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DAVID HIGGINS AND MARTINA DRASZCZYK

MAHĀMUDRĀ AND THE MIDDLE WAY

POST-CLASSICAL KAGYÜ DISCOURSES ON MIND,
EMPTINESS AND BUDDHA-NATURE

VOL. II

TRANSLATIONS, CRITICAL TEXTS, BIBLIOGRAPHY AND INDEX



ARBEITSKREIS FÜR TIBETISCHE UND BUDDHISTISCHE STUDIEN UNIVERSITÄT WIEN
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ERNST STEINKELLNER

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BIRGIT KELLNER, KLAUS-DIETER MATHES
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SHĀKYA MCHOG LDAN

SHĀKYA MCHOG LDAN

MAHĀMUDRĀ TRILOGY

English Translation and
Critical Edition

INTRODUCTION: THE MAHĀMUDRĀ TRILOGY

The Mahāmudrā Trilogy by Shākya mchog ldan consists of three individual texts presented in sequence in the seventeenth volume of the three extant editions of the author's *Collected Works*. These three editions of the trilogy that we consulted in preparing our translations and critical editions are the following:

- SCsb_(A) New Delhi: Ngawang Topgyel, 1995 (reproduced from the unique manuscript prepared in the 18th century at the order of Rje sakya rin chen, the 9th rje mkhan po of Bhutan, preserved at the monastery of Pha jo sdings 'og min gnyis pa).
- SCsb_(B) Kathmandu: Sachen International, 2006 (computer generated).
- SCsb_(C) Rdzong sar khams bye: Slob gling thub stan dar gyas gling, 2006–2007 (computer generated based on a *dbu med* manuscript).

Note that page references in subscript square parentheses _[] within the body of the translation and edited transliteration refer to paginations in SCsb_(B).

Bibliographic details and abstracts of the three texts:

The first text in the trilogy is the *Phyag rgya chen po gsal bar byed pa'i bstan bcos tshangs pa'i 'khor los gzhan blo'i dregs pa nyams byed* or, in English, *Undermining the Haughtiness of Others by the Wheel of Brahma: A Treatise Clarifying Mahāmudrā*. The author's colophon informs us that the text was composed at Shākya mchog ldan's monastic seat Gser mdog can at the request of Chos kyi rgyal mtshan bzang po, son of Zla dgon chos kyi bzang po. No date of composition is provided. SCsb_(A) vol. 17, 331–346₄; SCsb_(B) vol. 17, 359–376₁; SCsb_(C) vol. 17, 437–457₂.

This text is largely devoted to establishing the validity and soteriological efficacy of Sgam po pa's Mahāmudrā teachings by showing the many ways in which its central aims and presuppositions are consistent with those of authoritative Pāramitāyāna and Mantrayāna scriptures. In the author's eyes, the philosophical viewpoint of this tradition is in accord with the buddha nature theory of the *Ratnagotravibhāga* to the extent that *mahāmudrā* is to be equated with *tathāgatagarbha*. The emphasis in both traditions is on mind's luminous nature that remains invariant throughout the successive stages of purifying away the adventitious stains that have temporarily obscured it. The author equates this *mahāmudrā* both with the wisdom devoid of subject and object featured in third turning Pāramitāyāna scriptures and with emptiness endowed with the excellence of all aspects (*sarvākāravaropetaśūnyatā*) described in the tantras. Bka' brgyud Mahāmudrā discourses thus represent the definitive meaning of the third *dharmacakra* because of their positive appraisal of the ultimate, and their affirmation of nondual wisdom in particular.

According to the author, the conditions for *mahāmudrā* realization are karmic connections from previous [lives], devotion to the *bla ma*, and prior reception of knowledge

and awareness, although preliminaries may include Madhyamaka reasonings and Mantrayāna empowerments. He adds, however, that since the Mahāmudrā method enables one to see buddha nature immediately upon recognizing that all phenomena are empty of their own (*rang stong*) essences, it may not be necessary to learn many methods of reasoning in post-meditation. As for the meaning of *mahāmudrā*, Shākya mchog ldan explains that all sentient beings are ‘marked’ by this Great Seal in the sense that they are universally endowed with nondual wisdom and therefore have within them the “possibility to one day be separated from saṃsāric states”. He describes *mahāmudrā* as that which is beyond the domain of what can be expressed in thought and language. It is the wisdom one arrives at when the searching mind has not found anything with which to identify.

In terms of literary style, the work is metric, with the opening invocation and first half of the statement of intent composed in nine-syllable (enneameter) lines, and the remainder of the text in seven-syllable (heptameter) lines. Despite its metric form, the content of the work is anything but poetic and more in line with the genre of scholastic treatises generally favoured by the author. Consequently, with the exception of the opening stanzas, no attempt has been made to produce a poetic translation of the text. For ease of recognition, the long title of the text is abbreviated to *Undermining the Haughtiness of Others*.

The second text is the *Phyag rgya chen po'i shan 'byed ces bya ba'i bstan bcos grub pa mchog gi dgongs pa rnam nges* or, in English, *Ascertaining the Intent of the Supreme Siddhas: A Treatise Called Distinguishing Mahāmudrā*. The colophon informs us that the text was composed in the author's seventy-sixth year at the behest of Sa skyong mchog and that the scribe was Bsod nams ye shes lhun grub. SCsb_(A) vol. 17, 346₄–355₁; SCsb_(B) vol. 17, 376₁–385₄; SCsb_(C) vol. 17, 457₂–468₃.

