyamakāvatārabhāṣya* MABh VI.84d (Tib. D 3862) states that bodhisattvas on the sixth spiritual level “Understand that the triple world is only consciousness / in order to understand the negation of a permanent self being the agent/doer (*bdag rtag byed po*). Thus they understand that this agent (*byed pa po*) is only mind.” VI.84b–d: *srid gsum rnam shes tsam du gang rtogs pa | bdag rtag byed po bkag pa rtogs phyir des | byed pa po ni sems tsam yin par rtogs ||* The MABh commentaries of Candrakīrti and Mi bskyod rdo rje explain that this understanding is an interpretation in conformity with worldly custom that serves to undermine the fiction of a permanent self by drawing attention to the constructive role of the mind as agent/creator of the life-world (as the perpetrator of karmas that engender the triple world). For a critical edition of the Tibetan (sources of which are explained in Tauscher 1989, VI), see MABh (La Vallée Poussin 1907–1912); VI.84 is on 182. For French translation of MABh VI.84 with commentary, see La Vallée Poussin 1970, 239.

Furthermore, according to proponents of the rival position: “Even the true reality (*de kho na nyid*) of the self as explained in the extraordinary Unsurpassed [tantras], when examined by a subtle mind, is [seen to be] designated with the name ‘true reality’ and its meaning must actually be explained as a ‘self’. When linked with the [Sanskrit] term *āhaṃ* (“I”),^[1002] it is declared to be [the yoga of] higher union (*shin tu ’byor ba*).”³³⁸ This is untenable. If “the true reality of self” is explained as “self,” then in the context of the Creation Stages (*bskyed rim*), it absurdly follows that this in no way differs from the yogas of the non-Buddhist Mantra [systems].³³⁹ When the [so-called] purification of self (*bdag gi dag pa*),³⁴⁰ which needs to be explained in the sense of “selflessness,” is instead explained along the lines of “self-identification” (*bdag tu ’dzin pa*), then it absurdly follows that it becomes necessary to explain the vital principal (*srog*) of the Creation Stages in a perverse way. And when explained in that way, it [also] follows³⁴¹ that even the authentic selfhood (*bdag dam pa*),³⁴² which constitutes the essence of *dharmakāya*, has to be identified with the [reified] self.

³³⁸ See note 292 above where Ngo khro rab ’byams Dbang phyug rdo rje discusses this position.

³³⁹ This refers to non-Buddhist Mantra systems that aim to achieve union with the [supreme] self ([*param*]ātman). In this regard, the *Kālacakratantra* frequently criticizes such self-identification (*ahaṃkāra*) not only as a false view among non-Buddhists but also as a serious impediment to the Buddhist tantric practitioner (especially in Creation Stages practices where self-identification with the deity can all-too-easily turn into self-aggrandizement); indeed, the *Vimalaprabhāṭikā* (VPT) identifies the *Kālacakratantra* as a higher tantra precisely insofar as its teachings bring to maturity those whose minds are free from self-grasping. See Wallace 2001, 7, 19, 21, 33, 119, 132 et passim.

³⁴⁰ Mi bskyod rdo rje interprets “purity of self” in the sense of “purified of self”. The idea of “purity of (or purified) self” (*śuddhātmā* : *bdag [gi] dag pa*) is found in certain Mahāyāna texts (such as the RGV) and the tantras. Among the latter, it is taken up in *Mañjuśrīnāmasaṃgīti* VI.5 (for Skt. and Tib. of VI.5, see Wayman 1985, 75), a passage commented upon in Puṇḍarīka’s *Vimalaprabhāṭikā* (VPT), the most authoritative commentary on the *Kālacakratantra*. In the *Kālacakratantra*, ideas of authentic selfhood are presented alongside the repudiation of the idea of a permanent self along traditional Buddhist lines, on which see Wallace 2001, 14–15.

³⁴¹ The *thal ba rnam*s ’jug at the end of this passage covers both these absurd consequences.

³⁴² This is one of many terms used in Buddhist Tathāgatagarbha, Siddha, and tantric scriptural traditions to refer to a kind of de-centered (or eccentric) subjectivity grounded in the subpersonal *dharmakāya* (therefore “selfless”) that is actualized when the reified

Moreover, the non-Buddhists do not accomplish the two embodiments (*kāya*) by amassing the two stores [of merits and wisdom] as the requisite purpose of generating the Secret Mantra deity. In particular, they do not understand, by way of amassing the store of wisdom, that the self in essence and the true reality of the deity are empty. Hence, they do not surmount the peak of worldly existence.³⁴³ As a consequence of these [factors], they are absorbed resolutely in the self and this is [their] meditation. This and your own methods of cultivating the Creation Stages are not different as [both] are methods that do not meditate on the true nature of the self as being empty. Even the vital points of your Creation Stages do not surmount the methods of deity meditation among the non-Buddhists.

The need to take the true reality of self in the sense of “purification of self” is the life-force of the path of Great Secret Vajrayāna. This is because if one hasn’t done so, then the foundation for implementing the Creation Stages together with their practices becomes distorted. Thus, the purpose of the Creation Stages—i.e., the basis of creation which requires [imaginatively] creating step by step the embodiments (*kāya*) and wisdoms of the fully perfect buddha^[1003] together with the created aspects³⁴⁴ [the objects of visualization]—must be explained in terms of the essence of the two kinds of selflessness. But by identifying it as a “self” you have misrepresented a great doctrinal point which concerns the quest for the goal of liberation.

self (*bdag*) born of the self-identifications with various configurations of what one experiences has ceased.

³⁴³ ‘Peak of worldly existence’ (*srid rtse : bhavāgra*) describes the highest of the mundane formless meditations practiced by an arhant. It is described as a sphere in which there is neither conceptualization nor nonconceptualization (*naivasamjñānājñāsam-jñātana*) that occurs in the fourth and final formless attainment (*ārūpyasamāpatti*). This attainment either leads to the state of cessation [of all conception and sensation] (*[sam-jñāvedita]nirodhasamāpatti*) in case of the Ārya able to complete the stages of meditation that transcend worldliness (*lokattara*), or it represents the final destination for one unable to access this higher state and who therefore remains confined to worldly (*laukika*) states of mind. See AK II.24 et passim and comments by Seyfort Rugg 1989, 192 f. See also Klong chen pa’s *Sems nyid ngal gso ’grel* (vol. 2, 241 f.) where the limited *bhavāgra* is distinguished from *nirodha* interpreted (in light of MA) as “the cessation of discursive elaborations of mind” (*’gog pa ni sems kyi spros pa ’gog pa’i phyir*), which, in the case of a bodhisattva, brings with it a heightened compassion for living beings.

³⁴⁴ GL_{VV} and GL_{SB} have *bskyed bya* “what is to be generated,” i.e., the objects of visualization.

If you explain all instances of the [vajra] pride of apprehending the purity of wisdom in the Creation and Completion [stages] as just the view of self, then even where the authentic selfhood of the Buddhists is concerned, on your view, there can be nothing to prevent the absurd consequence that this is just the self that is capable of experiencing karma and the results of karma. This is because insofar as one accepts the very buddha nature (*buddhagarbha*) and natural luminosity as a self, buddha nature (*buddhagarbha*)—authentic selfhood (*bdag dam pa*)—is present only as that [reified self].

Moreover, for you, when buddha nature (*buddhagarbha*) [is said to] be present in all sentient beings, it is not buddha which is present. Rather, it is something that is of a similar kind to the buddha which is present.³⁴⁵ As for this similarity (*'dra ba*), it is the “distinct set of six cognitive domains”³⁴⁶ [advanced in Yogācāra *gotra* theory]. Thus, declaring that “something similar to that exists in sentient beings,” you cite as scriptural support the glorious Karmapa Rang byung [rdo rje]. But this is not justified because the inadmissibility of introducing a dichotomy between a “buddha” and “its nature” has already been shown above. Likewise, it has been shown that fixed ideas about [something] of a “similar kind” (*rigs 'dra ba*) to the uncontaminated³⁴⁷ are unfounded. Since what counts as a “distinct set of six sense fields” is not [properly] identified, [you have a] mistaken idea [about it].³⁴⁸

It is therefore inadmissible for you to cite [this] as the intent of the glorious Karmapa Rang byung [rdo rje] in line with your own speculative ideas. Why is that? Because [to speak of] that which is just “similar to” a buddha’s^[1004] uncontaminated [nature] is perforce to say that it is not really that. [But] in that case, there is no way *not* to explain that similarity as a [mere] representation (*ākāra*).³⁴⁹ Well then, the cause that transmits such a representation can be nothing other than the uncontaminated *buddhagarbha* [itself]. If so, the absurd consequence follows that buddha nature is taken as an apprehended object by all sentient beings because it has been stated [in *Pramāṇavārttika* (PV) II.224ab]:

³⁴⁵ See Mathes 2008a, 321.

³⁴⁶ On the term “distinct set of six cognitive domains,” see vol. 1, 62, n. 111.

³⁴⁷ See above p. 79 f. where Mi bskyod rdo rje had argued for the untenability of subsuming the quintessence and chaff under a single category.

³⁴⁸ Mi bskyod rdo rje takes up this mistaken idea below, 116ff.

³⁴⁹ In other words, similarity or likeness are representations or universals superimposed on phenomena by the mind in order to organize and make sense of them.

Besides the reality of causes,³⁵⁰
There is nothing else called “apprehended object.”³⁵¹

According to people like you, “our so-called ‘similarity’ is not explained as ‘this object being like that one’. Rather, we explain similarity in the sense of a ‘cause’ [being concordant with its result].³⁵² Thus, we are [really] thinking about the cause of buddhahood.” Even so, the very drawbacks we outlined previously remain in force. That is not all: to declare such a simulacrum to be buddha nature (*buddhagarbha*) itself and to also declare that it is self-caused would be a violation [of norms of reasoning]. In general, moreover, buddha nature (*buddhagarbha*) is not an independently-existent [entity] because it remains essentially free from all doing and has involved no deliberate effort from the very start. Not only that, but *contra* [your] claim that an “aspect similar” (*cha ’dra*) to the uncontaminated exists in sentient beings, the meaning of the classical scriptures is that the actual uncontaminated awareness exists in sentient beings. It is conclusive that you have not understood this because the *Ratnagotravibhāga* [RGV I.104c] says that

...uncontaminated awareness exists in embodied beings, like honey.³⁵³

Query: But doesn’t “*x* is similar to *y*” refer to what is termed the “naturally present spiritual potential” (*prakṛtisthagotra*)?

Reply: Buddha nature (*buddhagarbha*) is not a case of “*x* is similar to *y*”^[1005] because it is precisely what is termed “primordially present supreme buddha” or “completely illuminated primordial victor” or “primal protector.” Moreover, the meaning of the term “distinct set of six cognitive domains”³⁵⁴ is not explained as a special feature (*khyad chos*) of the “six cognitive domains”—i.e., the object having the special feature (*khyad gzhi*)—because it is explained as something that is distinct from (*khyad par gyi chos shig*), which is to say, “other than,” the six cognitive domains of sentient beings. This has also been designated as the “substratum wisdom” (*kun gzhi’i ye shes*).

³⁵⁰ “Causes” in this context probably refers to *vāsanā* or tendencies.

³⁵¹ PV II.224ab (Miyasaka 1971–72 ed., 70–1): *hetubhāvād ṛte nānyā grāhyatā nāma kācana* |

³⁵² This follows the reasoning that results are concordant with their causes.

³⁵³ RGV I.104c (Johnston 1950 ed., 61): ...*anāsravaṃ madhunibhaṃ jñānaṃ tathā dehiṣu*.

³⁵⁴ On the term “distinct set of six cognitive domains,” see vol. 1, 62, n. 111.

Moreover, I shall explain the authoritative words of the glorious Karmapa Lalita[vajra, i.e., Rang byung rdo rje] that were quoted by you. In that regard, the following is quoted by you:

The spiritual potential (*rigs*) is such that the triad of body, speech, and mind of sentient beings body, speech, and mind (*lus ngag yid*) are aspects similar (*'dra ba'i cha*) to the body, speech, and mind (*sku gsung thugs*) of the Tathāgata. That is stated in the glorious *Hevajra*[tantra II.ii.45]:

[The (visualized) deity's form]
Is present only as something born,
Being an arrangement of arms, face, and colors.
However, [the visualization is meaningful] because of the
ordinary latent tendencies.³⁵⁵

³⁵⁵ Our translation of *Hevajratantra* (HT) II.ii.45 is based on critical editions of Sanskrit (Tripathi and Negi 2006) and Tibetan (Snellgrove 1959). It includes in square brackets the first line, which is omitted in the passage as quoted by Mi bskyod rdo rje. We have followed ms. KA of Tripathi and Negi (p. 117) which accords most closely with the Tibetan: *devatārūpaṃ tu jātamātravyavasthītam | bhuja mukhavarṇasthānāt kiṃ tu prākṛtavāsanā*^a | Tib. (Snellgrove 1959 ed., vol. 2, 50–1): *lha yi rnam pa'i gzugs kyi ni | bzhi lag kha dog gnas pa ni | skyes pa tsam gyis rnam par gnas | 'on kyang bag chags phal pas so ||* ^ataken as ablative (*-āt*) (which sometimes wrongly appears as *-ā* in Newar manuscripts); this accords with the agentive ending *-pas* found in the Tibetan). The rendering of the passage follows the interpretation by Kāṇha in his HT commentary: “If the world is pervaded by buddha[hood]—it having the nature of existence and nonexistence—then why perform the cultivation of the form of the deity? Good question! [cites HT II.ii.45] [Here, the line “Being an arrangement of arms, face, and colors” means “it being similar to a [human] body.” Then is its cultivation meaningless? The answer is “However, [[it is meaningful] because of the ordinary latent tendencies]”. This signifies, it should be added, the latent tendencies specific to an ordinary body. The idea here is that the cultivation of the deity's body is performed in order to relinquish [these], and in order to nurture the latent tendencies of the undefiled aggregates [of form, sensation, consciousness, and so on].” *Yogatantraratnamālā* (HTY) (Tripathi and Negi, 117): *yādi buddhamayaṃ jagat bhāvābhāvasvarūpatvāt tathāpi kasmāt devatākāra-bhāvanā kriyate ity āha satyam uktam | devatetyādi bhuja mukhetyādi dehasāmānyadi ity arthaḥ | tato vyarthā bhāvanā syāt | kin tv ityādi prākṛtasya dehāntarasya tatra vāsaneti śeṣaḥ | tatra prahāṇārthaṃ anāsravaskandhāvāsanāparipuṣṭaye devatādehabhāvanā kriyate iti bhāvāḥ ||* This interpretation supports the view of Mi bskyod rdo rje, and Rang byung rdo rje, that the alleged “similarity” of buddhas and sentient beings is not be understood as an equation or identification. Rather, the visualized formal aspects of the

And *Hevajra*[*tantra* II.iv.64d],

Sentient beings are [already] the Lord [Īśvara] of the ten levels.³⁵⁶

These and other passages are discussed in detail.³⁵⁷

If this presentation was explained in connection with the many [topics] such as the Maturation and Liberation [stages] respectively, the *maṇḍala* and its retinue, and the self-blessing (*svādiṣṭhāna*), there would be a torrent of many extensive explanations. But were we to explain it in that way, we would abandon what is here the subject of disputation. Therefore, if we stick with what is relevant here, then, in general, I see what is pertinent to be precisely the explanation in terms of [1] the ground of the clearing process, [2] the objects to be cleared, [3] the clearing process and [4] the result of the clearing process.³⁵⁸ [1006]

In this regard, there are [A] explanations of correspondence in terms of homologous phenomena, and [B] explanations of correspondence in terms of purification. [A] In general, this comprises [1] what is called the “ground” that remains when what [is to be cleared] has been cleared, [2] the full enumeration of its defilements that are cleared, [3] the full range of antidotes that clear away these [defilements], and [4] the result of that clearing process which is not other than the ground of the clearing process itself.

However, from the perspective of consciousness, things apprehended separately, being of the nature of interdependence, are thus interconnected as homologous phenomena³⁵⁹ insofar as they are mutually dependent as factors to be

buddha/deity, for all their likeness to human aspects, point beyond themselves to transsubjective modes of being—the “undefiled aggregates” (*anāśravaskandha*)—which are realized to the extent that mundane latent tendencies are relinquished and latent tendencies of these undefiled aggregates are nurtured.

³⁵⁶ HT II.iv.64b, (Snellgrove 1959 ed., 70): *sattvā daśabhūmīśvarāḥ* |. Tib. *sems can sa bcu'i dbang phyug go* |. ^a Snellgrove 1959 ed. has *bcu*.

³⁵⁷ We were unable to locate this passage in any of Rang byung rdo rje's extant works. The author does shed light on his understanding of the terms “aspects of resemblance” and “family resemblance” in his *Zab mo nang don 'grel pa*.

³⁵⁸ On these four phases of the clearing process, see above notes 25 and 305.

³⁵⁹ To clarify Rang byung rdo rje's view that, from the standpoint of buddha nature, a sentient being's body speech and mind are similar to a buddha's, Mi bskyod rdo rje here proposes a perspectival account that recognizes how two phenomena can be considered

relinquished and their antidotes—this is the profound key point of the Unsurpassed Vajrayāna. So, in the case of such similarities, having first discussed them in language [emphasizing] connections according to homologous instances, they are ultimately ascertained as heterologous instances.³⁶⁰ By directly recognizing the factors to be relinquished and antidotes separately, one eliminates the factors to be relinquished and completes the activation of the antidotes. The purpose of the Vajra path is thereby fulfilled.

The category of impure psychophysical aggregates and elements and the rest are the body, speech, and mind of sentient beings, but these are only numerically similar to the [adamantine] body, speech, and mind of buddhas. Consequently, when you meditate on the imagined deities (*kun btags kyi lha*), there arise cognitions (*rnam rig*) of many things such as the four impure birth places, heads and limbs, and so forth. Also, among the assembly of deities belonging to the clearing process, there may be similarities [with humans] in terms of numbers and

similar from one level of description (or mode of cognition), yet entirely dissimilar from another. From the Vajrayāna viewpoint of interdependence, a sentient being's body, speech, and mind can be considered similar or homologous to a buddha's just to the extent that the two are mutually dependent as factors to be relinquished and antidotes respectively. In this context, they may be regarded as *internal dyads* in the sense that each requires the other for its definition, like “up and down” or “light and dark”. But, from the standpoint of goal-realization, they are eventually seen to be dissimilar or heterologous insofar as the former (which is superfluous) need to be relinquished for the latter (which is essential) to fully manifest. They may here be regarded as *external dyads* in the sense that the factors to be relinquished (conditioning phenomena) turn out to be superfluous and adventitious whereas the antidotes (buddha-qualities) are essential and enduring. The idea of internal and external dyads is borrowed from Charles Taylor (2011) who uses them in a quite different context.

³⁶⁰ According to Dharmakīrti, the terms “similar” and “dissimilar instances” (*sapakṣa/vipakṣa*) are synonymous with the “homologous” and “heterologous examples” (*sādharmyadrṣṭānta/vaidharmyadrṣṭānta*) on the basis of which entailment relations (*vyāpti*) of concordance/copresence (*anvaya*) and difference/coabsence (*vyatireka*) are established. See Tillemans 1999, 90 f. Shōryū Katsura explains the way these relations are specified in Indian logic: “When an item is present (*anvaya*) in instances similar (*sapakṣa*) to what is to be inferred (*anumeya*) and is absent (*vyatireka*) from instances dissimilar (*vipakṣa*) to what is to be inferred, it is a valid inferential mark, provided that it is present in the object of inference (*pakṣa*). Since smoke is present where there is a fire and absent where there is no fire, we can establish a special relationship between smoke and fire. Smoke is a valid inferential mark that causes us to know the presence of an unperceived fire, that is, what is to be inferred.” Siderits, Tillemans, and Chakrabarti 2011 (eds.), 128–9.

aspects. As for their difference, however, the aspects to be relinquished are the ordinary latent tendencies³⁶¹ while, conversely, what does not form an unbroken series of latent tendencies³⁶² is the essence of supreme wisdom. [1007]

[B] As for explanations of correspondence in terms of purification: When the triad of body, speech, and mind of sentient beings is purified away, the body, speech, and mind of buddhas that have been obscured by these [former], become apparent from the perspective of consciousness. Hence, insofar as impure aspects give way to pure ones, they are metaphorically designated as being “similar to them.” For example, it is said that “the triad of body, speech, and mind, once purified, is the three embodiments (*kāya*).”³⁶³ And [by way of commentary to *Hevajra* II.iv.64b],

When what has adhered to the womb of a sentient being for ten months together with its negativities has been purified, it becomes the Lord of the ten levels.³⁶⁴

This is the main point (*don po*) of the Mantra scriptures of Vajrayāna. However, [you talk about] something “resembling a buddha” and sometimes talk about sentient beings as if they were real and other times as if they were not—[such] ideas are not well-grounded. Therefore, the meaning [of the tantric scriptures] is not that sentient beings possess a thing that is totally unreliable that [you] called “similar”.³⁶⁵

³⁶¹ This follows Kaṇha’s interpretation of the relevant *Hevajra* passage, on which see above 74.

³⁶² Literally, “is not linked in series of latent tendencies,” i.e., the uninterrupted succession of actions and reactions that constitutes *saṃsāra*.

³⁶³ The author may be simply be paraphrasing a view expressed in many tantras. In any event, we were unable to source this specific quotation.

³⁶⁴ This is an unidentified comment on *Hevajratantra* (HT) II.iv.64b: Skt. *sattvā daśa-bhūmīśvarāḥ* || Tib. *sems can sa bcu’i^a dbang phyug go* |. ^a Snellgrove 1959 ed. has *bcu*. The quoted passage must be read in the context of II.iv.64: “The levels (*bhūmi*) are the ten months [in the womb], so all beings are already the Lord of the ten levels.” See Snellgrove 1959 ed., vol. 2, Skt. 70; Tib. 71. Mi bskyod rdo rje’s version varies slightly in the first line: *zla ba bcu yang sa bcu ste* ||.

³⁶⁵ In other words, if beings do not have actual buddha nature but only a *pseudo-* or *ersatz* buddha nature, there is no possibility of attaining buddhahood but only a growing likeness or approximation to buddhahood. To take a contemporary example, tofu lobster can be made to resemble real lobster in taste and texture but will never become real lobster.

In short, according to this teacher who propounds the rival position, “what obtains as the nature of things” (*dharmatā*)—viz., an aspect similar to (*’dra ba’i cha*) the buddha within sentient beings—is the naturally present spiritual potential. That aspect which becomes increasingly similar to a buddha—being of a similar kind (*rigs ’dra ba*) to it—by producing the roots of virtue such as learning and so on, is the unfolded spiritual potential. So, finally, when it becomes very similar (*shin tu ’dra ba*), it turns into this very buddha. Also, the means of turning into [a buddha] are the qualities for cleansing the spiritual element, such as faith.

To summarize, [you have] stated that “the quintessence (*garbha*), which exists in sentient beings is not the quintessence of a buddha (*buddhagarbha*) but rather the quintessence of a sentient being (*sattvagarbha*).” This is untenable.
[1008] It was shown that it was a mistake to have not correctly identified the naturally present spiritual potential and the unfolded spiritual potential. [For you, they] are not actual, so however similar to it they may be, they do not [actually] become that. Hence, it was shown that in the system of this master and disciple, their claims have been adulterated by the views and tenets of Rje Tsong kha pa and his disciples. For some people, this does not count as being valid.

In that regard, the naturally present potential is precisely the extinction of all flaws and the total consummation of qualities. It is primordial buddhahood. It is the state of complete spiritual awakening. Even when, from the perspective of consciousness, the potential later becomes the buddha[hood] in which defilements are purified away, it has not become better than before.³⁶⁶ Since this [potential] is always and already inseparable from buddha nature (*buddhagarbha*) that is free from defilements, it is able to fully display all the activities of a buddha. However, there are some who say that suchness possessing defilements is unable to display these buddha-activities because it is like a knife that cannot be taken from its scabbard and so forth. But this is only a belief-system of those who propound incorrect [views].

Having unerringly identified the naturally present potential, when it comes to the unfolded potential, it may seem from the standpoint of [mundane] consciousness as though certain aspects of buddha nature (*buddhagarbha*) manifest due to adventitious defilements having been purified away. Moreover, although the naturally present potential is present as the abiding condition for those under the influence of wisdom itself, when it comes to the unfolded potential, it seems

³⁶⁶ The author implicitly rejects the early Buddhist ‘replacement model’ of spiritual transformation which considers awakening to consist in the replacement of a ‘bad’ mode of being with a ‘good’ one. For more on that, see vol. 1, 134, n. 277.

from the perspective of conventional consciousness as if something not previously awakened [1009] had awakened. Hence, [this] is of provisional meaning because something already awakened (*gdod 'tshang*) cannot [actually] blossom (*rgya*) [into awakening].³⁶⁷ Moreover, in taking what is not actual as the basis for that which is actual, however similar it ends up being, it will never become that because the very nature [of the actual] is undifferentiated. It is similar to identical twins [among] donkeys and cattle.³⁶⁸ According to a classical text on reasoning:

Because it is similar, it is not the actual one.³⁶⁹

To summarize, [you] claim that *buddhagarbha* exists in sentient beings. That *buddhagarbha* which exists is not [really] buddha nature (*buddhagarbha*)³⁷⁰ but rather the “nature of a sentient being” (*sattvagarbha*). This does not exist in buddhas. Since all these claims are strikingly similar to the belief-system of Rje [Tsong kha pa] Blo bzang grags pa, it stands to reason that those who revere this master should also arouse fervent devotion to this doctrinal system [of yours]!

Furthermore, proponents of the rival position proclaim that “naturally luminous mind is seen by means of fixation [meditation] without the cessation of appearances of the sixfold [consciousness].” [Your] juxtaposition of [buddha] nature and the view of self is similar to aspects of the system of the master [Tsong kha pa] Blo bzang ba, yet [you] proclaim that [your] meditation system is in accord with whatever is maintained by those who are nowadays renowned as [Mahā]mudrā proponents. But whether or not there is freedom via such paths is discernable by those who have attained the great eye of dharma with regard to canonical literature.³⁷¹ Thus, the master and disciple who are the authors of this

³⁶⁷ On Mi bskyod rdo rje’s view on the blossoming of qualities, see vol. 1, 46ff.

³⁶⁸ That is to say, twins may be and appear identical in every respect but never be the same being.

³⁶⁹ On the attribution of this passage to a “text on reasoning” (*rigs pa'i gzhung*), see vol. 1, 135, n. 281.

³⁷⁰ The author wants to highlight the obvious logical contradiction in the proposition *buddhagarbha* is not *buddhagarbha*.

³⁷¹ Mi bskyod rdo rje here touches on a sensitive issue that has been hotly debated by Tibetan Buddhist masters of all schools since the time of the Bsam yas debate (8th century). At issue is the question of whether enlightenment is continuous or discontinuous with conceptual analysis. Most Bka’ brgyud (and Rnying ma) followers maintain that the cessation of mind (*cittanirodha*)—and the attendant cessation of the six modes of

so-called *Rgyud gsum gsang ba*³⁷² are known to have knowingly accepted as “authentic dharma” and taken as the essence of their practice those teachings which had been identified as “heretical” (*chos min*) by [former scholar-translators] such as Lo chen Rin chen bzang po³⁷³ and Lo chen Blo ldan shes rab³⁷⁴ and Sa lo³⁷⁵ and [1010] Bu ston Lo tsā³⁷⁶. To these people [master and disciple] let me say the following:

Because the six modes of consciousness
Are adventitious defilements,
However people may fix [their minds] on these,
They will never see natural luminosity.

consciousness (the five senses plus ego-mind)—is a necessary condition for spiritual realization. On their view, goal-realization consists in the disclosure of a transsubjective experiential dimension that is radically discontinuous with analytical thought process and is therefore accorded its own autonomy and claims to legitimacy. The other side of this debate bases itself on what Tillemans 2013 has called a “continuity thesis,” the view that enlightenment is continuous with philosophical reasoning.

³⁷² By using master and disciple (*dpon slob*), the author again suggests that the views presented in 'Gos lo's *Rgyud gsum gsang ba* are in fact a combination of 'Go lo's and Tsong kha pa's.

³⁷³ This refers to the great translator (*lo tsā ba chen po*) Rin chen bzang po (958–1055), a key protagonist in the later diffusion (*phyi dar*) of Buddhism in Tibet who was a student of the renowned Bengali master Atiśa. He is credited by tradition with initiating a second wave of translations (*phyi bsgyur*) of Buddhist Sanskrit works in Tibet and with being one of its principal translators. It is said that as a young man, he was sent along with a group of Tibetan scholars by the King Ye shes 'od (allegedly a ruler of Zanskar, Guge, Spiti and Kinnaur) to Kashmir and other western Himalayan regions in order to study and bring back Buddhist teachers and teachings to central Tibet. He is also credited with establishing over one hundred monasteries in Western Tibet.

³⁷⁴ This is Rngog Blo ldan shes rab (1059–1109) who founded an analytical school of the Maitreya works that considered all but the RGV to be of provisional meaning (*neyārtha*) and interpreted buddha nature as a nonaffirming negation. See his *Theg chen rgyud bla'i don bsdus* (1b₂–4a₃) and relevant discussion in Mathes 2012, 198–202. For an excellent translation of this work and a detailed discussion of Rngog's life and writings, with a particular focus on his role in the transmission of the RGV in Tibet, see Kano 2016.

³⁷⁵ This likely refers to Sa skya Paṇḍita Kun dga' rgyal mtshan (1182–1251), outspoken critic of the nongradual aspects of Sgam po pa's Mahāmudrā teachings.

³⁷⁶ Bu ston Rin chen grub (1290–1364).

This Melodious Joy³⁷⁷ that casts far away such
Views and tenets intoxicates us with ecstatic bliss!

[Part Two: Critique of Shākya mchog ldan's buddha nature theory]

We shall now critically examine the presentation of [buddha] nature (*garbha*) of the illustrious Shākya mchog ldan. In his *Cakrasaṃvara Commentary*, he states,

Thus, it is determined that samsaric phenomena are mere appearances before consciousness and that nirvanic phenomena are the experienced objects of wisdom. Among these, the latter do not need to be analyzed at this stage. Among the two factors of consciousness—i.e., [1] the factor of dual appearances [of] looking outward through the sense-gates at substances or characteristics and [2] the factor of the clear and knowing [cognition] (*gsal rig*) looking inward, [1] the first is [defined as] conventional *saṃsāra*, the factor consisting in the defilements that are posited as *saṃsāra* and the apprehended aspects of consciousness, the knowable objects. [2] The latter is defined as the ultimate *saṃsāra*, natural *nirvāṇa*, the apprehending aspect, and that which designated as ‘wisdom.’³⁷⁸ Since the abiding nature of all conventional phenomena does not exist apart from these alone, it is impossible for them not to be pervaded by the *tathāgatagarbha* that is called a “continuum” (*tantra*) and that is the ultimate Saṃvara *maṇḍala* (*don dam pa'i*

³⁷⁷ This is a poetic allusion to one of Mi bskyod rdo rje's names, “Melodious Joy” (*dbyangs can dga' ba*).

³⁷⁸ See, for example, *Bde mchog rnam bshad*, 156–161 where Shākya mchog ldan states the following: “Generally, in these scriptures of the Unsurpassed Mantra, the entire range of conditional knowable objects are [classified in terms of] the conventional and ultimate, the *dharmin* and *dharmatā*, and the object-possessor (*yul can*) is subdivided into [ordinary] consciousness (*rnam shes*) and wisdom (*ye shes*). Thus, ultimately, the object (*yul*) is only the ultimate and suchness, and the object-possessor (*yul can*) is not explained as other than wisdom itself.” *spyir sngags bla med kyi gzhung dag na gnas skabs su yul shes bya mtha' dag la kun rdzob dang don dam gnyis su dang | chos can dang chos nyid dag tu dang | yul can la rnam shes dang | ye shes dag tu so sor phye nas | mthar thug yul don dam dang de bzhin nyid kho na dang | yul can ye shes nyid las gzhan du mi 'chad do |*.

'*dus dkyil*) of all phenomena.³⁷⁹ As has been stated [*Hevajratantra* (HT) I.viii.41cd], [1011]

By me is this all pervaded.

Another nature of the world [of beings] is not seen.³⁸⁰

And, as noted by the venerable Ghaṇṭapāda.³⁸¹

All these beings are the naturally accomplished *maṇḍala*
That is nondual.³⁸²

Though published this way, it is untenable. It is not tenable that the abiding condition of *saṃsāra* is buddha nature (**sugatagarbha*). Neither is it tenable that the factor of the [mundane] clear and knowing [cognition], which is the inward-looking consciousness, is wisdom. Neither is it admissible that this clear and knowing consciousness is *nirvāṇa*. It is a mistake to identify “ultimate *saṃsāra*” with the *saṃsāra* appearing before conventional consciousness. Given that both the apprehended aspect—i.e., the outward orientation of consciousness—and the inward-looking self-awareness are adventitious defilements, it is untenable to distinguish them in line with the two truths. It is also a mistake to explain that which is called the “subjective aspect” (*'dzin rnam*) to be the nondual wisdom that is accepted by the Mādhyamikas.³⁸³ When you align the meanings of the

³⁷⁹ We have read '*dus dkyil* as an abbreviation of *gsang 'dus [kyi] dkyil 'khor* (*Cakrasaṃvara maṇḍala*). '*dus dkyil* also alludes to the center (*dkyil*) of the *Samvara* maṇḍala which Jayabhadra, in his *Cakrasaṃvaratantra* commentary, identifies as the lotus of the tantric consort. See Gray 2007, 157, n. 9 and 167.

³⁸⁰ *Hevajratantra* (HT) I.viii.41b: *madvyāpitam idam sarvaṃ nānyamayaṃ dṛṣṭaṃ jagat* | Tib. I.viii.41cd: *nga yis 'di kun khyab ste* | '*gro ba'i rang bzhin gzhan ma mthong* ||. See Snellgrove 1950 ed., vol. 2, 30–31. Note that the meaning of *jagat* ('*gro ba*) is “world” or “wandering (i.e., transmigrating) beings”.

³⁸¹ Ghaṇṭapāda (*dril bu zhabs*), a.k.a. Vajraghaṇṭa (*rdo rje dril bu*), the author of the above-quoted *Cakrasaṃvaraṣekaparakriyopadeśa* (CSU), was an important figure in the Indian *Cakrasaṃvara* lineage. Tibetan historical and biographical sources identify him as one of a trio of Indian mahāsiddhas—Luhpāda, Kāṇhāpāda, and Ghaṇṭapāda himself (*lu nag dril gsum*)—who are credited with establishing important Indo-Tibetan lineages of *Cakrasaṃvara* teachings and initiations. See Roerich 1979, 228 and Davidson 1991, 221 and n. 52 (which provides Sa skya biographical sources on these three masters).

³⁸² *Cakrasaṃvaraṣekaparakriyopadeśa* (CSU), Tib. D 1431, 438₅₋₆. This full passage occurs in *Bde mchog rnam bshad*, 29₄–30₁.

³⁸³ See above in note 378.

[above] two quotations with [mundane] consciousness, you misrepresent a key point of the Vajrayāna.

In general, moreover, to the extent that something persists as the mode of abiding, it cannot be anything but the ultimate buddha nature (**sugatagarbha*).³⁸⁴ Be that as it may, the abiding mode of *saṃsāra* is not empty in the sense of nonexistence (*med stong*):³⁸⁵ this is your basic premise and we accept it as well. So, in that case, if the **sugatagarbha* were emptiness *qua* nonexistence, then it would transcend neither the extreme of nihilism nor discursive elaborations. So, all the refutations you have made in your own scriptures to repudiate claims that **sugatagarbha* is emptiness *qua* nonexistence would end up undermining you yourself, the “Great One.”³⁸⁶ [1012] [Now,] you don’t maintain, as some people do, that there is no mode of abiding, but [only] an imputed mode of abiding. Consequently, if you accept in conventional terms an abiding mode of all conventional phenomena or the whole of *saṃsāra*, then this abiding mode does not transcend the [truths of] suffering and its source. It follows that the abiding mode of *saṃsāra* is not established as a *garbha* (*snying po*).³⁸⁷

The same holds for that which [you call] the inward-looking and outward-looking [factors] of consciousness. Since there is no difference between them inasmuch as they are the clear and knowing factor, which is [just] a hallmark of

³⁸⁴ GL_{NB} has “buddha nature as ultimate truth” (*don dam pa’i bden pa bde gshegs snying po*) rather than “ultimate buddha nature” (*don dam pa’i bden pa*) as it occurs in GL_{VV} and GL_{SB}.

³⁸⁵ This is identified by Candrakīrti in his *Madhyamakāvatārabhāṣya* on MAV VI.3 as one of two fundamental misinterpretations (*log par zhugs pa’i bsam pa*) of emptiness, the other consisting in the rejection of emptiness as a valid Buddhist doctrine. See Williams 1983, 127 and n. 11.

³⁸⁶ *Chen po ba* may here allude to the author’s claim to be a follower of Mahāmudrā (*phyag rgya chen po ba*).

³⁸⁷ Mi bskyod rdo rje does not accept Shākya mchog ldan’s distinction between conventional and ultimate buddha nature as elaborated in his major treatises on buddha nature, on which see Komarovski 2006 and 2010. For a general overview of Shākya mchog ldan’s buddha nature theories, see Higgins and Draszczyk, 2016, 74–100. It may be noted that the apparently similar distinction between ultimate and relative *bodhicitta* differs in one important respect: conventional *bodhicitta* is simply the virtuous application of ordinary conditioned mind (*sems*) whereas ultimate *bodhicitta* is the naturally pure nature of mind itself (*sems nyid*). There is no corresponding conditioned type of buddha nature described in the *tathāgatagarbha* texts. There is only one unconditioned buddha nature that is obscured to varying degrees by adventitious defilements.

[mundane] consciousness, even these two streams of this clear and knowing factor stem from the element (*dhātu*) of karmically conditioned predispositions (*saṃskāra*). And because it is [just] a hallmark of other-dependent cognition (*paratantravijñāpti*), and because such knowing also consists in the knowledge-bearer (*shes pa can*), which arises from the substratum consciousness (*ālaya-vijñāna*) like waves from water, it does not transcend the adventitious defilements that are to be relinquished. So, how could that [clear and knowing cognition] possibly be wisdom?

Likewise, it could not possibly be *nirvāṇa* because being the inward-looking [factor] among the two basic factors stemming from the samsaric consciousness, it is [identified by you as] self-aware cognition. This self-aware direct perception (*svasaṃvedanapratyakṣa*) is *not nirvāṇa* because in the context of codifying types of thinking, this is said to exist in all ordinary individuals and is therefore sharply separated from yogic direct perception (*yogipratyakṣa*).³⁸⁸ So, it is not at all correct [to call it] *nirvāṇa*. Having asserted more than once that “ultimate *saṃsāra*” is **sugatagarbha*, you nonetheless assert that this has no connection at all with [mundane] consciousness. Thus, by claiming that the inward-looking consciousness is ultimate *saṃsāra*, you contradict your own words! [1013]

That is not all: the inward-looking factor of a sentient being’s cognition circles around in *saṃsāra* and all the representations (*rnam pa : ākāra*) that constitute the three realms appear before it. But this would mean that **sugatagarbha*, which is [your] so-called “ultimate *saṃsāra*,” would circle in *saṃsāra* and would have the representational cognition³⁸⁹ that knows the appearances of all these

³⁸⁸ Here self-aware direct perception (*svasaṃvedanapratyakṣa*)—perception wherein cognition knows the content of cognition—is deemed to be a hallmark of ordinary consciousness that is available to all and is therefore sharply distinguished from yogic direct perception (*yogipratyakṣa*)—perception of things as they are—which alone leads to *nirvāṇa* and liberation. Mi bskyod rdo rje again sides with the Prāsaṅgikas who deny that *svasaṃvedana* has any epistemological or soteriological role to play in the perception of ultimate reality. For Candrakīrti’s account of direct perception, see MacDonald 2009.

³⁸⁹ Asaṅga’s *Mahāyānasamgraha* (MS) II.2 lists eleven phenomenal or representational cognitions (*vijñapti : rnam rig*) characteristic of the relative nature (*paratantralakṣaṇa*) that all stem from the substratum consciousness (*ālayavijñāna*) and are associated with unreal imagining (*abhūtaparikalpa*). They are [1] cognitions of the body (*deha*): the five sensory elements (*dhātu*), [2] cognitions of the embodied (*dehi*): the afflicted ego-mind (*kliṣṭamanas*), [3] cognitions of the enjoyer (*bhoktr*): the element of ego-mind (*mano-dhātu*), support of the five sensory consciousnesses, [4] cognitions of what is enjoyed by those (*tadupabhukta*): the six sense objects, [5] cognitions that enjoy those

aspects that constitute the three realms. This same consciousness engenders two modes of seeing—seeing its own self-nature and [seeing] its external objects. But these two remain cognitions of subject and object—they do not last for a moment, are fictitious and deceptive. Since you have thereby introduced a dichotomy within conventional truth between the ultimate truth as the inward-looking and conventional truth as the outward-looking, you declare what is [generally] recognized as conventional truth to be the ultimate truth. As a result, your philosophy is fundamentally mistaken.

Moreover, concerning the identification of nondual wisdom according to the Yogācāra-Mādhyaṃikas or Alīkākaravāda-Mādhyaṃikas³⁹⁰ and the Nihsvabhāvavāda-Mādhyaṃikas: that knowledge which [beholds] the temporal continuity of cognitions that stem from the mental formations that consist in unreal imagining, and which looks outwardly and inwardly—no matter how devoid it may be of subject and object—cannot be identified as the nondual wisdom because it does not transcend the dependent nature.

Query: But is there anyone who claims that the so-called “apprehending aspect” is nondual wisdom? [1014]

Reply: This is indeed claimed by the Alīkākaravāda-Cittamātra. According to the commentary on epistemology (*tshad ma'i ṭīkā*) that I wrote in my previous lifetime [as the seventh Karma pa],

During the time that external objects do not really exist, at that time, due to the power of the latent tendencies, subsequent thoughts cling to appearances as forms, sounds and the rest as objects. But apart from the apprehended aspect, there is no other knowable object.

(*tadupabhokṭṛ*): the six consciousnesses, [6] cognitions of time (*kāla*): the uninterrupted continuity of *saṃsāra*, [7] cognitions of enumeration (*sāṃkhyā*): calculation (*gaṇana*) according to numbers, [8] cognitions of place (*deśa*): the receptacle world (*bhājanaloka*), [9] cognitions of conventions (*vyavahāra*): the four conventions based on language-use—the seen (*drṣṭa*), heard (*śruta*), thought (*mata*) and known (*viñāta*), [10] cognitions that distinguishes self and other (*svaparaviśeṣa*): perceptions based on belief in ‘me’ and ‘mine’, [11] (a) cognitions of good (*sugati*) transmigrations: humans and gods, (b) bad (*durgati*) transmigrations: animals, hungry ghosts, and hell-beings, (c) death (*cyuti*), and (d) birth (*upapatti*). The first nine have latent tendencies of language-use (*abhilāpavāsanā*) as their seed. The tenth has tendencies of the view of self (*ātmadrṣṭivāsanā*) as its seed. The eleventh (a–d) has tendencies of the causal branches of existence (*bhavāṅgavāsanā*) as its seed. See Lamotte 1973, vol. 1, 24–25, and vol. 2, 87–89.

³⁹⁰ On this strand of Cittamātra, see above 74.

Consequently, the apprehended aspect—the awareness that is the part of the object that has the characteristic of experience—is the result (*'bras bu*),³⁹¹ whereas the so-called “apprehending aspect”—i.e., that having the characteristic of determining the essence of the cognition itself—is the valid sources of knowledge (*pramāṇa*). For that reason, the designation “self-awareness” applies to all cognitions. Whatever is the apprehended aspect is the reliably knowable object (*prameya*)³⁹² because until genuine wisdom has dawned, any apprehended aspect that is not invalidated by conventional valid sources of knowledge must itself be taken as the knowable object.³⁹³

The way this account is presented is also how I maintain it in this lifetime. [But] the Alīkāravāda-Cittamātra proponents, having ascertained the cognition of apparent objects as being self-awareness, establish this very self-awareness in terms of two modalities. Hence, they claim that the apprehended aspect is the factor consisting in defilements whereas the apprehending aspect is wisdom.

Furthermore, the meaning of the quotations [you cited above]³⁹⁴ is that apart from the Three Jewels specific to Vajrayāna and those within the circle of the *maṇḍala*, it is not possible, even by the power of a buddha’s wisdom, to establish [the existence of] any so-called “transmigrating sentient beings.”^[1015] Further, you should have explained that these sorts of things are, by nature, primordially nonexistent. But instead, you explained that the Vajrayāna *maṇḍala*-beings [i.e., deities] pervade [or encompass] transmigrating sentient beings. You have thereby misrepresented a profound secret point. Therefore, what [you] postulate as the highest of views and as something supreme—however [you may have] rearranged the doxographical categories of your philosophical systems—does not go beyond that of the Alīkāravāda-Cittamātra proponents.

³⁹¹ The question of how perceptual awareness comes to “fruition” (*phala*) as the result of a valid cognition (*pramāṇaphala*) is famously addressed by Dharmakīrti in PV chapter II, 301–19 in section 8 entitled *pramāṇaphalacintā*. For Sanskrit and Tibetan text, see Mimaki 1971–2, 82–5. For an interesting discussion of different Buddhist epistemological theories concerning the result of a valid cognition, see Arnold 2012, 165–174.

³⁹² *gzhal bya : prameya*.

³⁹³ Chos grags rgya mtsho, *Tshad ma gzhung lugs*, vol. 2 (*sman pa*), section 2, 311_{5–13}.

³⁹⁴ This refers to the quotes from *Hevajratantra* (HT) (I.viii.41cd) and Ghaṇṭapāda cited in the quotation of Shākya mchog ldan presented at the beginning of this section.

Those worthy persons who follow the venerable Karmapa Rang byung [rdo rje] and who expound the Yogācāra-Madhyamaka should make sure that they are not adversely influenced by the exegetical tradition of this system [of Shākya mchog ldan]. Furthermore, according to this treatise of the opponent:

Query: How does karmic ripening adventitiously arise from the *dharma-dhātu*? To give an illustration,³⁹⁵ the continuum of the ground phase³⁹⁶ or wisdom of *dharmadhātu*, which is akin to Devadatta who sees [only] what is here and now,³⁹⁷ exists as something indeterminate that can flow either into the six classes of migratory beings in *saṃsāra* or onto the path of *nirvāṇa*. In that regard, after the agent (*byed pa po*), Devadatta, performs an action, committing some

³⁹⁵ This comparison of buddha nature with impressionable Devadatta is found in Shākya mchog ldan's *Bde mchog rnam bshad*, op. cit., 113₇ ff. Shākya mchog ldan there defends this view against (unspecified) others who claim that the idea that buddha "is indeterminate like the impressionable Devadatta entails the absurdity that he is a mere surrogate (*go chod po*).” In a lengthy series of arguments, Shākya mchog ldan takes this as a misunderstanding that can be cleared up by distinguishing between ultimate and conventional Devadattas.

³⁹⁶ Tib. *gzhi dus kyi rgyud*. This follows threefold division of the continuum or mind-stream (*rgyud* : *tantra*) into ground, path, and goal. The *locus classicus* for the three continua is said to be the supplemental tantra (*uttaratantra*) of the *Guhyasamājantra* (GST), i.e. the eighteenth chapter appended to the root text, wherein 'ground' is presented as the first of three aspects of a single stream or continuum (*rgyun/rgyud*). *Gsang ba 'dus pa rgyud*, Tib. vol. 18, 944₄ f.: “‘Tantra’ is known as a stream. This stream has three aspects distinguished as ground, the nature corresponding to that, and inalienability. The nature aspect is the cause factor, while inalienability is the goal. ‘Ground’ is known as ‘skillful means’. These three summarize what is meant by ‘stream’.” *rgyud ni rgyun zhes bya bar grags* | *rgyun de rnam pa gsum 'gyur te* | *gzhi dang de bzhin rang bzhin dang* | *mi 'phrogs pa yis rab phye ba* | *rnam pa rang bzhin rgyu yin te* | *de bzhin mi 'phrogs 'bras bu'o* | *gzhi ni thabs shes bya ba ste* | *gsum gyis rgyun gyi don bsodus pa'o* |. According to colophonic information appended to this text in different editions of the *Rnying ma rgyud 'bum*, the *Guhyasamāja mūlatantra* was translated by Vimalamitra and Ska ba dpal brtsegs circa 8th century, whereas the appended *uttaratantra* (ch. XVIII) known in Tibetan as *Gsang 'dus rgyud phyi ma* (“Later *Guhyasamāja*”) was translated later by Buddhaguhya and 'Brog mi dpal ye shes. See Mayer 2004, 130, n. 4.

³⁹⁷ The term *mtshur mthong* (*arvāgdarśana*) literally means “one who sees nearby” or, as Shākya mchog ldan's text elaborates, “one who sees what is here in the present” (*dal tar gyi tshur mthong*). It refers to an ordinary unreflective person who lives for the moment and takes things at face value, being easily swayed by whatever circumstances arise.

nonvirtue or contaminated virtue, in the second moment when [the action] has ceased, its latent tendencies or defilements arise in the *dharmadhātu* wisdom, in the manner of something separable and adventitious, like reflections of a face or the image of a moon [appearing] in a bright polished silver mirror on the surface of a lake. In the wake of their appearing, ^[1016] the agent again and again creates the conditions for arousing the latent tendencies so that these latent tendencies ripen into the states of any of the six classes of migratory beings.³⁹⁸ In that regard, [the deeds] are called “ripening” and “all seeds” because after they have already ripened—such as in the desires realm—they function as the seeds of latent tendencies of all states of being, and because they are [also] able to stimulate all change like the fructifying activities of water and manure.³⁹⁹

It appears you have published this,⁴⁰⁰ [but] it is untenable. Devadatta’s getting embroiled in committing sundry virtuous and nonvirtuous deeds has no bearing at all on buddha nature (**sugatagarbha*). Were the [one] plausibly related to the [other] in any way, this would be the very height of absurdity! Were the pure to serve as the basis for the impure, it would be impossible to have [any] conviction in purity. If latent tendencies and defilements crop up in [buddha] nature, it would absurdly follow that [buddha] nature consists in the debilitating malaise⁴⁰¹ of *saṃsāra*. If the *dharmadhātu* and [buddha] nature [can] go in divergent [directions], either along the paths of *saṃsāra* or *nirvāṇa*, it would absurdly follow that the [traditionally accepted] impossibility of [buddha] nature—as the perfect [nature] (*pariniṣpanna*)—to be fettered or liberated would not obtain. If the *dharmadhātu* itself were the basis of defilements, then your repeated *maṇi-*

³⁹⁸ An interlinear annotation sheds light on the meanings and historical link between *ris* and *rigs* as terms specifying “classes.” “The individual meanings of condensing, or being subsumed within, the groupings of these [six classes], such as the Brahma class (*tshangs ris*), are contained in the term ‘embodiment/collection’ (*kāya*). Because the expressions ‘pre-established class’ and ‘child of a family’ etc. are meanings [implied by] ‘continuity’ (*rgyun*) or ‘family/lineage’ (*rigs*), this is [the meaning of] *kula*. Therefore, previously the word *ris* did not affix the [pen]ultimate *ga* that was eventually included [i.e., *ris* → *rigs*]. Later, the specifically affixed spelling was finalized.”

³⁹⁹ *Bde mchog rnam bshad*, 165₃–166₁.

⁴⁰⁰ Literally, “appears [to have been] carved in the print-blocks” (*par du brkos snang ngo*).

⁴⁰¹ On “debilitating malaise” (*dausṭhulya* : *gnas ngan len*), see vol. 1, 171, n. 370.

chanting[-like] recitation that “we must differentiate between substratum consciousness and substratum wisdom” would lose all relevance.⁴⁰²

On the one hand, you say that “in the corpus of definitive meaning comprising both sūtras and tantras [1017] it is impossible for anything like conventional appearances to ever arise in buddha nature (*buddhagarbha*) and wisdom.” This is [like] fearfully avoiding a little water in a drainage ditch. On the other hand, you say that “the latent tendencies of *samsāra* deposited by conventional karma arise in that buddha nature.” This is [like] hiking up your lower robe and fording a big river. [Your] faults are exposed more and more!⁴⁰³ Moreover, the virtuous and nonvirtuous deeds committed by this-worldly Devadatta, apart from accruing to the mind-stream of this-worldly Devadatta himself, cannot possibly adulterate⁴⁰⁴ the **sugatagarbha*, which is supreme and other (*gzhan mchog*). This is because it is impossible that conditioned activities proceed from the unconditioned.

Yet, since you [also] assert that buddha nature (*buddhagarbha*) is a functional surrogate⁴⁰⁵ of naturally pure awakening,⁴⁰⁶ it absurdly follows [from your claim] that this [so-called] surrogate of naturally pure awakening in oneself and others is [both] a warehouse manager who stores a whole range of latent tendencies of

⁴⁰² Literally, “we must distinguish vis-à-vis the substratum between consciousness and wisdom [aspects].” *kun gzhi la rnam shes dang ye shes gnyis su 'byed dgos*. This refers to the important distinction between substratum consciousness and substratum wisdom, which has an important place in the exegesis of Mi bskyod rdo rje and his tradition. See also vol. 1, 183ff.

⁴⁰³ The point of this difficult passage is to point out a glaring contradiction between the opponent’s denial that conventional phenomena can appear in buddha nature and wisdom, and his acceptance that all the karma and its traces are incorporated into this same buddha nature and wisdom. The analogies suggest that the first position reflects an undue paranoia about conventional appearances, while the latter indicates a reckless attribution of deluded actions and tendencies to buddha nature and wisdom.

⁴⁰⁴ *Tshig mdzod chen mo* defines *shan [b]rdeg* as adulteration (*lhad zhugs pa*) as in the contamination of sanctified ritual implements with unsanctified ones. *byin gyis brlabs pa'i yo byad la byin gyis ma brlabs pa'i yo byad kyi lhad zhugs pa* |

⁴⁰⁵ The term *go chod po* here combines two related senses: [1] facilitator or functionary: something able to perform any function, or fulfil any task, required of it, for example a machine used in manufacturing certain products, and [2] surrogate or proxy: something able to perform the function of, and thus stand in for, something else.

⁴⁰⁶ See Shākya mchog ldan’s *Bde mchog rnam bshad*, op. cit., 1137–1141.

virtuous and nonvirtuous deeds of sentient beings and the warehouse [itself].⁴⁰⁷ And, were it possible that [buddha nature] could be contaminated at all, then even in its state of fruition—i.e., as the buddhahood free from defilements, which you yourself accept—it would still store the latent tendencies of the karma of all sentient beings. This is because, in general, the *dharmadhātu* and buddha nature (*buddhagarbha*) would be what stores the latent tendencies of that karma. If these [tendencies] are stored by it, it stands to reason that even buddha nature in the phase of fruition would store and give rise to these karmic latent tendencies.

This is entailed^[1018] because according to you, even the buddha nature (*buddhagarbha*) as fruition—apart from its conventional usage as a name for [its] mode of appearing—is the actual buddha nature (*buddhagarbha*) of the ground phase. This conclusion is deduced from accepting [your] basic premise. In general, if all nonvirtue and obscurations arise within **sugatagarbha*, then all sins and downfalls would arise within **sugatagarbha* and *dharmadhātu* as well. And if sins and downfalls arise in *dharmadhātu*, then even in the nature of things (*dharmatā*) [realized in] the meditative equipoise on the nature of things, the evils and downfalls of this-worldly Devadatta would arise. Such would be the [consequences] for you! Moreover, this theory about some *dharmadhātu*⁴⁰⁸ that is indeterminate in that it can go either into *saṃsāra* or *nirvāṇa*—that is, it may later go any which way according to conditions of contaminated or uncontaminated karma—has no precedent either in India or Tibet.

Now, as far as we are concerned, *dharmadhātu* or [buddha] nature has been the nonabiding *nirvāṇa*⁴⁰⁹ throughout immeasurable lifetimes. It remains unchanging before and after. That has been expressed through the power of purified minds—precisely those freed from intellectual elaborations such as [notions of] an indeterminate phase of going down to either *saṃsāra* or *nirvāṇa* or of a

⁴⁰⁷ The subtext of this passage is Mi bskyod rdo rje's rejection of the tendency to identify buddha nature with the so-called "storehouse consciousness" (*ālayavijñāna*), whose storage functions are here facetiously compared to a warehouse as well as its manager.

⁴⁰⁸ This follows GL_{NB} which reads *chos dbyings* (*dharmadhātu*); GL_{VV} and GL_{SB} have *chos nyid*.

⁴⁰⁹ A bodhisattva who attains nonabiding *nirvāṇa* (*apraṭiṣṭhitanirvāṇa*) dwells neither in the *saṃsāra* of the worldly person nor in the quiescent *nirvāṇa* of the Arhat who aims to escape *saṃsāra*, but remains in the world to work for the welfare of all beings.

determinate phase of having gone down either. This analysis of yours does not fit comfortably with my own understanding.⁴¹⁰

In short, the *dharmadhātu* and buddha nature (*buddhagarbha*) are touched neither by *saṃsāra* nor *nirvāṇa*, which are imputed by [ordinary] consciousness. Nor are they influenced in the slightest way [by] illegitimate imputations or unwarranted deprecations. They are not altered at all [1019] by any of the conventional aspects that are used to point them out. Examples such as the mirror [image] of a thing [are used to] indicate that this [nature] is free from the entirety of matter and mind, entities and nonentities, the produced and unproduced.

Moreover, if [buddha] nature possessing two purities is taken as the foundation and basis for the arising of impure obscurations and so forth, then it is impossible for it to be endowed with the two purities. If you take it that way, then even [in the case of] the *buddhagarbha* that is completely purified of the adventitious—as you have described it—there would be no certainty that what has already been relinquished would remain relinquished permanently.⁴¹¹

Query: But isn't it still possible for this-worldly Devadatta's obscurations to arise in that [*dharmadhātu* or buddha nature] because, given the uncertainty whether that *dharmadhātu* will go into *saṃsāra* or *nirvāṇa*, it is [surely] possible that it could go into *saṃsāra*? A further question may be raised: Because Devadatta's obscurations do arise in that [*dharmadhātu*] and yet [this latter] does not go into *saṃsāra*, and because the adventitious defilements have already been relinquished, isn't it certain that it goes into *nirvāṇa*?

Reply: This is not entailed: since you have claimed that the *buddhagarbha* endowed with two purities is indeterminate, going either into *saṃsāra* or *nirvāṇa*, wherein lies the certainty that something that is only adventitiously pure in character⁴¹² will go to *nirvāṇa*? Moreover, the absurd consequence follows that the quintessence and *dharmadhātu* appropriates all the appearances of

⁴¹⁰ This is a tentative translation of *khyod kyi dpyod pa de ni bdag gi blo la ma bde'o*. On different versions of this passage in the three editions consulted and the alternative rendering we favored based on another work by the author, see critical edition, p. 167.

⁴¹¹ In other words, there is no certainty that the relinquished defilements will not reoccur.

⁴¹² Mi bskyod rdo rje argues that the opponent's characterization of buddha nature and *dharmadhātu* as indeterminate implies that they can only possess one of the two kinds of purity: they may be *adventitiously* pure of defilements (*glo bur gyis dri mas dag pa*) but not *inherently* or *naturally* pure (*rang bzhin gyis dag pa*), because the defilements could always recur.

environments, sense objects, and bodies of *saṃsāra*. This is so because when all the causes and results of *saṃsāra* have been appropriated by that [buddha nature] just as reflections are taken up by a mirror, then [buddha nature undergoes] a series of rebirths via the paths of *saṃsāra*, [one of which] exclaims “I am the teacher Shākya mchog pa!” and he goes [as well].⁴¹³ [1020]

If this *dharmadhātu* encounters conditions such as the source [of suffering, i.e., the second truth], it goes into *saṃsāra* and if it encounters [conditions] such as the path [i.e., the fourth truth], it becomes *nirvāṇa*. If that were so, it absurdly follows that the teaching that *dharmadhātu* is the perfect [nature] that does not become ensnared by any conditions and cannot be fettered or liberated in any way—[insofar as] it is not itself subject to dependence having four [features] such as “I am a true self”⁴¹⁴—actually does not obtain. This is because whatever goes down the path of *saṃsāra* due to dependence on nonvirtue, once it goes there, would have to be born from any of the four birth-places.⁴¹⁵ Among these, during the phases of womb-birth, this *dharmadhātu* would be a mushy embryo (*nur nur po : arbuda*) that is utterly revolting.⁴¹⁶ The proof is accepted and the entailment is validly ascertained. If you agree, then what is the point of such actions as abandoning the authentic teachings! You need to analyze [your] intentions concerning karma and results. When you maintain that the *dharmadhātu*

⁴¹³ This line is difficult to translate and the extant editions offer different readings. The author clearly wants to highlight the absurdity of Shākya mchog ldan’s position that buddha nature is indeterminate and can therefore go into *saṃsāra* by provocatively imagining his opponent’s lamentation upon recognizing that he too must go down this path (if his view of buddha nature is, indeed, correct). In ridiculing the intended indeterminacy of buddha nature, Mi bskyod rdo rje is at the same time making fun of Shākya mchog ldan’s identification of buddha nature with the person who has it.

⁴¹⁴ On these four perfections of buddha nature, see vol. 1, 197.

⁴¹⁵ In the *Abhidharmakośabhāṣyam* on AK III.8cd–9, these are [1] birth from the womb, as in the case of mammals; [2] birth from eggs, as in the case of birds and some reptiles; [3] birth from dampness (or moisture)—the way worms were thought to be born; and [4] birth by transformation, that is, spontaneous birth without the womb, eggs, or dampness, as in the cases of deities and hell-beings. See Pruden 1991, vol. 2, 380–383.

⁴¹⁶ This follows GL_{VV}, GL_{SB} which has *shin tu zhe ’phrig pa*; GL_{NB} has *de bzhin du zhe ’khrig pa*, suggesting that *dharmadhātu* is a mushy embryo “resulting from copulation” (*’khrig pa*) but the grammar here is problematic.

is revolting and nauseating,⁴¹⁷ there are others in the vast territories of this kingdom who are content to settle [their minds] naturally in the *dharmadhātu* without feeling the least revulsion toward it. Vajra ā ra li ho!

Moreover, if the *dharmadhātu* is taken as the basis of adventitious defilements, then you need to clearly distinguish between the substratum wisdom (*kun gzhi ye shes*) and [substratum] consciousness ([*kun gzhi*] *rnam shes*).⁴¹⁸ If you don't distinguish them, then it is inappropriate if you explain the substratum, which serves as the basis for adventitious defilements, as being wisdom and **sugatagarbha*. Consequently, when anyone contends that it is necessary to accept [this] *ālayavijñāna*, which is the basis of adventitious defilements,^[1021] it follows that it is inadmissible to then introduce within that *ālaya* a distinction between the pure and impure. This is because were it possible of that which is termed **sugatagarbha* or *dharmadhātu* or substratum wisdom (*kun gzhi'i ye shes*) to function as the basis for the arising of adventitious defilements, then there would not be any role left (*mgo bde ma byung ba*) for the *ālayavijñāna* to be the basis of such [defilements].

Moreover, among you and the teachers in your lineage, there is not even one who has penetrated this matter deeply. Some assert that the clarity aspect in the context of the substratum consciousness is the substratum wisdom. Some assert that the clarity aspect that is the intrinsic essence of the substratum consciousness is not conducive to *nirvāṇa* since it does not transcend *saṃsāra*. Some claim that *saṃsāra* manifests in that clarity aspect which is the substratum wisdom or [buddha] nature. Therefore, you masters and disciples⁴¹⁹—is *nirvāṇa* the clarity aspect of the substratum consciousness or is the substratum consciousness the

⁴¹⁷ According to Khenpo Mriti of KIBI Institute, *dang ka mer re* means appetite-suppressing where *dang ka* refers to appetite and *zhe mer* refers to nausea, vomiting, repulsiveness as in *zhe mer lang*s, “the arising of nausea”.

⁴¹⁸ This important distinction is widely employed and discussed in Bka' brgyud and Jo nang texts (esp. by Dol po pa and Rang byung rdo rje and his commentators).

⁴¹⁹ The plural marker (*rnams*) indicates that the author is addressing a number of masters and disciples, not only Shākya mchog ldan and his student Paṅ chen Rdo rgyal ba.

clarity aspect of the substratum wisdom?⁴²⁰ Masters and disciples, you must give up this ignoble talk!⁴²¹

You further declare that it is impossible for conventional and samsaric phenomena to ever manifest within a buddha's mirror-like wisdom, declaring this to be the intent of the tradition of Candrakīrti—the most profound Niḥsvabhāvacāra Mādhyamikas—and of Asaṅga and Dignāga—the great Yogācāra Mādhyamikas.^[1022] But that must be inadmissible because, were it possible that latent tendencies of karma manifest in *buddhagarbha*, then these could also manifest in the mirror-like wisdom which is primordially present as the essence of the five wisdoms and which constitutes *buddhagarbha*.

Query: Although [we] maintain that [latent tendencies] arise in buddha nature (*buddhagarbha*), how can you establish that [the tendencies] must arise in mirror-like wisdom by virtue of the premise that this [buddha nature] is endowed with the five wisdoms?

Reply: That was established on the basis of your own claims because [you] claimed that the five wisdoms and the quintessence are co-implicates.⁴²²

⁴²⁰ These are the two mutually exclusive positions under which the different theories the author has considered can be subsumed (see previous note): the clarity aspect is either a conditioned product of the unconditioned or as an unconditioned product of the conditioned. For the author, these two extremes, each untenable in its own right, illustrate the absurdities that follow from not properly distinguishing between (substratum) consciousness and (substratum) wisdom.

⁴²¹ This is a provisional rendering of the problematic line *dpon slob kha ngan pa gyis la byon zhig*. An interlinear note here explains that Shākya mchog ldan maintained in his *Bde mchog rnam bshad* that consciousness (*rnam shes*) arises as the clarity aspect (*dwangs cha*) of wisdom whereas his student Paṇ chen Rdo rgyal ba (a.k.a. Rdo rje rgyal mtshan, b. 15th c.) proclaimed that wisdom is the clarity aspect of consciousness. “Thus the positions subscribed to by these two, master and disciple, are [as] opposed as East and West.” See critical edition, p. 169. Little is known about Rdo rje rgyal mtshan but Mi bskyod rdo rje composed a response (in meter) to questions of Rdo rgyal ba and attributes to him numerous works (none extant) which, as the colophon tells us, included epistemology, Madhyamaka, Abhidharma, Tantra and “especially [his] Gzhan stong commentarial work on the *Kālacakra*”. See *Paṇ chen rdor rgyal ba'i legs bshad rnam par dkar ba'i shel gyi glegs bu la drang po'i thig baiḍūrya'i ri mo btab pa*, Mi bskyod rdo rje gsung 'bum, vol. 3, 257₃₋₄.

⁴²² The term is *grub pa dang bde ba* (Skt. *yogaśema*). The sense of the related term *ekayogaśema* is explained above, 89, n. 263.

Query: Well then, according to your tradition whence have *saṃsāra* and the adventitious defilements that are to be relinquished arisen?

Reply: They have arisen from ignorance itself, which consists in unreal imaginings, just as two moons occur as a result of impaired perception. Now, should you ask from what these unreal imaginings arise, they have not arisen from anything. For example, the two moons of the impaired sense faculties have not arisen from one moon as object. Nor have they arisen from the sense-object, the sense faculties, or the cognition. Yet they haven't arisen from anything other than these. However, due to the causes of this very deception stemming from a constellation of causes of error, there arises the distorted perception, which is deceptive and unreal.

Likewise, ignorance has not arisen from itself nor from *dharmadhātu*, but neither from anywhere apart from these. Even so, because it has not come from anywhere, it may nonetheless appear as if it has so arisen. It is therefore deceptive and unreal. For these reasons, it is known as “conventional truth” and *saṃsāra*. Since this is maintained by appeal to the power of facts⁴²³ regarding the dependently [arisen] mode of appearing (*snang tshul rten 'brel*), I am unable to describe anything besides that. Nonetheless, since the meaning that accords with this profound point has been validly verified through an experience that has not arisen in mind-streams of the others,⁴²⁴ we cannot make these other old folks have any conviction in it.

⁴²³ Tib. *dnagos po'i stobs zhugs* : Skt. *vastubālapravṛtta*.

⁴²⁴ This may refer to the others, the two authors he is criticizing, but it can also be read as making the epistemological point that knowing buddha nature is a matter of direct perception and not inference. In other words, it is validly verified (*tshad grub* : *pramāṇasiddhi*) by the cognition itself and not by something else.

2.3. Critical Edition: *Rgan po'i rlung sman* also known as *Dpyad pa bdud rtsi'i dri mchog*

rje yid bzang rtse pa'i rgyud gsum gsang ba dang | paṇ chen Shākya mchog ldan gyi bde mchog rnam bshad gnyis kyi mthar thug gi 'bras bu gzhi dus gnas lugs | lam dus kyi rnal 'byor rnam la dpyad pa bdud rtsi'i dri mchog ces bya ba bzhugs |^[976] sva sti |

skyon med 'khrul pa spangs pa'i gtam nyid kyis ||
'gro kun phyag rgyar 'god der gus btud nas ||
chen po rang nyid 'dzem med 'khrul rgyun rnam ||
dar drag 'babs⁴²⁵ pa dal bus bzlog par bya ||

de yang dang por yul dang yul can mi gnyis pa'i gnas tshul du zhugs pa gang yin pa mchog tu mi 'gyur ba dang bde ba chen po'i rang bzhin gyi skyabs gnas su grub pa bde bar gshegs pa'i snying po'i ming can de gang yin de ngos bzung nas de la log spang ba ni |

bde bar gshegs pa ni dag pa gnyis ldan gyi sangs rgyas yin la | de'i snying po ni | sangs rgyas kyi thugs⁴²⁶ rnam par mi rtog pa'i ye shes de bzhin nyid yin la | dag pa gnyis ldan 'di nyid kyi dbang du byas pa'i bde bar gshegs pa ni rdo rje'i gzugs sku dang | sgyu 'phrul mi shigs pa'i bkod pa dang | gnyis pa'i dbang du byas nas 'od gsal ba'i chos sku dang | gzhig du med pa'i ye shes yin la | 'di'i snga ma la dgongs nas |⁴²⁷

rdzogs sangs sku ni 'phro dang ||
zhes dang | phyi ma la dgongs nas |
de bzhin nyid dbyer med phyir dang ||

zhes 'byung la | rgyu^[977] mtshan des na | bde bar gshegs pa dang snying po gnyis grub pa dang bde ba tha mi dad pa ltar 'bral mi shes pa'i rigs can nam de'i rang bzhin las g.yo ba med la | de lta bu⁴²⁸ khyad chos tha ma 'di ni sngags kyi theg pa nas bshad pa'i bde ba chen po'i sku yang yin la | de'i phyir gsang chen rigs gcig gi sku zhes kyang brjod to || de la dgongs nas |

⁴²⁵ GL_{VV} 'bab; GL_{NB} 'bad

⁴²⁶ GL_{NB} thub pa

⁴²⁷ GL_{VV} shad om.

⁴²⁸ GL_{NB} bu'i

rigs yod phyir na [...] |

zhes gsungs la | des na gzugs kyi sku dang chos kyi sku dang bde ba chen po'i
sku gsum dbyer mi phyed pa'i sangs rgyas kyi snying po 'di ni dag pa dang ma
dag pa thams cad kyi lus can gang yin pa'i snying po yin⁴²⁹ te dag pa rnam par
grol ba'i lus sam sku de dang de gnyis⁴³⁰ rang bzhin dbyer med kyi tshul gyi
snying po yin zhing | ma dag pa'i lus ni | glo bur ba dang rdzun pa dang rang
bzhin gyis ma grub par gyur pa'i sbun lkogs dang shun pa lta bu'i snying por⁴³¹
gyur pa yin pa'i phyir | don 'di la dgongs nas |

[...] lus can kun ||
rtag tu sangs rgyas snying po can |

zhes 'byung bas | zab mo'i don de nyid kyi phyir | mdo sde rnam su | sems can
thams cad ni de bzhin gshegs pa'i snying po can no zhes gsungs pa'i don 'di nges
pa'i don du gnas par gzigs nas | grub chen la (rjes **rang byung rdo rje**'i gsang
mtshan) **li ta badzra** gyis kyang | zab mo nang don rang gzhung 'grel pa man
ngag dang bcas pa thams cad nas 'gro ba thams cad sangs rgyas kyi snying po
'ba' zhiḡ^[978] par legs par bshad pa de kho bo dag yang 'dod do⁴³² || skye ba 'dir
ni rje de'i rjes su 'brang ba'i skabs yin pa'i phyir ro ||

'di la ngan rtog gi kā kwa⁴³³ (kha da'i ming) cher⁴³⁴ sgrog pa kha cig | khyed kyis
sems can la bde gshegs snying po yod tshul sems can shun pa med pa la sangs
rgyas snying po yod pa de nyid phan tshun snying po dang shun par 'brel ba'i⁴³⁵
tshul gyis⁴³⁶ snying po'i 'jog⁴³⁷ lugs de ltar du 'chad na | 'o na ri bong gi rwa'i
snying por yang bum par 'jog rigs te | de gnyis phan tshun yod med du gnas pa
dang 'brel med par mtshungs pa'i phyir | de ltar 'dod na ni ha cang thal ches pas
rigs mi mthun pa'i chos dag phan tshun shun pa dang snying por bzhag par song

⁴²⁹ GL_{SB}, GL_{VV} *gang yin*; em. as per GL_{NB} *gang yin pa'i snying po yin*

⁴³⁰ GL_{SB}, GL_{VV} *lus la sku dang de gnyis*; em. as per GL_{NB} *lus sam sku de dang de gnyis*

⁴³¹ GL_{VV} *po*

⁴³² GL_{VV} *te*; GL_{NB} *de*

⁴³³ GL_{VV}, GL_{NB} *kwa kwa*

⁴³⁴ GL_{SB}, GL_{VV} *chen*; em. as per GL_{NB}

⁴³⁵ GL_{SB} *ba*; GL_{VV}, GL_{NB} *ba'i*

⁴³⁶ GL_{SB}, GL_{VV}; em. as per GL_{NB}

⁴³⁷ GL_{SB} *bdzag*; em. as per GL_{VV}, GL_{NB}

bas | de lta na de de'i snying po ma yin par grub pas khyod kyi 'dod pa 'di ni tha
chad pa'o || zhe na |

snying por 'jog pa la shun pa yod mi dgos pa'i lan | de'i snying po yin na de de'i
snying po yin mi dgos pa'i lan no ||

dang po ni | spyir 'dir bstan gyi shun pa'i go don bsal bya'am spang bya glo bur
gyi dri ma'i lus can sems can nyid la 'chad la | sems can zhes bya ba'i gdags gzhi
dang gdags pa gnyis ka rang bzhin gyis⁴³⁸ ma grub pa dang rang gi ngo bos stong
pa rgyu 'bras kyi theg pa'i dbu ma gnyis ka la grub pa'i phyir dang | rang bzhin
gyis med pa zhig rang bzhin gyis yod pa las phyin ci log tu song ba de'i tshe | de
de'i shun pa'i sgras btags shing mi^[979] mthun phyogs sam de'i gnod byed kyi yul
du grub po ||

des na de'i rang bzhin gyis med na | de'i mi mthun phyogs dang gnod byed kyi
yul du ci ste 'grub ce na de'i mi mthun phyogs dang gnod byed kyi yul du grub
par bzhag pa'ang | rnam shes kyi ngor shes bya thams cad 'gal 'brel gnyis su
zhen nas de 'dra de 'brel par ni mi rung | 'gal ba las 'os med do snyam nas der
bsnyad pa yin gyi⁴³⁹ | nges pa'i don du kho bo cag khyod la bden lan sbyin no ||

tha snyad du'ang⁴⁴⁰ snying por 'jog pa la shun pa yod mi dgos pa mthong ste |
dper na g.yu drug dkar gyi phreng ba zhig la | gzhan thams cad rab rib⁴⁴¹ can du
gyur pa las | rab rib⁴⁴² med pa zhig mtshan gzhir bzung nas g.yu rnams kyi snying
po ni 'di yin no zhes brjod pa'i tshe khong rang ni g.yu rnams kyi snying por
song | lhag pa'i g.yu rnams g.yu'i snying po ma yin na g.yur mi 'grub | yin na rab
rib⁴⁴³ med pa dang rab rib⁴⁴⁴ can las gzhan pa'i g.yu'i shun pa de gang yin zhes
brtags nas⁴⁴⁵ 'jig go ||

mdor na snying po dang shun pa'i 'chad tshul 'di la ni | chos dang chos nyid gang
yin yang rung ba'i chos la gnas tshul du zhugs pa'i snying po yod med gnyis las
ma 'das | snying po yod pa thams cad rang gi ngo bo la yod yin du gyur pa las

⁴³⁸ GL_{SB} *gyi*

⁴³⁹ GL_{NB} *gyis*

⁴⁴⁰ GL_{VV}, GL_{SB} *tu'ang*

⁴⁴¹ GL_{VV}, GL_{SB}, GL_{NB} *ra ri*

⁴⁴² GL_{VV}, GL_{SB}, GL_{NB} *ra ri*

⁴⁴³ GL_{VV}, GL_{SB}, GL_{NB} *ra ri*

⁴⁴⁴ GL_{VV}, GL_{SB}, GL_{NB} *ra ri*

⁴⁴⁵ GL_{VV} *na*

'os med | snying po med pa de thams cad snying po yod pa de la ltos pa'i med pa dang shun pa dang sgro btags dang 'khrul par ^[980] grub po ||

gnyis pa ni | snying po dang shun par 'jog pa la rang gi ngo bo ris mthun pa dgos na | snying po dang shun par 'jog byed ma tshang | de'i snying po yin na de de'i snying po yin dgos na snying por 'jog mi dgos pa'i nyes pa chen po rnams 'bab ste | de yang snying po dang shun pa rang gi ngo bo ris mthun dgos pa'i tshe | don thams cad 'chug zhing tha snyad kyang 'khrul par 'gyur te | lus can shun pa dang sangs rgyas snying por 'jog pa'i tshe de lta na spang bya dang thob bya ris mthun par thal ba'i phyir dang |

tha snyad du dug sprul gyi shun pa la dug yod dang | de'i snying po mkhris pa⁴⁴⁶ de de'i dug gsod byed kyi sman chen po yin pa la | de gnyis shun pa dang snying por bzhag pa la ris mthun par dgos na dug dang sman gnyis ris mthun dgos par 'gyur ba'i phyir de ltar na tha snyad thams cad kyang 'jig par 'gyur ro ||

spyir yang snying po shun par 'jog pa la rang gi ngo bo ma 'dres pa zhi g dgos par ma zad | spyi'i rigs tsam rtog pa gzhan sel gyi ngor cig tu bzung na'ang shun pa dang snying por 'jog⁴⁴⁷ byed kyi rgyu tshogs kyi grangs blo ngor mi tshang ste | de gnyis kyi spyi gcig tu shar na | de gnyis shun pa dang snying po so so ba gnyis su mi 'char bas | snying po dang shun pa'i rnam gzha yang nyams so ||

gzhan yang chos gang dang gang gi snying po de chos de'i snying po dang de'i 'gal 'brel gyi zla gang du bzung ba de nyid ^[981] yin la | drug pa'i sgra sbyor ba don med du thal ba dang | chos de'i snying po zhes pas chos de ma yin pa'i ngo bo zhi g bzung ba ma yin na chos de'i ngo bo bzung bar 'dod nas snying po sgra sbyar ba yin na | snying po'i sgra sbyar mi dgos par chos de nyid la⁴⁴⁸ ngo bo'i rkyen tsam byin nas de nyid bzung bas chog pa'i phyir | khyod kyi brda sprod kyi lugs kyang mi rung bar byas pas yin no ||

mdor na lus can kun la⁴⁴⁹ sangs rgyas kyi snying po yod pa 'di ni | de bzhin gshegs pa don dam pa'i sangs rgyas de nyid kyis gzigs pa yin la | de las gzhan pa gang gis kyang mthong ba ma yin te | de'i rgyu mtshan yang bcom ldan 'das rang nyid kyi gnas tshul ni rang la lkog gyur du ma song de bzhin gshegs pa nyid las gzhan pa'i 'gro ba'i rang bzhin ni ma gzigs | de'i⁴⁵⁰ de bzhin gshegs pa de nyid brdar

⁴⁴⁶ GL_{SB} *khri*s

⁴⁴⁷ GL_{VV}, GL_{SB} *snyog*; em. to 'jog as per GL_{NB}

⁴⁴⁸ GL_{NB} om. *la*

⁴⁴⁹ GL_{VV}, GL_{SB} *las*

⁴⁵⁰ GL_{NB} om. *de'i*

btags ba'i lus can kun gyi snying po las gzhan ma yin | tshul de lta bu la dgongs
nas sangs rgyas kyī spyān gyis yang dag par gzigs pa na sems can la yang sangs
rgyas kyī snying po yod par gzigs so zhes gsungs pa yin la | 'di las gzhan du du
ldan gyi la la me yod pa dang sgo nga'i nang du brlan gsher yod pa ltar chos can
bzung ste gzigs pa ni ma yin no || don 'di la dgongs nas zung 'jug gi sa chen po
la gnas pa **slob dpon klu sgrub** zhabs kyis |

de bzhin gshegs pa'i rang bzhin gang |^[982]
de ni 'gro ba⁴⁵¹ rang bzhin yin |
de bzhin gshegs pa'i⁴⁵² rang bzhin med |
'gro ba 'di yi rang bzhin med |

ces 'byung bas so || 'di la sems tsam⁴⁵³ dbu ma par bcos pa'i lce gnyis la 'ga'
zhig lung 'di sangs rgyas dang sems can gnyis ka rang stong du gsungs pa'i lung
yin gyi | gzhan stong chen por smra ba'i lung min no zhe na | dpal **rang byung** gi
zhabs kyis | **rje btsun byams pa**'i zhabs rjes 'brangs dang bcas pa dang | **slob
dpon klu sgrub** zhabs rjes 'brang dang bcas pa dgongs don mthar thug mthun
par zhal gyis bzhes zin pas khyod la de nyid kyī lan thebs so ||

slad nas kyang sems can thams cad la bde bar gshegs pa'i snying po yod pa'i
tshul brjod na | rlom tshod sems can gyi tshogs spyi bzung na | song tshod kyī⁴⁵⁴
sangs rgyas kyī snying po nyid rang gi mtshan nyid du zhugs par bstan pa dang
| sangs rgyas la spyi dang bye brag gi rigs rang dang gzhan gyi ngo bo la tha dad
pa med cing de nyid dang⁴⁵⁵ gzhan las dgrol ba'i rigs sam rang bzhin gnas lugs
sam rang gi ngo bo mi 'dor ba'i cha de la sangs rgyas kyī snying po mngon par
byang chub pa'i 'bras bu zhes ming gis btags pa dang | de ltar btags kyang de
nyid 'dus ma byas yin pa'i phyir rgyu 'bras su 'jog mi nus pa dang | rgyu mtshan
de gsum gyis 'gro ba thams cad spyi mtshan du gtan la phab nas mi bslu ba'i yul
sangs rgyas^[983] kyī snying po nyid bsgribs ma bsgribs dang dri mas gos ma gos
dang | sems can pa yin min kun gyi gnas skabs su yod par bstan pa'o ||

⁴⁵¹ GL_{VV}, GL_{SB} 'gro ba 'di yi. em. on basis of *Prasannapadā* (PsP), De Jong 1949 ed.

⁴⁵² PsP (De Jong 1949 ed.) has *pa* but this misses the genitive present in Sanskrit.

⁴⁵³ GL_{SB} *sems pa tsam pas*; GL_{NB} *sems tsam pa*

⁴⁵⁴ GL_{NB} om. *kyi*

⁴⁵⁵ GL_{VV}, GL_{SB} om. *dang*; em. as per GL_{NB}

de la **dang po** ni | sems can zhes bya ba ni rdzas re re ba na⁴⁵⁶ rang bzhin gyis stong pa nyid yin pas rang gi mtshan nyid kyis ci ltar 'grub | ma grub na sems can zhes bya ba de ngos zung zhig zhes sog na | ma grub pa de kho bos ngos 'dzin ga la nus | 'on kyang 'khrul ngor med snang gi tshogs spyi tsam zhig la sems can du btags mod | btags pa de tsam la sems can rdzas yod du 'khrul pa⁴⁵⁷ ma gtogs de las sems can⁴⁵⁸ zhes bya ba gzhan du grub re kan du thag chod pa na |

'o na chos thams cad gnas tshul lam rang gi mtshan nyid du gang zhugs zhe na rgyal ba'i yum las 'byung ba ltar | sa la gnas pa rnams kyis gzigs ngo dang bstun nas | zab mo stong pa nyid kho na zhugs zhes brjod na'ang mi bzang ba ma yin mod kyis | de bzhin gshegs pa'i gzigs ngo dang bstun nas | song tshod sangs rgyas kyis ye shes sam snying po de kho na rjes su zhugs pa yin te | ji skad du |

sangs rgyas ye shes sems can tshogs zhugs phyir |
rang bzhin dri med de ni gnyis med phyir |

zhes 'byung bas so ||

gnyis pa ni | sangs rgyas la gcig pa dang tha dad pa'i spros pa dang⁴⁵⁹ bral ba de nyid de'i snying po yin la | tha dad pa ma tshogs na spyi mi 'grub cing | tha dad pa tshogs pa la gcig pa^[984] nyid dang por grub dgos pas de thams cad sprin denga pa ltar song ba na | rang dang gzhan du gyur pa'i spyi bye brag ga la yod | spyi med pa'i phyir | rtog ge la grags pa'i rigs dang spyi zhes pa don gcig la 'bod pa de snying po dang⁴⁶⁰ grub bde gcig par gar srid |

'on kyang sangs rgyas kyis snying po la rigs su btags pa'i don ni | *dha tu*'i skad las drangs pas shes bya ches⁴⁶¹ mang ba la 'jug rung bas | 'dir rigs su bsgyur ba ste | don ni | chos kyis dbyings la 'chad dgos pa yin te | chos kyis dbyings kyis ye shes de ni | sangs rgyas kyis⁴⁶² snying po de'i rang bzhin dang gnas lugs dang rang gi ngo bo mi 'dor ba'i yon tan yongs su rdzogs pa de yin pa'i phyir ro ||

⁴⁵⁶ GL_{VV}, GL_{SB} *re ba nas*; em. as per GL_{NB}

⁴⁵⁷ GL_{VV}, GL_{SB} *ba*

⁴⁵⁸ GL_{VV}, GL_{SB} *sams*; em. as per GL_{NB}

⁴⁵⁹ GL_{SB} om. *dang*

⁴⁶⁰ GL_{NB} om. *dang*

⁴⁶¹ GL_{NB} *chos*

⁴⁶² GL_{SB} om. *kyi*

sangs rgyas kyi snying po dang chos dbyings ye shes dbyer med du gnas pa 'di'i ming la | bcom ldan 'das kyis sangs rgyas kyi 'bras bu byang chub kyi snying po'i ming gis bsnyad la | gnas skabs la lar de nyid la⁴⁶³ sangs rgyas kyi rgyu'i ming gis kyang gsungs la | sangs rgyas kyi snying po de la rgyu dang 'bras bu'i ming gis btags pa ni btags pa tsam du zad kyi | sangs rgyas kyi snying po ni gang gi'ang⁴⁶⁴ 'bras bur mi rung ste sangs rgyas kyi snying po de nyid la skyed byed kyi nyer len gyi rgyu dang lhan cig byed pa'i rkyen gyi khyad par du byar med pa'i phyir | grub ste | de nyid kyi 'dus ma byas kyi⁴⁶⁵ chos dbyings yin pa gang zhig | 'dus ma byas la rgyu dang rkyen dngos^[985] stobs kyis mi 'grub pa'i phyir | de rgyur mi rung ste | de nyid rtag pa dam pa'i bdag nyid du grub pa'i phyir | khyab ste | rtag pa'i rgyu rkyen tshad mas mi 'grub pa'i phyir |

'o na snying po de la gnas skabs la lar sangs rgyas kyi rgyu dang | gnas skabs la lar sangs rgyas kyi 'bras bur gsungs pa'i don ni | rnam shes dbang btsan pa'i gdul bya dag gi ngor | shun pa dang bral ba ltar snang ba'i dus su snying po de bral 'bras ltar snang bas | de la dgongs nas 'bras bur gsungs pa dang | de shun pa dang bcas pa ltar snang ba'i dus su⁴⁶⁶ snying po de bral 'bras su 'gyur rgyu'i rgyu ltar snang bas | de la dgongs nas rgyu dang rigs dang khams su gsungs la | rnam shes kyi ngor snying po g.yo ba dang 'gyur ba med pa zhig la | blo 'khrul pas rnam rtog gting ma tshugs na | res rgyur 'khrul | res 'bras bur 'khrul pa nyid kyi phyir na'ang | snying po ni rgyu dang 'bras bu gang du yang ma grub pa yin no || 'di la dgongs nas | ji skad du |

sangs rgyas rigs la de 'bras nyer btags phyir | zhes so ||

gsum pa ni | gnas tshul du gang zhugs pa dang | snying po la 'bras bur btags pa dang⁴⁶⁷ btags kyang btags don phyin ci log tu song ba'i rgyu mtshan gsum gyi |⁴⁶⁸ dir bstan gyi lus can kun zhes mang tshig gis bstan pa dang | 'gro kun zhes bya ba'i mang tshig gis bsdus pa'i sems can de thams cad | re^[986] re ba dang tshogs pa nas rang gi ngo bos ma grub pas gzhan sel gyi yul du snang ba tsam

⁴⁶³ GL_{SB} *las*

⁴⁶⁴ GL_{NB} *gi*

⁴⁶⁵ GL_{NB} *pa'i*

⁴⁶⁶ GL_{VV} *addit* |

⁴⁶⁷ GL_{VV} *addit* |

⁴⁶⁸ GL_{SB} *om.* |

las gzhan ma gtogs par med pa ni skal ba chen po pa rnams kyi spyod yul du yin
te | ji skad du |

yang dag ma yin kun rtog ni ||⁴⁶⁹
sems dang sems byung khams gsum pa |
sgro btags rnam pa can rtog yin |

zhes 'byung bas | gzhan dbang sems can du snang ba de sgro btags kyi spyod yul
tsam du grub pa de la | bcom ldan 'das kyi gnas tshul la mi bslu⁴⁷⁰ bar yod pa
gang yin pa de bstan par bzhed nas | sangs rgyas kyi snying po nyid ston pa'i
mdo rgyud bsam gyi mi khyab par bstan pa'i brjod bya de nyid kyi khyad par la
| **rje btsun byams pas** rdo rje'i gnas bdun gyi sgo nas rgyas par bshad pa nyid
'dir khas blang bar bya ste | ji skad du |

'gro kun bde gshegs⁴⁷¹ snying po can du gsung |

zhes 'byung ba'i sangs rgyas kyi snying po de nyid⁴⁷² gdod ma nas thar pa dam
pa'i bdag nyid yin pas mi bslu ba'i skyabs dang tshad mar gyur pa yin no || 'di
dus dang rnam par⁴⁷³ thams cad du⁴⁷⁴ 'di nyid las ma g.yos par gnas pa la | gdod
ma nas yod ma myong ba'i dri ma dang | spang bya dang | shun pa dang | glo bur
ba dang | btags pa'i ngo bor gyur pa'i sems can la sogs pa rnams kyi gegs dang
bcas bcos gnod pa la sogs gang gi sgo nas kyang⁴⁷⁵ snying po mi gnas par byed
nus pa lta zhog | de dag gis ni snying po la 'brel med rgyang [987] chad kho nar
song bas ri bong gi rwa dang 'byung ba bzhi'i dngos po bzhin song ba yin no ||

A ho | a la la la ho |
dpal dang po'i sangs rgyas grub pa'i rig |
lam bde chen 'bar ba'i rtse mo la |
mchog stong chen zhu ba'i gong bu 'god ||
gzhan dkyil 'khor snying po'i dbus su grub |

⁴⁶⁹ The first line is not in *Satyadvayavibhaṅga* (SDV) 33 or Jñānagarbha's commentary.