In this text the author defends Sgam po pa's Mahāmudrā against five misrepresentations based on mistakenly identifying it with [1] Niḥsvabhāvavāda meditation on emptiness as a nonaffirming negation, [2] tantric bliss and emptiness which consists in filling the cakras by means of the ‘blessing from within’ (*svādiṣṭhāna*), [3] the naked mind free from thoughts sought by certain practitioners of the three Great Ones (Madhyamaka, Mahāmudrā and Rdzogs chen), [4] the Zhi byed meditation whereby the seeing mind is not found by searching for it, and [5] the Rdzogs chen view of the all-ground as the Creator of All (*kun byed rgyal po*). After refuting each of these five mistaken identifications, the author goes on to explain, among other things, the nature and significance of the four yogas of Dwags po Mahāmudrā. He shows that the emphasis of these and other Mahāmudrā teachings on lucidly not pursuing thought within a state of clarity and emptiness and the natural flow of altruistic activity that flows from this state has nothing in common with the type of thought-suppression and mental and ethical quietism that had, rightly or wrongly, become associated with the meditative system of the eighth century Sino-Tibetan Chan master Heshang Moheyan.

The work is metric, composed in seven-syllable (heptameter) lines, but is otherwise predominantly scholastic in style and content and has therefore been translated accordingly. For ease of recognition, the title of the text is abbreviated as *Ascertaining the Intent*.

The third text is *Phyag rgya chen po'i shan 'byed* or *Lung rigs gnyis kyi phyag rgya chen po'i bzhed tshul la 'khrul pa sel ba'i bstan bcos zung 'jug gi gru chen*, translated in English as *Distinguishing Mahāmudrā* or *The Great Ship of Unity: A Treatise Dispelling Errors in the Interpretation of Mahāmudrā of Scripture and Reasoning*. The colophon of the text tells us that the text was composed in the author's monastic seat Thub bstan gser mdog chen in response to some questions about Sa paṇ's *Sdom pa gsum kyi rab tu dbye pa* posed by Karma Dbang phyug dpal. The scribe was Blo bzang chos kyi rgyal mtshan. SCsb_(A) vol. 17, 355₁–379₅; SCsb_(B) vol. 17, 385₄–412₂; SCsb_(C) vol. 17, 468₃–499.

In this text, the longest of the three, the author responds in detail to a number of Sa skya Paṇḍita's criticisms against Sgam po pa's Mahāmudrā teachings and even defends its controversial characterization as a panacea, a “Self-sufficient White Remedy” (*dkar po gcig thub*).¹ He traces the authentic source of this Mahāmudrā transmission to the *Dohā Trilogy* (*do hā skor gsum*) of Saraha. He explains that there are both outer and inner preparatory means to approach Mahāmudra: the outer, analytical methods are primarily the Rang stong and Gzhan stong philosophies, whereas the inner, nonanalytical methods are the teacher's blessing, the disciple's devotions, tantric empowerments and so forth. The author goes on to say, however, that the actual accomplishment of Mahāmudrā does not consist in any of these. Instead, it works with the direct realization of nonconceptual self-luminous self-aware wisdom. Noteworthy in this work is the author's revisionist attempt to redeem the early Sa skya and Bka' brgyud systems of exegesis and praxis from their latter-day interpreters.

As for its literary style, only the opening invocation and the statement of intent are metric, composed in nine-syllable (enneameter) lines. The main body of the text is in prose. For ease of recognition, the title of the text is abbreviated as *Great Ship of Unity*.

¹ This controversy is the subject of David Jackson's *Enlightenment by a Single Means* (Jackson 1994).

1a. English Translation of *Gzhan blo'i dregs pa nyams byed*² [360]

Swasti. May that which brings about virtue and excellence be realized.

Undermining the Haughtiness of Others by the Wheel of Brahma: A Treatise Clarifying Mahāmudrā.

I pay homage to the unwavering *mahāmudrā*,
The naturally pure perfect buddha-mind—
Unadulterated by the host of adventitious stains—
That has been ever-present in all for all time.

Its nature being difficult to clearly understand,
It is beyond the range of words and thoughts.
Yet, there arises the urge to partially describe it,
Much as when one points to the sky with one's finger.

Though [*mahāmudrā*] commonly abides in buddhas, sentient beings,
In worldly existence and *nirvāṇa*,
In the Mantra and Pāramitā [systems] and
In all philosophical tenets,
It is exceedingly difficult to understand it.

Hence, [I] shall concisely elucidate precisely this
Luminous nature of mind which,
Having been given the name *mahāmudrā*, [361]
Is widely renowned in [this] Land of Snow.

Now, having initially paid homage and set forth the statement of intent, the Mahāmudrā revealed through the natural expression of Zla 'od gzhon nu [Sgam po pa] shall be explained according to the categories of: [1] A detailed explanation of the doctrinal system, [2] a synoptic description to identify it, [3] a clear way of settling in equipoise, and [4] a response to objections.

² SCsb_(A) vol. 17, 331–346₄; SCsb_(B) vol. 17, 359–376₁; SCsb_(C) vol. 17, 437–457₂. The full title is *Phyag rgya chen po gsal bar byed pa'i bstan bcos tshangs pa'i 'khor los gzhan blo'i dregs pa nyams byed* (= PCdn).

[1.] A detailed explanation of the doctrinal system

In the first place, when the topic of discussion is not explained in precise detail, then one sees [how] the unbearable prattle of criticisms of others is taken as melodious utterance.

In general, that which is explained among the Yogatantra texts and which many teachings among the Unsurpassed [Yoga] Tantras explain, and which is the definitive meaning of the Pāramitā[yāna]—i.e., the natural luminosity of mind which is all-pervading—is in this instance described as *mahāmudrā*. It is therefore without one-sidedness. When this key point is understood, then regardless which of the distinct paths of means for realization of the definitive meaning as taught in the Pāramitā[yāna] and the Mantra[yāna] are entered, it will be the very best. And even if one has not pursued each of the traditions of exegesis, the very Path of Seeing the personally realized wisdom will be obtained by this alone. Having presented the gathering of merits as an extraneous method, this view alone unites the supplementary aspects of realization and does not require any other preliminaries.³ Should one ask why, it is because this view is beyond verbal description. It is not comprehended by a mind given to study, thinking and worldly meditations.