⁴⁷⁰ GL_{SB} *bsdu*

⁴⁷¹ RGVV *sangs rgyas*

⁴⁷² GL_{NB} om. *nyid*

⁴⁷³ GL_{VV}, GL_{NB} *pa*

⁴⁷⁴ GL_{VV}, GL_{SB} *tu* [sic]

⁴⁷⁵ GL_{NB} om. *kyang*

sngon ring mo'i dus nas smin cing grol ||
dus da lta dbyangs can dga' bar grags |
da ni rdo rje grub pa'i sgru 'phrul la |
nang rab du myos pa'i bde chen bzhad |

a lī ā ra lā ho || gnad gsang 'di lta bu'i don las phyi rol du gyur zhing gsang chen
gyi lam la tshe rabs su ma 'dris par | skye ba 'dir sgrin 'grus byas pa kha cig 'di
skad du zer | sems can la yod pa de snying po mtshan nyid pa yin mod kyi | de
bzhin gshegs pa yin min cha gnyis yod pa yin te | de la dgongs nas snying po la
gnas skabs gsum du rnam par bzhag pa yin no zhes 'chad te | 'di yang 'chad⁴⁷⁶
par ma mthong ste | sangs rgyas dang de bzhin gshegs pa'i snying po sangs rgyas
dang de bzhin gshegs pa min na | de de'i snying po yin par 'gal |

gnas skabs gsum du bzhag pa chos can 'khrul snang gi cha rnam shes kyi ngor
stug srab sangs gsum la dgongs te dbye ba mdzad pa'i rnam dbye ma shes par
sangs rgyas kyi snying po ma dag pa'i shan dang ngo bo 'dres ma 'dres kyi gnas
gsum du 'chad pas nor te | sems can la sangs^[988] rgyas kyi snying po yod par
khas blangs ma thag | sangs rgyas med par khas blangs pas zhen don la sems can
la sangs rgyas kyi snying po yod par khas blangs pas | rang gi grub pa'i mtha'
gting nas zhig |

sangs rgyas dang sems can dang dman pa'i dgra bcom gsum gyi shes pa las gzhan
pa'i shes bya med pa ni theg chen rtsa grub | de ltar gyi tshe snying po yin pa
sangs rgyas min pa de sems can gyi snying po yin nam | sangs rgyas kyi snying
po yin nam | dman pa'i dgra bcom gyi snying po yin | **dang po** ltar na | de sangs
rgyas kyi snying po ma yin par bsal | **gnyis pa** ltar na | sems can thams cad nyan
rang dgra bcom gyi snying po can du grub pa'i skyon 'bab la |

spyir gnas skabs gsum rnam shes kyi ngo nas phar bzhag pa yin gyi | sangs rgyas
kyi snying po rang ngo nas ye shes kyis tshur bzhag pa lta zhog | de la de'i snang
ba tsam yang med mod | de ltar gyi tshe ma dag pa'i gnas skabs kyi sangs rgyas
kyi snying po la sangs rgyas ma yin pa ci ltar byas | khyod ltar ma dag pa'i gnas
skabs su sangs rgyas kyi snying po sangs rgyas min | dag pa'i gnas skabs su de
sangs rgyas yin par song bas snying po rang dbang can ma yin pa dang | snying
po las ma dag pa nus pa che bar song ba yin no ||

spyir yang khyod kyi ye shes kyi ngo nas bzhag pa'i dag pa gnyis ldan gyi sangs
rgyas kyi snying po dang | rnam shes kyi ngo nas bzhag pa'i glo^[989] bur dri bral
gyi snying po gnyis rtog ngor gcig tu go bas kyang nor pa 'di lta bu byung ba

⁴⁷⁶ GL_{VV}, GL_{SB} 'chad; em. as per GL_{NB}

yin no || gzhan yang dri ma gnas skabs dang bcas pa'i mthar thug gi snying po
ngos bzang ba la | khyod kyis de ha ma go bar | mthar thug gi snying po gnas
skabs su ma gyur ba dang dbye ma nus pa de la gnas skabs gsum du 'byed pas
rje btsun yab sras kyid dongs pa dang phyin ci log tu song ba yin no ||

yang bla ma rin po che blo bzang grags pa'i lta grub tshad mar yang khas blangs
nas | mnyam med dwags⁴⁷⁷ po bka' brgyud kyid srol 'dzin du bzhed pa dpon slob
yid bzang rtse pa⁴⁷⁸ dag | shin tu dpyad na bdag dang sems can gyi sgra dngos
'jug pa'i gzhi ni | phung sogs dang mig gi rnam shes sogs la 'chad na rgyun mi
brtan pas las 'bras kyid rten du mi rung |⁴⁷⁹ 'o na gang rung zhe na rten brten pa'i
phyir | de bzhin gshegs pa'i snying po rang bzhin gyis 'od gsal ba 'di nyid las
'bras kyid rten du mi rung ka med la | de'i phyir bdag dang sems can gyi sgra ni
'di la dngos su 'jug cing | 'di dag rigs pas kyang grub ste | snying pos sdug bsngal
myong bas de skyo bar gyur nas myang 'das don du gnyer te 'thob pa'i phyir
'bras rtags⁴⁸⁰ khyad par can yang yin la | 'di nyid mang du mkhyen pa'i **slob dpon**
legs ldan byed dang | **zla ba grags pa** dang | **shes 'byung blo gros** kyis spyod
'jug 'grel par ^[990] yang 'byung zhes sogs |

de dag gi lung mang po drangs nas rang bzhin 'od gsal lam sangs rgyas kyid snying
po las 'bras kyid rten du rung ba dang | bdag dang sems can gyi sgra thun mong min
par 'jug yul 'di yin pa | sems tsaṃ par ma zad | dbu ma'i lugs yin zer zhing | lhag
par de'i rgyab skyor du | dpal phreng gi lung 'di drangs te | ji skad du |

bcom ldan 'das rnam par shes pa⁴⁸¹ tshogs drug po gang lags pa 'di
dag⁴⁸² dang | rnam par shes pa [gang lags pa 'di dang | bcom ldan
'das]⁴⁸³ 'di ltaṅ chos bdun po 'di dag⁴⁸⁴ ni mi gnas pa | ma 'brel ba⁴⁸⁵

⁴⁷⁷ GL_{VV} *dags*

⁴⁷⁸ Name given in brackets occurs as interlinear note in GL_{VV} but as regular text in GL_{SB}, which reads *yig* [sic] *bzang rtse pa*

⁴⁷⁹ GL_{SB} om. |

⁴⁸⁰ GL_{VV}, GL_{SB} *brtags*

⁴⁸¹ GL_{VV}, GL_{SB} *pa'i*; em. as per D 92

⁴⁸² GL_{VV}, GL_{SB} om. *dag*; em. as per D 92

⁴⁸³ GL_{VV}, GL_{SB} om. passage in square brackets but addit *'di lta ste* em. as per D 92

⁴⁸⁴ GL_{VV}, GL_{SB} om. *dag*; em. as per D 92

⁴⁸⁵ GL_{VV}, GL_{SB} have *ma 'brel ba* but not in D 92

| skad cig pa lags pas sdug bsngal rnam⁴⁸⁶ myong ba ma lags so ||
bcom ldan 'das de bzhin gshegs pa'i snying po ni 'brel ba rnam par
dbyer med pa⁴⁸⁷ | skad cig pa ma lags pas sdug bsngal myong ba lags
so |

zhes bris nas mthar ngag don bsdus pa na | 'khor ba'i gnas skabs na | nam mkha'
lta bu'i 'od gsal ba las | gzhan pas mi 'thad pa'i phyir na | las dang 'bras bu'i rten
du gyur pa phra ba'i sems can yod ces par la brkos⁴⁸⁸ snang⁴⁸⁹ ngo || 'di mi 'thad
pa la dngos su khyod rang gis 'od gsal dang snying po las 'bras kyi rten byed
pa'i phra ba'i sems can yin par khas blangs pa'i shugs las | snying po dang 'od
gsal gyi las 'bras kyi rten byed pa'i phra ba'i bdag yang thon na khyod rang gis
tshad mar byed pa'i **bla ma rin po che blo bzang pas** | las 'bras kyi rten du gyur
pa'i^[991] bdag bzhed par grags pas | de ltar na khyod dpon slob la nyes pa 'di ltar
rim bzhin 'gyur te | rang bzhin 'od gsal dang sangs rgyas kyi snying po las 'bras
myong ba po dang 'khor ba la skyo zhing des thar don du gnyer ba mi 'thad | de
sems can yin par mi 'thad | de bdag yin par mi 'thad | rang bzhin 'od gsal 'khor
ba'i gnas skabs su brtan par 'jug⁴⁹⁰ pa mi 'thad |

bde gshegs snying po las 'bras kyi rten du rung ba'i bdag dang sems can yin na |
bde gshegs snying po bstan pas phyi nang gi mu stegs byed kyis 'dod pa'i bdag
lta⁴⁹¹ skyed par thal ba dang | sems can bde bar gshegs snying po⁴⁹² yin na | de
gtan 'khor ba las mi thar ba'am | yang na rnam shes kyi 'khrul ngor yang tha
snyad du 'khor ba ye med du thal ba dang | sems can sdug bsgnal myong ba'i
rtags kyis sangs rgyas kyi snying po sems can yin pa'i 'bras⁴⁹³ rtags su mi rung
ste de gnyis rgyu 'bras su mi rigs pa'i phyir dang | dpal phreng gi lung don khyod
kyis bshad pa der mi gnas pa'i tshul dang | mang du mkhyen pa can rnam kyi
dgongs pa yang der mi gnas pa'i tshul lo ||

de la rim bzhin bshad par bya ste | rang bzhin 'od gsal dang sangs rgyas kyi
snying pos las bde sdug gi 'bras bu myong na myong ba po de nyid kyi las dge

⁴⁸⁶ GL_{VV}, GL_{SB} om. *rnam*; em. as per D 92

⁴⁸⁷ GL_{VV} addit |

⁴⁸⁸ GL_{VV}, GL_{SB} *bskos*

⁴⁸⁹ GL_{NB} *rkos gnang*

⁴⁹⁰ GL_{SB} 'dug

⁴⁹¹ GL_{VV}, GL_{SB} om. *lta*; em. as per GL_{NB}

⁴⁹² GL_{VV} addit *de*

⁴⁹³ GL_{VV}, GL_{SB} om. *las*; em. as per GL_{NB}

mi dge spyad dgos par 'gyur ba dang | lhag par mi dge ba bskyed pa na | de ^[992]
rgyud la nyon mongs pa'i kun slong dang bcas par 'gyur zhing | de ltar gyi tshe
rang bzhin 'od gsal dang snying pos las dang nyon mongs pa sgrub par song
zhing | de lta na | sangs rgyas kyi snying po dang rang bzhin 'od gsal gyis mts-
hams med byed pa la sogs par khas len dgos par 'gyur ba dang | de ltar las byed
po dang myong ba po rang bzhin 'od gsal ba yin na | rang bzhin 'od gsal yang
tshig tsam gyis rang bzhin 'od gsal du 'gyur ba dang | de ltar gyi tshe snying po
dang 'od gsal las nyon 'bras bu dang bcas par khas blangs pas | sdug kun gyi
bden pa las ma 'das pas spang byar thal ba dang |

sangs rgyas kyi snying po dang rang bzhin 'od gsal gyi las 'bras myong du rung
na phyis mngon par yang dag par rdzogs par 'tshang rgyas pa na yang | de las
bsags pa dang 'bras bu myong rung bar thal | snga phyi ngo bo la khyad par med
pa'i phyir dang | las 'bras kyi rten du de rung na sangs rgyas kyi snying po tsha
grang dang bkres skom can du thal ba dang | der ma zad | sangs rgyas kyi snying
po'i sha khrag sangs rgyas kyi snying po gzhan gyi za bar 'gyur ba la sogs pa'i
gnod pa mtha' yas pa 'bab bo ⁴⁹⁴ |

gzhan yang rang bzhin 'od gsal dang sangs rgyas kyi snying pos thar pa don du
gnyer mi dgos te de nyid 'khor ba'i gnas pa las rnam par thar pa'i phyir dang |
thar pa don gnyer gyi blo rang bzhin 'od ^[993] gsal dang snying po de la med te |
de dag blo'i spyod yul can ma yin pa'i phyir | des thar pa thob dgos pa ma yin te
de rgyu 'bras dbyer med kyi skyabs gnas mthar thug du grub zin pa'i phyir
dang |

de sems can ma yin te sems yid rnam shes gsum las yang dag par 'das pa'i ye
gdod ma nyid nas sku lnga'i yon tan zad pa gsang ba bsam gyis ⁴⁹⁵ mi khyab pa
dang ldan pa'i sangs rgyas chen po yin pa'i phyir dang | de la sems sems byung
skad cig kyang mnga' ba ma ⁴⁹⁶ yin te bag chags kyis mtshams sbyor ba med cing
de'i ngo bo la gnas ngan len gyi dri mas gos ma myong ba'i phyir dang | de sems
can ma yin te sangs rgyas kyi yon tan ⁴⁹⁷ yongs su rdzogs pa'i chos sku dang chos
dbyings ye shes yin pa'i phyir dang | de sems can min te 'di'i gnas lugs 'yongs
su rdzogs pa sa bcu rgyun tha ma'i ⁴⁹⁸ spyod yul du yang mi rung ba'i phyir dang
| rang bzhin 'od gsal sogs bdag yin par zhog |

⁴⁹⁴ GL_{VV} *po*

⁴⁹⁵ GL_{SB} *gyi*

⁴⁹⁶ GL_{VV} *om. ma*

⁴⁹⁷ GL_{VV}, GL_{SB} *om. yon tan*; *em. as per GL_{NB}*

⁴⁹⁸ GL_{NB} *has ma'i*

spyir gnas ma bu la sogs⁴⁹⁹ bye brag smra ba nas bzung | gsang chen rdo rje theg pa'i bar bdag rdzas yod du khas len ka⁵⁰⁰ med cing | btags yod kyi yod par yang sems tsam rnam rdzun pa yan mi 'dod nas bdag ni tha snyad du'ang shes bya ye med pa'i phyir | sangs rgyas kyi snying po bdag tu ji ltar rung |

yang bdag med du chug gi gdags gzhi sangs rgyas kyi snying po yin no zhe na |

'o na ma dag pa'i sems can thams cad theg pa mchog la gnas pa 'ba' zhis par thal | de thams cad la bdag 'dzin ldan zhing bdag tu lta ba'i gzhi rang bzhin 'od gsal dang snying po la brten nas^[994] bdag du lta ba'i phyir | khyab ste gang bde gshegs snying po 'dang rang bzhin 'od gsal la dmigs nas bdag du sgro 'dogs⁵⁰¹ pa tsam du ma zad | rang bzhin 'od gsal dang de bzhin gshegs pa'i snying po⁵⁰² tsam thos nas de la mi 'jigs pa'i gang zag yang nges par bdag ldog gi 'khor lo sngon du 'gro dgos par⁵⁰³ bstan zhing | de lta bu ni sngon gyi sangs rgyas dpag tu med pa la lhag par bya ba byas pa'i skal can du bshad pa'i phyir dang | der ma zad bde gshegs snying po dang rang bzhin 'od gsal la lta ba po'i rgyud la chos dang gang zag gi bdag tu rtog pa mi 'byung ba kho nar bshad pa'i phyir khyod kyis⁵⁰⁴ 'di yang rigs pa min⁵⁰⁵ no ||

yang bdag tu gdags pa'i bde gshegs snying po yin par 'chad na ni | bde gshegs snying po dngos med du thal ba dang | log pa'i kun rdzob tu thal ba dang | gzhi med kyi yul can yin pa la sogs pa'i skyon dang | lhag par gang zag gi bdag tu 'dogs pa de snying po yin na rang bzhin 'od gsal de theg pa gsum char gyi mthong spang du thal ba dang | rang bzhin 'od gsal btags yod du thal ba'i nyes pa rnams gnas so ||

gzhan yang rang bzhin 'od gsal 'khor ba'i gnas skabs su brtan par 'jug [zhes pa de 'khor ba dang ngo bo tha dad pa so sor brtan par 'jug pa la zer ba yin nam | 'khor ba'i ngo bo dang dbyer med gyi tshul la 'jug pa la zer ba yin^[995] nam ||⁵⁰⁶

⁴⁹⁹ GL_{VV}, GL_{SB} om. parenthesized () text; em. as per GL_{NB}

⁵⁰⁰ GL_{VV}, GL_{SB} *mkha'*

⁵⁰¹ GL_{VV}, GL_{SB} *mdogs*

⁵⁰² GL_{NB} om. parenthesized text

⁵⁰³ GL_{VV} *pa*

⁵⁰⁴ GL_{VV}, GL_{SB} *kyi*

⁵⁰⁵ GL_{VV}, GL_{SB} *rig pa min*; em. as per GL_{NB}

⁵⁰⁶ The square-bracketed passage is interpolated as interlinear text in GL_{VV}.

yang na gnyis ka yin pa'i⁵⁰⁷ tshul gyis brtan par 'jug pa yin nam | brtag pa bzhi pa ltar khas len na khyed cag tshig gis phongs pa'i zol yin pas snying po brtan par med la |

brtag pa gsum pa ltar ro zhe na | 'khor ba dang ngo bo tha dad pa yang yin | gcig pa yang yin na | 'gal la mi 'khrul pa'i tshad ma mi srid pas de 'dra mi 'grub la |

brtag pa gnyis pa ltar na | rang bzhin 'od gsal 'khor ba'i ngo bo ma yin te gzhan mchog mya ngan las 'das pa'i ngo bo yin pa'i phyir dang | de bzhin du rang bzhin 'od gsal de 'khor ba'i gnas skabs ma yin te | khyod kyi mthu thogs med dang 'khor ba'i gnas skabs bzhi gang la phrad ma thag | 'khor ba'i gnas skabs ldog nus pa'i phyir dang |

gzhan yang rang bzhin 'od gsal 'khor ba'i gnas skabs la brtan pa 'jug na | 'khor ba ni mi rtag⁵⁰⁸ pa yin la | de la de rgyun brtan par 'jug na mi rtag par 'jug dgos pa las 'os med te 'khor ba'i rgyun khyab mnyam du 'jug dgos pa'i phyir | de lta na rang bzhin 'od gsal mi rtag par thal ba dang | de nas gzhan yang | sangs rgyas kyi snying po kham s gsum sa dgur 'gro ba lngar 'khor dgos par thal ba dang | de la 'dod na sangs rgyas kyi snying po'i rnam smin gyi lus kyang | ji skad du |

sha rus bsags na⁵⁰⁹ 'jig rten gtos⁵¹⁰ dang mnyam ||
rnag⁵¹¹ khrag bsags na rgya mtho chen po [996] tsam ||

zhes 'byung ba ltar yod par 'gyur ro ||

brtag pa dang po ltar ro zhe na | kho bo cag gi don grub pas | khyod rang gi rang bzhin 'od gsal 'khor ba'i bdag yin par khas blangs pa la zhen don du tsakra traiya⁵¹² |

⁵⁰⁷ GL_{VV}, GL_{SB} *ma yin pa'i*

⁵⁰⁸ GL_{VV}, GL_{SB} *brtag*

⁵⁰⁹ GL_{VV}, GL_{SB} *pa*; em. as per D 2732 and 2733

⁵¹⁰ GL_{VV}, GL_{SB} *ltos*; em. as per D 2732 and 2733; Snar thang ed. has *snag*

⁵¹¹ GL_{VV}, GL_{SB} *rnam*; em. as per D 2732 and 2733

⁵¹² GL_{VV}, GL_{SB}, GL_{NB} have *tsakra ratna* (Tib. 'khor lo rin chen), which has no clear sense in the present context. David Karma Choepel helpfully suggested to me the possibility that this could be a mistaken rendering of *tsakra traiya* which would correspond to 'khor gsum' ("three spheres" [of self-contradiction]), an expression commonly shouted by a challenger in Tibetan philosophical debates when the opponent is forced to accept consequences at odds with his own original premises, and thus admit defeat. Specifically, the opponent is forced to accept: (1) the entailment/pervasion (*khyab pa khas blangs pa*

gzhan yang mdo sde rnam las bdag med pa'i sngon du ma song bar | bde bar
gshegs pa'i snying po'i gtam gsungs na | blo gros zhan pa dag bdag tu dogs⁵¹³ pa
shes nas nyes pa chen por 'gyur zhes pa dang | blo gros chen po dag bde bar
gshegs pa'i snying po la bdag dang bdag med bden⁵¹⁴ pa bden med sogs gang
du'ang 'dzin par mi 'gyur zhes gsungs pa de 'thad par mi 'gyur te | khyed⁵¹⁵ lta
na skal ba can blo rtsing dge ba med pa⁵¹⁶ rnam la zhib mor dpyod pa'i tshe |
bde gshegs snying po de kho na las 'bras kyi rten du rung ba'i bdag dang sems
can yin par bcom ldan 'das kyis bstan par mdzad pa'i phyir | des na bde gshegs
snying po'i gtam lung ston pa'i 'khor lo 'dis ni | phyi nang gi mu stegs byed kyi
bdag lta'i gzhi 'jig lta min par | bde gshegs snying po yin pa bstan pa gsal bas |
de tshun chad khyed cag rjes 'brangs dang bcas pa lta ba lnga'i ya gyal du 'jig
lta zhes mi 'don par snying lta zhes 'don par mdzod cig |

mdor na khyod gzhan stong chen por khas len zhing rgyud bla'i 'grel pa zhid
yang byas yod par snang la | smra ba 'di lta bu'i rigs kyis^[997] 'khor lo tha ma'i
dgongs pa 'grel par⁵¹⁷ rlom pa ni | 'khor lo tha ma'i dgongs 'grel du song ba lta
zhog | bsod nams min pa dang por bzlog⁵¹⁸ dus kyi don tsam la'ang log par bshad
pa yin te | der ni grub mtha' dman shos gnas ma bu pa'i sde pas kyang | gang zag
gi bdag phung po las rdzas gzhan dang de nyid du brjod du med ces zol gyis khas
blangs nas bdag rdzas yod du mtha' gcig tu smra ma nus pa la | khyod kyis phra
ba'i sems can dang bdag bde gshegs snying por gyur pa'i shes pa la bzhaq nas |
phung po sogs la bdag tu btags pa sangs rgyas pa spyi pa'i lugs yin pa khyod
kyis sun 'byin par byas pa'i phyir ro ||

gzhan yang bcom ldan 'das kyis bde gshegs snying po'i chos 'di bstan pas thar
pa la gegs byed du thal te shin tu spong dka' ba'i bdag lta phra ba skyed byed
kyi rgyur song ba'i phyir dang | 'di la bdag lta bskyed pa na 'jig lta la bdag lta
bskyed pa dang mi 'dra ste 'jig tshogs bdag ma yin pa'i phyir | gzhi med pa'i yul

red) of his thesis, (2) the reason/proof (*rtags khas blangs pa red*) for this entailment, and
(3) the opposite position that eliminates [one's original thesis] (*gsal ba'i zlogs phyogs
khas blangs pa red*). This reading is consistent with the author's later explicit use of this
style of argumentation.

⁵¹³ GL_{SB} *dgos* [sic]

⁵¹⁴ GL_{SB} *'den* [sic]

⁵¹⁵ GL_{NB} *de*

⁵¹⁶ GL_{VV}, GL_{SB} *go ba min pa*; em. as per GL_{NB}

⁵¹⁷ GL_{SB} *'grol ba*; GL_{NB} *'grel pa*

⁵¹⁸ GL_{VV}, GL_{SB} *zlog*; em. as per *Catuhśātaka* VIII.15a.

can yin pas bdag lta spong nus la | khyod ltar na bde gshegs snying po nyid bdag dang sems can du khas blangs pas rang bzhin 'od gsal lam snying po ma bzlog⁵¹⁹ na bdag bzlog mi nus shing snying po dang rang bzhin 'od gsal bzlog na mi rung yang | khyed ltar na mi rung ba med de shes bzhin du log par bshad dgos pa'i [998] phyir |

gzhan yang bde gshegs snying po de bdag yin pa dang byed pa yin pa⁵²⁰ yang khyod kyis lang gshegs kyi lung drangs te bshad pas | de ltar na sems can mya ngan las mi 'da' bar 'khor ba na phyi rol pas 'dod pa'i byed po bzhin⁵²¹ rtag tu gnas dgos par thal te | 'khor bar yang srid mi len pa'i rgyu'i gtso bo ni chos kyidbyings bder gshegs snying po dang rgyu mthun pa'i bdag med rtogs pa'i shes rab yin dgos pa las | khyod ltar na snying po nyid bdag dang sems can du gyur pa'i⁵²² phyir || rang gis rang nyid la gnod par ji ltar byed | des na me gsod pa la chu dgos mod | chu mer 'bar na⁵²³ thabs ci zhig la rtsol |

yang khyod dpon slob ni mkhas pa la mi 'dzem⁵²⁴ par kho bo cag mnyam med dwags⁵²⁵ po bka' brgyud pa yin pas bdag de nyid bdag med pa dang | 'khor ba de nyid myang 'das yin no zhes bzlo srid na | mnyam med dwags⁵²⁶ po bka' brgyud la skur 'debs yin mod | 'on te de lta na'ang rnam shes kyid ngor yang 'khor ba bden (par ye med du khas len pa'am rnam shes 'khor ba de nyid myang 'das su khra lam me bdag gang rung⁵²⁷) du khas len pa las 'os med pa'i phyir | **dang po** ltar len na | khyod rang gi bla ma **tsong kha pas** kun rdzob (bden pa ye med du khas blangs pa phar zhog | chos de bden pa'i sgra ma sbyar bar kho kho rang gi ngo bos stong pa tsam du khas blangs na chad [999] pa'i⁵²⁸) lta ba chen po yin zhes lan cig min par 'chad pa dang tsakra | **gnyis pa** ltar khas len na | smyon pa dang su zhig rtsod do ||

⁵¹⁹ GL_{NB} 'od gsal lam gyi snying po la bzlog

⁵²⁰ GL_{VV}, GL_{SB} duplicate *dang byed pa yin pa* which is om. here

⁵²¹ GL_{VV} 'in (?)

⁵²² GL_{NB} grub pa'i

⁵²³ GL_{NB} sbar ba

⁵²⁴ GL_{NB} mdzem

⁵²⁵ GL_{VV} dags

⁵²⁶ GL_{VV} dags

⁵²⁷ GL_{NB} om. parenthesized text

⁵²⁸ GL_{NB} om. parenthesized text

gzhan yang sems can gyis sdug bsngal myong ba'i rtags des | sems can sangs rgyas kyi snying po dang chos dbyings dang rang bzhin 'od gsal yin pa'i 'bras rtags yang dag yin pa lta zhog | des de sgrub tu byas na ma grub pa dang 'gal rtags su song ba yin te | 'di ltar | sangs rgyas kyi snying po chos can | sems can yin te | des sdug bsngal myong ba'i phyir zhes bkod na ma grub cing | sems can chos can | sangs rgyas kyi snying po yin te | sdug bsngal myong ba'i phyir | zhes bkod na 'gal rtags su 'gyur te | sangs rgyas kyi snying po bde ba dam par bshad pa ma gtogs | sdug bsngal tha shal du grub na 'sangs rgyas kyi snying po yin pa bsal⁵²⁹ lo⁵³⁰ |

spyir sdug bsngal dang bde ba myong ba'i bdag khas len bzhin du | chos thams cad stong zhing bdag med do ces smra ba su zhig gis dbang med du bsalabs⁵³¹ | gzhan yang dpal phreng gi lung de | bde gshegs snying pos sdug bsngal myong ba'i lung min gyi | bcom ldan 'das kyi sems tsam pa dag rjes su bzung ba'i phyir | kun gzhi rnam shes la snying po'i sgras bstan pa zhig yod pa la dgongs pa yin gyi | de ltar gyi tshe sdug bsngal myong ba'i kun gzhi'i rnam shes ni | rnam smin gyi cha la dgongs pa yin gyi | sa bon sogs kyi cha la dgongs pa min^[1000] pas | khyod kyi log bshad la ni kho bo cag mgo bo 'khor ba'i skabs mi srid do ||

gzhan yang mang du mkhyen pa'i slob dpon dag gis dgongs pa der mi gnas te | rtog ge la 'bar bar⁵³²

'di ltar kho bo cag kyang⁵³³ tha snyad du rnam par shes pa la bdag gi sgra dngos su 'dogs te | 'di ltar rnam par shes pa ni srid pa len pa'i phyir bdag yin no zhes⁵³⁴ || lus dang dbang po'i tshogs dag la nye bar 'dogs pa'i phyir te | ji skad du |

dper na yan lag tshogs pa las ||
shing rta zhes ni dran pa ltar ||

⁵²⁹ GL_{NB} has *gsal*

⁵³⁰ GL_{VV}, GL_{SB} om. parenthesized text

⁵³¹ GL_{NB} *brlabs*

⁵³² GL_{SB} *ba*

⁵³³ GL_{VV}, GL_{SB} *yang*; em. as per *Tarkajvāla* (TJ), D 3856

⁵³⁴ addit *zhes* according to TJ, D 3856

de bzhin phung po rnam brten nas ||
kun rdzob tu⁵³⁵ ni sems can brjod ||

ces gsungs pa'i don yang | snying po bdag yin pa lta zhog | rnam par shes pa yang
bdag yin par bstan pa ma yin te | bdag gi gdags gzhi 'jig tshogs yin par bstan pa
gsal bar mdzad pa'i phyir | de yang tha snyad du zhe⁵³⁶ bdag gang la gdags pa
sogs zhib mor dpyod pa'i skabs ma yin par tha snyad pa'i skabs su yin par bstan
nas | tha snyad du ni rnam par shes pa rang dus dang mtshungs pa'i rjes 'bras
dang bcas pa'i phung po lnga po nyid |

yang srid gzhan gyi phung lnga 'phen 'grub kyi las bsags par bye smra yan 'dod
pas | de nyid gzhir byas nas 'dir 'di ltar rnam par shes pa la sogs pa⁵³⁷ ni yang
srid pa⁵³⁸ len pa'i phyir bdag yin no || zhes 'byung rgyu la sogs pa'i tshig la
ngang⁵³⁹ gi bsdu ba⁵⁴⁰ byas pa yin no || 'dir bdag yin no [1001] zhes pa'i don yang
de bdag yin bstan pa min te ngar 'dzin lhan skyes kyi bdag tu lta ba'i 'dzin stangs
kyi yul de | rnam shes nyid bdag tu bltas cing phung po gzhan bzhi la bdag gir
bzung ba'i cha nas der brjod pa'i phyir te | de nyid gsal bar mdzad pa'i phyir | de
nyid kyi 'og nas lus dbang tshogs pa tsam la bdag tu 'dogs⁵⁴¹ te zhes pa nas dper
na zhes sogs kyi lung drangs nas tshogs spyi la sems can dang bdag gi sgras kun
rdzob tu brjod pa nyid gsal bar bstan pa'i phyir | khyod rang gis rtsa grub byas
pa'i tshogs pa la sems can du mi brjod ces pa'i lung du 'di drangs pas rang nyid
kyi 'dod pa rang nyid kyi sun phyung bar byas pas kho bos ni ngo mtshar du
bya'o ||

khyod kyi rtsa grub kyi rgyab skyor du drangs pa'i **zla grags** kyi lung de'i don
ni | sems can dang bdag gi las byed po dang sdug bsngal myong por bstan pa ma
yin gyi | las dge mi dge'i rgyu⁵⁴² dang dus kyi kun slong sems byung gi
byed pa'i shes byed du | byed pa po ni sems tsam yin par rtogs | zhes 'byung ba
yin pas | 'dis kyang khyod kyi rtsa grub de bsal lo ||

⁵³⁵ GL_{VV}, GL_{SB} *du*; em. as per TJ, D 3856

⁵³⁶ GL_{SB} *zhes*

⁵³⁷ GL_{VV}, GL_{SB} have *la sogs pa* but it does not occur in *Tarkajvāla* (TJ) (D 3856)

⁵³⁸ GL_{SB} *om. pa*

⁵³⁹ GL_{VV} *dang*

⁵⁴⁰ GL_{NB} ngang gi rgyu ba

⁵⁴¹ As per TJ/MHK III.97

⁵⁴² GL_{VV}, GL_{SB} *rgyud*; em. as per AK IV.10ab

yang phyogs snga smra ba pos | bla med thun mong min pa nas bshad pa'i bdag
gi de kho na nyid kyang zhib mo'i blos dpyod na | de kho na nyid kyi ming btags
pa yin zhing | don de nyid bdag tu dngos su 'chad dgos te | *a ham* gi sgra dang
sbyar na'ang ^[1002] shin tu ⁵⁴³ 'byor ba yin zhes 'dzer to || mi 'thad pa la | bdag gi
de kho na nyid bdag tu 'chad na | bskyed rim gyi skabs su | phyi rol pa'i gsang
sngags kyi rnal 'byor dang khyad med du thal | bdag gi dag pa bdag med kyi don
du 'chad dgos rgyu bdag 'dzin du 'chad na | rdo rje theg pa'i skyed rim gyi srog
phyin ci log tu bshad dgos ⁵⁴⁴ par song ba dang | de ltar 'chad na | chos sku'i ngo
bor gyur pa'i bdag dam pa yang bdag tu ngos bzung dgos par thal ba rnams 'jug
la |

de yang phyi rol pa dag | gsang sngags kyi lha bskyed pa'i dgos pa'i don po
tshogs bsags nas sku gnyis sgrub pa med cing | khyad par ye shes tshogs bsog ⁵⁴⁵
gis ngo bo bdag dang lha'i de kho na nyid stong par ma shes pas srid rtse las ma
'phags la | de'i don gyis des bdag thad sor 'jog ste sgom pa yin zhing | ⁵⁴⁶ de dang
khyod kyi bskyed rim sgom tshul la bdag gi de kho na nyid stong par mi sgom
pa'i tshul la khyad mi 'dug pa'i phyir | khyod kyi bskyed ⁵⁴⁷ rim gyi gnad kyang
phyi rol pa'i lha sgom tshul las ma 'phags so ||

bdag gi de kho nyid ni bdag gi dag pa la bya dgos pa gsang chen rdo rje theg pa'i
lam gyi srog yin te | de ma byas na bskyed ⁵⁴⁸ rim gyi sgrub gzhi sgrub pa dang
bcas pa phyin ci log tu ⁵⁴⁹ song ba'i phyir te | bskyed ⁵⁵⁰ rim gyi dgos don | yang
dag par rdzogs pa'i sangs rgyas kyi sku dang ye shes su rim bzhin bskyed ⁵⁵¹ dgos
pa'i bskyed ⁵⁵² gzhi bskyed ⁵⁵³ ^[1003] cha ⁵⁵⁴ dang bcas pa bdag med pa gnyis kyi ngo

⁵⁴³ GL_{VV}, GL_{SB} *du* [sic]

⁵⁴⁴ GL_{VV}, GL_{SB} *om. dgos*; *em. as per GL_{NB}*

⁵⁴⁵ GL_{VV} *po*

⁵⁴⁶ GL_{SB} *om. |*

⁵⁴⁷ GL_{VV} *skyed*

⁵⁴⁸ GL_{VV} *skyed*

⁵⁴⁹ GL_{VV}, GL_{SB} *addit ma*; *em. as per GL_{NB}*

⁵⁵⁰ GL_{VV} *skyed*

⁵⁵¹ GL_{VV} *skyed*

⁵⁵² GL_{VV} *skyed*

⁵⁵³ GL_{VV} *skyed*

⁵⁵⁴ GL_{VV}, GL_{SB} *bya*; *em. as per GL_{NB}*

bor 'chad dgos pa la | khyod kyis de bdag tu ngos bzung bas thar pa don gnyer la
chos gnad chen po bcos par song ba yin no ||

khyod kyis bskyed⁵⁵⁵ rdzogs kyi ye shes kyi dag pa 'dzin pa'i nga rgyal thams
cad bdag lta nyid du 'chad na | sangs rgyas pa'i bdag dam pa'ang | khyod ltar na
las dang⁵⁵⁶ 'bras bu myong rung gi bdag tu mi thal ka med pa yin te | sangs rgyas
kyi snying po nyid dang rang bzhin gyi⁵⁵⁷ 'od gsal nyid bdag tu khas blangs pa'i
phyir na | sangs rgyas kyi snying po ni bdag dam pa de nyid du gnas pa'i phyir
ro ||

gzhan yang | khyod kyi sems can thams cad la sangs rgyas kyi snying po gnas
pa'i tshe | sangs rgyas de gnas pa min | sangs rgyas de'i rigs dang 'dra ba zhid
gnas pa yin | 'dra ba de la skye mched drug gi khyad par ba yin pas 'di lta bu
zhig sems can la yod pa yin zer nas | dpal **ka rma pa rang byung** gi lung drangs
mod⁵⁵⁸ | 'di mi 'thad pa la | sangs rgyas dang snying po'i dbye 'byed mi 'thad pa
gong du bstan zin la | de bzhin zag med dang rigs 'dra ba'i blo rtse gtad pa la
khungs med par bstan | skye mched drug gi khyad par ngos ma zin pas nongs |

dpal **ka rma pa rang byung** dgongs pa⁵⁵⁹ rang gi rtog brtags kyi lam du drangs
pas mi 'thad pa'o || de yang ci | sangs rgyas kyi zag med dang 'dra ba de | de
dngos^[1004] ma yin pa la 'chad pa las 'os med | de ltar gyi tshe 'dra ba de rnam pa
la mi 'chad ka med | 'o na de lta bu'i rnam pa gtong byed kyi rgyu de sangs rgyas
kyi snying po zag med las 'os med | de ltar na | sems can thams cad kyis sangs
rgyas kyi snying po gzung du byas par thal te | ji skad du |

rgyu yi dngos po ma gtogs pa |
gzung ba zhes bya gzhan ci'ang med |

ces 'byung ba'i phyir | yang khyod cag gis nged kyi 'dra ba zhes pa yul de de lta
bu la 'chad pa min gyi | 'dra ba rgyu'i don du 'chad pas sangs rgyas kyi rgyu la
bsam pa yin no zhe na'ang | sngar brjod pa'i nyes pa nyid kyang so na gnas la |
der ma zad | 'dra ba de sangs rgyas kyi snying po nyid yin zer ba dang | yang de
nyid rang gi rgyu yin zer ba rgyab 'gal du song zhing | spyir yang | sangs rgyas
kyi snying po nyid la rang rgyud yod pa min te | de nyid byed pa thams cad dang

⁵⁵⁵ GL_{VV} *skyed*

⁵⁵⁶ GL_{VV} *addit las*

⁵⁵⁷ GL_{VV} *om. gyi*

⁵⁵⁸ GL_{NB} *bos*

⁵⁵⁹ GL_{VV} *ba*

bral ba'i ngo bor gnas pa dang | dang po nas kyang rtsol ma byung yin pa'i phyir
| der ma zad | sems can la zag med cha 'dra yod par 'dod pa las | zag med kyi shes
pa dngos sems can la yod pa gzhung gi don yin pa khyod kyis ma go bor zad |
rgyud bla mar |

...lus can la yod zag pa med pa'i shes pa sbrang ma'i rtsi 'dra ba ||

zhes 'byung ba'i phyir ro || yang de dang 'dra ba de rang bzhin gnas rigs kyi
ming can de yin no zhe na |

'o na ni de sangs rgyas kyi snying po de dang 'dra ba de ma yin te |^[1005] de nyid
gdod ma nas gnas pa'i sangs rgyas chen po zhe bya ba'am gdod ma'i rgyal ba
rab gsal zhes bya ba'am | dang po'i mgon po'i ming can de nyid yin pa'i phyir
ro || gzhan yang skye mched⁵⁶⁰ drug gi khyad par ba'i don | khyad gzhi skye
mched drug gi khyad chos su bshad pa min te | sems can gyi skye mched drug
las gzhan du gyur pa'i khyad par gyi chos shig la bshad pa'i phyir dang | 'di nyid
la kun gzhi'i ye shes su'ang tha snyad mdzad pa yin no ||

gzhan yang khyod kyis drangs pa'i dpal ka rma pa la li ta'i zhal lung de kho bos
bshad par bya ste | de yang | khyod kyis drangs pa ni 'di yin te | ji skad du |

rigs ni sems can gyi lus ngag yid gsum de bzhin gshegs pa'i sku
gsung thugs dang 'dra ba'i cha yin la | de ni dpal brtag pa gnyis pa
las |

bzhin lag kha dog gnas pa ni⁵⁶¹ ||
skyes pa tsam gyis rnam par gnas ||
'on kyang⁵⁶² bag chags phal pas so ||⁵⁶³

zhes bya ba dang |

sems can sa bcu'i⁵⁶⁴ dbang phyug go ||

⁵⁶⁰ GL_{VV}, GL_{SB} *med*

⁵⁶¹ GL_{VV}, GL_{SB} *zhal phyag rnam pa'i gzugs su ni* | em. on basis of *Hevajratantra* (HT) II.ii.45b (Snellgrove 1959 ed., vol. 2, 50).

⁵⁶² GL_{VV}, GL_{SB} *yang*; em. as per *Hevajratantra* (HT) II.ii.45b–d (Snellgrove 1959 ed., 50)

⁵⁶³ For full passage in Sanskrit and Tibetan based on critical edition, see above n. 355.

⁵⁶⁴ Critical edition of *Hevajratantra* (HT) II.iv.64d, *bcu'i* (Snellgrove 1959 ed., 70)

zhes bya ba la sogs rgyas par 'chad pa yin no zhes gsungs te ||

zhes bkod pa 'di la | smin grol so so dang | dkyil 'khor 'khor lo pa dang | rang byin rlabs sogs du ma dang sbyar nas bshad na bshad pa 'byams klas pa mang po 'bab mod | de ltar bshad na 'dir rtsod gzhi 'dor bas skabs su bab pa brjod na | spyir sbyang gzhi sbyang bya sbyong byed sbyangs 'bras kyi sgo ^[1006] nas bshad pa nyid skabs su bab par mthong ste | de yang | chos mtshungs dang sbyar te bshad | rnam dag dang sbyar te bshad pa'o || de la spyir gang sbyangs nas lhag mar lus pa'i gzhir bsnyad pa de dang | de la sgrib byed dri ma'i grangs de snyed dang | de sbyong byed kyi gnyen po de snyed dang | des de sbyangs pa'i 'bras bu sbyang gzhi nyid⁵⁶⁵ las gzhan min yang |

rnam shes kyi ngor so sor bzung ba rnams rten 'brel gyi chos nyid du⁵⁶⁶ | spang gnyen gnyis ltos mtshungs kyi chos mthun du sbyor ba ni | rdo rje theg pa bla na med pa dag gi zab gnad yin te | de ltar gyi chos mthun de yang dang⁵⁶⁷ por mthun dpe ltar sbyor ba skad du gsungs nas | mthar thug mi mthun dper gtan la phab pas | spang gnyen so sor ngo sprod pas spang bya spangs | gnyen po'i byed pa rdzogs pa ni rdo rje'i lam gyi dgos don grub pa'i phyir |

ma dag pa'i phung po dang kham sogs kyi rigs ni | sems can gyi lus ngag yid gsum yin la | de dag yang sangs rgyas kyi sku gsung thugs dang grangs tsam cha mthun pa yin la | de'i don gyis kun btags kyi lha sgom pa'i tshe | ma dag pa'i skye gnas bzhi la mgo lag sogs du ma'i rnam rig 'byung ba de | sbyong byed kyi lha tshogs la'ang grangs dang rnam pa de lta bu dang chos mthun par yod kyang | khyad par ni spang bya rnam pa bag chag phal pa dang | gcig shos bag chags kyiis mtshams sbyar ba min par ye shes mchog gi ^[1007] ngo bo yin no ||

rnam dag dang sbyar te bshad na | sems can gyi lus ngag yid gsum ni rnam par dag na des bsgribs pa'i sangs rgyas kyi sku gsung thugs rnam shes kyi ngo bor snang bas | des na ma dag pa'i cha dag na⁵⁶⁸ de dang 'dra bar btags pa ste | dper na |

lus ngag yid gsum dag pa sku gsum |

zhes pa dang ||

⁵⁶⁵ GL_{SB} *nyi*

⁵⁶⁶ GL_{VV}, GL_{SB} *tu*

⁵⁶⁷ GL_{SB} *dag*

⁵⁶⁸ GL_{SB} *nang*

sems can gyi mngal 'dzin pa zla bcu gnas ngan len dang bcas pa
rnam par dag na | sa bcu'i dbang phyug du 'gyur |

zhes pa rdo rje theg pa'i sngags gzhung gi don po yin gyi sangs rgyas dang 'dra
zhing sems can dngos res 'ga' yin pa ltar 'chad | res 'ga' min pa ltar 'chad pa'i
rnam rtog gting ma tshugs pas 'dra ba'i ming can blo rtse gtad pa gang yang med
pa zhig sems can la ldan pa'i don min no ||

mdor na phyogs snga smra ba 'di dpon slob kyis sems can la sangs rgyas dang
'dra ba'i cha chos nyid kyis thob pa de rang bzhin gnas rigs yin | de thos sogs ky
dge rtsa byas pas rigs 'dra ba de sangs rgyas su je 'drar 'gyur ba'i cha de rgyas
'gyur gyi rigs yin pas | mthar shin tu 'dra bar gyur pa sangs rgyas nyid du 'gyur
te | 'gyur ba'i thabs kyang | khams sbyong byed kyis chos dad sogs yin la |

mdor na sems can la yod pa'i snying po de sems can snying po yin gyi sangs
rgyas kyis snying po ma yin no zhes zer ro || 'di mi 'thad pa la | rang bzhin gnas
[1008] rigs dang rgyas 'gyur gyi rigs ngo ma zin pas 'khrul |⁵⁶⁹ dngos ma yin pa ji
ltar 'dra yang de mi 'gyur bar bstan | des ni 'di dpon slob kyis lugs la **rje tsong
kha pa** dpon slob kyis lta grub kyis 'dres yod pas 'dod pa ni kha cig la tshad mar
mi 'gro bar bstan pa'o ||

de yang rang bzhin du gnas pa'i rigs pa skyon kun zad yon tan yongs rdzogs de
nyid yin la | de gdod ma nas sangs rgyas pa | mngon par byang chub pa nyid yin
pa la | rnam shes kyis ngor glo bur rnam dag gi sangs rgyas su phyis grub pa'i dus
kyang sngar las bzang du song ba med cing | gdod ma nyid nas de⁵⁷⁰ dri bral gyi
sangs rgyas kyis snying po dang dbyer med pas sangs rgyas kyis mdzad⁵⁷¹ pa thams
cad yongs su ston par nus pa yin gyi kha cig dri bcas kyis de bzhin nyid las sangs
rgyas kyis mdzad pa ston mi nus te | shubs nas ma bton pa'i ral gri bzhin zer ba
sogs kyang ma dag par smra ba'i lugs 'ba' zhig go ||

de nas rang bzhin gnas rigs 'khrul med du ngos bzung nas | rgyas 'gyur gyi rigs
ni | rnam shes kyis ngo bor glo bur dri ma dag stobs kyis | sangs rgyas kyis snying
po'i cha re gsal ba ltar snang ba de yin la | de yang rang bzhin gnas rigs ni gnas
lugs su zhugs pa'i ye shes nyid dbang btsan pa'i ngo nas yin gyi | rgyas 'gyur gyi
rigs ni kun rdzob rnam shes kyis ngor⁵⁷² sngar sangs ma rgyas pa zhig sangs rgyas
pa ltar [1009] snang ba yin pas drang ba'i don yin pa zhig gdod 'tshang gang gis

⁵⁶⁹ GL_{NB} addit |

⁵⁷⁰ GL_{SB} addit *di*

⁵⁷¹ GL_{VV} *mdo* [? text unclear]

⁵⁷² GL_{SB} *ngo bor*

kyang rgya mi nus pa'i phyir ro || gzhan yang dngos po de dngos ma yin gzhir
byas pa la | de ci ltar 'dra ba rab kyī mthar thug kyang der mi 'gyur te rang gi
ngo bo tha mi dad pa'i phyir | mtshe ma ba glang dang mgrin bzang bzhin no ||
rigs pa'i gzhung las |

'dra ba'i phyir na dngos ma yin |⁵⁷³

zhes 'byung bas so || mdor na sems can la sangs rgyas kyī snying po yod | yod
pa'i sangs rgyas kyī snying po de sangs rgyas kyī snying po ma yin | sems can
gyī snying po yin | 'di sangs rgyas la med ces zer ba de thams cad **rje blo bzang
grags pa**'i lugs dang ches⁵⁷⁴ nye bas rje de la gus pa rnams chos tshul 'di la
mchog tu gus pa skyed rigs so ||

de yang phyogs snga smra ba dag | tshogs drug gi snang bas 'gog pa med par 'jog
pas | sems rang bzhin gyis 'od gsal ba mthong ba yin no zhes zer ro || snying po
dang bdag lta'i 'jog mtshams **rje blo bzang ba**'i lugs dang cha 'dra la | sgom pa'i
lugs deng sang phyag rgya par grags pa rnams kyis ji ltar 'dod pa ltar smra bar
byed mod | lam de dag la grol ba yod med gsung rab la chos kyī spyān po che
thob pa dag gis rtogs par byis shig | des na rgyud gsum gsang bar grags pa 'di
byed pa po dpon slob | lo chen **rin chen bzang po** dang | lo chen **blo ldan shes
rab** dang | **sa lo** dang |⁵⁷⁵ _[1010] **bu ston** lo tsa sogs kyis chos min du ngo sprod pa'i
chos rnams kyang shes bzhin du 'di dag gis dam pa'i chos su khas blangs shing
nyams len gyī snying por byed par grags so || 'dir smras pa |

tshogs drug rnam par shes pa ni ||
glo bur dri ma yin pa'i phyir ||
de la ci ltar mnyam gzhang kyang ||
rang bzhin 'od gsal mthong re skan ||
'di 'dra'i lta grub ring spangs pa'i ||
dbyangs can dga' ba bde bas myos ||

da ni dpal **shākyā mchog ldan** gyī snying po'i rnam gzhang la dpyad par bya ste
| de yang de nyid kyī bde mchog rnam bshad du |

⁵⁷³ GL_{VV}, GL_{SB} corroborated by D 2259, 571₆.

⁵⁷⁴ GL_{VV}, GL_{SB} *chos*; em. as per GL_{NB}

⁵⁷⁵ GL_{SB} om. |

de la 'khor ba'i chos rnam shes la snang tsam dang | mya ngan las
'das pa'i chos ye shes kyi myong bya nyid du nges pa las⁵⁷⁶ phyi ma
la re zhig dpyad mi dgos shing | rnam shes la⁵⁷⁷ rdzas sam mtshan
nyid kyi sgo nas phyi blta⁵⁷⁸ gnyis snang gi cha dang | nang blta⁵⁷⁹
gsal rig gi cha gnyis las | dang po la ni |⁵⁸⁰ kun rdzob pa'i 'khor ba
dang | 'khor bar 'jog byed kyi⁵⁸¹ dri ma'i cha dang | rnam shes kyi
gzung rnam shes bya la | phyi ma la ni don dam pa'i 'khor ba dang |
rang bzhin myang 'das dang | 'dzin rnam dang ye shes kyi ming can
dag tu nges la | kun rdzob pa'i chos thams cad kyi gnas tshul ni |⁵⁸²
'di kho na las gzhan du yod pa ma yin pas na | chos thams cad kyi
don dam pa'i 'dus dkyil dang | rgyud kyi ming can du gyur pa'i de
bzhin gshegs pa'i snying pos ma khyab pa mi srid do || de skad du
yang |

nga yis⁵⁸³ 'di_[1011] kun khyab pa ste ||
'gro ba'i rang bzhin gzhan ma mthong ||

zhes dang | dril bu zhabs kyis |

'gro ba 'di dag rang bzhin gyi ||
grub pa'i dkyil 'khor gnyis med pa'o ||

zhes gsungs so || zhes bris snang ba | 'di mi⁵⁸⁴ 'thad pa 'khor ba'i gnas lugs bder
gshegs snying po yin pa mi 'thad | 'rnam shes kyi nang lta gsal rig gi cha ye shes
su mi 'thad |⁵⁸⁵ rnam shes kyi gsal rig myang 'das su mi rung | don dam pa'i 'khor
ba kun rdzob rnam shes la snang ba'i 'khor ba ngos bzung bas nongs | rnam shes

⁵⁷⁶ *Bde mchog rnam bshad* addit |

⁵⁷⁷ *Bde mchog rnam bshad* addit la

⁵⁷⁸ GL_{VV}, GL_{SB} lta; em. as per *Bde mchog rnam bshad*

⁵⁷⁹ GL_{VV}, GL_{SB} lta; em. as per *Bde mchog rnam bshad*

⁵⁸⁰ *Bde mchog rnam bshad* addit |

⁵⁸¹ *Bde mchog rnam bshad* om. kyi

⁵⁸² *Bde mchog rnam bshad* addit |

⁵⁸³ GL_{VV}, GL_{SB} yi; em. as per *Hevajratantra* (HT) in Snellgrove 1959 ed., vol. 2, 30–31
and *Bde mchog rnam bshad*

⁵⁸⁴ GL_{VV}, GL_{SB} yi; em. as per GL_{NB}

⁵⁸⁵ GL_{NB} om. parenthesized text

kyi kha phyir la bzung rnam dang nang lta rang rig gnyis ka glo bur gyi dri ma yin pas de la bden gnyis kyi dbye 'byed byed pa mi 'thad | 'dzin rnam gi ming can de dbu ma pa 'dod pa'i gnyis med kyi ye shes la 'chad pas nor | lung don de gnyis rnam shes dang sbyar na rdo rje theg pa'i gnad bcos par song tshul lo ||

de yang spyir gnas tshul du zhugs pa zhig⁵⁸⁶ yin phyin chad | don dam pa'i⁵⁸⁷ bde gshegs snying po las 'os med mod | 'khor ba'i gnas lugs ni med stong min par 'khyod rang gi'ang | rtsa sgrub yin la | kho bo cag kyang 'dod pas | de ltar gyi tshe med stong bder gshegs snying po yin na | chad mtha' dang spros pa las ma 'das pa dang | khyod rang gi gsung rab rnams su bder gshegs snying po med stong du 'dod pa la dgag pa byas so cog chen bo ba⁵⁸⁸ rang la gnod byed du 'bab |_[1012] 'ga' zhig gnas lugs med pa gnas lugs su btags pa ltar yang khyod mi 'dod pas | kun rdzob pa'i chos sam 'khor ba thams cad kyi gnas tshul tha snyad du khas len yang | de'i gnas tshul sdug kun las mi 'da' ba'i phyir | 'khor ba'i gnas tshul snying por mi 'grub po || rnam shes kyi nang lta dang phyi lta gang yin yang 'dra | rnam shes kyi ngo bo gsal rig gi cha yin pa la khyad par med pas | gsal rig gi cha'i rgyun de gnyis kyang 'du byed kyi khams las byung ba dang | gzhan dbang rnam rig gi ngo bo yin pa'i phyir dang | de'i shes pa'ang kun gzhi'i rnam par shes pa las chu las rlabs 'byung ba lta bu'i shes pa can yin pa'i phyir | spang bya glo⁵⁸⁹ bur gyi dri ma las mi 'da' bas | de ye shes su ci ltar rung | de bzhin du myang 'das su mi rung ste | de 'khor ba'i rnam shes las rdzas kyi cha gnyis yod pa'i nang bltar⁵⁹⁰ rang rig gi shes pa yin pa'i phyir | rang rig mngon sum 'di myang 'das min te | blo ris 'du ba'i skabs su 'di so so skye bo thams cad la yod par bshad pas | rnal 'byor mngon sum las kyang zur du phye ba'i phyir | rnam pa thams cad du myang 'das su mi 'ong ngo || don dam pa'i 'khor ba'⁵⁹¹ bde gshegs snying por khyod rang gis lan cig min par khas blangs nas | de rnam shes dang gtan 'brel med du khas blangs te | yang rnam shes nang blta⁵⁹² don dam pa'i 'khor bar khas blangs pas rang tshig_[1013] dang 'gal |

der ma zad sems can gyi nang lta shes pa'i cha ni 'khor ba na 'khor zhing de la khams gsum pa'i rnam pa thams cad snang la | de ltar na don dam pa'i 'khor ba'i

⁵⁸⁶ All versions of GL have *zhigs*

⁵⁸⁷ GL_{NB} addit *bden pa*

⁵⁸⁸ GL_{VV}, GL_{SB} *chen po ba*; em. to *chen bo ba* as per GL_{NB}

⁵⁸⁹ GL_{VV}, GL_{SB} *blo*

⁵⁹⁰ GL_{VV}, GL_{SB} *ltar*; GL_{NB} *lta*; em. as per *Bde mchog rnam bshad*

⁵⁹¹ GL_{VV}, GL_{SB} om. *'khor ba*; em. as per GL_{NB}

⁵⁹² GL_{VV}, GL_{SB} *lta*; GL_{NB} *mtha'*; em. as per *Bde mchog rnam bshad*

ming can bde gshegs snying po 'khor ba na 'khor zhing | de la khams gsum pa'i
 rnam pa thams cad snang ba de rig pa'i rnam rig can du 'gyur ro || rnam par shes
 pa gcig nyid kho rang gi ngo bo la lta ba dang | de phyi don la lta tshul gnyis
 'byung yang | gnyis ka yul dang yul can gyi shes par gnas pa dang | de nyid skad
 gcig tu mi rtag pa rdzun zhing bslu ba'i phyir | kun rdzob kyi bden pa yin pa la
 nang lta don dam bden pa dang phyi lta kun rdzob kyi bden pa'i dbye 'byed byas
 pas | kun rdzob kyi bden pa yin ngo shes de | don dam bden par khas blangs pas
 grub mtha' rtsa ba nas 'khrul zhing |

gzhan yang rnal 'byor spyod pa'i dbu ma'am | rnam rdzun smra ba'i dbu ma dang
 | ngo bo nyid smra ba'i dbu ma pa dag gi gnyis med kyi ye shes kyi ngos 'dzin
 ni | yang dag min pa'i kun rtog gi⁵⁹³ 'du byed las byung ba'i shes pa snga phyi'i
 rgyun dang phyi nang du lta ba'i rig pa de gzung 'dzin gyis ji ltar stong yang de
 lta bu la gnyis med kyi ye shes su ngos 'dzin pa ma yin te | de dag gzhan dbang
 gi ngo bo las mi 'da' ba'i phyir ro ||

'o na 'dzin rnam gyi ming can de | gnyis med kyi ye shes su zhig gis 'dod ce na |
 rnam rdzun smra ba'i^[1014] sems tsam pa dag gis 'dod te | kho bos tshe rabs snga
 mar sbyar ba'i tshad ma'i ti kar |

gang gi tshe yang dag par phyi rol gyi don med pa de'i tshe⁵⁹⁴ bag
 chags kyi dbang gis gzugs sgra la sogs par snang ba la rjes kyi rtog
 pas don du zhen par byas pa tsam gyi gzung ba'i rnam pa las gzhan
 rig par bya ba med pa'i phyir | gzung ba'i rnam pa myong ba'i
 mtshan nyid can gyi bya ba'i char gyur pa'i rig pa ni 'bras bu yin la
 | shes pa rang gi ngo bo yongs su gcod pa'i mtshan nyid can gyis
 'dzin pa'i rnam pa'i ming can ni tshad ma yin te | de'i rgyu mtshan
 gyis⁵⁹⁵ shes pa kun la rang rig pa'i tha snyad 'jug pa'i phyir ro | gzung
 ba'i rnam pa gang yang rung ba ni gzhal bya yin te | ji srid yang dag
 pa'i ye shes ma skyes pa de srid du tha snyad pa'i tshad mas gnod
 pa med pa'i gzung ba'i rnam pa gang yin pa de nyid gzhal byar bya
 dgos pa'i phyir ro ||⁵⁹⁶

zhes bkod snang ba bzhin | tshe 'dir yang khas len pa yin te | sems tsam rnam
 rdzun du smra ba dag | don snang gi shes pa rang rig tu gtan la phab nas rang rig

⁵⁹³ GL_{VV} om. *gi*

⁵⁹⁴ *Tshad ma rigs gzhung* om. |

⁵⁹⁵ GL_{VV}, GL_{SB} gyi; em. as per *Tshad ma rigs gzhung*

⁵⁹⁶ *addit ro* || as per *Tshad ma rigs gzhung*

de nyid kyang tshul gnyis par grub pa na gzung rnam dri ma'i cha dang 'dzin
rnam ye shes su 'dod pa yin no ||

gzhan yang lung don de rdo rje theg pa rang rkang⁵⁹⁷ gi dkon mchog gsum dang
dkyil 'khor gyi 'khor lo pa nyid las gzhan 'gro ba sems can zhes bya ba sangs
rgyas ye shes kyi mthus bsgrubs kyang sgrub mi nus cing de^[1015] 'dra de rang gi
ngo bo gdod ma nas med par 'chad dgos rgyu la khyod kyi rdo rje theg pa'i
dkyil 'khor pa de dag 'gro ba sems can la khyab par bshad pas zab gsang gi gnad
bcos⁵⁹⁸ par song 'dug go || des na chen po 'di nyid kyi lta ba'i mthar thug gi 'jog
mtshams rang nyid kyi grub mtha'i gung sgrig tshul la ji ltar dpags kyang sems
tsam rnam brdzun pa las 'da' ba med pa'i phyir |

dpal ka rma pa rang byung gi zhabs kyi rjes su 'brangs nas rnal 'byor spyod pa
pa'i dbu ma smra ba dag lugs 'di'i bshad pa'i srol dang shan ma 'dres par byas
nas dam pa dag gis gnyer bya'o || yang phyogs snga ma'i bstan bcos de nyid
du |

chos dbyings de⁵⁹⁹ las rnam smin glo bur du 'byung ba'i tshul ji lta
bu zhe na | dper na da ltar gyi tshur mthong lhas byin⁶⁰⁰ lta bu gzhi
dus kyi rgyud dam | chos dbyings ye shes 'khor ba'i 'gro ba rigs drug
dang⁶⁰¹ mya ngan las 'das pa'i lam gang du 'gro ma nges pa zhig
yod pa de la |⁶⁰² byed pa po lhas byin gyis⁶⁰³ las su bya ba mi dge
ba'am | dge ba zag bcas zhig⁶⁰⁴ byas nas skad cig gnyis par 'gags pa
de'i tshe⁶⁰⁵ bag chags sam⁶⁰⁶ dri ma byad⁶⁰⁷ bzhin nam zla⁶⁰⁸ gzugs

⁵⁹⁷ GL_{NB} gang

⁵⁹⁸ GL_{VV}, GL_{SB} bcas; em. as per GL_{NB}

⁵⁹⁹ Bde mchog rnam bshad om. de

⁶⁰⁰ GL_{VV} addit de ba da rta; GL_{SB} addit de ba rta; both < Skt. devadatta and both occur
as interlinear notes

⁶⁰¹ Bde mchog rnam bshad addit |

⁶⁰² Bde mchog rnam bshad om. |

⁶⁰³ GL_{VV}, GL_{SB} gyi; em. as per to Bde mchog rnam bshad

⁶⁰⁴ GL_{VV}, GL_{SB} shig; Bde mchog rnam bshad: zhig

⁶⁰⁵ GL_{VV}, GL_{SB} om. tshe; addit as per Bde mchog rnam bshad

⁶⁰⁶ GL_{VV}, GL_{SB} om. sam; addit as per Bde mchog rnam bshad

⁶⁰⁷ GL_{SB} byed; GL_{VV}, Bde mchog rnam bshad: byad

⁶⁰⁸ GL_{VV}, GL_{SB} om. zla; addit as per Bde mchog rnam bshad

lta bu cig⁶⁰⁹ chos dbyings ye shes chu mtsho'am⁶¹⁰ dngul dkar gyi
me long dwangs⁶¹¹ pa dang⁶¹² 'dra ba de la gzugs brnyan bral⁶¹³ rung
dang⁶¹⁴ glo bur ba lta bu'i tshul gyis⁶¹⁵ 'char bar byed do || shar ba
de'i rjes su byed pa po de nyid^[1016] kyis⁶¹⁶ bag chags de sad byed
kyi rkyen yang yang byas pas⁶¹⁷ bag chags de 'gro ba rigs drug⁶¹⁸
gang rung gi sa nyid du smin par 'gyur pa de la ni⁶¹⁹ rnam smin
dang sa bon thams cad pa zhes bya ste | 'dod khams lta bu'i rnam
smin du grub zin pa de'i steng du sa thams cad kyi bag chags sa
bon⁶²⁰ lta bur gyur pa dang | gsos⁶²¹ 'debs byed chu lud lta bur 'gyur
ba kun bzhag tu rung ba'i phyir |

zhes par du brkos snang ngo || 'di ni mi 'thad pa la | lhas byin gyi las dge mi dge
byas pa'i shan bde gshegs snying po la mi 'phog go⁶²² || 'phog srid na thal ches |
dag pa⁶²³ ma dag pa'i rten byed na dag pa la yid brtan du mi rung | snying po la
bag chags dang dri ma 'char na snying po 'khor ba'i gnas ngan len du thal chos
dbyings dang snying po 'khor ba dang myang 'das gang rung gi lam brgyud nas

⁶⁰⁹ GL_{VV}, GL_{SB} om. *zhig* and addit | em. as per *Bde mchog rnam bshad*

⁶¹⁰ GL_{VV}, GL_{SB} addit ; om. as per *Bde mchog rnam bshad*

⁶¹¹ *Bde mchog rnam bshad dangs*

⁶¹² GL_{VV}, GL_{SB} om. *dang*; addit as per *Bde mchog rnam bshad*

⁶¹³ GL_{VV}, GL_{SB} 'bral; *Bde mchog rnam bshad*: bral

⁶¹⁴ *Bde mchog rnam bshad* addit |

⁶¹⁵ GL_{VV}, GL_{SB} *du*; em. as per *Bde mchog rnam bshad*

⁶¹⁶ GL_{VV}, GL_{SB} *kyi*; em. as per *Bde mchog rnam bshad*

⁶¹⁷ *Bde mchog rnam bshad* addit |

⁶¹⁸ GL_{VV}, GL_{SB} Interlinear note: 'dir tshangs^a ris kyi lha zhes pa lta bu ni 'di'i tshogs su
'dus pa'am khongs su sdu ba'i don re ni ka ya zhes 'byung | rigs lnga lta bu dang rigs kyi
bu zhes pa sogs ni rgyud dam rigs kyi don yin pas ku la zhes 'byung | des na snga ma la
ris zhes pa tha ma gtogs ga mtha' mi sbyor ro | phyi ma la dag pa'i mtha' nges par sbyor
ba khyad par ro | ^a GL_{VV} tshogs su

⁶¹⁹ *Bde mchog rnam bshad* om. |

⁶²⁰ GL_{VV}, GL_{SB} om. *sa bon*; addit as per *Bde mchog rnam bshad*

⁶²¹ GL_{SB} *gsol*; em. as per GL_{VV} [as interlinear interpolation] and *Bde mchog rnam bshad*

⁶²² GL_{SB} addit *go*

⁶²³ GL_{VV}, GL_{SB} *pas*

so sor 'gro na | snying po yongs grub being grol gang du'ang mi rung ba de ma
yin par thal | chos dbyings nyid dri ma'i rten byed na | khyod cag gis kun gzhi la
rnam shes dang ye shes gnyis su 'byed dgos zhes *ma ni* 'don 'don byed pa'i nus
pa stor |

khyod cag gis mdo sngags gnyis ka'i nges don gyi ^[1017] lus la sangs rgyas kyi
snying po dang ye shes la | kun rdzob kyi snang ba ltar ye 'char ba'i skabs mi
srid ces yur chu la 'dzem 'dzem pa de | de sangs rgyas kyi snying po la | kun
rdzob pa'i las kyis bzhag pa'i 'khor ba'i bag chags 'char zhes gtsang po la
mthang gos brdzes⁶²⁴ nas rab la bud pa'i nyes pa rnams rim bzhin du gnas | de
yang⁶²⁵ tshur mthong lhas byin gyis las dge mi dge gang byas | tshur mthong lhas
byin rang nyid kyi rgyud la ldan pa ma gtogs | gzhan mchog bde gshegs snying
po la shan rdeg⁶²⁶ mi srid de | 'dus byas kyi byed pa 'dus ma byas las 'jug mi srid
pa'i phyir dang |

khyod kyis sangs rgyas kyi snying po rang bzhin rnam dag gi sangs rgyas go
chod por khas blangs pa yin pas | de ltar na rang bzhin gyi sangs rgyas go chod
po de | sems can gyi las dge mi dge'i bag chags sna tshogs 'dzin pa'i gnyer pa po
bang mdzod pa dang bcas par thal ba dang | cis⁶²⁷ kyang shan brdeg⁶²⁸ srid na |
khyod rang gis khas blangs pa'i dri bral gyi sangs rgyas 'bras dus kyi de la'ang |
sems can thams cad kyi las kyi bag chags bzung bar 'gyur te | spyir chos dbyings
dang sangs rgyas kyi snying pos las de'i bag chags 'dzin pa ni gang zhig | des de
bzung na | 'bras dus kyi sangs rgyas kyi snying pos kyang de bzung ba dang las
kyi bag chags de la 'char rigs pa'i phyir |

khyab ste | khyod rang ^[1018] gis bras bu'i sangs rgyas kyi snying po'ang snang
tshul gyi ming gis bsnyad tshul ma gtogs gzhi dus kyi sangs rgyas kyi snying po
dngos yin pa rtsa grub tu khas blangs pa las grub bo⁶²⁹ || spyir yang mi dge ba
dang sgrib pa thams cad bde gshegs snying po la 'char na | sdig ltung thams cad
kyang bde gshegs snying po dang chos dbyings la 'char bar 'gyur zhing | chos
dbyings la sdig ltung 'char na | chos nyid la mnyam par bzhag pa de'i chos nyid

⁶²⁴ GL_{VV}, GL_{SB} *brjes*; em. as per GL_{NB}

⁶²⁵ GL_{SB} *om.* |

⁶²⁶ GL_{NB} *shan rtog*

⁶²⁷ GL_{SB} *ces*

⁶²⁸ GL_{NB} *shan rtog*

⁶²⁹ GL_{VV} *po*

la'ang | tshul mthong lhas byin gyi sdig ltung 'char bar⁶³⁰ khyed la 'gyur ro ||
gzhan yang 'khor 'das gang rung du 'gro bar ma nges pa'i chos dbyings⁶³¹ zhig |
phyis zag bcas zag med kyi las kyi rkyen gyis de gang rung du 'gro ba khas len
pa 'di 'dra ba ni sngon rgya gar dang bod gnyis ka na ma byung zhing |

kho bo cag ni tshe rabs dpag tu med pa nas chos dbyings dang snying po nyid mi
gnas pa'i myang 'das yin pa la snga phyir 'gyur ba med pa de la ni | 'khor 'das
gang rung gi lam du 'gro bar ma nges pa'i skabs dang | der song bas so sor nges
pa'i skabs sogs kyi spros pa dang bral ba kho na la blo byang ba'i shugs kyis
brjod pa⁶³² khyod kyi dpyod pa⁶³³ de ni bdag gi 'blo la ma bde ba'o⁶³⁴ ||

mdor na chos kyi dbyings dang sangs rgyas kyi snying po la ni rnam par shes
pas btags pa'i 'khor 'das gang gis kyang ma reg pa'am | sgro skur cung zad kyang
ma phog zhing | kun rdzob pa'i rnam pa ci 'dra bas kyang de la [1019] gtad pa na
de 'gyur mi rung ba zhig kho na yin la | bem⁶³⁵ po'i me long sogs kyi dpes | bem⁶³⁶
shes dang | dngos⁶³⁷ dngos med byas ma byas kun las grol ba de nyid la mtshon
no ||

gzhan yang dag pa gnyis ldan gyi snying po la ma dag pa'i sgrib sogs 'char ba'i
gnas po dang rten po byed na | de dag pa gnyis ldan du mi rung ba dang |⁶³⁸ de
ltar byed na khyod rang gis 'dod pa'i glo bur rnam dag gi sangs rgyas kyi snying
po yang spangs pa⁶³⁹ spangs zin pa de nyid la'ang da dung⁶⁴⁰ spangs pa brtan pa'i
nges pa med de |

⁶³⁰ GL_{VV}, GL_{SB} *ba*; em. as per GL_{NB}

⁶³¹ GL_{VV}, GL_{SB} *chos nyid*; em. as per GL_{NB}

⁶³² GL_{NB} om. *brjod pa*

⁶³³ GL_{VV}, GL_{SB} om. *khyod kyi dpyod pa*

⁶³⁴ GL_{NB} *blo bar ma 'dod do*. GL_{VV}, GL_{SB} *glo bur bar ma bde'o*. Em. as per *bdag gi blo la ma bde ba'o* given author's *Chos rje lchang ra ba la dogs gcod du gdams pa*, MD_{SB} vol. 3, 11₁.

⁶³⁵ GL_{VV} *bems*

⁶³⁶ GL_{VV} *bems*

⁶³⁷ GL_{VV}, GL_{SB} om. *dngos*; em. as per GL_{NB}

⁶³⁸ GL_{SB} om. |

⁶³⁹ GL_{VV}, GL_{SB} om. *spangs pa*; em. as per GL_{NB}

⁶⁴⁰ GL_{VV} *rung*

de la tshur mthong lhas byin gyi bsgrib⁶⁴¹ par 'char srid dam yang na da dung⁶⁴²
 chos dbyings de 'khor 'das gang du 'gro ma nges pas 'khor bar 'gro srid pa'i
 phyir | kho na re de la⁶⁴³ lhas byin gyi sgrib pa 'char ba dang | 'khor ba la yang
 mi 'gro ste | glo bur gyi dri ma spangs zin pa'i phyir myang 'das su song bar nges
 pas so zhe na | ma khyab ste | dag pa gnyis ldan gyi sangs rgyas kyi snying po
 'khor 'das gang rung du 'gro bar ma nges pa yin par khyod rang gis khas blangs
 pas | glo bur rnam dag tsam zhig gi chos nyid myang 'das su song ba cis nges |
 gzhan yang snying po dang chos dbyings kyis 'khor ba'i gnas don lus su snang
 ba thams cad len par thal te | des 'khor ba'i rgyu 'bras thams cad⁶⁴⁴ me long gis
 gzugs⁶⁴⁵ brnyan blangs pa bzhin blangs nas 'khor ba'i lam du kye hud⁶⁴⁶ **slob**
dpon shākya mchog pa nga'o zer zhing 'gro ba'i^[1020] phyir |

chos dbyings de rkyen kun 'byung lta bu dang phrad na 'khor bar 'jug zhing lam
 lta bu dang phrad na myang 'das su 'gyur ba de lta na | chos dbyings de yongs
 grub rkyen gang gis dkri bar mi btub cing | rang ngo bdag dam pa sogs bzhi dang
 ldan pa'i gzhan dbang can min pa 'ching grol gang yang mi rung bar gsungs pa
 de don la mi gnas par thal te | de mi dge ba'i gzhan dbang gis 'khor ba'i lam du
 'gro ba gang zhig | de 'gro na skye gnas bzhi gang rung nas skye dgos pa las | de
 mngal skyes kyi tshe chos dbyings nur nur po de shin tu zhe 'phrig⁶⁴⁷ pa'i phyir
 | rtags khas⁶⁴⁸ khyab pa tshad | 'dod na dam pa'i chos spangs pa'i las sog⁶⁴⁹ pa la
 dgos pa ci yod | las 'bras la sems pa dag dpyad dgos so || khyed cag chos dbyings
 la zhe 'phrig⁶⁵⁰ dang ka mer re sdod pa na | gzhan rnam rgyal kham sa yangs
 pa na chos dbyings la zhe mi 'phrig pa'i ngang nas mnyam par bzhag pas chog
 pa badzra ā ra li ho |

gzhan yang chos dbyings kyi glo bur gyi dri ma'i rten byed na | khyod cag kun
 gzhi ye shes dang rnam shes gnyis 'byed dgos la | mi 'byed na glo bur dri ma'i

⁶⁴¹ GL_{SB} *gyis sgrib* [GL_{VV} *gyis bsgrib* in interlinear note]; GL_{NB} *gyi sgrib*

⁶⁴² GL_{VV} *rung*

⁶⁴³ GL_{VV}, GL_{SB} *om. de la*

⁶⁴⁴ GL_{SB} *addit la*

⁶⁴⁵ GL_{VV}, GL_{SB} *gzung*

⁶⁴⁶ GL_{VV}, GL_{SB} *kye hud*

⁶⁴⁷ GL_{NB} *de bzhin du zhe 'khrig*

⁶⁴⁸ GL_{SB} *om. |*

⁶⁴⁹ GL_{SB} *sogs*

⁶⁵⁰ GL_{NB} *'khrig*

rten du gyur pa'i kun gzhi de ye shes dang bde gshegs snying po la 'chad na mi rung bas | glo bur dri ma'i rten kun gzhi'i rnam shes zhig cis kyang khas len dgos zer nas kun gzhi la dag ma dag gnyis kyi dbye 'byed byed pa de mi 'thad par [1021] thal | bde gshegs snying po'am chos dbyings sam kun gzhi'i ye shes kyi ming can de nyid kyi glo bur gyi dri ma 'char ba'i rten du rung ba gang zhig de rung na de'i rten la kun gzhi'i rnam shes kyi mgo bde ma byung ba'i phyir |

gzhan yang khyod dpon slob brgyud pa dang bcas pa la rnam rtog gting tshugs pa gcig kyang med par | res kun gzhi rnam shes kyi steng gi gsal cha de kun gzhi ye shes su khas len | res kun gzhi rnam shes kyi rang ngo'i gsal cha 'khor ba las mi 'da' bas myang 'das su mi rung bar khas len | res kun gzhi ye shes sam snying po'i gsal cha de la 'khor ba 'char zer | des na khyed rang dpon slob rnams kun gzhi rnam shes kyi gsal cha myang 'das yin nam | kun gzhi ye shes kyi gsal cha kun gzhi rnam shes yin dpon slob kha ngan pa⁶⁵¹ gyis la byon zhig | [**bla ma paṇ chen shākyā mchog pas** ni bde mchog gi rnam bshad du ye shes kyi dwangs cha la rnam shes 'char ba dang | **bla ma paṇ chen rdor rgyal ba** ni rnam shes kyi dwangs cha ye shes su smra 'dug pas | dpon slob gnyis kha ltar phyogs shar nub 'dzol 'dug go ||]⁶⁵²

gzhan yang khyod kyi ngo bo de nyid med par smra ba'i dbu ma zab shos **zla grags** kyi lugs dang | rnal 'byor spyod pa'i dbu ma pa⁶⁵³ chen po **thogs med** dang **phyogs glang** gi⁶⁵⁴ dgongs pa yin zer nas | sangs rgyas kyi me long lta bu'i ye shes la kun rdzob pa dang 'khor ba'i snang ba ye 'char mi srid ces brjod pa de⁶⁵⁵ mi 'thad par thal | sangs [1022] rgyas kyi snying po la las kyi bag chags 'char srid na | sangs rgyas kyi snying po ni gdod ma nas ye shes lnga ldan gyi ngo bor grub pa'i me long lta bu'i ye shes 'la'ang de 'char bar song ba'i phyir |

yang khyod sangs rgyas kyi snying po la 'char yang | de ye shes lnga ldan du grub pas me long lta bu'i ye shes⁶⁵⁶ la 'char dgos pa cis grub ce na |

de ni khyod kyi khas blangs las grub ste | ye shes lnga po dang snying po de grub pa dang bde ba ltar khas blangs pa'i phyir ro ||

⁶⁵¹ GL_{VV}, GL_{SB} *dan par*; em. as per GL_{NB}

⁶⁵² Passage between square brackets is interpolated as interlinear note in all three editions.

⁶⁵³ GL_{SB} om. *pa*

⁶⁵⁴ GL_{VV} *gi*

⁶⁵⁵ GL_{SB} addit *ba*

⁶⁵⁶ GL_{SB} om. parenthesized text

'o na khyod cag gi lugs la 'khor ba dang spangs bya glo bur gyi dri ma gang las byung zhe na |

'de ni yang dag pa ma yin pa'i kun tu rtog pa ste ma rig pa nyid las byung ste | zla ba gnyis snang so bsad pa las byung ba bzhin no | 'o na yang dag min rtog de gang⁶⁵⁷ nas byung zhe na |⁶⁵⁸ de ni gang nas kyang ma byung ste | dper na dbang po bsad pa'i zla gnyis de yul zla ba gcig las kyang ma byung | yul dbang po dang shes pa las kyang ma byung | de las gzhan pa las ma byung mod kyi | 'khrul rgyu'i tshogs pas⁶⁵⁹ brdzun pa nyid kyi rgyu las bsad snang rdzun pa mi bden pa 'byung ba bzhin |

ma rig pa ni | de nyid dang chos kyi dbyings dang de las gzhan pa gang nas kyang ma byung mod | 'on kyang gang nas kyang ma 'ongs pa'i phyir | 'ong ba ltar snang bas bsad ba dang mi bden pa'i phyir kun rdzob kyi bden pa dang 'khor ba zhes bya ba yin la | de ni snang tshul rten 'brel gyi dngos stobs la zhugs pa yin pas | kho bo ni⁶⁶⁰ de tsam las brjod ma nus kyang | gnad zab mo 'di lta bu'i don la gzhan gyi rgyud la ma shar ba'i myong ba tshad grub yod pas | kho bo cag rgan po [1023] gzhan la ni yid brtan par byed pa ma yin no ||

⁶⁵⁷ GL_{NB} has *ga*...[at end margin]

⁶⁵⁸ GL_{VV}, GL_{SB} om. parenthesized text; em. as per GL_{NB}

⁶⁵⁹ GL_{VV} *pa*; GL_{NB} om. *pas*

⁶⁶⁰ GL_{VV} *ni ni*; GL_{SB} *na ni*; GL_{NB} *ni*

3. *Buddha Nature and Dharmakāya*

3.1. Introduction

The following short text entitled *Buddha Nature and Dharmakāya: A Reply to Queries* (*Bde gshegs snying po dang chos sku'i dris lan*) belongs to a collection of *Question and Answer* (*dris lan*) texts that are compiled in Mi bskyod rdo rje's *Collected Works*. In this text, Mi bskyod rdo rje explains that resultant buddha nature (buddhahood itself) and *dharmakāya* are of the same nature, both being descriptors of goal-realization, whereas causal buddha nature is not *dharmakāya*. He goes on to clarify the meaning of resultant buddha nature as a cause in the sense of the ultimate “natural embodiment” (*svābhāvikakāya*) and the conventional “formal embodiments” (*rūpakāya*), the former corresponding to the “in-nate” naturally present spiritual potential (*prakṛtisthagotra*) and the latter to the “acquired” unfolded potential (*paripuṣṭagotra*).

The author proceeds with an illuminating analysis of the unity of the two truths or realities. He agrees with the Madhyamaka assertion that the conventional is only “true” for the benighted but not for awakened beings who see things as they are. He explains, however, that accounts of the two truths that establish conventional *saṃsāra* to be false and the ultimate truth to be true are relevant only “in the context of asserting the representational ultimate (*rnam grangs pa'i don dam*), but not in the context of the nonrepresentational ultimate (*rnam grangs min pa'i don dam*).”⁶⁶¹ Following the tradition of Nāgārjuna and Candrakīrti, he maintains that although provisionally “*nirvāṇa* is the only true thing” (*Yuktiṣaṣṭikā* 35a), all else being deceptive and false, even the *nirvāṇa* that remains when *saṃsāra* vanishes is not the definitive ultimate (*don dam mtshan nyid pa*) because it is not beyond the conditioned, i.e., not beyond the nexus of reciprocally determined concepts that are defined in relation or opposition to one another. hus, in the final analysis, “one truth” is also nowhere found. For Mi bskyod rdo rje, the unity or inseparability of conventional and ultimate means that ultimate truth is nothing besides the unmistaken understanding of the conventional.

The following translation and critical text are based on the only edition of the *Bde gshegs snying po dang chos sku'i dris lan* available to us. It is contained in

⁶⁶¹ *Bde gshegs snying po dang chos sku'i dris lan*, in MD_{SB} vol. 3, 305₄₋₅: 'khor ba rdzun pa dang don dam bden par 'jog pa 'di yang rnam grangs min pa'i don dam pa'i skabs su ma yin gyi | rnam grangs pa'i don dam khas len pa'i skabs su yin te |.

the third volume of the Lhasa 2004 edition of the *Mi bskyod rdo rje gsung 'bum*: *Mi bskyod rdo rje gsung 'bum*. 26 vols. Lhasa: 2004, vol. 3, 303–306₃.

3.2. Annotated Translation of:

Buddha Nature and Dharmakāya: A Reply to Queries

In reply to your questions, although there are contexts in which resultant buddha nature (**sugatagarbha*) and the “embodiment of the true reality” (*chos nyid kyi sku : dharmatākāya*) are of the same nature, causal buddha nature (**sugatagarbha*) is not *dharmakāya*. The *dharmakāya* is [the state in which] the two accumulations are accomplished and the clearing of the two obscurations has been completed. It is free from the obscurations of the five aggregates, twelve cognitive domains, and eighteen elements. The ensemble of the three embodiments (*sku gsum*) and five wisdoms (*ye shes lnga*) along with their spontaneous activities, which [together] constitute the fundamental transformation of the eightfold consciousness, is referred to by the term *dharmakāya* (*chos kyi sku*).

Now, resultant buddha nature (**sugatagarbha*) is twofold: [1] the ultimate natural embodiment (*svābhāvikakāya*) and [2] the conventional form embodiments (*rūpakāya*). Here, [1] the first, the cause of the natural embodiment, being primordially pure by nature in the mind-streams of all sentient beings, is not present as the nature of obscuration. As for its names, it is called the “naturally present potential” (*prakṛtisthagotra*) and “buddha nature in the causal phase” (*rgyu dus kyi bder gshegs snying po*). And in Mantra[yāna] scriptures, it is called “first buddha” (*dang po 'i sangs rgyas*) and “ground Hevajra” (*gzhi kye rdo rje*) and the like.”⁶⁶²

[2] The second, the cause of the form embodiments, consists in the eleven virtues such as loving care and faith that exist within the mind-streams of all sentient beings. ^[305] Due to exogenous conditions (*gzhan rkyen*) such as the appearing of buddhas in the world, one takes up the latent tendency of learning. Thus, the awakening of [such] latent tendencies of virtue is the “unfolded potential” (*paripuṣṭagotra*). Here, concerning **sugatagarbha* in the causal phase (*rgyu dus kyi bder gshegs*), its several names include “distinct set of six cognitive domains” (*ṣaḍāyatanaviśeṣaḥ*)⁶⁶³ and “latent tendencies of learning” (*śrutavāsanā*).

⁶⁶² On further descriptions in the context of tantric path hermeneutics, see vol. 1, 137, n. 283.

⁶⁶³ On the term “distinct set of six cognitive domains” see vol. 1, 62, n. 111.

Now, when mind having the nature of emptiness manifests as the variety of dependently arisen errors—the [state of] bondage of the two obscurations—it is *saṃsāra*. When mind having the nature of emptiness manifests as the variety of dependently arisen accumulations and purifications without error, the [state of] freedom from the two obscurations, it is nonabiding *nirvāṇa*.⁶⁶⁴ It follows, then, that *nirvāṇa* is true, whereas *saṃsāra* is untrue. Therefore, since *saṃsāra* is delusive and false, it does not belong to the mode of being of objects. Since *nirvāṇa* is nondeceptive and nondelusive, it is posited as “ultimate truth.” In this regard, however, the positing of *saṃsāra* as “false” and the ultimate truth as “true” is [applicable only] in the context of asserting the representational ultimate, but not in the context of [asserting] the nonrepresentational ultimate.⁶⁶⁵

In Śrī Candrakīrti’s own system, the case for positing the conventional as “truth” is impossible both provisionally and absolutely. Provisionally, only the ultimate is posited as “truth” and, in that instance, concerning its illustrative instance (*mtshan gzhi*), it was declared [by Nāgārjuna] that “*nirvāṇa* alone is true.”⁶⁶⁶ [306] That said, even the final *nirvāṇa* is not the definitive ultimate because it is not beyond the conditioned. Thus, in the final [analysis], the “one truth” is also not discovered.

The nondual bliss and emptiness which Mantra scriptures explain as the *mahāmudrā* of ultimate bliss and emptiness is the meaning of the inseparability known as the unity of bliss and emptiness, the one-flavoredness of the bliss of conventional *bodhicitta*—i.e., nonreferential love [in] the mind-streams of noble ones belonging to the Vajrayāna and upward—and the emptiness of ultimate *bodhicitta* that is free from discursive elaborations.