[*Query:*] Then by what means is it to be realized? ^[362] [*Reply:*] [By] unmediated direct [perception] that stems from [1] karmic connection from previous [lives] which is the dominant condition, [2] devotion to the *bla ma* which is the objective condition, and [3] prior reception of knowledge and awareness. It is for this reason that in this [tradition] we do not make the distinction between “studying and thinking on the path of accumulation and seeing a mere conceptual abstraction⁴ on the path of application”. As for the noble path of direct seeing, having in mind that there are no subdivisions, it was stated that there are no divisions into levels and paths. However, this does not deprecate the methods.

When Zla 'od gzhon nu elucidated the view of what he had realized to the assembly⁵, it is not cited that he first taught the way of severing discursive elaboration according to the texts of Nāgārjuna, nor that [he deemed it] necessary to teach the method of ending dualistic

³ Another possible reading is: “...the realization of this view alone does not require supplementary preparations and extraneous preliminaries.” Zla 'od gzhon nu is an epithet of Sgam po pa Bsod nams rin chen.

⁴ Literally an object-universal (*don spyi* : *arthasāmānya*), one of two types of universals distinguished by Dignāga, the other being the word-universal (*sgra spyi* : *śabdhasāmānya*). The term *don spyi* is frequently used in Tibetan works in the more general sense of conceptual representation or abstraction, the general idea we have of something as opposed to the particular, the thing itself.

⁵ Alluding to the so-called *tshogs chos* collection of Sgam po pa in his Collected Works: *Tshogs chos legs mdzes ma*, *Tshogs chos mu tig gi phreng ba*, *Tshogs chos yon tan phun tshogs*, *Tshogs chos bkra shis phun tshogs*, and *Tshogs chos chen mo*. They contain oral teachings by Sgam po pa written down by various of his students, the *Tshogs chos chen mo* is the latest of these compilations, put together about one hundred years after Sgam po pa's death. They start with “again, the Dharma-master Sgam po pa said: ...” (Tib. *yang chos rje sgam po pa'i zhal nas ...*). The respective author is named in the colophon of each. Every teaching collections covers a complete set of teachings combining general sūtric topics with tantric ones and *mahāmudrā* teachings. They do not contain specific meditation instructions but general advice given in public. See also Roerich, 1949, 460.

thoughts according to the texts of Asaṅga. [Moreover, he said that] if one does not arrive at a genuine experience of self-luminous self-awareness, which is of definitive meaning, and realizes *mahāmudrā* based on the Mantra[yāna], there is the danger of falling into deviations⁶.

Thus, when *mahāmudrā*, which is the pervasive factor that runs through everything, is realized as [explained] previously, one should examine whether the realization of it is stable or unstable. When it is unstable, it is not incongruous to familiarize oneself with the methods of ending dualistic [thoughts and] discursive elaborations as taught by the two charioteers [Nāgārjuna and Asaṅga]. However, those with diligence who have the inclination to leave behind these very [methods] which [they already] understood previously may correctly familiarize themselves [with mind's true nature in meditation] and familiarize themselves with the state of not grasping by means of concepts the appearances of manifold dependent arising in post-meditation. That is said to be the main point of this teaching.

When the aforementioned understanding is stable, the *mahāmudrā* of the Secret Mantra path which is a means of realization ^[363] is to be undertaken. But when engaged [in it] without stability, a host of flaws multiply. Therefore vigilance is advised.

As for the ways of identifying Zla 'od gzhon nu's Mahāmudrā, which was said to be similar to the white self-sufficient remedy, some have said that it may be distinguished into [1] a mode of abiding and [2] its actualization through the path of skillful means. This is to take the unbearable criticisms alleged by others as melodious utterance.⁷ Why? Because it is said that the *mahāmudrā* of this tradition is not touched by the “three Great Ones”⁸ of Buddhists and is therefore superior to them. In that regard, some say that what is thought to be untouched by the “three Great Ones” would make it *ipso facto* inferior. This qualm requires [careful] consideration. [1] [Great Madhyamaka:] Taking a space-like nonaffirming emptiness analytically deduced as an object by means of reasoning does not qualify [as *mahāmudrā*] because it is not beyond words and concepts. [2] [Great Seal:] Because the realization of *mahāmudrā* elucidated in this [Dwags po tradition] does not *necessarily* depend upon the path of Mantra[yāna], it is not explained here as the wisdom of the Mantra[yāna]. [3] [Great Perfection:] The wisdom of the Great Perfection is also not taught here because its actualization is accomplished by means of many preparations and ritual arrangements.⁹

⁶ These deviations include the clinging to experiences of bliss, clarity and emptiness.

⁷ The strongest criticisms against Sgam po pa's Mahāmudrā were advanced by Sa skya Paṇḍita in his *Sdom gsum rab dbye*.

⁸ See Volume I, 115 n. 299.

⁹ Here Shākya mchog ldan gives a similar explanation in the passage quoted in Volume I, n. 299, except the sequence is different. Sgam po pa's Mahāmudrā is beyond [1] Madhyamaka, [2] Rdzogs chen, i.e., the Atiyoga of the tantras, and [3] the *mahāmudrā* wisdom associated with the signless Completion Stage (*rdzogs rim*) according to the New Schools (*gsar ma*).

The wisdom of *mahāmudrā* which, untouched by distraction due to all sorts of intellectually contrived elaborations, is realized only through the three [aforementioned] conditions¹⁰ is as follows. It is nothing but what is explained as [1] the very wisdom free from subject and object that is the definitive meaning of the third *dharmacakra* in the Pāramitā[yāna], [2] the *E* and *Vaṃ*, and the ‘emptiness endowed with the excellence of all aspects’^[364] of the Unsurpassed [Yoga] tantras and what is identified as the essence in the Hevajra and other [tantras]. But when actualized through the respective means, it has been given a variety of different names.