⁶⁶⁴ The term *mi gnas pa’i myang ’das* means “*nirvāṇa* which abides neither in quiescence nor worldliness” (*srid zhi la mi gnas pa’i mya ngan las ’das pa*).

⁶⁶⁵ Ultimately, neither *saṃsāra* nor *nirvāṇa* exist and hence the perfect knowledge of *saṃsāra* is *nirvāṇa*. See *Yuktiṣaṣṭikā* 6.

⁶⁶⁶ Nāgārjuna’s *Yuktiṣaṣṭikā* 35a. The full stanza (YS 35) reads, “If the Victorious Ones have said that *nirvāṇa* is the only true thing, then what wise men could think that the rest is not false?” See Tola and Dragonetti 1983, 113. The Sanskrit for this stanza is not extant. For the Tibetan, see *Yuktiṣaṣṭikā*, Tib. D 3825, 21b₅ and Candrakīrti’s *Yuktiṣaṣṭikāvṛtti*, Tib. D 3864, 22a₇.

3.3. Critical Edition: *Bde gshegs snying po dang chos sku'i dris lan*

| khyod kyi dri lan la | 'bras bu bde gshegs snying po dang chos nyid kyi sku rang
bzhin gcig pa'i skabs yod kyang | rgyu bde gshegs snying po ni chos kyi sku ma
yin la chos kyi sku ni tshogs gnyis rdzogs | sgrib gnyis sbyangs pa mthar thug tu
byas pa | phung po lnga skye mched bcu gnyis kham bco brgyad kyi sgrib pa
bral ba | rnam shes tshogs brgyad gnas gyur gyi sku gsum ye shes lnga phrin las
dang bcas pa de yi tshogs don zhig la chos sku zhes sgra sbyar ba yin |

des nas 'bras bu bde bar gshegs pa don dam ngo bo nyid sku dang | kun rdzob
gzugs kyi sku gnyis yod pa la | [1] dang po ngo bo nyid sku'i rgyu ni sems can
thams cad kyi sems rgyud gdod ma nas rang bzhin gyi rnam par dag pa sgrib
pa'i ngo bor mi gnas pa ste | de'i ming la rang bzhin du gnas pa'i rigs rgyu⁶⁶⁷ dus
kyi bder gshegs snying po dang | sngags gzhung rnams su dang po'i sangs rgyas
bya ba dang | gzhi kye rdo rje bya ba sogs kyi ming can no |

[2] gnyis pa gzugs sku'i rgyu ni sems can thams cad kyi sems rgyud kyi steng gi
brtse ba dang dad sogs dge ba bcu gcig^[305] yod pa de gzhan rkyen sangs rgyas
'jig rten du byon pa sogs las thos pa'i bag chags blang te dge ba'i bag chags sad
pa ni rgyas 'gyur gyi rigs te | 'di yang rgyu dus kyi bder gshegs snying po yin la
'di'i ming la skye mched drug gi khyad par ba zhes dang | thos pa'i bag chags
bya ba sogs ming kha shas yod do |

'o na sems rang bzhin stong po nyid la sgrib gnyis kyi 'ching ba 'khrul pa'i rten
'brel sna tshogs su shar ba'i tshe na 'khor ba | sems rang bzhin stong pa nyid
sgrib gnyis las grol ba'i 'khrul med kyi bsags sbyang gi rten 'brel sna tshogs su
shar ba'i tshe na mi gnas pa'i myang 'das yin la | 'o na myang 'das bden la 'khor
ba mi bden pas⁶⁶⁸ 'khor ba 'khrul pa dang rdzun pa yin pas yul gyi gnas tshul du
ma zhugs pa'i don gyis yin no | myang 'das ni mi slu ba dang ma 'khrul pas don
dam bden par 'jog la | de ltar 'khor ba rdzun pa dang don dam bden par 'jog pa
'di yang rnam grangs min pa'i don dam pa'i skabs su ma yin gyi | rnam grangs
pa'i don dam khas len pa'i skabs su yin te |

dpal ldan zla ba 'i rang lugs la kun rdzob bden par 'jog pa'i skabs ni gnas skabs
mthar thug gnyis kar mi srid la | gnas skabs su ni don dam nyid bden par 'jog
cing de'i tshe de'i mtshan gzhi ni | "mya ngan 'das pa bden gcig pu | l'" zhes
gsungs^[306] kyang mthar thug myang 'das kyang don dam mtshan nyid pa min te
| de ni 'dus byas las ma 'das pa'i phyir des na mthar ni bden pa gcig pa'ang rnyed
pa ma yin |

⁶⁶⁷ Ms. *rgyud*

⁶⁶⁸ Ms. *pa'i*

sngags gzhung mthar thug gi bde stong gnyis med phyag chen du bshad pa'i bde
stong gnyis med de'ang rdo rje theg pa'i 'phags rgyud yan chad kyi thugs rgyud
dmigs med kyi brtse ba kun rdzob byang sems kyi bde ba dang spros bral don
dam byang sems stong nyid du ro gcig pa la bde stong zung 'jug bya ba dbyer
med kyi don to ||

zhes g.yung bya bral la gdams pa'o |⁶⁶⁹

⁶⁶⁹ The text concludes with the line *gcig zhus so || yang gcig zhus | shubham |*, which is omitted from our translation.

4. Buddha Nature and Emptiness Imbued with Compassion

4.1. Introduction

The text translated and edited below is an excerpt from the “Section on the Wheels of Dharma” (*Chos kyi 'khor lo'i tshoms*) from Mi bskyod rdo rje's *Dgongs gcig kar t̃ig* (GC), a monumental eight part commentary on the *Single Intent* (*Dgongs gcig*) of 'Jig rten gsum mgon (1143–1217), founder of the 'Bri gung subsect of the Dwags po Bka' brgyud tradition.

Mi bskyod rdo rje begins with a proposal to combine two of the *Dgongs gcig* vajra precepts concerning buddha nature into a single precept emphasizing the innatist view that buddha nature is endowed with the four immeasurables, such as compassion, as well as the various factors conducive to awakening. He goes on to argue that great (authentic) compassion is fundamental to human existence and therefore a natural expression of buddha nature, ever-present as a 'cause' of the purification process (*sbyong byed*) whereby buddha nature reveals itself. Upholding the *Ratnagotravibhāga* (RGV) position that buddha nature is replete with full-fledged buddha- qualities such as wisdom and compassion, the author takes a firm stand against the nihilistic current of Indian and Tibetan *tathāgata-garbha* exegesis (typified by Sa skya Paṇḍita) which takes buddha nature to consist in sheer emptiness and which treats compassion as a conditioned means of realizing this buddha nature *qua* sheer emptiness but not as a quality intrinsic to buddha nature itself.

The following editions of *Dgongs gcig kar t̃ig* IV.1 were used in preparing the translation and critical edition. The relevant section is part of a lengthy section that is missing from the extant Lhasa 2006 edition of the *Mi bskyod rdo rje gsung 'bum*:

GC_{KL}: *Dgongs gcig kar t̃ig*. Tibetan *dbu can* in book format. 5 vols. Kathmandu: Bal yul Karma legs bshad gling bshad grwa, 2012, vol. 4, 227₁₅–234₂₃.

GC_{BC}: In 'Bri gung bka' brgyud chos mdzod chen mo. 151 vols. Lhasa: 2004, vol. 80, 477₄–489₆.

4.2. Annotated Translation of an Excerpt from Mi bskyod rdo rje's *Single Intent Commentary (Dgongs gcig kar ṭig IV.1)* on 'Jig rten gsum mgon's *Single Intent Vajra Precepts 1.27–28*

Concerning the [two] adamantine precepts: “The thirty-seven factors conducive to awakening are present [in] buddha nature (*tathāgatagarbha*)” [GC 1.27] and “These four immeasurables are buddha nature (*tathāgatagarbha*) and are the very essence of buddhahood” [GC 1.28], it seems [rather] unclear to render a single adamantine precept as two. Thus, if rendered clearly, it would be better to state “**sugatagarbha*, the spiritual element, is endowed with the immeasurables such as compassion—which are causes for entering into *dharmakāya*, buddha wisdom and the great compassion of the Tathāgata—and the factors conducive to awakening⁶⁷⁰ such as meditative absorption and insight.”

In this regard, from the previously mentioned [text, RGV I.39], the element of the Tathāgata (*tathāgatadhātu*) is classified into ten topics:⁶⁷¹ [1] the topic of essence, [2] the topic of cause, [228] [3] the topic of result, [4] the topic of function, [5] the topic of union, [6] the topic of manifestation, [7] the topic of classification of states, [8] the topic of all-pervasiveness, [9] the topic of immutability, and [10] the topic of inseparability. Among [these], [5] the topic of union is twofold: [5a] the topic of union in the context of cause and [5b] the topic of union in the context of result.⁶⁷²

⁶⁷⁰ On these factors see n. 1431.

⁶⁷¹ This closely follows RGV I.39 which delineates ten topics concerning buddha nature that are discussed in the text: [1] essence (*svabhāva* : *ngo bo*), [2] cause (*hetu* : *rgyu*), [3] result (*phala* : 'bras bu), [4] function (*karman* : *las*), [5] union (*yoga* : *ldan pa*), [6] manifestation (*vr̥tti* : 'jug pa), [7] differentiation into states (*avasthāprabheda* : *gnas skabs kyi rab tu dbye ba*), [8] all-pervasiveness (*sarvatra* : *kun tu 'gro ba*), [9] immutability [of qualities] (*avikāra* : *mi 'gyur ba*), and [10] inseparability [of qualities] (*asambheda* : *dbyer med*). See Takasaki 1966, 199. A similar set of eight topics is presented in RGVV to RGV II.1–2. See also AA 470c which gives a slightly different set of ten topics: [1] essence (*svabhāva* : *ngo bo*), [2] cause (*hetu* : *rgyu*), [3] *paripanthā*, [4] result (*phala* : 'bras bu), [5] function (*karman* : *las*), [6] union (*yoga* : *ldan pa*), [7] manifestation (*vr̥tti* : 'jug pa), [8] permanence (*nitya* : *rtag pa*), [9] *āveṇika*, [10] inconceivability (*acintya* : [bsam] *mi khyab pa*). On the intricate relationships between these sets of topics, see Takasaki 1966, 310–11.

⁶⁷² See RGV I.42–43. See Takasaki 1966, 225 f. where *yoga* (*ldan pa*) is translated as 'union'. The term also implies 'endowment', as attested by the Tibetan rendering *ldan pa*. Specifically, there are two types of union that specify the two ways in which the

Of [these], the first [5a: union in the context of cause] is as follows. In order for the bodhisattva who is endowed with (*ldan pa : yoga*)⁶⁷³ this element (*dhātu*), i.e., **sugatagarbha*, to bring about the fundamental transformation wherein that element—the defiled **sugatagarbha*, which is the basis of purification (*sbyang gzhi*)—becomes undefiled *dharmakāya*, wisdom (*jñāna*), and great compassion that are the result of purification (*sbyangs 'bras*), the purification process (*sbyong byed*) [itself] involves being endowed with [A] devotion to the Mahāyāna teachings, [B] the avenues⁶⁷⁴ of extraordinary *samādhis* and discerning insight (*prajñā*), and [C] the proper cultivation of compassion, the practice of perfect conduct.⁶⁷⁵

As for the second [5b: union in the context of result], concerning the result, *dharmakāya*, it is taught that the complete and perfect buddha endowed with **sugatagarbha* is endowed with limitless super-knowledges, wisdoms, and qualities in which defilements have been exhausted. In short, however difficult it is to fathom the [buddha-]qualities such as the factors conducive to awakening and the immeasurables in the resultant phase of No More Learning, it is just as difficult to fathom the qualities such as the factors conducive to awakening and the immeasurables that are actualized [by the aspirant].⁶⁷⁶ Hence, it is said that ‘endowment’ [applies] also to the mind-stream of one on the Path of Learning. As it is said in the *Uttaratantra* commentary [RGVV] on the root [text],

Now, the stanza to introduce the topic of ‘endowment’ [RGV I.42]:

buddha element (*dhātu*) is thought to be inseparably present in a sentient being: the union of *dhātu* (as cause) with *dharmakāya* and the union of *dhātu* (as *dharmadhātu*, i.e., fruition) with its buddhaqualities.

⁶⁷³ Here and in the lengthy RGVV passage to follow, different connotations of the fifth topic “endowment” or “union” (*yoga : ldan pa*) are explored. These include the idea that all beings are endowed with buddha nature and that buddha nature is endowed with all buddha-qualities and causes of purification. In short, buddha nature is fully present throughout the phases of ground (endowment), path (application), and fruition (union).

⁶⁷⁴ *sgo (mukha)* as per RGVV.

⁶⁷⁵ These are elaborated in RGVV 38₁₋₃.

⁶⁷⁶ In other words, an individual on the path is endowed with the same inconceivable buddha-qualities as a fully awakened buddha. The only difference is that in the former case, these qualities remain obscured to varying degrees by defilements, while in the latter case, the obscurations have been dispelled and the latent qualities fully revealed.

Like a great ocean, [it is] an inexhaustible store of
Precious jewels of immeasurable qualities.
It is like a lamp because it [has] the nature of being
Endowed with qualities inseparable [from it].

Here, what is shown by the former half of this stanza [RGV I.43]:

Because it contains the element of *dharmakāya*,
The victor's wisdom, and compassion,
Its similarity to an ocean is shown
In terms of a receptacle, jewels, and water.⁶⁷⁷ ...⁶⁷⁸

In this regard, from the standpoint that **sugatagarbha* is in its nature free from discursive elaboration, it has been considered unchanging and beyond the conditioned. Although it is [at times] characterized as permanent, stable, and so forth, it is nonetheless described as the “**sugatagarbha* element” (*kham sde gshegs snying po*) because it is appropriate [to consider] it a “cause” and a “potential” only in view of dependent arising. This potential is also described as “resultant **sugatagarbha*” where it is the result of purification. When **sugatagarbha* is considered as cause and result, there are a great many classifications of buddha nature within the framework of specifying its qualities in terms of

⁶⁷⁷ RGVV 37₁₀₋₁₅: *tatra yogārtham ārabhya ślokaḥ | mahodadhir ivāmeyaguṇa-ratnākṣayākaraḥ | pradīpavad anirbhāgaguṇayuktasvabhāvataḥ ||* [I.42] *tatra pūrveṇa ślokārdhena kiṃ darśitam | dharmakāyajīnājñānakaruṇādhātusaṃgrahāt | pātraratnām-bubhiḥ sāmyam udadher asya darśitam ||* [I.43].

⁶⁷⁸ Mi bskyod rdo rje continues quoting RGVV (37₁₆₋₃₉ omitted here), a lengthy section that further clarifies by means of the similes presented in RGV I.42–43 how buddha nature is endowed with the causes of [1] purification of *dharmakāya*, [2] *buddhajñāna*, and [3] manifestations of the Tathāgata's great compassion. Taken in this sequence, the causes consist in the cultivation of [1] devotion to Mahāyāna, [2] the avenues of insight and *samādhi*, and [3] a bodhisattva's great compassion. These are likened to a receptacle, a jewel, and water, respectively. The commentary then explicates RGV I.44 which uses the simile of a lamp to indicate how the *tathāgatadhātu* is also endowed with the fruition of the purification process, i.e., the five supernatural perceptions, the wisdom by which contaminations have been extinguished, and the extinction of contaminations (the complete transformation of basis). These three fruition qualities are compared to the lamp's light, heat, and colour, respectively. The *dhātu* is further described in this stanza as a “stainless basis” which, according to the commentary, is “stainless” because afflictive obscurations are abandoned, “purified” because cognitive obscurations are abandoned, and “luminous” because these two are adventitious and do not belong to its true nature.

“essence, cause, result, function, union, manifestation,”⁶⁷⁹ and the rest. But, specifically, what has been termed “**sugatagarbha* as potential or element” is, in its essential meaning,⁶⁸⁰ precisely the cause of perfect buddhahood. This, the highest cause or potential of buddhahood, is the “naturally present” [potential], and what makes it flourish is the “fully acquired” (*yang dag par blang ba : samādāna*) [potential]. Although [these] are the aspects of the two accumulations of means and insight, the essence of the two accumulations of means and insight is both ultimate and conventional *bodhicitta*.

It is thought [by the awakened] that one whose mind-stream possesses both is a son of the victor and that the twofold *bodhicitta*, present as the essence of the twofold accumulation which exists in that person’s mind-stream, is realized, this being the very assimilation of buddha nature (**sugatagarbha*) as result. Thus, according to the precious Bka’ brgyud teaching, by virtue of insight which realizes emptiness, one directly realizes the unity of means and insight. This in turn gives rise to great compassion for all sentient beings oppressed by the suffering [231] that appears, yet has no nature. This has also been given the name “buddha nature (**sugatagarbha*) that is present as the cause of buddhahood.” So it has been expounded, yet the illustrious Sa skya Paṇ chen has nonetheless stated [in *Sdom gsum rab dbye* I.72],

Some claim that the term “**sugatagarbha*”
Refers to emptiness with compassion as its essence.
That, however, is what purifies the **sugatagarbha* element;
So it is not the actual element itself.

Although that is stated, the *Pramāṇavārttikakārikā* [PV] says the following:

Compassion is the proof [of buddha being a valid source of
knowledge].
That [compassion unfolds] from repeated practice.⁶⁸¹

⁶⁷⁹ RGV I.39. See above n. 671.

⁶⁸⁰ We have translated *zhen don* in the sense of its synonym *bzhed don*, the “essential meaning of what is asserted” (*khas blangs pa’i don snying*).

⁶⁸¹ PV II.34a: *sādhanaṃ karuṇābhyāsāt sū*; Franco 1997, 159–60. Sa skya Paṇḍita’s contention that compassion (and emptiness) are merely means to the realization of buddha nature and not integral to buddha nature itself seems at variance with the PV quotation that establishes compassion as a hallmark (and proof) of buddhahood itself.

Also, the *Śikṣāsamuccaya* [ŚS] states the following:

One becomes pure in virtue by cultivating
Emptiness having compassion as its essence.⁶⁸² [I.73]
Statements like these are proclaimed
In all the sūtras and tantras. [I.74]⁶⁸³

As stated [above], it is proclaimed in the sūtras and tantras that the great compassion that realizes emptiness, or great compassion without object reference, is the cause for attaining buddhahood. Thus, what's wrong with [saying] this [compassion] is none other than the element or cause or potential of buddhahood?

Query: But isn't it the case that it is only the *dharmadhātu* free from elaborations that is designated as **sugatagarbha*—this being the ground of purification—whereas the two accumulations which qualify as the unfoldment that is the purification process [itself] are not designated as **sugatagarbha*?

Reply: Who asserts that this nonreferential great compassion is *not* free from discursive elaborations (*niṣprapañca*)? There is no proof at all that if [such compassion] is the cause, potential, and element of buddhahood that is the cause of the purification process, then it cannot be the cause, potential, and element that is the ground of purification. This is because what is established is just that the very element that is purified and [its] corresponding purification process—i.e., the truth of the path connected with the special two accumulations—are the cause that makes one attain the truth of cessation free from adventitious defilements through this very purification. If [you] think this is not established, then if the truths of the Paths of Seeing and Cultivation linked with the special two accumulations are *not* the cause of buddhahood, it is incumbent upon you to show what else there is that could be posited as its cause!⁶⁸⁴

In accordance with the doctrine of this precious Bka' brgyud, Rje Red mda' pa states in his *Uttaratantra* [RGV] commentary that the potential termed "*buddhagarbha* existing in the mind-streams of sentient beings" is metaphorically designated as the "cause of buddhahood" and is the nature (*garbha*) present as the cause of bodhisattvas. [232] However, the potential termed "the buddha nature

⁶⁸² Tib. D 3939, 2b₅.

⁶⁸³ See Rhoton 2002, Tib. 282; Eng. 50–51. Translation is our own.

⁶⁸⁴ In this rather dense passage, Mi bskyod rdo rje argues that compassion in its different aspects (ranging from referential to nonreferential) may be regarded in terms of the ground (cause), path, and fruition phases of buddhahood.

(*gshegs snying*) of those dwelling on the bodhisattva levels” is also metaphorically designated as the “cause of bodhisattvas” and is the “actual nature” (*snying po mtshan nyid*) present as the cause of buddhahood. Therefore, the essential meaning of such an explanation is that the buddha element and potential, being the ultimate twofold accumulation as the substantial cause (*upādānahetu*) of the *dharmakāya*—i.e., the result that arises as the essence of the two kinds of *bodhi-citta* [conventional and ultimate]—is clearly considered to be the cause of buddhahood itself.

Moreover, in the case of the great Sa paṅ, it would appear he was unable to interpret that [term] **sugatagarbha* as anything other than a name for “nonelaboration” (*niṣprapañca*) and thus took liberties with its meaning. Thus, it appears [he] wrote this statement [in the *Sdom gsum rab dbye* I.32]:

Hence, because *tathāgatagarbha*
Is freedom from elaboration,
[It is possible for both buddhahood and *samsāra*
To occur on the part of sentient beings.]⁶⁸⁵

In this case, according to the great translator Rngog [in his] *Great Vehicle of Doctrine* (*Bstan pa'i theg chen*), the term **sugatagarbha* is a designation which has been variously defined in terms of suchness and cause, path and result, and has [thus] been rendered in myriad ways according to specific contexts of discourse. In light of such renderings, who would reject definitions like those [attested] in all the sūtras and tantras that, since antiquity, have been as renowned as the sun and moon?

In particular, a mind that realizes emptiness and great compassion is proclaimed to be adorned with the excellent potential for buddhahood. In that case, the excellence of the potential that is qualified by virtues such as the great compassion of the Mahāyāna is described as the cause of perfect buddhahood. And, since [the potential] repeatedly takes up the accumulation of such virtue, it has been classified as a [working] basis (*rten*).⁶⁸⁶

⁶⁸⁵ *Sdom gsum rab dbye* I.132, Rhoton 2002 ed.: *de bas de bzhin gshegs pa yi || snying po spros bral yin pa'i phyir || [sems can rnams las sangs rgyas dang || 'khor ba gnyis ka 'byung ba'i 'thad ||]*.

⁶⁸⁶ For an account of the buddha potential as the working basis (*rten*), see Sgam po pa's *Dam chos yid bzhin nor bu thar pa rin po che'i rgyan*, chapter one.

Query: But, apart from the naturally present potential, [that basis] is not the unfolded potential or cause, is it?

Reply: The meaning of “potential” (*gotra*) is “to liberate qualities” (*guṇa*). This [potential] also exists as that emptiness having compassion as its essence which makes buddha-qualities flourish. Thus, it is established as the very cause of buddhahood because that extraordinary cause of buddhahood is nothing other than what is designated by the name “**sugatagarbha* as cause”. As is stated [in III.3 and MSABh],

It is characterized as the supreme potential
Because of the following reasons:
Superiority, comprehensiveness,
Great significance, and inexhaustibility of virtue.⁶⁸⁷

Here, the potential is shown to be “supreme” on the grounds of four reasons. The reasons are that this potential has roots of virtue which are [1] superior, [2] comprehensive, [3] of great significance, and [4] inexhaustible. [In the case of the śrāvaka potential,] the śrāvaka’s roots of virtue [233] [1] are not refined in that way. [2] They are also not comprehensive because of the absence of the powers, fearlessnesses, and so forth. [3] They are also not of great significance because there is no benefit for others. [4] They are also not inexhaustible because they culminate in a *nirvāṇa* without the remainder of psychophysical aggregates [necessary to work for others]. As for the stanza that distinguishes the characteristics [MSA III.4 and MSABh]:

Natural, unfolded,
The founding and founded,
Existent and nonexistent,
It is to be understood in the sense of “liberating the qualities.”⁶⁸⁸

With this [verse Maitreya] shows the spiritual potential to be fourfold: [1] naturally present, [2] acquired, [3] having the nature of

⁶⁸⁷ MSA III.3 (Funahashi 1985 ed., 20): *udagratve ’tha sarvatve mahârthatve ’kṣayāya ca | śubhasya tan-nimittatvāt gotrâgratvaṃ vidhīyate ||* Tib. D 4020, vol. 123, 4a₁₋₂.

⁶⁸⁸ MSA III.4 (Funahashi 1985 ed., 21): *prakṛtyā paripuṣṭaṃ ca āśrayaś cāśritaṃ ca tat | sad asac cāiva vijñeyaṃ guṇôttāraṇatârthataḥ ||* Tib. D 4020, vol. 123, 4a₂₋₃.

a founding basis, and [4] having the nature of the founded, in this sequence. It exists as cause. It does not exist as effect. The potential is to be understood in the sense of liberating spiritual qualities because qualities come out—that is, arise—from it.⁶⁸⁹

In particular, the way in which that **sugatagarbha* element posited as the cause of buddhahood is most supreme is summarized [in RGV I.30cd as follows]:

It has its origin in appreciation for the dharma, superior insight,
Meditative absorption, and compassion.⁶⁹⁰

To succinctly summarize what has been explained at length, depending on both mother-like insight which realizes emptiness and nanny-like compassion, the seed of appreciation is brought forth from the womb of meditative absorption. Such an individual is said in the *Uttaratantra* root text [RGV] and commentary [RGVV] to be a son of the Victor [Buddha]. Sa paṇ, not seeing that, criticizes (*zhal zer*) the sublime Bka' brgyud. Consequently, those who are thus endowed with these four causes for realizing the four purities will become sons of the King of Dharma in the family (*rigs*) of the tathāgatas. How so? As stated [in RGV I.34],

Those whose seed is appreciation for the supreme vehicle,
Whose mother is insight giving birth to the buddha-qualities,
Whose abiding is the womb of bliss in meditative absorption,

⁶⁸⁹ Vasubandhu's *Sūtrālaṃkārabhāṣya* (MSABh, Funahashi 1985 ed., 20-21): *udagratve 'tha sarvatve mahārthatve 'kṣayāya ca | śubhasya tan-nimittatvāt gotrâgratvaṃ vidhīyate* || [III.3] *atra gotrasya caturvidhena nimittatvenâgratvaṃ darśayati | tad dhi gotraṃ kuśala-mūlānām udagratve nimittaṃ sarvatve mahārthatve akṣayatve ca | na hi śrāvakāṇāṃ tathôttaptāṇi kuśala-mūlani na ca sarvāṇi santi bala-vaiśāradyâdy-abhāvāt | na ca mahārthāny aparârthatvāt | na câkṣayāṇy anupadhiṣeṣa-nirvāṇâvasānatvāt | lakṣaṇa-vibhāge ślokaḥ | prakṛtyā paripuṣṭam ca āśrayaś câśritaṃ ca tat | sad asac câiva vijñeyam guṇôttāraṇatârthataḥ* || [III.4] *etena caturvidham gotraṃ darśayati | prakṛti-stham samudānītam āśraya-svabhāvam āśrita-svabhāvam ca tad eva yathā-kramam | tat punar hetu-bhavana sat phala-bhāvenâsat | guṇôttāraṇârthena gotraṃ veditavyam guṇā uttaranty asmād uddhavanīti kṛtvā* ||

⁶⁹⁰ RGV I.30cd (Johnston 1950 ed., 26): *dharmādhimuktyadhiprajñāsamādhi-karuṇānvayaḥ* | Tib. D 4024, 56a₅.

Whose nanny is called compassion,
It is they who are the sons born as heirs of the Śākya.⁶⁹¹

Moreover, were it unwarranted to ascribe the terms “buddha potential” and “buddha nature” (**sugatagarbha*) to compassion and the insight that realizes emptiness, it would likewise be meaningless to explain the gathering of virtue for realizing emptiness in terms of the attainment-acquiring potential (*thob pa sgrub pa'i rigs*). [One would be] unable to maintain [this] because, as noble Asaṅga stated:

In this case, the acquired potential (*samudānītagotra*) is that obtained by former familiarization with the root of virtue.⁶⁹² [234]

And specifically, for the noble [Asaṅga], the insight that truly gains realization in line with emptiness is the buddha potential (*buddhagotra*), but [he] does not indicate that there is any problem at all with designating this as **sugatagarbha*. As it is said,

Query: What are the characteristics of the basis for practice? Subhūti, great bodhisattvas should train themselves in the state without attachment to all phenomena through nonconceptuality and nonconceptualization,⁶⁹³ and in the state that does not take [phenomena] to be existent.⁶⁹⁴

⁶⁹¹ RGV I.34 (Johnston 1950 ed., 28): *bījaṃ yeṣāṃ agrayānādhimuktir mātā prajñā buddhadharmaprasūtyai | garbhaśhānaṃ dhyānasaukhyāṃ kṛpaktā dhātrī putrās te 'nujātā munīnām ||*.

⁶⁹² Asaṅga's *Yogācārabhūmi* (section of *Bodhisattvabhūmi* (BBh)), Tib. D 4037, 2b₄₋₅. The same passage occurs in *Samdhinirmocanasūtra* (SNS), Tib. D 4358, 112a₁.

⁶⁹³ *rtog pa med pa dang rnam par rtog pa med pa*.

⁶⁹⁴ A slightly different version of this excerpt is contained in Vimuktasena's *Abhisamayālaṃkāravṛtti* (AAV), Tib. D 3787, vol. 80, 59a₇₋₈: 'o na sgrub pa'i rten gyi mtshan nyid gang yin snyam na | rab 'byor byang chub sems dpa' chen pos chos thams cad kyi chags pa med pa nyid dang yod par ma gyur pa nyid la bslab par bya ste | rtog pa med pa dang rnam par rtog pa med pas so zhes gsungs so |.

Here, conceptuality (*rtog pa* : *kalpa[na]*) and conceptualization (*rnam par rtog pa* : *vikalpa[na]*)⁶⁹⁵ refer to the habituation to entities and their properties [respectively]. Because these do not exist, one should understand this to be precisely “the state without attachment.” “The state which does not take [phenomena] to be existent”⁶⁹⁶ is the suchness of all phenomena. Thus, in this sense, because that very *dharmadhātu* is the cause of the qualities of the eminent ones, it is shown to be “the basis for accomplishing the naturally present potential.” That is not all: [that potential] has been well-known since antiquity as the “potential that is emptiness having compassion as its essence”. According to the *Nyi snang* [*Abhisamayālaṅkāravṛtti* (AAV)],

Some say “‘buddha potential (*gotra*)’ refers to those things based on truth, renunciation, insight, and peace.”⁶⁹⁷

And it states the following:

Others say “‘buddha potential (*gotra*)’ refers both to *samādhi* and great compassion, which are directly attuned to all the buddhas existing at the present time.”⁶⁹⁸

And Dignāga states [in his *Prajñāpāramitāsaṃgraha*]:

Therefore, the natural potential (*gotra*) [of] consciousness
Is the nature of caring and insight.⁶⁹⁹

Since [this] has been explained extensively, please think carefully about it!

⁶⁹⁵ Mi bskyod rdo rje further explains these terms in his *Embodiments*, KN_{VV} vol. 2, 341₁₁–345₅.

⁶⁹⁶ Compare *gyur pa* with ‘*gyur pa* in quotation.

⁶⁹⁷ Vimuktasena’s *Abhisamayālaṅkāravṛtti* (AAV), Tib. D 3787, vol. 80, 19b₂.

⁶⁹⁸ *Ibid.*, 19b₃₋₄.

⁶⁹⁹ *Prajñāpāramitāsaṃgraha*, Tib. D 3809, 293a₃.

4.3. Critical Edition: *Dgongs gcig kar ṭig* excerpt

rdo rje'i gsung | **byang chub phyogs kyi chos sum cu rtsa bdun de bzhin gshegs pa'i snying po yod** bya ba 'di bzhugs zhes bya ba dang | rdo rje'i gsung |⁷⁰⁰ **tshad med pa bzhi de bzhin gshegs pa'i snying po dang sangs rgyas kyi ngo bo nyid** bya ba 'di bzhugs zhes pa ni rdor gsung gcig gnyis su bton pa'i dbang gis ma dag par snang bas | dag par bton na | kham s bde gshegs snying po la chos kyi sku dang | sangs rgyas kyi ye shes dang | de bzhin gshegs pa'i thugs rje chen po 'jug pa'i rgyu tshad med sogs snying rje dang ting nge 'dzin shes rab sogs byang phyogs kyi chos dang ldan ces bya bar bton na ches legs par 'gyur ro ||

de yang zhal snga nas | de bzhin gshegs pa'i kham s la | ngo bo'i don dang | rgyu'i don^[228] dang | 'bras bu'i don dang | las kyi don dang | ldan pa'i don dang | 'jug pa'i don dang | gnas skabs kyi rab tu dbye ba'i don dang | kun tu 'gro ba'i don dang | mi 'gyur⁷⁰¹ ba'i don dang | dbye ba med pa'i don bcu'i sgo nas rnam par bzhag pa las | ldan pa'i don ni | rgyu'i gnas skabs su ldan pa'i don dang | 'bras bu'i gnas skabs su ldan pa'i don gnyis las |

dang po ni | kham s de bzhin gshegs pa'i snying po dang ldan pa'i byang chub sems dpa' des | sbyang gzhi kham s bde gshegs snying po dri bcas de sbyangs 'bras dri bral gyi chos sku dang | ye shes dang | thugs rje chen por gnas 'gyur bar byed pa'i ched du sbyong byed theg pa chen po'i chos la mos pa dang | thun mong min pa'i ting nge 'dzin dang shes rab kyi sgo dang | snying rje chen po legs par sgom⁷⁰² shing yang dag par spyad pa spyod pa dang ldan la |

gnyis pa ni | 'bras bu chos kyi skur bde gshegs snying po dang ldan pa'i yang dag par rdzogs pa'i sangs rgyas la | mngon shes dang zag zad kyi ye shes dang zag zad kyi chos mtha' yas pa dang ldan par bstan te | mdor na mi slob pa 'bras dus kyi byang phyogs tshad med sogs kyi yon tan gzhal dka' ba ji tsam pa de tsam zhig sgrub par byed pa'i byang phyogs dang tshad med sogs kyi yon tan gzhal dka' ba zhig slob lam pa'i rgyud la'ang ldan no⁷⁰³ zhes bka' stsal to || ji skad du | rgyud bla rtsa 'grel las |

de la ldan pa'i don la brtsams te tshigs su bcad pa |

⁷⁰⁰ GC_{BC} om. |

⁷⁰¹ GC_{KL} 'byung

⁷⁰² GC_{KL} bsgoms

⁷⁰³ GC_{KL} om. no

rgya mtsho che bzhin dpag med pa ||
 yon tan rin chen mi zad gnas ||
 dbyer med yon tan dang ldan pa'i ||
 ngo bo nyid phyir mar me bzhin || [RGV I.42]

de la tshigs su bcad pa phyed snga mas ci bstan ce na |

chos sku rgyal ba'i ye shes dang ||
 thugs rje'i khams ni bsdus pa'i phyir ||
 snod dang rin chen chu yis ni⁷⁰⁴ ||
 rgya mtsho dang ni mtshungs par bstan || [RGV 43] ...⁷⁰⁵

zhes 'byung ngo || de lta na bde gshegs snying po de rang bzhin spros bral gyi
 cha nas 'gyur med dang | 'dus byas las 'das pa la⁷⁰⁶ dgongs te | rtag pa brtan pa la
 sogs par bshad kyang | de nyid rten cing 'brel 'byung tsam du rgyu dang⁷⁰⁷ rigs
 su rung bas de la khams bde gshegs snying po zhes dang | rigs de rnam par dag
 pa'i 'bras bu la'ang 'bras bu bde gshegs snying po zhes brjod pa yin la | de'i tshe
 rgyu dang 'bras bu'i bde gshegs snying po la | "ngo bo rgyu 'bras las ldan 'jug
 pa"⁷⁰⁸ sogs kyi yon tan gyi khyad par du byas pa'i cha nas kyang |⁷⁰⁹ bde gshegs
 snying por bzhag pa ches mang la | khyad par rigs khams bde gshegs snying po'i
 ming can 'di ni | zhen don rdzogs pa'i sangs rgyas kyi rgyu (de nyid de⁷¹⁰) | sangs
 rgyas kyi rgyu'am rigs mchog ni | rang bzhin du gnas pa dang | de rgyas par byed
 pa yang dag par blang ba'i thabs shes kyi tshogs gnyis char yin la | thabs shes kyi
 tshogs gnyis kyi ngo bo'ang⁷¹¹ don dam dang kun rdzob pa'i byang chub kyi
 sems gnyis yin la |

de gnyis gang gi rgyud la yod pa ni rgyal ba'i sras dang | de'i rgyud la yod pa'i
 tshogs gnyis kyi ngo bor gnas pa'i byang sems gnyis ni | 'bras bu bde gshegs
 snying po'i nyer len nyid du grub pa la dgongs te | bka' brgyud rin po che'i gsung
 gis | stong pa nyid rtogs pa'i shes rab kyis | sems can thams cad rang bzhin med
 bzhin snang ba'i^[231] sdug bsngal gyis gzir ba la snying rje chen po skye ba'i

⁷⁰⁴ GC_{KL}, GC_{BC} yi 'dis; em. as per D 4025

⁷⁰⁵ om. GC_{KL} 228₁₉-230₉ (RGVV 37₁₆-39₈)

⁷⁰⁶ GC_{KL} las

⁷⁰⁷ GC_{KL}, GC_{BC} rang; dang is a more natural reading

⁷⁰⁸ RGV I.39

⁷⁰⁹ GC_{KL} om. |

⁷¹⁰ GC_{KL} nyid de

⁷¹¹ GC_{KL} om. |

thabs shes zung 'jug gi mngon par rtogs pa 'di la | sangs rgyas kyi rgyur gyur
pa'i bde gshegs snying po'i ming 'dogs kyang byed do || zhes gsungs pa la | dpal
sa skya paṇ chen gyis |

kha cig bde gshegs snying po'i sgra ||
stong nyid snying rje'i snying por 'dod ||
'di ni bde gshegs snying po'i kham |
sbyong byed yin gyis⁷¹² kham dngos min ||⁷¹³ [I.72]

de skad du yang nam 'grel las ||

sgrub byed thugs rje goms pa las ||⁷¹⁴

zhes gsungs bslab btus nyid las kyang ||

stong nyid⁷¹⁵ snying rje'i snying po can ||
bskyed pas bsod nams dag par 'gyur" || [I.73]
zhes gsungs de bzhin mdo sde dang ||
rgyud kun las kyang de skad gsungs || [I.74]

zhes gsungs pas | mdo rgyud las stong nyid rtogs pa'i snying rje chen po'am
dmigs med kyi snying rje chen po sangs rgyas thob byed kyi rgyu yin par bsngags
pa nyid kyis | de sangs rgyas kyi kham dang rgyu dang rigs yin par gyur pa las
ma yin par ci zhiḡ gnod |

yang chos dbying spros bral nyid la bde gshegs snying po'i ming 'dogs kyi | de
ni sbyang gzhi yin la | sbyong byed rgyas 'gyur gyi khyad par du byas pa'i tshogs
gnyis la ni bde gshegs snying po'i ming mi 'dogs so zhe na ni |

dmigs med kyi snying rje chen po de spros bral ma yin par su zhiḡ gi khas blangs
| sbyong byed kyi rgyur gyur pa'i sangs rgyas kyi rgyu rigs dang kham yin na |
de sbyang gzhi rgyu rigs dang kham ma yin dgos pa la sgrub byed ci yang med
de | gang nam par dag pa'i kham nyid dang rjes su mthun pa'i sbyong byed kyi
tshogs gnyis khyad can dang 'brel pa'i lam gyi bden pa nam par dag pa nyid
kyis⁷¹⁶ glo bur gyi dri ma dang bral ba'i 'gog bden thob byed kyi rgyur grub pa
nyid kyi phyir | ma grub bo snyam na | tshogs gnyis khyad can dang 'brel ba'i

⁷¹² GC_{KL} gyis; GC_{BC}, *Sdom gsum rab dbye* I.72 (Rhoton 2002 ed.) gyi

⁷¹³ *Sdom gsum rab dbye* I.72, Rhoton 2002 ed., Tib. 282; Eng., 50–51

⁷¹⁴ PV II.34a; Tib. D 4210, 108b₇

⁷¹⁵ GC_{KL}, GC_{BC} nyid; D 3939 pa

⁷¹⁶ GC_{KL}, GC_{BC} kyi

mthong sgom gyi lam bden rnams sangs rgyas kyi rgyu ma yin na de'i rgyu'i 'jog
byed de las lhag pa ci zhig yod khyod kyis ston dgos so ||

bka' brgyud rin po che 'di'i bzhed pa dang mthun par | **rje red mda' pas** | rgyud
bla ma'i 'grel par | sems can⁷¹⁷ kyi rgyud la yod pa'i sangs rgyas kyi snying po'i
ming can gyi rigs ni | sangs rgyas kyi rgyu btags pa ba dang | byang chub sems
dpa'i rgyur gyur gyi snying po yin la |^[232] byang sems dag sa la gnas pa'i gshegs
snying gi ming can gyi rigs ni | byang sems kyi rgyu btags pa ba dang | sangs
rgyas kyi rgyur gyur gyi snying po mtshan nyid pa yin par yang gsungs la | de
ltar gsungs pa'i zhen don | sangs rgyas kyi khams dang rigs de byang chub kyi
sems gnyis kyi ngo bor skyes pa'i 'bras bu chos sku'i nye rgyu mthar thug gi
tshogs gnyis po de sangs rgyas kyi rgyu nyid du dgongs par gsal la |

yang **sa pañ chen po** nyid ni | bde gshegs snying po spros bral kho na'i ming las
gzhan la ming 'dogs de yi sbyar du mi btub par don gyis 'phangs par mdzad
snang ste |

des na de bzhin gshegs pa yi ||
snying po spros bral yin pa'i phyir ||⁷¹⁸

zhes bkod snang ba'i phyir |

de lta na bstan pa'i theg chen **rngog lo chen pos** | bde gshegs snying po'i sgra ni
de bzhin nyid dang rgyu lam 'bras bur rnam par bzhag pa'i brda dang tha snyad
kyi skabs thob kyis 'jug pa ches mang ba zhig mdzad cing | de ltar mdzad pa ltar
sngon nyid nas mdo rgyud thams cad de lta'i rnam par bzhag pa nyi ma dang zla
ba ltar grags pa la su zhig gis 'gog |

khyad par stong dang snying rje chen po rtogs pa'i blo la | sangs rgyas kyi rigs
mchog tu rgyan las bshad de | der⁷¹⁹ theg pa chen po'i snying rje chen po sogs
kyi dge bas khyad par du byas pa'i rigs kyi mchog rdzogs sangs kyi rgyur brjod
pa dang | de lta bu'i dge tshogs de slar blangs pas rten pa la ris su bshad pa dang |

yang rang bzhin gnas rigs las rgyas 'gyur gyi rigs sam rgyu ma yin no snyam na
rigs kyi don yon tan sgrol byed yin la | de ni sangs rgyas kyi yon tan rgyas par
'gyur byed kyi stong nyid snying rje'i snying po can la'ang yod pas | de sangs
rgyas kyi rgyu nyid du grub la | sangs rgyas kyi rgyu thun mong ma yin pa la ni

⁷¹⁷ GC_{KL} om. *can*

⁷¹⁸ *Sdom gsum rab dbye* I.132 Rhoton 2002, Tib. 285; Eng. 57

⁷¹⁹ GC_{KL} addit |

rgyu bde bar gshegs pa'i snying po'i ming gis btags pa las gzhan du med pa'i
phyir | ji skad du |

de dge khyad par 'phags pa dang ||
thams cad dang ni don chen dang ||
mi zad pa yi rgyu mtshan⁷²⁰ phyir ||
rigs mchog nyid ces brjod pa yin ||

'dir rigs ni rgyu mtshan rnam pa bzhis mchog nyid du ston te | rigs
de ni dge ba'i rtsa ba rnam [1] khyad par du 'phags pa dang [⁷²¹ 2]
thams cad dang [⁷²² 3] don chen po nyid dang | [4] mi zad pa nyid
kyi rgyu mtshan yin no || [1] nyan thos rnam⁷²³ kyi dge ba'i rtsa [²³³]
ba ni de ltar sbyangs pa ma yin no || [2] thams cad yod pa yang ma
yin te | stobs dang mi 'jigs pa la sogs pa med pa'i phyir ro || [3] don
chen po yang ma yin te | gzhan gyi don med pa'i phyir ro || [4] mi
zad pa yang ma yin te | phung po'i⁷²⁴ lhag ma med pa'i⁷²⁵ mya ngan
las 'da' bar⁷²⁶ mthar thug pa'i phyir ro || mtshan nyid rnam par dbye
bar⁷²⁷ tshigs su bcad pa ||

rang bzhin dang ni rgyas pa dang ||
de ni rten dang brten pa dang ||
yod med nyid dang yon tan ni ||
sgrol ba'i don du shes par bya ||

'dis ni rigs rnam pa bzhi ston te | rang bzhin du gnas pa dang | yang
dag par sgrub pa dang | rten gyi ngo bo nyid dang | brten pa'i ngo bo

⁷²⁰ GC_{KL} *don chen*

⁷²¹ GC_{KL}, GC_{BC} *om.* |

⁷²² GC_{KL}, GC_{BC} *om.* |; D 4026 *om. dang*

⁷²³ GC_{KL}, GC_{BC} *om. rnam* em. as per D 4026

⁷²⁴ GC_{KL}, GC_{BC} *po*

⁷²⁵ GC_{KL} *par*

⁷²⁶ GC_{KL}, GC_{BC} *'das pa'i*

⁷²⁷ GC_{KL}, GC_{BC} *ba'i*

nyid (de de dag nyid⁷²⁸) dang⁷²⁹ go rim bzhin no || de ni rgyu'i dngos
por yod do || 'bras bu'i dngos por med do || rigs ni yon tan sgrol ba'i
don du yang rig par bya ste | 'di las yon tan sgrol zhing 'byung ba'i
phyir ro ||⁷³⁰

zhes so || khyad par kham s bde gshegs snying po de sangs rgyas kyi rgyur 'jog
tshul ches mchog tu 'gyur ba ni | mdor bstan du |

chos mos lhag pa'i shes rab dang ||
ting 'dzin snying rje las byung ba ||

zhes dang | de rgyas par bshad nas mjug sdud du | stong nyid rtogs pa'i shes rab
ma dang snying rje ma ma lta bu gnyis la brten nas mos pa'i sa bon bsam gtan
gyi mngal nas 'byin la | de lta bu'i gang zag la rgyal ba'i sras su rgyud bla rtsa
'grel nas gsungs pa de | **sa paṇ pas** ma gzigs par bka' brgyud mchog la zhal zer
ba nyid kyi phyir | der rnam par dag pa bzhi 'grub pa'i rgyu bzhi po 'di dag ldan
pa ni de bzhin gshegs pa'i rigs su chos kyi rgyal po'i sras su 'gyur ro || ci lta zhe
na |

theg mchog la mos sa bon shes rab ni ||
sangs rgyas chos bskyed ma dang bsam gtan gyi ||
bde ba'i mngal nas snying rje'i ma ma can ||
gang yin de dag thub pa'i rjes skyes sras ||

zhes 'byung ngo || gzhan yang stong nyid rtogs pa'i shes rab dang snying rje la
sangs rgyas kyi rigs bder snying gi ming 'dogs can du mi 'thad na | stong nyid
rtogs pa'i dge tshogs la⁷³¹ thob pa sgrub pa'i rigs su bshad pa'ang don med par
'gyur la⁷³² 'dod mi nus te | **'phags pa thogs med** kyiis |

⁷²⁸ GC_{KL} om. *de de dag nyid*

⁷²⁹ GC_{BC} addit |

⁷³⁰ GC_{KL} addit |

⁷³¹ GC_{KL}, GC_{BC} *las*; *la* gives the more natural reading

⁷³² GC_{KL} addit |

de la yang dag par bsgrubs⁷³³ pa'i rigs ni | sngon dge ba'i rtsa ba
goms par byas pa las thob pa gang yin pa ste |^[234]

zhes dang | khyad par 'phags pas dngos su stong nyid dang zhar las rtogs pa'i
shes rab sangs rgyas kyi rigs yin la | de la bder snying du ming btags pa la gnod
byed ci yang ma bstan te | ji skad du |

'o na sgrub pa'i rten gyi mtshan nyid gang yin snyam na | rab 'byor
byang chub sems dpa' chen pos rtog pa med pa dang | rnam par rtog
pa med pas chos thams cad kyi chags pa med pa nyid dang | yod par
'gyur ba ma yin pa nyid la slob par bya ste |

zhes gsungs so || de la rtog pa dang rnam par rtog pa ni dngos po dang de'i
mtshan ma la mngon par zhen pa ste | de med pa'i phyir chags pa med pa nyid
du rig par bya'o || yod par ma gyur pa de nyid ni chos thams cad kyi de bzhin
nyid do || des na 'dis ni chos kyi dbyings nyid 'phags pa'i chos rnams kyi rgyu
yin pa'i phyir | rang bzhin du gnas pa'i rigs sgrub pa'i rten yin no zhes ston par
byed do || der ma zad stong nyid snying rje'i snying po can rigs su sngon nyid
nas grags pa yin te | nyi snang las

kha cig na re⁷³⁴ bden pa dang gtong ba dang shes rab dang nye bar
zhi ba la brten pa rnams ni sangs rgyas kyi rigs yin no zhes zer ro
zhes

dang |

gzhan dag ni da ltar byung ba'i sangs rgyas thams cad mngon du
phyogs par gnas pa'i ting nge 'dzin dang snying rje chen po gnyis
ni⁷³⁵ sangs rgyas kyi rigs yin no zhes 'dod do⁷³⁶ ||

zhes 'byung ba dang | **phyogs kyi glang pos** |

⁷³³ GC_{KL}, GC_{BC} *sgrub*; em. as per Asaṅga's *Yogācārabhūmi* (YBh), Tib. D 4037, 2b₄₋₅.

⁷³⁴ GC_{KL}, GC_{BC} addit |; em. as per D 3787

⁷³⁵ GC_{BC} *kyi*; GC_{KL}, D 3787 *ni*

⁷³⁶ GC_{KL}, GC_{BC} 'dod do; em. as per D 3787

'di ltar rnam shes rang bzhin rigs ||

brtse dang shes rab bdag nyid yin ||

zhes 'byams klas pas bshad gda' bas legs par dgongs su gsol |

5. Buddha Nature and the Substratum

5.1. Introduction

The “Commentary on the Forty Precepts” (*Gsung bzhi bcu pa'i tīk chen*) forms the final part of Mi bskyod rdo rje's *Dgongs gcig kar tīg*, a monumental eight-part commentary on the *Single Intent* (*Dgongs gcig*) of 'Jig rten gsum mgon, founder of the 'Bri gung subsect of the Dwags po Bka' brgyud tradition. Commenting on this master's *Dgongs gcig* vajra precept 8.36, which states that “through the power of blessing, the substratum (*kun gzhi* : *ālaya*) is actualized in a short time,” the Karma pa explores a wide range views of this substratum drawn from exoteric and esoteric (tantric) currents of Buddhist thought and considers their complex relationship with buddha nature doctrine.

The following editions of *Dgongs gcig kar tīk* V.2 (GC) were used in preparing the translation and critical edition:

GC_{KL}: *Dgongs gcig kar tīg*. Tibetan *dbu can* in book format. 5 vols. Kathmandu: Bal yul Karma legs bshad gling bshad grwa, 2012, vol. 5, 388₁₄–403₉.

GC_{SB}: In *Mi bskyod rdo rje gsung 'bum*. 26 vols. Lhasa: 2004, vol. 6, 888₁–903₄.

GC_{BC}: In *'Bri gung bka' brgyud chos mdzod chen mo*. 151 vols. Lhasa: 2004, vol. 83, 221₅–241₆.

5.2. Annotated Translation of an Excerpt from Mi bskyod rdo rje's *Single Intent Commentary* (*Dgongs gcig kar tīg* V.2) on 'Jig rten gsum mgon's *Single Intent* Vajra Precept 8.36

Vajra precept[GC 8.36]: “Through the power of blessing, the substratum (*ālaya*) is actualized in a short time.”

If this vajra precept is restated very clearly, it says this: “Through the instructions of one who has perceived that buddha nature (**sugatagarbha*) of the three continua (*rgyud gsum*), which is the final intent of the sūtras and tantras [and] which has been termed ‘substratum’ (*ālaya*), one is able to actualize it in a short time via the key points. If one is able to do this, then by directly recognizing the subtlest root of *saṃsāra* [i.e., the *ālaya*], which is to be abandoned via the

Mantrayāna, one engages in relinquishing it. And when one engages in that, one cannot help but attain the buddha[hood] of the Sūtra and Mantra traditions.”

Now, from among the canonical scriptures of Sūtra and Mantra [vehicles] that teach [buddha] nature, it is said that “all sentient beings have buddha nature (*buddhagarbha*).”⁷³⁷ Commenting on the intended meaning of this, the venerable Maitreya said the following [RGV I.28]:

Because the body of the perfect Buddha is [all-]pervading,
Because suchness is undifferentiated, and
Because they have the potential,
All sentient beings are always endowed with buddha nature.⁷³⁸

In the [stanza] preceding that [RGV I.27], [he offers this] comment:

Because buddha wisdom is present in all [kinds of] sentient beings,
Because the natural nondefilement [of buddhas and sentient
beings] is nondual, and
Because the result has been metaphorically ascribed to the
buddha potential,
It is said that all beings are endowed with buddha nature.⁷³⁹

Here, it is explained that “the body of the perfect Buddha is [all-]pervading” means that, at the time of the result, the buddha-activities of *dharmakāya* endowed with twofold purity impartially pervade the three gates [body, speech, and mind] of all sentient beings beyond limits or categories. As for the meaning of “buddha,” when discussing the line [RGV I.27a] “because buddha wisdom is present in all [kinds of] sentient beings,” the great translator [889] [Rngog] Blo ldan shes rab and others explain that *buddha* is actual, whereas the *garbha* is

⁷³⁷ See above 29 and 80.

⁷³⁸ RGV I.28 (Johnston 1950 ed., 16): *saṃbuddhakāyaspharaṇāt tathatā-vyatibhedataḥ | gotrataś ca sadā sarve buddhagarbhāḥ śārīriṇaḥ ||*.

⁷³⁹ RGV I.28 (Johnston 1950 ed., 16): *buddhajñānāntargamāt sattvarāśeṣe tannairmalyasyādvayatvāt prakṛtyā | bauddhe gotre tatphalasyopacārād uktāḥ sarve de-
hino buddhagarbhāḥ ||*.

nominal.⁷⁴⁰ However, according to my own teacher Lord Ras pa chen po [Bkra shis dpal 'byor]:⁷⁴¹

Tathāgata means “gone (*gata*) to the reality (*tathā*) of all phenomena.” When so explained, *tathā* means beyond one or many. In this regard, the *tathāgata* of sentient beings and buddhas does not exist as two different things. Therefore, the primordially undefiled wisdom, with its powers and so on, has since time immemorial “pervaded” or been innately present in each of their mind-streams. For this reason, it makes sense to explain the meaning of “having purification and affliction” in terms of this suchness. Hence, it is not a contradiction to say this causal and resultant *dharmakāya* of buddha[hood], which is endowed with twofold purity, is both upwardly pervasive (*yar khyab*) and downwardly pervasive (*mar khyab*) because such *dharmakāya* of buddha[hood] accompanies all buddhas and sentient beings as both cause and result, like space. According to the *Sūtrālaṃkāra* [MSA IX.15]:

Just as space is considered always omnipresent,
So the [buddhahood] is considered always omnipresent.
Just as space is omnipresent in the multitude of physical things,

⁷⁴⁰ In his RGV commentary, Rngog Blo ldan shes rab argues as follows: “In that regard, the pure *tathatā* is the “body of the Perfect Buddha (i.e., the *dharmakāya*).” “Pervading” them means [the beings are] pervaded by it. Because it is attainable by all sentient beings, it pervades [them]. From this standpoint, the *tathāgata* is actual (*dn̄gos po*), whereas sentient beings are imputed as having its quintessence because the existence of the opportunity to attain it [i.e., the resultant *dharmakāya*] is [metaphorically] designated in terms of [their being] pervaded by it.” (Kano 2006, 445; translation is our own) *de la rnam par dag pa'i de bzhin nyid rdzogs pa'i sangs rgyas kyi sku yin la | de 'phro ba ni des khyab pa ste | sems can thams cad kyis thob tu rung ba'i phyir khyab pa yin no || phyogs 'di la ni de bzhin gshegs pa ni dn̄gos po yin la | sems can 'di'i snying po can du ni btags pa yin te | de thob pa'i skal ba yod pa la des khyab par btags pa'i phyir ro ||* (Tib. in Kano 2006, 331)

⁷⁴¹ Mi bskyod rdo rje regarded Sangs rgyas mnyan pa I, Bkra shis dpal 'byor (1457–1525), as his root Guru (*rtsa ba'i bla ma*). See vol. 1, 103, n. 195.

So [buddhahood] is omnipresent in the multitude of beings.⁷⁴²

So it was proclaimed. With this very reasoning in mind, in my composition the *Nerve Tonic for the Elderly*,⁷⁴³ I remarked that this buddha nature (*buddha-garbha*), being the obscured basis that is obscured [in] the “grizzled old dog” of a sentient being—the very epitome of obscurity—remains undifferentiated as the bearer of all buddha-qualities, such as the powers, throughout beginning, middle, and end.⁷⁴⁴ Hence, it was declared that there is no contradiction in saying the “result” emerges throughout beginningless time as the unbroken continuity of a homologous kind (*rigs ’dra*).⁷⁴⁵ Although [this] was explained eloquently, it should be kept extremely secret from those who are afraid of the profound.

⁷⁴² See MSA IX.15 (Funahashi 1985 ed., 28): *yathâmbaram̐ sarva-gataṃ sadā mataṃ tathâiva tat sarva-gataṃ sadā mataṃ | yathâmbaram̐ rūpa-gateṣu sarvagaṃ tathâiva tat satva-gaṇeṣu sarvagaṃ ||*. This is quoted in RGVV, Johnston 1950 ed., 71.

⁷⁴³ For translation and critical edition of this text, see above 73–170.

⁷⁴⁴ It is not possible to determine whether this passage is a direct quotation or paraphrase as there is no comparable passage in the three extant versions of the *Tonic* we consulted for our translation and critical text. It is conceivable that the relevant passage was at some point removed from the *Tonic* (we previously noted that the title was altered posthumously), possibly by Dpa’ bo Gtsug lag phreng ba, the Eighth Karma pa’s secretary. In any case, it is evident from the Karma pa’s allusions to the passage that it provoked some controversy. In his *Dgongs gcig kar t̃ig* V.1, in GC_{KL} vol. 5, 173_{15–19} (by way of commentary to precept GC VII.4 “Buddha has always been the valid cognition (*pramāṇa*)”), Mi bskyod rdo rje states that “in response to objections (*rtsod lan*) to my buddha nature [position, I] explained the obscuring process (*sgrib byed*) [such that] the cause of that which is obscured by the obscurations of believing in selves of individuals [such as a] grizzled old dog—i.e. the obscurer (*sgrib byed*)—as well as phenomena, bears the name “buddha nature”. It is also that which carries out buddha activities at the time of fruition.” Although this statement overwhelmed the hearts of certain people who have little accumulation [of virtue and wisdom], how could it frighten those of highest fortune?” ...*kho bo’i bde gshegs snying po’i rtsod lan zhig tu sgrib byed khyi rgan rgya bo’i gang zag dang chos kyi bdag ’dzin gyi sgrib pas sgrib bya’i rgyu bde gshegs snying po’i ming can des kyang ’bras dus kyi sangs rgyas kyi bya ba byed do | zhes ’chad pa la bsags pa chung ba ’ga’ zhig gi^a snying la rgal bar byed mod | skal ba mchog dag skrag par bya ba lta ga la zhig |* ^atext has *gis*.

⁷⁴⁵ In his *Tonic*, Mi bskyod rdo rje devotes considerable attention to clarifying the sense of the terms homologous or similar kind (*rigs ’dra*) and similar aspects (*’dra ba’i cha*). See above, 113ff.

As for the statement that “the natural nondefilement of suchness is present in both buddhas and sentient beings without differentiation”: it is “without differentiation” inasmuch as [buddha] nature is inherently uncontaminated. It is on account of this element (*kham*s) being purified or not purified of defilements that the person [concerned] is designated by the three names “sentient being,” “bodhisattva” and “buddha”. As is stated [RGV I.48b],

The element is indicated by three names
In accordance with its three phases.⁷⁴⁶

And [RGV I.47] states:

[Depending on whether the buddha-element is]
Impure, [partly] impure and [partly] pure, or perfectly pure,
It is called a sentient being, a bodhisattva,
Or a tathāgata [thus-gone one] respectively.⁷⁴⁷

Query: Given that this buddha nature (*buddhagarbha*) is essentially not a sentient being, how can it be described as a sentient being?

Reply: Sentient beings, buddhas, ^[890] etc. are designated from the perspective of the individual. At the time [buddha] nature possesses defilements, the names of the respective individuals are applied [corresponding to the degree of defilement]. Thus, in the case of **sugatagarbha* as well, it is simply designated in accordance with the individual. Hence, there is no contradiction. The **sugatagarbha* that is the obscured basis (*sgrib gzhi*) is not a state such that it experiences karma and its results, as [is the case] with transient individuals such as the six kinds of beings who obscure [it] (*sgrib byed*). So long as impure defilements that obscure [that buddha nature] are not relinquished, it is not a contradiction [to say] these factors of impure suffering always accompany it—like a kernel and its chaff. Hence, it is not a contradiction to designate the *garbha* in terms of individuals. The *Śrīmālā*[*devīśiṃhanādanirdeśasūtra* (ŚDS)] states:

Bhagavān, whatever be these six consciousnesses this [other]
consciousness—these seven factors are unstable, disconnected,⁷⁴⁸

⁷⁴⁶ RGV I.48b (Johnston 1950 ed., 40): *dhātus tīrṣṣv avasthāsu vidito nāmabhis tribhiḥ* ||.

⁷⁴⁷ RGV I.47 (Johnston 1950 ed., 40): *aśuddho’śuddhaśuddho’tha suviśuddho yathākramam | sattvadhātur iti prokto bodhisattvas tathāgataḥ* ||.

⁷⁴⁸ See also vol. 1, 155, n. 337 and 212, n. 484.

momentary, and do not experience suffering... The *tathāgata-garbha*, being inseparably connected and not momentary, *does* experience suffering.⁷⁴⁹

Query: If one applies the three names to indicate the phases [of defilement] of buddha nature (*buddhagarbha*), then at what point are these temporary names “*saṃsāra*,” “sentient being,” and “bodhisattva” no longer [applicable]?

Reply: In this regard, the substratum has two [aspects]: [1] the aspect that serves as the ground of all afflictions and [2] that which is the ground of all latent tendencies even [when] the afflictions have disappeared. [1] Of these, the first is overcome once the state of arhatship [is attained by] śrāvakas and pratyekabuddhas. [2] As for the second, the *Śrīmālādevīsīṃhanādanirdeśasūtra* (ŚDS) states that] that which is called the “ground of latent tendencies of ignorance” is overcome at the end of the series of the ten levels.⁷⁵⁰ Thus, if one claims that the succession of births in *saṃsāra* is terminated by merely having relinquished afflictions without knowing how the substratum (*ālaya*) serves as a basis for coarse and subtle afflictions, the latent tendencies and the like, this would be like the [view of the] nihilist heretics. For this reason, the substratum theory is superior to [the doctrines of] heretics.⁷⁵¹

In particular, to attain great awakening, it is necessary to identify that obscuration which is the “ground (*sa*) of latent tendencies of ignorance”—[i.e.,] the substratum (*ālaya*)—which is an impediment to such [attainment]. But to identify that [obscuration], it is necessary to engage in the vast spectrum of renunciation and realization pertaining to the level of buddhahood. Hence, with the exception of buddhas and bodhisattvas, this doctrinal approach to the substratum (*ālaya*) is not known by commoners and ordinary yogins. As the *Laṅkāvatāra* [LAS II, re: v. 98] states:

Were the endogenous form_[891] [of consciousness] to cease, then the

⁷⁴⁹ This citation is discussed at length in the author’s *Tonic*. See above, 98ff.

⁷⁵⁰ This appears to be a paraphrase and not a direct quotation. See more in vol. 1, 199.

⁷⁵¹ For *Mi bskyod rdo rje*, *ālaya*[*vijñāna*] is a valid concept (though there is no autonomous, real entity to which it refers) to the extent that it indicates a deeper source of conditioned existence than the emotional afflictions (*kleśa*) which are merely surface expressions. Therefore, liberation from conditioned existence depends not only on relinquishing the afflictions but on eradicating the continuous generative process (substratum) from which they have arisen (the *ālayavijñāna*).

ālayavijñāna would also cease.⁷⁵² [However,] Mahāmati, if the *ālayavijñāna* ceased, then this doctrine would be no different from the nihilistic doctrine of the extremists (*tīrthika*).⁷⁵³

And it states [LAS II, re: v. 98 cont.]:

In this way,⁷⁵⁴ Mahāmati, since the movements and workings⁷⁵⁵ of the *ālayavijñāna* are very subtle, with the exception of tathāgatas and [those] bodhisattvas residing on the spiritual levels, it is not fathomed by others such as śrāvakas, pratyekabuddhas and yogins of heretical disciplines. It is not easy to discern even through the power of meditative absorption and insight.⁷⁵⁶

Thus, it is certain that buddha nature (*buddhagarbha*) is not something that is reversed later. As is stated [in RGV I.51cd]:

As it was earlier, so it is later –
It is of an unchangeable nature.⁷⁵⁷

Query: When buddha nature (*buddhagarbha*) is designated as a sentient being, doesn't one [thereby] posit it as a personal self?

⁷⁵² For more on this, see vol. 1, 200, n. 450.

⁷⁵³ LAS prose on v. II.98 (Nanjio 1923 ed., 38₁₈–39₂) *svajātilakṣaṇe punar nirudhyamāne ālayavijñānanirodhaḥ syāt | ālayavijñāne punar nirudhyamāne nirviśiṣṭas tīrthakaro-cchedavāde nāyaṃ vādaḥ syāt* | Tib. H 110, 109b₇–110a₂. On the LAS regarding *tīrthika* views, see vol. 1, 200, n. 449.

⁷⁵⁴ The Tibetan translation omits the equivalent for *evaṃ*. The translation was done based on the Sanskrit.

⁷⁵⁵ We follow the Tibetan in taking *gatipracāra* as a dvandva (pair) compound: *rgyu zhing 'jug pa*.

⁷⁵⁶ LAS prose on v. II.98 cont. (Nanjio 1923 ed., 45₆₋₉): *evaṃ sūkṣmo mahāmate ālaya-vijñānagatipracāro yat tathāgataṃ sthāpayitvā bhūmipraṭiṣṭhitāṃś ca bodhisattvān na sukaram anyaiḥ śrāvakapratyekabuddhatīrthyayogayogibhir adhigantum samādhi-prajñābalādhānato'pi vā paricchettum* || Tib. H 110, 114a₅₋₇.

⁷⁵⁷ Again, GC versions have slightly different wording than RGV I.51cd (RGVV, 41₂₁), which has: *yathā pūrvam tathā paścād avikāritvadharmatā* || RGV: *ji ltar sngar bzhin phyis de bzhin* || 'gyur ba med pa'i chos nyid do ||.

Reply: Some people such as glorious Ye bzang rtse pa [*'Gos lo tsā ba Gzhon nu dpāl*], who is graced by the jewel of intelligence, have posited this [buddha nature] as a self, but [this] is not felicitous [for the following reasons]: [1] because the self in question was not posited by the Buddha, either as a basis for *saṃsāra* or *nirvāṇa*, and does not [in fact] exist; and [2] because although [buddha nature] of the causal phase is present manifesting as buddha[hood] in the path phase having been affirmed⁷⁵⁸ as “buddha pride” of the fruition phase, it is not necessary that this [buddha nature] is a self. By the same token, the aggregates are not a self despite the fact that ordinary people have the conceit that the aggregates *are* a self.

Therefore, when we posit buddha nature (*buddhagarbha*) as a sentient being, that [buddha nature] is [in fact] not a person or self because apart from being taken as the thing designated as a self (*bdag gi gdags gzhi*), there is nothing at all that establishes [buddha nature] as a self. As the Mañjuśrī root tantra states,

Thus, [concerning] the term “subtle self”:⁷⁵⁹
It is precisely this ocean of
Habitat, body, and property [that]
Is the basis for labeling a self.⁷⁶⁰

Query: Since the aggregates, which are the basis for ascribing the three names [sentient being, bodhisattva, and tathāgata], have been designated by the term “substratum” (*ālaya*), is [this substratum] present in the Buddha’s teachings?

Reply: Absolutely it exists. [As is stated in the *Ghanavyūha*,]

The substratum of the various levels,
That is also the goodness that is buddha nature (**sugatagarbha*).
The tathāgatas have indicated this nature (*garbha*)

⁷⁵⁸ *'jog pa* here has the sense of being settled or affirmed.

⁷⁵⁹ In Jñānākara’s *Mantrāvatāra* (MAT), Tib. D 3718, this first line is missing but the context of this passage and the auto-commentary (*Mantrāvatāravṛtti* (MATV), Tib. D 3719, 202a₄–203b₃) both specify that the subject is the “suchness of self” (*bdag gyi de kho na nyid*), which is further characterized as the suchness of the “coarse self” (*rags pa’i bdag*) of the body made up of flesh, bones and blood, veins, and other impurities. A mind that understands these to be aspects of emptiness realizes the unity of suchness of self and suchness of the deity (*lha’i de nyid zung du ’jug pa*).

⁷⁶⁰ *Mantrāvatāra* (MAT), Tib. D 3718, 195b_{3–4}.

By means of the term “substratum” (*ālaya*).
Although the *garbha* has been declared to be the *ālaya*,
It is not known by those of inferior intellect.⁷⁶¹

Accordingly, the term “substratum of various levels” ^[892] is described as a substratum with reference to all seeds and causes of *saṃsāra* and *nirvāṇa*. But here, when the cause of *nirvāṇa* is referred to as a “substratum” (*ālaya*), it is not possible that this could be [anything] other than buddha nature (**sugatagarbha*) because the *ālaya*[*viñāna*] is the debilitating malaise⁷⁶² of defilement, whereas this [buddha nature] is precisely the natural luminosity, which is *not* the malaise of defilement. [According to the RGV I.63]

This nature of mind is luminous.
Like space, it never undergoes change.
However, it bears⁷⁶³ all defilements in the form of the defilements
of desire and the rest,
Which are adventitious and born of false imagining.⁷⁶⁴

Such a [buddha nature] has been present since beginningless time as the essence of supreme bliss. From the [*Hevajra*] *tantra* [HT II.iv.73b–74]:

[There is no being that is not a buddha, because of the [primordial]
awakening of everybody’s own [nature].]⁷⁶⁵
The denizens of hell, *pretas*, animals, gods, demigods and men, ⁽⁷³⁾
And even the worms in feces always possess bliss naturally,
Wherefore they do not experience the [inferior] bliss of gods and
demigods. ⁽⁷⁴⁾
Buddhahood is not found anywhere other than the worldly realms.

⁷⁶¹ *Ghanavyūhasūtra* (GhV), H 113, 85a_{6–7}.

⁷⁶² On the term *dauṣṭhulya* (Tib. *gnas ngan len*) see vol. 1, 171, n. 370.

⁷⁶³ Note that the Tibetan has a negative reading *nyon mongs mi ’gyur* “it does not become polluted by adventitious defilements”. We have followed the Sanskrit.

⁷⁶⁴ RGV I.63 (Johnston 1950 ed., 43) *cittasya yāsau prakṛtiḥ prabhāsvarā na jātu sā dyaaur iva yāti vikriyām | āgantukai rāgamalādibhis tv asāv upaiti saṃkleśam abhūtakalpajaiḥ ||*.

⁷⁶⁵ II.iv.73a is added (in square brackets) to provide context.

Mind itself is the perfect buddha, and no buddha is shown
elsewhere.⁷⁶⁶ [75]

Having in mind this permanence in the sense of continuity without beginning
or end⁷⁶⁷, the uninterrupted continuity of bliss throughout the three continua, In-
drabhūti declared,

Supreme bliss is not impermanent because
Supreme bliss is ever-lasting.⁷⁶⁸

Thus, although it is not strictly forbidden [to employ methods] such as the
karmamudrā [female tantric consort] in order to elicit the presence of this “su-
preme bliss” in one’s mind-stream, the sensation of bliss [arising] from the sex-
ual organs⁷⁶⁹ is just the pervasive suffering of conditioned existence and is there-
fore said [by Indrabhūti] to not the great bliss of *nirvāṇa*. According to Indra-
bhūti,

The assertion that this bliss generated by the two sex organs
Is that [supreme bliss] is the talk of inferior people.
The assertion that this is supreme bliss
Was never uttered by the supreme victor.⁷⁷⁰

Thus, as is stated in the *Sekoddeśa* [SU 102–3],

Just as the moon appears gradually,
Becoming full according to the [lunar] phases,
The fullness consisting in the receding of its shadow—
[Since] the moon [itself] neither waxes nor wanes—⁽¹⁰²⁾
In the same way wisdom appears gradually,

⁷⁶⁶ HV II.iv.73b–74: [*abuddho nāsti sattvaikaḥ sambodhāt svasya svasya ca || narakapretatiryaṇ ca devāsuramanuṣyakāḥ || [73] amedhyakīṭakādyās tu nityaṃ sukhinaḥ svabhāvataḥ || na jānanti yataḥ saukhyaṃ devasyāpy asurasya ca || [74] na buddho labhate ’nyatra lokadhātuṣu kutracit || cittam eva hi sambuddho na buddho ’nyatra darśitaḥ || [75]*].

⁷⁶⁷ On Mi bskyod rdo rje’s view of permanence, see above, 33–4, 208, 320.

⁷⁶⁸ *Jñānasiddhi* (JS), Tib. D 2219, 45b₆.

⁷⁶⁹ Literally, “organs of [karmic] ripening”.

⁷⁷⁰ *Jñānasiddhi* (JS), Tib. D 2219, 45b₅.

Becoming full according to the spiritual levels,
[Its] fullness consisting in the receding of afflictions and so on,
[Since] wisdom [itself] neither waxes nor wanes.⁷⁷¹ (103)

The moon itself neither waxes nor wanes, but due to the shadow, there is no moon [visible] on the last day of the lunar month (*rnam stong*). Likewise, bliss does not manifest when supreme bliss is blocked by obscurations in the minds of sentient beings, but it is not the case that bliss does not exist during that time. As Nāropā also explains in [his] commentary [893] on that [*Sekoddeśa*, i.e., SUṬ],

Although that “receding,” i.e., elimination, [of] the obscurations of the so-called “afflictions and so on”—i.e., the obscurations of afflictions, knowable objects, and absorptions, together with their latent tendencies—was indicated using the expression “full,”⁷⁷² it is not the case that wisdom “wanes”; nor is it the case that it “waxes”. As this is explained in scripture,

[Bliss] is ever-manifesting in buddhas,
But not in those with minds corrupted by ignorance.⁷⁷³

Also, in the words of Sarahapāda,

Victorious is the king who is bliss—unique, beyond
causation⁷⁷⁴, [yet] ever manifesting in the world.
But when it comes to speaking precisely of Him, even the
omniscient one is at a loss for words.⁷⁷⁵

⁷⁷¹ The translation is based on the Sanskrit of SU 102–3 in light of Nāropā’s commentary (SUṬ, Sferra 2006 ed.): *yathoditaḥ kramāc candraḥ kalābhiḥ pūrṇatām vrajet | vāsanā-haraṇe pūrṇo na chedo ’sya na pūrṇam ||* [102] *tathoditaḥ kramāḥ jñānaḥ bhūmibhiḥ pūrṇatām vrajet | kleśādyāharaṇe pūrṇam na chedo ’sya na pūrṇam ||* [103].

⁷⁷² Skt. *pūrṇa* (Tib. *rdzogs pa*).

⁷⁷³ See SUṬ (Sferra 2006 ed.), 180: *nityoditaḥ tu buddhānām nāvidyāduṣṭacetāsām ||* The source of the quotation has not been identified.

⁷⁷⁴ Among the meanings of the Sanskrit *kāraṇa* are causing, doing, and creating. The Tibetan translation *byed pa* conveys the dual sense of doing/creating.

⁷⁷⁵ Our translation of this oft-quoted stanza follows the Sanskrit in SUṬ (Sferra 2006 ed., 180): *jayati sukhārāja ekaḥ kāraṇarahitaḥ sadodito jagatām | yasya ca nīgadanāsamaye vacanadaridro babhūva sarvajñah ||*. Sferra observes in an annotation (2006, 180) that

Thus, supreme bliss, buddha nature (*buddhagarbha*), is called *prakṛti* [“nature”], and was also translated [into Tibetan] as ‘nature’ (*rang bzhin*), ‘innate’ (*gnyug ma*), ‘uncontrived’ (*bcos min*), ‘coemergent’ (*lhan skyes*), and ‘natural’ (*tha mal*). Thus, as Koṭali⁷⁷⁶ stated,

Natural awareness awakens in the middle of the heart.⁷⁷⁷

As the precious Bka’ brgyud pas say, natural awareness is also called naturally-occurring, *om svāvatara*.⁷⁷⁸ Thus, for yogins of the Mantra [path], the innate awakening mind (*bodhicitta*) without beginning or end is [called] *ātmabhāva* [“natural being”]⁷⁷⁹ and this [innate *bodhicitta*] is identified as the basis for positing⁷⁸⁰ the “pride of *ahaṃ* [self]”. Thus, [you] discerning people, don’t take “I” as the basis for positing [divine] pride (*ahaṃkāra*)!⁷⁸¹

this stanza is attributed to Sarahapāda by Nāropā and Sādhuputra Śrīdharānanda (SUT p. 143). On its occurrence in other Buddhist tantric works, see Sferra 2006, 180.

⁷⁷⁶ On Koṭali, see vol. 1, 148, n. 323 and 242, n. 557.

⁷⁷⁷ The quotation is included in a collection of Indian mahāsiddha instructions known as the *Caturaśītisiddhasambodhihr̥daya* attributed to Vīraprabhāsvara (or Vīraprakāśa) Tib. D 2292, vol. 52, 156a₄. The passage (156a₃₋₅) reads as follows: “From the mouth of the Guru Kotala: “All joys and sorrows come from mind. Dig up the hill of mind with the Guru’s instructions. Though intelligent ones may dig up earthly hills, they do not find innate supreme bliss. Natural awareness awakens in [one’s] heart. When the sixfold consciousness is purified, bliss flows uninterruptedly. All imputations are the cause of pointless suffering. Let meditation and nonmeditation relax in the natural state.” *gu ru ko ta la’i zhal nas| bde dang sdug bsngal thams cad sems las byung || bla ma’i gdams pas sems kyi ri bo brkos || blo ldan sa yi ri bo brkos gyur kyang || gnyug ma’i bde ba chen po thob mi ’gyur || tha mal shes pa snying gi bdus su sad || tshogs drug dag na bde ba rgyun mi chad || btags pa thams cad don med sdug bsngal rgyu || bsgom dang bsgom med gnyug ma’i ngang la shog ||*

⁷⁷⁸ GC_{SB} has *om sva re ba* GC_{KL} and BK_{GC} (*’Bri khung pa khu dbon gsum gyi rnam thar dang dgongs gcig gi skor*) have *om sva te ba*. Neither corresponds to any known Sanskrit locution. Consequently, we have rendered it as *svāvatara* which corresponds to the *rang babs* in Tibetan.

⁷⁷⁹ For example, the *Śrīkālacakrasādhana* gives the following instruction: “Then [assert] the sense of self [as a divine form or deity, i.e., ‘divine pride,’ with this mantra]: *om sarvatathāgata vajrakāya svabhāvātmako ’ham* (“om; I consist of the nature of the vajra body of all the tathāgatas”).” See Reigle 2009, 303.

⁷⁸⁰ Note that *’jog pa’i gzhi* here signifies “what is posited” as the pride of selfhood.

⁷⁸¹ On divine pride (*devatāhaṃkāra*) in Kālacakra mantras, see Reigle 2009, 302–303.

The potential (*gotra*) of buddha nature (*buddhagarbha*), which is in essence the completely perfect embodiment of supreme bliss itself,⁷⁸² appears as if thoroughly mixed with the constituents⁷⁸³ of the six cognitive domains and [hence] is not clearly manifest. However, the awakening of the potential, which has remained unmixed with the constituents of the six cognitive domains of sentient beings—though being a certain constitutive element amongst these—is the possibility for the six uncorrupted cognitive domains to become clearly manifest. This is because it is possible for the constituent of great medicine to be clearly manifest within the constituent of poison due to [the former being] an ineluctable [part of the latter]. For example, it is possible for the constituent of the elixir of immortality to be manifest within mercury which is a strong poison. Having this meaning in mind, the Karma pa Rang byung rdo rje stated:

The spiritual potential (*rigs*) is such that the triad of body, speech, and mind of sentient beings body, speech, and mind (*lus ngag yid*) are aspects similar (*'dra ba'i cha*) to the body, speech, and mind (*sku gsung thugs*) of the Tathāgata. That is stated in the glorious *Hevajra*[*tantra* II.ii.45]:

[The (visualized) deity's form]
Is present only as something born,
Being an arrangement of arms, face, and colors.
However, [the visualization has a point] because of the
ordinary latent tendencies.⁷⁸⁴

And according to the *Hevajra*[*tantra* II.iv.64d],

⁷⁸² On Mi bskyod rdo rje's identification of *tathāgatagarbha* and the tantric *mahāsukhākāya*, see above 80–81 and vol. 1, 90.

⁷⁸³ The term *ris* (an early cognate of *rigs*) has various meanings including lineage, strain, clan, part, level, realm (as in *mtho ris*), and category. We have adopted the term “constituent” here to accommodate the wide range of meanings evoked in the passage.

⁷⁸⁴ For a detailed discussion of this passage, see above p. 118. Our translation of *Hevajratāntra* (HT) II.ii.45 is based on critical editions of Sanskrit (Tripathi and Negi 2006) and Tibetan (Snellgrove 1959). It includes in square brackets the first line which is omitted in the passage as quoted by Mi bskyod rdo rje. We have followed ms. KA of Tripathi and Negi (p. 117) which accords most closely with the Tibetan: *devatārūpaṃ tu jātāmātravyavasthitam | bhujamukhavarṇasthānāt kiṃ tu prākṛtavāsanā*^a | See also the variant of HT II.iv.64b (Snellgrove 1959 ed., 50): *devatāyogārūpaṃ tu jātāmātre vyavasthitāḥ || bhujamukhavarṇasthānāt kiṃ tu prākṛtavāsanā ||*.

Sentient beings are already the Lord [Īśvara] of the ten levels.⁷⁸⁵ [894]

These and other passages are discussed in detail.

This spiritual potential has persisted as a continuity since time immemorial within the contaminated six cognitive domains⁷⁸⁶ of all sentient beings, and obtains as the nature of things (*dharmatā*).⁷⁸⁷ [Thus] it is called the “naturally present spiritual potential.” Since the faith and so on that awaken this [potential] are what make the spiritual element unfold, this [potential] is [also] called the “unfolded potential.” There are two [types of] unfolded potential—[that] possessing the assemblage of the six contaminated cognitive domains and [that] comprising the constituents of the six uncontaminated cognitive domains. Of these, the first is not the actual spiritual element, whereas the latter *is* the actual spiritual element. Having this latter one in mind, my teacher Karma phrin las used to emphasize that “the venerable Rang byung [rdo rje] maintained that ‘the naturally present potential is itself the unfolded potential’.”

Thus, if one understands the way of establishing [buddha] nature along these lines, three [types of] certainty⁷⁸⁸ will arise: [1] As the buddha’s *dharmakāya* pervades the entire animate and inanimate world, one knows that [one] is never separated from one’s teacher. [2] Having seen that the *tathāgatagarbha* in buddhas and sentient beings is unchanging from beginning to end,⁷⁸⁹ one sees that

⁷⁸⁵ See above n. 356 for the Sanskrit and the context of this passage.

⁷⁸⁶ On the term “six cognitive domains,” see vol. 1, 62, n. 111.

⁷⁸⁷ See BBh: “Here, [1] the naturally present *gotra* is the distinct set of six cognitive domains of a *bodhisattva* which is such that it comes about as an uninterrupted continuity, has occurred since without beginning, and obtains as the nature of things (*dharmatāpratīlabdhaḥ*). [2] The acquired potential is what is obtained by former familiarization with the roots of virtue.” For the Skt. see vol. 1, 63, n. 113. This analysis closely follows the Sautrāntika theory of the “special set of six cognitive domains,” which is said to form a single continuum with the adulterated cognitive domains, as argued in the *Śrāvaka-bhūmi*. See Park 163, n. 395. The passage is discussed by Go rams pa (1429–1489), *Shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon rtogs rgyan gyi gzhung snga phyi’i ’brel dang dka’ gnas la dpyad pa sbas don zab mo’i gter gyi kha ’byed*, Go rams gsung ’bum vol. 6, 214₂.

⁷⁸⁸ For more details concerning these three types of certainty, see below 285 and n. 1200.

⁷⁸⁹ In other words, buddha nature does not change from the initial phase of sentient beings to the final phase of buddhas, but only becomes progressively more apparent.

those having a wrong view of a self are similar to oneself in being subject to self-grasping,⁷⁹⁰ thus great loving kindness and compassion arises toward them. And thus, since these beings as sufferers are ultimately not established, there arises great courage in [one's] capacity to dispel this suffering. [3] Knowing that the three phases⁷⁹¹ and so forth all pertain to [buddha nature] itself, then the insight and *samādhi* concerning this nature give rise to great diligence on the path, which enables one to cut away the husk [covering] it. In the *Synopsis of Maitreya's Dharmas* of Btsan kha'o che⁷⁹² it is said: "When these certainties have arisen, then even though one has not yet actually received the prophecy of no-returning, that individual does not return".

When it comes to internalizing (*nyams su len pa*) in a short time this [buddha] nature through the key points of the instructions on seeing it, the invincible victor [Maitreya] stated [in RGV I.34] the following:

Those whose seed is dedication to the supreme vehicle,
Whose mother is insight giving birth to the buddha-qualities,
Whose abiding is the womb of bliss in meditative absorption,
Whose nanny is called compassion,
It is they who are the sons born as heirs of the Śākya.⁷⁹³

First comes the dedication for the sake of actualizing [buddha] nature. One then studies and otherwise [attends to] the canonical texts that teach [buddha] nature, [895] taking [these] as the object for discerning insight. Next, having cultivated *bodhicitta* nurtured through compassion for those beings who are endowed with this nature but do not realize it, one trains in that discipline [of *bodhicitta*]. Next, since actualizing [buddha] nature depends on nonconceptual meditative states, one should train in the uncontrived meditative concentration of mental nonengagement. The method of practicing such concentration pertains

⁷⁹⁰ *bdag 'dzin* means both the grasping of and believing in a self.

⁷⁹¹ That is, the impure, both pure and impure, and completely pure.

⁷⁹² On Btsan kha'o che (1021–1076) and his role in the transmission of the Maitreya texts and buddha nature doctrine in Tibet, see vol. 1, 42ff.

⁷⁹³ RGV I.34 (Johnston 1950 ed., 28): *bījaṃ yeṣāṃ agrayānādhimuktir mātā prajñā buddhadharmaprasūtyai | garbhassthānaṃ dhyānasaukhyāṃ kṛpaktā dhātrī putrās te 'nujātā munīnām ||*.

to the following: [1] a dimension⁷⁹⁴ comprising conceptual notions of the mind, which sever imputations regarding the characteristics of [buddha] nature, and [2] a dimension comprising the nonconceptual yogas resulting from meditation, which sever imputations regarding the thing characterized [buddha nature itself].

Of these two, the former involves bringing to completion the engagement in studying and thinking in contexts of dedication and insight. The latter involves engaging in meditation in order to enter the state of natural spontaneity. Among all the sūtras and tantras, this way of meditation is the most profound for discovering [buddha] nature. The Bhagavān bestowed this method upon the invincible victor [Maitreya] and Mañjughoṣa, whence it continued in an unbroken line of instructions through Mañjughoṣa to Nāgārjuna, through Nāgārjuna to Śāvari, through Śāvari to Maitrīpa and [also] through Maitreya to Maitrīpa, through Maitrīpa to Mar pa, Mi la, Dwags po [Sgam po pa], Dus [gsum] mkhyen [pa], up to my own spiritual father, the venerable master [Sangs rgyas mnyan pa I Bkra shis dpal 'byor].

Moreover, upon this [buddha] nature, the phenomena of adventitious defilements of the eightfold consciousness [are present]⁷⁹⁵ since beginningless *saṃsāra*, like patina⁷⁹⁶ on gold or turbidity in water. Due to conceptual modifications and distortions by discursive elaborations involving [1] sense faculties as the dominant condition, [2] sense objects as the objective condition, and [3] the immediately antecedent condition as substantial cause,⁷⁹⁷ one is distracted by

⁷⁹⁴ *sa pa* can refer to an individual possessing the qualities or characteristics specific to a particular level (*bhūmi*) or dimension or, as seems to be the case here, to the level or dimension itself.

⁷⁹⁵ The grammar is problematic here. We have taken the verb *byung ba* which occurs at the end of the long passage to apply to the initial subject (defilements) and final subject (elaborations).

⁷⁹⁶ Note that although gold is regarded as the most nonreactive of all metals, it does oxidize, though at a much slower rate than other metals, and will do so more rapidly when heated, or exposed to an electrical current or to certain acids. It is also worth noting that patina would have formed on gold which was not thoroughly refined (i.e., 24-karat gold) and which contained traces of other more reactive metals.