In that regard Sgam po pa says “the hallmark of my Mahāmudrā is self-awareness and its scriptural source is the *Uttaratantra* [RGV] treatise”.¹¹ If we analyze the intent of this statement, what identifies the tradition that hails back to the master, the Buddha-son Maitrīpa, is clearly evident in the text of the *Uttaratantra*. And it is said that the stages of the path that unfold due to familiarizing oneself with it are to be understood from the scripture *Dharmadharmatāvibhāga*. Considering this, should one ask what is explained in the *Uttaratantra*, the answer is that it explains the element of **sugatagarbha*, the nature of mind, luminosity, which is unchanging like space, showing [by means of] analogies [its] obscuration by nine types of stains. This, at the time of the ground is in an impure [state], while on the path it is in a partially pure [state], and at the time of fruition it is in an entirely pure [state]. Thus there does not exist any phenomenon that would not be encompassed by these three. Even though the nature of the three [states] is undifferentiated, the subdivision into three phases is made from the perspective of how things appear to the impure worldly mind co-existing [with ignorance and] its latent tendencies for mistaken perception.

The element of **sugatagarbha* is that which has been given the name *mahāmudrā*. In this which is the ground for the clearing (*sbyang gzhi*) of stains, the **sugatagarbha* that is the cleanser (*sbyong byed*) of the nine kinds of stains¹² that are the objects to be cleared (*sbyang*

¹⁰ The three are karmic connection from former [acquaintance], devotion to the *bla ma*, and previous reception of knowledge and awareness.

¹¹ We were unable to locate this quotation in the various editions of Sgam po pa’s *Collected Works* available to us (see Bibliography under Sgam po pa). See ‘Gos Lo tsā ba’s *Deb ther sngon po* (632–633) where he quotes Sgam po pa as saying: ‘o skol gyi phyag rgya chen po ‘di’i gzhung ni bcom ldan ‘das byams pas mdzad pa’i theg pa chen po rgyud bla ma’i bstan bcos ‘di yin zhes gsung shing | See Roerich 1979 (tr.), 734.

¹² See RGV I.130, 132: “Desire, aversion and ignorance, their intensive manifestations and the habitual tendencies [resulting from these], [that what] is to be abandoned on the path of vision and of cultivation, [that what persists] on the impure and the pure spiritual levels, [these] nine stains starting with desire etc. are summarized in the respective order and shown by means of the nine examples such as the covering of the lotus etc. ...” *rāgadviḍmohatattīraparyavasthānavāsanāḥ* || *ḍṛkmārgabhāvanāśuddhaśuddhabhūmigatā malāḥ* || ... *nava rāgādayaḥ kleśaḥ saṃkṣepeṇa yathākramam* || *navabhiḥ padmakōśādidṛṣṭāntaiḥ saṃprakāśitāḥ* || Tib. *chags dang sdang dang rmongs dang de’i* || *kun ldang drag dang bag chags dang* || *mithong sgom lam spang ma dag dang* || *dag pa’i sa la brten pa yi* || *dri ma rnam dgu pad ma yi* || *sbubs sogs dpe ni rab bstan te* || *nye ba’i nyon mongs sbubs kyi ni* || *dbye ba bye ba mtha’ las ‘das* ||

bya) clears them by means of the wisdom of awareness, whereby the fruition of the clearing process emerges, i.e., the transcendent qualities of purity, selfhood, bliss, etc.¹³ [365]

The phase that is concordant with these qualities is present [as] the Path of Seeing because when one sees the selfhood wherein the elaborations of self and no self are pacified¹⁴, one sees *tathāgatagarbha*, [and] it is said that one thereby sees *mahāmudrā*. As explained in the tantras, the realization is twofold: [one where] regression is possible and one with no more regression. There is no contradiction with the explanation of two aspects that are likewise [made] with regard to the Path of Seeing.

In the post-meditation phase of such realization, the stages of the path which are classified according to the pure stages of familiarizing oneself with the manifold methods of accessing the pure nature of phenomena (*dharmadhātu*) have been explained in the *Dharmadharma-tāvibhāga*. After directly seeing the nature of phenomena, the stages of terminating the grasping for [and believing in] characteristics [consist in] familiarization with many factors. If one thinks [the Mahāmudrā post-meditation procedures] contradict explanations from the Pāramitāyāna, the reply is that there are a great many explanations like that in the Guhyamantra[yāna]. Thus, when it comes to the wisdom that arises from empowerments, in order to undermine the conceptualization of a self, [there were] statements such as “the ancient man, and the lord (*īśvara*)”.¹⁵ The noble Avalokiteśvara stated the reason: the wisdom that immediately follows the [practice of] perfections in the ocean[-like] Yogācāra texts does not ultimately exist. Upon knowing that all phenomena have the mode of each being empty of their own essences, the [aspirants] see buddha nature (*tathāgatagarbha*), so it is not necessary to learn the many methods of reasoning in post-meditation. The method of engaging in a copious number of positions regarding practice [366] is the style of the disputatious Vehicle of Characteristics (*lakṣaṇayāna*).

[2.] A synoptic explanation in order to clearly identify it¹⁶

The adage that “the identifications by Sgam po pa are the same as citations from authoritative scripture” should be understood by way of the [following] explanation. When the meaning of the statement in [*Aṣṭasāhasrikā*]*prajñāpāramitā* [5b.1–2] “that mind is no

¹³ The fourth in this series can only be permanence.

¹⁴ See also RGV I.37cd: Skt. *paramātmāmanairātmyaprapañcā^avyupa^aśāntitaḥ* || ^aJohnston: *–kṣaya-*: Tib. *bdag dang bdag med spros pa dag* || *nye bar zhi bas dam pa'i bdag* ||

¹⁵ These are two terms from a list that continues with “*ātman, jīva, sattva, kāla, and pudgala*” given for example in the *Hevajratāntra*. See HT, H 378a: vol. 79, folio/line 350b.5–350b.6. See also Snellgrove 1959 vol. 2, 36: *puruṣaḥ purāṇa īśvaro*, tr. in Snellgrove 1959 (vol. 1, 81) as “primeval man, *īśvara*”.

¹⁶ Here, *bshad pa* is used instead of the *bstan* given in the introductory outline. Note that the term *ngos 'dzin* has the sense of “grasping/apprehending/understanding (*'dzin pa*) something by (or in terms of) its essence (*ngo bo*) characteristics”. It combines the senses of identification and recognition.

mind; mind's nature is luminous.”¹⁷ and the statement in the *Abhidharmasūtra* “the beginning-less element is the basis of all phenomena”¹⁸ etc. are commented upon, it is said [in the *Ratnagotravibhāga* and *Ratnagotravibhāgavyākhyā*] that unfounded mental engagements (*ayoniśo-manasikāra*)¹⁹ due to the *skandhas*, *āyatanas*, *dhātus*, and *indriyas* etc., “depend upon the purity of mind”²⁰. Hence, because all saṃsāric phenomena have arisen from *tathāgatagarbha*, there is no difference between the element of sentient beings and the element of a buddha.

In this context, the scriptural source for explaining [the element] as *mahāmudrā* was uttered by Saraha [*Dohākoṣa*, DK 41ab] “Mind alone is the seed of everything”.²¹ This was proven by [saying] that it gives rise to all the good things of worldly existence and *nirvāṇa* and that it is therefore “like the wish fulfilling jewel”²². The rationale behind this [passage] is explained in this way: The wisdom of *mahāmudrā* is [both] the consciousness that is seized by delusion and the wisdom of realization that is without delusion. Delusion moreover consists in the building up of karma through attachments and aversions and the building up of bright karma through virtues devoid of these. From these [karmas] there arise the suffering of bad destinies and the joys of higher realms. Although *mahāmudrā* amidst the accumulation of happiness and suffering has been drawn into saṃsāric states, it is impossible for it to mix inseparably with saṃsāric phenomena. Therefore, because it is present as the very possibility to one day [367] be separated [from these states], *mahāmudrā* is the element of sentient beings (*sattvadhātu*) too. As for the delusion-free wisdom pertaining to this element, since it is mixed inseparably with mind as such which is cultivated through familiarization with it, the element of buddhas (*buddhadhātu*) is *mahāmudrā* as well.

In this way it is understood both through scriptural authority and reasoning that all sentient beings are sealed by *mahāmudrā*. However, by these alone it is not realized. As is stated [in the *Ratnagotravibhāga*]: “The absolute truth of the self-arisen [i.e., the Buddhas,] is

¹⁷ ASP, 3a₃: *sems nyid sems ma yin* || *sems kyi rang bzhin nyid 'od gsal ba yin* || The line in the original Sanskrit, Schmithausen 1977, 41, E.b.1–2, reads *tathā hi tac cittaṃ acittaṃ | prakṛtiś cittasya prabhāsvārā* | which is rendered in the D as *sems de ni sems ma mchis pa ste* || *sems kyi rang bzhin ni 'od gsal ba lags so* || Note that the Tibetan passage quoted by Shākya mchog ldan has the erroneous locative particle *sems la* instead of the demonstrative *sems de* which corresponds to the *tac cittaṃ* in the extant Sanskrit ms. We have followed the Sanskrit reading. See Volume I, 76 n. 177.

¹⁸ On this oft-quoted passage, see Volume I, 76, 111, and 192.

¹⁹ See Volume I, 418–23 et passim for an explanation of this important term.

²⁰ See also RGV I.57ab: *ayoniśomanaskāraś citta śuddhi pratiṣṭhitaḥ* ||

²¹ D2224, 41cd: *sems nyid gcig pu kun gyi sa bon te* || *gang la srid dang mya ngan 'das 'phro ba* || *Dohākoṣa*, DK 41ab: *cittaṃ ekaṃ sakalabījaṃ bhavanirvāṇe-apī yasya visphurataḥ* | Mathes 2015 (forthcoming).

²² D2224, 42ab: *'dod pa'i 'bras bu ster bar byed pa yi* || *yid bzhin nor 'dra'i sems la phyag 'tshal lo* || *Dohākoṣa*, DK 41cd: *tac cintāmaṇirūpaṃ praṇamata [tat] icchāphalaṃ dadāti* || Mathes 2015 (forthcoming).

to be realized through faith”.²³ The expression “That mind” (*tac cittam*) in the [*Aṣṭasāhasrikā*] *prajñāpāramitā* refers precisely to wisdom in the ground phase, while the “is no mind” (*acittam*) refers to the eightfold ensemble of consciousness, the entire range of mental factors and the illusory habitual tendencies of dualistic appearances, whereby [luminous mind] is not attained. Even an understanding that clings to the side of the purifications (*vyavadāna*)²⁴ is something that obscures luminosity as well. When the respective essences of these obscuring factors have given way to self-luminous self-awareness, then there is no more dichotomy between the obscured and the obscurer. As long as there are notions that cling to the dualism between obscured and obscurer, because the essence of the obscuration is not recognized and one clings to a partial luminosity, there is no realization of *mahāmudrā*.

All that is described in the tantras as the teacher and listener, *saṃsāra* and *nirvāṇa*, existence and nonexistence, buddhas and sentient beings, is what is experienced by self-luminous self-awareness—*dharmadhātu* wisdom as the three continua of ground, path, and fruition—and by personally realized wisdom that constitutes the element of the whole of *saṃsāra* and *nirvāṇa*, and of buddhas and sentient beings. [368] There is nothing anywhere that is not sealed with the seal of this [wisdom]. Consequently, in designating this with the name “Great Seal”, the proper name (*dn̄gos ming*) has both an explanation and application. There is no contradiction in it being [both] a metonymic term [based on its association with a seal] and a proper name [based on the actual nature of reality denoted].²⁵

This meaning [as emphasized] in the texts of the master Maitreya is that there exists no other phenomenon (*dharma*) apart from the expanse of phenomena (*dharmadhātu*). And since this *dharmadhātu* is experienced by the personally realized wisdom of the noble ones, it is the nature of mind. And this nature, to whatever extent it is analyzed on the basis of the reasoning corpus²⁶, is simply the ultimate and hence irrefutable. Hence is it said that deliverance from all attachments and the like is [also] attachments and the like. Therefore, because the scriptural sources of this *mahāmudrā* are the works of Maitreya along with associated [texts], the nonaffirming negation based on analysis according to the texts of the reasoning corpus are not taught in that context.