⁷⁹⁷ According to the AKBh II.61–62, all conditions (*pratyaya*) are classifiable into four types: [1] causal condition (*hetu-pratyaya*) the condition in its capacity as a direct cause in the production of an effect (i.e., the cause as a condition), comparable to a seed; [2] immediately preceding condition (*samanantara-*°), which, in the Buddhist theory of universal momentariness (*kṣaṇikatva*), accounts for how the disappearance of the mental

[mentally imputed] signs,⁷⁹⁸ resulting in the occurrence of these mistaken elaborations, which constitute the three realms. According to the [*Laṅkāvatāra*] sūtra [LAS II.99–100],

Like the waves of the ocean, set in motion under windy conditions,
Arising like a dance—and there is no interruption—
The stream of the ground [consciousness] is in a similar manner set
constantly in motion by the wind of [cognitive] objects,
And the varied waves of consciousness arise as in a dance.⁷⁹⁹

And [LAS II.110] states the following:

Body, property and habitat appear as such
To the consciousness of humans.
Therefore, they appear as its transformations,
Similar to waves.⁸⁰⁰

Thus, the real antidote to fabrications and the rest is to leave them in their own natural state—unfabricated, effortless, undisturbed, and nonconceptual. Thereby these mistaken discursive elaborations regarding sense objects, sense faculties, and mental engagements^[896] subside of their own accord and natural awareness—[buddha] nature—becomes manifest. For example, when turbid water is left unagitated, the turbidity subsides, and the water becomes clear. In this case, just as the water's clarity is not newly emergent, so too when the defiled phenomena of consciousness are left uncontrived so that they subside on their

activity of the first moment is the cause for the appearance of that of the second moment; [3] objective condition (*ālambana*-°), whereby all the phenomena, conditioned as well as unconditioned, are objects of consciousness (mind and its mental factors); and [4] predominant cause (*adhipati*-°), which refers to most comprehensive or generic condition, corresponding to the efficient cause: It is whatever serves as a condition, either in the sense of directly contributing to the arising of a phenomenon, or indirectly through not hindering its arising.

⁷⁹⁸ The term “signs” (*mtshan ma* : *nimitta*) covers a range of meanings including aspects (*rnam pa* : *ākāra*), causes (*rgyu* : *hetu*), and essences (*rang bzhin* : *svābhāva*).

⁷⁹⁹ LAS II.99–100 (Nanjio 1923 ed., 46₃₋₆): *taraṃgā hy udadher yadvat pavana-pratyayeritāḥ | nṛtyamānāḥ pravartante vyucchedaś ca na vidyate || [99] ālayaughas tathā nityaṃ viṣayapavanaritaḥ | citraṃ taramgavijñānair nṛtyamānāḥ pravartate || [100]*.

⁸⁰⁰ LAS II.110 (Nanjio 1923 ed., 47₇₋₈): *dehabhogapraṭiṣṭhānaṃ vijñānaṃ khyāyate nṛṇāṃ | tenāsya dṛśyate vṛttis taramgaḥ saha sādṛśā ||*.

own and [buddha] nature thereby becomes manifest, it is not the case that [this] nature is newly emergent. Thus, among canonical scriptures of definitive meaning it is said [in *Dharmadhātustava* (DDhS) 38ab],

Depending on eye and form,
[There are] immaculate manifestations.⁸⁰¹

This so-called immaculate manifestation⁸⁰² is precisely natural awareness (*tha mal shes pa*), [buddha] nature.

Thus, [regarding] the adventitious mistaken elaborations themselves, when one settles in equipoise⁸⁰³—leaving [things as they are], unmodified by anything to be added or removed, [so] nothing is established as either of the [two] truths—then [one] is devoid of mistaken elaborations, which are precisely [mentally imputed] signs relating either to existence or nonexistence. When [one] no longer finds fault⁸⁰⁴ [with what appears], then one will be liberated by seeing the real as it really is, for the following is stated [in RGV I.154]:

There is nothing to be removed from it and nothing to be added.
The real should be seen as real, and seeing reality, one is
liberated.⁸⁰⁵

Thus, when the adventitious defilements—deceptive phenomena that are falsely construed as having their own reality—[naturally] unwind in [their] innate uncontrived condition, then the nature of things (*dharmatā*), [i.e.,] the abiding mode of all phenomena, and, along with it, emptiness itself, become

⁸⁰¹ DDhS (Liu Zhen 2015 ed., 16): *cakṣuḥ pratītya rūpaṃ ca, avabhāsāḥ sunirmalāḥ* |

⁸⁰² *dri ma med pa'i snang ba : avabhāsa sunirmala*

⁸⁰³ GC_{SB} inserts parenthetical note: *ma dpe mi gsal* (“unclear in original manuscript”), which may account for the problematic syntax of this passage.

⁸⁰⁴ GC_{KL} as *mi spyo ba* (to not revile, abuse, find fault).

⁸⁰⁵ RGV I.154: *nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana | draṣṭavyam bhūtato bhūtaṃ bhūtadarśī vimucyate* ||

manifest. And most importantly, **sugatagarbha*, which is totally purified of phenomena,⁸⁰⁶ is revealed. According to Mitrayogi,⁸⁰⁷

Whatever arises is that [nature]
[But] that doesn't arise as anything.⁸⁰⁸

And he says the following:

Whatever arises is the essence of the innate.
Thus, when one is mindful of what arises, not forgetting it,
Then what arises is emptiness,
I, the king of yogins, have no doubt.⁸⁰⁹

This process of seeing and cultivating the equality all these phenomena of the two truths—with nothing going or coming, nothing to add or remove—is the unsurpassed accumulation of wisdom which does not conceptualize the triple sphere. With regard to the triple sphere, engagements in the triple sphere which consist in mentally engaging in [1] the three [aspects of] object, subject and act and [2] the three times [past, present and future] are explained by Mañjuśrīkīrti in [his] commentary⁸¹⁰ on the *Samādhirājasūtra* [SRS].⁸¹¹ In this regard, the triple sphere of the threefold object, subject, and act is but a partial apprehension

⁸⁰⁶ *chos can rnam dag*.

⁸⁰⁷ On this master, identified by Bu ston as Jagatamitrānanda and otherwise known as Avalokiteśvara, see Higgins and Draszczyk 2016, vol. 1, 332, n. 962.

⁸⁰⁸ Mitrayogi's *Svacittaviśrāmopadeśa* (SVU), Tib. D 2129, 175b₃.

⁸⁰⁹ *Ibid.*, 175b₂₋₃.

⁸¹⁰ This is the *Samādhirājanāmamahāyānasūtraṭīkā* (SRT) by Mañjuśrīkīrti (Tib. D 4010, P 5511). Mi bskyod rdo rje paraphrases the analysis of the triple spheres of act, subject, and object and past, present and future presented in Tib. D 4010.

⁸¹¹ In defining the “knowledge that completely purifies the three spheres,” which consists in knowledge of the equality of the three times (*dus gsum mnyam pa nyid shes pa*), Mañjuśrīkīrti (SRT, Tib. D 4010, 15a₄–15a₅) explains that “‘knowledge that has thoroughly purified [i.e., dispelled] the three spheres [of temporality]’ means [1] to not perceptually follow act, subject and object, or [2] to not mentally engage in phenomena of past, present, and future.” *'khor gsum yongs su dag pa shes pa zhes bya ba ni las dang byed pa po dang bya ba rnams rjes su mi dmigs pa 'am | 'das pa dang ma 'ongs pa dang da ltar byung ba'i chos rnams yid la mi byed pa...*

of signs,⁸¹² but not the apprehension of signs which engages in the entire range of knowable objects. Since mental engagement in the three times [897] encompasses the apprehension of signs of the entire range of knowable objects, that wisdom which does not conceptualize the three spheres—[i.e.,] does not mentally engage in the three times—is the antidote to cognitive obscurations, as explained in the *Jñānālokālaṃkāra* [JĀA].⁸¹³

Hence, by first stopping conceptual signs (*spros mtshan*) related to phenomena of the three times, one primarily relinquishes cognitive obscurations. Along with these, afflictive obscurations will also be relinquished. In this vein, Lord Mi la [ras pa] commented that even though the noble Bka' gdams pas say that first afflictive obscurations are abandoned, and then cognitive obscurations, my Bka' brgyud [pas] first abandon cognitive obscurations and then the afflictive obscurations are abandoned along with [them].

Query: Can the cognitive obscurations be abandoned even by an ordinary beginner?

Reply: It is definitely possible because the ordinary beginner engages in study, thinking, and meditation for the sake of clearing away the defilement of ignorance concerning the knowable. Thus, once the cognitive obscurations that stem from mentally engaging in conceptual signs relating to the three times are abandoned, then the manner by which the wisdom that knows all knowable things is obscured (*sgrib tshul*) is gleaned from the extensive teachings of the s and tantras. In this regard, as Tsong kha pa, father and sons,⁸¹⁴ have said

To indulge in stopping mental engagements in the three times is the Means to realize an animal [state]—a reflection of meditation.⁸¹⁵

⁸¹² On different meanings of 'signs,' see above , 213ff. Here, "apprehension of signs" refers to an erroneous perception, or mistaken identification, based on mentally imputed ideas that falsely accord to phenomena features such as true independent existence that the phenomena do not in fact possess.

⁸¹³ Full title: *Āryasarvabuddhaviṣayāvatārajñānālokālaṃkārasūtra* (Tib. D 100, P 768).

⁸¹⁴ This refers to Tsong kha pa and his spiritual successors, the two main ones being Rgyal tshab rje and Mkhas grub rje.

⁸¹⁵ In Dwags ram pa Chos rgyal bstan pa's *Zab mo nang don gyi 'grel bshad sems kyi rnam par thar pa gsal*, this quotation is attributed to a text entitled *Gzugs brnyan gsal gyi me long*. We were unable to locate the text in question.

[This] remark may indeed have been uttered with reference to Tibetan meditators as the target, but what it strikes [instead] are the buddhas and bodhisattvas. What is the use of this statement, which ends up disparaging [these beings]? For, such reprehensible⁸¹⁶ evil [only] burdens the mind.⁸¹⁷

Thus, by letting the continuous fabrications of the mind of adventitious defilements naturally unwind so they settle into the uncontrived [state], the continuity of delusion of the seeming progression from earlier to later moments of the cognition involving mind and mental factors subsides. Then, in this very moment, the nature [of time-bound mind] thoroughly subsides so that all phenomena are beyond arising and ceasing and the luminous mind, [buddha] nature, is thereby actualized. Because of this, it is said [in the *Mahāyānasūtrālaṃkāra* (MSA) XIII.19],

A natural luminosity [consisting] of another [dependent] mind,
different from the mind as true nature (*dharmatā*), is not taught.”⁸¹⁸

Therefore, on account of precisely this key point in the instructions, lord Sgam po pa said “this doctrine of mine is the meaning of the *Samādhirājasūtra*” [SRS] and Phag mo gru pa said “this doctrine of mine is the meaning of the *Uttaratantra*” [RGV] and ’Jig rten mgon po likewise said that “the spiritual element as ascertained in the *Uttaratantra* is our Mahāmudrā.”

In this regard, [buddha] nature is the following: [1] “pure” because [it] does not serve as a basis for latent tendencies; ^[898] [2] “true selfhood” because in [its] selflessness, even the conceptual elaborations regarding “no self” have completely subsided; [3] “bliss” because it is free from body-mind produced by the subtle movement of ignorance; and [4] “permanent” because the undefiled spiritual element of this kind is the uninterrupted continuity of buddha-activities. So it has been proclaimed [in RGV I.35ab]:

The perfection of the qualities of purity, selfhood,

⁸¹⁶ *kha na ma tho ba* : *avadya*.

⁸¹⁷ More literally, “...because by unconfessed (*kha na ma tho ba*) wrongdoing, there will be a burden on the mind-stream”.

⁸¹⁸ MSA XIII.19 (Lévi 1907 ed., 88): *na dharmatācittam ṛte ’nyacetasaḥ prabhāsvaratvaṃ prakṛtyā* (text: *prakṛtau vidhīyate* || As Vasubandhu explains (MSABh, 88.17), “of another [mind]” means “of another mind whose defining characteristic is the dependent [nature]” (*nyasya cetasaḥ paratantralakṣaṇasya*). See Mathes 2008a, 487–88, n. 966.

bliss, and permanence,
Are their [i.e., the four causes'] fruition.⁸¹⁹

Therefore, when one actualizes this [buddha] nature, [one] is able to understand the chaff that obscures it—*saṃsāra*—and [to understand] not only its coarse root, but also its subtle and subtlest roots.

The root of *saṃsāra* for śrāvaka Vaibhāṣikas and Sautrāntikas consists in the personalistic metaphysical views (*satkāyadrṣṭi*), while for pratyekabuddhas, it is the belief in the reality of objects. Commonly among Mādhyamikas, it consists in elaborations based on reifications of signs. And in the final wheel, it is taken to be the indeterminate *ālayavijñāna*, construed as the repository of latent tendencies, which is called the “defiled purity of mind”. Although [this conception of a] buddhahood in which all these roots of *saṃsāra* have been relinquished is discovered on the sūtric path, the roots of *saṃsāra* explained in the Mantra[yāna] concern the latent tendencies for transference.

Another name for this [*ālayavijñāna*] is “the luminous mind as the first principle” (*gtso bo : pradhāna*, i.e., *prakṛti*)⁸²⁰ because it is said that the twenty-three transformations (*pariṇāma*) of *saṃsāra* evolve by virtue of this first principle.⁸²¹ But in the case of this first principle, without depending on the twenty-fifth [principle]—the immaculate essence termed “Man” (*puruṣa*), which lies concealed in the [natural world]—*saṃsāra* does not arise. As declared in a vajra song,

Amitābha and Ratnasambhava
Are the two roots which produce *saṃsāra*.⁸²²

⁸¹⁹ RGV I.35ab (Johnston 1950 ed., 30): *śubhātmasukhanityatvagunaṇapāramitā phalam* |.

⁸²⁰ On this see vol. 1, 201, n. 451 and below, 208.

⁸²¹ On the principles (*tattva*) of the Sāṃkhya-system, see vol. 1, 207, n. 469.

⁸²² We were unable to source this quotation, but a similar passage occurs in Vanaratna's *Vasantatilakaṭīkā* (VTṬ) in the context of describing the genesis of samsaric experience in terms of the tantric energy currents moving through the left and right channels. Tib. D 1449, 344b₁₋₂: “The moon and sun are two conduits of the mind. One should understand that the powerful descents by the downward streaming and upward surging which are based on the natures of the left and right pathways are of the nature of Lokeśvara and Ākāśagarbha, and the nature of Amitābha and Ratnasambhava [respectively] because it is said that “Amitā[bha] and Vajrasūrya are the two roots of *saṃsāra*.” *zla ba dang nyi ma 'di dag ni sems kyi sgo'i dbye ba gnyis te g.yas dang g.yon gyi lam gyi rang bzhin la*

This kind of root of *saṃsāra* is also designated by the term *ālayavijñāna*. In this regard, this [tantric] *ālayavijñāna* is subtler than the *ālaya*[*vijñāna*] explained in the context of the sūtras.

As is stated in the *Kālacakra* [i.e., *Vimalaprabhāṭikā* (VPT)],

[Here in *saṃsāra*,] in the very moment of transference, the birth of a sentient being takes place...⁸²³

And it states,

The *ālayavijñāna* in the womb has the nature of fully uniting with uterine blood and semen.⁸²⁴

And it states,

Without the time-cycle (*kālacakra*) [of the uterine blood-sun and semen-moon],⁸²⁵ there is no *ālayavijñāna* and hence [birth] does not take place.⁸²⁶

Moreover, the nomenclature for this [*ālayavijñāna* includes] “mind in the fourth (*bzhi pa* : *turīya*) state,”⁸²⁷ “luminosity of deep sleep,” and “the moment mind takes rebirth”. When these [mind states] manifest, although the mind of [buddha] nature remains unclear, it may become slightly clearer even to those who have not yet embarked upon the subtlest path. In that regard, however, the activities of maturation and liberation (*smṇ grol*)^[899] are not effective for them—a mere glimpse does not become the *vajra yoga*. Because of this subtle and profound point, my [teacher] the venerable Ras pa chen po said these words:

brten nas steng dang 'og tu rab tu 'dzag cing rgyu bas rab tu 'bab pa dag ni 'jig rten dbang phyug dang | nam mkha'i snying po'i rang bzhin dang | 'og dpag med dang | rin chen 'byung ldan gyi rang bzhin du shes par bya ste | dpag med rdo rje'i nyi ma dag || 'khor ba sgrub pa'i rtsa ba gnyis || zhes gsungs pa'i phyir ro ||.

⁸²³ *Vimalaprabhāṭikā* (VPT), Tib. D 1347, 267a₂.

⁸²⁴ On the *Kālacakra* account of embryogenesis, see vol. 1, 198, n. 445.

⁸²⁵ Added from *Vimalaprabhā* for context.

⁸²⁶ *Vimalaprabhā*, Tib. D 1347, 267a₄.

⁸²⁷ On “the fourth” ([*ca*]*turīya*) in the Upaniṣads, see vol. 1, 202, n. 453.

Nowadays, there are some who say, “since we have already integrated with the luminosity of deep sleep, there is no doubt we will awaken [to buddhahood] in the luminosity of death.” Many [of them] harbor [such] confidence [in their] minds. But let us not confuse mind which is the root of *saṃsāra* with luminosity!

This comment is extremely important. Also, the [*Guhya*]*saṃāja* instructions from the tradition of the noble father and sons [i.e., the *Svādhiṣṭhānakramaprabheda* attributed to the tantric Āryadeva] gives the following explanation:

One should understand that the eight factors—
The four elements such as earth and the rest
And likewise the four emptinesses—
Are causes of birth and destruction.⁸²⁸

It is declared that all the three elements⁸²⁹ [uterine blood, semen and the vital life force (*prāṇa*) or wind (*vāyu*) of *ālayavijñāna*] have evolved from the

⁸²⁸ Āryadeva’s *Svādhiṣṭhānakramaprabheda*, Tib. D 1805, 112b₄₋₅.

⁸²⁹ Here, a brief overview of the Buddhist tantric view of ontogenesis in the context of Creation and Completion Stages meditations and its assimilation of Sāṃkhya concepts and categories is in order. The following is indebted to the overview given by Kong sprul Blo gros mtha’ yas in his *Shes bya kun khyab mdzod* and its summary by Elio Guarisco in Jamgön Kongtrul 2005 (Introduction, 34–37). According to Buddhist tantras, all phenomena have always been the essence of the true deity (*deva*), which is an embodiment (*kāya*) of the wisdom imbued with bliss that is present in each individual. In the Yoginī tantras, the self-effulgence (*rang mdangs*) of wisdom is said to be present as two very subtle aspects known metaphorically as white semen (*khu ba* : *śukra*) and red uterine blood (*rdul* : *rajas*). It is from the convergence of these two factors that bliss arises. But when such bliss is not recognized as wisdom, the two subtle aspects of its self-effulgence assume the coarser manifestations of dualistic perception. The red aspect manifests as the apprehended appearances of *saṃsāra*, and the white as the subject apprehending them. In describing the two aspects in relation to the state of nonrecognition or ignorance (*āvidyā*), tantras adopt the terminology of the three qualities (*guṇa*) of the “universal nature” (*prakṛti*) postulated in the Hindu Sāṃkhya philosophy, from which all knowables evolve as transformations (*rnam ’gyur*) of the three. Accordingly, the red aspect refers to creativity or energy (*rajas*); the white aspect, to lightness or intelligence (*sattva*); and ignorance to darkness or inertia (*tamas*). In the impure state of ignorance of wisdom, these three qualities manifest as the body (*lus*), speech (*ngag*), and mind (*vid*) of an ordinary individual. In the pure state of awakening, they manifest as the body (*sku*), speech (*gsung*), and mind (*thugs*) of a buddha.

antecedent eight entities [i.e., the four elements and their four emptinesses], but that among these, even the seven others⁸³⁰ have arisen from the empty luminosity (*stong pa 'od gsal*). According to the *Pañcakrama* [PK],

Nobody at all is born here,
Nor is there any death.
One should understand that *saṃsāra* itself
Is based on the nature of mind.⁸³¹

In the world of light portrayed in the Mahāyoga tantras, the deviation from ground wisdom to dualistic perception is characterized as a progressive ‘dimming’ of the subtle light, mind’s nature which is known as luminosity (*'od gsal* : *prabhāsvara*) or all-pervading emptiness (*thams cad stong pa*). The original luminosity gives way to imminence of light (*snang ba thob pa* : *ālokopalabdhi*), spreading of light (*snang ba mched pa* : *ālokābhāsa*), and illumination (*snang ba* : *āloka*). Alternative designations for the three illuminations are supreme empty (*stong pa chen po* : *mahāsūnya*), very empty (*shin tu stong pa* : *atisūnya*), and empty (*stong pa* : *sūnya*). These three illuminations which manifest as black, red, and white radiances, respectively, are facets of consciousness (*viññāna*). Specifically, the black radiance is associated with ignorance (*avidyā*), the red, with predispositions (*saṃskāra*), and the white, with consciousness (*viññāna*). In early Buddhist doctrine, these form the first three links of dependent arising from which arise names and forms (*nāmarūpa*), the psychophysical aggregates of the person which constitute the phenomenal world. In the Cittamātra terminology adopted by some tantric commentators, these three states of illumination are posited as the substratum consciousness (*ālayaviññāna*), afflicted subjective mind (*kliṣṭa-manas*), and sense consciousnesses (*manovijñāna*). Thus, from the illuminations arise the apprehender and the apprehended, along with the conceptions and coarse elements, the principal of which is called “energy current” or “wind” (*vāyu*). In the tantras, the energy currents are collectively the driving force behind the whole phenomenal world. The progressive dimming from luminosity to imminence, light diffusion, and illumination, gives rise to all conditioned involvements based on subject and object. Conversely, when this order is reversed, the progressive radiance leading to luminosity, the very nature of mind, is equated with the path to liberation and brings the reversal of the twelve links of the chain of dependent arising. This may occur naturally at the time of death when all the psychophysical constituents of the person dissolve, or can be induced through tantric methods.

⁸³⁰ This refers to the seven apart from empty luminosity.

⁸³¹ *Pañcakrama* (PK) III.17 (Mimaki and Tomabechi 1994 ed., 34): *na cātrotpadyate kaścīn maraṇaṃ nāpi kasyacit | saṃsāra eva jñātavyaś cittarūpākṛtiṣṭhitaḥ* | | Tib. D 1802, 52b₃₋₄.

And it states,

The whole world lacks independence,
 [And] does not arise independently.
 The cause is its luminous [nature],
 A luminous [nature] empty of everything.⁸³²

Therefore, since this luminous mind, which exists as a single constellation of very subtle elements comprising semen, uterine blood, and vital life force, cannot be destroyed by anything apart from the wisdom of the Mantra path, it is termed “the invincible one” and “the indestructible seminal potency” (*mi shigs pa'i thig le*). In this regard, from semen [arises] the body, from uterine blood [arises] speech. While the vital life force constitutes the fundamental element of mind, since [its] red and white [currents] sustain the phenomenon of bliss and the phenomena of the movements of the vital life forces, it engenders conceptual thought and transient bliss. When these three are in equilibrium, there is the luminosity of all-pervading emptiness.⁸³³ Among these [three], when there is a preponderance of the vital life force, there is “imminence.”⁸³⁴ When there is a preponderance of uterine blood, there is “spreading of light.” When there is a preponderance of semen, there is “illumination.” When the first one [luminosity] dawns, the other three cease. These four pertain to nonconceptual cognition. But when conceptual mental cognition emerges from it, then from light evolves⁸³⁵ the waking state, from spreading of light the dream state, from imminence the state of deep sleep, and from all-pervasive emptiness the state of transference.

⁸³² *Pañcakrama* III.15 (Mimaki and Tomabechi 1994 ed., 34) *asvatantram jagat sarvaṃ svatantram naiva jāyate | hetuḥ prabhāsvaram tasya sarvasūnyaṃ prabhāsvaram ||* Tib. D 1802, 52b₂₋₃.

⁸³³ Following the *Kālacakra* system, Mi bskyod rdo rje here relates the embryogenetic elements to the four states of illumination, light-diffusion, imminence, and luminosity which characterize the process of dying and rebirth (where the order is reversed). These are specified in vol. 1, 235, n. 544. These states are imaginatively re-enacted in the Completion Stages (*sampannakrama* : *rdzogs rim*) practices where the reification of the physical body dissolves into the experience of an insubstantial illusory body (*sgyu lus*).

⁸³⁴ Imminence occurs as the seventh of eight signs (*brtags brgyad*) that manifest during the yogic attainment of the illusory body (*sgyu lus*) which resembles the stages of dying. It is called ‘imminence’ or ‘near-attainment’ (*nyer thob*) because it is a state in which luminosity (*’od gsal*) is about to dawn.

⁸³⁵ We take the *gnas skabs bskyed* at the end of the series to apply to all four.

Thus, the circle of delusion⁸³⁶ of the four states [of consciousness] of embodied beings expands.^[900]

Because this kind of luminous mind is separable (*'bral rung*), it is described as “adventitious defilement”. Further, since this substratum luminous mind, which is the root of *samsāra*, appropriates the entire eightfold consciousness, it is called the “appropriating cognition” (*ādānavijñāna*).⁸³⁷ In that regard, when fierce anger arises in the midst of the present cognition, there at the same time erupts in that luminous mind the capacity to generate the result of [the hell with a] “ground of molten iron.” The flash of anger then ceases, but⁸³⁸ since the cause of the action having the capacity to produce the result is retained by the foundational mind (*rtsa ba'i sems*) as long as that result has not been elicited, when the result *has* matured,⁸³⁹ it becomes solidified in the form of the molten iron hell. Having this meaning in mind, 'Jig rten mgon po said that:

The vajra precept “residual impurities (*snyigs ma*) are the self-formulation (*rang gzugs*) of thought”⁸⁴⁰ is a profound teaching. Thus, there are many vajra precepts within this vajra precept. A vajra precept such as this should be kept well hidden from unfortunate ones.⁸⁴¹

Query: Now, are the two [minds]—the luminous mind which is the root of *samsāra* and the luminous mind of *nirvāṇa*—the same or different?

Reply: Here, some people face the following quandary: since [samsaric luminous mind] is separable, [the two] are not the same. However, since [the two minds] are fundamentally inseparable,⁸⁴² they are also not different. This is not [a quandary] for the following reason. Although [they] are not found to be either

⁸³⁶ The author seems to use the term *'khrul 'khor* as a double entendre since it can mean both machine and ‘wheel of delusion.’

⁸³⁷ On the *ādānavijñāna*, see Schmithausen 1987 vol.1, 49–50 and notes.

⁸³⁸ The *dang* here has a concessive sense.

⁸³⁹ Literally, “when the fruit has ripened”.

⁸⁴⁰ Stated otherwise, the “degenerate world is the form which representational thinking assumes” (*snyigs ma bsam pa'i rang gzugs*).

⁸⁴¹ We were unable to source this passage or the vajra precept referred to in it.

⁸⁴² *gnas su* is unusual. If *gnyis su* was intended, the sentence would read “since [they] are not separable into two”.

the same or different when critically investigated, they *are* different from the standpoint of unexamined common knowledge⁸⁴³ because if they were not [considered] different then the samsaric luminous mind would not be an adventitious defilement [to remove] and [its] counterpart would not be the innate coemergent wisdom [to realize].⁸⁴⁴

Query: How can this indestructible potency, the luminous mind as the root of *samsāra*, be cleared away?

Reply: It is cleared away by that supreme bliss, the luminous mind as [buddha] nature, which is the relinquisher. In that regard, when the energy channels (*nāḍī*) of the four emptinesses in the six energy centers (*cakra*) are constricted by the three illuminations and the fourth, [i.e.,] luminosity, that are the root of *samsāra*, then the samsaric central channel is not able to unwind. When that is the case, once the energy current of coemergent wisdom, which is engaged with the karmic energy current, has been intensified with the blessings within the vajra recitations involving the three embodiments (*kāya*), one is capable of guiding the movements of a portion of the wisdom energy current through the central energy channel of *nirvāṇa*. When the samsaric central channel is thereby slightly loosened by the flowing movement of that [wisdom current], then regarding the three illuminations and luminosity in the channels of the four emptinesses as well, one does not find any knots in the central channel, which is the root of *samsāra* along with its energy currents.

Thus, when that indestructible complex is on the verge of destruction, by kindling the fierce heat (*gtum mo : cāṇḍālī*) that engenders the wisdom of the wisdom energy current, the radiant light of the fire's heat clears away the darkness of the three illuminations and luminosity.^[901] And with the melting of the *bodhicitta* seminal potency (*byang thig*)⁸⁴⁵ of *nirvāṇa*, the luminous mind of [buddha] nature together with the four illuminations are actualized in the mind-stream of the yogin. At that time, all the sufferings of debilitating malaise—[its] seeds [being] the eighty misconceptions [based on] the three illuminations as the root of *samsāra* which, multiplied by the two blisses of the male and female sexual

⁸⁴³ *ma dpyad grags ngo nyid du tha dad yin.*

⁸⁴⁴ This confirms Mi bskyod rdo rje's view that robust soteriological distinctions are indispensable conventions for the aspirant who is still under the influence of dualistic consciousness and therefore needs to distinguish adventitious from innate modes of experiencing by means of generally-accepted discursive norms and practices.

⁸⁴⁵ This is a contraction of *byang chub sems kyi thig le* (*bodhicittabindu*).

sensations, [make] one hundred and sixty natures [in total]⁸⁴⁶—are turned into something that never [again] arises in his mind-stream. Hence, when imperishable supreme bliss without transformation or transmigration has arisen in [one’s] mind-stream, if it has not reached its peak, then one has not yet severed the bonds of the three illuminations and luminosity as the root of *saṃsāra*. But when this has reached its peak, this complex is destroyed. Thus, it is said in the *Kālacakramūlatantra*,

Until there is immutability,
There is the connection between founding and founded.
Once immutability of mind is attained,
There is no connection between founding and founded.⁸⁴⁷

Therefore, when it comes to the awakening to [buddhahood] according to the Mantra tradition, the luminous mind together with three illuminations, which [together] constitute the root of *saṃsāra*, need to be purified away because, as is said in Nāgabuddhi’s *Karmāntavibhaṅga* [KV],

If one does not completely purify appearances
By giving one’s head and wealth and all the rest,
Then one will not attain the goal of awakening.⁸⁴⁸

⁸⁴⁶ On the “one hundred and sixty natures,” see vol. 1, 236, n. 545.

⁸⁴⁷ The *Kālacakramūlatantra* is lost. The passage in question is quoted in *Sekoddeśaṭīkā* (SUT), Tib. D 1353, 24a₅–25b₂: *de yang bdag gi 'khor ba'i sdug bsngal 'byung ba'i rgyu chags bral du bstan la | sdug bsngal de 'gag pa'i rgyu chags bral spangs par bstan pa la 'jug pa'i 'bad pa med pa ngo mtshar zhes pa'i don to || sa bon mi 'gyur rang bzhin gyis | | mchog tu mi 'gyur bsgrub par bya || de ltar brjod pa'i rim pas 'gyur ba'i bde ba spangs la | mi 'gyur ba'i bde bas lus 'grub ces dgongs so || rten ni 'pho ba thob pa la || rten byed chags pa bral ba nyid || ces pa ni de lta bas na | bde ba'i rten byang chub kyi sems kyi ming can 'pho ba de la brten pa'i bde ba chen po yang 'pho zhes bya'o || 'on rten dang rten byed kyi 'brel pa gang du 'dor bar 'gyur zhe na | **rten dang brten pa'i 'brel pa ni || ji srid mi 'gyur nyid du 'gyur || sems kyi mi 'gyur nyid 'thob pas || rten dang brten pa'i 'brel pa med** || ces pa la | byang chub sems kyi myu gu rtse mo gyen du bstan pa ni dri ma med pa zhes bya ba'i gnas su bgrod pa nas 'bad pa mi dgos te |*

⁸⁴⁸ *Karmāntavibhaṅga* (KV), Tib. D 1811, 146b₃₋₄.

If one purifies the mind which possesses the three illuminations and luminosity, which are samsaric, then one will attain the buddhahood of the Mantra tradition even if one doesn't want to, for it is declared in the *Pañcakrama* [PK]:

If someone fell from the peak of Mount Meru,
He would fall even if he didn't want to fall.
If someone received transmission thanks to the guru's kindness,
He would be liberated even if he didn't want to be liberated.⁸⁴⁹

Query: Now, with regard to [1] the method of letting mind settle in the uncontrived state according to the precious Bka' brgyud and [2] the method of letting mind settle into its uncontrived state in the context of the withdrawal [phase] (*sor sdud* : *pratyāhāra*) of the Completion Stages of unsurpassed Mantra, are these two [methods] the same?

Reply: Here, as was noted by my venerable master [Bkra shis dpal 'byor (1457–1525)],⁸⁵⁰ in the withdrawal [phase] of the Completion Stages, one individually relinquishes (*so sor spong ba*) the object and subject associated with deluded consciousness (*rnam shes*). And after relinquishing them, one individually consolidates (*so sor bsdud pa*) the object and subject of nondeluded wisdom (*ye shes*). When the body of both the former and latter practices of withdrawal are perfected, one lets mind settle into the uncontrived state according to the precious Bka' brgyud [tradition] and thus the [two methods] converge on a single point.⁸⁵¹ However, this will not come about by merely blocking consciousness along with its objects, for Saraha^[902] after establishing the rival position “For some, [reality] is conceptualized as the sphere of space [*Dohākoṣagīti* 12b],”⁸⁵² proceeds to explain that conceptualizing such [blankness] does not become the Mahāmudrā view and meditation.

⁸⁴⁹ *Pañcakrama* (PK) I.67 (Mimaki and Tomabechi 1994 ed.; I.69 in La Vallée Poussin ed.): *girīndramūrdhnaḥ prapatet tu kaścīt necchec cyutiṃ tu cyavate tathāpi | guruprasādāptahitopadeśa icchen na moktaṃ sa tathāpi muktaḥ ||*. Tib. D 1802, 48a₃.

⁸⁵⁰ This is the First Sangs rgyas mnyan pa (1457–1525), See vol. 1, 103, n. 195.

⁸⁵¹ *gnas gcig tu 'bab*.

⁸⁵² *Dohākoṣagīti* (DKG) v. 12b, Tib. D 2224, 71a₆. “For some [reality] is conceptualized as the space element. For others [it] possesses emptiness. In general, they are mired in contradictions.” *la la nam mkha'i kham la rtog par snang || gzhan yang stong nyid ldan par byed pa de || phal cher mi mthun phyogs la zhags pa yin ||*.

Query: Next, concerning the meditative concentration that accomplishes the five branches of concentration of the withdrawal [phase] of the Creation and Completion Stages of Mantra[yāna], isn't this the meditative concentration known as the first worldly concentration, [i.e.,] as a subtype of the six levels of meditative concentration,⁸⁵³ which provide the basis for mind to attain the exalted path (*āryamārga*) of the Śrāvaka[yāna], Pratyekabuddha[yāna], and Mahāyāna?

Reply: This is not the case because this [withdrawal] meditative concentration is a special meditative concentration that provides a basis for the mind to attain the exalted mantric path of Vajrayāna. Although it may arise in the mind-stream of ordinary persons, it is not [among] the concentrations summarized by the [six] levels pertaining to the three realms.⁸⁵⁴ [In fact,] this kind of concentration is explained extensively among the three Bodhisattva Commentaries⁸⁵⁵ as a concentration on supreme bliss, buddha nature (*buddhagarbha*), the mode of abiding. Not understanding this key point, some Tibetans take great pains to explain that the withdrawal [phase] for realizing meditative concentration of the Six Yogas⁸⁵⁶ of the Completion Stages may be treated as equivalents or substitutes for the preparatory concentrations explained in sūtras such as the Mother [Prajñāpāramitā] and Abhi[dharma]. This is just plain wrong!

⁸⁵³ The six levels of *dhyāna* consist in [1] the preparatory (*anāgmya*) absorption (*sāmantaka*), [2] the intermediate concentration (*dhyānāntara*), and [4–6] the four basic concentrations (*mauladhyaṇa*). As La Vallée Poussin notes (tr. Pruden, vol. 2, 716, n. 76), “*Anāgamyā* (viii.22c) is a stage of absorption preliminary to the First Dhyāna. In this stage the ascetic obtains detachment from the defilements of Kamadhātu: he does not detach himself from these defilements in the First Dhyāna, for, in order to enter the First Dhyāna, he should be detached from these same defilements.” On the six levels of *dhyāna*, see AKBh II.52c and VIII.22c, and in the context of nine *dhyāna*, counting 7–9 as the first three formless (*ārūpya*) absorptions, see AKBh VII.52cd. See ii. 52 c; vii. 9 [viii. 6, 22 a] iv.26 b–c.

⁸⁵⁴ In the Abhidharma system the preparatory concentration is the basis for relinquishing the defilements of the three realms through the Paths of Seeing and Cultivation.

⁸⁵⁵ See vol. 1, 148, n. 321.

⁸⁵⁶ This refers to the six branches of yoga (*ṣaḍaṅgayoga*) in the Completion Stages of Kālacakra: [1] withdrawal (*prātyahāra* : *sor sdud*); [2] concentration (*dhyāna* : *bsam gtan*); [3] breath control (*prāṇāyāma* : *srog rtsol*); [4] retention (*dhāraṇa* : *'dzin pa*); [5] recollection (*anusmṛti* : *rjes dran*); [6] contemplation (*samādhi* : *ting nge 'dzin*).

[Concluding] Remarks:⁸⁵⁷

In this context, the substratum (*ālaya*)⁸⁵⁸ means that through the four truths, one beholds the truth of the nature of reality (*chos nyid*) as supreme bliss. Hence, that [substratum] is what is referred to in the statement: “That through the kindness of which supreme bliss arises in an instant...”⁸⁵⁹ [Here, *ālaya*] does not mean the *ālayavijñāna* which is other than that, for, if it did, [this would] contradict the primary sense [of the term].⁸⁶⁰ [’Jig rten gsum mgon] did not teach a theory like that of the Cittamātra proponents^[903] who postulate the *ālayavijñāna* as a basis for karma and [its] fruition. Rather, the substratum consciousness (*ālayavijñāna*) was posited in a provisional sense in order to avert the danger of a view of nihilism, though it does not exist, even in the context of correct conventional reality (*tha snyad bden pa*). If it did exist, then one would have to experience it independently of the cognitions of the six senses. But it is precisely because it is *not* so established that Candra[kīrti] noted that anyone who says that the *ālaya*[*vijñāna*] exists is not fit to be taught emptiness [and] explained it as being “incorrect” (*yang dag min*).⁸⁶¹ It is understood [that] when interpreted in

⁸⁵⁷ These remarks are written in seven syllable lines. We have rendered the remarks in prose.

⁸⁵⁸ Here an interlinear note explains: “The *kun gzhi* (*ālaya*) of this [vajra statement] must be explained as the extraordinary cause of *dharmadhātujñāna*. Thus is it present in detail in the *Dgongs gcig chen mo*.” ’di’i kun gzhi chos dbyings ye shes kyi rgyu thun mong min pa la ’chad dgos pas rgyas par dgongs gcig chen mor yod |.

⁸⁵⁹ A variant of this passage is found in the *Sugataśāsanaratnavohittha* (of Lalitavajra (aka Ajitamitragupta) Tib. D 2462, 137b₂: “...because of that through the kindness of which supreme bliss itself is to be attained in an instant.” *gang gi drin gyis bde chen nyid* || *skad cig nyid la thob bya’i phyir* || Variants of these lines also occur in a many Tibetan liturgical texts.

⁸⁶⁰ On the hermeneutical principle of avoiding “contradicting the literal [or primary] meaning” of a term (*ngos la gnod byed* : *mukhyārthabādha*), see Seyfort Ruegg 1988, 1 (reprinted in Seyfort Ruegg 2010, 213).

⁸⁶¹ This is a paraphrase of Candrakīrti’s *Madhyamakāvatārikā* VI.43: “The *ālaya* exists,” “the individual exists,” and “these aggregates alone exist”—So indeed were such [statements] given to one who does not understand the most profound principle (*padārtha*).” MAV (Li Xuezhong 2012 ed.) *evaṃ hi gambhīratārān padārthan | na veti yas taṃ prati deśyam* || *asty ālayaḥ pudgala eva cāsti | skandhā ime vā khalu kevalāś ca* ||. Tib. D 3861, 206a₅₋₆: *kun gzhi yod cing gang zag nyid yod la* || *phung po ’di dag ’ba’ zhig nyid yod ces* || *bstan pa ’di ni de ltar chos zab don* || *rig par mi ’gyur gang yin de la’o* ||. See also Mi bskyod rdo rje’s remark in KN_{VV} vol. 1, 212–213 that “Candrakīrti and others

this system, it [serves as] a lion-throne pedestal to support the feet⁸⁶² of the 'Bri khung pa, father and sons. But when interpreted in a contrary [way], it is [like] binding [their feet] with a black rope and pulling [them down].⁸⁶³ When described [as above], the core of the meaning will be deeply understood.

say that there is no substratum cognition that is commonly established as an empirical experience (*dmigs myong*), even conventionally.” *slob dpon chen po zla ba grags pa la sogs kyis kun gzhi'i shes pa tha snyad du'ang 'jig rten gyi dmigs myong gi grags grub tu med par gsungs pa'i phyir* |.

⁸⁶² The Karma pa is here using *zhabs* (honorific of *rkang pa*, meaning feet or legs) both in its literal sense (the feet of the 'Bri gung pa) and as an honorary title which is commonly appended to names of famous masters (meaning venerable or esteemed).

⁸⁶³ The contrast here is between interpretations of the *ālaya* which do honor to worthy people (support their feet) and those which are a disservice to them (pulling their feet from under them). In Mi bskyod rdo rje's eyes, the correct interpretation which supports the 'Bri gung teachings is that, whereas the *ālaya* (*kun gzhi*) considered as the source of transcendence (*nirvāṇa*) refers to the pure cause of *dharmadhātu*, the *ālayavijñāna* (*kun gzhi rnam shes*) of the Cittamātra tradition is merely a heuristic construct of provisional meaning—devised in order to lure aspirants away from nihilistic views—which does not exist, even in terms of correct conventional reality. We thank Khenpo Konchog Tamphel for helping make sense of this abstruse passage. Note that the image of being noosed and dragged by a black rope is found in the *Bar do* literature as one of many dreams that foreshadow imminent death. See *Bar do thos grol* (tr. Dorje 2005, 161).

5.3. Critical Edition: *Dgongs gcig kar ṭig* excerpt

[888] ॐ **rdo rje'i gsung | byin rlabs kyi stobs kyi kun gzhi dus thung ngur mngon du byed ces pa la |**

rdor gsung 'di shin tu dag par bton na | mdo sngags kyi dgongs pa'i mthar thug rgyud gsum gyi bde gshegs snying po || kun gzhi'i ming⁸⁶⁴ btags pa⁸⁶⁵ de de⁸⁶⁶ nyid gzigs pa'i man ngag gis gnad kyi dus thung ngur mngon du bya nus la | de nus pa na sngags kyi theg pas spang bya'i 'khor ba'i rtsa ba ches cher phra ba de ngo shes nas de spong bar byed pa la 'jug cing | de 'jug pa na mdo sngags lugs kyi sangs rgyas mi thob ka med 'byung bya ba 'di bzhugs | zhes so ||

de yang snying po ston pa'i mdo sngags kyi gsung rab las |

sems can thams cad ni de bzhin gshegs pa'i snying po can no ||

zhes gsungs pa la | de'i dgongs 'grel du ||⁸⁶⁷ **rje btsun byams pas |**

rdzogs sangs sku ni 'phro phyir dang ||

de bzhin nyid dbyer med phyir dang ||

rigs yod phyir na lus can kun ||

rtag tu sangs rgyas snying po can ||

ces gsungs la ||⁸⁶⁸ de'i snga 'grel du ||⁸⁶⁹

sangs rgyas ye shes sems can tshogs zhugs phyir ||

rang bzhin dri med de ni gnyis med phyir ||

sangs rgyas rigs la de 'bras nyer btags phyir ||

'gro kun bde gshegs snying po can du gsung ||

zhes gsungs la | de lta na rdzogs sangs kyi sku 'phro ba 'bras dus dag pa gnyis ldan gyi chos sku'i mdzad phrin sems can mu med pa dang | ris med pa thams

⁸⁶⁴ GC_{SB} *mi*

⁸⁶⁵ GC_{SB} *par*

⁸⁶⁶ GC_{SB} om. *pa* (duplicated)

⁸⁶⁷ GC_{KL} om. |

⁸⁶⁸ GC_{KL} om. |

⁸⁶⁹ GC_{KL} om. |

cad kyi sgo gsum la dbyer med par khyab pa'i don gyis |⁸⁷⁰ sangs rgyas don gyis
sangs rgyas ye shes sems can tshogs zhugs phyir ||⁸⁷¹ zhes 'chad nas sangs rgyas
mtshan nyid pa dang | snying po btags pa bar lo^[889] **chen blo ldan shes rab** sogs
'chad kyang bdag gi **rje bla ma ras pa chen pos** |

de bzhin gshegs pa ni chos thams cad kyi de nyid du gshegs pa la
der brjod na | de nyid ni gcig dang du mas dben pa nyid yin la | des
na⁸⁷² sems can dang sangs rgyas kyi de bzhin gshegs pa gnyis tha
dad pa gnyis su mi mnga' bas gdod nas dri bral gyi stobs sogs kyi
ye shes rang rgyud la thog med nas 'phro ba'am rang zhugs su yod
pa nyid de | de'i phyir⁸⁷³ | dag dang nyon mongs dang ldan gyi don
yang de nyid la 'chad rigs la | des na rgyu 'bras kyi sangs rgyas kyi
chos sku dag pa gnyis ldan de yar khyab mar khyab gnyis ka mi 'gal
te | de lta'i sangs rgyas chos sku ni rgyu 'bras gnyis kar nam mkha'
ltar sangs rgyas dang sems can thams cad kyi rjes su 'gro ba'i phyir
| mdo rgyan las |

ji ltar nam mkha' rtag tu kun song 'dod ||
[de bzhin de yang rtag tu kun song 'dod ||]⁸⁷⁴
ji ltar nam mkha' gzugs gyur tshogs kun song ||
'de bzhin de yang⁸⁷⁵ sems can tshogs kun song ||

zhes bka' stsal la | rgyu mtshan de nyid yid la bzhag nas kho bos byas pa'i rgan
po'i rlung sman du | sems can khyi rgan rgya'o sgrib pa'i bdag nyid kyi gang la
sgrib pa'i sgrib gzhi'i sangs rgyas kyi snying po de thog mtha' bar gsum du stobs
sogs sangs rgyas kyi yon tan thams cad ldan pa la khyad par med pas 'bras bu
rigs 'dra'i rgyun bar ma chad thog med nas 'byung ba mi 'gal lo zhes legs par
bshad kyang zab mo la 'jigs pa rnams la ches cher gsang bar bya'o ||

de bzhin⁸⁷⁶ nyid kyi rang bzhin dri med de ni sangs rgyas sems can gnyis la dbyer
med du yod ces pa ni snying po'i rang ldog zag med yin pa la khyad par med pa

⁸⁷⁰ GC_{SB} om. |

⁸⁷¹ GC_{SB} om. |

⁸⁷² GC_{KL} om. *na*

⁸⁷³ GC_{SB} 'dir

⁸⁷⁴ As per D 4020; om. in text

⁸⁷⁵ GC_{KL} *de bzhin 'di yi*; GC_{SB} *de ni 'di ni*; D 4020 *de bzhin de yang*

⁸⁷⁶ GC_{SB} *ni*

ste | khams 'di la dri mas dag ma dag gi dbang las | gang zag de la'ang sems can
dang byang sems dang sangs rgyas zhes ming gsum gyis btags te | ji skad du |⁸⁷⁷

khams ni gnas skabs gsum dag tu ||
ming gsum gyis ni bstan pa yin ||

zhes dang |

ma dag ma dag dag pa dang ||
shin tu rnam dag go rim bzhin ||
sams can byang chub sems dpa' dang ||
de bzhin gshegs pa zhes brjod do ||

zhes 'byung ngo || 'o na sangs rgyas kyi snying po de rang gi ngo bo sems can
min pa la sems can du brjod pa ci zhe na |⁸⁷⁸ sems can dang sangs rgyas [890] sogs
gang zag gi cha nas btags pa yin la | gang dri bcas kyi snying po'i dus kyi gang
zag de'i ming gi 'jug pas bde gshegs snying po la'ang gang zag ltar btags par
zad pa mi 'gal te | sgrib gzhi bde gshegs snying po de ni sgrib byed 'gro drug
sogs kyi gang zag nyi tshe bas las dang de 'bras myong ba lta bu'i gnas skabs pa
ma yin pas | sgrib byed ma dag pa'i dri ma ma spangs par ma dag pa sdug bsngal
gyi cha de dag snying po dang shun par ltar rtag tu rjes su 'brang ba mi 'gal ba
nyid kyi na snying po la'ang gang zag gi sgras btags pa mi 'gal ba'i phyir | dpal
phreng las |

bcom ldan 'das rnam par shes pa tshogs drug po 'di dang | rnam par
shes pa 'di lta ste | de ltar chos bdun po 'di mi gnas pa | ma 'brel ba |
skad cig pa lags pas sdug bsngal myong ba ma lags so || de bzhin
gshegs pa'i snying po ni 'brel pa rnam par dbyer med pa skad cig pa
lags pas sdug bsngal myong ba lags so ||

zhes 'byung ngo || 'o na sangs rgyas kyi snying po ming gsum gyi gnas skabs su
bstan par 'jug na ste 'khor ba sems can pa dang byang sems zhes pa'i ming nyi
tshe ba de nam log zhe na | de la kun gzhi la nyon mongs thams cad kyi gzhi byed
pa'i cha dang | nyon mongs log kyang bag chags thams cad kyi gzhi gyur pa
gnyis yod pa las | dang po ni nyan rang dgra bcom nyid las ldog la | gnyis pa ni
dpal phreng las | ma rig bag chags kyi sa zhes pa de yin la | de ni sa bcu'i rgyun

⁸⁷⁷ GC_{SB} has two |

⁸⁷⁸ GC_{SB} om. |

mthar ldog go |⁸⁷⁹ des na kun gzhi la nyon mongs dang bag chags sogs rags⁸⁸⁰
phra'i rten byed tshul ma shes par nyon mongs spongs pa tsam gyis 'khor ba'i
skye rgyun chad par 'dod na ni | mu stegs chad pa pa ltar 'gyur la | 'rgyu mtshan⁸⁸¹
de'i phyir kun gzhi⁸⁸² gyi khas len pa ni mu stegs byed las khyad par du 'phags
la |

khyad par byang chen thob pa la de'i gegs gyur gyi kun gzhi⁸⁸³ ma rig bag chags
kyi sa'i sgrib pa 'di ngos zin dgos la | 'di ngos zin pa la sangs rgyas kyi sa'i
spangs rtogs rgya chen po la⁸⁸⁴ 'jug dgos pas kun gzhi⁸⁸⁵ chos tshul 'di lta bu ni
sangs rgyas dang byang sems ma gtogs skye bo dang rnal 'byor phal pas shes pa
ma yin te⁸⁸⁶ | lang gshegs las |

rang gi rigs kyi mtshan nyid^[891] 'gags na kun⁸⁸⁷ gzhi rnam par shes
pa'ang 'gags par 'gyur te | 'blo gros⁸⁸⁸ chen po |⁸⁸⁹ kun gzhi⁸⁹⁰ rnam
par shes pa 'gags na ni⁸⁹¹ smra ba 'di'ang⁸⁹² mu stegs byed pa'i chad
par smra ba⁸⁹³ dang khyad med par 'gyur ro ||

zhes dang |

⁸⁷⁹ GC_{KL} om. |

⁸⁸⁰ GC_{SB} rags

⁸⁸¹ GC_{SB} rgyun

⁸⁸² GC_{KL}, GC_{SB} gyi

⁸⁸³ GC_{SB} gyi

⁸⁸⁴ GC_{SB} om. la

⁸⁸⁵ GC_{SB} gyi

⁸⁸⁶ GC_{SB} no

⁸⁸⁷ GC_{SB} addit gyi

⁸⁸⁸ GC_{SB} slob dpon

⁸⁸⁹ GC_{KL} om. |

⁸⁹⁰ GC_{KL} gzhi'i; GC_{SB} ka'i

⁸⁹¹ GC_{KL} addit |

⁸⁹² GC_{KL} 'di yang

⁸⁹³ H om. ba; GC_{KL}, GC_{SB}, D ba

⁸⁹⁴blo gros chen po⁸⁹⁵ |⁸⁹⁶ kun gzhi⁸⁹⁷ rnam par shes pa rgyu zhing
'jug pa de ltar shin tu phra bas de bzhin gshegs pa dang |⁸⁹⁸ sa la rab
tu gnas pa'i byang chub sems dpa' rnam ma gtogs par gzhan nyan
(thos dang |⁸⁹⁹ rang (sangs rgyas⁹⁰⁰) dang |⁹⁰¹ mu stegs can gyi rnal
'byor pa rnam kyis⁹⁰² khong du chud pa'am |⁹⁰³ ting nge 'dzin dang
|⁹⁰⁴ shes rab kyis stobs kyis⁹⁰⁵ kyang rtogs par sla ba ma yin no ||

zhes 'byung la des na sangs rgyas kyis snying po ni phyis ldog med pa kho na ste |

ji ltar sngar bzhin phyis⁹⁰⁶ de bzhin ||
'gyur ba med pa'i chos nyid do ||

zhes 'byung ngo || 'o na sangs rgyas kyis snying po la sems can du btags pa na |
de gang zag gi bdag tu⁹⁰⁷ 'jog gam zhe na | 'di la blo gros kyis nor can **dpal ye**
bzang rtse pa sogs kha cig bdag tu 'jog par byed kyang mi legs te | bdag ni 'khor
'das kyis gzhi 'gar yang sangs rgyas kyis ma bzhag cing ma grub pa'i phyir dang
| rgyu dus kyis sangs rgyas kyis snying po la 'bras dus kyis sangs rgyas kyis nga
rgyal 'jog nas lam dus kyis sangs rgyas su bzhengs pa yod kyang de bdag yin mi
dgos pa'i phyir te | tha mal (pa rang ga ba'ang⁹⁰⁸) phung po la⁹⁰⁹ bdag tu nga rgyal

⁸⁹⁴ GC_{KL}, GC_{SB} addit *yang*; om. as per H

⁸⁹⁵ GC_{KL} *pos*

⁸⁹⁶ GC_{KL} om. |; addit as per H

⁸⁹⁷ GC_{KL} *gzhi'i*

⁸⁹⁸ GC_{KL}, GC_{SB} om. |; addit as per H

⁸⁹⁹ GC_{KL}, GC_{SB} om. *thos dang* |; addit as per H

⁹⁰⁰ GC_{KL}, GC_{SB} om. *sangs rgyas*; addit as per H

⁹⁰¹ GC_{KL}, GC_{SB} om. *thos dang* |; addit as per H

⁹⁰² GC_{KL}, GC_{SB} *kyi*; H *kyis*

⁹⁰³ GC_{KL}, GC_{SB} om. |; addit as per H

⁹⁰⁴ GC_{KL}, GC_{SB} om. |; addit as per H

⁹⁰⁵ GC_{KL}, GC_{SB} om. *stobs kyis*; addit as per H

⁹⁰⁶ GC_{SB} *phyi*; D *phyis*

⁹⁰⁷ GC_{SB} *rgyu*

⁹⁰⁸ GC_{SB} *l'ang*

⁹⁰⁹ GC_{SB} om. *la*

kyang phung po bdag ma yin pa bzhin no || des na kho bos ni sangs rgyas kyi
snying po la sems can du btags pa⁹¹⁰ na | de gang zag gam bdag ma yin te | de
bdag gi gdags gzhir byas pa las de bdag yin par 'jog byed gang yang med pa'i
phyir te | 'jam dpal rtsa rgyud las |

de la phra ba'i bdag ces pa ||⁹¹¹
gnas dang lus dang longs spyod dang ||⁹¹²
rba⁹¹³ rlabs ldan pa 'di kho na ||
bdag tu ('dogs pa'i gzhi yin no⁹¹⁴) ||

zhes 'byung ngo || 'o na ming gsum gyi gdags gzhi'i phung po la kun gzhi zhes
pa'i ming gis btags nas sangs rgyas kyi bstan pa yod dam zhe⁹¹⁵ na | shin tu nas
kyang yod de |

sa rnams sna tshogs kun gzhi ste ||
bde gshegs snying po dge ba'ang de ||
snying po⁹¹⁶ de la kun gzhi⁹¹⁷ sgras ||
'bde bzhin gshegs pa ston pa⁹¹⁸ mdzad ||
snying po kun gzhir bsgrags par⁹¹⁹ yang ||
blo zhan rnams kyis mi shes so ||

zhes 'byung bas | sa rnams sna tshogs kun^[892] gzhi zhes 'khor 'das kyi sa bon
dang rgyu thams cad la kun gzhi zhes brjod pa las | 'dir myang 'das kyi rgyu la
kun gzhir brjod pa na | de bder gshegs snying po las gzhan du mi rung ste | kun

⁹¹⁰ GC_{SB} *par*

⁹¹¹ D 3718 om. this line

⁹¹² GC_{SB} om. |

⁹¹³ D 3718 has *dba'*

⁹¹⁴ D 3718 *brjod pa bzhi ru 'dod*; D 3719 *brjod pa'i gzhir 'dod do*

⁹¹⁵ GC_{SB} *zhes*

⁹¹⁶ GC_{KL}, GC_{SB} *po'i*; em. as per H

⁹¹⁷ GC_{KL}, GC_{SB} *gzhi'i*; em. as per H

⁹¹⁸ GC_{KL}, GC_{SB} *de rnams yang dag ston par*; em. as per H

⁹¹⁹ GC_{KL}, GC_{SB} *pa*; em. as per H

gzhi ni dri ma'i gnas ngan len yin la⁹²⁰ | 'di ni dri ma'i gnas ngan len ma yin par
rang bzhin 'od gsal nyid yin pa'i phyir⁹²¹

sems⁹²² kyi rang bzhin 'od gsal gang yin pa ||
de ni nam mkha' bzhin du 'gyur med de ||
yang dag min rtog las byung 'dod chags sogs ||
glo bur dri mas de nyon⁹²³ mongs mi 'gyur⁹²⁴ ||

zhes bya la | 'di lta bu ni thog med nas bde ba chen po'i ngo bor gnas te | rgyud
las |

[rang dang rang gis rtogs pa las ||
sangs rgyas ma yin sems can ni ||
gcig kyang yod pa ma yin no ||⁹²⁵
dmyal ba yi dwags byol song dang ||
lha dang lha min mi rnams dang ||⁽⁷³⁾
bshang ba'i srin bu 'la sogs pa⁹²⁶ ||
[lha dang lha ma yin gyi yang ||]⁹²⁷
bde ba gang phyir mi shes pa ||
rtag tu rang bzhin bde ba can ||⁽⁷⁴⁾
'jig rten khams ni gang du yang ||
sangs rgyas gzhan du rnyed mi 'gyur ||
sems nyid rdzogs pa'i sangs rgyas nyid⁹²⁸ ||
sangs rgyas gzhan du bstan du med ||⁽⁷⁵⁾

⁹²⁰ GC_{SB} *na*

⁹²¹ GC_{SB} addit | (duplicated)

⁹²² GC_{SB} addit *can*

⁹²³ GC_{SB} *nyo*

⁹²⁴ The extant Sanskrit does not have a negation. See above 205, n. 764.

⁹²⁵ II.iv.73a is added (in square brackets) to provide context.

⁹²⁶ GC_{KL}, GC_{SB} *sogs kyi's kyang*

⁹²⁷ line is missing in GC_{KL}, GC_{SB}

⁹²⁸ GC_{KL}, GC_{SB} *che*; em. as per D

ces 'byung la | rgyud gsum gyi bde ba rgyun ma chad par thog⁹²⁹ mtha' med pa'i
rgyun gyi rtag pa 'di la dgongs nas **in dra bhū tis** |

bde chen mi rtag ma yin te ||
bde ba chen po rtag tu rtag⁹³⁰ |⁹³¹

ces so || des na 'di lta bu'i bde chen rgyud la yod pa mngon du 'dren ched kyī las
rgya lta bu gtan bkag pa min kyang rnam smin gyi dbang po'i tshor bde ni khyab
pa 'du byed kyī sdug bsngal yin pas myang 'das kyī bde chen ma yin no zhes **in
dra bhū tis** |

dbang po gnyis 'byung bde ba ni⁹³² ||
de nyid yin zhes skye ngan smra⁹³³ ||
de ni bde ba chen⁹³⁴ yin zhes ||
rgyal ba mchog gis ma gsungs so ||

zhes 'byung la | des na dbang mdor bstan las |

ji ltar zla shar rim pa yis ||
cha rnams kyis ni rdzogs par 'gyur ||
grib ma nyams pa⁹³⁵ rdzogs pa ste ||
zla ba chad⁹³⁶ dang rdzogs pa min ||
de bzhin ye shes shar rim pas ||
sa rnams kyis ni rdzogs par 'gyur ||
nyon mongs la sogs nyams pa⁹³⁷ rdzogs ||

⁹²⁹ GC_{SB} *thogs*

⁹³⁰ GC_{KL} *rtog*; GC_{SB} *rtag*; em. as per H

⁹³¹ GC_{SB} om. |

⁹³² GC_{KL}, GC_{SB} *skyes bde de nyid*; em. as per D

⁹³³ GC_{KL}, GC_{SB} *smra'i*; em. as per D

⁹³⁴ GC_{KL}, GC_{SB} *che*; em. as per D

⁹³⁵ GC_{KL}, GC_{SB} *pas*; em. as per SU, SUT_T

⁹³⁶ GC_{KL}, GC_{SB} *cha*; em. as per SU, SUT_T

⁹³⁷ GC_{KL}, GC_{SB} *pas*; em. as per SU, SUT_T

ye shes chad⁹³⁸ dang rdzogs pa min ||

zhes zla ba rang ngo 'phel sgrib med kyang grib ma'i dbang gis gnam stong la
zla ba med pa bzhin || sems can gyi sems kyi sgrib pas bde chen bkag nas bde ba
mi mngon kyang de'i tshe bde ba med pa ma yin te⁹³⁹ | **nā ro pas** kyang de'i 'grel
[893] par |⁹⁴⁰

nyon mongs pa⁹⁴¹ **la sogs** zhes⁹⁴² pa nyon mongs pa dang shes bya
dang snyoms par⁹⁴³ 'jug pa'i⁹⁴⁴ sgrib pa bag chags dang bcas pa
nyams pa⁹⁴⁵ spangs pa nyid **rdzogs pa**'i sgras bstan pa yin gyi **ye**
shes chad pa ma yin la | de **rdzogs pa** yang ma yin no ||⁹⁴⁶ de lung
du gsungs pa |

sangs rgyas rnam ky⁹⁴⁷ rtag tu shar ||
ma rig gdug sems can gyi min || zhes pa'o ||

sa ra ha'i zhabs kyis kyang |

byed pa dang bral 'gro la rtag tu shar ||
gang zhig dus su⁹⁴⁸ nges par gsungs pa na ||
thams cad mkhyen pa'ang tshig gis dbul ('gyur ba⁹⁴⁹) ||
bde ba'i rgyal po gcig pu rgyal gyur cig || ces pa'o ||

⁹³⁸ GC_{KL}, GC_{SB} *cha*; em. as per SU, SUT_T

⁹³⁹ GC_{SB} *no*

⁹⁴⁰ GC_{SB} addit |

⁹⁴¹ GC_{KL}, GC_{SB} om. *pa*; addit as per SUT

⁹⁴² GC_{KL}, GC_{SB} *shes*, em. as per SUT

⁹⁴³ GC_{KL}, GC_{SB} om. *par*; addit as per SUT

⁹⁴⁴ GC_{KL} GC_{SB} *gi*; em. as per SUT

⁹⁴⁵ GC_{KL}, GC_{SB} *pa'am*; em. as per SUT

⁹⁴⁶ GC_{KL} addit *nyes*

⁹⁴⁷ GC_{KL}, GC_{SB} *ni*; em. as per SUT

⁹⁴⁸ GC_{KL}, GC_{SB} *don du*; em. as per SUT

⁹⁴⁹ GC_{KL}, GC_{SB} *gyur pa*; em. as per SUT

zhes 'byung ngo || des na | sangs rgyas kyi snying po bde ba chen po ni | *pra kr ta* zhes pa rang bzhin dang gnyug ma⁹⁵⁰ dang bcos min dang lhan skyes dang tha mal zhes par yang 'gyur la | des na **tog rtse pas** |

tha mal shes pa snying gi dbus su sad ||

ces 'byung bas | bka' brgyud rin po che'i zhal nas | tha mal shes pa rang babs *om sva re ba*⁹⁵¹ zhes kyang gsungs so || des na thog mtha' med par gnyug ma byang chub kyi sems la sngags kyi rnal 'byor pas *ā tma bha ba ste* | *a ham* gyi nga rgyal 'jog pa'i gzhi 'di nyid la ngos bzung ba yin no || des na dpyod ldan dag nga rgyal 'jog pa'i gzhi la ngar ma 'dzin cig |

sangs rgyas kyi snying po'i rigs ni rang gi ngo bo bde chen de nyid kyi lus yongs rdzogs sems can gyi skye mched⁹⁵² drug gi⁹⁵³ ris dang nye bar 'dres pa ltar snang ste mngon par gsal ba min kyang de'i cha shas kyi ris 'ga' zhig sems can gyi⁹⁵⁴ skye mched⁹⁵⁵ drug gi ris la ma 'dres par rjes su zhugs pa'i tshul gyi rigs sad de zag med kyi skye mched drug mngon gsal du snang rung ba yin te | dug gi ris la sman chen po'i ris mi 'dor ba'i tshul gyis mngon gsal du 'gyur rung ba'i phyir | dper na | dug chen gyi dngul chu la 'chi med kyi bdud rtsi'i ris mngon du rung ba bzhin | don 'di la dgongs nas | **karma pa rang byung rdo rjes** |

rigs ni sems can gyi lus ngag yid gsum de bzhin gshegs pa'i sku gsung thugs dang 'dra ba'i cha yin la | de ni dpal brtag pa gnyis pa las |

zhal phyag rnam pa'i gzugs su ni ||
skyes pa tsam gyis rnam par gnas ||
'on kyang bag chags phal pa'o ||

zhes dang |

⁹⁵⁰ GC_{SB} *pa*

⁹⁵¹ GC_{KL} *om sva te ba(?)*; GC_{SB} has *om swa || re ba(?)*. We followed GC_{KL} in the critical edition but used *svāvatara* (= *rang babs*) in our translation.

⁹⁵² GC_{KL}, GC_{SB} *skyed byed*

⁹⁵³ GC_{KL}, GC_{SB}, BK_{GC} *gis*

⁹⁵⁴ GC_{KL}, GC_{SB}, BK_{GC} *gyis*

⁹⁵⁵ GC_{KL}, GC_{SB}, BK_{GC} *skyed byed*

sems can sa bcu'i dbang phyug^[894] go ||⁹⁵⁶

zhes bya ba la sogs pa rgyas par 'chad pa yin zhes gsungs so ||⁹⁵⁷

de lta'i rigs ni sems can thams cad kyi zag bcas kyi skye mched drug la thog med nas brgyud par chos nyid kyis thob par rjes su zhugs la | de rang bzhin gnas rigs su brjod la | de sad byed kyi dad sogs ni khams rgyas byed yin pas de la rgyas 'gyur gyi rigs zhes brjod la | rgyas 'gyur gyi rigs 'di ni zag bcas skye mched drug gis⁹⁵⁸ bsdus pa dang bcas | zag med skye mched drug gi ris bsdus gnyis las dang po ni khams dngos ma yin la | phyi ma ni khams dngos yin te | phyi ma 'di la dgongs nas | kho bo'i bla ma **karma phrin las pas** |⁹⁵⁹ **rje rang byung zhabs** kyis | rang bzhin gnas rigs nyid rgyas 'gyur gyi rigs yin par bzhed ces rtsal bshad du mdzad do ||

des snying po'i 'jog tshul 'di lta shes na | nges shes gsum skye bar 'gyur te | sangs rgyas kyi chos skus brten g.yo thams cad khyab par rang gi⁹⁶⁰ ston pa dang nam yang 'bral med du shes pa dang | sangs rgyas dang sems can gyi gshegs snying thog mthar 'gyur⁹⁶¹ med du mthong nas de las phyin log gi bdag lta can rnam bdag 'dzin can rang dang mtshungs par mthong nas de la byams pa dang snying rje chen po skye nas sdug bsngal ba'i sems can de yang don la ma grub pas sdug bsngal de sel nus kyi snying stobs cher skye ba dang |⁹⁶² gnas skabs gsum la sogs pa'i de thams cad snying po nyid kyi khyad par du shes pas snying po de'i shes rab dang (ting nge 'dzin gyis de'i shun pa⁹⁶³) gcod nus kyi lam⁹⁶⁴ la brtson pa cher skye ba'i phyir | de lta'i nges shes skyes pa na | phyir mi ldog pa'i lung bstan dngos su ma thob kyang gang zag de ni phyir mi ldog pa'o zhes **btsan kha 'o che ba'i byams chos sdom 'dus** su gsungs so ||

⁹⁵⁶ GC_{KL} om. |

⁹⁵⁷ GC_{SB} om. |

⁹⁵⁸ GC_{SB} *gi*

⁹⁵⁹ GC_{SB} om. *pas* |

⁹⁶⁰ GC_{SB} *ba'i*

⁹⁶¹ GC_{SB} *addit ba*

⁹⁶² GC_{SB} om. |

⁹⁶³ GC_{SB} *has rang bzhin gyis de'i blun pa*

⁹⁶⁴ GC_{SB} *la*

de lta'i snying po de nyid gzigs pa'i man ngag gi gnad⁹⁶⁵ kyis⁹⁶⁶ dus thung ngur
ji ltar nyams su len pa ni | **rgyal ba ma pham pas** |

theg mchog la 'mos sa bon shes rab ni ||
sangs rgyas chos⁹⁶⁷ skyed ma dang bsam gtan gyi ||
bde ba'i mngal gnas⁹⁶⁸ snying rje'i ma (ma can⁹⁶⁹) ||
gang yin de dag thub pa'i⁹⁷⁰ rjes skyes sras ||

zhes 'byung bas | dang por snying po⁹⁷¹ mngon du 'gyur ba'i ched du mos⁹⁷² | de
nas snying po ston pa'i gsung rab mnyan pa [895] sogs shes rab kyi yul du byas |
de nas lus can kun snying po can yin pa la de ltar ma rtogs pa 'la snying rjes⁹⁷³
drangs pa'i byang chub kyi sems bskyed nas de'i bslab pa la slob | de nas snying
po mngon du byed pa la mi rtog pa'i ting nge 'dzin la rag pas yid la mi⁹⁷⁴ byed
ma bcos pa'i bsam gtan la⁹⁷⁵ bslab pa'o ||

de'i bsam gtan sgrub⁹⁷⁶ tshul la snying po'i mtshan nyid la sgro 'dogs gcod pa
yid du⁹⁷⁷ shes rtog pas bsdus pa'i sa pa dang | mtshan gzhi la⁹⁷⁸ sgro 'dogs gcod
pa sgom byung mi rtog rnal 'byor gyi bsdus pa'i sa pa gnyis las | snga ma'ang
mos pa dang shes rab kyi skabs su thos bsam gyi 'jug pa tshar phyin du byas nas
| phyi ma ni sgom pa la 'jug pa na rang bzhin lhun grub kyi ngang gi 'jug pa ste

⁹⁶⁵ GC_{KL}, GC_{SB} *gnas*; this reading is possible if *gnas* signifies 'topic' or 'point,' but *gnad* (key point) is often used in connection with *man ngag* and is therefore the more natural reading

⁹⁶⁶ GC_{KL} *kyi*

⁹⁶⁷ GC_{SB} has 'os mos bsod nams dang ye shes dang | rgya mtsho; GC_{KL} = D 4024, 4025

⁹⁶⁸ GC_{SB} *nas*

⁹⁶⁹ GC_{SB} *la chags*; GC_{KL} = D 4024, 4025

⁹⁷⁰ GC_{SB} *pa'i*

⁹⁷¹ GC_{SB} *om. po*

⁹⁷² GC_{SB} *yod*

⁹⁷³ GC_{SB} *rtogs las snying po*

⁹⁷⁴ GC_{SB} *bde*

⁹⁷⁵ GC_{SB} *ma*

⁹⁷⁶ GC_{SB} *grub*

⁹⁷⁷ GC_{SB} *om. du*

⁹⁷⁸ GC_{SB} *addit mtshan 'dzin gyis*

sgom tshul 'di ni mdo sngags thams cad nas snying po mngon du byed pa la ches zab pa ste tshul 'di bcom ldan 'das kyis **rgyal ba ma pham pa** dang 'jam dbyangs la bka' stsal | 'jam dbyangs kyis⁹⁷⁹ **klu sgrub** dang | **klu sgrub** kyis **sha ba ra** dang | **sha ba ras mai trī pa** dang | **byams pas** kyang **mai trī pa** dang | **mai trī pas mar pa** | **mi la** | **dwags po** | **dus mkhyen** la brgyud de kho bo **yab rje rje btsun chen po** 'i bar man ngag gi rgyun⁹⁸⁰ ma chad pa 'di lta ste |

de yang snying po nyid la 'khor ba thog med nas gser gyi g.ya' dang chu 'i rnyog lta bu 'i rnam⁹⁸¹ shes tshogs brgyad glo bur gyi dri ma 'i chos de bdag rkyen dbang po dang dmigs rkyen yul dang | de ma thag rkyen nyer len gyi rgyu dang bcas pa 'i spros pas bcos dkrugs⁹⁸² rtog pas mtshan mar g.yeng bas khams gsum gyi 'khrul spros 'di nyid byung ba yin te | mdo las |

ji ltar rgya mtsho 'i rba⁹⁸³ rlabs rnams ||
rlung gi rkyen gyis byung⁹⁸⁴ ba dag ||
gar cing rab tu 'byung⁹⁸⁵ ba ni ||
rgyun yang⁹⁸⁶ rnam par chad pa⁹⁸⁷ med ||
kun gzhi 'i⁹⁸⁸ chu bo de bzhin du ||
rtag tu yul gyi⁹⁸⁹ rlung gis bskyod ||
sna tshogs⁹⁹⁰ rnam shes rba⁹⁹¹ rlabs rnams ||
gar cing rab tu 'byung bar 'gyur ||

zhes dang |

⁹⁷⁹ GC_{SB} *kyi*

⁹⁸⁰ GC_{SB} *rgyud*

⁹⁸¹ GC_{SB} *rnams*

⁹⁸² GC_{SB} inserts parenthetical note: *ma dpe mi gsal* (“unclear in original manuscript”)

⁹⁸³ GC_{KL}, GC_{SB} *rba'*; H *dba'*

⁹⁸⁴ GC_{KL} *'byung*; em. as per H

⁹⁸⁵ GC_{KL}, GC_{SB} *byung*; em. as per H

⁹⁸⁶ GC_{KL}, GC_{SB} *kyang*; em. as per H

⁹⁸⁷ GC_{KL}, GC_{SB} *chad*; H *'chad*

⁹⁸⁸ GC_{KL}, GC_{SB} *gzhi'i*; H *gzhi*

⁹⁸⁹ GC_{KL}, GC_{SB} *la*; em. as per H

⁹⁹⁰ GC_{KL}, GC_{SB} *chogs*; em. as per H

⁹⁹¹ GC_{KL}, GC_{SB} *rba'*; H *dba'*

lus dang longs spyod gnas lta bur ||
mi yi rnam par shes par snang ||
de phyir de yi 'jug pa ni ||
rba⁹⁹² rlabs dag dang 'dra bar snang ||

zhes 'byung la || des na bcos sogs kyi dngos kyi gnyen po ma bcos mi rtsol mi
dkrug mi rtog rang babs nyid la bzhag na⁹⁹³ yul dbang yid byed kyi spros^[896]
'khrul 'di rang sar zhi nas snying po tha mal gyi shes pa mngon du 'gyur ba yin
te | dper na chu rnyog pa can ma rnyogs par bzhag na rnyog pa zhi nas chu
dwang⁹⁹⁴ bar 'gyur la | de lta na 'ang chu'i dwang⁹⁹⁵ ba gsar du byung ba min pa
ltar rnam shes dri ma'i chos ma bcos par bzhag pas kho rang rang sar zhi nas
snying po mngon du gyur kyang snying po gsar du 'byung ba min pa'i phyir |
des na nges don gyi gsung rab las⁹⁹⁶

mig dang gzugs la brten nas ni ||
dri ma med pa'i snang ba 'byung ||

zhes pa'i dri med kyi snang ba'ang tha mal gyi shes pa snying po de nyid do ||
des na glo bur gyi 'khrul spros de nyid mnyam par bzhag pa na⁹⁹⁷ bden pa gnyis
kar grub pa med par gsal bzhag gang gis kyang ma bcos par bzhag pa na 'khrul
spros de nyid yod med gang gi'ang mtshan mas dben mi spyo ba⁹⁹⁸ na yang dag
nyid la yang dag lta ba nyid kyi⁹⁹⁹ grol bar 'gyur te |

'di la bsal bya ci yang med ||
bzhag par bya ba cung zad med ||
yang dag nyid la yang dag blta ||
yang dag mthong na rnam par grol ||

⁹⁹² H *dba'*

⁹⁹³ GC_{SB} *nas*

⁹⁹⁴ GC_{SB} *dang*

⁹⁹⁵ GC_{SB} *dang*

⁹⁹⁶ GC_{SB} *addit* |

⁹⁹⁷ GC_{SB} inserts parenthetical note: *ma dpe mi gsal* ("unclear in original manuscript")

⁹⁹⁸ GC_{KL} *spyo ba*; GC_{SB} *dpya bo*; the grammar here is problematic

⁹⁹⁹ GC_{SB} *kyi*

zhes 'byung ba'i phyir ||¹⁰⁰⁰ des na glo bur dri ma'i rdzun chos rang bden par
bcos pa¹⁰⁰¹ 'di nyid ma bcos gnyug ma'i ngang du glod pa na chos thams cad kyi
gnas lugs chos nyid stong pa nyid kyang zhar la mngon du byed cing | gtso bor
chos can rnam dag bde gshegs snying po nyid kyang mngon du byed de¹⁰⁰² | **mi**
tra dzo kis |

gang shar thams cad de yin te ||
de ni gang du'ang ma shar ba'o ||

zhes dang |¹⁰⁰³

gang skyes gnyug ma nyid yin phyir ||¹⁰⁰⁴
gang shar dran pas ma brjed na ||
de shar stong pa nyid bdag¹⁰⁰⁵ tu ||
rnal 'byor rgyal po gdon mi za ||

zhes 'byung ngo || des na bden gnyis kyi chos 'di thams cad la 'gro 'ong dang
bsal bzhag med pa mnyam nyid du lta sgom byed pa 'di ni 'khor gsum mi rtog
pa'i ye shes kyi tshogs bla na med pa yin te |¹⁰⁰⁶ 'khor gsum yang bya byed las
gsum dang | dus gsum yid¹⁰⁰⁷ byed kyi 'khor gsum la byed pa ting 'dzin rgyal
po'i mdo 'grel du | slob dpon 'jam dpal grags pas bshad la | de'ang bya byed las
gsum gyi 'khor gsum ni nyi tshe ba tsam gyi mtshan 'dzin las shes bya rgya chen
po mtha' dag la 'jug pa'i mtshan 'dzin ma yin la | dus gsum yid byed ni shes^[897]
bya'i chos mtha' dag gi mtshan 'dzin bsdud pas dus gsum yid la mi byed pa'i
'khor gsum mi rtog pa'i ye shes 'di ni shes sgrib kyi gnyen por ye shes snang ba
rgyan gyi mdor bshad la |¹⁰⁰⁸ des na dus gsum gyi chos kyi spros mtshan dang
por bkag pas shes sgrib gtso bor spong la | de'i zhar la nyon sgrib kyang spong
bar 'gyur ba yin te | des na **rje mi las** | jo bo bka' gdams pa rnams sngon la nyon

¹⁰⁰⁰ GC_{KL} om. |

¹⁰⁰¹ GC_{SB} *pa'i*

¹⁰⁰² GC_{SB} *do*

¹⁰⁰³ GC_{SB} addit |

¹⁰⁰⁴ GC_{KL}, GC_{SB} *gang shar gnyug ma'i ngo bo nyid* ||; em. as per D D 2129

¹⁰⁰⁵ GC_{KL}, GC_{SB} GC_{SB} *dag*; em. as per D D 2129

¹⁰⁰⁶ GC_{SB} addit |

¹⁰⁰⁷ GC_{SB} *la*

¹⁰⁰⁸ GC_{SB} om. |

sgrib spangs nas gdod shes sgrib spang zer yang | kho bo'i bka' brgyud ni sngon
la shes sgrib spangs nas nyon sgrib zhor la spong ba yin zhes gsungs so ||

'o na so so skye bo las dang po pas kyang shes sgrib spong bar nus sam zhe na |
shin tu nus te | so skye las dang pos shes bya la mi shes pa'i dri ma sbyang ched
thos bsam sgom pa byed pa nyid kyi phyir | des na dus gsum gyi spros mtshan
yid byed kyi shes sgrib spangs nas shes bya thams cad mkhyen pa'i ye shes sgrib
tshul mdo sngags kyi bka' rab 'byams las 'byung ba 'di la | **tsong kha pa yab
sras dag** |

dus gsum yid byed 'gog pa ^(lhur len¹⁰⁰⁹) pa |
dud 'gro'i sgrub thabs sgom gyi gzugs brnyan yin ||

zhes zer ba smra yul bod kyi bsam gtan pa dag la smras mod | phob tshod sangs
rgyas dang byang chen rnams la skur 'debs su 'gro ba'i tshig 'dis ci bya ste | kha
na ma tho ba'i sdig pas | rgyud lci bar 'gyur ba'i phyir |

des na glo bur dri ma'i sems kyi bcos rgyun rang sar glod de ma bcos par bzhag
pa'i sems sems byung gi shes pa skad cig ma snga ma nas phyi mar 'jug pa ltar
gyi 'khrul rgyun zhi nas¹⁰¹⁰ skad cig nyid kyi¹⁰¹¹ rang ngo nye bar zhi bas chos
thams cad skye 'gag dang bral ba snying po 'od gsal ba'i sems mngon du byed
par 'gyur bas de'i phyir |

chos nyid sems las gzhan pa'i sems gzhan ni ||¹⁰¹²
rang bzhin ma yin 'od gsal la brjod do ||¹⁰¹³

zhes 'byung ngo || des na man ngag gi gnad 'di nyid kyi phyir | **rje sgam po pas**
| nga'i chos 'di mdo ting nge 'dzin rgyal po'i don yin gsung ba dang | **dpal phag
mo gru pa**'i zhal nas nga'i chos 'di rgyud bla ma'i don yin gsung ba dang | '**jig
rten mgon po** nas kyang | rgyud bla mar kham s gtan la phab pa ste nged rang gi
phyag rgya chen po yin zhes gsungs so ||

¹⁰⁰⁹ GC_{KL} *lhur byed*; GC_{SB} *lta bur byed*; *Zab mo nang don gyi 'grel bshad sems kyi rnam
par thar pa gsal has lhur len*

¹⁰¹⁰ GC_{KL}, GC_{SB} *gnas*

¹⁰¹¹ GC_{KL}, GC_{SB} *kyi*, but *kyis* is more natural reading

¹⁰¹² GC_{SB} *om.* |

¹⁰¹³ GC_{SB} *om.* |

des na snying po¹⁰¹⁴ bag chags kyi rten mi byed pas gtsang ba^[898] dang bdag med
pa bzhin bdag med kyi spros pa'ang nye bar zhi bas bdag dam pa dang ma rig
pa'i rgyu ba phra mos sgrub pa'i lus sems las grol bas bde ba dang de lta'i kham
dri bral mdzad phrin rgyun mi chad pas rtag¹⁰¹⁵ pa ste |

gtsang bdag bde dang rtag nyid kyi ||
yon tan pha rol phyin pa 'bras ||

zhes 'byung ngo || de lta snying po de mngon du gyur pa na | de la sgrib byed
shun pa 'khor ba dang de'i rtsa ba rags par ma zad ('phra ba dang ches¹⁰¹⁶) phra
ba'ang rtogs nus te |

'khor rtsa la nyan thos bye mdo dag 'jig lta dang | rang rgyal dag¹⁰¹⁷ bzung ba
bden 'dzin dang dbu mar thun mong bas mtshan 'dzin gyi spros pa dang 'khor
lo tha ma nas dri bcas sems kyi dag pa zhes kun gzhi'i rnam shes bag chags 'dzin
byed lung ma bstan la byed pa¹⁰¹⁸ ste | 'khor rtsa 'di thams cad spangs pa'i sangs
rgyas mdo'i lam nas yod kyang sngags nas bshad pa'i 'khor rtsa ni 'pho ba'i bag
chags ste | 'di la ming gzhan 'od gsal ba'i sems gtso bo zhes bya ba ste | gtso bo
'dis 'khor ba'i rnam 'gyur nyer gsum bskyed par gsungs la | gtso bo de yang dri
med kyi snying po skyes bu'i ming can nyer lnga pa la sgrib pa'i tshul gyi ma
bsten par yang 'khor ba 'di mi 'byung bas | rdo rje mgur du |

'od dpag med dang rin chen 'byung ||¹⁰¹⁹
'khor ba sgrub pa'i rtsa ba gnyis ||¹⁰²⁰

zhes 'byung la | 'di lta bu'i 'khor rtsa la kun gzhi'i rnam shes zhes kyang brjod
de | de lta na'ang 'di'i kun gzhi'i ('rnam shes¹⁰²¹) ni mdo phyogs nas bshad pa'i
kun gzhi'i las ches phra ba'i kun gzhi ste | 'dus 'khor¹⁰²² las

¹⁰¹⁴ GC_{KL}, GC_{SB} *pos* but syntax requires *po* (or *po la* or *po ni*)

¹⁰¹⁵ GC_{SB} *drag*

¹⁰¹⁶ GC_{SB} *om*.