However, when one experiences that definitive meaning which constitutes the remainder left behind in the wake of such analysis according to that [reasoning corpus], then that is

²³ See also RGV I.153ab: Skt. *śraddhayā eva anugantavyaṃ paramārthe svayaṃbhuvām* || Tib. *rang byung rnam kyī don dam de* || ‘*dad pa nyid kyis rtogs bya yin* ||

²⁴ In other words, a mind that clings to purifications on one side and rejects afflictions on the other remains caught in the dualism of acceptance and rejection.

²⁵ A proper name (*dn̄gos ming*) is one that is applied to an object based on actual characteristics. A metonymic name (*rjes grub*) is one that is given by reason of associations such as perceived similarities.

²⁶ This refers to one of two collections into which Nāgārjuna’s corpus is divided, the other being the hymnic corpus (*bstod tshogs*).

also designated as such [i.e., as the definitive meaning]. To illustrate with an example, [the Buddha]—after explaining in the middle *dharmacakra* that all phenomena are simply empty of own-nature—taught in the third *dharmacakra* that the unchanging perfect nature which is empty of that [self-emptiness] is the definitive meaning. Likewise, one doesn't find any core of a banana plant when one searches for it, yet in the middle of the unfolded leaves [bananas] nonetheless ripen as sweet fruits.²⁷

[3.] A clear way of resting in equipoise

As for the way of familiarizing oneself with practice, there are the ways of calm abiding when settling in meditative equipoise ^[369] and of irreversibly sustaining deep insight in both equipoise and post-meditation. First, what is to be seen is luminosity. So long as this remains an object of thought, *mahāmudrā* is not seen. Seeing a mere abstraction is not advocated here. Consequently, in seeing it directly, one remains settled in it in one-pointed equipoise [and maintains] its continuity without distraction. Then there is the unity of calm abiding and deep insight because, when the eight preparations for abandoning [obstacles]²⁸ come to the fore, the flaws of calm abiding and deep insight are eliminated. However, this is not the essence of meditation, because for the most part it does not go beyond the very conceptualizing that clings to [and believes in] language and objects. It is possible that it too will become a deviation.

As for the way to cultivate deep insight, there is meditative equipoise and post-meditation. In meditative equipoise, when any concepts of existence and quiescence that spring up are looked at by another conceptual analysis (*rtog dpyod*), the former dissolve in the expanse. When that conceptual analysis, the looker, is seen by the third insight, then seer and seen both mingle into the very essence of deep insight. On that occasion, one speaks of “the realization of deep insight that is clear and nonconceptual”. At that time, all unreal conceptualizations cease, not to mention the concepts on the side of the antidotes, which must also cease because they are precisely the grasping for [and believing in] characteristic signs.

[*Query:*] What is unreal conceptualizing? [*Reply:*] It is what has been explained as everything and anything that appears as having aspects which constitute the three realms within the eight groupings of consciousness together with their associated [activities] which one has been habituated to since beginningless time.

²⁷ Example from the *Dharmadhātustava*, D1118, verse 14, 64a.

²⁸ See *The Crystal Mirror of Philosophical Systems*, 526: In calm abiding meditation: faith, determination, perseverance, confidence (all of which counter laziness), mindfulness (which counters lack of mindfulness), introspection (which counters sinking and distraction), investigation (which counters further association with sinking and scattering), and equanimity (which counters unnecessary prolongation of countermeasures). See also *Gangs can rig brga'i chos kyi rnam grangs mthong tshad kun las btus pa ngo mtshar 'phrul gyi lde mid chen po, bar cha*, 1846–1847 which gives the same eight terms in a different series, one according to the *Bhāvanākṛāma*, and one according to the *Samdhinirmocanasūtra*.

[*Query:*] Isn't it impossible to end such appearances without employing analysis by means of reasoning? [*Reply:*] ^[370] That is possible without employing that [reasoning]. For example, when deep insight is realized in the state of cessation (*nirodhasamāpatti*), there is no opportunity for the eightfold [consciousness to operate]. [Yet] when one reemerges from that in post-meditation, so long as one has not realized buddhahood, unreal conceptualizing arises automatically and cannot be stopped. Consequently, leave all appearances that arise as they are without manipulating them. Don't let conceptualizing that grasps words and objects mingle with any [judgments of] good or bad but just naturally let it be in the fresh and uncon-trived state throughout the [phases of] meditation and post-meditation. When there is a relapse into conceptual thought that deliberates about the past and future, without manipulating the moment of awareness in the present by base thoughts or correct thoughts, just leave whatever arises as it is. This is called "being natural". To identify what it is "to be natural," nothing else is required. On the other hand, by all sorts of efforts to stop thoughts, thoughts [only] multiply. Thus by letting thoughts be without making an effort to stop them, realization arises naturally. This is the meaning of [Saraha's statement] "when the mind bound by entanglements loosens, there is freedom" and so forth.²⁹ This also pertains to the phase of cognition [in] post-meditation in the wake of the preceding meditative equipoise.

[4.] A response to objections

The Niḥsvabhāvavādins say that without ascertaining [emptiness] through logical reasoning such as freedom from one and many, it is impossible to realize emptiness, and [also] that the [mere] presumption of realization does not transcend doubts. They say that if the object that is to be realized by the view is not subjected to analysis through logical reasoning that investigates the ultimate, the clinging to that object as having characteristics [can]not be reversed.

[Yet] the victor [Chos grags rgya mtsho]³⁰ has said that expertise in the means for realizing the ultimate ^[371] without prior recourse to methods of logical reasoning that analyzes the ultimate are attested in the Guhyamantra[yāna] and the direct instructions (*upadeśas*). For example, the view is realized through binding bodily functions³¹, yantra methods of

²⁹ D2224, *Dohākoṣagīti* (Tib. *Do hā mdzod kyi glu*), 40cd.

³⁰ It seems unlikely that the author would attribute a Mahāmudrā *upadeśa* to the Buddha. More plausible is that *rgyal ba* here refers to the Seventh Karma pa, Chos grags rgya mtsho, whom he highly venerated and who was usually referred to as *rgyal ba*, the victor, by Karma phrin las pa. *Rgyal ba* is a title that is still used to refer to Karma pas.

³¹ According to Mkhan po Phun tshogs rnam rgyal of Rdzogs sar monastery in Khams (as recorded by Komarovski 2011, 368 n. 54), the term *lus kyi byed bcings* refers to certain somatic techniques for realization outlined in the *Hevajratantra* such as pressing points on the neck and yantra yoga.

embracing, reversing, and pervading,³² and the invitation of the wisdom beings (*jñānasattva*) and so forth. Accordingly, when these experiences through personal realization are subjected to analysis through logical reasoning, all the ultimate [aspects] of the Mantra tradition such as bliss and luminosity and the like will be forsaken. If analysis through reasoning does not stop, then at that time analysis will be pointless [because] when the entire spectrum of reifying thinking has ceased, the analysis of objects is fruitless.

In that regard Abhidharma adherents say that it is not acceptable to practice calm abiding after accomplishing deep insight. Such a statement should be examined. Even among such Abhidharma adherents, a great many explain, to give an example, that the actual concentration is to be practiced after one has rid oneself of the attachment to the desire [realm]. [Similarly,] in the six limbs of *yoga*,³³ concentration (*dhyāna*) is taught after having accomplished withdrawal (*pratyāhara*), [i.e., a method of understanding that appearances are empty].

Some followers of this [Mahāmudrā] system speak of “Mahāmudrā of the mode of abiding” and of “Mahāmudrā of bliss and emptiness”, [relating] the former to Madhyamaka *upadeśas* [and] the latter to the ultimate [level] of the Mantra[yāna].³⁴ According to the Madhyamaka system, if Atiśa quoting many scriptures proclaimed that the ultimate of this [Madhyamaka] system is not realized through inference, then what need is there to speak of the *mahāmudrā* of the mode of abiding being realized through inference? [Moreover,] the statement that “the emptiness of the Madhyamaka system is said to be realized through the direct perception of self-awareness”^[372] does not exist in the classical texts of Bhāviveka or Candrakīrti.

To say that Sgam po pa’s *mahāmudrā* realization is a prelude to the [tantric] bliss-emptiness *mahāmudrā* realization is declared to *not* be the Bka’ brgyud system [by its own adherents]. Why would one build up stores of wisdom (*ye shes tshogs*) prior to cultivating the Generation Stages (*bskyed rim*)? Is the *mahāmudrā*, the wisdom of bliss and emptiness, realized without the Generation Stages? If you are asking about [my view]: in the first place, by considering the point of Mantra[yāna], the meaning of emptiness that is realized is explained as the “adamantine wisdom of emptiness” (*stong nyid ye shes rdo rje*). If you want to distinguish that and the various distinctive features of Bka’ brgyud *mahāmudrā*, then think properly and speak according to scripture! [Only] then will you attain confidence in the teachings.

³² An allusion to the Vajrayāna practices that involves sexual union.

³³ The author refers to the Generation and Completion phases of the Kālacakra tantra.

³⁴ These designations are sometimes used more specifically to refer, respectively, to the awareness-emptiness (*rig stong*) Mahāmudrā tradition of Saraha and Maitrīpa et al. and the bliss-emptiness (*bde stong*) Mahāmudrā tradition of Tilopa and Nāropa Wien.

If you are asking about [my view]: The existence of a *mahāmudrā* greater than familiarizing oneself with ultimate bodhicitta is not advocated in this lineage. The venerable Nāgārjuna explained that to take the recognition of ultimate bodhicitta as the adamant mind (*sems rdo rje : cittavajra*) is the system of the Guhyasamāja.

Again, other traditions argue [as follows]: The liberation of beginners with mere devotion who are not taught the esoteric precepts (*upadeśa*) by a *bla ma* is called “a system for fools”. This is because any expression expressible by speech is nothing more than a [conceptual] abstraction (*arthasāmānya*, ‘object-universal’) or delimitation (*anyāpoha*, ‘other-exclusion’) and is therefore not the ultimate. Therefore, [the ultimate] is ineffable by speech.

“Devotion” means having confidence in the qualities of realization. When this has arisen, self-luminous self-awareness one has had since beginningless time becomes manifest. The great bliss of self-luminous self-awareness has pervaded all [beings] from the very beginning. The different ways of awakening ^[373] in line with individual capacities are not unequivocally determined.³⁵ When there are present the conditions conducive to ascertaining that state in which what was primordially undeluded and nonconceptual has emerged in its very immediacy, yogic direct perception [is at hand].

Also in this regard, concerning the explanation that at the time of the main practice (*dnegos gzhi*), mental engagement (*manasikāra*) is abandoned, it has been objected that sleep, and stupor and the like would also involve this [absence of mental engagement].³⁶ And it was said that [this] is no different from the Great Perfection of Heshang in former times. “Mental engagement” is explained in the Abhidharma as conceptualizing that grasps words and objects. If its absence results in a mistake³⁷ in that case, then the same also holds true for all the meditation states of the noble paths.

Were one to retort that the scholar Kamalaśīla explained that [i.e., *amanasikāra*] as a mistake in such [meditation], the reply is that one is in that case disputing against the exegetical tradition of Nāgārjuna. If self-luminous self-awareness is not realized without prior engagement in studies and thinking, why then do beginners first cultivate the collection of stores of wisdom?

Although [Sa skya Paṇḍita] said that the “descent from above” (*yas babs*) view resembles the meditation of Heshang, in most Mantra traditions it is explained that one begins with the view and then engages in the path.

The expression “Self-sufficient White Remedy” (*dkar po gcig thub*) refers exclusively to the ‘view’ but is not a term that denigrates the accumulation of merits. Rather, its precise

³⁵ In other words, given the varied dispositions and interests of students, there is no “one size fits all” teaching.