¹⁰¹⁷ GC_{SB} *ngag*

¹⁰¹⁸ GC_{SB} *om. pa*

¹⁰¹⁹ GC_{SB} *om. |*

¹⁰²⁰ GC_{SB} *om. |*

¹⁰²¹ GC_{SB} *rnams*

¹⁰²² GC_{SB} *dur khrod*

['khor ba 'dir]¹⁰²³ 'pho ba'i skad cig (gang yin pa¹⁰²⁴) des sems can
rnams kyi skye bar byed de...¹⁰²⁵

zhes dang |

mngal du kun gzhi¹⁰²⁶ rnam par shes pa rdul dang khu ba dang yang
dag par ldan pa'i (chos can no¹⁰²⁷) ||

zhes dang |

[nyi ma rdul dang zla ba khu ba]¹⁰²⁸ dus kyi 'khor lo med pa ste¹⁰²⁹
kun gzhi'i¹⁰³⁰ rnam par¹⁰³¹ shes pa¹⁰³² med pas mi byed do ||

gzhan yang 'di'i ming la | bzhi pa'i gnas skabs kyi sems zhes dang | gnyid kyi 'od
gsal zhes dang | skye srid kyi sems skad cig ma zhes pa rnams te | 'di dag 'char
ba'i tshe snying po'i sems mi gsal bar gnas pa'ang ches phra bar lam ma zhugs
rnams la'ang cung zad gsal bar 'gyur kyang smin grol gyi byed pas de la bya
ba'i las su ma gyur pa de [899] gsal ba tsam de ni rdo rje'i rnal 'byor du mi 'gyur
ro || phra zab kyi gnad 'di'i phyir kho bo'i **rje btsun ras pa chen po**'i zhal snga
nas |

deng sang kha cig kho bo cag gnyid 'od gsal du chug yod pas 'chi
ba 'od gsal du 'tshang rgya bar 'gyur ba the tshom med ces blo
gdeng 'cha' ba mang ste | 'khor rtsa'i sems 'od gsal dang ma nor ba
dgos so ||

¹⁰²³ addit as per D 1347

¹⁰²⁴ GC_{KL}, GC_{SB} om.; addit as per D 1347

¹⁰²⁵ GC_{KL} *do* ||

¹⁰²⁶ GC_{SB} *gyi*

¹⁰²⁷ GC_{SB} *mchog go*

¹⁰²⁸ Added for context as per D 1347

¹⁰²⁹ GC_{SB} addit *tshig 'di gnyis the tshom 'dug pas brtag* ||

¹⁰³⁰ GC_{KL}, GC_{SB} *bzhi'i*

¹⁰³¹ Addit *par* as per D 1347

¹⁰³² Addit *pa* as per D 1347

zhes gsung ba ni shin tu gces pa yin te | 'dus pa'i man ngag 'phags pa yab sras
kyi lugs¹⁰³³ las kyang |

sa la sogs pa (rnam bzhi¹⁰³⁴) dang ||
de bzhin (du ni stong pa bzhi¹⁰³⁵) ||
(gnas ni rnam pa brgyad po dang ||
skye dang 'jig pa'i rgyur shes bya ||¹⁰³⁶)

zhes kham gsung po de thams cad da¹⁰³⁷ lta'i dngos po brgyad sngon du song ba
las grub la | de las gzhan bdun yang thams cad stong pa 'od gsal las byung bar
gsungs te rim lnga las |

'dir ni gang¹⁰³⁸ yang skye ba med ||
gang¹⁰³⁹ yang 'chi ba yod ma yin ||
sems kyi¹⁰⁴⁰ rang bzhin rnam gnas par¹⁰⁴¹ ||
'khor ba nyid ni shes par bya ||¹⁰⁴²

zhes bya ba dang |

'gro kun rang dbang med pa ste ||
rang dbang¹⁰⁴³ du ni 'byung ba ma¹⁰⁴⁴ yin ||
de yi rgyu ni 'od gsal ba¹⁰⁴⁵ ||

¹⁰³³ GC_{SB} *thugs*

¹⁰³⁴ GC_{KL}, GC_{SB} *bzhi po*

¹⁰³⁵ GC_{KL} *stong pa bzhi po ste*; GC_{SB} *stong pa bzhi po dag*

¹⁰³⁶ GC_{KL}, GC_{SB} *skye dang 'jig pa'i rgyu dag tu || dngos po brgyad po rnams shes bya ||*

¹⁰³⁷ GC_{SB} *de*

¹⁰³⁸ GC_{KL}, GC_{SB} *'ga'* em. as per D 1802

¹⁰³⁹ GC_{KL}, GC_{SB} *'ga'* em. as per D 1802

¹⁰⁴⁰ GC_{KL} *can*; GC_{SB} *can gyi*; em. as per D 1802

¹⁰⁴¹ GC_{KL}, GC_{SB} *pa* em. as per D 1802

¹⁰⁴² GC_{SB} *om.* |

¹⁰⁴³ GC_{SB} *addit* |

¹⁰⁴⁴ GC_{SB} *ba*

¹⁰⁴⁵ GC_{SB} *addit yang*

'od gsal thams cad stong pa'o ||

zhes 'byung ngo || de ltar 'od gsal gyi sems de khu khrag rlung gsum gyi kham
shin tu phra ba tshogs pa gcig par gnas pa sngags lam gyi ye shes ma gtogs gang
gis kyang gzhi mi nus pas | gzhom med dang mi shigs pa'i thig le zhes 'byung
la | de'ang khu ba las lus | rdul las ngag | rlung sems kyi kham rtse ba yin¹⁰⁴⁶
yang dkar dmar gnyis bde ba'i chos dang | rlung gi g.yo ba'i chos 'dzin pas rnam
rtog¹⁰⁴⁷ dang 'gyur bde bskyed | de gsum ga cha mnyam pa'i tshe 'od gsal thams
cad stong pa | de las rlung shas che ba'i tshe nyer thob | rdul shas che ba'i tshe
mched pa | khu ba shas che ba'i che snang ba ste | gcig shar tshe gzhan gsum 'gag
| de bzhi¹⁰⁴⁸ ka'ang rtog med kyi shes pa yin la | de las yid shes rtog bcas ldang
ba'i tshe | snang ba las sad pa | mched pa las rmi lam | nyer thob las (gnyid stug
¹⁰⁴⁹) thams cad stong pa las 'pho ba'i gnas skabs bskyed nas | lus can gnas skabs
bzhi'i 'khrul 'khor rgyas par 'gyur ro ||

'di lta bu'i sems 'od gsal ni 'bral rung yin pas glo bur gyi dri ma zhes brjod do¹⁰⁵⁰
|| des_[900] na 'khor rtse'i sems 'od gsal kun gzhi des rnam shes tshogs brgyad
thams cad len pas (len pa'i¹⁰⁵¹) shes pa zhes kyang bya la | de'ang da lta yid shes
'khor du zhe sdang drag po skyes pa na | sems 'od gsal de la lcags bsregs (kyi
sa¹⁰⁵²) gzhi'i 'bras bu bskyed nus gcig lam gyis shar na | zhe sdang mngon gyur
de 'gags pa dang | rtse ba'i sems¹⁰⁵³ des 'bras bu bskyed nus kyi las kyi rgyu des
'bras bu de 'byin par ma byas bar du 'dzin nas | 'bras bu nam smin pa na dmyal
bar lcags bsregs kyi gzugs sra 'thas kyi 'gro don 'di la dgongs nas | **'jig rten
mgon pos** kyang |

snyigs¹⁰⁵⁴ ma bsam pa'i rang gzugs zhes rdo rje'i gsung chos zab
pa yin pas rdor gsung 'di la rdor gsung du mar 'gyur ba rdor gsung

¹⁰⁴⁶ GC_{SB} addit *pas*

¹⁰⁴⁷ GC_{SB} *dag*

¹⁰⁴⁸ GC_{SB} *bzhin*

¹⁰⁴⁹ GC_{SB} *gnyi sdug om.* |

¹⁰⁵⁰ GC_{SB} *de*

¹⁰⁵¹ GC_{SB} *om.*

¹⁰⁵² GC_{SB} *kyis*

¹⁰⁵³ GC_{SB} addit *dpa'*

¹⁰⁵⁴ GC_{KL}, GC_{SB} *snyig*

'di lta bu ni skal med la ches sba'o ||

des na 'khor rtsa'i 'od gsal gyi sems dang myang 'das kyi 'od gsal gyi sems gnyis gcig gam tha dad ce na | 'di la kha¹⁰⁵⁵ cig¹⁰⁵⁶ 'di ltar dwogs¹⁰⁵⁷ te 'bral rung yin pas gcig ma yin la | gnas su dbyer med pas tha dad kyang ma yin (no snyam¹⁰⁵⁸) pa de ni ma yin te | dpyad na gcig tha dad gang du'ang ma grub kyang ma dpyad grags ngo nyid du tha dad yin te | tha dad ma yin na | 'khor ba'i sems 'od gsal glo bur gyi dri ma dang gcig shos gnyug ma lhan skyes kyi ye shes min par 'gyur ba'i phyir |

'o na 'khor rtsa'i sems 'od gsal mi shigs pa'i thig le de ji ltar sbyang snyam na | de ni de spong byed kyi snying po 'od gsal ba'i sems bde ba chen po des sbyang bar byed de | de yang 'khor lo drug gi stong pa bzhi'i rtsa gnas rnams 'khor rtsa'i snang gsum ('od gsal¹⁰⁵⁹) bzhis bsdams¹⁰⁶⁰ nas 'khor ba'i rtsa dbu ma grol du mi ster ba na | las rlung dang 'jug pa lhan cig ye rlung sku gsum gyi rdor bzlas su byin gyis rlabs pa¹⁰⁶¹ stobs su gyur nas myang 'das kyi rtsa dbu ma nas ye rlung gi cha shas kyi rgyu ba 'dren pa thub pas | de'i rgyu ba'i rgyun gyis¹⁰⁶² 'khor ba'i rtsa dbu ma cung zad grol ba na | stong pa bzhi'i rtsa¹⁰⁶³ gnas kyi¹⁰⁶⁴ snang gsum 'od gsal rnams kyang 'khor rtsa rtsa dbu ma rlung bcas la 'khri ba ma rnyed pas | mi shigs pa'i tshogs pa de zhiig tu nye ba na | ye rlung gi ye shes bskyed pa'i gtum mo sbar bas de'i me drod kyi 'od las snang gsum 'od^[901] gsal rnams kyi mun pa dwang¹⁰⁶⁵ bar byas shing myang 'das kyi byang thig bzhus pas snying po'i sems 'od gsal snang bzhi dang bcas pa rnal 'byor pa de pa'i rgyud la mngon du byas pa na | 'khor rtsa'i snang gsum kun rtog brgyad bcu | de 'khrig tshor pha

¹⁰⁵⁵ GC_{SB} *khag*

¹⁰⁵⁶ GC_{SB} *addit gi*

¹⁰⁵⁷ GC_{SB} *'dogs*

¹⁰⁵⁸ GC_{SB} *snyom*

¹⁰⁵⁹ GC_{SB} *'dol*

¹⁰⁶⁰ GC_{SB} *bsdams*

¹⁰⁶¹ GC_{SB} *om. pa*

¹⁰⁶² GC_{KL}, GC_{SB} *gyi*

¹⁰⁶³ *om. in* GC_{KL}

¹⁰⁶⁴ GC_{SB} indicates missing or illegible text at this point.

¹⁰⁶⁵ GC_{SB} *dang*

ma'i bde ba gnyis kyis phyas pa'i rang bzhin brgya drug cu¹⁰⁶⁶ dang bcas pa'i sa
 bon gnas ngan len gyi sdug bsngal thams cad de rgyud¹⁰⁶⁷ la mi skye ba'i 'chos
 can¹⁰⁶⁸ du byed pa yin te | des na 'gyur med dang 'pho med kyis zag med kyis bde
 chen rgyud la skyes nas mthar ma phyin pa na | 'khor rtsa'i snang gsum 'od gsal
 gyi 'brel pa mi gyes la | de mthar phyin pa na tshogs pa de dag zhig par 'gyur te
 | 'dus 'khor¹⁰⁶⁹ rtsa rgyud las |¹⁰⁷⁰

ji srid 'gyur med nyid kyis bar ||
 rten dang brten pa'i 'brel par bcas ||
 sems kyis 'gyur med thob nas ni ||
 rten dang brten pa'i 'brel pa med ||

zhes 'byung ngo ||

des na sngags lugs kyis 'tshang rgya ba na 'khor rtsa'i sems 'od gsal snang gsum
 dang bcas pa 'di dag dgos te | **klu byang** gi las mtha' rnam 'byed du |

mgo dang 'rin chen sogs sbyin pas¹⁰⁷¹ ||
 snang ba rnam par ma dag na ||
 byang chub 'bras bu thob mi 'gyur ||¹⁰⁷²

zhes 'byung la |¹⁰⁷³ 'khor ba'i snang gsum 'od gsal dang bcas pa'i sems dag na
 sngags lugs kyis sangs rgyas thob par mi 'dod kyang thob par 'gyur ba yin te |¹⁰⁷⁴
rim lngar |¹⁰⁷⁵

¹⁰⁶⁶ GC_{SB} addit *brgyad cu zer ba dag par 'dra snyam*; this appears to be an annotation indicating that the number 160 (*brgya drug cu*) should be corrected to 80 (though the note is not distinguished in any way from the main text). The original number 160 is correct.

¹⁰⁶⁷ GC_{SB} *rgyu*

¹⁰⁶⁸ GC_{SB} *ched*

¹⁰⁶⁹ GC_{SB} *dur khrod*

¹⁰⁷⁰ GC_{SB} addit |

¹⁰⁷¹ GC_{KL}, GC_{SB} *rkang lag sogs byin kyang*; em. as per D 1811

¹⁰⁷² GC_{SB} om. |

¹⁰⁷³ GC_{SB} addit |

¹⁰⁷⁴ GC_{SB} addit |

¹⁰⁷⁵ GC_{SB} addit |

ri dbang rtse nas 'ga' zhig lhung gyur na ||
lhung bar ¹⁶⁰mi 'dod na'ang¹⁰⁷⁶ lhung bar 'gyur ||
bla ma'i drin gyis phan pa'i lung thob na ||
grol bar mi 'dod na'ang grol bar 'gyur ||

zhes 'byung ngo || des bka' brgyud rin po che'i sems ma bcos par 'jog tshul 'di
dang | sngags bla med kyi rdzogs rim sor bsdud¹⁰⁷⁷ kyi skabs kyi sems ma bcos
par 'jog pa gnyis gcig gam zhe na | 'di la kho bo cag gi rje bla ma'i zhal nas
rdzogs rim gyi sor sdud la | rnam shes¹⁰⁷⁸ 'khrul pa 'khor bcas kyi yul dang yul
can¹⁰⁷⁹ so sor spong ba dang | de spangs rjes ye shes ma 'khrul ba'i yul yul can¹⁰⁸⁰
so sor bsdud pa gnyis las sor sdud kyi byed pa'i bya ba snga phyi gnyis ka'i lus
rdzogs na bka' brgyud rin po che'i sems¹⁰⁸¹ ma bcos par bzhag pa dang gnas gcig
tu 'bab kyang | rnam shes yul bcas bkag tsam gyis ni der mi 'gyur te | dpal **sa** ^[902]
ra has |

la la nam mkha'i kham la rtog par byed¹⁰⁸² ||¹⁰⁸³

ces phyogs snga nyid du bzhag nas der rtog pa phyag rgya chen po'i lta sgom du
mi 'gyur bar bshad pa'i phyir |

des na sngags lam gyi bskyed rdzogs kyi sor bsdud kyi bsam gtan yan lag lnga
ldan sgrub pa'i bsam gtan ni | 'jig rten pa'i bsam gtan dang por grags pa nyan
rang¹⁰⁸⁴ dang theg chen gyi 'phags lam thob pa'i sems rten¹⁰⁸⁵ byed pa'i bsam
gtan sa drug gi zlas phye ba'i bsam gtan de yin nam¹⁰⁸⁶ zhe na |¹⁰⁸⁷ ma yin te ||

¹⁰⁷⁶ D 1802 *mi bya snyam yang*

¹⁰⁷⁷ GC_{SB} *bsdus*

¹⁰⁷⁸ GC_{SB} *om. shes*

¹⁰⁷⁹ GC_{SB} *om. can*

¹⁰⁸⁰ GC_{SB} *om. can*

¹⁰⁸¹ GC_{SB} *addit de*

¹⁰⁸² D 2224 *snang*; GC_{KL}, GC_{SB} and *Dohākoṣapañjikā* (DKGP) have *byed*

¹⁰⁸³ GC_{SB} *om. |*

¹⁰⁸⁴ GC_{SB} *thos*

¹⁰⁸⁵ GC_{SB} *brten*

¹⁰⁸⁶ GC_{SB} *nas*

¹⁰⁸⁷ GC_{SB} *om. |*

'di'i bsam gtan ni rdo rje theg pa sngags kyi 'phags lam thob pa'i sems rten byed pa'i bsam gtan khyad can so so¹⁰⁸⁸ skye bo'i rgyud la 'byung yang¹⁰⁸⁹ khamsum pa'i sas¹⁰⁹⁰ bsdus kyi bsam gtan ma yin pa'i phyir te¹⁰⁹¹ | de'i bsam gtan ni gnas lugs sangs rgyas kyi snying po bde ba chen po nyid kyi bsam gtan du sems 'grel gsum sogs las rgya cher bshad pa'i phyir | gnad 'di ma rtogs par bod gang dag rdzogs rim sbyor drug gi bsam gtan sgrub byed kyi sor bsdud dang yum gyi mdo dang mngon pa'i mdo sogs nas bshad pa'i bsam gtan gyi nyer bsdogs¹⁰⁹² dod mtshungs dang dod mthun sbyar nas ngal ba chen pos bshad pa ni nor ba 'ba' zhig yin no ||

smras pa |

'di skabs¹⁰⁹³ kun gzhi bden bzhi yis ||
 chos nyid bden pa bde chen du ||
 mthong la dgongs kyi de yi phyir ||
 (gang gi drin gyis¹⁰⁹⁴ bde chen nyid ||
 skad cig nyid la 'char ba gang ||¹⁰⁹⁵)
 zhes sogs gsungs pa'i don de 'o ||
 de las gzhan du kun gzhi yi ||
 rnam par shes pa dgongs min te ||
 yin na dngos la gnod byed yod ||
 kun gzhi rnam par shes pa ni ||
 sems^[903] tsam pa yi las 'bras rten ||
 'jog byed rnam gzhang de 'dra ba ||

¹⁰⁸⁸ GC_{SB} *so'i*

¹⁰⁸⁹ GC_{SB} *kyang*

¹⁰⁹⁰ GC_{SB} *sa*

¹⁰⁹¹ GC_{SB} *ro*

¹⁰⁹² GC_{SB} *sdogs*

¹⁰⁹³ Here an annotation (*mchan*) is added to GC_{KL} in smaller script: 'di'i kun gzhi chos dbyings ye shes kyi rgyu thun mong min pa la 'chad dgos pas rgyas par dgongs gcig chen mor yod|. In GC_{SB}, the same is inserted between *de las* and *gzhan du kun gzhi yi*

¹⁰⁹⁴ GC_{KL} *gyi*

¹⁰⁹⁵ Cf. *Sugataśāsanaratnavohittha* (SRV) of Lalitavajra (aka Ajitamitragupta) D 2462, 137b₂: gang gi drin gyis bde chen nyid || skad cig nyid la thob bya'i phyir ||.

ma gsungs chad par lta ba'i nyen¹⁰⁹⁶ ||
spang¹⁰⁹⁷ phyir drang ba'i don du bzhaḡ ||
yang dag tha snyad bden par yang ||
kun gzhi'i rnam shes yod min te ||
yod na tshogs drug shes pa las ||
gzhan du nyams su myong dgos na ||
ma grub de phyir **zla bas** kyang ||
gang dag kun gzhi yod ces pa ||
stong nyid bstan par mi 'os la ||
bstan gyi yang dag min zhes bshad ||
tshul 'dir 'chad na 'bri khung pa ||
yab sras zhabs la seng khri yi ||
stegs bu yin gyi de las gzhan ||
'chad na srad bu nag po ni ||
btags nas 'then¹⁰⁹⁸ pa nyid du go ||

ces brjod na don gyi khog khrol bar 'gyur ro ||||

¹⁰⁹⁶ GC_{SB} om. || and addit *yang dag kun gzhi yod ces 'di dpe gnyis gang dag*; this appears to be an annotation (though the note is not distinguished in any way from the main text)

¹⁰⁹⁷ GC_{SB} *spong*

¹⁰⁹⁸ GC_{SB} *thon*

6. Buddha Nature and the Two Truths

6.1. Introduction to Excerpts [A–B] from Mi bskyod rdo rje's *Explanation of the Direct Introduction to the Three Embodiments*

The texts translated and edited below are two excerpts from the *Explanation of the Direct Introduction to the Three Embodiments* (*Sku gsum ngo sprod rnam bshad*) on the subject of the inseparability of the two truths.

The inseparability of the two truths forms the doctrinal cornerstone of Mi bskyod rdo rje's final masterwork, the *Explanation of the Direct Introduction to the Three Embodiments*.¹⁰⁹⁹ The following two excerpts contain some of the author's most illuminating treatments of this doctrine. In excerpt A, he defends the doctrine as a veritable middle way that steers clear of "all types of conceptually postulated extremes." More specifically, by accepting the indivisibility of dependently arisen phenomena and emptiness, one avoids the conceptual extremes of existence and nonexistence, reality and appearance. In this regard, Mi bskyod rdo rje criticizes Tsong kha pa for taking the conventional as something established by valid sources of knowledge grounded in customary transactions, while accepting the ultimate as the mere emptiness of any truly established existence. This view is untenable, the Karma pa argues, because it stakes out the conventional and ultimate as two enduring and valid domains of objective inquiry: the reified and nonreified. As he sees it, the phenomena of the two truths only arise *relationally*; the conventional consists of mistaken identifications of appearance which persist only so long as the reifying activities which engender them have not been relinquished: "So long as representations of objects appear in an individual's mind, the two truths having characteristics of truth and falsity are intellectually posited as established bases. When these objects are thereby conceptualized, the notion of truth as two separate truths will never be abandoned." And conversely, once the mistaken identifications of appearance cease, there is no longer any basis for establishing the conventional as "false" appearance or the ultimate as "true" reality. In short, there are no grounds for distinguishing appearance and reality. Mi bskyod rdo rje uses Rong zom pa's allegory of the black snake to show that the Buddhist practitioner's transition from conventional to ultimate truth consists in the progressive de-reification of phenomena. This in turn corresponds to the transition, in Buddhist doxographical terms, from realist

¹⁰⁹⁹ For a general overview of this comprehensive treatise, see Draszczyk 2018.

to nonrealist, to nondual viewpoints, which find their culmination in Mahāmudrā and Rdzogs chen views of great equality.

The Karma pa concludes that the inseparability of two truths is “an excellent Madhyamaka tradition properly discerned by all who claim that the ultimate reality and the conventional are of the same nature” in that both are beyond conceptual elaboration. Viewing this inseparability as a common framework uniting Mahāmudrā and Madhyamaka philosophies, he traces it through a long line of Indian Mahāmudrā and Madhyamaka masters including the likes of Saraha, Śavaripa, Nāgārjuna, Buddhapālita, Candrakīrti, Maitrīpa, Atiśa, and the 11th century Tibetan Rnying ma master Rong zom Chos kyī bzang po.

In excerpt B, Mi bskyod rdo rje shows how the inseparability of the two truths provides a framework for understanding buddha nature. Although this section is said to address a nontantric theme, the stated inspiration behind it is an unidentified text by the Indian scholar Vanaratna (1384–1468), an important master in the Kālacakra lineage who is described in ’Gos lo tsā ba’s *Deb ther sngon po* as the “last paṇḍita” to visit Tibet. Mi bskyod rdo rje argues that although buddha nature is rightly identified as an “ultimate phenomenon” among the phenomena subsumed under the two truths, it also partakes of conventional truth by virtue of having the character of wisdom that can discern the ultimate amidst the conventional. In this regard, buddha nature is best understood in terms of the indivisibility of the ultimate and conventional. It is in this sense that buddha nature has traditionally been identified with the substratum, more specifically, with the pure substratum of awakening and its attendant qualities, and not with the impure substratum of samsaric phenomena (i.e., the Yogācāra *ālayavijñāna*). When obscured by adventitious defilements, buddha nature is the condition of possibility of *saṃsāra*; when free from these, it is the condition of possibility of *nirvāṇa*.

In epistemological terms, the Karma pa argues that buddha nature is considered conventional so long as one is not free from reifications and exertions (*mtshan rtsol*) involving act, object, and agent, but is considered ultimate from the perspective wherein such reifications and exertions are no longer found to exist. This latter standpoint supports Mi bskyod rdo rje’s contention that buddha nature is in no sense an established basis (*gzhi grub*), even though it serves as the basis of all human experience from bondage to liberation. Taking the *Ratnagotravibhāga* (RGV I.27-28) as his basis of discussion he gives an invaluable commentary on its presentation of the three reasons why sentient beings are said to have buddha nature.

The following editions of *Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha' dag gi e vam phyag rgya* were used in preparing the translation and critical edition:

KN_{VV}: Tibetan *dbu can* in book format based on the Rumtek *dbu med* manuscript, 3 vols., Varanasi: Vajra Vidya Institute Library, 2013. vol.1, 107₁₀-115₁₀ and 115₁₁-121₁₅.

KN_{SB}: In *Mi bskyod rdo rje gsung 'bum*. Full title: *Dpal rgyal ba karma pa sku 'phreng brgyad pa mi bskyod rdo rje gsung 'bum*, 26 vols., vol. 21-22 Lhasa: 2004, vol. 21, 138₃-149₃ and 149₃-157₅.

KN_{RM}: *Dbu med* edition, 4 vols., Gangtok: Rumtek Monastery, 1978, vol. 1, 177₆-190₆ and 190₆-200₁.

Page references in subscript square parentheses_[] within the body of the translation and edited transliteration refer to paginations in KN_{VV}.

6.2. Annotated Translation [A]: On the Unity of the Two Truths¹¹⁰⁰

The [view of] dependent arising extolled by the masters Nāgārjuna, Āryadeva, and Candrakīrti negates all types of conceptually postulated extremes. However, while it is not incongruous that [things] arise only conventionally, by the very acknowledgement that there is a remainder, these [masters] do also not describe phenomena as being [purely fictional] like a sky flower. Now, a Middle Way [Madhyamaka] that is not adorned by the just-mentioned pith-instructions of these genuine teachers is merely mediocre¹¹⁰¹ and will not become correct by any kind of reasoning.

Some Mādhyamikas describe an emptiness that consists in entities being empty of reality. Such emptiness, when it [entails] the nonexistence of entities, is claimed to be like a sky flower. Yet, [for them,] the entities that merely appear do have reality in that they nondeceptively perform functions [and are thus] said to *not* be nonexistent like sky flowers. Thus, because such theorists maintain [the belief in] entities [existence] and nonentities [nonexistence], they are not free from the extremes of discursive elaborations.

In fact, the very unity that consists in the noncontradiction of arising and nonarising—i.e., an entity as such does not exist as an entity and yet that which does not exist as an entity appears as an entity—is what is to be realized. Nāgārjuna says: [108]

There is no emptiness apart from entities.
In its absence, entities too do not exist.
Therefore, you clearly taught that entities,
Which have arisen due to conditions, are empty.¹¹⁰²

¹¹⁰⁰ KN_{VV} vol.1, 107₁₀–115₁₀; KN_{SB} vol. 21, 138₃–149₃; KN_{RM} vol. 1, 177₆–190₆.

¹¹⁰¹ See also Sahajavajra's commentary on Maitrīpa's *Tattvādaśaka* (TD 2cd): “[Maitrīpa] said ‘Even the middle [path] (i.e., Madhyamaka) that is not adorned with the words of the guru, is only middling,’ because it [only] negates the particular features [of the *sākāra* and *nirākāra* doctrines that separate the latter from Madhyamaka], and what remains [becomes] a postulated object. As for the intention behind [presenting reality] here [as] *yuganaddha*-suchness, which is adorned with the pith-instructions of the right guru, namely Bhagavatī, it has been taught [in order to] captivate the minds of learned ones. This is because all phenomena are the unborn reality.” (trans. Mathes 2006, 213).

¹¹⁰² *Acintyastava*, D 1128, vol. 1, 78a₇–78b₁, with a slightly different reading: *ngos po rnam las stong bzhan min || de med par yang ngos po med || de phyir rten cing 'byung ba'i ngos || stong pa lags par khyod kyis bstan ||*. This text is attributed to Nāgārjuna.

The conventional is explained as emptiness [and]
Emptiness is simply the conventional because
It is certain that they do not arise without [each other],
As in the cases of the produced and impermanent.¹¹⁰³

And:

It is declared that this arises by virtue of
The connection with the nonarisen.¹¹⁰⁴

It is said:

Although all phenomena are unborn, they appear to arise like the
perception of strands of hair by someone with vitreous floaters. In
the absence of vitreous floaters they do not exist at all. Thus, what
remains are just names of entities that merely appear.¹¹⁰⁵

In this statement, the strands of hair are untenable [as real entities], being a
mode of emptiness *qua* dependent arising, like something produced that is im-
permanent [and thus] not established by nature. Hence, though a person in the
absence of vitreous floaters does not perceive strands of hair, for a person having
vitreous floaters, it is possible for the bits of hair strands to [appear to] fall end-
lessly, even while [these] bits of hair strands do not exist in the slightest way.

Therefore, even the statements by the master Candrakīrti that on the seventh
level and the level of buddhahood the conventional and the mind cease is not a
comprehensive negation. Given the impossibility of their occurrence on these
[levels in the first place] these things do not cease. Yet, that which had obscured
these [levels] vanishes, [i.e.] the deceptive and delusive conventional where the
nonarisen appears to arise.¹¹⁰⁶

¹¹⁰³ *Bodhicittavivaraṇa*, D 1800, vol. 35, 41a₁.

¹¹⁰⁴ See *Pradīpoddhyotanṭikā* by Candrakīrti, D 1785, vol. 30, 5a₄, which has a slightly
different reading: *skye ba med pa'i tshul gyis su | skye ba 'di ni rab tu bsgrags ||*.

¹¹⁰⁵ Quotation not identified.

¹¹⁰⁶ This is a key point: on the level of buddhahood, the seeming cessation (and negation)
of the conventional together with its cognitive source—dualistic mind—is known to be
the disclosure of a primary mode of being in which they never did or could exist.

Thus, if in unsurpassed complete and perfect buddhahood, the ultimate as well as the conventional became perpetually nonexistent—like the nonarising of impermanence in the absence of production—one would fall into an eternality that is only the great extreme of annihilation. Consequently, one would not become free from eternalism and nihilism. Also, on the level of buddhahood, it is not incongruous that phenomena, which are the inseparable unity of the two truths, arise. As is stated,

Although the Bhagavān fathomed inherent nonexistence, he did not deny seeing reflections. Rather, they are naturally present.¹¹⁰⁷

Therefore, since, on the level of buddhahood, it is not incongruous that the conventional arises and since [the conventional] does not depart from the ultimate truth, the *dharmakāya*, the unity of the two embodiments (*kāya*) is established. As it is said in the *Ratnakūṭa*,

Emptiness does not make phenomena empty.
Phenomena as such are empty.¹¹⁰⁸

The conventional is not established as the conventional, yet it is also not something different from the conventional itself. Therefore, the conventional is not even an object of refutation (*dgag bya*) for the Mādhyamika according to his own system. This is because although the conventional is not established as the conventional, it does not abide as something other than the nature of the conventional. By something that is not established, another thing that is not established cannot be negated. That has been termed “nonabiding unity”.

Query: Some Mādhyamikas say the suchness of the conventional is simply nonarising, and because this very nonarising is also negated, there is the unity of the two truths.

¹¹⁰⁷ Quotation not identified. But see for example *Tattvadaśakaṭīkā* D 2254, vol. 51, 167b₅₋₆: “Although the Bhagavān fathomed inherent nonexistence, he did not deny seeing reflections. Rather, they are naturally present. That which is seen is not [truly] existent.” *bcom ldan ’das kyis rang bzhin med par rtogs te | gzugs brnyan mthong ba tsam bkag pas ni ma yin no | ’on kyang rang bzhin gyi gnas skabs so | ji ltar mthong ba de la yod ma min |*.

¹¹⁰⁸ See *Kāśyapaparivartasūtra*, H 87, vol. 40, 230b₅.

Reply: How could something perpetually unborn, like a barren woman's son, be nonarising? Hence, that which is without any arising—whether one establishes it as existent or negates it as nonexistent—cannot be unity.

Query: Then, given that the mere conventional, the dependent arising that makes suchness evident, is *not* nonexistent, yet does not exist as real entities, how, in this case, could existence and nonexistence be noncontradictory in terms of having the same ground?

Reply: Let us grant that there would be a contradiction if there was a single ground for entities to be [as they are]. However, in this instance, the ground is a mere postulate, so there is no contradiction. As is said,

Wherever a substance would arise,
That would become annihilated and so forth.¹¹⁰⁹

And it is said,

These “real entities” are concepts.¹¹¹⁰

Query: Since there cannot be both existence and nonexistence, and it is a mutual contradiction to use a term that combines the contradiction of there being both, how is it possible for them to form a unity? ^[110]

Reply: Unity is possible. From the standpoint of the method—*viz.*, the accumulations and purifications etc.—the enlightened activity of the two embodiments (*kāya*) exists uninterruptedly so long as worldliness exists. From the standpoint of insight, enlightened activity is never established in the sense of existent entities. If there were enlightened activities in the sense of existent entities, there would be sentient beings as existent entities. If they existed, sentient beings as existent entities would be limitless, so it would be impossible to establish all sentient beings in buddhahood.

¹¹⁰⁹ See *Acintyastava*, D 1128, vol. 1, 78b₃ which has a slightly different reading: *gang la rdzas shig skye 'gyur ba || de la chad sogs 'jig pa 'byung ||*. 'Gos Lo tsā ba Gzhon nu dpal also quotes these lines in his commentary on the RGVV, *De kho na nyid rab tu gsal ba'i me long*.

¹¹¹⁰ Quotation not identified. However, see *Tattvadaśakaṭīkā* by Sahajavajra, D 2254, vol. 51, 168b₄, which quotes both this and the preceding passage as they are quoted by Mi bskyod rdo rje.

Thus, having something like this in mind, that which is the very nature of entities and nonentities, which is free from existing or nonexisting as entities, was at times shown to be an entity though it is not established as an entity, and was at times shown to be a nonentity though it is not established as a nonentity. The Bhagavān declared:

Having as its nature entities and nonentities,
There are no entities and nonentities.¹¹¹¹

And Nāgārjuna says:

Where but in nontranscendence does one recognize
The transcendence of existence and nonexistence?¹¹¹²

Thus, on the basis of mere concepts such as “entities” and “nonentities,” samsaric states have arisen due to actions [motivated by] attachment and aversion. However, since the *de facto* ground of such realization is primordial purity itself, it is the true reality, *nirvāṇa*. Therefore, don’t get attached to that and make your mind confused [over it]. As it is said:

A thought that arise dependently
Is relational and thus not separate.
This is the true reality, *nirvāṇa*.
Don’t confuse your mind about that!
Without clinging to every thought
Abide in joy, just as is!¹¹¹³

Now, awakening and suchness are both presented in terms of cause and effect and so forth. ^[111] Actually, however, even though it is possible to indicate a cause-effect [relationship] regarding the possibility of awakening on account of the purity of the expanse of phenomena, or a cause-effect [relationship] of

¹¹¹¹ See *Sthitisamuccaya* by Sahajavajra, D 2227, vol. 51, 98b₇, which has a slightly different reading: *dn̄gos dang dn̄gos med rang bzhin nyid || dn̄gos dang dn̄gos med rnam par spangs ||*. ’Gos Lo tsā ba Gzhon nu dpal also quotes these lines in his commentary on the RGVV, *De kho na nyid rab tu gsal ba’i me long*.

¹¹¹² Quotation not identified.

¹¹¹³ Quotation not identified. ’Gos Lo tsā ba Gzhon nu dpal also quotes these lines in his commentary on the RGVV, *De kho na nyid rab tu gsal ba’i me long*.

actualizing the suchness of the expanse of phenomena, when one investigates the nature of this awakening, it turns out that, in reality, all phenomena are not differentiated in terms of causes and effects because in suchness there is undivided sameness. As is stated:

Q: What is the nature of all phenomena? A: It is that they do not have any nature. These [two], nature and no-nature, are nondual and cannot be construed as a duality.¹¹¹⁴

Thus, when there arises the wisdom of deep understanding, which is free from taking any objectively established phenomena of the two truths as one's view, meditation, and realization, then by this very wisdom which sustains that [understanding], one is liberated from all sense-cognitions comprising the primary mind and [associated] mental factors, conceptions, and mental engagements and the like. [One is] also [liberated from] the subject-object dichotomy of all the movements of all conscious experiences and conceptual cognitions belonging to the modes of self-awareness and other-awareness. Thereupon, the meaning of *mahāmudrā* as mental nonengagement is taken as [one's] view and meditation. At that time, although it is said that one settles into a state of mental nonengagement and nonconceptual wisdom, it is not possible to settle [therein]. As is said in the *Madhyamaka of Unity* (*zung du 'jug pa'i dbu ma*):

Even where the yoga of nonconceptual mind is concerned,
One does not conceptualize it, even as no-thought.¹¹¹⁵

The meaning of the statements is that from the time of the ground [onward], the phenomena of the two truths have been pure by nature. Therefore, even when corrupted by mental engagements such as viewing [them as] entities, the nature of [these] two truths has not arisen as the essence of delusion vis-à-vis corrupted phenomena, because, had it [so] arisen, delusion could not be relinquished.

During the time of the path, the phenomena of the two truths do not arise as the essence of delusion because the unity of conventional and absolute bodhicitta, of means and wisdom, make delusion vanish.

¹¹¹⁴ Quotation not identified, but also quoted for example in *Tattvadaśakaṭīkā* by Sa-hajavajra, D 2254, vol. 51,170b₁.

¹¹¹⁵ Quotation and text not identified. 'Gos Lo tsā ba Gzhon nu dpal also quotes these lines in his commentary on the RGVV, *De kho na nyid rab tu gsal ba'i me long*.

And at the time of fruition, the inseparability of the two truths is freedom from delusion because the ignorance which superimposes or deprecates phenomena as consisting in subjects and predicates has dissipated (*sangs*) and the mind which unmistakably realizes their mode of abiding is unfolded (*rgyas pa*). [112]

Concerning such explanations, the Easterner Tsong kha pa avers that because conventional [phenomena] are established by valid sources of knowledge [grounded] in customary transactions, they are *not* individually empty of intrinsic essence. On the other hand, the emptiness wherein the enduring mode of objects which is not conceptually imputed is empty of truly established intrinsic essence—[i.e., of an] independently existent conventional—is the ultimate truth.

However, [this view] lies outside the excellent Madhyamaka tradition properly discerned by all those who claim that the ultimate reality and the conventional are of the same nature, such as those who appeared in former generations like the glorious lord Saraha, the noble Nāgārjuna, venerable Śavaripa, the teacher Buddhapālita, Candrakīrti, and the master Maitrīpa. Thus, in the same way that the subject of the two truths was ascertained by the lord Maitrīpa and the exalted Atiśa, so it appears to have also been explained by the Great Paṇḍita Rong zom chos [kyi] bzang [po]. According to the *Memorandum of Views*¹¹¹⁶ composed by him, the phenomena of the two truths only arise relationally. Although [appearance is] without superimposition and deprecation, there are various superimpositions and deprecations regarding the characteristics of appearance which are [due] only to this condition of reciprocal origination.

For example, regarding the appearance of the reflection of a black venomous snake in water, [1] some, taking it for a snake, are afraid and avoid it. [2] Some, though they know it to be [only] a reflection of the snake, see that it nonetheless has the inherent capacity to do harm and proceed to apply methods to remove that reflection. [3] Some, know it to be a reflection and that they cannot be harmed by it, but are nonetheless anxious due to their previous fears, so they are unable to touch and pulverize that reflection. [4] Some, being without fear because it is [only] a reflection, proceed to touch it and pulverize it. [5] Some, knowing it to be a reflection, don't give rise to any thought of rejecting or accepting, but let it be, without making efforts in any way.

¹¹¹⁶ This refers to the *Great Memorandum of the View* (*Lta ba'i brjed byang chen mo*), *Rong zom chos bzang gi gsung 'bum*, Si khron Si khron mi rigs dpa skrun khang, 1999, vol. 2, 1–26. In most extant editions of Rong zom's Collected Works, the *Sbrul nag po'i stong thun* is included in the author's Miscellaneous Writings (*Gsung thor bu*); see *ibid.*, vol. 2, 27–130.

[1] Corresponding to the first example, worldly heretics who accept virtue and reject vice and the proponents of the Śrāvaka philosophy cling to these phenomena of the two truths in terms of four [kinds of] existence: ultimately existent, conventionally existent, and both of these as also substantially existent. Therefore, they are afraid of causes and effects which [involve] suffering such as desire and so forth ^[113] and thus avoid them.

[2] Corresponding to the second example, for Mādhyamikas, the two truths as mere appearances are not substantially existent but are like illusions. However, just as an illusory venomous snake has the capacity to poison, so too if the illusory afflictions are not handled skillfully, they create suffering. Therefore, they eliminate them through skillful means. In that context, even though they negate ultimate existence, they view [phenomena] in terms of three kinds of existence: conventional, substantial, and nominal.

[3] Corresponding to the third example, for practitioners of the Kriyā and Caryā [tantras], the illusion-like phenomena of the two truths as mere appearances are flawless since they are without any substantial existence at all. However, just as due to the power of the fear of venomous snakes, one does not dare to touch [them], so too they do not dare to comfortably integrate the sufferings due to desires and so forth into their practice. Instead, just as one dares to request the help of an external [divine] hero, although they themselves are unable to put the path of Mahāyoga into practice, they do have the capacity to request that of another. Thus, in this way, they negate ultimate existence and substantial existence but view [phenomena] as conventionally existent and nominally existent.

[4] Corresponding to the fourth example, for the practitioners of Mahāyoga and the Unsurpassed tantras, the illusion-like phenomena of the two truths as mere appearance are unestablished by nature. Having no fear as to all the causes and effects of afflictions such as desire and so forth, they pulverize them by means of yogic practices and thus experience and enjoy great bliss. Thus, in this way, they have for the most part exhausted the view of and belief in conventional existence and nominal existence and thus for the most part do not view [phenomena] in terms of any of the four [types] of existence¹¹¹⁷.

[5] Corresponding to the fifth example, the practitioners of Atiyoga, the Great Perfection, realize that all avoiding, fearing, touching, or pulverizing of anything amidst the joys and sorrows of the illusion-like phenomena of the two truths,

¹¹¹⁷ See above in the first example: four ways as existent, as (1) ultimately existent and (2) conventionally existent and to both of these as (3–4) substantially existent.

persist because of a reifying view (*dn̄gos lta*) of the merely illusory conventional. Having thereby abandoned all such fears and heroic feats, they proceed spontaneously without doing [anything], not achieving, not accomplishing, and not rejecting anything at all. Regarding illusion-like phenomena, since illusory entities and the belief in the illusion are purified away, they awaken to complete and perfect buddhahood and are thereby free directly in the Samantabhadra ground. Hence, they do not view the phenomena of the two truths as existent, nominally or conventionally. Why would one view something which has never been existent as nonexistent?

Therefore, when the metaphysical views [that see] described objects (*br̄jod bya*)—phenomena which merely appear as knowable objects—as the two truths do not arise, then the descriptions (*br̄jod byed*)—all notions (*blo*) including those which distinguish between provisional and definitive [meanings] in terms of the Buddhist canon, between buddhas and sentient beings in terms of higher and lower persons, and between *saṃsāra* and *nirvāṇa* in terms of experiences of joy and suffering—are purified away. It is thus affirmed that [one’s] understanding of great equality has reached its culmination.

Therefore, so long as representations of objects appear in an individual’s mind, the two truths having characteristics of truth and falsity are intellectually posited as established bases. When these objects are thereby conceptualized, the notion of truth as two separate truths will never be abandoned. This is because Mahāyānists may verbally explain: “because all phenomena are like an illusion, they are neither true nor false,” yet, in the back of their minds they have not forsaken the idea “neither true nor false.” Here, since all phenomena that appear are established as the conventional which is mere illusion, they are perceived as causally efficacious entities. Consequently, since they claim that accumulation or purification of such [efficacious entities] are the activities for becoming free from bondage, conventional truth is nothing but a cause of truth. Therefore, intellectually they have not let go of conventional truth. And since they claim that freedom from bondage of the illusion-like [conventional] is actually present as nothing beyond or other than the emptiness of [phenomena] not being truly established as permanent and lasting, ultimate truth is nothing beyond this cause of truth. Therefore, intellectually, they have not let go of ultimate truth.

Therefore, so long as the mind has not let go of [reifying the two truths], and there is conceptual reasoning that clings to and believes in [them], it will never settle in the lofty state of the equality of the two truths, the inseparability of the two truths, the one-flavoredness of the two truths, and the unity of the two truths.

Query: Then, for a mind that does not objectify the two truths even in terms of an established basis, how is it acceptable to [speak of] one-flavored unity, the equality of the two truths, and inseparability of the two truths?

Reply: The equality etc. of the two truths cannot be touched at all by linguistically-formulated thinking based on subject and object. Thus, it is only a statement related to the termination of duality through having arrived at the final goal. Apart from that how can one establish this kind [of reality] as one or two, as equality or nonequality? ^[115]

Query: By means of which classical text [do you] establish this “not doing anything” (*ci yang mi byed pa*)?

Reply: I do not establish it with anything. However, when it comes to others’ wrong notions based on superimpositions and deprecations: such wrong notions involving superimpositions and deprecations are mistaken. For this reason, [I] simply demonstrate how they contradict¹¹¹⁸ ultimate reality. But, as to the grounds for contradiction: since the object of contradiction itself is not established, it is deemed to be a mere illusion having the capacity to contradict what only appears as as contradiction. This is what the Tibetan visionaries have unanimously proclaimed.

¹¹¹⁸ The term *gnod pa* literally means “harm” or “damage” but is often used in polemical contexts in the sense of “invalidation” or “contradiction” (where it corresponds to the Sanskrit [*saṃ*] *bhādā* and terms with similar meaning).

6.3. Critical Edition [A]: *Sku gsum ngo sprod rnam bshad* excerpt¹¹¹⁹

slob dpon klu dang 'phags pa lha dang zla grags kyis bsngags pa'i rten¹¹²⁰
'byung spros mtha'i bye brag pa mtha' dag la bkag kyang kun rdzob tsam du
'byung du mi rung ba min par lhag ma khas blangs pa nyid kyis chos rnam nam
mkha'i me tog lta bur yang mi brjod la | bla ma dam pa de dag gi bshad ma thag
pa'i man ngag gis¹¹²¹ ma brgyan pa'i dbu ma'ang 'bring po tsam ste ci rigs pa las
yang dag par mi 'gyur te |

dbu ma pa kha cig ni dngos po bden pas stong pa'i stong nyid brjod la | de lta'i
stong nyid ni dngos por med pa na nam mkha'i¹¹²² me tog ltar 'dod cing¹¹²³ dngos
po snang tsam bslu med du don byed par bden pa can ni nam mkha'i me tog ltar
med pa ma yin par smra la | de ltar smra ba des ni dngos po dang¹¹²⁴ dngos po
med par smra ba'i phyir spros pa'i mtha' las grol ba ma yin no ||

des na dngos po nyid dngos por ma¹¹²⁵ grub pa dang | dngos por ma grub pa nyid
dngos por snang ba'i skye ba dang skye med mi 'gal ba'i zung 'jug nyid rtogs
par bya ba'i de bzhin nyid de | **klus sgrub** kyis

dngos las stong nyid gzhan ma yin ||
de med par yang dngos yod min ||
de phyir rkyen las skyes¹¹²⁶ dngos rnam ||
khyod kyis stong par rab tu bstan ||

kun rdzob stong pa nyid du bshad ||
stong nyid kho na kun rdzob ste ||
med na mi 'byung nges pa'i phyir ||
byas dang mi rtag ji bzhin no ||

zhes dang |

¹¹¹⁹ KN_{VV} vol.1, 107₁₀–115₁₀; KN_{SB} vol. 21, 138₃–149₃; KN_{RM} vol. 1, 177₆–190₆

¹¹²⁰ KN_{RM} *brten*

¹¹²¹ KN_{SB} *gi*

¹¹²² KN_{SB} *om. 'i*

¹¹²³ KN_{SB} *ci*

¹¹²⁴ KN_{SB} *'ang*

¹¹²⁵ KN_{VV} *om. ma*

¹¹²⁶ KN_{SB} *rkyen*

skye ba med pa'i sbyor ba yis ||
skye ba 'di ni rab tu bsgrags ||

zhes 'byung ngo ||

chos thams cad skye ba med kyang skye ba snang ba ni rab rib can
gyis sgra shad mthong ba ltar rab rib med pa la ye med pas snang
tsam gyis dngos po ming tsam du lhag ma lus pa'o ||

zhes brjod na ni skra shad nyid kyang rang bzhin gyis ma grub pa'i byas mi rtag
lta bu'i stong nyid rten 'byung gi tshul mi rung bas rab rib can min pa la skra
shad mi dmigs kyang rab rib can la sgra shad kyi char cung zad kyang ma grub
bzhin skra shad kyi char zad du med pa 'bab tu rung ba nyid do ||

des na **slob dpon zla bas** sa bdun pa dang sangs rgyas kyi sar kun rdzob dang
sems 'gag par gsungs pa de'ang rnam pa thams cad du bkag pa min te | de dag
der 'byung du mi rung nas 'gog pa ma yin gyi skye med skye bar snang ba'i kun
rdzob bslu zhing 'khrul pa sgrib pa nyid kyi der sgrib pa de sangs par 'gyur bas
de skad du gsungs pa nyid kyi phyir |

des na bla na med pa yang dag par rdzogs par sangs rgyas pa na kun rdzob kyang
don dam byas pa med na mi rtag pa mi 'byung ba ltar gtan med du 'gyur na chad
pa'i mtha' chen po kho nar rtag par lhung bas rtag chad las grol bar mi 'gyur
ba'i phyir | sangs rgyas kyi sar yang bden gnyis ya ma bral bar zung 'jug gi chos
'byung du mi rung ba min te | **bcom ldan 'das** kyis |

rang bzhin med pa nyid thugs su chud kyang gzugs brnyan mthong
ba la ni skur pa mi 'debs so | 'on kyang rang bzhin gyis gnas pa ste |

zhes gsungs so || des na sangs rgyas kyi sar kun rdzob 'byung du mi rung ba min
pas don dam bden pa chos kyi sku nyid las 'da' ba yang ma yin pas sku gnyis
zung 'jug tu grub ste | dkon brtsegs las |

stong pa nyid kyis chos rnam¹¹²⁷ stong par byed pa ma yin gyi
chos rnam nyid stong pa

zhes 'byung ba'i phyir | kun rdzob kun rdzob tu ma grub pa'ang kun rdzob nyid
las tha dad pa ma yin la | des na kun rdzob dgag par bya ba'ang dbu ma pa rang

¹¹²⁷ KN_{SB} *rnam*

lugs kyis ni ma yin te | kun rdzob kun rdzob tu ma grub pa'ang kun rdzob kyis¹¹²⁸
rang bzhin las gzhan nyid du gnas pa ma yin pa'i phyir te | ma grub pas¹¹²⁹ [ma]
grub pa zhig 'gar yang 'gog par ma byas pa nyid la zung 'jug rab tu mi gnas pa
zhes bya bar grub bo ||

yang dbu ma pa kha cig kun rdzob¹¹³⁰ kyis de kho na nyid¹¹³¹ ji lta ba nyid ji lta
ba skye med yin la | skye med de nyid kyang bkag pa'i phyir bden gnyis zung
'jug go zhe na | gtan skye ba med pa mo gsham gyi bu lta bu ni skye ba med par
ji ltar 'gyur bas gang du skye ba med pa de¹¹³² der yod par sgrub pa¹¹³³ dang |
med par bkag kyang zung du 'jug par mi 'gyur ro ||

des na de kho na nyid mngon du byas pa'i rten cing 'brel 'byung gi kun rdzob
tsam med pa min la | de dngos por yod pa ma yin la de lta na gzhi gcig la yod
med ji ltar mi 'gal lam snyam na | dngos por 'gyur ba'i gzhi gcig yod na 'gal du
chug kyang 'dir brtags pa tsam gyi gzhi yin pa'i phyir 'gal ba med de ||

gang la rdzas su skye 'gyur ba || de la chad la sogs par 'gyur ||

zhes dang |

dngos po 'di ni rnam rtog 'gyur ||

zhes so || 'o na yod pa dang med pa gnyis ka ma yin pas gnyis ka yin pa'i 'gal
[110] ba sdud pa'i tshig gis phan tshun 'gal bas zung du ji ltar 'jug rung snyam na
| thabs kyis cha nas bsags sbyang sogs srid pa ji srid par sku gnyis kyis mdzad phrin
rgyun mi chad¹¹³⁴ du yod pa dang | shes rab kyis cha nas dngos por grub pa'i
mdzad phrin ye ma grub par zung du 'jug rung ste | dngos grub kyis mdzad phrin
yod na dngos grub kyis sems can yod par 'gyur la | de yod na dngos grub kyis sems
can mtha' med pas sems can thams cad sangs rgyas kyis sar 'god mi nus par 'gyur
ba'i phyir | des na 'di lta bu la dgongs nas dngos por yod med dang bral ba'i
dngos por dang dngos po med pa'i bdag nyid can te | cha res dngos por mtshon

¹¹²⁸ KN_{SB} *kyis*

¹¹²⁹ KN_{SB} inserts *ma*

¹¹³⁰ KN_{SB} inserts *kyang*

¹¹³¹ KN_{SB} *om. ji lta ba nyid*

¹¹³² KN_{SB} *om. de*

¹¹³³ KN_{SB} replaces *sgrub pa* with *'gyur pa*

¹¹³⁴ KN_{SB} *'chad*

kyang dngos por ma grub pa dang | cha res dngos med du mtshon kyang dngos
med du ma grub pa'i phyir | **bcom ldan 'das** kyis |

dngos dang dngos med bdag nyid can ||
dngos dang dngos med rnam par spangs ||

zhes dang | **'phags pa klus** |

yod dang med pa las 'das pa ||
ma 'das par yang gang du rig ||

zhes 'byung ngo || des na dngos po dang dngos po med pa zhes pa'i rnam par
rtog pa tsam la brten nas chags sdang gi las kyis 'khor ba dag byung yang | de
ltar rtogs pa'i chags gzhi nyid gdod nas byang ba nyid kyis de kho nar mya ngan
las 'das pas de la chags shing sems 'khrul bar ma byed ces |

brten nas skyes pa'i rnam rtog ni ||
'brel pas rnam par phye ba min ||
'di de kho na¹¹³⁵ mya ngan 'das ||
sems ni 'khrul bar ma byed cig ||
rtog pa kun la ma zhen par ||
ji ltar bde bar gnas par gyis ||

zhes 'byung la | des na byang chub dang de kho na nyid gnyis rgyu dang 'bras
bu la sogs^[111] par bzhag tu yod de || de kho nar chos dbyings rnam par dag pas
byang chub tu rung ba'i phyir rgyu 'bras sam | byang chub nyid kyi rang bzhin
dpyad pa na chos kyi dbyings kyi de kho na nyid mngon du byed pa'i rgyu 'bras
sogs mtshon du rung yang | yang dag par na chos thams cad rgyu dang 'bras bur
gyur pa'i tha dad pa ma yin te | de kho na nyid la dbye ba med par mnyam ste | ji
skad du |

chos thams cad kyi rang bzhin gang zhe na || gang rang bzhin med
pa'o || rang bzhin dang rang bzhin med pa 'di dag ni gnyis su med
cing gnyis su byar med do ||

¹¹³⁵ KN_{SB} *nas*

zhes 'byung ngo || des na bden gnyis kyi chos yul du grub pa 'gar yang¹¹³⁶ lta ba dang sgom pa¹¹³⁷ dang rtogs par bya ba dang bral ba khong du chub pa'i ye shes skyes pa na de yun du byed pa'i ye shes nyid kyi¹¹³⁸ gtso bo sems dang | sems byung 'du shes dang yid la byed pa sogs kyi rnam rig thams cad rang rig pa dang gzhan rig pa'i tshul gyi myong shes rtog rig gi rgyu ba thams cad kyi gzung 'dzin las grol ba na yid la mi byed phyag rgya chen po'i don la lta sgom du bya ba ste |

de ltar gyi tshe yid la mi byed pa dang rnam par mi rtog pa'i ye shes kyi ngang la 'jog go zhes kyang 'jog mi btub ste | zung du 'jug pa'i dbu ma las |

rtog med sems kyi rnal 'byor la'ang ||
bsam med par yang de mi rtogs¹¹³⁹ ||

ces 'byung la | ngag don bden pa gnyis kyi chos la gzhi dus nas rang bzhin rnam par dag pa'i phyir | dngos por lta ba'i yid byed sogs kyi bslad kyang bden gnyis kyi rang bzhin bslad chos kyi 'khrul pa'i ngo bor ma skyes te | skyes na 'khrul ba spang du med pa'i phyir | lam dus na¹¹⁴⁰ bden gnyis kyi chos 'khrul pa'i ngo bor ma skyes te | kun rdzob pa dang don dam pa'i byang sems thabs shes zung 'jug gis¹¹⁴¹ 'khrul pa sel bar byed la | 'bras dus kyi bden gnyis dbyer med 'khrul pa dang bral ba ste | chos can dang chos nyid kyi chos la sgro skur gyi ma rig pa sangs shing de'i gnas lugs ma 'khrul par rtog¹¹⁴² pa'i blo rgyas pa'i phyir |

de ltar bshad pas **shar tsong kha**¹¹⁴³ **pa chen pos** | kun rdzob tha snyad pa'i tshad mas grub pa'i phyir rang rang ngo bos mi stong yang brtags bzhag min pa'i yul gyi sdod lugs tshugs thub kyi grub pa'i kun rdzob bden grub par rang gi ngo bos stong pa'i stong nyid don dam bden pa yin la | don dam bden pa de dang kun rdzob ngo bo gcig yin par 'dod pa thams cad sngon rabs byon pa'i **dpal mgon**¹¹⁴⁴

¹¹³⁶ KN_{VV}, KN_{SB}, KN_{RM} all read 'gar yang which we take as a variation of 'ga' yang

¹¹³⁷ KN_{SB} inserts *par bya ba*

¹¹³⁸ KN_{VV}, KN_{SB}, KN_{RM} all read *kyi*

¹¹³⁹ KN_{RM}, KN_{VV} *rtog*

¹¹⁴⁰ KN_{SB} *su*

¹¹⁴¹ KN_{VV}, KN_{SB}, KN_{RM} all read *gi*

¹¹⁴² KN_{SB} *rtogs*

¹¹⁴³ KN_{RM}, KN_{SB} *ga*

¹¹⁴⁴ KN_{SB} om. *dpal mgon*

sa ra ha dang | 'phags pa klu sgrub zhabs dang | rje btsun sha¹¹⁴⁵ ba ri dang | slob
dpon sangs rgyas skyangs dang | zla ba grags pa dang | mnga' bdag mai tri¹¹⁴⁶
pa chen po dag gis legs par phyas pa'i dbu ma'i lugs bzang po las phyi rol du
gyur pa'o ||

des na jo bo mai tri pa dang dpal ldan a ti sha de dag gis shes bya bden gnyis
ji ltar gtan la dbab pa de ltar pañdi ta chen po rong zom chos bzang gis kyang
bshad par snang ste | des byas pa'i lta ba'i brjed byang las | bden gnyis kyi chos
ltos nas 'byung tsam la sgro skur med kyang | ltos 'byung gi rkyen 'di pa tsam
gyi snang ba'i mtshan nyid la sgro skur sna tshogs byung¹¹⁴⁷ ba yin te |

dper na dug sbrul nag po'i gzugs brnyan chur snang ba la | kha cig sbrul nyid du
bzung¹¹⁴⁸ nas skrag te spong bar byed do || kha cig sbrul gyi gzugs brnyan du
shes kyang gnod pa'i¹¹⁴⁹ bya ba byed nus su mthong nas thabs kyis¹¹⁵⁰ gzugs
brnyan de sel bar byed do || kha cig gzugs brnyan du shes pas des gnod pa'i bya
ba mi byed kyang sngon skrag pa'i bred pas gzugs brnyan de la reg cing rdzi bar
mi nus so || kha cig ni gzugs brnyan yin pa'i phyir skrag pa med par de la reg
cing rdzi bar byed do || kha cig¹¹⁵¹ ni gzugs brnyan du shes pas¹¹⁵² spang blang
gang gi blo'ang mi 'byung bas cir¹¹⁵³ yang rtsol ba med par 'jog go |

dpe dang po dang 'dra bar 'jig rten mu stegs byed dge sdig la blang dor byed pa
rnams dang nyan thos pa'i grub mtha' smra ba rnams ni | bden gnyis kyi chos 'di
la don dam par yod pa dang kun rdzob par yod pa dang | de gnyis ka'ang rdzas
su yod pas yod pa bzhir zhen nas chags sogs sdug bsngal gyi [113] rgyu 'bras
rnams la skrag¹¹⁵⁴ ste spong bar byed do ||

dpe gnyis pa dang 'dra bar dbu ma pa rnams kyis snang tsam gyi bden gnyis
rdzas su med pa sgyu ma lta bu yin kyang sgyu ma'i dug sbrul gyi dug gi bya ba

¹¹⁴⁵ KN_{SB} KN_{SB} *shā*

¹¹⁴⁶ KN_{SB} *me tri*

¹¹⁴⁷ KN_{SB} *'byung*

¹¹⁴⁸ KN_{SB} *gzung*

¹¹⁴⁹ KN_{VV} *gdod ma'i*

¹¹⁵⁰ KN_{VV} *kyi*

¹¹⁵¹ KN_{SB} inserts *gi* after *kha cig*

¹¹⁵² KN_{SB} *nas*

¹¹⁵³ KN_{SB} *spyir*

¹¹⁵⁴ KN_{SB} *bsgrag*

byed nus pa bzhin sgyu ma'i kun nyon thabs kyis¹¹⁵⁵ ma zin na sdug bsngal
bskyed pas thabs kyis zin pas sel bar byed do || de la 'di pas don dam par yod pa
'gog kyang kun rdzob dang rdzas su dang btags pa de yod pa gsum du blta'o ||

dpe gsum pa dang 'dra bar bya spyod rgyud kyī rnal 'byor pa dag gis ni snang
tsam pa'i bden gnyis kyī chos sgyu ma lta bu la rdzas su grub pa gang yang med
pas nyes¹¹⁵⁶ med kyang dug sbrul la skrag¹¹⁵⁷ pa'i shugs kyis reg mi phod pa
bzhin chags sogs kyī sdug bsngal nyid nyams su bde bar len mi phod par dpa'
bo gzhan la rogs¹¹⁵⁸ par skul phod pa ltar rang nyid rnal 'byor chen po'i lam
nyams su len mi nus kyang gzhan de la bskul bar nus pa yod pas | 'di pas don
dam par yod pa dang | rdzas su yod pa 'gog kyang | kun rdzob par yod pa dang
btags par yod par blta'o ||

dpe bzhi pa dang 'dra bar rnal 'byor chen po dang bla na med pa'i rgyud kyī rnal
'byor pa dag gis nisnang tsam pa'i bden gnyis kyī chos sgyu ma ltar rang bzhin
gyis ma grub pa 'di'i chags sogs kyī nyon mongs kyī rgyu 'bras thams cad la
skrag¹¹⁵⁹ pa med par brtul zhugs kyis rdzi bar byas te bde ba chen po nyams su
myong zhing longs spyod pas | 'di pas kun rdzob par yod pa dang btags par yod
par 'dzin pa dang | lta ba'ang shas cher zad pas yod pa bzhi las gang du'ang shas
cher mi blta'o ||

dpe lnga pa dang 'dra bar a ti yo ga rdzogs pa chen po'i rnal 'byor pa dag gis
ni¹¹⁶⁰ | sgyu ma lta bu'i bden gnyis kyī chos kyī bde sdug gang la'ang spang skrag
reg rdzi thams cad da dung sgyu ma tsam gyi kun rdzob pa'i dngos lta las byung
bar rtogs nas de lta'i skrag pa dang dpa' ba'i¹¹⁶¹ spyod pa thams cad dor nas gang
yang mi rtsol mi sgrub mi 'gog byar med lhun 'grub tu 'gro¹¹⁶² bas sgyu ma lta
bu'i chos la sgyu dngos dang sgyu 'dzin dbyings su ^[114] dag pas mngon par
rdzogs par sangs rgyas pas¹¹⁶³ kun tu bzang po gzhi thog tu grol ba'o || 'di pas ni
bden gnyis kyī chos btags pa dang kun rdzob tu yod par yang mi blta la | gang

¹¹⁵⁵ KN_{VV} *kyi*

¹¹⁵⁶ KN_{SB} inserts *skyon* after *nyes*

¹¹⁵⁷ KN_{SB} *bskrag*

¹¹⁵⁸ KN_{VV} *rog*

¹¹⁵⁹ KN_{SB} *bskrag*

¹¹⁶⁰ KN_{SB} *om. gis ni*

¹¹⁶¹ KN_{SB} *bas*

¹¹⁶² KN_{SB} *grol*

¹¹⁶³ KN_{SB} *nas*

yod par ma gyur pa la med par yang ci ste lta bas 'di ltar shes bya snang tsam gyi chos la brjod bya bden gnyis su lta ba thams cad mi 'byung ba na brjod byed gsung rab la drang nges dang | gang zag mchog dman la sangs rgyas sems can dang nyams¹¹⁶⁴ myong bde sdug la 'khor 'das su 'byed pa sogs kyi blo thams cad rnam par dag pas mnyam nyid chen po'i blo tshad¹¹⁶⁵ du skyol bar bzhag go |

des na gang zag gi blo la yul gyi rnam pa snang phyin chad bden rdzun gyi mts-han nyid can gyi bden gnyis gzhi grub par blo la bzhag nas yul de rtog¹¹⁶⁶ pa na nam du'ang bden pa gnyis so sor bden pa'i blo nam du'ang 'dor bar mi 'gyur ba yin te | theg pa chen po pa rnams chos thams¹¹⁶⁷ cad sgyu ma lta bu nyid kyi phyir bden min rdzun min no zhes ngag nas brjod kyang zhe bas bden min rdzun min blos mi gtong bar 'gyur ba'i phyir te |

'di ltar snang ba'i chos thams cad kun rdzob sgyu ma tsam gyi rdzas su grub pas don byed pa'i dngos po la dmigs nas de nyid kyi bsags sbyang gi 'ching grol sogs byed par 'dod pas kun rdzob bden pa'ang bden rgyu de phan chad du med pas kun rdzob bden pa blos ma btang bar 'gyur zhing sgyu ma lta bu'i 'ching grol yang dag par rtog brtan du ma grub pa'i stong nyid las gzhan du 'da' byar med par don la zhugs par 'dod pas don dam bden pa'ang bden rgyu de phan chad du med pas don dam bden pa blos ma btang bar 'gyur ba'i phyir | de ltar blos ma btang bar ji srid zhen 'dzin rtog¹¹⁶⁸ rigs yod pa de srid du bden gnyis mnyam nyid dang bden gnyis dbyer med dang bden gnyis ro gcig dang bden gnyis zung 'jug gi go 'phang la 'gar yang 'khod pa med do ||

'o na bden gnyis gzhi grub pa tsam du'ang yul du mi byed pa'i blo ngo na bden gnyis mnyam nyid dang bden gnyis dbyer med ro gcig tu zung du 'jug pa ji ltar 'ong zhe^[115] na¹¹⁶⁹ | de ltar yul dang yul can kun nas smra brjod bsam pas reg par ma nus pa la bden gnyis mnyam nyid ces sogs zad par 'khyol ba'i zung chad pa'i gtam tsam las gzhan de lta'i tshul la gcig dang gnyis pa dang mnyam mi mnyam du bzhag tu ga la yod |

'o na ci yang mi byed pa de gzhang gang gis sgrub snyam na | kho bos gang gis kyang mi sgrub te | de lta na'ang gzhan gyi sgro skur gyi log rtog de nyid ni sgro

¹¹⁶⁴ KN_{SB} *nyam*

¹¹⁶⁵ KN_{SB} *tshang*

¹¹⁶⁶ KN_{VV} *rtogs*

¹¹⁶⁷ KN_{SB} *tham*

¹¹⁶⁸ KN_{VV} *rtogs*

¹¹⁶⁹ KN_{SB} *inerts 'o na after na*

skur gyi log rtog de nyid phyin ci log pa nyid kyis de nyid yang dag par gyur pa
la gnod pa bstan¹¹⁷⁰ pa tsam du zad de | gnod pa'i gzhi nyid kyang gnod bya rang
bden par ma grub pas gnod pa ltar snang ba nyid kyi gnod nus par sgyu ma tsam
du bzhag go | zhes bod kyi spyen mnga' ba rnams mgrin gcig tu gsungs so ||

¹¹⁷⁰ KN_{VV} *gtan*

6.4. Annotated Translation [B]:

On Buddha Nature in the Context of the Two Truths¹¹⁷¹

[I shall here] discuss [buddha nature in the context of the two truths] by taking up the intent of the *Great Notes on the Oral Instructions* of Vanaratna¹¹⁷² who was a direct disciple of the glorious Śavaripa.

Among phenomena subsumed under the two truths the so-called buddha nature (**sugatagarbha*) is declared to be an ultimate phenomenon. Yet it is also that which, in conventional terms, embodies the process of wisdom. [Thus, buddha nature] is precisely the inseparability of the two truths, which is held in the highest esteem as the object of ascertainment of worthy persons. Sūtras on [buddha] nature declare that “sentient beings are endowed with *tathāgatagarbha*.”

¹¹⁷¹ KN_{VV} vol. 1, 115₁₁–121₁₅; KN_{SB} vol. 21, 149₃–157₅; KN_{RM} vol. 1, 190₆–200₁.

¹¹⁷² We were unable to locate this text. There is a collection of short comments on various topics attributed to Vanaratna (1384–1468) in the Derge *Bstan 'gyur*, Dpe bsdur ma ed., *rgyud (ge)* vol. 94, 696–708), entitled *Grub thob ba na ratna'i zhal lung rin po che'i snying po'i phreng ba*. It is also published in the Snar thang Bstan 'gyur (*gser bris ma*, vol. 88, 401–414). Although the title would seem a likely candidate for Mi bskyod rdo rje's citation, the work does not contain the relevant passage. However, the text does provide an indication of Vanaratna's view in this regard. See *Grub thob ba na ratna'i zhal lung rin po che'i snying po'i phreng ba*, 699_{15–16}: “Because [phenomena] are unborn they are without a self-nature. Being unimpeded [they] are dependently arisen. From this experience of existence and nonexistence they arise as a unity.” *skye med nyid phyir rang bzhin med || 'gag pa med las rten 'byung ba || yod dang med pa nyams 'di las || zung 'jug nyid du skye bar 'gyur ||*. Vanaratna (Tib. Nags kyi rin chen) known as “the last paṇḍita” (*paṇḍita mtha' ma*) to visit Tibet, was born in Sadnagara in northeastern India. After his religious training and his ordination as a Buddhist monk in India, he spent six years in Sri Lanka. Upon his return to India he stayed at the Śrī Dhānyakāṭaka Mahācaitya where he is said to have met the siddha Śabarapāda (Śavaripa). He then focussed on the tantric practices of Kālacakra. It is said that an Avalokiteśvara figure spoke to him, advising him to go to Tibet where he would be of benefit to many. Being encouraged in this way, he visited Tibet three times in 1426, 1433, and 1453, teaching widely and assisting in numerous translations. He was considered a great Kālacakra scholar in the lineage of Vibhūticandra (12th/13th c.). Among others he was one of the teachers of 'Gos Lo tsā ba Gzhon nu dpal (1392–1481) and Khrims khang lo tsā ba bsod nams rgya mtsho (1424–1482). Vanaratna spent his final years in the Gopicandra Vihara in Patan/Kathmandu. See Roerich 1949, 797–804. For a translation and discussion of Vanaratna's *Śrī Śabarapādastotraratna*, see Mathes 2008b.

The reasons why sentient beings are [said to be] endowed with such a nature was also noted by the Venerable One [RGV I.28]:

Because the body of the perfect Buddha is [all-]pervading,
Because suchness is undifferentiated, and
Because they have the potential,
All sentient beings always have buddha nature.¹¹⁷³

In the [stanza] preceding that [RGV I.27], [he] comments,

Because buddha wisdom is present in all [kinds of] sentient beings,
Because the natural nondefilement [of buddhas and sentient
beings] is nondual,¹¹⁷⁴ and ^[116]
Because the result has been metaphorically ascribed to the buddha
potential,
It is said that all beings are endowed with buddha nature.¹¹⁷⁵

[1] The meaning of the two lines [at the start of each passage]¹¹⁷⁶ pertains to the first of the [three] reasons [why sentient beings are endowed with buddha nature]: Because the *dharmakāya*, endowed with the twofold purity of perfect buddhahood, is [all-]pervading, down to the subtlest particles, wherever space extends, all sentient beings are endowed with *tathāgatagarbha*. Nonetheless, it has been said in this regard that *tathāgata* is actual whereas *garbha* is nominal.¹¹⁷⁷ Now, in terms of the *dharmakāya* pervading in this way the entire animate and inanimate world, the *Abhisamayālaṅkāra* (AA) [VIII.11] explains,

Because buddha-activity is vast,
The Buddha is defined (*nirūcyate*) as “pervasive.”

¹¹⁷³ RGV I.28 (Johnston 1950 ed., 16): *saṃbuddhakāyaspharaṇāt tathatāvyatibhedataḥ | gotrataś ca sadā sarve buddhagarbhāḥ śarīriṇaḥ ||*. On the meaning of *spharaṇa*, see Schmithausen 1971, 142.

¹¹⁷⁴ That is, not different from that of a buddha.

¹¹⁷⁵ RGV I.27. See above 89, n. 262 and 91, n. 271.

¹¹⁷⁶ I.e., the first line of each, RGV I.27 and 28.

¹¹⁷⁷ This is the position of Rngog Blo ldan shes rab on which see above 198 and Kano 2016. In this work (356 f.), Kano discusses Gzhon nu dpal’s summary of Rngog blo ldan shes rab’s position on the three aspects of buddha nature.

Being inexhaustible,
He is described as “permanent.”¹¹⁷⁸

If it pervades in this way, then it is just like space, the sphere of phenomena, which pervades in a manner of simply making room for all physical entities. Here too it is said to be pervasive. Accordingly, the [*Mahāyāna*]*sūtrālaṃkāra* [IX.15] states:

Just as space is considered to be always omnipresent,
So this [buddhahood] is considered to be always omnipresent.
Just as space is omnipresent in the multitude of physical things,
So this [buddhahood] is omnipresent in the multitude of beings.¹¹⁷⁹

[2] Having shown with “the body of the perfect Buddha is [all-]pervading” [RGV I.28a] the way **sugatagarbha* is present in terms of the resultant **sugatagarbha* being pervasively present via buddha activity as the causal **sugatagarbha* of all sentient beings,¹¹⁸⁰ the principle “suchness is undifferentiated” [RGV I.28b] is [also] the way **sugatagarbha* is present in sentient beings. [This is] because the natural luminosity of the minds of everyone, from buddhas to animals, ^[117] abides without differentiation as the nature of mind of sentient beings, as that essence which is free from all defilements, and without transition and transformation, like space.

Furthermore, “all sentient beings have *tathāgatagarbha*,” but from their perspective, the *garbha* is actual¹¹⁸¹ whereas *tathāgata* ‘comes about’ insofar as it is

¹¹⁷⁸ AA VIII.11: *iti kāritravaipulyād buddho vyāpī nirūcyate | akṣayatvācca tasyaiva nitya ity api kathyate* || Tib. D 3786, vol. 80, 11b₆.

¹¹⁷⁹ MAS IX.15 (Lévi 1907 ed., 36_{19–20}): *yathāmbaram sarvagataṃ sadā mataṃ tathāiva tat sarvagataṃ sadā matam | yathāmbaram rūpaṅgaṇeṣu sarvagaṃ tathāiva tatsattva-ṅgaṇeṣu sarvagaṃ* || Tib. D 4020, vol. 123, 9a₇.

¹¹⁸⁰ The Karma pa emphasizes that the resultant buddha nature, i.e., the state of enlightenment which is spontaneously active for the welfare of all, is not different from causal buddha nature, i.e., the state of an ordinary sentient being. It becomes clear in the passage to follow that the only difference between the two—neither of them being substantially existent—is that in the latter case adventitious defilements obscure buddha nature.

¹¹⁸¹ Here it is important to note that while *tathā* (thusness) is unchanging, *tathāgata* is said to refer to one in whom buddha nature is fully revealed, purified of all adventitious defilements. From the side of sentient beings, the *garbha* is actual; from the side of buddhahood, *tathāgata* is actual and *garbha* nominal.

the basis of the three phases: [1] the phase of impure sentient beings as long as they possess karma and afflictions that fetter them to *saṃsāra*, [2] the phase of partly pure and partly impure bodhisattvas as long as they are purified of karma and afflictions, but not free from the ground of latent tendencies of ignorance¹¹⁸² and [3] the phase of pure buddhas who are thoroughly purified of both of these. As is stated [in RGV I.47]:

[Depending on whether the buddha-element is]
Impure, [partly] impure and [partly] pure, or perfectly pure,
It is called a sentient being, a bodhisattva
Or *tathāgata* [Thus-gone] respectively.¹¹⁸³

Query: But are these three phases posited with respect to the individual endowed with these continua or with respect to [buddha] nature itself?

Reply: They are posited with regard to [buddha] nature itself. As is stated [in RGV I.48]:

The element is indicated by three names
In accordance with its three phases.¹¹⁸⁴

Query: What is the reason for positing *tathāgatagarbha* as “sentient being”?

Reply: It was posited in this way on account of the need to establish buddhas of the primal phase or sentient beings deriving from the primal phase in terms of that naturally luminous buddha nature which was designated by the term ‘substratum.’¹¹⁸⁵ This is because, on the one hand, it is by virtue of [beings] having this cause, i.e., buddha nature (*buddhagarbha*), that its result is actualized. On the other hand, it is by virtue of the influence of all the adventitious defilements which obscure or obstruct [buddha nature] that all phenomena of *saṃsāra* and *nirvāṇa* occur by way of dependent arising. Thus, if this [buddha] nature did not exist, then *saṃsāra* and *nirvāṇa*, bondage and liberation, and so on would not

¹¹⁸² On the different meanings of *avidyāvāsabhūmi*, see vol. 1, 199, n. 447.

¹¹⁸³ RGV I.47, for Skt. see above, 201, n. 747.

¹¹⁸⁴ RGV I.48 (Johnston 1950 ed., 40): *dhātus tisṛṣv avasthāsu vidito nāmabhis tribhiḥ* ||.

¹¹⁸⁵ In other words, buddha nature, i.e., luminosity labelled as substratum refers to sentient beings. They are only designated as sentient beings; ultimately there are no sentient beings but just luminosity.

exist on the level of discursive conventions.¹¹⁸⁶ But since this [buddha nature] does exist, such is not the case.¹¹⁸⁷ As is stated in the *Uttaratantra* [RGV I.40cd],
[118]

If there were no buddha potential, there would also be no
dissatisfaction with suffering,
Nor would there be any longing, searching or wishing for
nirvāṇa.¹¹⁸⁸

In the *Śrīmālā*[*devīsiṃhanādanirdeśasūtra*] (ŚDS) it is said,

Bhagavān, these six assemblages of consciousness and the
consciousness are like that; these seven factors are unstable,
disconnected, momentary, and do not experience suffering.¹¹⁸⁹
Tathāgatagarbha is inseparably connected and not momentary and
therefore experiences suffering.¹¹⁹⁰

Even the substratum is not perpetually continuous (*rgyun brtan pa*) since it comes to an end once the karmic seeds aspect [ceases on] the eighth level and the karmic maturation aspect [ceases on] the ninth level. But, regarding **sugata-garbha*, the following was said:

As it was earlier, so it is later –
It is of an unchangeable nature.¹¹⁹¹

In this regard, this [buddha nature] is perpetually continuous since it neither waxes nor wanes from sentient beings up to buddhas. Thus, it was posited as the ground of all phenomena comprising bondage and freedom, *saṃsāra* and *nirvāṇa*, the innate and adventitious, and the two truths. It was said to be non-momentary by virtue of its not being newly produced by causes from beginningless

¹¹⁸⁶ On this, see also vol. 1, 189.

¹¹⁸⁷ That is to say, because buddha nature exists, such soteriological conventions do obtain.

¹¹⁸⁸ RGV I.40cd (Johnston 1950 ed., 35): *buddhahātuh sacen na syān nirvid duḥkhe 'pi no bhavet | necchā na prārthanā nāpi praṇidhir nirvṛtau bhavet ||*.

¹¹⁸⁹ *ma* missing in the text.

¹¹⁹⁰ See also vol. 1, 155, n. 337 and 213, n. 485.

¹¹⁹¹ RGV I.51cd (Johnston 1950 ed., 41): *yathā pūrvam tathā paścād avikāritvadharmaṭā ||*.

time to the future, but this does not mean that *conventionally* there is no momentariness [in the sense of phenomena being] produced by causes and conditions.

Still, even if the ground of all phenomena prevails all-pervasively and impartially in buddhas and sentient beings, there is no need to [make it] a basis established [by valid sources of knowledge] because if there were something established in this way, the fallacy would absurdly follow that this factor and all persons individually endowed with it are selves and truly established.

Query: If that **sugatagarbha* is *not* the *ālayavijñāna*, which is of the essence of the adventitiously defiled mind, then why has it been described in that way?

Reply: Since that [buddha nature] is the root of all phenomena comprising pure and impure substratums etc., it is not inconsistent to explain it in that way. As is stated ^[119] [in the *Ghanavyūha*],

The substratum of the various levels,
That is also the goodness that is buddha nature (**sugatagarbha*).
The tathāgatas have indicated this nature (*garbha*)
By means of the term “substratum” (*ālaya*).
Although the *garbha* has been declared to be the *ālaya*,
It is not known by those of inferior intellect.¹¹⁹²

[3] As for the manner in which **sugatagarbha* exists in sentient beings, [as in the line] “because they have the potential” [RGV I.28c], because that clarity aspect or manifestation aspect of **sugatagarbha*, which is something that is of a similar type with (*ris 'dra ba*) the uncontaminated six cognitive domains of a perfect buddha, is—like milk in water—already present indivisibly (*ris med par*) within the six cognitive domains of all sentient beings since beginningless times, all sentient beings are endowed with **sugatagarbha*. This is described as the “naturally present potential,” the “potential which obtains as the nature of things (*dharmatā*)” and the “distinct set of six cognitive domains¹¹⁹³”. But in the sūtras, from this [account] alone, [buddha nature] is not clear[ly revealed]. However, in the Mantrayāna, there are many more interpretations concerning this [buddha nature] such as the “potential which is a distinctive feature of the ten levels”—as in the statement [in *Hevajratāntra* (HT) II.iv.64cd] “The levels (*bhūmi*) are

¹¹⁹² *Ghanavyūhasūtra* (GhV) H 113, vol. 52, 85a₆–85a₇.

¹¹⁹³ On the term “distinct set of six cognitive domains” see vol. 1, 62, n. 111.

the ten months [in the womb], so all beings are already the Lord of the ten levels”¹¹⁹⁴—and the “potential which is a distinctive feature of the three vajras”.

For that reason, the master Karma pa Rang byung rdo rje says the following in his *Hevajra* commentary:

The spiritual potential (*rigs*) consists in aspects of sentient beings’ body, speech, and mind (*lus ngag yid*) that are similar to (*’dra ba’i cha*) the tathāgatas’ body, speech, and mind (*sku gsung thugs*).¹¹⁹⁵

The interpretation of this [passage] is not at issue here so it will be discussed below.¹¹⁹⁶

As for the unfolded potential: through nourishing that naturally present potential by way of the conditions of learning and so forth, when the category of the distinct set of six cognitive domains has become distinguished insofar as it is similar to the category of the uncorrupted, i.e., the Tathāgata, it is then called the “unfolded potential.” This being so, the insight and confidence of learning and so on make the naturally present potential awaken and blossom, though^[120] these [virtuous activities] are not the actual naturally present and the unfolded element and potential, as has been explained in the *Dharmadhātustava*.¹¹⁹⁷

Thus, just as the uncontaminated distinct set of the six cognitive domains of a tathāgata exists in all sentient beings, so there also exists the uncontaminated distinct set of six cognitive domains of śrāvakas and pratyekabuddhas. Hence,

¹¹⁹⁴ On this quotation, see above 118, n. 364.

¹¹⁹⁵ We were unable to locate this passage in either of Rang byung rdo rje’s three extant *Hevajratantra* (HT) commentaries (see Bibliography), or in any of his other works.

¹¹⁹⁶ The author discusses this passage at length elsewhere. See above 113ff.

¹¹⁹⁷ In other words, the virtue allows for the disclosure of the potential, but is not the potential itself. Mi bskyod rdo rje here refers to *Dharmadhātustava* (DDhS) stanzas 56–57 (corresponds to Tibetan v. 66–67) that describe virtue as a factor conducive to the blossoming of the potential. “Through these three the basic element is nourished: the various hardships of giving, the gathering of beings’ purpose through ethics, the benefiting of beings through patience. [56] These too nourish awakening: diligence [regarding] all *dharma*s, a mind engaging in meditative concentration and insight as an unwavering, permanent [ground]. [57]” (Liu Zhen 2014 ed., 20): *duṣkarair vividhair dānaiḥ śīlaiḥ sattvārthasaṅgrahaiḥ | sattvopakāraḥ śāntiā ca dhātupuṣṭir iyaṃ tridhā ||* [56] *vīryaṃ ca sarvadharmeṣu dhyāna cittaṃ pracāritam | prajñāyām acalaṃ nityaṃ bodhipuṣṭir iyaṃ punaḥ ||* [57]. Tib. D 1118, vol. 1, 66a₄₋₆.

there is no one at all who is not encompassed by the presentation of the six natural and unfolded potentials of the three vehicles.¹¹⁹⁸ Further, the qualities of confidence and so forth which awaken the potential, do not [really] make an actual potential (*rigs dngos*) awaken. Rather, through the conditions of awakening the potential such as learning which are based on the eightfold consciousness, the roots of virtue of accumulating [merit and wisdom] and purifying [the mind from veils] which awaken the eleven virtuous [factors] such as confidence—the essence of the levels and paths—lead one to accomplish only the buddhahood of the Sūtra [system].¹¹⁹⁹ But at the time [the roots of virtue] are present, [they are] said to be present as something like a partial potential (*rigs nyi tshe ba*) which, by the power of the condition of means and wisdom, is able to fundamentally transform the contaminated virtues such as confidence into uncontaminated virtue. This is what my master Sangs rgyas mnyan pa ras chen has said. It is an additional remark that is not the [main] point [in this] context.

[1] Thus, by [the line] “Because the perfect body of the Buddha is [all-]pervading” [RGV I.28a], when one understands that the *dharmakāya* of buddhahood pervades the entire animate and inanimate world, one sees that there are no realms without buddhas and thus recognizes that one is never separated from the

¹¹⁹⁸ Mi bskyod rdo rje here rejects the idea of a “cut-off” family, a group of sentient beings who lack the potential to attain awakening. This view is found in a number of Yogācāra treatises, for example in the *Mahāyānasūtrālaṃkāra* (MSA) III.11 (Funahashi 1985 ed., 22): “Some are solely [destined for] bad conduct. [Then] there are those whose positive qualities are destroyed, [or] those who lack the virtue that is conducive to liberation. And some have few positive [qualities]. But there are also those without [any] cause.” *ekāntiko duścarite ’sti kaścīt kaścīt samudghātita-śukla-dharmā | amokṣa-bhāgīya-śubho ’sti kaścīn nihīna-śuklo ’sty api hetu-hīnaḥ* ||. Sgam po pa took up this verse in his *Thar rgyan*, 57–9 in the context of explaining the five types (*rigs lnga*) and explains that this is not to be understood in a definitive sense. He declares: “In general, it is said that those who have these signs are the ‘cut-off’ type. However, this is [said] considering that they will linger in *saṃsāra* for a long time and not [in the sense] that they will never attain awakening. If they make an effort, they too will attain awakening.” *lar rtags de dag dang ldan pa rigs chad du gsungs pa de yang | ’khor bar yun ring du ’gor ba la dgongs pa yin gyis | gtan nas byang chub mi thob pa ni ma yin te | ’bad pa byas na des kyang byang chub thob pa yin no* ||. Sgam po pa also backs his statement with a quotation from the *White Lotus Sūtra*.

¹¹⁹⁹ In other words, the awakening of the potential is not a cause-effect process. Rather the virtue of mind as such unfolds, awakening as the essence of the qualities which manifest throughout the levels and paths of development.

teacher, the buddha. By way of recollecting the buddha in this way, it will become unsurpassed.

[2] By [the line] “Because suchness is undifferentiated” [RGV I.28b], one beholds that the nature of mind from sentient beings up to buddhas is unchanging—“as it is before, so it is later”—and thus recognizes that “just like myself so too are all sentient beings like that.” From that arises great loving kindness which sees the similarity of oneself and sentient beings. Induced by that, there arises great compassion for sentient beings who suffer because they don’t understand things in that way. Seeing that even this suffering does not belong to the mode of abiding, there arises the supreme intrepid intention by way of inner strength which is able to clear away suffering.

[3] By [the line] “Because they have the potential” [RGV I.28c], one realizes that the aspect of appearance (*snang cha*) in all its variety from buddhas to sentient beings of the three phases and so forth is a perceptual experience (*’char sgo*) of nothing other than the luminosity of mind. Thereby, as a remedy to overcome each and every obscurations from one’s own mind, this very luminosity of one’s own mind arises as supreme insight. ^[121] Thence, there arise three types of certainty¹²⁰⁰ of being able to actualize suchness. To be deeply rooted in the certainty of these three means that one has plumbed the depths of all the teachings of the Buddha (*buddhadharma*).

Thus, among the expressions for the term “quintessence” (*snying po*) such as *sāra*, *hṛdaya*, *garbha* and *maṇḍa*¹²⁰¹, the first [*sāra* (“vital core”), is used] because many [qualities] spread out from a single quintessence. The second [*hṛdaya* (“heart”)] means something held to be vitally important like the heart of a living being. The third [*garbha* (“womb,” “quintessence”)] is like the kernel (*snying po*) within a husk. The fourth [*maṇḍa* (“cream,” “uppermost part”)] means extracting the essence [i.e., making the most] of an opportunity.¹²⁰² The classification of the ways of positing [buddha nature] as a quintessence (*snying po*) are to be explained based on [how they have been] understood by scholars in line with [differing] contexts and capacities [of individuals].

¹²⁰⁰ On these three certainties, see 210–11.

¹²⁰¹ ’Gos Lo tsā ba Gzhon nu dpal also discusses these terms as Sanskrit equivalents of *snying po* in his *De kho na nyid rab tu gsal ba’i me long* (Mathes 2003 ed.), 262_{24–25}. See also Kano 2016, 265–266 and n. 94.

¹²⁰² See vol. 1, 93, note 174 to compare this presentation with ’Gos lo tsā ba’s explanation of these terms in his *Rgyud bla me long*.

Now, such a quintessence [buddha nature] is designated as conventional from the perspective of still having reifications and exertions (*mtshan rtsol*)¹²⁰³ involving the triad of object, agent, and act, but is designated as ultimate from the perspective wherein such reifications and exertions are no longer established. Although those who desire liberation on the basis of the two truths [as understood] in this way engage in acceptance and rejection, there is no reason to do anything at all in terms of accepting or rejecting the two truths as inherently existent [phenomena]. Consequently, it is said the entire range of view, meditation, conduct, and fruition, are spontaneously present, being devoid of acceptance and rejection, uncontrived, and effortless. [Thus] all mental engagements are ascertained as being [already] abandoned. This is an excellent presentation.

¹²⁰³ Vasubandhu explains in his *Sūtrālamkārabhāṣya* (MASBh, D 4026, 243b₅₋₆) that on the eighth spiritual level, exertions bound up with conceptual signs (*mtshan* [*ma'i*] *rtsol* [*ba*]) based on the subject-object dichotomy are abandoned, along with the arrogance of thinking one will become a buddha.

6.5. Critical Edition [B]: *Sku gsum ngo sprod rnam bshad* excerpt¹²⁰⁴

dpal sha ba ri'i dngos slob **paṇ chen nags** kyi zhal lung zin bris chen mo'i
dgongs pa blangs te brjod na |

bden¹²⁰⁵ gnyis kyis bsdus pa'i chos las bde gshegs snying po zhes don dam pa'i
chos su gsungs kyang tha snyad kun rdzob tu ye shes kyi tshul can nyid skyes bu
dam pa rnams kyi gtan la dbab bya'i bden gnyis dbyer med nyid la mchog tu
sngags par mdzad pa yin te | snying po'i mdo rnams las

sems can thams cad de bzhin gshegs pa snying po can no |

zhes gsungs la | de lta'i snying po sems can thams cad la ldan pa'i rgyu mtshan
yang **rje btsun** gyis |

rdzogs sangs sku ni 'phro phyir dang ||
de bzhin nyid dbyer med phyir dang ||
rigs yod phyir na lus can kun ||
rtag tu sangs rgyas snying po can ||

zhes 'byung la | de'i snga 'grel du |

sangs rgyas ye shes (sems can tshogs¹²⁰⁶) zhugs phyir ||
rang bzhin dri med de ni gnyis med phyir ||^[116]
sangs rgyas rigs la de 'bras¹²⁰⁷ nyer brtags phyir ||
'gro kun bde gshegs snying po can du gsungs ||

shes 'byung ba'i¹²⁰⁸ rgyu mtshan dang po rkang pa gnyis kyi don ni || rdzogs pa'i
sangs rgyas kyi dag pa gnyis ldan gyi chos sku des nam mkhas gar khyab kyi
rdul phra rab gyi mthar thug pa la khyab par song ba'i phyir | sems can thams
cad de bzhin gshegs pa'i snying po can yin la | de la ltos te de bzhin gshegs pa ni

¹²⁰⁴ KN_{VV} vol. 1, 115₁₁–121₁₅; KN_{SB} vol. 21, 149₃–157₅; KN_{RM} vol. 1, 190₆–200₁

¹²⁰⁵ KN_{SB} addit *pa*

¹²⁰⁶ KN_{VV}, *bsod nams chags*. KN_{SB} *bsod nams tshogs*. KN_{RM} *ni chags*. We corrected the line according to the canonical version in D 4024, vol. 123, 56a₃, which best reflects the Sanskrit original.

¹²⁰⁷ KN_{SB} 'dras

¹²⁰⁸ KN_{SB} inserts *dang po*

mtshan nyid pa dang snying po ni¹²⁰⁹ btags pa'o || chos sku 'di ltas brtan g.yo
thams cad la khyab pa'i dbang du byas nas | mngon rtogs rgyan las |

de ltar mdzad pa rgya che'i phyir ||
sangs rgyas khyab par nges par brjod ||
de phyir zad pa med pa'i phyir ||
rtag pa zhes byar brjod pa yin ||

zhes gsungs la | tshul ji¹²¹⁰ ltar du khyab na chos kyi skye mched pa'i nam mkhas
gzugs can gyi dngos po thams cad la go 'byed pa tsam gyi tshul gyis khyab pa
ltar 'dir yang khyab par gsungs te | mdo sde sgyan las |

ji ltar nam mkha' rtag tu kun song 'dod ||
de bzhin 'di ni rtag tu kun song 'dod ||
ji ltar nam mkha' gzugs gyur tshogs kun song ||
de bzhin 'di ni sems can tshogs kun song ||

zhes pa ni rdzogs sangs sku 'phro ba ste 'bras bu bde gshegs snying pos kyang
sems can thams cad kyi rgyu bde gshegs snying po la phrin las khyab par gzugs
pa'i sgo nas gshegs snying yod tshul bstan nas | de bzhin nyid dbyer med pa'i
tshul gyis sems can la gshegs snying yod tshul ni | sangs rgyas nas dud 'gro'i bar
gyi sems kyi rang^[117] bzhin 'od gsal ba nam mkha' ltar 'pho 'gyur med pa dri
ma thams cad dang bral ba'i ngo bo nyid du sems can gyi sems kyi gshis¹²¹¹ la
dbyer med du gnas pa'i phyir |

yang sems can thams cad de bzhin gshegs pa'i snying po can yin la | de la ltos
nas snying po ni mtshan nyid pa dang | de bzhin gshegs pa ni gnas skabs gsum
du rten gyi dbang las 'gyur te | 'khor bar 'ching byed kyi las nyon dang bcas pa
de srid du ma dag pa sems can gyi gnas skabs dang | las nyon gyi dag ma rig bag
chags kyi sa las ma grol ba'i bar de srid du dag ma dag byang chub sems dpa'i
gnas skabs dang | de gnyis ka las rnam par grol ba dag sangs rgyas kyi gnas skabs
te | de skad du yang |

ma dag ma dag dag pa dang ||
shin tu rnam dag go rim bzhin ||

¹²⁰⁹ KN_{SB} KN_{SB}, KN_{RM} *snying po'i*

¹²¹⁰ KN_{RM}, KN_{SB}, KN_{VV} *'di*

¹²¹¹ KN_{SB} *shis*

sems can byang chub sems dpa' dang ||
de bzhin gshegs pa zhes brjod do ||

zhes 'byung la | gnas skabs gsum po de rgyud ldan gyi gang zag la bya'am | de
snying po nyid la bya zhe na |

snying po nyid la bzhag ste |

kham s ni gnas skabs gsum dag tu |
ming gsum gyis ni bstan pa yin

zhes 'byung la | 'o na de bzhin gshegs pa'i snying po la¹²¹² sems can du 'jog pa'i
rgyu mtshan ci zhe na |

dang po'i dus kyi sangs rgyas sam dang po'i dus nas 'ong ba'i sems can ni kun
gzhi'i ming gis btags pa'i rang bzhin gyi 'od gsal ba'i gshegs snying nyid la 'jog
dgos pa'i dbang las der bzhag pa yin te | sangs rgyas kyi snying po'i rgyu 'di yod
pa'i dbang las | 'bras bu de bskyed pa la sgrib byed dam gegs byed kyi glo bur
gyi dri ma thams cad kyang ltos pa'i dbang gis 'khor 'das kyi chos thams cad
rten cing 'brel par 'byung ba'i tshul gyis 'byung ba'i phyir | snying po 'di med
na 'khor 'das 'ching grol sogs tha snyad du¹²¹³ 'byung ba med par 'gyur la | 'di
yod pas de lta'ang ma yin te | rgyud blar |^[118]

gal te sangs rgyas kham s med na ||
sdug la skyo bar mi 'gyur zhing ||
mya ngan 'das la 'dod pa dang ||
don gnyer smon pa'ang med par 'gyur ||

zhes 'byung la | dpal phreng seng ge'i nga ro'i mdo las ||

bcom ldan 'das rnam par shes pa'i tshogs drug po 'di dang rnam par
shes pa 'di lta ste | de ltar chos bdun po 'di ni mi gnas pa | ma 'brel
ba skad gcig pa lags pas sdug bsngal myong ba¹²¹⁴ lags so || de bzhin

¹²¹² KN_{VV} *las*

¹²¹³ KN_{RM} *addit 'ang*

¹²¹⁴ KN_{SB} *ma*

gshegs pa'i snying po ni 'brel ba rnam par dbyer med pa skad gcig
ma lags pas¹²¹⁵ ma lags pas sdug bsngal myong ba ma¹²¹⁶ lags so ||

zhes 'byung la | kun gzhi yang sa bon gyi cha sa brgyad pa dang | rnam smin gyi
cha sa dgu pa nas ldog pas rgyun brtan pa min la | bde gshegs snying po ni |

ji ltar sngar bzhin phyis de bzhin¹²¹⁷ ||
'gyur ba med pa'i chos nyid do ||

zhes pa'i tshul gyis sems can nas sangs rgyas kyi bar bri gang med pas rgyun
brtan¹²¹⁸ pa'i phyir 'ching grol 'khor 'das gnyugs ma glo bur bden gnyis kyi chos
thams cad kyi gzhi yang 'di nyid 'jog la 'di thog ma med pa nas ma¹²¹⁹ 'ongs pa
las gsar du rgyus ma bskyed pas skad gcig ma yin¹²²⁰ par gsungs kyang tha snyad
du rgyu rkyen gyis skyes pa'i skad gcig ma yin pa'i don ni ma yin la |

'o na chos thams cad kyi gzhi sangs rgyas dang sems can ris med pa'i kun khyab
tu bzhugs na'ang gzhi grub dgos pa ni ma yin te || de ltar grub pa'i chos shig yod
na chos de dang de gang la ldan pa'i gang zag thams cad bdag dang bden grub
par thal ba'i skyon du gyur ro ||

'o na bde gshegs snying po de glo bur dri ma'i sems kyi ngo bo'i kun gzhi
rnam shes ma yin na der brjod pa ci zhe na |

'di la dag pa ma dag pa'i kun gzhi sogs kyi chos thams cad kyi rtsa bar gyur
pa'i dge ba yin pas¹²²¹ der brjod pa mi 'gal te | ji skad du^[119]

sa rnams sna tshogs kun gzhi ste ||
bde gshegs snying po dge ba'ang de ||
snying po¹²²² de la kun gzhi¹²²³ sgras ||

¹²¹⁵ KN_{SB} *med pa 'brel pa rnam par dbyer med pa skad gcig pa*

¹²¹⁶ KN_{SB} *om. ma*

¹²¹⁷ KN_{SB} *ji ltar sngar de phyis de bzhin*

¹²¹⁸ KN_{MD} *addit med*; em. as per KN_{VV}, KN_{RM} which om. *med*

¹²¹⁹ KN_{SB} *om. ma*

¹²²⁰ KN_{VV}, KN_{RM} *min*

¹²²¹ KN_{SB} *rtsa ba yin pas* and om. *dga ba yin pas*

¹²²² GC_{KL}, GC_{SB} *po'i*; em. as per H, see 282, n. 1192.

¹²²³ GC_{KL}, GC_{SB} *gzhi'i*; em. as per H, see 282, n. 1192.

'bde bzhin gshegs pa ston pa¹²²⁴ mdzad ||
 snying po kun gzahir bsgrags par¹²²⁵ yang ||
 blo zhan¹²²⁶ rnams kyis mi shes so ||

zhes so || rigs yod pa'i phyir sems can la gshegs snying yod tshul ni | bde gshegs
 snying po'i gsal cha'am snang cha de¹²²⁷ rdzogs pa'i sangs rgyas kyi zag pa med
 pa'i skyed mched drug dang ris 'dra ba¹²²⁸ zhig sems can thams cad kyi skyed
 mched drug gi steng na ris med par thog ma med pa nas chu la 'o ma ltar rjes su
 zhugs pas sems can thams cad gshegs snying can yin te | 'di la ni rang bzhin du
 gnas pa'i rigs dang chos nyid kyis thob pa'i rigs dang skyed mched drug gi khyad
 par zhes brjod la | mdor na 'di tsam las mi gsal¹²²⁹ kyang sngags kyi theg par | 'di
 la zla ba bcu yang sa bcu ste || sems can sa bcu'i dbang phyug go ||¹²³⁰ zhes pa lta
 bu'i sa bcu'i khyad par gyi rigs shes bya ba dang | rdo rje gsum gyi khyad par
 rigs shes bya ba sogs kyi rnam par gzahag pa ches mang la |

rgyu mtshan¹²³¹ des **rje karma pa rang 'byung rdo rjes** | kye¹²³² rdor 'grel par |

[rigs ni]¹²³³ sems can gyi lus ngag yid gsum de bzhin gshegs pa'i
 sku gsung thugs dang 'dra ba'i cha las der btags so zhes 'byung
 ngo¹²³⁴ |

'di'i tshul 'dir skabs don min pas 'og nas 'chad do |

¹²²⁴ GC_{KL}, GC_{SB} *de rnams yang dag ston par*; em. as per H see 282, n. 1192.

¹²²⁵ GC_{KL}, GC_{SB} *pa*; em. as per H see 282, n. 1192.

¹²²⁶ KN_{SB} *gzhan*

¹²²⁷ KN_{RM} *gsal cha'i snang cha de*; KN_{SB} *gsal cha'am snang cha'am*

¹²²⁸ *ris 'dra ba* as an alternative for *rigs 'dra ba*.

¹²²⁹ KN_{SB} *'gal*

¹²³⁰ Quotation from *Hevajratantra* (HT) II.iv.64cd: Skt. *bhūmayo daśamāsās ca sattvā daśabhūmīśvarāḥ* ||. The Tibetan varies slightly in the first line: *zla ba bcu yang sa rnams yin* || Snellgrove 1959 ed., 70. Tib. also in *Hevajratantra*, H 378b, vol. 79, 366a₆.

¹²³¹ KN_{SB} reads *rgyun tshan*

¹²³² KN_{SB} *kye'i*

¹²³³ Added to provide context

¹²³⁴ KN_{SB} om. *ngo*

rgyas 'gyur gyi rigs ni rang bzhin gnas rigs de nyid thos¹²³⁵ pa sogs kyi rkyen gyis gsos btab pas skyed mched drug gi khyad par ba'i ris de de bzhin gshegs pa'i zag med kyi ris dang 'dra ba'i khyad par du gyur pa na | de la rgyas 'gyur gyi rigs shes brjod la | des na rang bzhin gnas rigs sad byed dam rgyas byed kyi thos sogs kyi¹²³⁶ shes rab dang dad pa sogs ni khams ltas byed dang rgyas byed yin gyi | rang bzhin dang rgyas pa'i khams dang ris dngos ma yin par chos dbyings bstod pa las gsungs pa^[120] yin no |

des na sems can thams cad la de bzhin gshegs pa'i zag pa med pa'i skyed mched drug gi khyad par yod pa de bzhin nyan rang gi zag pa med pa'i skyed mched drug gi khyad par yang¹²³⁷ yod pas theg pa gsum gyi rang bzhin dang rgyas 'gyur gyi rigs drug rnam par bzhag pas ma khyab pa ni 'gar yang med la¹²³⁸ | yang rigs sad byed kyi dad sogs kyi chos kyi rigs dngos sad¹²³⁹ par ma byas kyang thos sogs rigs sad byed kyi rkyen gyis rnam shes tshogs brgyad kyi steng gi dad sogs dge ba bcu gcig sogs sa¹²⁴⁰ lam gyi ngo bor sad pa'i bsags sbyang gi dge rtsas mdo'i sangs rgyas tsam sgrub par byed pa yang yod la de lta'i tshe dad sogs zag bcas kyi dge ba zag med kyi dge bar thabs shes kyi rkyen dbang gis gnas 'gyur du rung ba'i rigs nyi tshe ba de 'dra'ang yod ces **rje btsun sangs rgyas mnyan pa ras chen** gyi zhal snga nas 'ongs pa ste zhar las byung bas¹²⁴¹ skabs don ma yin la |

des na rdzogs sangs sku 'phro bas sangs rgyas kyi chos skus brtan g.yo thams cad la khyab par shes pa na | sangs rgyas med pa'i zhing khams med par mthong ste | rang gi ston pa sangs rgyas dang nam du yang ma bral bar shes pas¹²⁴² sangs rgyas rjes dran gyi sgo nas bla na med par 'gyur ro |

de bzhin nyid dbyer med pas | sems can nas sangs rgyas kyi bar gyi sems kyi rang bzhin de nyid ji ltar sngar bzhin phyis kyang de bzhin nyid du 'gyur ba med par mthong bas bdag ci 'dra ba sems can thams cad kyang de 'dra bar shes nas

¹²³⁵ KN_{VV}, KN_{RM} *thob*

¹²³⁶ KN_{SB} *bsam gyi*

¹²³⁷ KN_{SB} *om. yang*

¹²³⁸ KN_{SB} *gi rnam par dag pas ma khyab pa ni 'gar yang med la*

¹²³⁹ KN_{SB} *gsad*

¹²⁴⁰ KN_{SB} *pa*

¹²⁴¹ KN_{SB} *ba* and inserts *de*

¹²⁴² KN_{SB} *pa'i*

bdag dang sems can mtshungs mthong gi byams pa chen po skye¹²⁴³ | des drangs¹²⁴⁴ nas de ltar ma rtogs te sdug bsngal ba'i sems can la snying rje chen po skye | sdug bsngal de yang gnas tshul la ma zhugs par mthong nas sdug bsngal sel nus kyis snying stobs kyis ma zhum pa'i lhag bsam skye |

rigs yod pas gnas skabs gsum la sogs pa'i sangs rgyas nas sems can gyi bar gyi snang cha¹²⁴⁵ ji snyed sems 'od gsal ba 'ba' zhig gi 'char sgor¹²⁴⁶ rtogs nas sgrib pa ma lus pa spong ba'i gnyen por rang gi sems las rang sems 'od gsal ba de nyid lhag pa'i shes rab¹²⁴⁷ tu^[121] skyes nas de kho na nyid mngon du byed nus pa'i nges shes gsum skyes la |

de gsum la nges shes gting tshugs pa ni sangs rgyas kyis chos thams cad kyis gting du sleb pa yin no ||

de'i phyir snying po'i sgra | *sāra*¹²⁴⁸ | *hṛdaya*¹²⁴⁹ | *garbha* | *maṇḍa*¹²⁵⁰ rnams kyis sgra las | dang po snying po gcig las du ma 'phro ba'i phyir dang | gnyis pa srog gi¹²⁵¹ snying ltar gces spras su bya ba'i don dang | gsum pa shun pa'i nang nas snying po lta bu dang | bzhi pa dal ba las snying po len pa lta bu ste | snying por 'jog tshul gyi dbye 'byed skabs stobs dang bstun te mkhas pa dag gis shes nas bshad par bya'o ||

'o na de lta'i snying po de nyid la ji srid bya byed las gsum gyi mtshan rtsol yod pa de srid kyis cha nas kun rdzob bden pa dang mtshan rtsol ji tsam du yod kyang mtshan rtsol du ma grub pa'i cha nas don dam bden pa zhes¹²⁵² btags te | de lta'i bden gnyis tsam la rten nas thar 'dod dag blang dor byed kyang | bden pa gnyis la rang bzhin gyis grub pa'i blang dor ni 'gar yang bya rgyu med pas lta sgom spyod 'bras thams cad la blang dor med pa ma bcos rtsol bral lhun grub chen por

¹²⁴³ KN_{SB} *bskyed*

¹²⁴⁴ KN_{SB} *drang*

¹²⁴⁵ KN_{SB} *om. cha*

¹²⁴⁶ KN_{SB} *sgo*

¹²⁴⁷ KN_{SB} *lhan cig pa'i shes rab*

¹²⁴⁸ KN_{RM}, KN_{SB}, KN_{VV} *sa ra*

¹²⁴⁹ KN_{VV} *sri da ya*

¹²⁵⁰ KN_{RM}, KN_{VV} *mandra*

¹²⁵¹ KN_{SB} *gam*

¹²⁵² KN_{SB} inserts *ming*

yid byed thams cad la dor du gtan la 'bebs par bya ba¹²⁵³ yin no zhes legs par
bshad do |

¹²⁵³ KN_{SB} *byed pa*

7. Buddha Nature and the Tantric Causal Continuum

7.1. Introduction to Excerpts [A–D] from Mi bskyod rdo rje’s *Explanation of the Direct Introduction to the Three Embodiments*

In the following excerpt from the *Explanation of the Direct Introduction to the Three Embodiments* (*Sku gsum ngo sprod rnam bshad*), Mi bskyod rdo rje attempts to clarify the sense and significance of the causal continuum (*rgyu rgyud*) as a specifically tantric conception of buddha nature. Using a standard “question and answer” (*dris lan*) format, he begins by comparing the three continua (*rgyud gsum*) of Buddhist tantrism (as outlined in the supplementary 18th chapter of the *Guhyasamājatantra* (GST) to the doctrine of three stages of purity of buddha nature found in the *Ratnagotravibhāga* (RGV) I.47. As he explains, the exoteric Mahāyāna doctrine of the RGV provides only a partial account of what is defined (*mtshon bya*) by the term “buddha nature”—i.e., some uncontaminated cognitive factor—but does not fully reveal the defining conditions (*mtshan nyid*) or specify the illustrative instances (*mtshan gzhi*) of buddha nature as it operates in the life of an individual. More specifically, the exoteric identification of buddha nature with substratum consciousness is only provisional since (*pace* Candrakīrti) the latter does not exist as something “consensually verifiable as an empirical experience, even conventionally.”

To be sure, the tantric account of the causal continuum treats buddha nature not as a hidden potential that is vaguely alluded to using metaphoric language, but as an actual phenomenon to be concretely realized by way of tantric methods of “taking the goal as the path.” Explained in tantric terms, the resultant continuum (unobscured buddha nature) is directly recognized within the causal continuum (obscured buddha nature) by way of the path continuum of empowerments, the teacher’s pith instructions and the Creation and Completion Stages. This tantric path culminates in the realization that the three continua form a single continuum.

Within the framework of Tibetan Kālacakra hermeneutics, Mi bskyod rdo rje proceeds to challenge different views of the three continua held by five influential Tibetan scholars of the classical period: Tsong kha pa, Rgyal tshab dar ma, Red mda’ ba, Bla ma bsod nams rgyal ba, and ’Gos Lo tsā ba Gzhon nu dpal. While Tsong kha pa and his student Rgyal tshab dar ma are roundly criticized for taking buddha nature as sheer emptiness, a nonaffirming negation, conceived as either a subject (valid sources of knowledge) or object (the absence of true existence of phenomena), Red mda’ ba and Bla ma bsod nams rgyal mtshan are

accused of fatally (mis)taking defiled phenomena such as sentient beings, their benighted minds, and (largely fabricated) worlds as the causal continuum, thereby confusing that which is the unconditioned ground of purification (*sbyangs gzhi*)—buddha nature, the nature of mind—with conditioned phenomena that are to be cleared away (*sbyang bya*). In a similar vein, 'Gos Lo tsā ba is censured for identifying the causal continuum with a subtle self and with the substratum consciousness (*ālayavijñāna*), constructs that were both found to lack even conventional reality in the context of Madhyamaka reasoning.

The Karma pa uses these polemical forays to emphasize that any one-sided, speculative account of the tantric buddha nature or causal continuum—equating it with sheer emptiness or attributing some kind of self-identity to it—misses the point entirely. His primary concern is to underscore the point that buddha nature is beyond discursive elaborations of existence and nonexistence grounded in eternalistic and nihilistic viewpoints. Rather it is ever-available as great primordial perfect buddhahood, which merely needs to be liberated from adventitious defilements to be recognized as it is.

From Mi bskyod rdo rje's lengthy treatment of the causal continuum we have extracted pertinent materials relating to the following main points: [1] the connection between the three continua, [2] refutation of other views on the causal continuum, [3] presentation of the author's own tradition, and [4] the purity of the causal continuum.

The following editions of the *Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha' dag gi e vam phyag rgya* were used in preparing the translation and critical edition:

KN_{VV}: Tibetan *dbu can* in book format based on the Rumtek *dbu med* manuscript, 3 vols., Varanasi: Vajra Vidya Institute Library, 2013, vol. 1, 211₁₅–217₅, 217₁₁–227₂₀, 235₁₁–237₁₅ and 324₄–326₁₇.

KN_{SB}: In *Mi bskyod rdo rje gsung 'bum*. Full title: *Dpal rgyal ba karma pa sku 'phreng brgyad pa mi bskyod rdo rje gsung 'bum*, 26 vols., vol. 21–22 Lhasa, 2004, vol. 21, 268₄–275₆; 276₁–290₄; 301₃–304₄ and 423₆–427₂.

KN_{RM}: *Dbu med* edition, 4 vols., Gangtok: Rumtek Monastery, 1978, vol. 1, 331₄–340₂; 340₃–356₆, 368₆–373₃ and 514₅–518₄.

Page references in subscript square parentheses [] within the body of the translation and edited transliteration refer to paginations in KN_{VV}.

7.2. Annotated Translation [A]:

On the Connection Between the Three Continua¹²⁵⁴

Query: Even in the Perfections Vehicle, the cause of buddhahood that is termed “buddha nature” (**sugatagarbha*) is explained as an ongoing continuity throughout the three [aspects of] ground, path, and fruition. Isn’t this precisely what is here in Mantrayāna doctrine posited as the three continua (*rgyud gsum*)?

Reply: Regarding this [question, let us consider what] my all-knowing master, the great cotton-clad [yogi Sangs rgyas mnyan pa Bkra’ shis dpal byor]¹²⁵⁵ who abides as the essence of one’s chosen deity (*iṣṭadeva*), has said [regarding the following stanza] in a sūtra [RGV I.47]:

[Depending on whether the buddha-element is]
 Impure, [partly] impure and [partly] pure, or perfectly pure,
 It is called a sentient being, a bodhisattva
 Or tathāgata [Thus-gone] respectively.¹²⁵⁶ [212]

Although this statement describes [buddha nature] as a mere definiendum (*mtshon bya*),¹²⁵⁷ i.e., some uncontaminated factor, the cause of buddhahood that is the basis obscured (*sgrib gzhi*) by the eightfold consciousness, the defining conditions [definiens] (*mtshan nyid*) for such a cause of buddhahood are not fully, but only partially, revealed. And in particular, regarding such a

¹²⁵⁴ KN_{VV} vol. 1, 211₁₅–217₅; KN_{SB} vol. 21, 268₄–275₆; KN_{RM} vol. 1, 331₄–340₂.

¹²⁵⁵ See also vol. 1, 103, n. 195.

¹²⁵⁶ RGV I.47, for Skt. see above, 201, n. 747.

¹²⁵⁷ According to the Tibetan “classification of definiens, definiendum and illustrative instance” (*mtshan mtshon gzhi gsum gyi rnam bzhaḡ*), as it developed within the epistemological systems of Sa skya Paṇḍita (*sa lugs*) and Phya pa Chos kyi seng ge (*phyā lugs*), the definiens (*mtshan nyid*) of a thing (F) refers to the defining conditions, i.e., the necessary and sufficient conditions G, H, etc. for something to be an F. Thus, for all x, x is an F if x is a G and x is an H, etc. The definiendum (*mtshon bya*) is what is being defined, i.e., the F in question. The illustrative instance (*mtshan gzhi*) refers to the illustrative cases of F. Thus, for example, the *definiens* (*mtshan nyid*) of a vase (*bum pa*) is having a spout, being splay-bottomed and able to perform a function of carrying water (*lto ltir zhabs zhum cho skyor gyi don byed nus pa*). The definiendum (*mtshon bya*) is the thing called “vase” (*bum pa*) and the illustrative instance (*mtshan gzhi*) is something like a golden vase (*gser bum lta bu*). We are grateful to Tom Tillemans for clarifying this classification.

definiendum, [the passage] does not clearly articulate the phenomenon designated (*gdags bya'i chos*), namely, the particular instance (*mtshan gzhi*) of the designation. And thus [this factor] is extremely secret and kept hidden. In light of this key point, because buddhahood that is realized on the basis of the actual phenomenon of **sugatagarbha*—i.e., the basis for such designation—does not come to light in the buddhahood of the Sūtra tradition, the resultant Vajrayāna has been deemed superior to the causal Pāramitāyāna. Thus, as the supplement to the *Guhyasamājantra* [GST] states,

Tantra [i.e., continuum] is the term for continuity.
 Tantra has three aspects,
 Classified as ground, nature, and inalienableness.
 The aspect of the nature is the cause,
 The ground is known as the means,
 And not to be alienated [is] the fruition.
 [Such] is the summary of the three [aspects] of tantra.¹²⁵⁸

Of these, the causal continuum is the continuum of the nature. The path continuum is the continuum of the ground or the means. The resultant continuum is inalienableness. Therefore, it is the continuum of nonregression, of No More Learning. The first continuum is the substantial cause. The second is the co-operating cause. When these two causes unequivocally combine, the third continuum infallibly occurs as the result of this combination.

Query: What is the difference between the referent of the term (*gdags gzhi*) **sugatagarbha* as it is explained in the tantras and **sugatagarbha* as it is explained in the sūtras?

Reply: Amongst sūtras of the final wheel, [buddha nature] is described as a distinctive factor of cognition called the “substratum cognition” (*kun gzhi'i shes pa*). In this regard, the master Candrakīrti and others declared that there is no substratum cognition consensually verifiable as an empirical experience, even conventionally. Hence, it turns out that^[213] **sugatagarbha* according to the Sūtra system does not exist, even conventionally. If it is thereby assumed that **sugatagarbha* as explained in the Sūtra system is not established as a phenomenon that is able to fulfill the requirement of being a cause and a result in the quest for the goal of liberation, there is no such problem. [Why?] Because although a substratum cognition is not established even conventionally as something distinct from

¹²⁵⁸ From the eighteenth chapter appended to the root text. See Higgins 2013, 166, n. 413.

the sixfold consciousness, it is not untenable to posit a substratum consciousness conventionally. The sixfold consciousness is three-fold: [1] a coarse consciousness belonging to the sphere of the nine levels of the three realms and so forth, [2] a subtle consciousness belonging to the sphere of the eight levels and so forth of the inferior śrāvakas and pratyekabuddhas, and [3] a very subtle consciousness belonging to the sphere of the ten levels and so forth of the Mahāyāna. As there is therefore not only the coarse sphere of the sixfold consciousness, the very subtle sixfold consciousness is posited as the so-called “substratum cognition”. [As is stated in the *Ghanavyūha*] sūtra,

The substratum of the various levels,
That is also the goodness that is buddha nature (**sugatagarbha*).
The tathāgatas have indicated this nature (*garbha*)
By means of the term “substratum” (*ālaya*).¹²⁵⁹

In such sūtras it is said that this extremely subtle consciousness of the various levels of Learning and No More Learning, i.e., completely perfect buddhahood, is not the domain of consciousness of śrāvakas and pratyekabuddhas and the like, but is the domain of buddhas and bodhisattvas of the Sūtra system and above. Immediately after that sūtra citation it is stated,

Although the essence has been declared to be a substratum,
It is not known by those of inferior intellect.¹²⁶⁰

And in the *Laṅkāvatārasūtra* [on II.98] it is said,

In this way,¹²⁶¹ Mahāmati, since the movements and workings of the *ālayavijñāna* are very subtle, with the exception of tathāgatas and those bodhisattvas residing on the spiritual levels, it is not fathomed by others such as śrāvakas, pratyekabuddhas, and yogins of heretical disciplines. It is not easy to discern even through the power of meditative absorptions and insight.¹²⁶²

¹²⁵⁹ *Ghanavyūhasūtra* (GhV) H 113, vol. 52, 85a₆₋₇.

¹²⁶⁰ *Ghanavyūhasūtra* (GhV) H 113, 85a₆₋₇.

¹²⁶¹ The Tibetan omits the equivalent for *evaṃ*. Our translation follows the Sanskrit.

¹²⁶² LAS prose on v. II.98 (Nanjio 1923 ed., 45₆₋₉): *evaṃ sūkṣmo mahāmate ālayavijñāna-gatipracāro yat tathāgataṃ sthāpayitvā bhūmipratīṣṭhitāṃś ca bodhisattvān na sukaram*

Query: If the referent of the term “**sugatagarbha*” in the Sūtra[yāna] is like this, how about the referent of the term “**sugatagarbha*” in the Mantra[yāna]?

Reply: [The tantric buddha nature] is definitely not the sphere of the sixfold or eightfold consciousnesses ^[214] belonging to the continua of defiled sentient beings. It is the sphere of the innate, natural, and spontaneously present wisdom, which is summed up by all the cognitions of the continua of undefiled buddhas. This dimension of the continuum which is the nature of the cause is—when purified through the path which accords exactly with this causal continuum and the continuum of the fruition—present in the classifications of the eleventh and twelfth levels of the Vajrayāna Path of Learning and the thirteenth and fourteenth additional levels of No More Learning and so forth.

Query: Now, if this referent of the term “**sugatagarbha*” in the Mantra [tradition] is a sphere of innate natural consciousness that is the continuum of buddhahood, then since that has already been present as buddha-wisdom since beginningless time, wouldn’t it be unnecessary at present to re-awaken to buddhahood by means of the path and fruition, and wouldn’t such buddhahood therefore be impossible?

Reply: No. Since this [tantric buddha nature] is present as the “impartial all-pervading sovereign,” the “first buddha” (*ādibuddha*)¹²⁶³ and “first protector” (*ādinātha*)¹²⁶⁴ which is the engendering cause of the re-awakening¹²⁶⁵ of all buddhas via the path and fruition, it is correctly established as the “Buddha Jewel” in the causal phase. The fact that the buddha-continuum, which later arises unmistakably from the pure buddha potential in the causal phase as the unsurpassed fruition of complete and perfect buddhahood of path and fruition is attested in the meaning of the vajra statement “[buddhahood] emerges as the continuity (*rgyun chags*) of the three [aspects] of ground, path, and fruition”.¹²⁶⁶

Therefore, even among the Kriyā and Caryā tantras, there are classifications of *tantra* (continuum) in terms of the three potentials and so on. And these types of potential are, from the very first, the nature of buddhahood.

anyaiḥ śrāvakaṃ pratyekabuddhaṃ tīrthayogayogibhir adhigantum samādhiprajñābālādhanato’pi vā paricchettum | Tib. H 110, 114a₅₋₇.

¹²⁶³ On this see vol. 1, 232, n. 534.

¹²⁶⁴ On this see vol. 1, 232, n. 535.

¹²⁶⁵ On this see vol. 1, 232, n. 536.

¹²⁶⁶ Quotation not identified.

Amongst the Yogatantras this is called “beginningless *bodhicitta*,” “all-positive (Samantabhadra) Mind,” “glorious supreme Primal Being,” and “Mind”. Considering that all of the three continua of the Vajrayāna are the pure buddhahood free from obscurations, the noble glorious Karma pa Rang byung rdo rje said the following in his *Profound Inner Meaning*: ^[215]

The cause is beginningless mind itself.
Even though it is unbiased and uncurtailed in scope,
It is empty in essence, clear by nature and,
Being unimpeded, arises as anything whatsoever.¹²⁶⁷

This aforementioned buddhahood or mind as such, which is the beginningless causal continuum, is free from restrictions and bias due to the fact that buddhas and sentient beings, the innate and the adventitious, or ground, path, and result are in every respect free from identity and difference. Thus, since that buddhahood of the causal continuum, which is the nature of such wisdom, does not ultimately exist as a real entity [as maintained] in the Cittamātra [tradition], it is “empty in essence.” And since this wisdom, which is of the character of emptiness, is not without the appearances of knower and known, it is “lucent by nature.” How does it clearly appear? In the phase of possessing impure obscurations, it occurs together with the appearances of karma and emotional afflictions. In the phase of being both pure and impure, [it occurs together with] the appearances of *samādhi* experiences. And in the completely pure phase, [it occurs together with] the appearances of the inexhaustible ornamental wheel of the enlightened body, speech, and mind.

Query: Do these two latter appearances clearly appear as the phase of buddhahood [already] in the causal phase?

Reply: They are present in the manner of a causal capacity (*rgyu nus*), which has the nature of a potentiality for appearing (*snang du rung ba'i bdag nyid*). Otherwise, if they were not always already (*gdod nas*) present as qualities that have the capacity for appearing, then they would later on appear as something newly arisen (*gsar byung*). But this is not the case.¹²⁶⁸

¹²⁶⁷ Quotation from Karma pa Rang byung rdo rje, *Zab mo nang gi don zhes bya ba'i gzung*, in RD_{SB} vol. 7, 311.

¹²⁶⁸ Mi bskyod rdo rje here rejects the idea that qualities of buddhahood such as *samādhis* and enlightened expressions of body, speech, and mind can be emergent properties produced *ex nihilo*.

Query: Do the two initial appearances [karma and afflictions] clearly appear in the phase of the resultant continuum?

Reply: The reason for it being a “resultant continuum” is that the impure appearances of the causal continuum do not appear at the time of the resultant continuum. [Why not?] Because precisely these [impure] appearances are the appearances that had obscured the causal continuum and that have been cleared away. However, it is not the case that the stream of appearances of the means [i.e., path] continuum of that [causal] stream would [also] no longer manifest because this stream of appearances of the resultant continuum is precisely the appearances of the means continuum which have become increasingly clear and excellent (*je gsal je bzang*). Even so, at the time of the resultant continuum, the entire range of appearances of the three continua of *saṃsāra* and *nirvāṇa* other than oneself manifest clearly. [216]

In the impure phase of that causal continuum, the conceptualizations of [1] the fifty-one mental factors of the sixfold obscurational adventitious consciousness, [2] the mind with its three illuminations,¹²⁶⁹ and [3] the mind and mental factors possessing one hundred and sixty natures¹²⁷⁰ manifest unceasingly. On the other hand, in the phases of the path and fruition continua, the creative expressions of mind and mental factors—[i.e.,] the principal and retinue, such as the innate and unobscured three embodiments (*sku gsum*) and four wisdoms or five embodiments and six wisdoms—manifest unceasingly.

Now, concerning the “aspect of the nature” in the citation “The aspect of the nature is the cause,”¹²⁷¹ being innate (*gnyug ma*) or primordial (*gdod ma*), [namely,] uncontrived and not dependent on something else that is new, it is naturalness (*tha mal pa nyid*), present since beginningless time. As is stated [in MMK XV.2b],

¹²⁶⁹ On the “three appearances” or “three illuminations,” see vol. 1, 236, n. 544.

¹²⁷⁰ On the “one hundred and sixty natures,” see vol. 1, 236, n. 545.

¹²⁷¹ This is from the locus classicus of the analysis of the three continua found in the supplementary eighteenth chapter of the *Guhyasamājatantra* (GST). For a translation and discussion of this passage, see above 128, n. 396. See also Higgins 2013, 166, n. 413.

An intrinsic nature is unfabricated and does not depend on something else.¹²⁷²

To explicate the implicit meaning (*don can*) of such a citation, the term “natural” (*rang bzhin : prakṛtyā*¹²⁷³) was [used] accordingly. The great editors of former times also translated this [Sanskrit] term *prakṛtyā*, in other contexts, by the term *tha mal* [“natural” or “ordinary”]. Such a translation is an even better semantic equivalent because, when a *yogin* experiences in himself the first dawning (*nam gsal*) of the primordially natural causal continuum (*gdod ma’i tha mal gyi rgyu rgyud*), this must be considered the starting point (*dang po*) of the path continuum. And because when that natural awareness is first directly encountered through the auspicious coincidence of the process of empowerment and [this] ground is thus recognized, it is deemed essential that the meaning of the empowerment conferred, the foundation of Mantra[yāna], is directly encountered and arises [in one’s mind]. According to the noble Mahāsiddha Koṭali,¹²⁷⁴

Natural awareness awakens in the middle of the heart.¹²⁷⁵

And the Dharmarāja Sgam po pa stated that “the best students, having the opportunity for Mantra[yāna], are freshly introduced to natural awareness.” This is thoroughly established as the most arcane among [all that is] arcane.

Since this empowerment of the ground [i.e., in natural awareness] is connected with the two stages of the path [i.e., the Creation and Completion Stages],^[217] which [in turn] are seamlessly (*rgyun chags su*) connected with the many methods of [tantric] vows (*sdom : saṃvara*) and commitments (*dam tshig : samaya*), it is considered to be the continuum of path and means. This path and means continuum is again twofold, consisting of both a main and general one. The general one comprises the paths from the path of the causal vehicle (*hetuyāna*) up to the Yoginī tantras. The main one is held to be the path of the Great Yoga [Mahāyoga].

¹²⁷² MMK XV.2b (Ye Shaoyong 2011 ed., 236): *akṛtrimaḥ svabhāvo hi nirapekṣaḥ paratra ca* ||. Tib. D 3824, vol. 96, 8b₅.

¹²⁷³ The text reads *prakṛta*, i.e., “produced, made” which we have emended to *prakṛtyā*, i.e., “natural”; (*prakṛtyā* is the instrumental of *prakṛti*, i.e., “nature”). See vol. 1, 242, n. 556.

¹²⁷⁴ On Koṭali, see vol. 1, 148, n. 323 and 243, n. 557.

¹²⁷⁵ On this quotation, see vol. 1, 243, 558.

The statement “the fruition continuum is alienableness”¹²⁷⁶ is said to have the meaning of constant continuation without falling away from this exalted state [of realization].

¹²⁷⁶ This again pertains to the locus classicus on the three continua from the supplementary eighteenth chapter of the *Guhyasamājatantra*, on which see above 128, n. 396.

7.3. Critical Edition [A]: *Sku gsum ngo sprod rnam bshad* excerpt¹²⁷⁷

'o na phar phyin theg par¹²⁷⁸ yang bde gshegs snying po'i ming can sangs rgyas
kyi rgyu gzhi lam 'bras bu gsum gar rgyun rjes su 'gro ba zhig bshad pa de nyid
sngags kyi theg pa 'dir bstan gyi rgyud gsum du 'jog pa ma yin nam zhe na |

de la bdag gi **rje btsun thams cad mkhyen pa** yi dam lha'i ngo bor bzhugs¹²⁷⁹
pa rje ras pa chen po'i zhal nas | mdor |

ma dag ma dag dag pa dang ||
shin tu rnam dag go rim bzhin ||
sems can byang chub sems dpa' dang ||
de bzhin gshegs pa zhes brjod do || [212]

zhes rnam shes tshogs brgyad kyi sgrib gzhi'i sangs rgyas kyi rgyu zag med kyi
chos kyi mtshon bya tsam zhig gsungs kyang | de lta'i sangs rgyas kyi rgyu'i
mtshan nyid phyogs tsam las mtshan nyid yongs rdzogs ma bstan cing | khyad
par mtshon bya¹²⁸⁰ de gang la gdags pa'i mtshan gzhi'i gdags bya'i chos gsal bar
ma gsungs shing rab tu gsangs te sba bar mdzad la | gnad des de lta'i gdags gzhi'i
bde gshegs snying po'i chos dngos las bsgrubs pa'i sangs rgyas ni mdo lugs kyi
sangs rgyas la mi 'byung ba nyid kyi phyir | rgyu phar phyin theg pa'i gong du
'bras bu rdo rje theg pa'i theg pa mchog tu 'jog par grub pa yin no || des na 'dus
pa rgyud phyi ma las |

rgyud ni rgyun chags zhes brjod de¹²⁸¹ || rgyud¹²⁸² de'ang rnam pa
gsum du 'gyur || gzhi dang de'i rang bzhin dang || mi 'phrog pa yi
rab dbye bas || rang bzhin rnam pa rgyu yin te || gzhi ni thabs shes
bya ba yin || de bzhin mi 'phrog 'bras bu ste || gsum gyi rgyud kyi
don bsdus pa'o ||

¹²⁷⁷ KN_{VV} vol. 1, 211₁₅–217₅; KN_{SB} vol. 21, 268₄–275₆; KN_{RM} vol. 1, 331₄–340₂

¹²⁷⁸ KN_{VV}, KN_{RM} om. *r*

¹²⁷⁹ KN_{SB} *gzhugs*

¹²⁸⁰ KN_{SB} *tshon byed*

¹²⁸¹ KN_{SB} *ste*

¹²⁸² KN_{SB} *rgyu*

zhes 'byung la | de'i rgyu rgyud la rang bzhin gyi rgyud dang | lam rgyud la gzhi
'am¹²⁸³ thabs kyi rgyud dang | 'bras rgyud la mi 'phrog pa'i phyir mi ldog pa mi
slob¹²⁸⁴ pa'i rgyud de | rgyud dang po ni nyer len gyi rgyu dang | rgyud gnyis pa
ni lhan cig byed pa'i rgyu ste | rgyu de gnyis gdon mi za bar tshogs pa'i tshogs
'bras las rgyud gsum pa mi bslu bar 'byung ba yin no ||

'o na sngags nas bshad pa'i bder¹²⁸⁵ snying dang | mdo nas bshad pa'i bder¹²⁸⁶
snying gi gdags gzhi'i khyad par gang zhe na |

'khor lo tha ma'i mdo las kun gzhi'i shes pa shes brjod pa'i shes pa'i khyad par
gyi chos zhig la brjod pa yin la | de lta na **slob dpon chen po zla ba grags pa** la
sogs kyi kun gzhi'i shes pa tha snyad du'ang 'jig rten gyi dmigs myong gi grags
grub tu med par gsungs pa'i phyir | mdo'i lugs kyi^[213] gshegs snying tha snyad¹²⁸⁷
du'ang med par 'gyur bas | mdor bshad pa'i bder¹²⁸⁸ snying ni rnam grol don
gnyer gyi rgyu 'bras kyi dgos pa sgrub nus kyi chos su mi 'grub so snyam na
skyong med de | tshogs drug gi shes pa las kun gzhi'i shes pa tha snyad du tha
dad¹²⁸⁹ par ma grub kyang kun gzhi'i rnam par shes pa tha snyad du 'jog tu mi
btub pa ma yin te | tshogs drug gi shes pa la khams gsum sa dgu'i sa pa sogs kyi
shes pa rags pa dang | dman pa nyan rang gi sa brgyad sogs kyi sa pa'i shes pa
phra ba dang | theg pa chen po'i sa bcu sogs kyi sa pa'i shes pa shin tu phra ba
gsum yod pas | tshogs drug gi shes pa'i sa pa rags pa tsam du ma zad¹²⁹⁰ | tshogs
drug gi shes pa shin tu phra ba la kun gzhi'i shes pa zhes bya bar 'jog pa yin te |
mdor |

sa rnam sna tshogs kun gzhi ste ||
bde gshegs snying po dge ba'ang de ||

¹²⁸³ KN_{VV} *lam*

¹²⁸⁴ KN_{SB} *bslob*

¹²⁸⁵ KN_{SB} om.om. *r*

¹²⁸⁶ KN_{SB} om. *r*

¹²⁸⁷ KN_{SB} *tha dad*

¹²⁸⁸ KN_{SB} om. *r*

¹²⁸⁹ KN_{VV}, KN_{RM} *tha snyad*

¹²⁹⁰ KN_{SB} om.: *tshogs drug gi shes pa'i sa pa rags pa tsam du ma zad*

snying po de la kun gzhi'i sgras ||
de bzhin gshegs rnam¹²⁹¹ ston par mdzad ||

ces 'byung la | de lta'i mdo'i yang dag par rdzogs pa'i sangs rgyas kyi slob mi
slob kyis sa sna tshogs pa'i shes pa shin tu phra ba de ni nyan rang sogs kyi shes
pa'i yul min par | mdo lugs kyi sangs rgyas byang sems can¹²⁹² gyi spyod yul yin
par gsungs te | mdo de'i rjes thogs kho nar

snying po kun gzhi'r bsgrags pa yang |
blo zhan rnam kyi mi shes so ||

zhes dang | lang gshegs las |

blo gros chen po kun gzhi rnam par shes pa rgyu zhing 'jug pa de
ltar shin tu phra bas de bzhin gshegs pa dang sa la rab tu gnas pa'i
byang chub sems dpa' rnam ma gtogs par gzhan nyan thos dang
rang sangs rgyas dang mu stegs can gyi rnal 'byor pa rnam kyi
khong du chud pa'am | ting nge 'dzin dang shes rab kyi stobs kyis
kyang rtogs par sla ba ma yin no ||

zhes 'byung ba'i phyir | mdo'i gshegs snying gi gdags gzhi de lta na | sngags kyi
gshegs snying gi gdags gzhi gang zhe na |

dri bcas sems can gyi rgyud kyi tshogs brgyad dam tshogs drug gi shes [214]
pa'i¹²⁹³ sa pa gtan ma yin pa | dri bral sangs rgyas kyi rgyud kyi shes pa thams
cad pas bsdus pa'i gnyug ma rang bzhin lhun gyi grub pa'i ye shes kyi sa pa zhig
ste | rgyu'i rang bzhin gyi rgyud kyi sa 'di rgyu rgyud 'di nyid dang mthun pa'i
lam dang 'bras rgyud kyis sbyangs pas rdo rje theg pa'i slob lam sa bcu gcig¹²⁹⁴
dang bcu gnyis¹²⁹⁵ | mi slob pa'i sa yang bcu gsum dang bcu bzhi la sogs par rnam
par bzhag tu yod pa yin no ||

'o na sngags kyi gshegs snying gi gdags gzhi 'di sangs rgyas kyi rgyud kyi gnyug
ma rang bzhin gyi shes pa'i sa pa zhig yin na | de nyid sangs rgyas kyi ye shes

¹²⁹¹ KN_{SB} *rnam*

¹²⁹² KN_{VV} *yan*

¹²⁹³ KN_{SB} *pas*

¹²⁹⁴ KN_{SB} *bcu gcig pa*

¹²⁹⁵ KN_{VV} *om. bcu gnyis*

su thog ma med pa nas bzhugs pa de nyid kyis da¹²⁹⁶ de lam 'bras kyis¹²⁹⁷ sangs rgyas su slar 'tshang rgya mi dgos shing sangs rgyas mi nus par 'gyur snyam na min¹²⁹⁸ te | de nyid lam 'bras kyi sangs rgyas thams cad slar 'tshang rgya bar skyed byed kyi rgyu'i dang po'i sangs rgyas ris med pa khyab bdag dang po'i mgon po nyid du grub pas rgyu dus kyi sangs rgyas dkon mchog yang dag par grub la | rgyu dus kyi rnam par dag pa'i sangs rgyas kyi rigs de las phyis lam 'bras kyi bla na med pa yang dag par rdzogs pa'i sangs rgyas kyi 'bras bu bslu med du 'byung ba'i sangs rgyas kyi rgyud ni gzhi lam 'bras bu gsum gar rgyun chags su 'byung ngo zhes rdo rje'i tshig gsungs pa'i don ni der gnas so |

de'i phyir bya spyod kyi rgyud rnam las kyang rigs gsum la sogs pa'i rgyud rnam par bzhag pa yin la | de lta'i rigs¹²⁹⁹ de dang po nyid nas sangs rgyas kyi bdag nyid yin pa ni | rnal 'byor gyi rgyud las thog ma med pa'i byang chub kyi sems zhes bya ba dang || kun tu bzang po'i sems zhes bya ba dang | dpal mchog dang po'i skyes bu dang sems zhes brjod par mdzad la | rdo rje theg pa'i rgyud gsum po thams cad rnam par dag pa sgrib bral gyi sangs rgyas yin pa 'di nyid la dgongs nas | dpal **karma pa rang byung rdo rje zhabs** kyi zab mo nang don las |

[215]

rgyu ni sems nyid thog med la ||
rgya chad phyogs lhung ma mchis kyang ||
ngo bo stong la rang bzhin gsal ||
rnam pa 'gag med cir yang 'char ||

zhes 'byung ba'i thog ma med pa'i rgyu rgyud kyi sangs rgyas sam sems nyid de ni | sangs rgyas dang sems can gnyug ma dang¹³⁰⁰ glo bur ram gzhi lam 'bras bu kun tu gcig pa dang tha dad pa spangs pas rgya chad dang phyogs lhung dang bral ba yin pas¹³⁰¹ | de lta'i ye shes kyi bdag nyid kyi rgyu rgyud kyi sangs rgyas de don dam par sems tsam gyi dngos por grub pa ma yin pas ngo bo stong pa dang | stong pa nyid kyi tshul gyi ye shes de la shes pa dang shes bya'i snang ba med pa ma yin pas rang bzhin gsal ba ste | ji ltar gsal bar snang na | ma dag sgrib

¹²⁹⁶ KN_{SB} *dad*

¹²⁹⁷ KN_{SB} *kyi*

¹²⁹⁸ KN_{SB} *ma yin*

¹²⁹⁹ KN_{VV}, KN_{RM} *ris*

¹³⁰⁰ KN_{SB} *om. gnyug ma dang*

¹³⁰¹ KN_{SB} *la*, KN_{VV}, KN_{RM} *pas*

bcas kyi gnas skabs su las dang nyon mongs pa'i snang ba dang | dag la ma dag
pa'i gnas skabs su ting nge 'dzin nyams kyi snang ba dang | shin tu rnam par dag
pa'i gnas skabs su sku gsung thugs mi zad pa brgyan¹³⁰² gyi 'khor lo'i snang ba
dang bcas par 'byung ba'i phyir |

'o na snang ba phyi ma gnyis po de rgyu dus kyi sangs rgyas kyi dus gsal bar
snang ngam zhe na | snang du rung ba'i bdag nyid kyi rgyu nus kyi tshul du gnas
pa yin te |

de ltar gdod nas snang rung gi chos su mi gnas na phyis¹³⁰³ zhig nas gsar byung
du snang ba'ang ma yin la¹³⁰⁴ |

'bras rgyud kyi skabs su snang ba dang po gnyis gsal bar snang ngam zhe na |

'bras rgyud kyi rgyu mtshan de nyid kyi rgyu rgyud kyi ma dag pa'i snang ba ni
'bras rgyud kyi skabs su snang ba ma yin te¹³⁰⁵ | snang ba de nyid ni rgyu rgyud
la sgrib byed kyi snang ba yin pas de nyid bsal zin par byas pa'i phyir |

'on kyang rgyun de nyid kyi thabs rgyud kyi snang rgyun¹³⁰⁶ mi 'char ba ma yin
te | 'bras rgyud kyi snang ba'i rgyun de nyid thabs rgyud kyi snang ba de nyid je
gsal¹³⁰⁷ je bzang du gyur pa¹³⁰⁸ yin pa'i phyir | de lta na'ang 'bras rgyud kyi skabs
su rang las gzhan pa'i 'khor 'das kyi rgyud gsum gyi snang ba mtha' dag gsal
bar 'char^[216] ba yin no ||

de lta bu'i rgyu rgyud de la ma dag pa'i gnas skabs su sgrib pa glo bur ba'i rnam
shes tshogs drug¹³⁰⁹ sems byung lnga bcu rtsa gcig dang | snang ba gsum gyi sems
dang rang bzhin brgya drug cu dang bcas pa'i 'sems sems byung¹³¹⁰ gi rnam rtog
'gag med du 'char la |

¹³⁰² KN_{SB} *rgyan*

¹³⁰³ KN_{SB} *phyir*

¹³⁰⁴ KN_{SB} *te* instead of *la*

¹³⁰⁵ KN_{SB} om. one line: *'bras rgyud kyi skabs su snang ba dang po gnyis gsal bar snang
ngam zhe na | 'bras rgyud kyi rgyu mtshan de nyid kyi rgyu rgyud kyi ma dag pa'i snang
ba ni 'bras rgyud kyi skabs su snang ba ma yin te |*

¹³⁰⁶ KN_{SB} reads *'on kyang rgyun de nyid kyi snang rgyun ni* instead of *'on kyang rgyun de
nyid kyi thabs rgyud kyi snang rgyun*

¹³⁰⁷ KN_{SB} *dag* instead of *gsal*

¹³⁰⁸ KN_{SB} *du 'gro ba* instead of *du 'gyur pa*

¹³⁰⁹ KN_{VV}, KN_{RM} *bdun*

¹³¹⁰ KN_{VV}, KN_{RM} *sems byung gi sems sems byung*

lam 'bras kyi rgyud kyi gnas skabs su ni sgrib bral gnyug ma'i sku gsum ye shes
bzhi'am sku lnga ye shes drug la sogs pa'i gtso 'khor gyi sems dang sems byung
ba'i rnam rol 'gag med du 'char ba yin no ||

'o na rang bzhin rnam pa rgyu yin te | zhes pa'i rang bzhin gyi rnam pa ni | bcos
ma ma yin pa gsar du gzhan la mi ltos pa gnyug ma'am gdod ma¹³¹¹ nas te | thog
ma¹³¹² med pa'i dus can gyi tha mal pa nyid de | ji skad du |

rang bzhin dag ni bcos min dang || gzhan la ltos pa med pa'o ||

zhes 'byung ba lta bu'i don can la 'chad la | des na rang bzhin gyi skad do || pra
kri ta zhes bya ba de nyid gnas skabs gzhan du tha mal du yang sngon gyi zhus
chen rnams kyis bsgyur bar mdzad la | mdzad pa de nyid don la'ang ches¹³¹³ 'byor
pa yin te | gdod ma'i tha mal gyi rgyu rgyud rnal 'byor pa rang la nam¹³¹⁴ gsal
bar nyams su myong ba na lam rgyud kyi dang por 'jog dgos pa'i phyir te | de
lta'i tha mal gyi shes pa dang por dbang gi byed pa'i rten 'brel gyi ngo 'phrod
pas gzhi zin pa na sngags kyi gzhi dbang bskur ba'i dbang don rgyud la ngo
'phrod cing skye dgos par 'jog pa'i phyir te | grub chen **tog rtse'i zhabs** kyis
kyang |

tha mal shes pa snying ga'i dbus su sad ||

ces dang | **chos kyi rgyal po sgam po pas** |

slob ma sngags kyi skal can mchog rnams la |
tha mal shes pa rjen par ngo sprod par mdzad do ||

zhes pa 'di ni gsang ba las ches gsang bar rab tu grub bo ||

de lta bu'i gzhi'i dbang de nyid lam rim gnyis dang 'brel | ^[217] de sdom pa dam
tshig gis¹³¹⁵ thabs du ma dang | rgyun chags su 'brel bas lam thabs rgyud du bzhag
go | 'di'i lam thabs rgyud gnyis¹³¹⁶ la'ang gtso phal gnyis te | phal pa ni rgyu'i

¹³¹¹ KN_{SB} om. *ma*

¹³¹² KN_{SB} addit *nyid*

¹³¹³ KN_{SB} *chos* instead of *ches*

¹³¹⁴ KN_{SB} *ni* instead of *nam*

¹³¹⁵ KN_{VV}, KN_{RM} *gis*

¹³¹⁶ KN_{SB} om. *gnyis*

theg pa'i lam nas rnal 'byor rgyud kyi bar lam rnams yin la | gtso bo rnal 'byor
chen po'i lam nyid la 'jog pa yin no || 'bras bu'i rgyud la mi 'phrog pa zhes bya
ba ni go 'phang de nyid las nyams pa med par rgyun rtag pa'i don can du bshad
pa'o ||

7.4. Annotated Translation [B]:

On the Refutation of Other Views of the Causal Continuum¹³¹⁷

[I.] According to the great Tsong kha pa, by reasoning that the aggregates and so forth are free from one or many, the emptiness of the object of analysis, which is characterized as a nonaffirming negation, is [considered to be] the nature (*dharmatā*) of phenomena (*dharma*).¹³¹⁸ It is also ultimate truth, as well as buddha nature (**sugatagarbha*), as well as the causal continuum as it is explained in the Great Yoga. Not only is this said to be the theory propounded in the tantras, the [tantric] bodhisattva commentaries,¹³¹⁹ and by the noble father and son [Nāgārjuna and Āryadeva], but it is also the theory [maintained by those] up to and including Abhayā[karagupta]¹³²⁰ and Śāntipa [i.e., Ratnākaraśānti].¹³²¹

Not only does this [account] fail to correctly identify **sugatagarbha*, which is the causal continuum (*rgyu rgyud*) of Mantrayāna, but it also fails to correctly

¹³¹⁷ KN_{VV} vol. 1, 217₁₁–227₂₀; KN_{SB} vol. 21, 276₁–290₄; KN_{RM} vol. 1, 340₃–356₆.

¹³¹⁸ Tsong kha pa (1357–1419) states for example, in his *Sngags rim chen mo*, 27_{17–22}, “In the phase of the path, skillful means signifies that in a *yogin*’s mind (*yid*) one’s own body appears as the aspect of the Tathāgata’s body. At that time, wisdom signifies that one’s own mind (*sems*) focusses on the naturally nonexistent suchness of phenomena.” *lam gyi skabs su yang rnal ’byor ba’i yid ngo na rang gi sku de bzhin gshegs pa’i sku’i rnam par snang ba’i thabs dang | de’i tshe rang gi sems chos kyi de kho na nyid rang bzhin med pa la dmigs pa’i shes rab* ... He also states (ibid., 32_{13–15}): “In short, by combining the view, i.e., the certainty of natural nonexistence which is that phenomena are empty of an inherent existence, and the deity practice, where one generates oneself as a deity, the fruition of the two embodiments (*kāya*) is achieved.” *mdor na chos rnams rang gi ngo bo nyid kyi grub pas stong pa’i rang bzhin med pa nges pa’i lta ba dang rang nyid lhar skyed pa’i lha’i rnal ’byor gnyis sbrel nas ’bras bu sku gnyis sgrub pa* ... Finally, he states (ibid. 437_{10–11}): “It is said that it is necessary to have wisdom [i.e., the realization that] all phenomena are naturally the emptiness of total purity in that [this wisdom] is to be adopted so that concepts which mistakenly cling to the meaning of suchness are put to an end.” *chos thams cad rang bzhin gyis rnam par dag pa’i stong pa nyid kyi shes rab dgos par gsungs pa ni | de kho na nyid kyi don la phyin ci log tu ’dzin pa’i rnam rtog dgag pa’i phyir du blang bar bya ba yin* ...

¹³¹⁹ Regarding the Bodhisattva commentarial trilogy (*byang chub sems dpa’i ’grel pa bskor gsum*) see vol. 1, 148, n. 321.

¹³²⁰ On Abhayākaragupta (d. 1125), see vol. 1, 148, n. 322.

¹³²¹ On Ratnākaraśānti see vol. 1, 148, n. 323.

identify the ultimate truth and emptiness as explained by the noble father [Nāgārjuna] and son [Āryadeva]. Regarding emptiness and ultimate truth as he [Tsong kha pa] explains it, the emptiness from the perspective of the analysis of an object of valid sources of knowledge is nothing more than a [conceptual] universal *qua* nonaffirming negation. And this universal property¹³²² is nothing but a mere mental aspect [representation], an apprehended object that is the mode of apprehension of this cognition. For this reason, it is not the case that an object of knowledge and cognition—i.e., the experiencing of consciousness together with its objects—could turn out to be emptiness and ultimate truth.¹³²³ For, in the *Mūla[madhyamakakārikā XVIII.9]* [218] the following is stated:

Not dependent on another, quiescent,
Not elaborated by discursive thoughts,
Without concepts, without differentiation:
These are the characteristics of reality.¹³²⁴

Thus, were it the case that some property (*chos*) that is the object of cognition and knowledge is the property “emptiness,” then how would a nonempty property be any different from that? If this kind of emptiness exists as the apprehended object of cognition together with its apprehending [subject], then how could that be ultimate truth which is devoid of all discursive elaboration, for what is conventional truth other than the truth [or reality] of subject and object of a cognition involving the apprehended and apprehender? Therefore, given that the way in which ultimate truth—profound emptiness—is made an object of the wisdom of complete and perfect buddhahood is inconceivable, how is it reasonable that it takes the form of a negation or affirmation as an object imputed as valid [by the] direct perception or inference of ordinary people, hearers, noble

¹³²² *Spyi mtshan gyi chos (sāmānyalakṣaṇadharmā)*. According to the nominalist epistemology of Dignāga and Dharmakīrti, universals (*sāmānyalakṣaṇa*) are mental constructs which are unreal; only the momentarily existing particulars (*svalakṣaṇa*) are real. See Dignāga’s PSV 1.2–3, 7cd–8ab and Dharmakīrti’s PV I.152 and III.3.

¹³²³ Mi bskyod rdo rje here criticizes Tsong kha pa’s reduction of emptiness. See also vol. 1, 142 and 147, n. 319.

¹³²⁴ MMK XVIII.9 (Ye Shaoyong 2011 ed., 304): *aparapratyayaṃ śāntaṃ prapañcair aprapañcitam | nirvikalpam anānārtham etat tattvasya lakṣaṇam* ||. Tib. D 3824, vol. 96, 11a₃.

ones, and others? Because of this point, the victorious Ajita [Maitreya in RGV II.31–33] likewise states,

Buddhahood is the object of omniscient wisdom,
And is not an object of the three [ordinary kinds of] knowledge,
Thus, it is to be known as inconceivable
[Even] for those people of intellect.

Being subtle, it is not an object of study.
Being the ultimate, it is not [an object] of thought.
Being the profound nature of reality,
It is not an object of worldly meditation and the like.

This is because it was never seen before by the immature,
Like visible forms by those born blind.
Even noble ones [see it only] as an infant [would glimpse]
The form of the sun [from] within the house of its birth.¹³²⁵

Query: Isn't it the case that even though the way a buddha knows emptiness, ultimate truth, is inconceivable for worldly people, in general, it exists merely as an object of knowledge? And [isn't it also the case that] emptiness, ultimate truth, even though it is not an object of mundane cognition, was [still] shown to be an object of the transcendent cognition of the noble ones?

Reply: No, this is not the case. ^[219] That emptiness, ultimate truth, of the noble ones such as a perfect buddha does not belong to the sphere of subject and objects, thinker and thoughts, and the like. In that regard, the terms “object of understanding” or “object of realization” were coined in order to help those of feeble intellect to relinquish their fears. As is stated in the *Mūla*[*Madhyamakakārikā*],

[The ultimate] is without characteristics and characterized;
And it is beyond expression in words.

¹³²⁵ RGV II.31–33 (the fifth vajra topic, enlightenment) (Johnston 1950 ed., 84): *acintyam anugantavyaṃ trijñānāviśayatvataḥ | sarvajñajñānaviśayaṃ buddhatvaṃ jñānadehibhiḥ* || [31] *śrutasyāviśayaḥ saukṣmyāc cintāyāḥ paramārthataḥ | laukyādibhāvanāyās ca dharmatāgahvaratvataḥ* || [32] *drṣṭapūrvaṃ na tad yasmād bālair jātyandhakāyavat | āryaiś ca sūtikāmadhyasthitabālārkaimbavat* || [33]. Tib. D 4024, vol. 123, 63b₄.

It stands to reason that what are presented as
Characteristics and characterized [objects] are imputations.¹³²⁶

Otherwise, if emptiness, ultimate truth, *could* be established as subject and object [and thus] existed as a basis which is of the nature of a definable property (*mtshon bya'i chos*), it would have to be an object for the conceptual mind. But [emptiness is] not in the least [an object of the conceptual mind]. As a sūtra states,

The nature of reality is not an object of knowledge,
It is impossible to comprehend.¹³²⁷

And as is stated in the *Mūla*[*madhyamakakārikā* (MMK XVIII.7)],

Once the denotable object has ceased,
The domain of thinking has ceased.
The nature of things, like *nirvāṇa*,
Is indeed unborn and unceasing.¹³²⁸

Thus, the emptiness and ultimate truth in that system [of Tsong kha pa] is not attested in the exegesis of the noble father [Nāgārjuna] and son [Āryadeva]. Moreover, [A] is that emptiness which is the focus of such analysis [i.e., the object] **sugatagarbha* and the causal continuum or [B] is nothing but the analyzer [i.e., the subject] **sugatagarbha* and the general continuum (*spyi rgyud*) of all sentient beings?

[A] In the first case, the continuum of such a **sugatagarbha* and causal continuum could not arise continuously in the [mental] continuum of the analyzer because emptiness as the focus of such analysis would appear [only] at the time of that analysis which is characterized by negation or affirmation, but would not manifest otherwise.

¹³²⁶ This passage is not found in the MMK, but it is quoted and attributed to MMK in Haribhadra's AAĀ, Tib. D 3791, vol. 85, 37b₄. This corresponds to the Sanskrit passage (AAĀ, Wogihara ed, p. 55): *lakṣyalakṣaṇanirmuktaṃ vāgudāhāravajitaṃ tattvaṃ. prājñaptikī yuktā lakṣyalakṣaṇasaṃsthitīḥ* |

¹³²⁷ The sūtra could not be identified.

¹³²⁸ MMK XVIII.7 (Ye Shaoyong 2011 ed., 304): *nivṛttam abhidhātavyaṃ nivṛttaś citta-gocaraḥ | anutpannāniruddhā hi nirvāṇam iva dharmatā* ||. Tib. D 3824, vol. 96, 11a₂.

[Objection:] Here, you might think it is not established that [buddha nature] would not manifest otherwise because that emptiness which is the focus of analysis, i.e., a nonaffirming negation, is the emptiness of the true existence (*bden stong*) [imputed to things] and therefore exists as an ongoing continuum within the continuum of the focus of analysis. ^[220]

Reply: In that case it would be pointless to posit only the emptiness that is the object of valid sources of knowledge as **sugatagarbha* because the emptiness of true existence of matter and so on would also be the causal continuum. ¹³²⁹ In that regard, were you to posit pre-existent matter as the continua of the path, and fruition, such a way of positing the three continua [of cause, path, and fruition] is unprecedented. ¹³³⁰ So let us offer praise to this eloquent explanation of yours! ¹³³¹

[B] In the second case [i.e., equating buddha nature only with the analyzer], when the resultant continuum of that analyzer is attained, then the resultant continuum of all sentient beings would be attained because that causal continuum of the analyzer exists as the general continuum of the causal continua of all sentient beings. It does not end there: that the mere emptiness of true existence [could be] the cause of any phenomena ¹³³² is not even accepted in the world and is [certainly] not accepted in any of the Buddhist philosophies. Also, if it is impossible for the aspect of mere negation of such emptiness of true existence to have any relationship of identity or causality with any phenomena, ¹³³³ how is it possible for it to be a substantive cause?

¹³²⁹ Buddha nature and the causal continuum would consist in the thing-in-itself, empty of (superimpositions of) true existence.

¹³³⁰ In other words, on the understanding that the causal continuum is the obscured buddha nature and the resultant continuum is unobscured buddha nature, it would follow that taking the causal continuum to be the emptiness of true existence of matter leads inescapably to the conclusion that the resultant continuum is the pre-existent matter left behind once the imputation of true existence is removed.

¹³³¹ Mi bskyod rdo rje would appear to be making a sardonic reference to Tsong kha pa's famous work *Essence of Eloquent Explanation* (*Legs par bshad pa'i snying po*) in which he distinguishes definitive and provisional meaning.

¹³³² Mi bskyod rdo rje here denies that a sheer absence can be a cause of anything whatsoever, let alone buddhahood.

¹³³³ Here the expression *bdag gcig dang de byung gi 'brel ba* summarizes two possible kinds of relationships between entities: an identity relationship (*bdag [ngo bo] gcig gi 'brel ba*) or a causal relationship (*de byung gi 'brel ba*).

[II.] According to Rgyal tshab dar ma,¹³³⁴ if that emptiness as a nonaffirming negation which is the object of cognition is posited as the causal continuum, this constitutes an over-entailment. However, because such emptiness of true existence is not concomitant with any predicate (*chos : dharma*) other than the subject (*chos can : dharmin*) “mind,” it stands to reason that it is **sugatagarbha* and the [causal] continuum.¹³³⁵

Reply: It cannot be established that such emptiness—i.e., the emptiness of a nonaffirming negation—is not concomitant with any predicate of a subject other than mind because *all* predicates of subjects, and the nature (*chos nyid : dharma-matā*) of [their being] identical in essence, are emptiness. Moreover, if that predicate [i.e., emptiness] is not concomitant with subjects other than mind, then such emptiness—mere empti[ness] of true existence—could *not* be a nonaffirming negation because mind alone was taken as the predicate to be proven (*sgrub chos*) as empty.¹³³⁶

[Possible objection:] Again, one might think that the analytical emptiness (*dp Yad stong*) arising as an object which is the focus of analysis is not concomitant with [anything] other than mind and thus not concomitant with other phenomena [i.e., predicates].

Reply: But that nonaffirming negation emptiness which is the focus of analysis could *not* be that emptiness *qua* nonaffirming negation of all phenomena because of precisely that claim [that emptiness applies only to mind]. In that case, since that type of the causal continuum could not be that emptiness which is the true nature of all phenomena, one would conclude that it is only an emptiness from the standpoint of assumption (*rlom tshod*),^[221] being the focus of analysis. Therefore, how could such an emptiness be regarded as the ultimate truth of emptiness?

¹³³⁴ Rgyal tshab rje Dar ma rin chen (1364–1432) one of the two main disciples of Tsong kha pa.

¹³³⁵ In short, emptiness is buddha nature or the causal continuum because emptiness (the predicate) is concomitant with mind (the subject).

¹³³⁶ As phenomena other than mind would not be included this would constitute an under-entailment.

[III.] According to the great Red mda' ba,¹³³⁷ the causal continuum is the ground of purification of the continuum of skillful means (*thabs rgyud*). Therefore, it has two aspects, conventional phenomena and the ultimate nature of phenomena. Of these, the first comprises both the impure world and its inhabitants because these are the ground of purification of the Creation Stages. The second is the ultimate Tenfold Powerful One,¹³³⁸ which is the pervasive adamantine body (*kāyavajra*) and the suchness of mind possessing defilements that is itself luminous. Being concordant with states that are virtuous, nonvirtuous, indeterminate and so on, its intrinsic nature is the mere clear and aware [mode of] experiencing.¹³³⁹ Like an illusion and a dream, it is free from the extremes of permanence and annihilation such as existence, nonexistence, and so on. Since it is impossible [for something] to be permanent yet changing, [the causal continuum] is impermanent [in the sense that it] momentarily arises and ceases.¹³⁴⁰

¹³³⁷ Red mda' pa Gzhon nu blo gros (1349–1412), an important Sa skya master, was a teacher of Tsong kha pa (1357–1419) and a number of early Dge lugs masters. For an account of his life and teaching, see Roloff 2009.

¹³³⁸ *om haṃ kṣa ma la wa ra ya sva ha*. See Kilty 2004, 327 f., on the meaning of this special Kālacakra mantra. Included is this explanation from the *Vimalaprabhā*: “*Haṃ kṣa ma la wa ra ya* is the assembly of the worlds and the vajra body. In space the letter *ya*, the maṇḍala of air. On top of that the *ra* fire maṇḍala. On top of that the *wa* water maṇḍala. On top of that the *la* earth maṇḍala. On top of that the *ma* Meru. That is the fifth. Above that the *kṣa* lotus of animate beings. On top of that the formless worlds *ha*. From the *ha* the *visarga* is the sun, the drop is the moon, and the *nāda* is the sign of the one-pointed vajra.”

¹³³⁹ Mi bskyod rdo rje frequently cautions against confusing this clear and knowing cognition, which is merely a hallmark of sentience, with nondual wisdom. See above, 74 and 123.

¹³⁴⁰ Mi bskyod rdo rje here selects and paraphrases certain passages from Red mda' ba's commentary on the definitive meaning of *Kālacakra*, *Dpal dus kyi 'khor lo'i nges don gsal bar byed pa rin po che'i sgron ma*. In this text, Red mda' ba explains that in the context of the Creation and Completion Stages, i.e., the continuum of the skillful means aspect called the path of liberation (*grol bar byed pa'i lam*), the causal continuum has conventional and an ultimate aspect: [1] the conventional aspect is the ground of purification of the Creation Stages and [2] the ultimate aspect is the ground of purification of the Completion Stages. Concerning the ultimate aspect, the causal continuum, i.e., the nature of mind or natural luminosity, is the ground of purification in so far as it is defiled suchness. In the *Dpal dus kyi 'khor lo'i nges don gsal bar byed pa*, 332₃–332₄, he notes that “others who do not distinguish between the ground of purification, i.e., defiled suchness, and the fruition of purification present as the pervasive adamantine body, take these

Reply: This too is untenable. The impure world and its inhabitants are not the causal continuum because the actual causal continuum must be something that functions as the substantial cause (*nyer len gyi rgyu* : *upādānakāraṇa*) of the

as one and thus claim that the ground and the fruition are indistinguishably one, permanent and enduring. This is a gross error because [something] permanent could neither be affected by the condition of adventitious defilements nor could the defiled be made undefiled through a path because [something] permanent would be without any transformation.” *’dir gzhan dag gis | sbyang gzhi dri bcas kyi de bzhin nyid dang | sbyangs ’bras rdo rje’i sku khyab byed du bzhugs pa’i tshul ma phyed pa de dag gcig tu bzung nas gzhi ’bras dbyer med rtag brtan gcig tu ’dod pa ni shin tu ’khrul te | rtag pa ni glo bur dri ma’ i rkyen gyis bslad par yang mi nus la | lam gyis dri bcas dri med du byed par yang mi nus pa’i phyir te | rtag pa ni nram par ’gyur ba med pa’i phyir ro |* Now for Red mda’ ba, it is also crucial not to attribute permanence or annihilation to reality. Thus, in the same commentary (ibid., 329₁₋₂) he states: “The distinguishing feature between the teachings of extremists (*tīrthika*) and Buddhists is nothing but the fact that [*tīrthikas*] maintain that all outer and inner phenomena are permanent and enduring whereas [Buddhists] teach that they are they are illusion-like dependent [occurrences], being free from all positions of existence and nonexistence.” *mu stegs pa dang sangs rgyas pa’i bstan pa’i khyad chos ni phyi nang gi dngos po kun rtag brtan du ’dod pa dang | rten ’brel sgyu ma lta bu yod med kyi phyogs thams cad dang bral bar bzhed pa las gzhan yi yang med te |* The last remark in Mi bskyod rdo rje’s text, that “[the causal continuum] is impermanent [in the sense that it] momentarily arises and ceases” could not be identified in Red mda’ ba’s Kālacakra commentary. However, in his long *Guhyasamājantra* (GST) commentary, *Dpal gsang ba ’dus pa’i ’grel pa sgron ma gsal ba dang bcas pa’i bshad sbyar yid kyi mun sel zhes bya ba’i legs bshad rgya mtsho’i tshogs*, 78–82, Red mda’ says regarding the causal continuum: “The thoroughly good *bodhicitta* that exists in the mind-stream of sentient beings, which being naturally pure, is without subject-object duality, and the mere clear and knowing experience is both a cause and a continuum. This is why it is referred to as “causal continuum”. Query: Why it is a cause? Reply: Because from the perspective of acting on the basis of afflictions and thoughts it functions as a cause for *saṃsāra* and from the perspective of purification by means of the path it functions as a cause for *nirvāṇa*. Query: Why is it referred to as a continuum? Reply: Because in *saṃsāra* without beginning or end, based on a previous [instant of] awareness a later one occurs.” *sems can gyi rgyud la yod pa’i byang chub kyi sems kun tu bzang po rang bzhin gyis nram par dag pa gzung ’dzin gnyis su med cing myong rig gsal tsam glo bur yi dri ma dang bcas pa ste | de ni rgyu’ang yin la | rgyud kyang yin pas na rgyu’i rgyud ces bya’o || ci’i phyir rgyu [text: rgyud] yin zhe na | de nyid nyon mongs dang nram rtog gis rkyen byas pa las ni | ’khor ba’i rgyu byed la | lam gyi rkyen gyis sbyangs pa las mya ngan las ’das pa’i rgyu byed pa’i phyir ro || ci’i phyir rgyud ces bya zhe na | de nyid ’khor ba thog ma dang tha ma med par | rig pa snga ma la brten nas phyi ma ’byung ba’i phyir ro |*

resultant continuum, whereas the impure world and its inhabitants are adventitious defilements to be removed when attaining the resultant continuum. It is also not tenable that these [i.e., world and inhabitants] are the ground of purification because they are the adventitious defilements to be cleared away. Further, the ultimate Tenfold Powerful One of the pervasive adamantine body is not clearly manifest in the phase of the causal continuum, yet the appearance of the Tenfold Powerful One in the phase of the causal continuum is posited as the appearance of a mind possessing defilements. The consequence is that this is nothing more than a deluded appearance. And although the factor of a mere clear, empty awareness which is of the nature of the eightfold consciousness, viz., the mind possessing defilements, is labelled with the term luminosity, it does not make sense to posit it as the causal continuum because it is not the authentic natural awareness that is uncontrived by nature, but is the factor of knowing that is a superimposition, an adventitious defilement. When its basis, the aspect of the subject (*chos can*) [which is ordinary mind], is cleared away, then the luminosity of mere clear, empty awareness that is labelled as its nature will also be eliminated.

[IV.] According to the glorious Bla ma dam pa Bsod nams rgyal ba¹³⁴¹, the mind of sentient beings possessing defilements is the causal continuum and a concrete example [for that] is the mind of a human person possessing six elements^[222] and belonging to the seventh continent,¹³⁴² [the mind] of whom is endowed with the latent tendencies of the two accumulations.

Reply: This is untenable. Even in the Pāramitāyāna, it is explained that if the nature of the minds that are the subjects (*chos can*)¹³⁴³ possessing defilements are not fundamentally transformed, then complete buddhahood is not attained. If so, then how could it be that in Mantrayāna, the mind that is the subject possessing defilements is the cause of the most sublime buddhahood? And in

¹³⁴¹ Bla ma dam pa Bsod nams rgyal mtshan (1312–1375), a Sa skya teacher.

¹³⁴² This is *Jampudvīpa* (*dzam gling chen po*) the seventh among the seven continents around Mt. Meru as explained in the *Kālacakra Tantra*: *khlor yug tu 'khod pa'i gling bdun te | zla ba dang | 'od dkar | ku sha | mi'am ci | khrung khrung | drag po'i gling | 'dzam gling chen po bcas so ||* See *Bod rgya tshig mdzod chen mo* [423], entry on *glings bdun*. According to the *Kālacakra Tantra* it is said, “Greater Jambudvīpa on the earth *maṇḍala* is known as the realm of karma, while the six inner continents are known as realms of enjoyment” See Kilty 2004, 81. The other six are listed as “the six continents are Candra, Sitābha, Kuśa, Kīmṇara, Krauñca, and Rudra.” See Kilty 2004, 80.

¹³⁴³ *Chos can* (*dharmin*) literally means “property-possessor.”

particular, how could the minds of persons possessing the six elements of the seventh continent, which are endowed with whatsoever latent tendencies of the two accumulations, not only exist as the causal continuum of Mantra[yāna] but also as buddha nature (**sugatagarbha*) in the ground phase of the Sūtra[yāna]? And, in particular, the causal continuum of the Secret Mantra is a natural, spontaneous causal continuum that has been present since beginningless time as the essence of myriad elements, but it is not present as a phenomenon having latent tendencies that [in turn] implant new latent tendencies.

[V.] In the words of the great scholar [’Gos Lo tsā ba] Yid bzang rtse pa:¹³⁴⁴ “Regarding the so-called ‘self’ which is of two kinds, the coarse self and subtle self, it is necessary to posit the extraordinary causal continuum of the Mantra-[yāna] on the basis of the subtle self as explained in the *Mañjuśrī* root tantra¹³⁴⁵ and the *Sngags la ’jug pa drug bcu pa*,¹³⁴⁶ which comments on its meaning. The coarse self is construed as nominally existent, an imputation of a self or person, the object of the mind that posits a self or person once it has objectified the collocation that comprises the psychophysical aggregates and the rest. The subtle self is construed as the *ālayavijñāna*, the mind characterized as continually immersed in all states of *samsāra*. This is precisely the subtle self (*phra ba’i bdag nyid*) that is called “the true reality” (*de kho na nyid*) or “the person who is a Great Man (*skye bu chen po’i gang zag*). Also, the Mahāsiddha Luipa has described the causal continuum, which is very difficult to discover, as a Person who is a Spiritual Practitioner (*sgrub pa po’i gang zag*). He identifies such a person as ‘a leader in pure ethics and learning.’¹³⁴⁷ Being endowed with qualities such as these, he belongs to the definitive lineage of Great Yoga. [223]

For the Mahāpañḍita Nāropa as well, the ‘Jewel-like Person’¹³⁴⁸ is explained in terms of this subtle self. In this regard, even though the causal continuum is in this case posited on the basis of the subtle self, it is not like the self of the non-

¹³⁴⁴ ’Gos lo tsā ba Gzhon nu dpal (1392–1481). This section reprises and further develops parts of his critique of the buddha nature theory presented in ’Gos lo tsā ba’s *Rgyud gsum gsang ba*, which is not currently available.

¹³⁴⁵ *Mañjuśrīmūlatantra* (MMT), Tib. D 543 rgyud, na 105a₁–351a₆ (vol. 88).

¹³⁴⁶ This text could not be identified.

¹³⁴⁷ See *Pradīpodyotanāṭikā* (PUT), Tib. D 1785, vol. 30, 3b₂: *tshul khriṃs dag cing mkhas la sgrin*. *sgrin* is replaced by *drang* in some versions of this often-quoted line.

¹³⁴⁸ While we could not find a reference on the “Jewel-like Person” in Nāropā’s works, the tantric Nāgārjuna mentions it for example in his *Sekacatuḥprakaraṇa* (SCP), Tib. D 1799, vol. 35, 37a₇.

Buddhist Sāṃkhyas, which is explained as having five constituents [of subtle matter].¹³⁴⁹ Rather, in this *Kālacakra* [KCT],¹³⁵⁰ that self is ascertained as emptiness. Hence, when such emptiness is directly realized, the voidness of [impure] mind and apprehension [of selflessness] become manifest. Therefore, not only does this not become a metaphysical view of the self (*ātmadr̥ṣṭi*), it is even the supreme antidote to it.”

Response: This is untenable. In general, is the self that you posit as having two aspects, coarse and subtle, taken in the sense of a person or in the sense of phenomena? The latter case is not asserted by you, [leaving you] no option but the first. But, in that case, this doctrine that there is a personal self (*pudgalātman*) is not [found] anywhere from the Kashmiri Vaibhāṣikas up to those who proclaim the authentic Dharma of the Bhagavān Kālacakra.

Objection: But, isn’t it the case that within the eighteen subsects of the Śrāvakas, there are some schools, such as the Vātsīputrīya, who propound an indescribable self which is neither identical with nor different from the self?

Reply: Indeed, such schools do theorize in that way. However, in regard to these proponents, the glorious Candrakīrti said in his commentary on the [*Madhyamaka*] *avatāra* that for those who assert personal selfhood, there is no liberation and that it would therefore be difficult to consider this doctrine correct.¹³⁵¹ [Candrakīrti here] brings out the sense implicit in the Buddhist teaching.

Objection: This explanation of the selflessness of persons pertains to the existence of a self in the sense of a substantially existent person and individual, but Buddhists have to accept a merely nominal[ly existent] self because in the *Abhidharmakośabhāṣya* [AKBh] the following is stated:

¹³⁴⁹ On the principles (*tattva*) of the Sāṃkhya-system, see vol. 1, 207, n. 469.

¹³⁵⁰ The quotation is likely from ’Gos Lo’s *Rgyud gsum gsang ba*, a commentary on the *Kālacakratāntra* that is currently not extant. This work is one of the two texts whose tantric buddha nature theories are criticized in Mi bskyod rdo rje’s *Tonic*.

¹³⁵¹ See MA VI.79 (Li Xuezhong 2012 ed., 12): “Those gone outside the path of the venerable Ācārya Nāgārjuna do not have the means to attain peace. They are ruined, indeed, because [of their interpretation of] the conventional and absolute truths. And being entirely wrong about these, there is no realization of liberation.” *ācāryanāgārjunapādāmārgād bahirgatānām na śivābhyupāyaḥ | bhraṣṭā hi te saṃvṛtītattvasatyāt tadbhraṃśataś cāsti na mokṣasiddhiḥ ||*.

But if you say that [the self] is nominally existent, we also endorse such a claim.¹³⁵²

Reply: According to [Vasubandhu's] *Abhidharmakośabhāṣya* [AKBh],¹³⁵³ even that self or person which is posited as a nominally existent person is—in the doctrinal system specific to the Buddhist substance ontologists—described only as a ‘self’ in the sense of a nominally existent phenomena. However, even though the Mādhyamikas simply repeat what others say about this nominally existent self as a mere linguistic convention, [224] they never ever posit an established personal self as a nominally existent real entity within the tenets of their own system! In a sūtra it is said:

The so-called “self” is a demonic thought;
You are one who has become this view.
The aggregate of formations is empty;
In these, there is no sentient being.
In the same way that a “chariot” is denoted
On the basis of an assemblage of parts,
Likewise the convention “sentient being” is
Applied on the basis of the aggregates.¹³⁵⁴

Hence, the posited phenomenon that is presented as a nominally imputed self and sentient being—a conventional linguistic designation acknowledged by others—is never ever established as an existent self in our tradition. For, as the glorious Candrakīrti has stated [in MA VI.81],

¹³⁵² Tib. D 4090, vol. 141, 82b₂. In refuting the Vātsīputrīya belief in the existence of selves, Vasubandhu argues that the *pudgala* cannot be substantially existent since it is dependent on the aggregates and therefore lacks independent existence. On this basis, the opponent is left only with the option that the self is merely nominally existent (a linguistic convention), a point with which Vasubandhu can heartily agree. See AKBh IX, introduction, in Prudens 1991, vol. 4, 1314. LVP vol. 5, 233: “But if you admit that the *pudgala* exists only as a title of designation, you will abandon your doctrine and you will be placed within our doctrines.”

¹³⁵³ See AKBh IX, “Refutation of Personhood”.

¹³⁵⁴ This passage has yet to be identified in any sūtra, but it is quoted in Buddhist scriptures such as the *Madhyamakāvatārabhāṣya*, Tib. D 3862, vol. 102, 299b₆₋₇ and the *Abhidharmakośabhāṣya* (AKBh), Tib. D 4090, vol. 141, 86a₆.

The way the dependent is accepted as an entity by you,
Is not accepted, even conventionally, by me.
But, as a means to an end, I have said nonexistent things exist
In compliance with the whims and wishes of the world.¹³⁵⁵

If even a mere[ly imputed] self (*bdag tsam*)¹³⁵⁶ is not posited in one's tradition, then how is it acceptable to posit in one's tradition many degrees of selves, differentiated in profundity from coarse to subtle, either generally in the doctrinal system of Buddhists or specifically in the doctrinal system of the Madhyamaka of the causal and resultant vehicles? Furthermore, you take great pains to proclaim that "on the side of imputation, the imputed phenomenon of a person or a self is established by valid sources of knowledge," and you thereby define the Madhyamaka doctrinal system along these lines. But apart from copying these quotations extracted from the *Eloquent Explanation* of Tsong kha pa, the great leader in the later wave of those so-called "Mādhyamikas" who describe things in this way, how would it be acceptable in the context of the pure doctrinal system of the earlier wave of Madhyamaka?

You accept a nominally existent coarse self^[225] and posit, conventionally, a subtle self as the substantially existent *ālayavijñāna* that is mind. In this case, you become an advocate of substantially existent persons [i.e., a pudgalavādin]. But this is precisely what is refuted (*dgag bya*) in the extensive canonical scriptures of the complete and perfect Buddha! That is not all: if you proclaim that mind is a person *qua* creator (*byed pa po*), then because the creator of all phenomena of *saṃsāra* and *nirvāṇa* is none other than mind only and the activities of mind only, the self and person who is the creator of all of *saṃsāra* and *nirvāṇa* would also exist. But in that case, no theory has [yet] been devised which strays that far, including even the self as an inner creator of the non-Buddhist *tīrthika*!

In particular, if one posits the cause that is one's own mind [both] as what is to be accomplished to [realize] buddhahood and as the person who is the accomplisher, then act and agent become one. And [more] specifically, if the identification of a 'person' consists in correlating [it] with special qualities of the mind such as pure ethics and the like, then the identification of a person endowed with afflictive emotions requires positing such afflictive emotions as desire and the

¹³⁵⁵ MA VI.81 (Li Xuezhong 2012 ed., 12): *na saṃvṛtiś cāpi mayābhyupetā yathā tvayeṣaṃ paratantrarūpam | lokānurodhāt tv asaṭīty amīṣāṃ satīti kāryārtham ahaṃ bravāmi* || Tib. D 3861, vol. 102, 208a₃.

¹³⁵⁶ That is, a merely nominally existent self.

rest as the person. In that case, how is it possible, given the subdivisions into the six root afflictions and the twenty secondary afflictions and so forth, that a single person becomes twenty-six persons?

Also, when the “Jewel-like Person” is taken as only a subtle self, then a Jewel-like Person who is just a commonplace person (*gang zag tsam po ba*) possessing the coarse continuities of the aggregates and so forth would not be a Jewel-like Person.¹³⁵⁷ This is because, in this regard, if you posit such a Jewel-like Person within the framework of the Mantra path, it would [seem] logical that it is when the commonplace person possessing the coarse continua of the aggregates and so forth has been left behind that the subtle person embarks on the Mantra path. But one does not perceive that anything of the sort can possibly appear. Rather one sees that it is precisely that nominally imputed ‘person’ consisting of the aggregates and so forth who embarks on the Mantra path!

Therefore, not satisfied with the mere conventionally and nominally imputed self, you further claim there is a continuous subtle, ultimate self. Yet at the same time you assert that it is nothing like the doctrine of a personal self espoused by non-Buddhists such as the Sāṃkhya. [This] is a great insuperable lie that contradicts your own words. [226] [How so?] Because even the Sāṃkhya and others who were [similarly] not satisfied with a merely conventionally-positing, putative personal self did not accept even the slightest personal self besides their theory of the ultimate being a self possessing the five causally-efficacious constituents and the rest.

Objection: There is a big difference because this self of the Sāṃkhyas is believed to be unproduced and permanent.

Reply: One cannot establish such difference by this [criterion] alone because there are also a great many extremists (*tīrthika*) who believe that this ultimate efficacious self is impermanent and conditioned.

Moreover, if that causal continuum which [you identify with the] *ālaya-vijñāna* mind is a subtle self and person, then [1] is it posited as [what really is] a self and person or [2] is it [just] posted that way even though it is not [a self or person]? [1] If it is, then the self would be emptiness given that in *Kālacakra-tantra* [KCT] etc., when one ascertains that [the self] is bliss and emptiness, the voidness of [impure] mind and apprehension [of selflessness] become manifest. Hence, [your causal continuum] could not possibly be an antidote against the view of self because that ultimately established self, which is primordial and

¹³⁵⁷ That is, such a person would not be exceptional, rare or precious in any way.

extremely subtle and not just nominally imputed, is established as the ultimate or as the uncontrived nature of suchness [and thus] could not possibly become emptiness due to the influence of extraneous, retroactive conditions.

Objection: This is not established because even if at first [the causal continuum] exists as this extremely subtle personal self, later on, by cultivating the path of the inseparability of bliss and emptiness, that self comes to the fore as the emptiness of selflessness.

Reply: That kind of selflessness and emptiness is not that selflessness and emptiness taught in the causal and resultant Mahāyāna because that [latter] kind of selflessness and emptiness must be posited as selflessness and emptiness that are free from all the extremes of elaborations of existence and nonexistence. But your selflessness and emptiness are not like that: at first, there exists a self and [only] later, when one has ascertained it as emptiness, is there the selflessness and emptiness in which the self has been made nonexistent.

If one thinks that is not entailed, this is not the case because a selflessness and emptiness in which [the self] at first exists and later becomes nonexistent cannot be established as the selflessness and emptiness as they are explained in the great sūtras and tantras. Accordingly, the *Laṅkāvatāra* states: [227]

The counterpart of existence is nonexistence,
The counterpart of nonexistence is existence.
Therefore, [we] do not acknowledge nonexistence
Nor do [we] conceive of existence.¹³⁵⁸

Further, a self that would later become selflessness and emptiness [when] the self no longer exists is also illogical, as noted in the *Mūla[madhyamakakārikā]* XV.8a]:

If [something] existed by nature,
It would not become nonexistent.¹³⁵⁹

¹³⁵⁸ *Laṅkāvatāra*, Tib. H 110, vol. 51, 210a₆₋₇. [ca 87b₇–307a₄]. In this Tibetan edition, the verse is approximately in the middle of chapter VI. It could not, however, be identified in the Nanjio 1923 edition of the Sanskrit text.

¹³⁵⁹ MMK XV.8a (Ye Shaoyong 2011 ed., 238): *yady astitvaṃ prakṛtyā syān na bhaved asya nāstitā* | Tib. D 3824, vol. 96, 9a₁.

And [MMK XIII.4b] states:

If there were a self-nature,
How could it become something else?¹³⁶⁰

That is not all: if the self at first exists and is later nonexistent, then how could a phenomenon that is [both] eternalistic and nihilistic be the selflessness and emptiness that are free from eternalism and nihilism? As is said [in MMK XV.11],

What is existent by nature
Is not nonexistent” [and] thus eternal.
“It does not exist now [but] existed previously”
[Leads to] the consequence of annihilation.¹³⁶¹

[2] If [you] posit a self even though there is no self, since there neither is nor exists a self of that kind, what is the point of establishing with so much effort that the self is buddha nature (**sugatagarbha*) and the causal continuum?

In general, calling the complete and perfect Buddha a “person who is a Great Man” (*skye bu chen po’i gang zag : mahāpuruṣa pudgala*) is widely attested not only in the Secret Mantra [scriptures] but also in the sūtras. In that context, if one wonders what the so-called “person who is a Great Man” denotes, it is only a conventional designation for the qualities of the referent of the designation (*gdags gzhi*) “buddha” endowed with [all] the major and minor marks and so on. If it was impossible for anyone to say there is a person who is a Great Man apart from each of these qualities such as the major and minor marks, then what is more illogical than postulating a self as the creator of the designated qualities (*gdags chos*) of all who are the referents of designation (*gdags gzhi*), i.e., the persons who are great men in the Mantra [scriptures]. [You] people of intellectual integrity, please think properly!

¹³⁶⁰ MMK XIII.4b (Ye Shaoyong 2011 ed., 212): *kasya syād anyathābhāvaḥ svabhāvo yadi vidyate* ||. Tib. D 3824, vol. 96, 58b₃.

¹³⁶¹ MMK XV.11 (Ye Shaoyong 2011 ed., 240): *asti yad dhi svabhāvena na tan nāstīti śāśvatam | nāstīdānīm abhūt pūrvam ity ucchedaḥ prasajyate* ||. Tib. D 3824, vol. 96, 9a₃.

7.5. Critical Edition [B]: *Sku gsum ngo sprod rnam bshad* excerpt¹³⁶²

[I.] **tsong kha**¹³⁶³ **pa chen po** na re | phung sogs la gcig dang¹³⁶⁴ du bral gyi rigs pas dpyad pa'i yul gyi stong nyid med par dgag pa'i mtshan nyid can de chos rnams kyi chos nyid kyang yin | don dam bden pa yang yin | bde bar gshegs pa'i snying po yang yin | rnal 'byor chen por bshad pa'i rgyu'i rgyud kyang yin | de nyid rgyud sde rnams dang 'grel byed byang sems rnams dang | 'phags pa yab sras rnams kyi bzhed¹³⁶⁵ pa yin par ma zad **abhaya**¹³⁶⁶ dang **shanti pa** la sogs kyi bar du yang bzhed do zer |

de ni¹³⁶⁷ sngags kyi theg pa'i rgyu rgyud bde gshegs snying po ngos ma zin par ma zad | 'phags pa yab sras kyi bshad pa'i stong pa nyid¹³⁶⁸ don dam bden pa'ang ngos ma zin pa yin te | des bshad pa'i stong nyid dang don dam bden pa ni | rig shes tshad ma'i yul gyi dpyad ngo'i stong pa nyid med par dgag pa'i spyi mtshan las ma 'das la | spyi mtshan gyi chos de ni shes pa de'i 'dzin stangs kyi gzung¹³⁶⁹ bya'i shes rnam¹³⁷⁰ tsam las gzhan du med la | rnam par shes pa yul bcas kyi snang myong gi rig bya dang shes bya'i yul du ni stong nyid dang don dam bden pa 'ong ba ma yin pa'i phyir te | rtsa ba las |^[218]

gzhan la shes min zhi ba dang ||
spros pa rnams kyis ma spros pa ||
rnam rtog med don tha dad med ||
'di ni don dam mtshan nyid do ||

zhes 'byung ba'i phyir | shes pa dang rig pa'i yul gyi chos shig stong pa nyid kyi chos yin na mi stong pa'i chos la'ang de las gzhan ci zhig yod | de lta'i stong pa nyid shes pa'i yul du gzung¹³⁷¹ 'dzin dang bcas par yod na de nyid spros pa mtha'

¹³⁶² KN_{VV} vol. 1, 217₁₁–227₂₀; KN_{SB} vol. 21, 276₁–290₄; KN_{RM} vol. 1, 340₃–356₆

¹³⁶³ KN_{SB} *ga*

¹³⁶⁴ KN_{SB} *om. dang*

¹³⁶⁵ KN_{SB} *gzhed pa*

¹³⁶⁶ KN_{SB} *a bha ya*

¹³⁶⁷ KN_{SB} *addit gsang*

¹³⁶⁸ KN_{SB} *addit dang*

¹³⁶⁹ KN_{SB} *bzung*

¹³⁷⁰ KN_{SB} *shes bya*

¹³⁷¹ KN_{SB} *bzung*

dag gis dben pa'i don dam bden par ji ltar 'gyur te | gzung 'dzin dang bcas pa'i
shes pa'i yul yul can du bden pa las kun rdzob kyi bden pa gzhan du ci zhig yod
pa'i phyir | des na zab mo stong pa nyid don dam bden pa ni | yang dag par rdzogs
pa'i sangs rgyas kyi ye shes kyi yul du byed tshul yang bsam gyis mi khyab pa
yin na so skye dang slob pa¹³⁷² 'phags pa la sogs kyi mngon rjes tshad mar rlom
pa'i yul du dgag sgrub kyi nam pa can du ga la 'os |

don 'di nyid kyi phyir | **rgyal ba ma pham pas** kyang |

thams cad mkhyen pa'i ye shes yul ||
sangs rgyas shes gsum yul min phyir ||
ye shes lus¹³⁷³ can rnam kyis ni ||
bsam mi khyab par rtogs par bya ||
phra phyir thos pa'i yul min te ||
don dam yin phyir bsam pa'i min ||
chos nyid zab phyir 'jig rten pa'i ||
sgom pa la sogs yul ma yin ||
gang phyir gzugs la dmus long bzhin ||
byis pas de sngon mthong ma myong ||
btsas pa'i khyim na bu chung gi ||
nyi ma'i gzugs bzhin¹³⁷⁴ 'phags pas kyang ||

zhes 'byung ngo | 'o na sangs rgyas kyis kyang stong nyid don dam bden pa shes
tshul tshur mthong gi bsam gyis mi khyab kyang spyir shes yul tsam du yod pa
dang | stong nyid don dam bden pa de ji ltar 'jig rten pa'i shes yul min kyang
'das pa'i 'phags pa'i shes yul du bstan pa ma yin nam zhe na |

ma yin te | rdzogs pa'i sangs rgyas sogs^[219] 'phags pa rnam kyis stong nyid don
dam bden pa de yul yul can bsam bya bsam byed sogs kyi spyod yul gyi ma
khyab pa'i sgo nas blo chung rnam skrag pa spang bar bya ba'i phyir khong du
chub pa'am rtogs byar tha snyad byas pa yin te | rtsa ba las |

mtshon bya mtshan nyid nam¹³⁷⁵ spangs shing ||¹³⁷⁶

¹³⁷² KN_{VV} *slob ma*

¹³⁷³ KN_{RM}, KN_{SB}, KN_{VV} *yul*

¹³⁷⁴ KN_{VV}, KN_{SB}, KN_{RM} *can*

¹³⁷⁵ KN_{SB} *rnam*

¹³⁷⁶ KN_{VV}, KN_{SB}, KN_{RM} *mtshan nyid mtshon cha rnam spangs shing*

tshig tu brjod pa dang bral ni¹³⁷⁷ ||
de nyid mtshon bya mtshan nyid du ||
gnas pa btags pa yin par rigs ||

zhes 'byung ba'i phyir | de las gzhan du stong nyid don dam pa mtshan nyid can
gyi yul dang yul can du grub pa dang mtshon bya'i chos kyi ngo bor gzhir grub
na | blo'i yul nyid du 'gyur dgos pa las cung zad du mi 'gyur ba'i phyir te | mdo
las |

chos nyid shes bya ma yin te ||
de ni shes par yong mi nus ||

zhes dang | rtsa ba las |

brjod par bya ba ldog pas te¹³⁷⁸ ||
sems kyi spyod yul ldog¹³⁷⁹ pas so ||
ma skyes pa dang ma 'gags pa ||
chos nyid mya ngan 'das dang mtshungs ||

zhes 'byung ba'i phyir | lugs de'i stong nyid dang don dam bden pa de '**phags pa**
yab sras kyi bzhed pa'i der mi 'gyur bar ma zad de lta'i dpyad ngo'i stong nyid
de [A] bde gshegs snying po dang rgyu rgyud yin nam¹³⁸⁰ | [B] dpyad po de ma
zad sems can thams cad kyi gshegs snying dang spyi rgyud yin |

[A] dang po ltar na dpyad po de'i rgyud la de lta'i gshegs snying dang rgyu
rgyud¹³⁸¹ de'i rgyud la rgyun chags par 'byung ba ma yin par 'gyur te | de lta'i
dpyad ngo'i stong nyid dgag sgrub kyi rnam pa can de dpyad pa'i tshe 'char ba
las gzhan du mngon du mi 'gyur ba'i phyir |

de la khyed cag de las gzhan du mngon du mi 'gyur ba mi 'grub ste | dpyad ngo'i
stong nyid med dgag de bden stong yin pas dpyad ngo'i rgyud¹³⁸² la rgyun chags
pa'i rgyud du yod snyam na | [220]

¹³⁷⁷ KN_{VV}, KN_{SB}, KN_{RM} *ni*

¹³⁷⁸ KN_{VV}, KN_{SB}, KN_{RM} *bzlog pa ste*

¹³⁷⁹ KN_{VV}, KN_{SB}, KN_{RM} *bzlog*

¹³⁸⁰ KN_{SB} *addit dpyad po de nyid kyi bde gshegs snying po dang rgyu rgyud yin nam.*

¹³⁸¹ KN_{SB} *addit de*

¹³⁸² KN_{SB} *po'i rgyun*

'o na rig shes tshad ma'i yul gyi stong nyid kho na bde gshegs snying por 'jog mi dgos par bems¹³⁸³ po'i bden stong sogs kyang rgyu rgyud du 'gyur ro | de yang gdod nas bems¹³⁸⁴ po lam 'bras kyi rgyud sogs 'jog na de lta'i rgyud gsum gyi 'jog tshul sngon ma byung bas khyed kyi¹³⁸⁵ legs par bshad pa de la phyag 'tshal lo |

[B] gnyis pa ltar na dpyad po de nyid kyi 'bras rgyud thob pa na sems can thams cad kyi 'bras rgyud thob par 'gyur te | dpyad po'i rgyu rgyud de sems can thams cad⁽³⁴⁵⁾ rgyu rgyud kyi spyi rgyud du grub pa'i phyir | der ma zad bden stong tsam po ba ni chos gang gi rgyur 'jig rten du'ang ma grags shing sangs rgyas pa'i grub mtha' gang la'ang ma grags shing | de lta'i bden stong med tsam gyi cha ni dngos po gang dang yang bdag gcig dang de byung gi 'brel par mi rung na dngos rgyur ji ltar rung |

[II.] yang **rgyal tshab dar ma ba** na re | yang rig shes kyi yul gyi stong nyid med dgag de rgyu rgyud du bzhag na khyab ches par gyur kyang | de lta'i bden stong de chos can sems las gzhan chos gang gi'ang rjes su mi 'gro ba'i phyir¹³⁸⁶ gshegs snying dang rgyud du rigs so zhes zer ro |

'o na de lta'i stong nyid med dgag gi stong nyid de sems las gzhan pa'i chos can gyi chos gang gi'ang rjes su mi 'gro ba mi 'grub par 'gyur te | de chos can gyi chos thams cad dang ngo bo gcig pa'i chos nyid stong pa nyid yin pa'i phyir | yang chos de sems las gzhan pa'i chos can gyi rjes su mi 'gro na | de lta'i stong nyid bden pas stong tsam med dgag ma yin par 'gyur te | sems kho na'i stong¹³⁸⁷ gi sgrub chos su song ba'i phyir |

yang dpyad ngo'i yul la 'char ba'i dpyad stong de sems las gzhan gyi rjes su mi 'gro bas chos gzhan gyi rjes su mi 'gro'o snyam na 'o na dpyad ngo'i stong nyid med dgag de chos thams cad kyi stong nyid med dgag de min par 'gyur te | 'dod pa de nyid kyi phyir | de lta na de lta'i rgyu rgyud kyi rigs de chos thams cad kyi chos nyid stong nyid de ma yin par 'gyur bas dpyad ngo'i rlom tshod kyi stong^[221] nyid tsam du zad pas de lta'i stong nyid de stong nyid don dam pa'i bden par lta ga la 'gyur |

¹³⁸³ KN_{SB} *sems*

¹³⁸⁴ KN_{SB} *sems*

¹³⁸⁵ KN_{RM}, KN_{VV} *kyi*. KN_{SB} *kyis*

¹³⁸⁶ KN_{SB} *om. phyir*

¹³⁸⁷ KN_{SB} *stong*. KN_{RM}, KN_{VV} *steng*

[III.] yang **re mda' pa chen pos** rgyu rgyud ni thabs rgyud kyi sbyang¹³⁸⁸ gzhi yin pas | de la chos can kun rdzob dang chos nyid don dam gyi cha gnyis las | dang po ma dag pa'i snod bcud gnyis yin te | bskyed rim gyi sbyang¹³⁸⁹ gzhi yin pa'i phyir | gnyis pa ni khyab byed sku rdo rje don dam pa'i rnam bcu dbang ldan dang | dri ma dang bcas pa'i sems kyi de bzhin nyid de nyid 'od gsal ba | dge mi dge lung ma bstan la sogs pa'i gnas skabs kyi rjes su 'gro ba rang gi ngo bo myong rig gsal tsam pa sgyu ma dang rmi lam ltar yod med la sogs pa'i rtag chad kyi mtha' dang bral ba | rtag pa la rnam 'gyur mi srid pas skad cig gis skye 'gag byed pa'i mi rtag pa yin no zhes gsungs so |

de'ang mi 'thad de | ma dag pa'i snod bcud ni rgyu rgyud ma yin te | rgyu rgyud dngos ni 'bras rgyud kyi nyer len byed pa zhid dgos pa las | ma dag pa'i snod bcud ni 'bras rgyud thob pa spang bya glo bur gyi dri ma yin pa'i phyir | de nyid sbyang¹³⁹⁰ gzhi yang mi rung ste | sbyang bya glo bur gyi dri ma yin pa'i phyir dang | khyab byed sku rdo rje'i don dam gyi rnam cu dbang ldan yang rgyu rgyud kyi dus mngon par mi gsal la | rgyu rgyud kyi dus kyi rnam bcu dbang ldan gyi snang ba ni | dri bcas kyi sems kyi snang ba¹³⁹¹ la bzhag pa'i phyir 'khrul pa'i snang ba las ma 'das pa dang | dri ma¹³⁹² bcas pa'i sems rnam shes tshogs brgyad kyi ngo bo'i stong gsal rig tsam gyi cha la 'od gsal du ming btags pa'ang rgyu rgyud du bzhag mi rigs te | de ni rang bzhin bcos min tha mal gyi shes pa yang dag pa de ma yin pa'i phyir te | sgro btags glo bur dri ma'i shes pa'i cha yin pa'i phyir | de'i rten chos can gyi cha sangs pa na de'i chos nyid du btags pa'i rig stong gsal tsam gyi 'od gsal kyang ldog par 'gyur ba'i phyir ro |

[IV.] yang **dpal ldan bla ma dam pa bsod nams rgyal ba** ni | dri ma dang bcas pa'i sems can gyi sems ni rgyu rgyud yin la | mtshan gzhi yang gling bdun pa'i khams drug ldan gyi^[222] skyes bu'i sems tshogs gnyis kyi bag chags dang bcas pa yin no zhes zer ro |

mi 'thad de | phar phyin theg par yang dri ma dang bcas pa'i chos can gyi sems rnam kyi rang ngo gnas ma 'gyur na rdzogs pa'i sangs rgyas mi thob par gsungs na sngags kyi theg par¹³⁹³ dri ma dang bcas pa'i chos can gyi sems phul du

¹³⁸⁸ KN_{SB} *sbyangs*

¹³⁸⁹ KN_{SB} *sbyangs*

¹³⁹⁰ KN_{SB} *sbyangs*

¹³⁹¹ KN_{SB} *snang cha*

¹³⁹² KN_{SB} *addit dang*

¹³⁹³ KN_{VV}, KN_{RM} *addit dang*

dbyang¹³⁹⁴ du med pa'i sangs rgyas kyi rgyur ji ltar 'gyur | khyad par gling bdun pa'i kham drug ldan gyi skyes bu'i sems tshogs gnyis kyi bag chags tsam po dang bcas pa ni sngags kyi rgyu rgyud ma zad mdo'i sangs rgyas kyi gzhi dus kyi bde¹³⁹⁵ gshegs snying po la'ang yod pa'i phyir dang | khyad par gsang sngags kyi rgyu rgyud ni thog ma med pa nas rang bzhin lhun gyis grub pa'i rgyu rgyud kham sna tshogs pa'i ngo bor gnas pa las gsar du bag chags bzhag pa'i bag chags can gyi chos su mi gnas pa'i phyir ro |

[V.] yang mkhas pa chen po yid bzang rtse pa'i gsung gis | bdag ces bya ba la rags pa'i bdag dang phra ba'i bdag gnyis su 'jam dpal rtse rgyud dang | de'i dgongs 'grel sngags la 'jug pa drug bcu pa las gsungs pa'i phra ba'i bdag gi steng nas sngags kyi rgyu rgyud thun mong min pa 'jog dgos pa yin te | rags pa'i bdag ni phung sogs kyi tshogs pa la dmigs nas bdag gam gang zag tu 'jog pa'i¹³⁹⁶ blo de'i yul bdag gam gang zag tu btags pa'i btags yod la bya la | phra ba'i bdag ni 'khor ba'i gnas skabs thams cad du rgyun 'jug pa'i mtshan nyid can gyi sems kun gzhi'i rnam par shes pa la bya la | 'di nyid la phra ba'i bdag nyid¹³⁹⁷ de kho na nyid dam skyes bu chen po'i gang zag ces bya ste | grub chen la ba pas kyang | rgyu rgyud¹³⁹⁸ shin tu rnyed par dka' ba sgrub pa po'i gang zag la¹³⁹⁹ gsungs pa dang |

gang zag de'i ngos 'dzin kyang ||
tshul khrims dag cing mkhas la sgrin¹⁴⁰⁰ ||¹⁴⁰¹

zhes sogs kyi yon tan dang ldan pas rnal 'byor chen por rigs nges pa dang |^[223] pañ chen nā ro pas kyang | rin chen lta bu'i gang zag la bshad pa'ang phra ba'i bdag 'di'i dbang du byas pa yin la | de lta na rgyu rgyud phra ba'i bdag gi steng¹⁴⁰² nas bzhag pa de lta na'ang mu stegs grangs can gyi bdag yan lag lnga ldan du

¹³⁹⁴ KN_{SB} *byung*

¹³⁹⁵ KN_{SB} *bder*

¹³⁹⁶ KN_{RM}, KN_{VV} addit *blo 'byung ba'i*, om. in KN_{SB}

¹³⁹⁷ KN_{SB} *bdag ni*

¹³⁹⁸ KN_{SB} addit *kyi*

¹³⁹⁹ KN_{SB} replaces *la* with *tu*

¹⁴⁰⁰ KN_{RM}, KN_{SB}, KN_{VV} *sbyin*

¹⁴⁰¹ *Pradīpoddyotana* (PUT), D 1785, vol. 30, 3b₂. In the phrase *tshul khrims dag cing mkhas la grin*, *grin* is replaced by *drang* in some versions of this often-quoted line.

¹⁴⁰² KN_{SB} *stengs*

bshad pa dang mi mtshungs te | dus kyi 'khor lo'i rgyud 'dir bdag de stong pa nyid du gtan la phab pas | de lta'i stong nyid de mngon du rtogs pa na sems rnam par dben pa'am 'dzin pa mngon du gyur pa yin pas | bdag ltar mi 'gyur bar ma zad | de'i gnyen po mchog tu 'gyur ba'i phyir zhes zer ro |

de mi 'thad de | spyir khyed kyis bdag la phra rags gnyis yod ces bya ba de gang zag gi dbang du byas pa yin nam | chos kyi dbang du byas pa yin | phyi ma ltar na khyed mi 'dod la dang po ltar las 'os med la de lta'i tshe ni | gang zag gi bdag chos 'di par khass 'che¹⁴⁰³ ba la bye smra nas **bcom ldan 'das dus kyi 'khor lo**¹⁴⁰⁴ dam chos smra ba'i bar 'gar yang med la |

de lta na nyan thos kyi gyes pa bco brgyad kyi nang nas gnas ma bu pa'i sde pa sogs sde pa kha cig phung po dang de nyid dang gzhan du brjod du med pa bdag khas len par byed pa ma yin nam zhe na | sde pa de dag gi de ltar smra mod | smra ba po de dag ni | **dpal ldan zla bas** | 'jug 'grel las

gang zag gi bdag khas len par byed pa de dag la thar pa med pa'i
phyir | chos 'di pa yang dag par 'jog pa dka' 'o

zhes sangs rgyas kyi bstan pa¹⁴⁰⁵ khong nas don gyi 'don par mdzad pa yin la |

'o na gang zag gi bdag med par bshad pa de gang zag dang skyes bu rdzas yod kyi bdag tu yod pa yin la | btags tsam gyi bdag ni sangs rgyas pa dag khas len dgos pa yin te | mdzod 'grel las |

'on te btags par yod do zhe na ni kho bo cag kyang de skad ces
kyang smra'o |

zhes 'byung bas so snyam na | mdzod 'grel las gang zag btags yod du 'jog pa'i bdag gam gang zag de la'ang | sangs rgyas pa'i¹⁴⁰⁶ dngos smra ba dag rang lugs la bdag btags yod kyi chos tsam du brjod kyang | dbu ma pas ni btags yod kyi bdag de tha snyad tsam gyi gzhan gyi rjes brjod tsam byas kyi¹⁴⁰⁷ rang lugs kyi

¹⁴⁰³ KN_{SB} *mche*

¹⁴⁰⁴ KN_{SB} *addit 'i*

¹⁴⁰⁵ KN_{SB} *addit 'i*

¹⁴⁰⁶ KN_{SB} *om. pa'i*

¹⁴⁰⁷ One would expect a concessive particle here (*kyang*)

grub^[224] pa'i gang zag gi bdag btags yod kyi dngos por nam yang 'jog pa ma yin
te | mdo las |

bdag ces bya ba bdud kyi sems ||
khyod ni lta bar gyur pa yin |
'du byed phung po 'di stong ste ||
'di la sems can yod ma yin ||
ji ltar yan lag tshogs rnam la ||
brten nas shing rtar brjod pa ltar ||
de bzhin phung po rnam brten nas ||
kun rdzob sems can zhes bya'o ||

zhes 'byung bas | kun rdzob tha snyad du gzhan grags btags bzhag gi bdag dang
sams can rnam par gzhas pa'i bzhag chos ni rang lugs la nam yang bdag gi dngos
por mi 'grub pa'i phyir | **dpal ldan zla bas** |

ji ltar khyod kyi¹⁴⁰⁸ gzhan dbang dngos 'dod ltar ||
kun rdzob tu yang bdag gis khas ma blangs ||
'bras phyir 'di dag med kyang yod do zhes ||
'jig rten ngor byas bdag ni smra bar byed ||

ces 'byung ba'i phyir | bdag tsam yang rang lugs la mi 'jog na khyed phra rags
kyi zab khyad kyi bdag gi rim pa mang po rang lugs la 'jog pa 'di ni spyir sangs
rgyas pa dang | khyad par rgyu 'bras kyi theg pa'i dbu ma pa'i chos tshul la ji
ltar rung | de las kyang btags pa'i ngo na btags chos gang zag gam bdag tshad
mas grub par yod do zhes 'bad pa chen pos dbu ma'i chos kyi tshul 'dir brjod na
| 'di ltar brjod pa'i dbu ma par grags pa ni phyis byon pa'i 'dren pa chen po **tsong
kha**¹⁴⁰⁹ pa nyid kyi legs bshad las 'byung bas lung de dag gi rjes su 'brang na ma
gtogs | sngon byon pa'i dbu ma'i chos tshul dag la ga la rigs |

khyed kyi¹⁴¹⁰ rags pa'i bdag btags yod du khas blangs^[225] shing phra ba'i bdag
tha snyad du sems kun gzhi'i rnam shes rdzas grub la 'jog pa de lta na | gang zag
rdzas yod du smra bar 'gyur la | 'di ni yang dag par rdzogs pa'i sangs rgyas kyi
gsung rab rab 'byams kyi dgag bya yin la | der ma zad sems byed pa po'i gang

¹⁴⁰⁸ D 3861: *kyis*; KN_{SB} *kyi*

¹⁴⁰⁹ KN_{SB} KN_{SB} *ga*

¹⁴¹⁰ KN_{VV}, KN_{SB}, KN_{RM} *kyi*

zag tu smra na | 'khor 'das kyi chos thams cad kyi byed po sems tsam¹⁴¹¹ dang
sems tsam¹⁴¹² gyi bya ba las ma 'das pa'i phyir 'khor 'das thams cad kyi byed
po'i bdag dang gang zag kyang yod par 'gyur la | de lta na phyi rol mu stegs byed
kyi nang gi byed po bdag kyang de phan chad du khas len byar med la |

khyad par rang gi sems kyi rgyu sangs rgyas su sgrub par bya ba la sgrub byed
kyi gang zag tu 'jog na bya ba dang byed po gcig tu 'gyur ba dang | khyad par
gang zag gi ngos 'dzin^[353] la tshul khirms dag pa sogs sems kyi khyad chos
rnams la sbyar na gang zag nyon mongs can gyi gang zag ngos 'dzin pa na chags
sogs nyon mongs pa rnams la gang zag la sogs par 'jog dgos la | de lta na de lta
bu'i gang zag gcig la rtsa nyon drug dang nye nyon nyi shu la sogs kyi dbye bas
gang zag nyer drug tu 'gyur bas ji ltar rung |

rin chen lta bu'i gang zag kyang phra ba'i bdag kho na la bzung na rin chen lta
bu'i gang zag gi phung sogs rags pa rgyud ldan gyi gang zag tsam po ba de rin
po che lta bu'i gang zag ma yin par 'gyur la | de lta na rin chen lta bu'i gang zag
de sngags lam nas 'jug pa na phung sogs rags pa rgyud ldan gyi gang zag tsam
po ba de yan gar shul tu bzhag nas phra ba'i gang zag de sngags lam nas 'jug par
rigs pa las de ltar yang snang rung ma dmigs pa'i phyir | phung sogs la btags
bzhag gi gang zag de nyid sngags lam du¹⁴¹³ 'jug par mthong ba'i phyir |

des na khyed tha snyad kun rdzob tu bzhag pa'i bdag tsam gyis ma tshim par da
rung phra ba don dam pa'i bdag rgyun chags can khas len par byed bzhin de lta
na'ang phyi rol grangs can sogs kyi 'dod pa'i gang zag gi bdag tu 'dod pa dang
mi mtshungs ces pa¹⁴¹⁴ ni rang tshig 'gal ba'i brdzun tshig chen po bla na med
pa yin te | grangs can sogs^[226] kyis kyang gang zag gi bdag gtags¹⁴¹⁵ bzhag kun
rdzob tsam gyis ma tshim par don dam pa don byed nus pa'i yan lag lnga ldan la
sogs pa'i bdag tu 'dod pa las lhag pa'i gang zag gi bdag chung zad tsam yang
khas ma blangs pa'i phyir |

'o na grangs can gyi bdag de ma byas pa dang rtag par 'dod pas khyad che'o
snyam na | de tsam gyis kyang de'i khyad par mi 'grub ste | don dam par don
byed pa'i bdag de mi rtag pa dang 'dus byas su 'dod pa'i mu stegs byed kyang
ches mang ba'i phyir |

¹⁴¹¹ KN_{SB} *tsams*

¹⁴¹² KN_{SB} *tsams*

¹⁴¹³ KN_{SB} replaces *du* with *nas*

¹⁴¹⁴ KN_{SB} *shes pa*

¹⁴¹⁵ KN_{SB} *addit pa*

de las kun gzhi'i sems rgyu rgyud de phra ba'i bdag gam gang zag yin nas bdag dang gang zag tu bzahag pa yin nam¹⁴¹⁶ | ma yin kyang der bzahag pa yin |

yin na dus 'khor kyi rgyud sogs nas bdag bde stong nyid du gtan la phab ste stong nyid du 'gyur nas sems dben¹⁴¹⁷ dang 'dzin pa mngon du 'gyur bas bdag lta'i gnyen po byed mi srid par 'gyur te | gdod nas shin tu phra ba btags bzahag tsam min pa'i bdag don dam du grub pa de don dam pa'am¹⁴¹⁸ de kho na nyid kyi rang bzhin bcos med du grub pa phyis rkyen gzhan gyi dbang gis bdag med pa stong nyid du 'gro mi srid pa'i phyir |

ma grub ste | dang por de lta zhin tu phra ba'i gang zag gi bdag nyid du yod kyang phyis bde stong dbyer med kyi lam sgom pas bdag de bdag med pa'i stong pa nyid du mngon du 'char ba'i phyir snyam na |

'o na de lta'i¹⁴¹⁹ bdag med dang stong pa nyid de rgyu 'bras kyi theg pa chen po nas bshad pa'i bdag med pa dang stong pa nyid de ma yin par 'gyur te | de lta'i bdag med dang stong nyid ni yod med kyi spros mtha' thams cad dang bral ba'i bdag med stong nyid la 'jog dgos pa las | khyed kyi bdag med dang stong nyid de ni de lta ma yin par dang por bdag tu yod pa phyis stong nyid du gtan la phab nas bdag med par byas pa'i bdag med¹⁴²⁰ dang stong nyid yin pa'i phyir |

ma khyab bo snyam na ma yin te | sngar yod phyis med kyi bdag med dang stong pa nyid ni mdo rgyud chen po nas bshad pa'i bdag med dang stong pa nyid du mi 'grub pa'i phyir te | lang gshegs las |^[227]

yod pa'i zlas¹⁴²¹ grangs¹⁴²² med pa ste ||
yod pa'ang med pa'i zlas grangs¹⁴²³ so ||
de bas med par shes¹⁴²⁴ mi bya ||

¹⁴¹⁶ KN_{SB} replaces *nam* with *no*

¹⁴¹⁷ KN_{SB} *dben sems*

¹⁴¹⁸ KN_{SB} *pa'i*

¹⁴¹⁹ KN_{SB} *lta bu*

¹⁴²⁰ KN_{SB} replaces *med* with *nyid*

¹⁴²¹ KN_{SB} *'das*

¹⁴²² KN_{RM}, KN_{VV} *drangs*

¹⁴²³ KN_{RM}, KN_{VV} *drangs*. H: *grangs*

¹⁴²⁴ KN_{RM}, KN_{VV} *brjod*

yod par ni yang mi rtog¹⁴²⁵ go ||

zhes pa dang | bdag de phyis bdag med pa'i bdag med stong par 'gyur ba yang mi
rigs te || rtsa ba las |

gal te rang bzhin gyis yod na ||
de ni med nyid mi 'gyur ro ||

zhes dang |

gal te ngo bo nyid yod na ||
ji lta bur na gzhan du 'gyur ||

zhes so | der ma zad dang por bdag yod phyis med na rtag chad kyi chos la rtag
chad dang bral ba'i bdag med stong pa nyid du ga la 'gyur te | ji skad du |

gang zhig rang bzhin gyis yod pa ||
de ni med pa min pas rtag¹⁴²⁶ ||
sngon byung da ltar med ces pa ||
des na chad par thal bar 'gyur ||

zhes 'byung ngo | bdag ma yin kyang bdag tu bzhag pa yin na de 'dra'i bdag yin
pa'am¹⁴²⁷ yod par med pas bdag de gshegs snying dang rgyu rgyud du 'bad pa
chen pos sgrub pa la dgos pa ci zhig yod |

spyir yang dag par rdzogs pa'i sangs rgyas la skye bu chen po'i gang zag bya ba
gsang sngags su ma zad mdor yang rgyas par 'byung la | de lta'i tshe skyes bu
chen po'i gang zag ces bya ba de gang la gdags¹⁴²⁸ snyam na gdags gzhi sangs
rgyas mtshan dpe sogs kyi¹⁴²⁹ chos la btags pa tsam las | mtshan dpe'i chos sogs
re re nas skyes bu chen po'i gang zag yin zhes sus kyang brjod par mi nus na
sngags su skyes bu chen po'i gang zag gi gdags gzhi thams cad de'i gdags chos
byed pa po'i bdag tu khas len pa las mi rigs pa ci zhig yod skyes bu dran pa rnal
du yod pa dag legs par soms shig |

¹⁴²⁵ KN_{RM}, KN_{VV} *nyid du'ang mi rtag*

¹⁴²⁶ KN_{SB} *rtags*

¹⁴²⁷ KN_{SB} *om. 'am*

¹⁴²⁸ KN_{SB} *bdags*

¹⁴²⁹ KN_{SB} *kyis*

7.6. Annotated Translation [C]:

On the Presentation of Our Own System¹⁴³⁰

Query: Since omniscient wisdom and the like are stipulated once the noble path has been attained and the wisdom of [the paths of] Seeing and Cultivation have been elicited and perfected at the time of the path phase of the causal vehicle, didn't the Pāramitā[yāna] indicate such [wisdoms] in terms of the sixfold category of the wisdom aggregates, elements, and so on?

Reply: This is not the case. Those wisdoms discussed in the causal vehicle comprise [1] the naturally present potential of great awakening that exists in the sphere of the eightfold consciousness, and [2] the eleven virtues such as confidence and the rest which constitute the unfolded potential. When [the latter] have been practiced on the [Paths of] Accumulation and Preparation as the [thirty-seven] factors conducive to awakening¹⁴³¹ comprising the [four] foundations of

¹⁴³⁰ KN_{VV} vol. 1, 235₁₁–237₁₅; KN_{SB} vol. 21, 301₃–304₄; KN_{RM} vol. 1, 368₆–373₃. In the first part of this section which is not translated here [KN_{VV} vol. 1, 227₂₀–235₁₁], Mi bskyod rdo rje provides a detailed presentation of the Sāṃkhya system (for an overview of their categories, see vol. 1, 207, n. 469) and then continues to explain how this terminology is taken up in the Kālacakra system. In this context, he rejects the widely held contention that the Kālacakra system makes use of the Sāṃkhya terminology in order to make non-Buddhists engage in this path. He argues that despite similarities in terminology, the Kālacakra system in no way endorses the theories of the Sāṃkhya system because it does not establish the existence of metaphysical postulates such as *puruṣa* (or *ātman*) and a *prakṛti*, even conventionally. He therefore cautions the reader to not read Sāṃkhya views into the explanations found in Kālacakra works. Rather, he argues that the reason for the extensive explanations of outer and inner phenomena in the Kālacakra is that a follower of the Vajrayāna needs to have a much more extensive understanding of these 'worlds' than is provided in early Buddhist and exoteric Mahāyāna sources. These Buddhist views teach neither the pure causal continuum nor do they provide a comprehensive account of the elements, aggregates, and faculties of the pure and unobstructed *bodhicitta* that includes their uncontaminated aspects. All this is presented in detail in the Vajrayāna system only. The present translation omits this section as it is tangential to buddha nature doctrine.

¹⁴³¹ The thirty-seven factors conducive to awakening (*bodhipakṣadharma*) comprise: the four applications of mindfulness (*smṛtyupasthāna*), the four perfect renunciations (*samyakprahāṇāni*), the four bases of miraculous powers (*rddhipāda*), the five powers (*indriya*); the five strengths (*bala*), the seven limbs of awakening (*bodhyaṅga*), and the noble eightfold path (*āryāṣṭāṅgamārga*).

mindfulness, the [four] perfect renunciations, the [four] bases of miraculous powers, and the five strengths and powers, then to the extent that [the practitioner] has become a noble [bodhisattva] there will occur the wisdom of [the Path of] Seeing and Cultivation. Then [follows the accomplishment of] the qualities of the [seven] elements for awakening and the [eightfold] noble path. In the sūtras, it is due to this wisdom or thirty-seven factors that [together] make [one] attain great awakening that everything subsumed under mind and mental factors within the sphere of the eightfold consciousness—i.e., the three obscurations¹⁴³² along with the obscuring aspect of the debilitating malaise¹⁴³³ that is [connected] with them—are abandoned. At the end, on the Path of No More Learning, there arises the omniscience that marks the complete perfection of the thirty-seven factors conducive to awakening. [236]

Query: Then isn't **sugatagarbha* [just] these eleven virtuous [factors], such as faith, which are of the nature of the two types of potential that occur in the sphere of the eightfold consciousness?

¹⁴³² On the two obscurations, see vol. 1, 87, n. 157. The three obscurations mentioned here add the obscurations of habitual tendencies (*bag chags kyi sgrib pa*) to the usual afflictive obscurations (*nyon mongs kyi sgrib pa*), the cognitive obscurations (*shes bya'i sgrib pa*). See for example Mi pham's *Gateway to Knowledge* (*Mkhas pa la 'jug pa*), in Schmidt 2002, vol. 3, 222: "Because the root of conceptualizing the three spheres is the clinging to an identity of phenomena, all obscurations resulting from apprehending an identity of phenomena are, in short, afflictive obscurations. These are overcome by insight into the emptiness that is the absence of identity of phenomena" *'khor gsum du rtog pa'i rtsa ba ni chos kyi bdag 'dzin yin pas mdor na chos kyi bdag 'dzin las byung ba'i sgrib pa thams cad shes sgrib yin la | chos bdag med stong pa nyid mthong bas de spong bar byed do*; and *ibid*, 226–227: "Though all knowable phenomena are simultaneously [realized to be] clear and distinct, there is also equanimity [in the sense that] in the actuality of one flavor devoid of characteristics there is no difference between object and subject. Thus, this moment of wisdom vanquishes the two obscurations along with their seminal habitual tendencies bringing about the ultimate pure fruition on the path of liberation, which is the path of No More Learning and the eleventh *bhūmi* [called] universal illumination and so the all-knowing buddhahood is made manifest." *shes bya'i chos thams cad cig char gsal la ma 'dres par rdzogs kyang mtshan nyid med par ro gcig pa'i don la yul dang yul can tha dad med pa mnyam pa nyid du gyur pas ye shes skad cig ma des sgrib gnyis kyi sa bon bag chags dang bcas pa bcom pa'i rnam grol lam la yongs su dag pa'i 'bras bu mthar thug pa mi slob pa'i lam dang sa bcu gcig pa kun du 'od thob ste rnam pa thams cad mkhyen pa'i sangs rgyas nyid mngon du byed do ||*. Translation is altered for sake of consistency.

¹⁴³³ On "debilitating malaise" (*daṣṭhulya* : *gnas ngan len*) see vol. 1, 171, n. 370.

Reply: In that regard, what is posited as the “distinct set of six cognitive domains” (*ṣaḍāyatanaviśeṣaḥ*)¹⁴³⁴ and a ninth mode of “immaculate consciousness” (*āmalavijñāna*)¹⁴³⁵ and the like appear in the scriptures of the causal vehicle and [in] the scriptural system of scholar-abbots [who composed] early treatises explaining their intent.¹⁴³⁶

In this regard, however, this causal **sugatagarbha*—[described by concepts] such as the “distinct set of six cognitive domains,” “the immaculate consciousness,” both “the latent tendency of learning” (*śrutavāsanā*), and the “substratum” (*ālaya*),¹⁴³⁷ and the “omniscient wisdom,” which is extracted [from ignorance] unmixed like [the milk extracted from a mixture of] water and milk [by the mythical goose]¹⁴³⁸—is not the actual full-fledged body of **sugatagarbha*, the causal continuum, as it is explicated in the tantras of the profound and vast Vajrayāna. [Why not?] Because if it were, then [the causal continuum] would not exist as a [genuine] birth-place [of spiritual realization] since it would not exist independently of the sphere of the adventitiously defiled eightfold consciousness.¹⁴³⁹ Nevertheless, the immaculate consciousness as explained in the sūtras is a partial aspect of the causal continuum, **sugatagarbha*, as elucidated in the Mantrayāna because, were it not, it would be impossible for it to clear away the obscurations of the contaminated [aspects] of the eightfold consciousness once these have been fundamentally transformed into uncontaminated wisdom.

¹⁴³⁴ On the term “distinct set of six cognitive domains” see vol. 1, 62, n. 111.

¹⁴³⁵ On Paramārtha (499–569), who controversially postulated a ninth, immaculate consciousness (*amalavijñāna*), see vol. 1, 174 n. 378.

¹⁴³⁶ Another possible translation of this passage: “... and the like appear in the scriptures of the causal vehicle and, among these, [in] the scriptural system of scholar-abbots [who composed] early treatises on the *Samdhinirmocana*”. Considering that Wöñch’ük’s commentary has the title *Dgongs ’grel* and discusses the notion of the ninth, immaculate consciousness (*amalavijñāna*), it might be that Mi bskyod rdo rje here refers explicitly to this treatise.

¹⁴³⁷ Based on *Mahāyānasamgraha* (MS) I.45–48. See vol. 1, 231, n. 530.

¹⁴³⁸ This is an allusion to an Indian metaphor for wisdom: the mythic goose that is able to separate milk from a mixture of milk and water. See, vol. 1, 186, n. 418.

¹⁴³⁹ In other words, the causal continuum as explained in the tantras has nothing to do with the mental factors and the eightfold consciousness, whereas buddha nature as explained in the sūtric context—see the passage earlier—i.e., the naturally present and the unfolded potential, operates within the framework of these eight assemblages.

Query: How does [the immaculate consciousness] function as a partial aspect of the causal continuum of Mantra[yāna]?

Reply: When the power of wisdom having the capacity of compassion and insight of the enlightened body, speech, and mind of that [all-]pervading sovereign, the impartial first perfect buddha¹⁴⁴⁰—which is the causal continuum explained in the tantras—has infused with blessings the aspects of confidence and the other [virtuous factors] belonging to the eightfold consciousness, the spiritual potential (*gotra*) is awakened [and] once the potential is purified, the buddhahood of the sūtric system will be attained.¹⁴⁴¹

But if, at the time of awakening to buddhahood of the sūtric system, one is not suffused with enlightened compassion by that buddha of the causal continuum of the tantric system in this way, then [even] a buddha of the sūtric system would be unable to bring one to buddhahood by a sūtric path [alone]. This was said in the oral teachings of the great siddha, the perfect Sangs rgyas mnyan pa, to be the doctrine of the great victor, the Karma pa Rang byung [rdo rje]. This very point¹⁴⁴² appears to have also been described as a “hidden meaning” in the causal vehicle itself. The glorious Ajita clearly cites [in RGV I.28a] the proof that there exists a potential, a cause for the awakening of sentient beings: [237]

Because the perfect body of the Buddha is [all-]pervading...¹⁴⁴³

¹⁴⁴⁰ Although Mi bskyod rdo rje here refers to personified forms of buddhahood, as found in both exoteric and esoteric Mahāyāna systems, he elsewhere emphasizes that these do not refer to external individuals but to intrapsychic capacities of awakening. See also above in the *Lamp*, 18 and 40.

¹⁴⁴¹ That is, while the sūtras don’t explain exactly how one awakens to buddhahood, the tantras explain that it is the power of the individual’s own buddha nature with its capacity of compassion and insight that “infuses” the individual’s eightfold consciousness and mental factors from within so that the spiritual potential is awakened and progressively cleared of adventitious mental factors. See also above in the *Lamp*, 18.

¹⁴⁴² See also “self-empowerment” and “blessing from within” in Mathes 2007, 547; Mathes 2008a, 92 and 37, n. 169, 172, 379.

¹⁴⁴³ See also RGV I.5 (Johnston 1950 ed., 7): “Buddhahood is unconditioned, effortless, not realized through the help of others, and endowed with wisdom, compassion, and power. It embodies the twofold aims.” *asaṃskṛtam anābhogam aparapratyayoditam || buddhatvaṃ jñānakāruṇyaśaktyupetaṃ dvayārthavat ||*. Also see RGV I.7ab (Johnston 1950 ed., 8): “Since it must be realized through self-awareness, it is an awakening (*udaya*) without the help of others.” *pratyātmam adhigamya tvād aparapratyayodayam ||*

Many commentators on this citation have said as a proof that sentient beings have the potential of buddhahood that the compassionate light of the buddhas who already attained buddhahood previously radiates downward to the potential that is the cause of awakening and thereby awakens the potential.¹⁴⁴⁴ Others say that if one attains buddhahood in the future on account of having the potential of buddhahood at present, it is “because the perfect body of the Buddha is [all-]pervading”. Such is the proof that **sugatarbha* presently exists in the mind-stream of a sentient being.¹⁴⁴⁵ Although there are various unrelated explanations, they are [all] the result of not getting to the bottom of this key-point.

¹⁴⁴⁴ Mi bskyod rdo rje alludes to the position of Rgyal tshab Dar ma rin chen (1364–1432), one of the two main disciples of Tsong kha pa and a very influential author within the Dge lugs pa school. He interprets the first reason “Because the perfect *buddhakāya* radiates” in the sense that tathāgatas who embody the fruition of the path radiate forth their (compassionate) activity to all sentient beings. By virtue of sentient being’s true nature being suchness, they are responsive to that and can thus connect themselves with this activity of the perfect *buddhakāya*. To him, this responsiveness is another proof that sentient beings have buddha nature, which in his view is emptiness and thus the possibility for development. See *Theg pa chen po rgyud bla ma’i ṭikka*, 150₂₋₃: “The activity of the *dharmakāya* of a completely perfect buddha who has achieved [this] fruition by having cultivated the path that completely purifies the basic element radiates out to and pervades all sentient beings, and the mental continuum of sentient beings is imbued with the special feature specific to them which is that they are able to be responsive to [this] *dharmakāya* activity. Therefore it is said that all sentient beings are endowed with buddha nature.” *khams rnam par sbyong byed kyi lam bsgoms pas thob pa’i ’bras bu yang dag par rdzogs pa’i sangs rgyas kyi chos kyi sku’i ’phrin las sems can thams cad la ’phro zhing khyab pa ste | sem can gyi shes rgyud ’ba’ zhig gi khyad par can gyi chos su ldan pa’i chos sku’i ’phrin las ’jug rung de nyid yod pas sems can thams cad de bzhin gshegs pa’i snying po can du bshad de |* To substantiate this interpretation, Rgyal tshab rje refers in his *Theg pa chen po rgyud bla ma’i ṭikka* 150₃₋₄, also to *Abhisamayālaṃkāra* (AA) VIII.11ab: “Thus, as their activity is vast, buddhas are definitely said to pervade [all].” *de ltar mdzad pa rgya che’i phyir || sangs rgyas khyab par nges par brjod ||*

¹⁴⁴⁵ This remark concerns the interpretation of Rngog blo ldan shes rab (1059–1109), who was decisive in initiating the so-called “analytical tradition” (*dpyod lugs*; *thos bsam gyi lugs*) of RGV transmission in Tibet and whose translation of it became the standard version used by the different Tibetan Buddhist schools. “Because the perfect *buddhakāya* radiates” means to him that the perfect *buddhakāya*, as pure suchness, radiates to all sentient beings or rather pervades them “inasmuch as all sentient beings are suited to attaining it (i.e., a *kāya* of their own)”. Therefore “‘being pervaded by it’ has been metaphorically applied to the opportunity to attain it (i.e., such a *kāya*).” See Mathes 2008a, 28 and Tsering Wangchuk 2017, 16.

Now, the elements, aggregates, etc. of wisdom explained in the Mantrayāna are not just the wisdom of the causal vehicle wherein the adventitious defilements, i.e., the eightfold consciousness of sentient beings, have given way to luminosity. Rather, [they] are precisely the wisdom that is the awakened mind continuum (*thugs rgyud*) of the sixth family, the Great Vajradhara, the all-per-vading sovereign, the original protector during the causal phase. It is due to that wisdom that the six factors such as the aggregates of fruition wisdom which has arisen from the substantial causal continuum are posited. That said, it is not the case that the wisdom as explained in the causal vehicle would not be included as a facet of that wisdom [explained] in the Mantra vehicle.

7.7. Critical Edition [C]: *Sku gsum ngo sprod rnam bshad* excerpt¹⁴⁴⁶

rgyu'i theg par lam dus su 'phags lam bskyed nas mthong sgom gyi ye shes skyes pa dang de mthar phyin pa na kun mkhyen ye shes sogs 'jog pas phar phyin nas ye shes kyi phung khams sogs kyi drug chos de bstan pa yin nam snyam na min te |

rgyu'i theg par bshad pa'i ye shes de dag ni rnam shes tshogs brgyad kyi 'khor du byung ba'i byang chub chen po'i rang bzhin gnas rigs dang | rgyas 'gyur gyi rigs¹⁴⁴⁷ su gyur pa'i dad sogs dge ba bcu gcig po tshogs sbyor du dran pa nye bar gzhas pa dang | yang dag pa'i spong ba dang | rdzu 'phrul gyi rkang pa dang | dbang po dang stobs lnga'i byang chub kyi chos su sbyangs nas ji srid 'phags par gyur pa na mthong sgom gyi ye shes su gyur te | byang chub kyi yan lag dang 'phags lam gyi chos te mdor byang chub chen po thob byed kyi ye shes sam chos so bdun po des tshogs brgyad kyi shes pa'i sa'i sems dang sems byung gi bsdu so cog la sgrib gsum dang de'i gnas ngan len gyi sgrib cha dang bcas pa spangs te mthar mi slob lam du byang phyogs so bdun yongs su rdzogs pa'i kun mkhyen zhes 'byung ba yin la |^[236]

'o na tshogs brgyad kyi 'khor du byung ba'i rigs gnyis kyi bdag nyid kyi dad sogs dge ba bcu gcig po de bde gshegs snying po ma yin nam zhe na |

'di la skye mched drug gi khyad par ba dang dri ma med pa'i shes pa tshogs dgu par 'jog pa sogs rgyu'i theg pa'i gsung rab dang de'i dgongs pa 'grel pa'i sngon gyi bstan bcos mkhan po dag gi gzhung lugs na snang ngo ||

de lta na'ang de lta'i skye mched drug gi khyad par ba dang | dri ma med pa'i shes pa dang thos pa'i bag chags dang kun gzhi gnyis chu dang 'o ma ltar ma 'dres par 'ong bya'i kun mkhyen ye shes kyi rgyu'i gshegs snying de zab rgyas rdo rje theg pa'i rgyud sde las bshad pa'i rgyu rgyud bde gshegs snying po'i lus yongs rdzogs dngos ni ma yin te | yin na glo bur dri ma'i rnam shes tshogs brgyad kyi 'khor du rang dbang can ma yin par 'byung ba'i gnas yod pa ma yin pa'i phyir | de lta na'ang mdor bshad pa'i dri ma med pa'i shes da de'ang sngags kyi theg par bshad pa'i gshegs snying rgyu rgyud de'i cha shas ni yin te | de ma yin na de nyid zag med ye shes su gnas gyur nas rnam shes tshogs brgyad kyi zag bcas kyi sgrib pa rnams sbyong bar byed mi nus pa'i phyir |

¹⁴⁴⁶ KN_{VV} vol. 1, 235₁₁–237₁₅; KN_{SB} vol. 21, 301₃–304₄; KN_{RM} vol. 1, 368₆–373₃

¹⁴⁴⁷ KN_{SB} *ris*

'o na sngags kyi rgyu rgyud kyi cha shas su ji ltar 'gro zhe na |

sngags nas bshad pa'i rgyu rgyud khyab bdag dang po'i rdzogs sangs ris med pa de'i sku gsung thugs kyi thugs rje dang shes rab kyi nus pa'i ye shes kyi mthus tshogs brgyad kyi shes pa'i dad sogs kyi cha byin gyis brlab par byas nas de dag rigs sad de rigs sbyangs nas mdo lugs kyi sangs rgyas par 'gyur ba yin la |

sngags lugs rgyu rgyud kyi sangs rgyas des mdo lugs kyi sangs rgyas 'tshang rgya ba'i tshe de ltar thugs rje 'phro bar ma byas na mdo lugs kyi sangs rgyas mdo'i lam gyis sangs rgyas su byed par mi nus so zhes pa 'di ni | **karma pa rang byung rgyal ba chen po**'i bzhed pa yin zhes rdzogs pa'i **sangs rgyas mnyan pa grub chen** gyi zhal lung ste |

don gyi dbang 'di rgyu'i theg pa rang du'ang sbas don du bstan par snang ste | **rgyal ba ma pham** pas | sems can 'tshang rgya ba la rgyu rigs yod pa'i rgyu mtshan du | ^[237]

rdzogs sangs sku ni 'phro phyir dang ||

zhes gsal bar gsungs¹⁴⁴⁸ | lung 'di 'grel byed mang pos sems can la sangs rgyas kyi rigs yod pa'i rgyu mtshan du sngon nas sangs rgyas zin pa'i sangs rgyas kyi thugs rje'i 'od zer 'tshang rgya rgyu'i rigs la mar 'phros nas rigs sad byed du 'gyur zhes pa dang | la las da lta sangs rgyas kyi rigs yod pas ma 'ong par sangs rgyas pa na rdzogs sangs kyi sku 'phro ba'i phyir | da lta sems can gyi rgyud la gshegs snying yod par sgrub pa'o zhes ma 'brel ba sna tshogs su brjod pa'ang gnad 'di khong du ma chub pa'i dbang gis so |

'o na sngags kyi theg par bshad pa'i ye shes kyi khams phung sogs ni rgyu'i theg par bshad pa'i sems can gyi tshogs brgyad kyi shes pa glo bur dri mas 'od gsal bar gyur pa'i ye shes tsam min par | rgyu dus kyi khyab bdag dang po'i mgon po rdo rje 'chang chen po rigs drug pa'i thugs rgyud kyi ye shes de nyid yin la | ye shes des nyer len gyi rgyu¹⁴⁴⁹ las byung ba'i 'bras bu'i ye shes kyi phung sogs kyi chos drug bzhag pa yin la | sngags kyi theg par ye shes de'i 'khor du rgyu'i theg par bshad pa'i ye shes de mi sdud pa'ang ma yin no ||

¹⁴⁴⁸ KN_{SB} addit *la*

¹⁴⁴⁹ KN_{VV} *rgyud*

7.8. Annotated Translation [D]:

On the Purity of the Causal Continuum¹⁴⁵⁰

Query: How does this *saṃsāra*, which is based on the adventitious defilements in the causal continuum and persists for as long as they continue, at a certain point become *nirvāṇa*, which is purified of the defilements?

Reply: Its purity will be [1] explained in general and [2] explained in particular according to the way it is elucidated in this oral tradition of Vajradhara¹⁴⁵¹.

[1] [General explanation:] The causal continuum free from defilements and the adventitious defilements with obscurations based on it are in both cases present as the two truths. Thus, regarding the purity of the ultimate, both the unobserved and observed, the pure and impure are [equally] devoid of being established by intrinsic essences. Conversely, the [A] cognitive obscurations, what is apprehended as the variety of discursive signs and elaborations, and [B] the entire range of afflictive obscurations based on that, which are the subject-object [duality] with its multitude of karma and afflictions, are nothing but the clinging to appearances as they are conceptualized in delusion. Thus, since these phenomena are essentially devoid of subsisting as an essence of both the unobserved and observed they are established as precisely the *nirvāṇa*, which is pure by nature. That much is also shown in the causal vehicle.

From taking such a mode of viewing purity as our basis, here in the Mantrayāna, the obscurationless **sugatagarbha* as causal continuum itself is in a state of being afflicted by painful factors, the obscurational adventitious defilements. Yet, however much [this has occurred], **sugatagarbha* as causal continuum itself remains primordially pure in being the very nature of genuine bliss (*bde ba dam pa*). Thus, it is impossible for any adulteration by suffering and

¹⁴⁵⁰ KN_{VV} vol. 1, 324–326₁₇; KN_{SB} vol. 21, 423₆–427₂; KN_{RM} vol. 1, 514₃–518₄.

¹⁴⁵¹ In the Dwags po Bka' brgyud traditions the oral transmission is traced back to Vajradhara via the Indian *mahāsiddha* Tīlopa who is said to have received the transmission directly from him after having gone through a process of learning and practicing under his human gurus. This is for example evident in the so-called *Gsol 'debs rdo rje 'chang thung ma* lineage prayer composed by Kun mkhyen 'Jam dpal bzang po (15./16. c.) who was a lineage holder of the Mahāmudrā tradition in the Karma bka' brgyud pa school between the sixth and the seventh Karma pas. The prayer starts with "[I pray to] the great Vajradhara, Tīlo[pa], Nāro[pā] ..." *rdo rje 'chang chen tī lo nā ro dang ...* See *Gsol 'debs rdo rje 'chang thung ma*, 175–178.

afflictions to make it impure. This is because the inseparable *e vam*¹⁴⁵² of the causal continuum is not accompanied by the essence of any obscurational factor, as it is unable to be separated [i.e., fragmented] by any obscuring defilements.

That is the purity of great bliss while its opposite, those phenomena that manifest in the forms of suffering, are not truly established in themselves as suffering. [325] Just like a snake [perceived] in the case of a rope, so it is ephemeral suffering, but it is not established as permanent suffering. Even these [forms of] suffering are self-liberated in natural great bliss, becoming completely pure.

When the very ground of anything that appears as suffering is recognized as the suchness of suffering, then [one] does not see any thing (*dn̄gos po*) that is different from the suchness of bliss. Thus, subject and object resolve into purity as the same flavor of great bliss. As for the purity of the conventional of both what is unobscured and obscured, the unobscured (*sgrib bral*) refers to the *maṇḍala* inhabitant, the founding (*rten*) and founded (*brten*) [aspects] of the sublime other (*gzhan mchog*).¹⁴⁵³ The obscured (*sgrib bcas*) is the body and mind with the inner six elements which are to be purified. Within the obscured inner vajra body, the whole spectrum of *maṇḍala* inhabitants of the other vajra¹⁴⁵⁴ is present as the naturally pure principle. And the inner obscured vajra body together with the outer worldly realm are all blessed as the essence of awakened

¹⁴⁵² See Wallace 2009, 187: “The word *evam* is said not to be a term, or a conceptual sign, because it is the union of wisdom and method. *E* is a syllable *a*, or emptiness, the space-element, in the locative case; and *vam* is gnosis, sublime bliss, which arises from and abides in emptiness, or space.”

¹⁴⁵³ The description “sublime other” is a hallmark Kālacakra exegesis. In this regard, the founding (*rten*) pertains to the structure of the *maṇḍala*, i.e., the palace, pure world etc. The founded (*brten*) relates to the deity. Both are generated in the course of the Creation Stages and are grounded in the view that the ultimate, i.e., buddha nature and thus also the nature of reality and in this context Kālacakra itself, is “sublime otherness” (*gzhan mchog*) from all that is conventional and adventitious. As the adept goes through the Creation Stages his or her mind matures. With the sixfold *vajrayoga* of the Completion Stages, his or her mind is liberated. This is because through these processes all obscurational residues are dispelled so that the adept become the “sublime other,” i.e., Kālacakra, the nature of which is the four embodiments (*kāya*). See Kilty 2004, 279.

¹⁴⁵⁴ The “outer” pertains to the obscured world. The “inner” pertains to the obscured aspect of body and mind and both “outer” and “inner” are the bases of purification. The “other vajra” is the purifier. The Creation and Completion Stages wherein the “other” is generated in relation to the inner and outer bases of purification bring about maturation and liberation, respectively. See Kilty 2004, 279.

qualities (*byang chos*) which are of the nature of the six [buddha] families, the *maṇḍala* inhabitants of the founding and founded [aspects] of the unobscured sublime other. Thus, all the outer and inner worlds are liberated as the essence of the pure deity. And all this liberation is due to the power of the indestructible self-awareness of the causal continuum. As is said [*Hevajra* I.ix, 3a–b]:

One's own purity is to be experienced by oneself.
One is not liberated by [any] other purity.¹⁴⁵⁵

Being of such an essence, the mode of purity of the two truths is also not a purity distinct from the causal continuum, because there is nothing to establish apart from the mere aspect of appearance-emptiness of self-awareness as such. As is said [in *Hevajra* I.ix.1]:

Certainly, the purity of all things is known¹⁴⁵⁶ to be suchness.
Following this, we consider each of the different deities [to be
pure].¹⁴⁵⁷ [326]

[2] [According to the way it is elucidated in this oral tradition of Vajradhara:] As to the way to transcend suffering [or attain *nirvāṇa*], the aspect of the truth of suffering, which comprises samsaric phenomena—according to the traditions of exoteric [Buddhist] teachings—the origin [of suffering, comprising] both karma and afflictions [and] both collective and individual experiences of suffering, are taken as what should be relinquished. After having relinquished all suffering through the truth of the path which is [seen to be] something different from those [things to relinquish], the absence of those [things] is the truth of cessation, which is [again] posited as something different.

By contrast, in the Mantra way of transcending suffering [or attaining *nirvāṇa*] here, this *saṃsāra* with all [its] suffering is not relinquished [but] is itself taken as *nirvāṇa* of the path and cessation. Because [*nirvāṇa*] is [thus] accomplished through the great power of dependent arising [or auspicious

¹⁴⁵⁵ HT I.ix, 3a–b (Snellgrove 1959 ed., Skt. 32₆; Tib. 33₉): *svasaṃvedyātmikā śuddhir nānyaśuddhyā vimucyate* ||. See another Tibetan version also in H 378a, vol. 79, 348b₇.

¹⁴⁵⁶ Sanskrit *smṛtā*; Tibetan editions of HT have *brjod*, i.e., it is declared. The translation follows the Sanskrit.

¹⁴⁵⁷ HT I.ix, 1 (Snellgrove 1959 ed., Skt. 32₅, Tib. 33_{5–6}): *sarveṣāṃ khalu vastūnāṃ viśudhis tathatā smṛtā* || *paścād ekaikabhedena devatānān tu kathyate* ||. See another Tibetan version also in H 378b, vol. 79, 364b₁.

connection]¹⁴⁵⁸ of the Secret Mantra [tradition], the very nature of the origin [of suffering] is the truth of the path. And since it exists as the truth of the path, the nature of the truth of suffering is present as the nature of the truth of cessation. By manifesting in this [way], the intrinsic nature of [this] diverse manifold is precisely what is posited as having “nothing to remove or add.”¹⁴⁵⁹ Yet whatever experiences of *saṃsāra* may arise, they manifest as *nirvāṇa*, which is naturally pure. Therefore, it was with this point in mind that the expression “making the goal the path” was also used. As is stated [in *Hevajra* II.iv, 32]:

Such indeed is *saṃsāra*, and such is *nirvāṇa*.
It is said, “there is no *nirvāṇa* other than *saṃsāra*.”¹⁴⁶⁰

Thus, it is precisely the truth of suffering that manifests spontaneously as the great truth of cessation, without [anything] being given up. In this regard, for followers of the Bka’ brgyud Dwags po lha rje, “whatever arises is the practice of *dharmakāya*, phenomenal existence is the shifting display of *dharmatā*.” [This is] taken as the unsurpassable secret discourse of those of supreme fortune.

¹⁴⁵⁸ *rten ’brel* means both dependent arising (as a Buddhist technical term) and auspicious connection or coincidence (as a Tibetan colloquial term).

¹⁴⁵⁹ See for example RGV I.157–58 (Johnston 1950 ed. I.154–55, 76): “There is nothing to be removed from this and nothing to be added. The real should be seen as real, and seeing the real, you become liberated.” *nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana | draṣṭavyam bhūtato bhūtaṃ bhūtadarśi vimucyate ||*

¹⁴⁶⁰ This follows the Sanskrit. The Tibetan reads, “In the absence of *saṃsāra*, *nirvāṇa* does not exist as something else.” HT II.iv, 32 (Snellgrove 1959 ed., Skt. 66_{11–12}, Tib. 67_{13–14}): *evam eva tu saṃsāraṃ nirvāṇaṃ evam eva tu || saṃsārād rte nānyan nirvāṇaṃ iti kathyate ||*. See another Tibetan version also in H 378b, vol. 79, 364b₁.

7.9. Critical Edition [D]: *Sku gsum ngo sprod rnam bshad* excerpt¹⁴⁶¹

rgyu rgyud la glo bur dri ma la brten pa'i 'khor ba de snyed pa dus de srid du gnas nas nam zhig dri mas dag pa'i myang 'das su ji ltar 'gyur snyam na |

de'i dag pa spyir bshad pa dang | bye brag tu rdo rje 'chang gi bka' srol 'di nyid kyi tshul du bshad pa'o ||

dang po ni | rgyu rgyud dri¹⁴⁶² bral dang | de la brten pa'i glo bur gyi dri ma sgrib bcas gnyis ka la'ang bden pa gnyis su yod pa las sgrib bral ma bral gnyis ka'i don dam¹⁴⁶³ gyi dag pa ni | dag pa dang ma dag pa rang gi ngo bos grub par dben pa la de ltar bzlog ste¹⁴⁶⁴ mtshan spros sna tshogs su bzung ba'i shes sgrib dang | de la brten nas las nyon sna tshogs kyi gzung 'dzin gyi nyon sgrib mtha' dag 'khrul par rtog pa'i snang zhen tsam du zad pa las chos de rang gi ngo bo nas sgrib pa dang bral ma bral gnyis ka'i ngo bor gnas pa dag gi dben pas rang bzhin gyis nas rnam par dag pa'i mya ngan las 'das pa nyid du grub cing 'di tsam ni rgyu'i theg par yang bstan la |

dag pa 'di lta'i tshul gzahir bzhag las | sngags kyi theg pa 'dir ni | rgyu rgyud gshegs snying sgrib bral de nyid sgrib bcas glo bur dri ma sdug bsngal ba'i chos ji tsam du nyon mongs par gyur kyang | rgyu rgyud gshegs snying nyid ni¹⁴⁶⁵ gdod nas bde ba dam pa'i rang bzhin nyid du dag las | sdug bsngal dang nyon mongs pa'i gang rnyog pas ma dag par 'gyur du rung ba ma yin te | rgyu rgyud e vam dbyer med kyi sgrib bcas dri ma gang gi dbyer mi nus par sgrib bcas kyi chos gang gi ngo bor rjes su mi 'gro ba'i phyir |

de nyid bde ba chen por dag pa dang de las bzlog pa'i sdug bsngal gyi rnam par snang ba'i chos de dag sdug bsngal rang bden par ma grub pa thag pa'i steng gi [325] sprul lta bu nyid kyis res 'ga' ba'i sdug bsngal las rtag pa nyid kyi sdug bsngal bar ma grub pa'i phyir | sdug bsngal de dag kyang rang bzhin gyi bde ba chen por rang grol bar rnam dag tu 'gyur ro |

¹⁴⁶¹ KN_{VV} vol. 1, 324₄–326₁₇; KN_{SB} 423₆–427₂; KN_{RM} vol. 1, 514₅–518₄

¹⁴⁶² KN_{RM}, KN_{SB} *sgrib*

¹⁴⁶³ KN_{SB} om. *dam*

¹⁴⁶⁴ KN_{SB} *stong* instead of *ste*

¹⁴⁶⁵ KN_{SB} om. *ni*

gang sdug bsngal bar snang ba'i gzhi de nyid sdug bsngal gyi de nyid shes pa na
bde ba'i de nyid las dngos po tha dad par gyur pa 'ga' yang ma gzigs pa nyid kyi
phyir | yul¹⁴⁶⁶ yul can bde ba chen por ro mnyam du dag par yang 'gyur ro || sgrib
pa dang bral ma bral gnyis ka'i kun rdzob kyi dag pa ni sgrib bral gzhan mchog
gi rten dang brten pa'i dkyil 'khor pa de sgrib bcas nang kham drug ldan gyi lus
sems sbyang pa'i ched du rjes su song ste | nang rdo rje'i lus sgrib bcas la gzhan
rdo rje'i dkyil 'khor pa mtha' dag rang bzhin rnam par dag pa'i bdag nyid du
bzhugs shing nang sgrib bcas rdo rje'i lus phyi'i 'jig rten gyi kham dang bcas
pa de thams cad gzhan mchog sgrib bral gyi rten dang brten pa'i dkyil 'khor pa
rigs drug gi bdag nyid can gyi byang chos kyi ngo bor byin gyis brlabs te | phyi
nang gi 'jig rten thams cad kyang rnam par dag pa lha'i ngo bo nyid du grol la |
grol ba de thams cad kyang rgyu rgyud rang rig gzhom med de nyid kyi mthu
las yin te |

rang rig bdag nyid dag pa nyid ||
dag pa gzhan gyis¹⁴⁶⁷ rnam grol min ||

zhes 'byung la | de lta'i ngo bor bden gnyis kyi dag tshul kyang rgyu rgyud las
dngos po tha dad pa'i dag pa ni ma yin te | rang rig nyid kyi snang stong gi cha
tsam las gzhan du bzhag tu med pa'i phyir | ji skad du |

nges par dngos po thams cad kyi ||
dag pa de bzhin nyid du brjod ||
phyi nas re re'i dbye ba yi ||
lha rnam kyi¹⁴⁶⁸ ni brjod par bya || [326]

gnyis pa ni | de lta' 'khor ba'i chos kyi sdug bden gyi cha mya ngan las 'da' tshul
ni | chos gzhan gyi srol lta' kun 'byung las nyon gnyis | sdug bsngal snang myong
thun mong yin min gnyis spang byar byas nas | de las dngos po tha dad pa'i lam

¹⁴⁶⁶ KN_{SB} addit *dang*

¹⁴⁶⁷ KN_{VV}, KN_{SB}, KN_{RM} *gyi*. Em. as per HT I.ix, 3a–b: See Snellgrove 1959 ed., Skt., 32, Tib., 33. *viṣayaśuddhabhāvatvāt svasaṃvedyaṃ paraṃ sukhaṃ* || and Tib. in H 378a, vol. 79, 349a₂.

¹⁴⁶⁸ KN_{VV}, KN_{SB}, KN_{RM} *kyis*. HV I.ix, 1: Em. as per Snellgrove 1959, Skt., 32, Tib., 33. *sarveṣāṃ khalu vastūnāṃ viśuddhis tathatā smṛtā* || *paścād ekaikabhedena devatānān tu kathyate* ||. See another Tibetan version also in H 378b, vol. 79, 364b₁.

bden gyi sdug kun spangs nas | de'i spangs pa la 'gog pa'i bden pa'i chos tha dad
par 'jog la |

sngags kyi mya ngan las 'da'¹⁴⁶⁹ tshul 'dir ni sdug kun gyi 'khor ba nyid ma
spangs par lam 'gog gi myang 'das su 'jog pa gsang sngags kyi rten 'brel gyi
mthu chen po nyid kyi grub pa'i phyir te | kun 'byung gi rang bzhin nyid lam
bden dang | lam bden du yod pa nyid kyis na sdug bden gyi rang bzhin 'gog bden
du gzhis¹⁴⁷⁰ la gnas pa der shar ba nyid kyis¹⁴⁷¹ | rnam pa sna tshogs pa'i rang ngo
la bsal bzhag med par 'jog pa nyid kyi 'khor ba'i snang myong gang shar rang
bzhin rnam par dag pa'i myang 'das su 'char ba yin pas | don 'di la dgongs nas
'bras bu lam du byed pa zhes bya bar yang grub po || des na ji skad du |

'di nyid 'khor ba zhes bya ste ||
'di nyid mya ngan 'das pa nyid ||
'khor ba spangs nas gzhan du ni ||
mya ngan 'das pa yod ma yin ||

zhes 'byung la | sdug bden nyid 'gog bden chen por ma spangs lhun grub tu 'char
ba 'di la | bka' brgyud dwags po lha rje dag gis gang shar chos sku'i nyams len
snang srid chos nyid kyi yo lang zhes skal ba mchog gi gsang gtam bla na med
par byed do ||

¹⁴⁶⁹ KN_{SB} 'das

¹⁴⁷⁰ KN_{SB} gzhiḡ

¹⁴⁷¹ KN_{VV} kyi sa

8. Buddha Nature and the Tantric Path Continuum

8.1. Introduction to Excerpts [A–B] from Mi bskyod rdo rje's *Explanation of the Direct Introduction to the Three Embodiments*

The following excerpt from the *Explanation of the Direct Introduction to the Three Embodiments* (*Sku gsum ngo sprod rnam bshad*) considers buddha nature in the context of the tantric path continuum (*lam rgyud*) as it is understood in the Karma bka' brgyud tradition.

Specifically, it shows how the tantric Creation Stages (*bskyed rim* : *utpattikrama*) and Completion Stages (*rdzogs rim* : *niṣpannakrama*) together clear away adventitious defilements so that buddhahood replete with all qualities—the perfect deity, which is ever-present even during the phase of the causal continuum—is fully revealed. Thus, though hitherto obscured or hidden, in the tantric perspective, buddha nature is considered replete with all the qualities of a buddha's body, speech, and mind. In the first section, which deals with buddha nature's inherent qualities, Mi bskyod rdo rje emphasizes that the qualities that come to light as a result of the disclosive Mantrayāna path have been present all along and are in no way newly produced. For Karma bka' brgyud adherents this process of “making the goal the path” is tantamount to “the emergence of *mahāmudrā* realization.”

In the second section which presents a summary of the Creation and Completion Stages, the Karma pa proceeds to specify how this path of disclosure of buddhahood, i.e., the realization of the ground continuum as the resultant continuum through the medium of the path continuum, is enriched by tantric practice. The Creation Stages are still bound up with the deluded creations of an outwardly-oriented consciousness (*rnam shes*) that creatively imagines a deity in order to discover in the deity's radiant presence its own unconditioned source. The Completion Stages, by contrast, are bound up with an inwardly-oriented consciousness that deals with undeluded creations in the form of a deity that is considered to be the natural outflow of buddhahood and thus an inherent expression of wisdom (*ye shes*) itself.

The following editions of the *Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha' dag gi e vam phyag rgya* were used in preparing the translation and critical edition:

KN_{VV}: Tibetan *dbu can* in book format based on the Rumtek *dbu med* manuscript, 3 vols., Varanasi: Vajra Vidya Institute Library, 2013, vol. 2, 335₁₁–339₂₁ and 158₁–161₁₁.

KN_{SB}: In *Mi bskyod rdo rje gsung 'bum*. Full title: *Dpal rgyal ba karma pa sku 'phreng brgyad pa mi bskyod rdo rje gsung 'bum*, 26 vols., vol. 21–22 Lhasa, 2004, vol. 22, 76₁–82₆ and vol. 21, 821₂–826₂.

KN_{RM}: *Dbu med* edition, 4 vols., Gangtok: Rumtek Monastery, 1978, vol. 3, 92₅–100₃ and vol. 2, 384₆–390₅.

Page references in subscript square parentheses_[] within the body of the translation and edited transliteration refer to paginations in KN_{VV}.

8.2. Annotated Translation [A]:

On Buddha Nature's Inherent Qualities¹⁴⁷²

The deity of the causal continuum and buddhahood itself are present in the primordially present great Completion Stages. In this regard, when a fortunate disciple of highest capacity and a qualified teacher come together in auspicious circumstances, then by the teacher simply making a connection (*mtshams sbyar ba*) using mere symbolic indications or words, the wisdom of self-arisen *mahāmudrā* or the face of the primordially present buddha is encountered directly. Among the Bka' brgyud pa this is known as "the emergence of *mahāmudrā* realization." Therefore, the buddha of the causal continuum or the perfect deity itself are present as primordial buddha[hood] even during the obscured phase of impure sentient beings. I already explained this system eloquently in my treatise *Nerve Tonic for the Elderly*.¹⁴⁷³

Yet some, not fully comprehending [this view], think [it means that] even the buddha nature (**sugatagarbha*) in the mental continuum of a grizzled old dog would also become a buddha. And, were this the case, then even while the grizzled old dog itself is a sentient being, its continuum would at the same time be a buddha because [a being] does not have two [different] continua. In terms of this profound [Bka' brgyud] doctrinal system, this is nothing more than idle talk which does not produce even the slightest accumulation [of merit or wisdom].

[336]

Thus, as Karma pa Rang byung rdo rje reports in his auto-commentary on the *Profound Inner Meaning*,

It is said that the undefiled, the adamantine body (*rdo rje'i lus*) [comprising] the exceedingly profound formal embodiments (*rūpa-kāya*)¹⁴⁷⁴ endowed with all major and minor marks,¹⁴⁷⁵ which are the natural outflow (*rgyu mthun pa : niṣyanda*) manifesting from buddha

¹⁴⁷² KN_{VV} vol. 2, 335₁₁–339₂₁; KN_{SB} vol. 22, 76₁–82₆; KN_{RM} vol. 3, 92₅–100₃.

¹⁴⁷³ See above 73–170.

¹⁴⁷⁴ I.e., the *saṃbhogakāya* and *nirmāṇakāya*.

¹⁴⁷⁵ The thirty-two major physical marks (*dvātriṃśalakṣaṇāni*), such as wheels on a buddha's palms and soles etc. and eighty minor physical marks (*aṣṭīyanuvyañjanāni*), such as his copper-colored nails are listed, for example, in the *Abhisamayālaṃkāra* VIII.13–17 (the 32 major) and VIII.21–32 (the minor marks). See Brunnhölzl 2011, 502–504.

nature (*buddhagarbha*), abides in the body possessing defilements.

It is said that this mind possessing defilements, which is ensconced in many sheaths of afflictions, is buddha nature (*buddhagarbha*)—present replete with the buddha-qualities of the [ten] powers,¹⁴⁷⁶ such as knowing what is possible and impossible, the [four kinds of]

¹⁴⁷⁶ For a detailed overview of different listings of the ten wisdom powers in Buddhist scripture, see f. e. Lamotte 1970, 524–1563. These ten are listed among the eighteen qualities specific to a buddha (*aṣṭadaśa āveṇika buddhadharma*) in AK VII.28ab. See La Vallée Poussin ed., vol. 4, 66 f. In Klong chen pa's *Sems nyid ngal gso 'grel* (vol. 1, 456.1 f.) they are subsumed under one of twenty-one categories of unadulterated buddha-qualities as they are presented in ASĀ VIII.2–6. According to the *Mahāsīhanādasutta*, the ten wisdom powers (*jñānabala*) of a buddha comprise the power to know [1] what is possible and impossible (*sthānāsthāna*), i.e., the causes and conditions (*hetupratyaya*) of all phenomena; [2] how actions ripen into results (*karmavipāka*), past, present, and future; [3] meditative states of concentration, liberation, and absorption (*dhyānavimokṣasamādhisamāpatti*), i.e., these auxiliary factors of the path to liberation; [4] higher and lower faculties (*indriyaparāpara*), i.e., the moral faculties of all beings; [5] diverse inclinations (*nānādhimukti*), i.e., to know the purity (*prasāda*) and the inclinations (*ruci*) of all beings; [6] diverse dispositions (*nānādhātu*), i.e., the acquired dispositions of all beings in all spheres of existence; [7] the paths that lead everywhere (*sarvatragāminīpratipad*), i.e., knowing which way leads to which destiny; [8] former existences (*pūrvanivāsānusmṛti*), i.e., knowing one's own and all other beings' previous existences; [9] birth and death (*cyutyupapāda*), i.e., to see with the divine eye (*divyacakṣus*) the place of death and rebirth of all beings; and [10] the destruction of defilements (*āsravaṣaya*), i.e., to know the destruction of defilement, the nature of defilement, and the mindset of oneself and of all beings. See MN I: *Mahāsīhanādasutta*, Trenckner 1888, 68–71, Sanskrit versions of the *Daśabalasūtra* are quoted in the *Abhidharmakośavyākhyā*. See Wogihara 1971, 614–642, which notes many variants.

fearlessness,¹⁴⁷⁷ and the [eighteen] qualities specific [to a buddha].¹⁴⁷⁸

With this statement, he openly divulges the inner meanings which were thoroughly hidden. Wishing to show the adamantine topics in this [treatise], he says,

[This] explains the inner principles of body and mind.¹⁴⁷⁹

With [this] passage he explains that the undefiled [adamantine body replete with] the major and minor marks are present within the defiled body and that buddhahood, endowed with qualities such as the powers, is present within the defiled mind. [For] deluded sentient beings who live in this way, the great primordial perfect buddhahood (*sangs rgyas ye rdzogs chen po*) of the causal continuum is obscured by [their] mistaken imputations. In this regard, the *Śrīmālādevīsīṃhanādanirdeśasūtra* (ŚDS) says,

Bhagavān, if *tathāgatagarbha* exists, then *saṃsāra* is merely a nominal imputation.¹⁴⁸⁰

¹⁴⁷⁷ See Higgins 2013, 287, n. 671. The four kinds of fearlessness (*catvāri vaiśāradyāni* : *mī 'jigs pa bzhi*) are demonstrated in the following declarations of the Buddha, which he did not fear any truthful person could deny: [1] Declaration of renunciation (his abandonment of all the cognitive and afflictive obscurations along with their latent tendencies); [2] declaration of realization (his perfect awakened realization of all that is to be known); [3] declaration of the path that benefits other (viz. if one depends on it, there is no possibility that one will not gain deliverance); [4] declaration of what hinders the path that benefits others (viz. if one indulges in those things that block the path, there is no possibility they will not become obstacles to the path). These are again included among the eighteen qualities specific to a buddha in AK VII.32ac. See La Vallée Poussin, vol. 4, 74 f. The presentation here is based on *Abhisamayālaṅkāra* (AA) XVIII.4 and its interpretations by Yon tan rgya mtsho in his *Yon tan mdzod 'grel* vol. 1, 495.4 f. and Klong chen pa's *Sems nyid ngal gso 'grel* vol. 1, 456.3 f.

¹⁴⁷⁸ The eighteen qualities specific to a buddha along with the above mentioned four kinds of fearlessness and the ten powers constitute the thirty-two qualities of liberation. They are listed for example in RGV III.11–15. The above quotation is from the *Zab mo nang don gi rang 'grel*, in RD_{SB} vol. 14, 376₂₋₄.

¹⁴⁷⁹ Quoted from the *Zab mo nang don gi rang 'grel*, in RD_{SB} vol. 14, 376₄₋₅.

¹⁴⁸⁰ *Śrīmālādevīsīṃhanādanirdeśasūtra* (ŚDS), Tib. D 92, 274a₆₋₇. See also RGVV, Tib. D 4025, vol. 123, 112a_{3-112a4}.

And the *Pañcakrama* says,

The whole animate world lacks independence,
[And] does not arise independently.
Its cause is its luminous [nature],
A luminous [nature] empty of everything.¹⁴⁸¹

Even at the time of being obscured by mistaken imputations, buddhahood which is present as buddhahood free from the obscurations of mistaken imputations is considered to be the [as yet] unrefined, unpurified buddha and deity and as the Completion Stages of complete purity. As is stated in the *Treatise Revealing Buddha Nature* by the great victor Rang byung [rdo rje],

In that [*dharmakāya*], the two form embodiments by nature
Comprise the thirty-two signs and marks. ^[337]
The qualities obtained are one's own body.
This body is not produced by a Self, Fate (*phya*), Lord (*īśvara*),
Brahmā, real external particles, or something hidden.
When these impure manifestations
Of subject and object of the five [sense] gates have been purified,
Then the term "attainment" is applied.
Therefore, when the energy channels, currents, and potencies¹⁴⁸²
Are purified, they are the pure form embodiments.
Unpurified they are the impure form embodiments.¹⁴⁸³

In this citation, each of the triad of the defiled semen (*khu*), uterine blood (*rdul*) and the energy current (*rlung*) are present replete with the major and minor marks of the immaculate [buddha] body, the sixty [qualities of a

¹⁴⁸¹ *Pañcakrama* (PK) III.15 (Mimaki and Tomabechi 1994 ed.; IV.15 in the ed. La Vallée Poussin ed.) *asvatantram jagat sarvaṃ svatantram naiva jāyate | hetuḥ prabhāsvaraṃ tasya sarvaśūnyaṃ prabhāsvaraṃ* ||. Tib. D 1802, 52b₂₋₃.

¹⁴⁸² I.e. *rtsa* (*nāḍī*), *rlung* (*prāṇa*) and *thig le* (*bindu*).

¹⁴⁸³ *De bzhin gshegs pa'i snying po bstan pa*, 58₅₋₁₁, v. 99–110.

buddha's] speech,¹⁴⁸⁴ and the two [aspects of] knowledge of a [buddha's] mind.¹⁴⁸⁵ The semen and uterine blood exist as ever-present buddhahood endowed with the host of unobscured virtues to be attained: The thirty two major marks of the thirty twofold means and wisdom [aspects] of the sixteen joys

¹⁴⁸⁴ The sixty qualities of a buddha's speech are for example listed in *Mahāyāna-sūtrālaṃkāra* XV.9c–d: “The speech of the *sugatas* is infinite and inconceivable with its sixty elements.” *ṣaṣṭyaṅgī sācintyā ghoṣo 'nantas tu sugatānām* || Similar lists are found in various sūtras such as for example the *Tathāgatācintyaguhyānirdeśa* (TCN) commenting on the inconceivable qualities of buddhahood.

¹⁴⁸⁵ The two aspects of a buddha's knowledge, i.e., “wisdom of knowing things as they are” (*ji lta ba mkhyen pa'i ye shes : yathāvajjñāna*) and “wisdom of knowing things in all their complexity” (*ji snyed pa gzigs pa'i ye shes : yāvajjñāna*) are described for example in the last section of book ten in Kong sprul's *Shes bya kun khyab*, vol. 3, 706₁₇–707₇ in the context of the description of a *nirmāṇakāya*'s wisdom: “... not being like a reflection of a lifeless void, [the *nirmāṇakāya*] accomplishes spontaneously the welfare of sentient beings with twofold wisdom. “Knowing things as they are” is the realization of ultimate truth, the unmistakable essence of all phenomena, revealing it as the space-like true nature of phenomena that is without the elaborations of arising and ceasing. “Knowing things in all their complexity” is the realization of conventional truth comprising the distinct aspects of phenomena etc. In light of the eight analogies of illusionlike phenomena, it deals with [topics] such as the faculties, phenomena, karmic causes and effects, and the path. When further distinguished, as they are [each] subdivided in two ways, there are four aspects: “Knowing things as they are” [consists of] both [1] knowing things as they are [in the sense of] the mode of abiding of the appearance of phenomena and [2] knowing things in all their complexity [in the sense of] the mode of abiding of empti[ness], the true nature of phenomena. It is just as apprehending a lotus and [simultaneously] its features blue etc. “Knowing things in all their complexity” [comprises] all phenomena which the *nirmāṇakāya* may encounter, both [3] knowledge of the range of all qualities of pure buddhas and [4] the range of [features] of impure sentient beings.” ... *de'ang bems stong gzugs brnyan lta bu ma yin par ye shes gnyis kyis 'gro ba'i don lhun grub tu mdzad pa ste | ji lta ba mkhyen pas chos rnams kyi ngo bo ma nor ba dang | don dam pa'i bden pa rtogs pas skye 'gag spros pa dang bral ba'i chos nyid nam mkha' lta bur ston la | ji snyed pa mkhyen pas chos rnams kyi rnam pa ma 'dres par kun rdzob kyi bden pa rtogs pas chos can sgyu ma'i dpe brgyad du dbang po dang chos dang las 'bras dang lam la sogs 'doms par mdzad pa'o | de la'ang dbye na | ji lta ba mkhyen pa la | chos can snang ba'i gnas lugs ji lta ba mkhyen pa dang | chos nyid stong pa'i gnas lugs ji snyed pa mkhyen pa gnyis ni utpal dang de'i chos sngon po la sogs par rtog pa bzhin dang | ji snyed pa mkhyen pa la | sprul skus 'jal rung gi chos so cog dag pa sangs rgyas kyi chos kyi rnam grangs dang ma dag pa'i sems can gyi rnam grangs ji snyed pa mkhyen pa gnyis su dbye bas rnam grangs bzhi ru 'gyur ba yin no |.*

relating to the sixteen vowels (*āli*), and the eighty minor marks of the means and wisdom [aspects] of the forty kinds of bliss relating to the forty consonants (*kāli*). As is said [in *Hevajra*, HT II.ii.41a–c],

The lord and master with the thirty-two major marks,
And the eighty minor marks,
Dwells as the one called Śukra [semen] in the lady's¹⁴⁸⁶ vagina,
The realm of bliss.¹⁴⁸⁷

Thus, the primordially perfect deity itself has always, from the very beginning, been immaculate buddhahood. It has not turned 'bad' due to obscurations of impure sentient beings and has not turned 'good' due to freedom from obscurations. As is stated in the [*Treatise Revealing*] *Buddha Nature* by the great victor Rang byung [rdo rje],

It is precisely this natural awareness, which is
Called the *dharmadhātu*, the nature of the victors (*jīnagarbha*).
It is not turned good by the noble ones,
It has not turned bad by sentient beings.
Although it is described by many terms,
Its meaning is not understood through description. [338]
[That] its unimpeded display comprises
Sixty-four [buddha] qualities
Is a rough [description]; each of these
Is said to comprise tens of millions [of qualities].¹⁴⁸⁸

¹⁴⁸⁶ Lady (*yoṣid*) is a term for the goddess Nairātmyā (Selflessness) and her womb vagina symbolizes bliss and emptiness.

¹⁴⁸⁷ The Sanskrit text has “in the lady's vagina, the realm of bliss” (*yoṣidbhage sukhāvatyām*); the Tibetan has “in great bliss, the womb of a young woman” (*btsun mo'i bha ga bde chen du*). The *chen* “great” has no equivalent in the Sanskrit. HT II.ii.41a–c (Snellgrove 1959 ed., vol. 2, Skt., 50; Tib., 51): *dvātriṃśallakṣaṇī śāstā aśūtivyañjanī prabhūḥ || yoṣidbhage sukhāvatyām śukranāmnā vyavasthitaḥ ||*. See also Tib. in H 378b, vol. 79, 356b₆. In this version, the first line is actually the third line (no variation in Snellgrove's edition).

¹⁴⁸⁸ *De bzhin gshegs pa'i snying po bstan pa*, 56_{14–20}, v. 51–59. Translation is our own. See also Brunnhölzl 2009, 216–218. This part in *Revealing Buddha Nature* deals with the essence of buddha nature. The sixty-four buddha-qualities comprise the ten powers (*daśavidhaṃ balam* : *stobs bcu*), the four fearlessnesses, and the eighteen qualities

Though the buddha or the deity of the primordial Completion Stages are present without defilements even in the causal continuum, [when] connected with adventitious defilements, it is labelled as sentient being; when [partly] cleansed from defilements, it is labelled as bodhisattva; and when purified from defilements it is labelled as buddha.¹⁴⁸⁹ But [such] labels are mere postulates for relational factors (*ltos chos*). By contrast, when [buddha nature] was imputed as “ever-present” (*ye bzugs*), [this means] the buddha and the deity of the thoroughly pure Completion Stages, being free from conceptualization and nonconceptualization, are not newly arisen and are not newly attained. That is why the glorious supreme victor Rang byung says in [his treatise on] *Buddha Nature*,

According to the stages of impure, impure and pure,
And utterly pure, the three phases of
Sentient beings, bodhisattvas, and *tathāgatas* are described.¹⁴⁹⁰
However, buddhahood is nothing newly arisen.
As it was earlier, so it is later.
Such is the unchanging buddha nature (*buddhagarbha*).¹⁴⁹¹
Change is described as the freedom from defilements.
Those who follow wrong views
Think that buddha-qualities are either without cause
Or are produced by external causes and conditions
That are not in ourselves. [339]
How does this differ from the [views of] eternalism
And nihilism of the non-Buddhists?¹⁴⁹²

Thus, although the completely perfect buddha who is without obscurations exists in the body-mind, which possesses obscurations, so long as the obscurational factors (*sgrib bcas kyi cha*) have not been dispelled, the deeds of its [buddha-]qualities will not be performed; such is the unfathomable way of conventional dependent arising.

specific to a buddha (*aṣṭadaśa āveṇika buddhadharma : yon tan ma 'dres pa bco brgyad*). They are listed, for example, in RGV III.4–15. See also above n. 1475 and 1476.

¹⁴⁸⁹ See RGV I.47, for Skt. see above, 201, n. 747.

¹⁴⁹⁰ These lines correspond loosely to RGV I.47.

¹⁴⁹¹ These two lines correspond loosely to RGV I.51cd.

¹⁴⁹² *De bzhin gshegs pa'i snying po bstan pa*, 59_{3–11}, v. 130–141. Translation is our own. See also Brunnhölzl 2009, 234–235.

Query: Still, some Tibetans say that if buddhahood is indeed available during the time of the cause, then it would absurdly stand to reason that the buddha during the cause phase would have to perform deeds just like the buddha at the time of fruition, yet he does not do so. Hence, they maintain that it does not make sense that buddhahood is available during the time of the cause.

Reply: If such a criticism is rationally coherent, then it would likewise be rationally coherent [to criticize the] Bhagavān Buddha and the great victor Rang byung [rdo rje] who has attained mastery in that [Buddha's] intent. As is said [in the *Hevajratantra* (HT) II.iv.69],

Sentient beings are actually buddhas,
Though these are obscured by adventitious defilements.
Once these [defilements] are removed, they are buddhas.¹⁴⁹³

And [Rang byung rdo rje's] auto-commentary on the *Profound Inner Meaning* says,

As for explaining the unfathomable way: although buddha nature (*buddhagarbha*) is immaculate, so long as all the defilements bound up with afflictions and what is knowable have not been relinquished, one will not become a buddha. [This] is the meaning of “element” (*kham* : *dhātu*).¹⁴⁹⁴ Although these very obscurations have been connected [with the mind] since beginningless time, they are adventitious. Therefore, these obscurations do not truly exist substantially. [This] is the meaning of “awakening” (*byang chub* : *bodhi*). And, even though at present the sixty-four qualities of buddhahood fully exist in all obscured sentient beings, they do not appear as the qualities of the fruition phase, like a jewel that is encased in stone. Therefore, the meaning of “qualities” (*yon tan* :

¹⁴⁹³ HV II.iv.69 (Snellgrove 1959 ed., Skt., 70; Tib., 71): *sattvā buddhā eva kiṃ tu āgantukamalāvr̥tāḥ || tasyāpakarṣanāt sattvā buddhā eva na saṃśayaḥ ||*. See another Tibetan version also in H 378b, vol. 79, 366b₄.

¹⁴⁹⁴ *Zab mo nang don gi rang 'grel*, in RD_{SB} vol. 14, 378₂₋₃. After this line, Mi bskyod rdo rje's quotation omits the following passage contained in Rang byung rdo rje's auto-commentary: *dri ma de nyid thog ma med pa'i dus nas 'brel kyang glo bur ba yin pas dri ma de rdzas bden par grub pa med pa byang chub kyi don dang | da lta dri ma dang bcas pa'i sems can thams la*. For sake of clarity, this part was included in the above translation. The text here continues with “even though the sixty-four qualities ...

guṇā) is that when [they are] not brought forth through the positive qualities that are the natural outflow of the exceedingly undefiled *dharmadhātu*, their capacity cannot become manifest.¹⁴⁹⁵

Therefore, [your] criticism would also have to apply to these statements. In case one thinks that there is nothing wrong with voicing such [criticism], then what could be more wrong than finding fault with the victorious one and his sons along with their disciples who are all faultless? In this regard, it is said that although [buddha] qualities already exist as the ever-perfect Completion Stages or primordially attained innate buddhahood, they need to be re-awakened (*slar sangs rgyas dgos*).¹⁴⁹⁶

¹⁴⁹⁵ Ibid., 378₃₋₄.

¹⁴⁹⁶ We were unable to locate the reference of this statement.

8.3. Critical Edition [A]: *Sku gsum ngo sprod rnam bshad* excerpt¹⁴⁹⁷

rgyu rgyud kyi lha dang | sangs rgyas de nyid ye bzhugs kyi rdzogs rim chen por
bzhugs pa yin la | 'di nyid dbang po yang rab skal ldan gyi slob ma dang mtshan
ldan gyi bla ma'i rten 'brel 'dzoms nas bla mas brda tsam dang tshig gis mtshams
sbyar ba tsam gyis rang byung phyag rgya chen po'i ye shes sam | sangs rgyas
ye bzhugs kyi zhal mngon sum du 'jal ba la phyag rgya chen po'i rtogs pa skyes
pa zhes bka' brgyud 'di'i phyogs la grags shing | des na rgyu rgyud kyi sangs
rgyas sam¹⁴⁹⁸ yang dag pa'i lha de nyid ma dag sems can gyi gnas skabs sgrib
bcas kyi dus nas kyang ye sangs rgyas su bzhugs pa yin te | de'i tshul kho bos
rgan po'i rlung sman zhes pa'i bstan bcos su¹⁴⁹⁹ legs par bshad pa la |

kha cig glo bar 'khums par ma gyur te | 'o na khyi rgan rgya bo'i rgyud kyi bde
gshegs snying po'ang sangs rgyas su 'gyur la | de lta na khyi rgan rgya bo nyid
sems can yin bzhin du de nyid kyi rgyud sangs rgyas su'ang 'gyur te | de la rgyud
gnyis med pa'i phyir¹⁵⁰⁰ snyom pa de dag ni |

zab mo'i chos tshul 'di la bsags pa cung zad kyang ma byas pa'i gdam du zad de
dpal **karma pa rang byung** ^[336] **rgyal ba chen pos** zab mo nang don gyi rang
'grel las

rdo rje'i lus de bzhin gshegs pa'i snying po las snang ba rgyu
mthun pa'i rab tu zab pa'i gzugs kyi sku mtshan dang dpe byad
thams cad dang ldan pa dri ma med pa nyid dri ma dang bcas pa'i
lus la gnas par gsungs pa dang | sems¹⁵⁰¹ dri ma dang bcas pa nyon
monges pa'i sbubs du mas dkris pa 'di sangs rgyas kyi snying po
gnas dang gnas ma yin pa mkhyen pa la sogs pa'i stobs dang | mi
'jigs pa dang | ma 'dres pa'i chos rnam kyi yon tan dang ldan par
bzhugs so |

zhes bya ba nang gi don shin tu ldog tu gyur pa dag mngon du bstan pa |
rdo rje'i gnas rnam 'dir ston par 'dod nas |

¹⁴⁹⁷ KN_{VV} vol. 2, 335₁₁–339₂₁; KN_{SB} vol. 22, 76₁–82₆, KN_{RM} vol. 3, 92₅–100₃.

¹⁴⁹⁸ KN_{SB} om. *sam*

¹⁴⁹⁹ KN_{SB} om. *su*

¹⁵⁰⁰ KN_{SB} instead of *phyir, ro bo*

¹⁵⁰¹ KN_{SB} *sems can*

lus sems nang gi bdag nyid bshad |

ces smos pa yin no | zhes pas dri bcas kyi lus la dri med kyi mtshan dpe gnas par
gsungs pa dang | dri bcas kyi sems la stobs sogs kyi yon tan ldan pa'i sangs rgyas
bzhugs par gsungs te | de ltar bzhugs pa'i¹⁵⁰² 'khrul¹⁵⁰³ pa'i sems can dag phyin
ci log tu brtags pas rgyu rgyud kyi sangs rgyas ye rdzogs chen po sgrib par byas
pa yin te | dpal phreng gi mdo las |

bcom ldan 'das de bzhin gshegs pa'i snying po mchis na | de la
'khor ba zhes tshig gis btags pa lags so |

zhes dang | rim lngar |

'gro kun rang dbang med pa ste ||
rang dbang¹⁵⁰⁴ du ni 'byung ba ma¹⁵⁰⁵ yin ||
de yi rgyu ni 'od gsal ba¹⁵⁰⁶ ||
'od gsal thams cad stong pa'o ||

zhes 'byung la | phyin ci log tu btags pa'i sgrib bcas kyi dus su'ang phyin ci ma
log par btags pa'i sgrib bral gyi sangs rgyas bzhugs pa'i sangs rgyas la | ma
sbyangs ma dag pa'i sangs rgyas dang lha dang shin tu rnam dag gi rdzogs rim
du bzhed pa ni | **rang byung rgyal ba chen pos** | de bzhin gshegs snying gi bstan
bcos las |

de la gzugs sku gnyis rang bzhin ||
sum cu rtsa gnyis mtshan dpe byad || [337]
thob pa'i yon tan rang lus te ||
de de bdag dang phyas dbang phyug ||
tshangs dang phyi rol bden pa'i rdul ||
phag na mo yis byas pa yin ||
sgo lnga gzung dang 'dzin pa yi ||
rnam 'gyur ma dag de sbyangs pas ||
de tshe thob par tha snyad byas ||

¹⁵⁰² KN_{SB} *pa las*

¹⁵⁰³ KN_{SB} *'grul pa*

¹⁵⁰⁴ GC_{SB} *addit* |

¹⁵⁰⁵ GC_{SB} *ba*

¹⁵⁰⁶ GC_{SB} *addit yang*

de bas rtsa rlung thig le rnam ||
dag pa dag pa'i gzugs sku ste ||
ma sbyangs ma dag gzugs sku'o ||

zhes 'byung ba'i dri bcas kyi khu rdul rlung gsum po re re la dri bral gyi sku
mtshan dpe gsung dbyangs drug cu thugs mkhyen gnyis dang ldan par bzhugs
pa'i khu rdul la'ang āli bcu drug gi dga' ba bcu drug la thabs shes so gnyis kyi
mtshan so gnyis dang | kāli bzhi bcu'i bde ba bzhi bcu la thabs shes kyi mtshan
dpe brgyad cu'i sgrib bral gyi dge tshogs bsgrub byar ldan pa'i sangs rgyas ye
bzhugs su gnas pa'ang | ji skad du |

btsun mo'i bha ga bde chen du ||
ston pa sum cu rtsa gnyis mtshan ||
gtso bo dpe byad brgyad cur ldan ||
[khu ba zhes bya'i rnam par gnas]¹⁵⁰⁷

zhes 'byung la | des na gdod nas ye rdzogs kyi lha de nyid dang po nyid nas dri
ma bral¹⁵⁰⁸ ba'i sangs rgyas nyid yin pa la | ma dag pa sems can gyi sgrib pas
ngan du song ba dang | sgrib pa de bral bas bzang du song ba med de | **rang byung**
rgyal ba chen pos de bzhin gshegs snying las |

tha mal shes pa 'di nyid la ||
chos dbyings rgyal ba'i snying po zer ||
bzang du 'phags pas btang ba med ||
ngan du sems can gyis ma btang ||
tha snyad du mas brjod mod kyang ||
brjod pas de yi don mi shes ||^[338]
de yi ma 'gags rol pa la ||
yon tan drug cu rtsa bzhi po ||
rags pa yin te re re la ||
bye ba phrag rer gsungs pa yin ||

zhes 'byung la | gdod ma'i rdzogs rim gyi lha'am sangs rgyas rgyu rgyud du'ang
dri med du gnas kyang | glo bur gyi dri ma dang 'brel ba'i sems can du gdags
shing | dri ma sbyang ba'i tshe byang sems su gdags la | dri mas dag pa'i tshe
sangs rgyas su gdags kyang gdags pa ni ltos chos kyi btags pa tsam las ye bzhugs

¹⁵⁰⁷ Missing line (d) from HV II.ii.41 is added for context.

¹⁵⁰⁸ KN_{SB} *bral* twice

su btags nas rtog mi rtog las grol ba'i shin tu rnam par dag pa'i rdzogs rim gyi
lha dang sangs rgyas ni gsar skyes dang gsar thob ma yin te | **dpal rang byung**
rgyal ba mchog gis gshegs snying las |

ma dag ma dag dag pa dang ||
shin tu rnam dag go rim bzhin ||
sems can byang chub sems dpa' dang ||
de bzhin gshegs pa'i rim pa gsum ||
brjod kyang sangs rgyas gsar skyes min ||
ji ltar sngar bzhin phyis de bzhin ||
mi 'gyur sangs rgyas snying po yin ||
'gyur ba dri bral de la brjod ||
gang dag lta ngan zhugs pa rnams ||
sangs rgyas yon tan rgyu med dang ||
yang na rang min phyi rol gyi ||
rgyu rkyen gyis bskyed rtog pa ni || ^[339]
phyi rol rtag chad khyad ci yod ||

ces 'byung ba nyid kyi phyir | sgrib bral gyi sangs rgyas yongs rdzogs sgrib bcas
kyi lus sems la yod kyang sgrib bcas kyi cha ma bsal gyi bar de'i yon tan rnams
kyi bya ba mi byed pa ni kun rdzob pa'i rten 'brel bsam gyis mi khyab pa'i tshul
yin pa la¹⁵⁰⁹ |

bod kha cig gis | rgyu dus nas sangs rgyas thob thob pa yin na | rgyu dus kyi sangs
rgyas des 'bras¹⁵¹⁰ dus kyi sangs rgyas ltar bya ba mdzad rigs par thal bas mi
mdzad pa nyid kyi phyir | rgyu dus nas sangs rgyas thob thob par 'dod pa mi rigs
so zhe na |

de lta'i klan ka 'god rigs na¹⁵¹¹ | sangs rgyas bcom ldan 'das dang de nyid kyi
dgongs pa la rang dbang thob pa rang byung rgyal ba chen po dag la'ang 'god
rigs par 'gyur te | ji skad du |

sems can rnams ni sangs rgyas nyid ||
'on kyang glo bur dri mas bsgribs ||
de nyid bsal na sangs rgyas so ||

¹⁵⁰⁹ KN_{RM} and KN_{VV} *las*

¹⁵¹⁰ KN_{SB} inserts *bu*

¹⁵¹¹ KN_{SB} *nas*

zhes dang | zab mo nang don gyi rang 'grel las |

bsam gyis mi khyab pa'i tshul 'chad pa ni | sangs rgyas kyi snying
po dri ma med kyang nyon mongs dang shes bya'i dri ma mtha' dag
ma spangs kyi bar du sangs rgyas su mi 'gyur ba kham kyi don
dang¹⁵¹² dri ma de nyid thog ma med pa'i dus nas 'brel kyang glo
bur ba yin pas dri ma de rdzas bden par grub pa med pa byang chub
kyi don dang | da lta dri ma dang bcas pa'i sems can thams la |¹⁵¹³
sangs rgyas kyi yon tan drug cu rtsa bzhi rdzogs par yod kyang rdo
ba'i nang du chud pa'i nor bu ltar 'bras dus kyi yon tan mi snang bas
| chos kyi dbyings shin tu dri ma med pa'i rgyu mthun pa dkar po'i
chos kyiis ma bskyed na nus pa mi 'byin pa yon tan gyi don

zhes 'byung ba rnams la'ang klan ka brjod par 'gyur la | de ltar brjod pas mi nyes
so snyam na | rgyal ba sras dang slob mar bcas pa dag la skyon min la skyon
bzung ba las nyes pa che ba ci zhig yod | de lta na yon tan ye rdzogs kyi rdzogs
rim mam sangs rgyas rang chas su gdod nas thob par bzhugs kyang slar sangs
rgyas dgos so ||^[340]

¹⁵¹² Rang byung rdo rje's *rang 'grel* contains another sentence, which is omitted in the KN_{VV}. Assuming this to be a mistake in KN_{VV}, we included this missing sentence for the sake of clarity from the *Zab mo nang don gi rang 'grel*, in RD_{SB} vol. 14 [1–553], 378₂₋₄: *dri ma de nyid thog ma med pa'i dus nas 'brel kyang glo bur ba yin pas dri ma de rdzas bden par grub pa med pa byang chub kyi don dang | da lta dri ma dang bcas pa'i sems can thams la ...* [continue with: *sangs rgyas gyi yon tan*]. The present text has a *da lta* right before *sangs rgyas gyi yon tan*, which seems to have been another error in the present text.

¹⁵¹³ KN_{VV} *da lta*

8.4. Annotated Translation [B]:

On the Summary of the Creation and the Completion Stages¹⁵¹⁴

As explained by our [spiritual] master, the omniscient great Ras pa [Sangs rgyas] mnyan pa,

The so-called “Creation” and “Completion” describe sequentially (*rim bzhin*) being born, and, having been born, being accomplished. Thus, what has been born is precisely what is therein accomplished. The Stages of Creation always imply Completion and the Stages of Completion always imply Creation. By engaging [in them in this way], the two Stages of Creation and Completion are, in their own nature, not two different things.

As it is stated in the *Hevajra* [HT I.viii],

Dwelling equally in both stages,
The Stages of Creation and
The Stages of Completion,
The Vajra-holder teaches the dharma.¹⁵¹⁵

Hence, it is established that dwelling in the Creation Stages itself means dwelling in the Completion Stages, and dwelling in the Completion Stages itself means dwelling in the Creation Stages. Therefore, as the *Samvarodayapadminī-nāmapañjikā* [SMP] states,

The stages of so-called creation, taking birth, and arising [on the one hand], and completion, maturation, accomplishment, and unity [on the other hand] have the same meaning.¹⁵¹⁶

¹⁵¹⁴ KN_{VV} vol. 2, 158₁–161₁₁; KN_{SB} vol. 21, 821₂–826₂; KN_{RM} vol. 2, 384₆–390₅.

¹⁵¹⁵ HT I.viii. 24cd–25ab (Snellgrove 1959 ed., Skt. 28; Tib. 29): *kramam utpattikaṃ caiva utpannakramam eva ca || kramadvayaṃ samāśritya vajriṇā dharmadeśanā ||*. See another Tibetan version also in H 378a, vol. 79, 347a₂.

¹⁵¹⁶ The *Samvarodayamahātantrarājasyapadminīnāmapañjika* (SMP) by Ratnarakṣita, Tib. D 1420, 8a₇–8b₁ has a slightly different wording: *bskyed pa zhes pa bskyed pa dang bltams pa dang skyed ba'o | de lar rab tu sbyor ba 'di yi shes pa rnal 'byor te de'i mtshan*

Query: In this regard, what is this thing which is to be created and to be completed?

Reply: It is precisely that *maṇḍala* of **sugatagarbha* in [its] causal phase, which comes forth or is created as the *maṇḍala* of **sugatagarbha* in [its] path phase, and is thoroughly complete [as the] ultimate [*maṇḍala*]. That being the case, because there are two [sets of activities]—initially, the activities of creation and, subsequently, the activities of completion—they are described in terms of [these] two stages of ritual. However, these two liturgical stages are [taught] for the sake of gathering the two stores [of merit and wisdom] and purifying the two obscurations. They are not incompatible styles of meditation, given the compatibility in [their] methods of [1] taking the cause and fruition of *saṃsāra* as the path by means of the four [aspects of] approach and accomplishment¹⁵¹⁷ of the

nyid do | des nas de'i thabs las byung ba rdzogs pa'i rim pa ste | bskyed pa dang rdzogs pa dang grub pa dang zung 'jug gi rim pa'o |

¹⁵¹⁷ The term “approach (service) and accomplishments” (*bsnyen sgrub : sevāsādhana*) is an abbreviation for a series of four phases in the Creation and Completion Stages as taught for example in the *Guhyasamājatantra* (GST). The four phases are: [1] approach (*bsnyen pa : sevā*), [2] near accomplishment (*upasādhana : nyer bar sgrub pa*), [3] accomplishment (*sādhana : sgrub pa*), and [4] great accomplishment (*mahāsādhana : sgrub pa chen po*). In the Creation Stages these are practised through the different phases of visualizing oneself as the deity together with its environment and activities. In the Completion Stages these are practiced by way of six branches of yoga (*ṣaḍaṅgayoga : sbyor ba yang lag drug*): *pratyāhara* (*so sor sdud pa*), *dhyāna* (*bsam gtan*), *prāṇāyāma* (*srog tshol*), *dhāraṇā* (*'dzin pa*), *anusmṛti* (*rjes dran*), and *samādhi* (*ting nge 'dzin*).

The *Mahāvajradharapathakramopadeśāmṛtaguhyā* by Ekādaśanirghoṣa, Tib. D 1823, vol. 35, 271₂₋₆, offers a useful synopsis of “approach and accomplishments” (*sevāsādhana*) in the context of Creation Stages practice: “Thus it is called “approach” because from the [stage] of arranging the place up to the meditation on the ultimate *maṇḍala*, [the adept] approaches [the] perception and accomplishment of awakening. One also speaks of the “first awakening of emptiness” because prior to the three, i.e., near accomplishment etc., [i.e., accomplishment, and great accomplishment], [the adept] meditates on the ultimate *maṇḍala*. One speaks of “near accomplishment” because [the adept] creates and accomplishes from the [stage of] the arising [of the seed-syllable] to the creation as the commitment being (*samayasattva*) of the great Vajradhara. One also speaks of “the second [phase of] the arising from the seeds” because after the approach, the deity’s body arises from the cause of the three syllables. One speaks of “accomplishment” because one’s own welfare is accomplished, from the [stage of] arranging Vairocana on the top of the head of that body of the great Vajradhara up to the meditation of the contemplation being (*samādhisattva*). One speaks of “the third [phase of] the completion of the physical appearance” because after the near accomplishment, the deity’s

deity of the Creation Stages and similarly [2] taking the cause and fruition of *samsāra* as the path by means of the four [aspects of] approach and accomplishment of the deity of the Completion Stages.¹⁵¹⁸

Now, the *maṇḍala* inhabitant¹⁵¹⁹ during the causal phase first cultivates the aspect of the adventitiously defiled consciousness [159] as the deity. Regarding the result of that cause, the deity which thus appears, or manifests, is described as the deity of the Creation Stages. The deity thus attained as a vivid perception

body in visualizing the body of Vajradhara is complete. One speaks of “great accomplishment” because the great welfare of others is accomplished from [sexual] union up to the final stage of the supreme *karmamudrā*. One also speaks of “the fourth [phase of] arranging the letters” because after the accomplishment, it arises as the mantric *maṇḍala*.” *’di ltar sa’i cha bskyed nas don dam pa’i dkyil ’khor bsgoms pa’i bar ni byang chub la dmigs shing sgrub pa la bsnyen pa’i phyir bsnyen pa zhes bya la | nye bar sgrub pa la sogs pa gsum gyi sngon du don dam pa’i dkyil ’khor bsgom pa yin pas na dang po stong pa’i byang chub ste zhes kyang gsungs so | ldang bar bya ba nas rdo rje ’chang chen po’i dam tshig sems dpa’ bskyed pa’i bar ni sgrub cing bskyed pa’i phyir nye bar sgrub pa zhes bya ba la | bsnyen pa’i ’og tu yig ’bru gsum gyi rgyu las lha’i sku byung ba yin pas na gnyis pa sa bon byung ba’o zhes kyang gsungs so | rdo rje ’chang chen po’i sku de la rnam par snang bdzad spyi bor dgod pa nas ting nge ’dzin sems dpa’ bsgom pa’i bar ni bdag gi don sgrub pa yin pa’i phyir sgrub pa zhes bya la | nye bar sgrub pa’i og tu rdo rje ’chang gi sku bsgom par bya ba’i lha’i sku rdzogs pa yin pas na gsum pa gzugs rnam par rdzogs pa ste zhes kyang gsungs so | dang po sbyor ba nas las rgya^a mchog gi mthar thug gi bar ni gzhan gyi don chen po sgrub pa’i phyir sgrub pa chen po zhes bya la | bsgrub pa’i ’og tu sngags kyi dkyil ’khor du dbying ba yin pas na bzhi pa yi ge dgod pa’o zhes kyang gsungs pa yin no || ^atext: rgyal.*

¹⁵¹⁸ The approaches and accomplishments in the context of both the Creation and Completion Stages are also explained by Yaśobhadra in the *Sarvaguhyaṣṭāṅga* (SGPT), Tib. D 1787, vol. 30, 224b₇–225a₁: “In this tantra there is an explanation of four approaches and accomplishments in the Creation Stages and four approaches and accomplishments in the Completion Stages.” ... *de la bskyed pa’i rim pa bsnyen sgrub bzhi dang | rdzogs pa’i rim pa bsnyen sgrub bzhir rgyud ’di las ston pa la*. He continues to clarify: “The stages of four practices [in the Creation Stages] generate the pleasure of Vajrasattva and therefore lead to the accomplishment of the ordinary *siddhis*. The six branches [of practice] are the Stages of Completion of the great Vajradhara and thus lead to the accomplishment of the supreme accomplishment (*siddhi*).” *sbyor ba bzhi’i rim gyis rdo rje sems dpa mnyes par bya ba bskyed pas thun mong gi ngos grub sgrub par byed pa dang | yan lag drug gis rdo rje ’chang chen po rdzogs pa’i rim pa bskyed pas mchog gi dngos grub sgrub par byed |*

¹⁵¹⁹ This refers to the practitioner of the Creation Stages who visualizes herself or himself as a chosen deity at the center of its *maṇḍala*.

(*gsal snang*) and the host of deities of inseparable commitment and wisdom beings that are one with the *maṇḍala* inhabitants, equal to space [in extent], are the culmination of the highest accumulation and purification. Through the spiritual blessing and *siddhis* of these deities, the coarse aspects of the adventitiously defiled consciousness of the meditator are purified away.

Now, [the meditator] cultivates the aspect of innate wisdom free from obscurations as the deity. Regarding the result of that cause, the deity that appears, or manifests, is described as the deity of the Completion Stages. The deity thus attained as a vivid perception and the host of deities of inseparable commitment and wisdom beings that are one with the *maṇḍala* inhabitants, equal to space [in extent, mark] the culmination of the highest accumulation and purification. When through the spiritual blessing and accomplishments (*siddhi*) of these deities, the aspect of innate wisdom of this meditator has awakened as the *maṇḍala* inhabitant of the resultant continuum, then the debilitating malaise of the subtlest aspects of adventitiously defiled consciousness are cleared away, like patina from gold.

Moreover, concerning the meaning of the [Sanskrit] term *utpattikrama*, *utpatti* is rendered as creating (*bskyed pa*) and making (*bzo ba*), fabricating (*bcos pa*), and so forth. *Krama* has the sense of “sequential arising” because the actual deity of innate wisdom, i.e., the causal continuum free from obscurations is [not created as the deity from that wisdom. Rather, consciousness that has similar aspects to that [wisdom] fabricates or creates a pure deity that is very similar to that [wisdom deity]. Then, through the pure accumulation and purification, i.e., the vajra-[like] virtuous conduct of this utterly pure deity, all samsaric delusions, which are just defiled aspects of impure consciousness, are dispelled.

When [an adept] thoroughly comprehends this system, the Stages of Creation become both the Stages of Creation and Completion, and the Stages of Completion become both the Stages of Creation and Completion. That being the case, the stages concerning the deity and *maṇḍala* inhabitant of a beginner is [on the other hand] nothing other than the Creation Stages. ^[160]

Query: Then isn’t it the case that the meditation on a deity and all experiences of vivid perceptions [of them] do not emerge apart from [what] is subsumed under the defiled aspects of consciousness because the wisdom of the Completion Stages has not yet been attained?

Reply: This is not the case. In the Mantra system, [even] a beginner who is endowed with the fortune of wisdom is able to give rise to the wisdom of the Completion Stages because this is the greatness of the auspicious dependent

arising of the Mantra [system] of this fruition vehicle.¹⁵²⁰ When someone who embarks on the Mantra path first enters into the *maṇḍala*, the central figure of the *maṇḍala* is inseparable from [one's] teacher. In the context of the preparatory phase (*sta gon*) in which one receives teachings on what to adopt and what to relinquish according to the Secret Mantra[yāna], one generates the mind of ultimate wisdom and [it] manifests. In particular, once the wisdom of the *maṇḍala* deity is taken to be inseparable from the wisdom of the disciple's mental continuum and then generated, then how could it be that having entered the *maṇḍala* and received the empowerment, the activities of creation and completion wisdom would not be performed?

Consequently, the wisdom that is created and completed at the time of the empowerment is again created and completed at the time of the path as the nature of the deity and the *maṇḍala* inhabitant [practitioner]. But if, when doing so, the transformative capacity (*mthu nus*) of the *yogin* is weak, he [or she] relates [to the deity] through [mundane] consciousness. Thus, when visualizing it as the consciously recollected deity and the wisdom [deity], one primarily emphasizes the Creation Stages. However, when the transformative capacity of the *yogin* is strong, he [or she] relates to it through wisdom. Consequently, when clear[ly present] as the consciously recollected deity and as the wisdom [deity], one primarily emphasizes the Completion Stages.

That the Completion Stages are said to be “unfabricated” does not mean they are not activated by causes and conditions, but rather that the presence of what is already there from the start as the causes and conditions of the nature of the deity (*lha nyid*) is generated in an unfabricated way. Then the expression “creation through the state of unfabricated completion” is used. Thus, provided one is

¹⁵²⁰ In a later section, in KN_{VV} vol. 2, 162₁₉–163₅, Mi bskyod rdo rje adds, “Now, some say that for as long as the activities of the Creation Stages [of visualizing oneself] as a deity are not perfected and the yogas of the creation are not fully completed, there are no Completion Stages. However, this is not justified because the activities of the Creation Stages and the full range of yogas are not fully perfected other than on the level of buddhahood and because, given that Creation Stages meditation is bound up only with the aspect of consciousness, defilements of [this] consciousness-bound meditation are not exhausted until buddhahood is attained.” *des na kha cig gi lhar bskyed rim gyi byed pa mthar ma phyin pa dang bskyed rim gyi rnal 'byor yongs su ma rdzogs kyi bar rdzogs rim sgom du yod pa ma yin no zhes smra ba yang mi 'thad de | bskyed rim byed pa dang rnal 'byor gyi mtha' sangs rgyas kyi sa ma gtogs par yongs su ma rdzogs pa'i phyir dang | bskyed rim gyi sgom pa rnam shes kyi cha dang 'brel ba nyid kyi phyir rnam shes kyi sgom pa'i dri ma sangs rgyas ma thob kyi bar zad du yod pa ma yin pa'i phyir ro ||*.

a person who has been introduced to the wisdom of the empowerment in general and to the wisdom of the higher empowerments in particular, it is not the case that one does not cultivate the wisdom of the Completion Stages from the very beginning. When one intensifies the power of accumulation and purification—i.e., confidence, compassion, insight and so forth that are aspects of consciousness in one's own continuum—then, under the influence of this [power], the confidence, insight and so forth that are aspects of wisdom manifest in one's continuum. ^[161] Although they manifest, without any relapse into pursuing delusive external objects—the outwardly oriented aspect of consciousness—one strives assiduously in the Creation Stages themselves, or [, in other words, in] the undeluded fabrication of the inwardly oriented [aspect] which looks at consciousness itself. As a result of the merits and so on of that [practice], the wisdom of the Completion Stages will arise in one's continuum. Therefore, as the Indian Dam pa¹⁵²¹ explains,

Delusion and wisdom are of one piece.

Concerning this wisdom of empowerment, according to the supremely gifted masters of the Dwags po Bka' brgyud: for a person of faith who has the capacity to induce the certainty that the teacher who has the capacity to induce the wisdom of the Completion Stages is a buddha, the wisdom that is the nature of empowerment arises in that [person] in one moment owing to the power of the results of such merit.

¹⁵²¹ Presumably this pertains to Pha dam pa sangs rgya (11th c.), an Indian who visited Tibet seven times and is known under this Tibetan name.

8.5. Critical Edition [B]: *Sku gsum ngo sprod rnam bshad* excerpt¹⁵²²

bdag cag gi rje btsun thams cad mkhyen pa mnyan pa ras chen gyi zhal nas ||

bskyed pa dang rdzogs pa zhes pa ni | skye bzhin pa dang | skyes nas
grub par gyur pa nyid la rim bzhin brjod pas | gang skyes zin pa de
nyid der grub pa ste bskyed pa'i rim pa gang yin pa la'ang rdzogs
pa'i don can dang | rdzogs pa'i rim pa gang yin pa la'ang bskyed pa'i
don can nyid la 'jug pas las | bskyed rdzogs kyi rim pa gnyis rang gi
ngo bo la rdzas gzhan pa gnyis yod pa ma yin te |

kye rdo rje las |

bskyed pa'i rim pa nyid dang ni ||

rdzogs pa yi yang rim pa nyid ||
rim gnyis mnyam par gnas nas ni ||
rdo rje can gyis chos 'chad do ||

zhes gang bskyed rim la gnas pa de nyid rdzogs rim la gnas shing rdzogs rim la
gnas pa de nyid bskyed rim la gnas par grub par gsungs pa'i phyir | des na bde
mchog 'byung ba'i dka'¹⁵²³ 'grel padma can las |

bskyed pa dang bltams¹⁵²⁴ pa dang | skye ba zhes bya ba dang | rdzogs
pa dang | yongs su smin pa dang | grub pa dang | zung 'jug gi rim pa
rnams don gcig par

gsungs la | de ltar skye rgyu dang rdzogs rgyu'i dngos po rang de gang yin snyam
na |

rgyu dus kyi bder gshegs snying po'i dkyil 'khor de nyid lam dus bder gshegs
snying po'i dkyil 'khor pa bzhangs pa'am¹⁵²⁵ bskyed pa dang | ⁶⁶dam pa¹⁵²⁶ der
yongs su rdzogs pa'o || de lta na de ltar dang por bskyed pa dang | phyi nas rdzogs

¹⁵²² KN_{VV} vol. 2, 158₁–161₁₁; KN_{SB} vol. 21, 821₂–826₂; KN_{RM} vol. 2, 384₆–390₅

¹⁵²³ KN_{VV} *bka'*

¹⁵²⁴ KN_{SB} *bltas*

¹⁵²⁵ KN_{VV} KN_{RM} 'am

¹⁵²⁶ KN_{SB} *dkyil 'khor pa*

pa'i bya ba gnyis yod pas cho ga'i rim pa gnyis¹⁵²⁷ nas gsungs pa yin la | de lta'i cho ga'i rim pa gnyis po de la tshogs gnyis sog pa dang sgrib gnyis spong ba'i chad du sgom tshul mi mthun pa'ang ma yin te | bskyed rim gyi lha'i bsnyen sgrub bzhis 'khor ba'i rgyu 'bras lam du khyer ba ltar rdzogs rim gyi lha'i bsnyen sgrub bzhis 'khor ba'i rgyu 'bras lam du khyer tshul mtshung pa nyid kyi phyir |

'o na rgyu dus kyi dkyil 'khor pa de dang por glo bur dri ma rnam shes kyi cha nyid kyi^[159] lhar sgom pa dang | rgyu de'i 'bras bu de'i ngor de ltar snang ba'am 'char ba'i lha de ni bskyed rim gyi lha zhes brjod la | de ltar gsal snang thob pa'i lha de dang mkha' mnyam gyi dkyil 'khor pa gcig tu gyur pa'i dam ye dbyer med kyi lha tshogs de la bsags sbyang rab kyi mthar phyin pas | lha de dag gi byin brlabs dang dngos grub las de ltar sgom mkhan gyi glo bur dri ma rnam shes kyi cha rags pa de nyid dag nas |

gnyug ma sgrib bral ye shes kyi cha nyid lhar sgom pa dang | rgyu¹⁵²⁸ de'i 'bras bur de'i ngor de ltar snang ba'am 'char ba'i lha de ni rdzogs rim gyi lha zhes brjod la | de ltar gsal snang thob pa'i lha de dang mkha' mnyam gyi dkyil 'khor pa gcig tu gyur pa'i dam ye dbyer med kyi lha tshogs de la bsags sbyangs rab kyi mthar phyin pas lha de dag gi byin brlabs dang dngos grub las de ltar sgom mkhan gyi gnyug ma ye shes kyi cha¹⁵²⁹ de nyid 'bras rgyud kyi dkyil 'khor par sangs rgyas nas glo bur dri ma'i rnam shes kyi cha ches phra ba'i gnas ngan len gser la g.ya' zhugs pa lta bu de sbyong bar byed pa yin no ||

de yang bskyed rim gyi sgra don | *utpatti*¹⁵³⁰ *kra ma* zhes *utpatti*¹⁵³¹ ni bskyed pa dang bzo ba dang | bcas pa sogs la 'jug la | *kra ma* ni rim par 'byung ba'i don can te sgrib bral rgyu rgyud gnyug ma ye shes kyi lha dngos nyid kyi ye shes las lhar bskyed pa ma yin kyang | de dang cha 'dra ba'i rnam shes kyi rnam par dag pa'i lha de nyid dang ches 'dra bar bcas pa'am bskyed nas | ches rnam par dag pa'i lha de nyid kyi rdo rje'i dge ba'i kun tu spyod pa rnam par dag pa'i bsags sbyang gis¹⁵³² ma dag rnam shes dri ma'i char gyur pa'i 'khor ba'i 'khrul pa thams cad sel bar byed pa yin la |

¹⁵²⁷ KN_{SB} inserts *yod pas cho ga'i rim pa gnyis*

¹⁵²⁸ KN_{VV} *rgyud*

¹⁵²⁹ KN_{SB} replaces *cha* with *lha*

¹⁵³⁰ KN_{VV}, KN_{SB}, KN_{RM} *utparti*

¹⁵³¹ KN_{VV}, KN_{SB}, KN_{RM} *utparti*

¹⁵³² KN_{VV}, KN_{SB}, KN_{RM} *gi*

tshul 'di legs par khong du chub na bskyed pa'i rim pa nyid la'ang bskyed pa dang | rdzogs pa'i rim pa gnyis su 'ong zhing | rdzogs pa'i rim pa nyid la'ang bskyed pa dang rdzogs pa'i rim pa gnyis su 'ong la | de lta na las dang po pa'i lha dang dkyil 'khor pa'i rim pa yin na bskyed rim las 'da' ba med de |^[160]

des lha gang sgom dang gsal snang gang 'char thams cad rnam shes dri ma'i chas bsdus las 'byung ba med pa dang | rdzogs rim gyi ye shes ma thob pa'i phyir snyam na |

de ltar ma yin te | sngags kyi tshul la ye shes kyi skal pa dang ldan pa'i las dang po pa nyid la rdzogs rim gyi ye shes skye rung ba ni | 'bras bu'i theg pa 'di yi sngags kyi rten 'brel gyi che ba yin pa'i phyir | sngags kyi lam du 'jug pa dang po dkyil 'khor du 'jug nas dkyil 'khor gyi gtso bo dang bla ma tha mi dad pa las gsang sngags kyi blang dor gyi chos nod pa'i sta gon gyi skabs nas don dam pa'i ye shes sems bskyed pa dang 'char ba dang | lhag par dkyil 'khor gyi lha nyid kyi ye shes slob ma'i rgyud kyi ye shes dang dbyer med du mdzad nas bskyed par mdzad na | dkyil 'khor du zhugs nas dbang bskur ba na ye shes bskyed pa dang rdzogs pa'i bya ba mi byed pa lta ga zhig pas de nyid kyi phyir dbang dus su ye shes skyes pa dang rdzogs pa de nyid lam dus su lha dang dkyil 'khor pa'i bdag nyid du slar bskyed cing rdzogs par byed par byed pa yin la | de ltar byed pa na rnal 'byor gyi mthu nus chung bas rnam shes kyi mtshams sbyar zhing dran shes kyi lha dang ye shes su gsal 'debs pa na bskyed rim gtso che bar gzhang la | rnal 'byor gyi mthu nus che bas ye shes nyid kyi mtshams sbyor zhing dran shes kyi lha dang ye shes su gsal ba na rdzogs rim gtso che bar bzhang pa yin no ||

rdzogs rim la ma bcos pa zhes pa ni rgyu rkyen gyis ma bcos pa'i don ma yin gyi dang po nas lha nyid kyi rgyu rkyen du grub pa nyid grub pa ltar ma bcos par bskyed pas na ma bcos par rdzogs pa nyid kyi¹⁵³³ bskyed do zhes tha snyad byed pa yin no || de nas spyir dbang gi ye shes khyad par dbang gong ma'i ye shes ngo 'phrod pa zhig yin phyin las dang po pa nas bzung rdzogs rim gyi ye shes sgom du med pa ma yin te | rang rgyud kyi rnam shes kyi cha'i dad pa dang snying rje dang shes rab la sogs pa'i bsags sbyang mthu che bar byas pa na de'i rkyen gyis¹⁵³⁴ ye shes kyi cha'i dad shes sogs rgyud la 'char zhing de 'char ba^[161] la'ang slar da dung rnam shes kyi cha kha phyir lta'i¹⁵³⁵ 'khrul pa'i yul phyir mi 'breng¹⁵³⁶ bar rnam shes nyid la ltos pa'i kha nang blta'i ma 'khrul ba'i bcos

¹⁵³³ KN_{SB} *kyi*

¹⁵³⁴ KN_{VV}, KN_{SB}, KN_{RM} *gi*

¹⁵³⁵ KN_{SB} *blta'i*

¹⁵³⁶ KN_{SB} *'brang*

ma'am bskyed pa'i rim pa nyid la nan tan du byas pas | de'i bsod nams sogs kyi
'bras bu las | rdzogs rim gyi ye shes rgyud la 'char bar 'gyur ba yin la | des na
dam pa rgya gar gyis |

'khrul dang ye shes dum bur 'thud¹⁵³⁷ ||

ces sogs 'byung ba'i phyir | dbang gi ye shes 'di'ang dpal ldan dwags po bka'
brgyud kyi skal mchog gi dpon slob ltar na ni | rdzogs rim gyi ye shes 'dren nus
kyi bla ma la sangs rgyas su nges shes 'dren nus kyi dad pa skyes pa ni de'i dge
'bras kyi mthus dbang don gyi ye shes skad cig la der skye la | de lta'i chos dang
gang zag la dad pa skye ba'i rkyen ni bla ma'i zhal mjal ba dang sku mthong ba
dang dgon pa mthong ba tsam gyis kyang byed par gyur |

¹⁵³⁷ KN_{SB} replaces *gnas* with *methud* and adds *dum bu gnas shing dum bur methud*

9. Buddha Nature and the Tantric Resultant Continuum

9.1. Introduction

In the following excerpt from the *Explanation of the Direct Introduction to the Three Embodiments* (*Sku gsum ngo sprod rnam bshad*), Mi bskyod rdo rje considers the tantric resultant continuum (*'bras rgyud*) in light of rival Tibetan views of ultimate reality. Specifically, he contrasts the two diametrically opposed views of the ultimate that had come to prominence during the classical period: [1] the Jo nang conception of the ultimate as a permanent metaphysical essence (immutable buddhahood) that is beyond dependent arising and [2] the Dge lugs pa conception of the ultimate as sheer emptiness in the sense of a nonaffirming negation. In this context, he criticizes views that either collapse conventional reality into the ultimate or impose a dichotomy between them, and instead opts for a view of the inseparability of the two truths that holds them to be neither the same (monism) nor fundamentally different (dualism). Mi bskyod rdo rje's careful consideration of rival perspectives allows him to highlight the vices of subscribing to either side of the polarized interpretations of the ultimate—eternalistic versus nihilistic, monistic versus dualistic—while accentuating the virtues of viewing the two truths as conventionally discernable, but ultimately indistinguishable, cognitive domains.

The author concludes that the ultimate truth, the resultant continuum in the tantric system, consists in the inseparability of the two truths and two spiritual embodiments (*dharmakāya* and *rūpakāya*), of emptiness and appearance.

The following editions of the *Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha' dag gi e vaṃ phyag rgya* were used in preparing the translation and critical edition:

KN_{VV}: Tibetan *dbu can* in book format based on the Rumtek *dbu med* manuscript, 3 vols., Varanasi: Vajra Vidya Institute Library, 2013, vol. 3, 341₂₀–348₅.

KN_{SB}: In *Mi bskyod rdo rje gsung 'bum*. Full title: *Dpal rgyal ba karma pa sku 'phreng brgyad pa mi bskyod rdo rje gsung 'bum*, 26 vols., vol. 21–22, Lhasa, 2004, vol. 22, 710₁–717₁.

KN_{RM}: *Dbu med* edition in 4 vols., Gangtok: Rumtek Monastery, 1978, vol. 4, 426₁–434₃.

Page references in subscript square parentheses [] within the body of the translation and edited transliteration refer to paginations in KN_{VV}.

9.2. Annotated Translation of an Excerpt on Buddha Nature, the Tantric Resultant Continuum from Mi bskyod rdo rje's *Ex-planation of the Direct Introduction to the Three Embodiments*¹⁵³⁸

In general, with regard to the term “buddha” (*sangs rgyas*), someone who has awakened from the all-engulfing sleep of ignorance and [gained] knowledge of the complete sphere of all objects of knowledge is posited as a buddha. As is explained, ^[342]

Because of having awakened (*sangs*)¹⁵³⁹ from the sleep of
ignorance and
Because the wisdom regarding objects of knowledge has
blossomed (*rgyas*),
Buddha[hood] blossoms like the petals of a lotus.
Hence, the term [“buddha”] awakened and blossomed (*sangs*
rgyas) is used.¹⁵⁴⁰

As for the term *bhagavān*, the *Vyākhyāyukti*¹⁵⁴¹ says,

¹⁵³⁸ KN_{VV} vol. 3, 341₂₀–348₅; KN_{SB} vol. 22, 710₁–717₁; KN_{RM} vol. 4, 426₁–434₃.

¹⁵³⁹ Among the meanings of the word *sangs* in the compound *sangs rgyas* (*buddha*) are vanished, dissipated, gone, purified, and awakened (see following note). We could not trace the original source of this verse, yet parts of it are quoted in a few works, such as Padmākara's *Vajravidāraṇānāmādhāraṇīvyākhyānavajrāloka* (VVV), Tib. D 2679, vol. 71, 164a₁₋₂: *ma rig gnyid las sangs phyir dang || shes bya la yang blo rgyas pas || sangs rgyas padma'i 'dab ltar rgyas ||*. The Tibetan was em. as per this quotation.

¹⁵⁴⁰ Passages similar to this are quoted in a number of texts but without any clear indication of the source. See for example Śāntideva's *Ātyayaññānasūtravṛtti* (ĀJS), Tib. D 4004, vol. 116, 174a₇₋₈. On the meaning of *sangs rgyas* as a translation of *buddha*, see *Sgra sbyor bam po gnyis* [in: *Skar chag 'phang thang ma*], 74: “Because someone has awakened from the sleep of ignorance, like a person who has awoken from his dream, it is rendered as ‘awakened’.” *gti mug gi gnyid sangs pas na mi gnyid sangs pa bzhin te | sangs pa la snyegs ||* and regarding the word ‘blossomed’ (*rgyas*) “Because his mind is opened and unfolded, [the Buddha] is also declared to be like a lotus that has opened and blossomed. Therefore [he is] referred to as [one who has] ‘awakened and blossomed’.” *blo bye zhing rgyas pas na | pad ma kha phye zhing rgyas pa dang 'dra bar yang bshad de sangs rgyas zhes bya |*.

¹⁵⁴¹ *Rnam bshad rig pa* may refer to Vasubandhu's *Vyākhyāyukti*, Tib. D 4061, 29a₂–134b₂, but this treatise does not contain the quoted passage.

Karma and afflictions and corresponding birth,
And likewise the afflictive and cognitive obscurations,
Any such discordant tendencies are vanquished (*bcom*).
That is here explained as *bhagavān* (*bcom ldan 'das*).¹⁵⁴²

When it comes to postulating the embodiments and wisdoms of such a buddha, the Jo nang pas [have said the following]:

As is stated in the [*Mahāyānasūtr*]*ālaṃkāra* [MSA IX.22],

Even though not different before or after, [suchness]
Is free from the defilements of all obscurations.
Suchness is claimed to be buddhahood.
It [suchness] is neither pure nor impure.¹⁵⁴³

And in the [*Dharmadhātu*]*stava* [DDhS 48–49] it is said,

Everything, knowing and even not knowing,
Is in this body.
Through our own concepts we are fettered,
Through our own deep knowledge we become free. [48]^[343]
Awakening is neither far nor near.
Neither does it come nor go.
It is either seen or not seen,
Right in the midst of afflictive emotions.¹⁵⁴⁴ [49]

Endlessly quoting these and other passages from sūtras and śāstras, [the Jo nang pas] state the following:

The terms *buddha* and *bhagavān* refer to ultimate truth which, being

¹⁵⁴² We were unable to locate the source of this quotation. Similar passages are quoted in a number of texts such as Smṛtijñānakīrti's *Caturdevatāparipṛcchavyākhyānopa-deśa-pauṣṭika* (CDP), Tib. D 1915, 221a₆₋₇, but the source is not specified.

¹⁵⁴³ MSA IX.22 (Funahashi 1985 ed., 30): *paurvāparyāviśiṣṭāpi sarvāvaraṇa-nirmalā | na śuddhā nāpi cāśuddhā tathatā buddhatā matā ||*. Tib. D 4020, 9b₄.

¹⁵⁴⁴ *Dharmadhātustava* (DDhS) v. 48–49 (Liu Zhen 2015 ed., 18–19): *asmiṃ kalevare sarvaṃ jñānam ajñānam eva ca | badhyate svavikalpena mucyate svaparijñayā || bodhir na dūre nāsanne na gatā nāpi vāgatā | na dṛśyate dṛśyate caiva atraiva kleśapañjare ||*. Tib. D 1118, vol. 1, 65b₂₋₃. The Tibetan reads in the first line *shes dang mi shes pa dag las*. The *las*, however, has no equivalent in the Sanskrit.

primordially free from all obscurations, permanent, enduring, immutable, and having all qualities spontaneously present from the very beginning, is nothing that could be newly realized. However, the mistaken appearances of *samsāra*—i.e., of phenomena that are adventitious defilements—appear to exist conventionally but are primordially nonexistent. Therefore, in reality, it is not the case that one is a pure buddha once obscurations are cleared away, and is a sentient being while impure. Rather, [one] is posited as a “buddha” when one recognizes that these defilements are adventitious and as a “sentient being” when one does not recognize [this].¹⁵⁴⁵

This kind of explanation is not felicitous.¹⁵⁴⁶ These citations did teach that buddhas and sentient beings are posited according to whether or not adventitious defilements are recognized as obscuration and delusion. [They also indicate] that conventionally the cause of buddhahood exists primordially as uncontaminated cognition and not as contaminated cognition. However, if, contrary to this, it is said that an eternal buddhahood—i.e., unchanging from earlier to later—is permanent, enduring, and changeless and without newly acquirable qualities, then there would be major internal contradictions with the [above] statement “[one] is posited as a ‘buddha’ when one recognizes that these defilements are

¹⁵⁴⁵ Unfortunately, we were unable to identify this or any similar passage in texts by the foremost Jo nang scholars Dol po pa or Tāranātha to whom the Karma pa is likely referring with the epithet “great Jo nang pa who is an *avatār* of the Kalki Dharma King” (*chos rgyal rigs ldan gyi rnam par 'phrul pa jo nang pa chen po*) at the end of this discussion.

¹⁵⁴⁶ Regarding the following dispute one should keep in mind that Mi bskyod rdo rje does not reject the view that the difference between an ordinary sentient being and an enlightened buddha is whether or not obscurations are cleared away. This, he fully accepts. Nor does he disagree that wisdom is an aspect of buddhahood. In this regard recall his statement (above 301; KN_{VV} vol. 1, 215) that “since this wisdom, which is of the character of emptiness, is not without the appearances of knower and known, it is ‘clear by nature’. How does it clearly appear? In the phase of possessing impure obscurations it occurs together with the appearances of karma and emotional afflictions; in the phase of being both pure and impure, [it occurs together with] the appearances of *samādhi* experiences and in the completely pure phase, [it occurs together with] the appearances of the inexhaustible ornamental wheel of the enlightened body, speech, and mind.” What Mi bskyod rdo rje criticizes in this Jo nang position is the incoherence of maintaining an eternal and thus changeless buddhahood, buddha wisdom, or buddha nature, while at the same time conceding that there is a mental process of knowing this absolute which is characterized by transience and subject-object dualism.

adventitious and as a ‘sentient being’ when one does not recognize [that]” [based on the following considerations]:¹⁵⁴⁷ Is that which recognizes such adventitious defilements as adventitious the wisdom of permanent, enduring, changeless buddhahood or is it precisely the cognition which is an aspect of the adventitious defilements?

[1] If one says it is the first, then if that which has the unchanging, permanent wisdom of buddhahood which, to know that adventitious defilements are adventitious, [must] possess mental functioning (*blo'i 'jug pa*) involving a knower and object of knowledge, how would that which is impermanent become permanent? [344] [Also,] because buddha wisdom is [considered] permanent, enduring and so on [and because] the qualities of a buddha, which remain unchanging from earlier to later, do not need to be newly acquired, it would be unnecessary for such buddha wisdom to awaken to buddhahood by knowing that defilements are adventitious.

[2] If one says it is the second, then if it is the cognition of adventitious defilements that recognizes that the adventitious defilements are adventitious, does that aspect of adventitious defilements of the cognizer [thereby] become a buddha or not? If it does, this means that an impermanent sentient being possessing conventional obscuring defilements turns into a buddha and this would in no way depend on whether ultimate, permanent, enduring buddhahood exists or not. This contradicts the premise that real buddhahood is the only ultimate, permanent, and enduring buddhahood. If [the cognition of adventitious defilements] does not turn into a buddha, this contradicts [your] conviction that “[one] is posited as a ‘buddha’ when one recognizes that these defilements are adventitious, and as a ‘sentient being’ when one does not recognize [that].” Thus, how is it possible that such deluded talk could count as the eloquent explanation of people like the great Jo nang pa who is the miraculous incarnation (*avatār*) of the Kalki Dharma King?¹⁵⁴⁸

¹⁵⁴⁷ The reasons are indicated by *phyir* endings in the propositions to follow.

¹⁵⁴⁸ The notion of a Kalki Avatāra appears already in the “Viṣṇu Purāṇa” (one of the eighteen Mahāpurāṇas), an ancient chronicle named after the Hindu deity Viṣṇu. The Kalki Avatāra is supposed to be a manifestation of Viṣṇu who, endowed with superhuman faculties, appears at the end of the *kāli yuga* of strife and dissension to purify the degenerate age and to restore purity and goodness. See Wilkins 1882, 246–248. In the context of the *Kālacakratāntra* (KCT), the Kalki Dharma Kings play a similar role. According to Bu ston’s commentary on the *Kālacakratāntra*, the seven Dharma kings and twenty-five Kalkin kings make up the thirty-two kings of Shambala. According to the *Kālacakratāntra* I.165, the Kalkin defeats enemies of humanity and restore goodness

Moreover, most of those who purport to be scholars and siddhas in India and Tibet as well as many exceedingly foolish people propound [the following].¹⁵⁴⁹ Among the two [aspects of] a buddha's embodiments (*kāya*) and wisdoms—[1] the self-beneficial ultimate embodiment and wisdom and [2] the other-beneficial conventional embodiments and wisdoms—the former is emptiness, the *dharmakāya*, the naturally pure *dharmadhātu*, which is empty of all limitations of discursive elaborations, whereas the latter is the form embodiments which manifest as the variety of the conventional endowed with discursive elaborations. This is proclaimed on the basis of the following statement [RGV III.1]:

Self-benefit and other-benefit are the ultimate embodiment
And the state of conventional embodiments depending on it.
Because of its state of emancipation and maturation
The fruit is divided into sixty-four qualities.¹⁵⁵⁰

But this is not at all acceptable, because, [345] to posit self-benefit as the ultimate and other-benefit as the conventional and to thereby explain the two embodiments, the two truths, and two benefits as separate from each other turns out to be a wrong explanation. The reason is that it suggests that the self-beneficial, ultimate truth, the *dharmakāya*, would not function for the benefit of others but [only for] one's own benefit and that such an ultimate truth would be different from the conventional. Also, such a *dharmakāya* [would thus] be postulated as truly established in its own right, being a substance different from the form embodiments. [Conversely,] the other-beneficial, conventional truth and the form embodiments would not function for one's own benefit and the like, being the opposite of the above. If one wonders what is wrong with this claim, [the answer is] what could be a greater blunder than that?

again. The same issue, however, is also presented from an inner perspective in the context of the so-called inner battle in the *Kālacakratāntra* II.48–50 where it is reported that there is, in fact, no battle taking place in the outer world. The actual fight is said to take place within one's body and constitutes a method of meditation aimed at achieving realization and liberation. See Hammer 2005, 83–85.

¹⁵⁴⁹ Here begins a critique of the Dge lugs pa view of the two truths in relation to the self-beneficial (*rang don*) and other-beneficial (*gzhan don*) aspects of buddhahood.

¹⁵⁵⁰ RGV III.1 (Johnston 1950 ed., 91): *svārthaḥ parārthaḥ paramārthakāyas tadāśritā saṃvṛtikāyatā ca | phalaṃ viśaṃyogavipākabhāvād etac catuḥ ṣaṣṭiguṇaprabhedam ||*. Tib. D 4024, vol. 123, 65b₁.

The reason [for this allegation is that] when it comes to the two truths, whereby all phenomena are described in terms of two truths, if they are not [even] *conventionally* established as being the same or different, let alone *ultimately*, then what could be more mistaken than to proclaim that we must posit the two truths as different on the level of buddhahood? That is not all, as for your pet idea of emptiness—namely, something like a nonaffirming negation that negates [all] conceptually-constructed extremes—it is not possible that such an emptiness could function for one's own benefit and exist as the *dharmakāya*. [This is] because functioning for one's own benefit requires the existence of a beneficiary and a benefactor, and existing as *dharmakāya* requires that it exists as an ensemble that has the nature of embodiment (*lus kyi bdag nyid can*). But such is not possible for your nonaffirming emptiness, which is the mere purity [i.e., the sheer absence] aspect of natural purity.

Further, some unwise people maintain that the aspect of emptiness consisting in the natural purity of all phenomena at the time of the ground when it is free from all obscurations at the time of fruition, is posited as the natural embodiment (*svabhāvikakāya*). Likewise, natural emptiness which is the true nature (*dharmatā*) of phenomena at the time of the ground is, from the perspective of the aspect of freedom from all obscurations, posited as the *dharmakāya*. Therefore, ultimate truth alone is posited as the *dharmakāya*. If one wonders what is wrong with [this view, the answer is] what could be more noxious than saying this! The *svabhāvikakāya* is explained as the support for the entire range of uncontaminated qualities of buddhahood and as the embodiment that makes the attainment of all uncontaminated qualities possible. But, conversely, the single sheer emptiness as a nonaffirming negation was not claimed to be *svabhāvikakāya* by the victor and his sons. Therefore, what would be more inappropriate than to make up theories of the spiritual embodiments (*kāya*) and ^[346] wisdoms (*jñāna*) that were never accepted by the victor and his sons?

In fact, the *svabhāvikakāya* was not posited based on emptiness as sheer negation. It was rather posited from the perspective that the expanse and wisdom are an assembly that cannot be split apart. As it is taught by the victor Ajita [in ASĀ VIII.1],

The *svābhāvikakāya* of the sage
Has as its defining characteristic
The nature of the undefiled qualities

That are obtained in utter purity.¹⁵⁵¹

Thus, in the classification of four embodiments, where the *svabhāvikakāya* is differentiated from the *dharmakāya*, the *svabhāvikakāya* is posited from the perspective of luminosity which is free from the host of obscurations in which the expanse and wisdom are not separate things. However, according to the classification of three embodiments, the *dharmakāya* and the *svabhāvikakāya* are posited as the *dharmakāya* where phenomena (*dharmīn*) and the nature of phenomena (*dharmatā*) are not split apart. As the victor Ajita says [RGV II.30],

The benefit for oneself and others is
Taught to be the *vimuktikāya* and the *dharmakāya*.
This basis of benefit for oneself and others
Is endowed with qualities such as being unconceivable.¹⁵⁵²

And from Jñānagarbha's *Satyadvaya* [41],

It is the *dharmakāya* of the protectors,
Being the embodiment of all dharmas,
Being the support of all inconceivable qualities, and
Being that it is consistent with reason.¹⁵⁵³ [347]

Thus, the meaning of the 'self-beneficial ultimate *kāya*' is not posited from the perspective of that *dharmakāya* being emptiness as sheer negation, i.e., the ultimate truth within a dichotomy between two opposing truths.

As for *dharmakāya*, the embodiment of reality (*dharmakāya*) is primarily attained through the accumulated virtue of the store of wisdom regarding ultimate truth, objects of knowledge as they really are. On the other hand, the form embodiments (*rūpakāya*) are attained mainly through the accumulation of the store of merit regarding conventional truth, objects of knowledge in all their complexity. Nevertheless, it is not the case that the *dharmakāya* is attained only through the store of wisdom and the form embodiments only through the store of merit.

¹⁵⁵¹ *Abhisamayālaṃkāra* (AA) VIII.1, *sarvākārāṃ viśuddhiṃ ye dharmāḥ prāptā nirāśra-vāḥ | svābhāviko muneḥ kāyas teṣāṃ prakṛtilakṣaṇaḥ ||*. Tib. D 3786, vol. 80, 11a₇–11b₁.

¹⁵⁵² RGV II.30 (Johnston 1950 ed., 84): *vimuktidharmakāyābhyāṃ svaparārtho nida-śītaḥ | svaparārthāśraye tasmin yogo'cintyādibhir guṇaiḥ ||*. Tib. D 4024, vol. 123, 63b₃.

¹⁵⁵³ *Satyadvaya*, v. 41. D 3881, vol. 107, 3a₆₋₇. See also Eckel 1987, 101.

Rather, by gathering the inseparability of the two accumulations the inseparability of the two embodiments (*kāya*) is attained. As is also said,

Through this merit, may all beings
Gather stores of merit and wisdom,
And thus attain the two sublime [embodiments (*kaya*)]
That arise from merit and wisdom.¹⁵⁵⁴

Thus, the self-beneficial embodiment, comprising the actual phenomenon of being free from obscurations such as the [buddha] powers, was in such a way explained exclusively from the perspective of the conventional. But positing the ultimate from the perspective of a mere negation was never ever the intent of the Noble One. As the noble [Maitreya] says [in RGV III.3],

The first embodiment is endowed with
The qualities of freedom such as the powers.
The second is endowed with
The qualities of maturation, the signs of a great being.¹⁵⁵⁵

Therefore, some scholars proclaim that the meaning of discussing the two embodiments as if the two truths were separate is that the form embodiments are only presented as such from the perspective of what is amenable to the conditioning of the domain of sentient beings, whereas the *dharmakāya* [348] is [presented] from the perspective that it does *not* become a domain amenable to being conditioned by the minds of sentient beings. However, both the embodiments [for the benefit] of self and others are each considered conventional from the standpoint of the phenomenal (*dharmīn*) and ultimate from the standpoint of the nature of phenomena (*dharmatā*). Wise people have said that this is an eloquent explanation that is unmistakable only in terms of what is acknowledged by others.

¹⁵⁵⁴ Nāgārjuna's *Yuktiṣaṣṭikākārikā* (YŚ), v. 60 (Ye Shaoyong 2014 ed., 122): *idaṃśu-bhād janaḥ sarvaḥ puṇyajñānagaṇācītaḥ | puṇyajñānasamutpannam prāpnuyāt parama-dvayaṃ ||*. Tib. D 3825, vol. 96, 22b₄₋₅. Also in Mañjuśrīmitra's **Cittotpādaavidhi* (CV), Tib. D 2561, vol. 65, 24a₇–24b₁. The verse became a standard dedication in many Tibetan Buddhist ritual texts.

¹⁵⁵⁵ RGV III.3 (Johnston 1950 ed., 91): *viśaṇyogagaṇair yuktam vapur ādyaṃ balādibhiḥ | vaipāṅkair dvitīyaṃ tu mahāpuruṣalakṣaṇaiḥ ||*.

9.3. Critical Edition: *Sku gsum ngo sprod rnam bshad* excerpt¹⁵⁵⁶

spyir sangs rgyas zhes bya ba ni ma rig pa'i gnyid mtha' dag sangs shing shes
bya'i dkyil 'khor kun mkhyen pa la sangs rgyas su 'jog ste | ji skad du |^[342]

ma rig gnyid las sangs phyir dang ||
shes bya la yang blo rgyas pas¹⁵⁵⁷ ||
sangs rgyas pad ma('i 'dab ltar rgyas¹⁵⁵⁸ ||
de phyir sangs rgyas mtshan gsol to ||

zhes 'byung ngo || bcom ldan 'das zhes pa ni | rnam bshad rig par |

las dang nyon mongs de bzhin skye ||
nyon mongs shes bya'i sgrib de bzhin ||
gang¹⁵⁵⁹ yang mi mthun phyogs chos bcom ||
de 'dir bcom ldan 'das su bshad ||

zhes 'byung la | 'di lta'i sangs rgyas kyi sku dang ye shes kyi 'jog mtshams la |
jo nang pas¹⁵⁶⁰ | rgyan las

snga ma phyi mar khyad med kyang ||
sgrib pa kun gyi dri med pa ||
de bzhin nyid ni sangs rgyas 'dod¹⁵⁶¹ ||
dag pa ma yin ma dag min¹⁵⁶² ||

zhes dang | bstod pa¹⁵⁶³ las ||

¹⁵⁵⁶ KN_{VV} vol. 3, 341₂₀–348₅; KN_{SB} vol. 22, 710₁–717₁; KN_{RM} vol. 4, 426₁–434₃

¹⁵⁵⁷ KN_{VV}, KN_{SB} KN_{SB}, KN_{RM} *phyir*. Em. as per the appearance of this quotation in the *Vajravidāraṇānāmadhāraṇīvyākhyānavajrālokanāma*, D 2679, vol. 71, 164a₁

¹⁵⁵⁸ KN_{VV}, KN_{SB}, KN_{RM} *ltar sangs rgyas*. Em. as per the appearance of this quotation in the *Vajravidāraṇānāmadhāraṇīvyākhyānavajrālokanāma*, D 2679, vol. 71, 164a₂

¹⁵⁵⁹ KN_{SB} *yang*

¹⁵⁶⁰ KN_{SB} *pa*

¹⁵⁶¹ KN_{SB} *nyid*

¹⁵⁶² KN_{SB} *yin*

¹⁵⁶³ KN_{VV} *bstos pa*

shes dang mi shes pa dag las ||
 lus 'di nyid la thams cad de ||
 rang gi rnam par rtog pas bcings ||
 bdag nyid shes nas grol bar 'gyur ||^[343]
 byang chub ring min nye ba'ang min ||
 'ong min 'gro ba ma yin zhing ||
 nyon mongs gzeb gyur¹⁵⁶⁴ 'di nyid la ||
 mthong ba dang ni ma mthong yin ||

zhes sogs kyi mdo bstan bcos kyi lung 'byams klas drangs te |

sangs rgyas dang bcom ldan 'das zhes bya ba ni gdod ma nas sgrib
 pa thams cad dang bral ba'i don dam pa'i bden pa rtag brtan 'gyur
 ba med pa yon tan thams cad gdod nas lhun grub tu yod pa las gsar
 du sgrub par byar med kyang | glo bur dri ma'i chos 'khor ba 'khrul
 snang ni tha snyad du yod par snang yang de dag gdod nas ma grub
 pas yang dag par na sgrib pa sangs nas dag pa'i sangs rgyas dang ma
 dag par sems can du gyur pa'ang yod pa ma yin la | dri ma de dag
 glo bur bar shes pa na sangs rgyas dang | de ma shes na sems can du
 bzhag pa yin no zhes gsungs so |

de ltar gsungs pa ni mdzes pa ma yin te | lung de dag gis ni glo bur gyi dri ma
 sgrib pa dang 'khrul par rtogs ma rtogs las sangs rgyas dang sems can du 'jog pa
 dang | tha snyad sangs rgyas kyi rgyu gdod nas zag med kyi shes par yod kyi zag
 bcas kyi shes par med par bstan pa yin la | de las don gzhan rtag brtan don dam
 'gyur med yon tan gsar du bsgrub byar med pa'i rtag pa'i sangs rgyas snga phyir
 'gyur ba med pa yin na¹⁵⁶⁵ | dri ma glo bur bar shes na sangs rgyas dang | ma shes
 na sems can du bzhag ces pa la nang 'gal chen po yod de | de lta'i glo bur dri ma
 de glo bur bar shes pa po de | sangs rgyas rtag brtan 'gyur med kyi ye shes de¹⁵⁶⁶
 yin nam glo bur dri ma'i cha'i shes pa de nyid yin¹⁵⁶⁷ |

dang po ltar ro zhe na | sangs rgyas 'gyur med rtag pa ye shes can des | dri ma
 glo bur ba glo bur¹⁵⁶⁸ shes pa'i shes bya shes byed kyi blo'i 'jug pa yod na de mi

¹⁵⁶⁴ KN_{SB} 'gyur

¹⁵⁶⁵ KN_{SB} la

¹⁵⁶⁶ KN_{SB} des

¹⁵⁶⁷ KN_{SB} inserts a la

¹⁵⁶⁸ KN_{SB} omits *glo bur*, inserts *ba*

rtag pa las rtag par ga la 'gyur¹⁵⁶⁹ ba'i phyir |_[344] 'di lta'i sangs rgyas kyi ye shes
rtag brtan sogs snga phyi 'gyur med kyi sangs rgyas yon tan gsar sgrub mi dgos
pa nyid kyi phyir | de lta'i sangs rgyas kyi ye shes des dri ma glo bur bar shes
nas 'tshang rgya mi dgos pa'i phyir dang |

gnyis pa ltar ro zhe na | glo bur dri ma'i shes pas glo bur dri ma glo bur ba nyid
du shes pa na | shes pa po'i glo bur dri ma'i cha de sangs rgyas su 'gyur ram mi
'gyur | 'gyur na kun rdzob dri ma sgrib bcas mi rtag pa'i sems can sangs rgyas
su 'gyur ba las don dam rtag brtan gyis sangs rgyas yod med gang ltar yang de
la ma rag par gyur ba'i phyir | sangs rgyas yang dag pa don dam rtag brtan gyi
sangs rgyas kho na la bzhag pa dang 'gal | sangs rgyas su mi 'gyur na glo bur gyi
dri ma glo bur gyi dri mas shes na sangs rgyas dang ma shes na sems cad du 'jog
ces pa dang zhen don la 'gal ba'i phyir | des na 'di lta bu'i gsung 'khrul pa can
chos rgyal rigs ldan gyi rnam par 'phrul¹⁵⁷⁰ pa jo nang pa chen po lta bu'i legs
bshad du ga la rung |

yang rgya bod kyi mkhas grub du khas 'che ba phal cher dang | blun po ches
mang bas kyang | sangs rgyas kyi sku dang ye shes la rang don don dam pa'i sku
dang ye shes dang | gzhan don kun rdzob pa'i sku dang ye shes gnyis las snga
ma stong pa nyid spros mtha' thams cad kyis¹⁵⁷¹ stong pa'i¹⁵⁷² rang bzhin rnam
dag gi chos dbyings chos sku yin la | phyi ma ni spros bcas kun rdzob sna tshogs
su snang ba gzugs sku yin te | ji skad du |

rang don gzhan don don dam sku dang ni ||
de la brten pa'i kun rdzob sku nyid de ||
bral dang rnam par smin pa'i 'bras bu ni ||
yon tan bye ba drug cu 'di dag go ||

ces 'byung ba'i phyir | zhes smra bar byed do || de yang ches mi 'thad de | rang
don_[345] la don dam dang gzhan don la kun rdzob tu bzhag pa ni sku gnyis dang
bden gnyis dang don gnyis ya bral ba de 'drar 'chad nas log pa'i bshad par 'gyur
ba'i phyir te | rang don dang don dam bden pa dang chos skus rang don las gzhan
don mi byed pa dang | de lta'i don dam bden pa de kun rdzob las gzhan yin pa
dang | de lta'i chos sku de gzugs sku las gzhan gyi rdzas rang bden par grub par
'dod pa dang gzhan don dang kun rdzob bden pa dang gzugs skus kyang rang

¹⁵⁶⁹ KN_{SB} *mi rtag pa las rtag par ga la 'gyur*

¹⁵⁷⁰ KN_{SB} *'khrul*

¹⁵⁷¹ KN_{SB} *kyi*

¹⁵⁷² KN_{SB} *omits stong pa'i*

don mi byed pa sogs snga ma las bzlog ste smras ba'i phyir te | de ltar 'dod pa la
skyon ci yod na | de las skyon che ba ci zhig yo de |

chos thams cad la bden pa gnyis su brjod pa'i bden pa gnyis ni don dam par ma
zad tha snyad du gcig pa dang tha dad du ma grub na | sangs rgyas kyi sar bden
gnyis tha dad du 'jog dgos zhes smra ba las phyin ci log ci zhig yod pa'i phyir |
der ma zad khyed kyi zhen don stong pa nyid spros mtha' bkag pa'i med par
dgag pa'i stong pa nyid de 'dra ni rang gi don byed pa dang chos kyi skur yang
mi rung ste | rang don byed pa la phan gdags bya 'dogs byed¹⁵⁷³ du yod dgos pa
dang | chos skur yod pa la lus kyi bdag nyid can gyi tshogs par yod dgos pa la |
khyed cag gi stong nyid med dgag rang bzhin rnam dag gi dag rkyang¹⁵⁷⁴ gi cha
la de ltar mi rung ba'i phyir |

yang mi mkhas pa kha cig | gzhi dus kyi chos thams cad rang bzhin rnam par dag
pa'i stong nyid kyi cha de 'bras bu'i dus sgrib pa thams cad dang bral ba na ngo
bo nyid skur 'jog pa bzhin | gzhi dus kyi chos kyi chos nyid rang bzhin gyi stong
nyid de sgrib pa thams cad dang bral cha nas chos kyi skur 'jog pas don dam
bden pa kho na la chos skur 'jog pa ci nyes snyam na | de skad zer ba de las nyes
pa che ba ci zhig yod de | ngo bo nyid sku ni sangs rgyas kyi zag pa med pa'i
chos mtha' dag gi rten dang zag med kyi chos thams cad sku de nyid la thob
par¹⁵⁷⁵ byar rung ba'i sku zhig la bshad pa yin la | de las gzhan stong rkyang¹⁵⁷⁶
med dgag gcig la ngo bo nyid skur rgyal ba sras bcas mi bzhed la | rgyal ba sras
bcas kyi¹⁵⁷⁷ mi bzhed pa'i sku^[346] dang ye shes kyi rnam gzhas byas na de las
mi rung ba ci zhig yod pa'i phyir | des na ngo bo nyid sku¹⁵⁷⁸ stong nyid dgag
rkyang¹⁵⁷⁹ gi steng nas bzhag pa ma yin te | dbyings dang ye shes so sor bca'du
med pa'i tshogs cha nas der bzhag pa'i phyir | **rgyal ba ma pham pas** |

thub pa'i ngo bo nyid sku ni ||
zag pa med pa'i chos gang dag ||
thob gyur rnam kun rnam dag pas¹⁵⁸⁰ ||

¹⁵⁷³ KN_{SB} *phan 'dogs bya bdags byed*

¹⁵⁷⁴ KN_{SB} *kyang*

¹⁵⁷⁵ KN_{SB} *omits par*

¹⁵⁷⁶ KN_{SB} *kyang*

¹⁵⁷⁷ KN_{VV}, KN_{SB}, KN_{RM} *kyi*

¹⁵⁷⁸ KN_{SB} *inserts ni*

¹⁵⁷⁹ KN_{SB} *kyang*

¹⁵⁸⁰ KN_{SB} *pa*

de dag rang bzhin mtshan nyid can ||

zhes 'byung ngo || des na sku bzhir dbye ba dag gi chos sku las ngo bo nyid sku zur¹⁵⁸¹ du dbye bar byed pa'i ngo bo nyid sku ni dbyings dang ye shes ya bral ba ma yin pa'i sgrib tshogs dang bral ba'i 'od gsal ba'i cha nas bzhag la sku gsum du dbye ba ltar na ngo bo nyid kyi sku dang chos sku dag chos can dang chos nyid so sor bcad du med pa'i chos kyi skur 'jog pa yin te | **rgyal ba ma pham pas** |

rnam grol chos kyi sku dag gis ||
rang dang gzhan kyi don bstan te ||
rang gzhan don bstan de la ni ||
bsam mi khyab sogs yon tan ldan ||

zhes dang | **slob dpon ye shes snying po**'i bden gnyis las |

chos rnam kun gyi lus yin phyir ||
yon tan bsam yas kun brten phyir ||
rigs pa'i rjes 'brangs ngo bo'i phyir ||
skyob pa rnam kyi chos sku yin ||₍₃₄₇₎

zhes 'byung ngo || des na rang don don dam pa'i sku zhes pa'i don chos sku de bden gnyis bzlas dbye ba'i don dam bden pa stong nyid dgag rkyang¹⁵⁸² gi cha nas 'jog pa ma yin te | chos sku ni shes bya ji lta ba don dam bden pa la ye shes kyi tshogs sog gi dge ba bsags pas gtso cher chos sku thob la | shes bya ji snyed pa kun rdzob bden pa la bsod tshogs kyi bsags pas gtso cher gzugs sku thob la | de lta na'ang ye shes kyi tshogs kho nas chos sku dang bsod tshogs kho nas¹⁵⁸³ gzugs sku thob pa ma yin te | tshogs gnyis ka zung 'brel du bsags pas sku gnyis po'ang zung 'brel du thob par 'gyur ba'i phyir | ji skad du |

dge ba 'di yis skye bo kun ||
bsod nams ye shes tshogs bsags te ||
bsod nams ye shes las byung ba'i ||
dam pa gnyis ni thob par shog ||

¹⁵⁸¹ KN_{RM}, KN_{VV} *zung*

¹⁵⁸² KN_{SB} *kyang*

¹⁵⁸³ KN_{SB} *om. chos sku dang bsod tshogs kho nas*

ces 'byung ba ltar yin la | des na rang don kyi sku ni stobs sogs sgrib bral gyi
dngos chos kun rdzob pa'i cha kho na nas bshad pa las don dam med dgag gi cha
nas bzhag la | **rje btsun** gyi dgongs pa ye ma yin te | **rje btsun** gyis |

dang po'i sku ni stobs la sogs ||
bral ba'i yon tan rnam dang ldan ||
gnyis pa skye bu chen po mtshan ||
rnam smin yon tan dag dang ldan ||

zhes 'byung ba'i phyir | des na sku gnyis bden gnyis so so ltar gsungs pa'i don |
gzugs sku sems can gyi spyod yul du 'du byar rung gi cha nas dang | chos sku
sangs ^[348] gyas nyid kyi spyod yul las sems can gyi blos 'du byar rung gi spyod
yul du mi 'gyur ba'i cha nas der bzhag pa yin pa las¹⁵⁸⁴ ma gtogs rang gzhan gyi
sku gnyis kar yang re re zhing chos can gyi ldog pa nas kun rdzob dang | chos
nyid kyi ldog pa nas¹⁵⁸⁵ don dam du 'jog pa 'di nyid gzhan grags tsam du 'khrul
pa med pa'i legs bshad yin no zhes mkhas pa dag gleng par byed do |

¹⁵⁸⁴ KN_{SB} *la*

¹⁵⁸⁵ KN_{SB} *na*

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Abbreviations of Collections, Editions, and Institutes

BC	<i>'Bri gung chos mdzod chen mo</i> . 101 vols. Kathmandu: Khams sgar gsung rab nyams gso rgyan spel khang, Drukpa Kagyu heritage project, 2007.
CY _{SB}	<i>Chos grags ye shes gsung 'bum</i> , s.v. Chos grags ye shes.
D	Derge edition of Bka' 'gyur and Bstan 'gyur. <i>The Tibetan Tripiṭaka</i> , Taipei Edition. Taipei, Taiwan: SMC Publishing, 1991.
GC	<i>Dgongs gcig kar ṭig</i> , s.v. Mi bskyod rdo rje (3 editions).
GL	<i>Rgan po'i rlung sman</i> , aka <i>Bdud rtsi'i dri mchog</i> (3 editions).
G _{SB}	Gsung 'bum Sgam po pa Bsod nams rin che, s.v. Sgam po pa Bsod nams rin chen (4 editions).
H	Lhasa edition of the Bka' 'gyur and Bstan 'gyur. Lhasa: Zhol par khang, 1934.
KN	<i>Sku gsum ngo sprod rnam bshad</i> , s.v. Mi bskyod rdo rje (3 editions).
KP _{DG}	<i>Karma phrin las rdo rje mgur</i> , s.v. Karma phrin las.
KP _{DL}	<i>Karma phrin las dris lan</i> , s.v. Karma phrin las.
LG	<i>Dbu ma gzhan stong smra ba'i srol legs par phye ba'i sgron me</i> , s.v. Mi bskyod rdo rje.
MD _{SB}	<i>Mi bskyod rdo rje gsung 'bum</i> , s.v. Mi bskyod rdo rje (2 editions).
MVP	<i>A Critical Edition of the sGra sbyor bam po gnyis pa: An old and basic commentary on the Mahāvīyutpatti</i> , Ishikawa, Mie. 1990. <i>Studia Tibetica</i> no. 18, The Toyo Bunko. Tr. with references to other Śāstras by the same author in <i>Studia Tibetica</i> no. 28, 1993.
P	Peking edition of Bka' 'gyur and Bstan 'gyur. <i>The Tibetan Tripiṭaka</i> , Peking Edition. Tokyo/Kyoto: Tibetan Tripiṭaka Research Institute, 1957.
PK _{SB}	<i>Padma dkar po gsung 'bum</i> , s.v. Padma dkar po.
RD _{SB}	<i>Karma pa Rang byung rdo rje gsung 'bum</i> , s.v. Rang byung rdo rje.
SC _{SB}	<i>Shākya mchog ldan gsung 'bum</i> , s.v. Shākya mchog ldan (3 editions).
TDC	<i>Tshig mdzod chen mo</i> .
Tb	Mtshams brag edition of the Rnying ma rgyud 'bum. <i>The Mtshams brag Manuscript of the Rnying ma rgyud 'bum</i> , 46 vols. Thimphu, Bhutan: National Library, Royal Government of Bhutan, 1982.
TBRC	Buddhist Resource Center. Website: www.tbrc.org .

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- AAĀ *Abhisamayālaṃkārarāloka*. Ed. U. Wogihara. *Abhisamayālaṃkārarālokā Prajñāpāramitāvyākhyā* (Commentary on the *Aṣṭasāhasrikā-Prajñāpāramitā*) by Haribhadra. Tokyo: Tōyō Bunko, 1932–1935 (repr. 1973).
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- AAN *Aṅgulimālīyasūtra*. D 213, *rgyud*, vol. *pha*, 126a–206b.
- AAV *Abhisamayālaṃkāravṛtti*. Vimuktasena. D 3787, *mdo 'grel*, vol. *ka*, 14b–212a.
- AAVĀ *Abhisamayālaṃkārakārikāvārttikā*. Vimuktasena. D 3788, *shes phyin*, vol. *kha*, 1b–181a.
- ADA *Abhidharmāmṛta*. Ghoṣaka: translated from Chinese with notes and introductory study. Visvabharati studies, vol. 17. Visvabharati Publishing Press, 1953.
- ĀJS *Ātyayajñānamahāyānasūtravṛtti*. Śāntideva. D 4004, *mdo 'grel*, vol. *ji*, 174a–178a.
- AK *Abhidharmakośa*. Vasubandhu. See AKBh. See also s.v. La Vallée Poussin, Pruden.
- AKBh *Abhidharmakośabhāṣya*. Vasubandhu. Ed. Prahlad Pradhan. Tibetan Sanskrit Works Series 8. Patna: Kashi Prasad Jayaswal Research Institute, 1967. See also s.v. Vallée Poussin, Pruden.
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- AKV *Abhidharmakośavyākhyā*. Ed. Wogihara, Unrai. Two Parts. (1st ed. 1936). Tokyo: Sankibo Buddhist Book Store, 1971.
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- BBhV *Bodhisattvabhūmivyākhyā*. *Sāgaramegha. D 4047, *sems tsam*, vol. yi, 1b–338a.
- BCA *Bodhicaryāvatāra*. Śāntideva. Ed. Vidhushekhara Bhattacharya. Bibliotheca Indica. Calcutta: The Asiatic Society 1960.
- BCAP *Bodhicaryāvatārapañjikā*. Ed. P. L. Vaidya. *Bodhicaryāvatāra of Śāntideva with the Commentary of Prajñākaramati*. Buddhist Sanskrit Texts 12. Darbhanga: The Mithila Institute, 1960.
- BCV *Bodhicittavivaraṇa*. Tibetan translation. Ed. Christian Lindtner. See Lindtner 1987, 184–216.
- CDP *Caturdevatāparipṛcchavyākhyānopadeśapauṣṭika*. Smṛtijñānakīrti. D 1915, *rgyud 'grel*, vol. phi, 217b–249b.
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- DDhS *Dharmadhātustava. A Critical Edition of the Sanskrit Text with the Tibetan and Chinese Translations, a Diplomatic Transliteration of the Manuscript and Notes*. Ed. Liu Zhen. Sanskrit Texts from the Tibetan Autonomous Region no. 17. Beijing and Vienna: China Tibetology Publishing House and Austrian Academy of Sciences Press, 2015. D 1118, *bstod tshogs*, vol. ka, 63b–67b (p. 126–134). P 2010, *bstod tshogs*, vol. ka, 73a–77b.
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- DKHT *Dohākoṣahṛdayārthagūṭīkā*. Avadhūtīpa. D 2268, *rgyud 'grel*, vol. *zhi*, 65b–106b. P 3120, *rgyud 'grel*, vol. *tsi*, 97a–138a.
- GhV *Ghanavyūhasūtra*. D 110, *mdo sde*, vol. *cha*, 1–55b. H 113, *mdo sde*, vol. *cha*, 1b–86a. P 778, *mdo sde*, vol. *cu*, 1–62b.
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- GSTṬ *Guhyasamājatantrasyatantraṭīkā*. Nāgārjuna. D 1784, *rgyud 'grel*, vol. *sa*, 1b–283b.
- HT *Hevajratantra*. Ed. (together with the *Hevajrapañjikā Muktāvalī*) by Ram Shankar Tripathi and Thakur Sain Negi. Bibliotheca Indo-Tibetica 48. Sarnath: Central Institute of Higher Tibetan Studies, 2001.
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- JĀA *Jñānālokaḷaṃkāra*. Full title: *Āryasarvabuddhaviṣayāvatārajjñānālokaḷaṃkārasūtra* (Tib. D 100, P 768). Ed. the Study Group on Buddhist Sanskrit Literature, The Institute for Comprehensive Studies of Buddhism, Taisho University. Tokyo: Taisho University Press, 2004.
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- KCT *Kālacakrat Tantra*. See VPT.
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