³⁶ For a discussion of traditional Indian and Tibetan sources of this view, see Volume I, 405–7.

³⁷ Literally, absurd consequence (*thal [ba] : prasaṅga*).

meaning is that one does not need to strive for different antidotes to each of the emotional afflictions and discursive thoughts as *mahāmudrā* alone is sufficient [as a remedy].

[As for the] statement “The Great Seal meditation of the ignorant, it is taught, usually becomes a cause of lower realms”³⁸ etc.:_[374] Any actions accumulated due to the disorientation of not clearly understanding the selflessness of persons and phenomena are nothing more than paths of *samsāra*. Moreover, the distinctions between good and bad according to different kinds of motivations at the time of the cause are impossible in the absence of conceptual grasping. Even in the case of inferior *mahāmudrā*, such concepts are impossible. Besides, statements noting that references such as [Mahāmudrā’s] resemblance to Prajñāpāramitā, the meditation of the Alīkākāra Cittamātra, and the third introduction in Mahāmudrā etc. are [all] mistaken³⁹. On the consideration that they are not the *mahāmudrā* of the Guhyamantra[yāna]. However, when it is considered that there are no phenomena at all that are not sealed by the luminously empty mind as such devoid of grasping, there are a great many specific characterizations of that which is designated by the name *mahāmudrā*. Considered only in terms of the individual, the self-luminosity without subject-object duality is [its] “resemblance to *prajñāpāramitā*”. Taken in terms of all aspects of phenomena, wisdom free from subject-object duality is the ultimate definitive meaning of the Maitreya works that was described as “Mind only” by Candra[kīrti]. Through direct introduction wherein whatever appears is mind, the concepts of the apprehended [object] cease. Through direct introduction wherein the appearance of mind is like space, the distraction of apprehending [subject] ceases. The freedom from both [appearances and the apprehending mind] is spontaneously present wisdom. All of these are called *mahāmudrā*.

³⁸ *Sdom gsum rab dbye*, III.161: *blun po phyag rgya che bsgom pa || phal cher dud ’gro’i rgyu ru gsungs || min na gzugs med kham su skye || yang na nyan thos ’gog par ltung ||* See Rhoton 2002, 303 (Tib.) 117 (Eng.).

³⁹ Shākya mchog ldan appears to refer to a criticism raised by Sa skya Paṇḍita in his *Thub pa’i dgongs gsal* against various types of Mahāmudrā teachings. See *Thub pa’i dgongs gsal*, 92₁₁ and 99_{18–1014}. As for the Alīkākāra Cittamātra approach, Sa skya Paṇḍita says that the so-called four *yogas*, i.e., one-pointedness, freedom from elaboration, one flavour, and no-meditation were presented by Śāntipa as stages of meditation and that they are not known within Madhyamaka doctrine. Thereby, Sa skya Paṇḍita indirectly criticized Sgam po pa who made use of these four in his Mahāmudrā system. Moreover he emphasizes that these four *yogas* were made up (by ordinary persons) and were not taught within the Indian tantric sequences of levels and stages. As for the resemblance to Prajñāpāramitā, he criticizes those who take the statement in the *Aṣṭasāhasrikāprajñāpāramitāsūtra* (D12) 3a₃: *sems nyid sems ma yin || sems kyi rang bzhin nyid ’od gsal ba yin ||* “That mind is no mind; mind’s nature is luminous” to convey the purport of Mahāmudrā. He also criticizes those Tibetans who employed a threefold introduction to guide their disciples to understand [1] that all phenomena are mind, [2] that mind resembles space, and [3] that space is emptiness. He singles out the third introduction and assesses it in the context of Prajñāpāramitā, more specifically with respect to a quote from the *Prajñāpāramitā in One Hundred Thousand Verses* (*Śatasāhasrikāprajñāpāramitāsūtra*) which says that all phenomena are like space. For Sa skya Paṇḍita, even if practitioners know how to meditate correctly in this fashion, it remains on the level of Prajñāpāramitā and cannot be *mahāmudrā* as it is not tantric. Underlying this criticism is, again, his contention that *mahāmudrā* can only be realized as the culmination of tantric empowerments. To him it is untenable to present it along the lines of a sūtric approach. Sa skya Paṇḍita also criticizes those who teach *asmṛti* and *amanasikāra* as Mahāmudrā. Shākya mchog ldan repudiates these criticisms in the next few lines of the text.

Again, the statement that all followers of this tradition who identify the direct introduction to mind, when they do not find mind anywhere by searching for it, as what is called *mahāmudrā* needs to be investigated. As a result of this *mahāmudrā* which is precisely the wisdom experienced [in] Mantra[yāna] during the phase of post-meditation after reemerging from ^[375] meditative equipoise, the grasping of discursive signs [i.e., reification] is to be put to an end. Hence, when the searching mind does not find anything by searching, the cessation of this grasping of characteristics on account of habituation is excellent and it does not count as a flaw. [However] if you claim that *mahāmudrā* is a nonaffirming negation [deduced by] not finding anything by searching, this contradicts the *Uttaratantra* [RGV] scripture as well as the works of Saraha. When the searching consciousness has not found anything by means of reasoning, the wisdom that is left behind as the remainder is identified as *mahāmudrā*. Having understood this properly, it should be realized. Therefore, in being directly introduced to mind, this very “mind alone is the seed of everything”, the supreme wish fulfilling gem.

In this way, this identification of *mahāmudrā*, which commonly encompasses all [types of] *mahāmudrā* taught in all the sūtras and mantras, has been eloquently explained based on the condition of awakening of latent tendencies from the past, seeing many scriptures, hearing spiritual friends, and forging the connection with those who requested it. Through the virtue of this, may I and all who are equally fortunate attain perfect buddhahood and liberate all mothers from the ocean of worldly existence.

This *Undermining the Haughtiness of Others by the Wheel of Brahma: A Treatise Clarifying Mahāmudrā*, was composed in the monastic site called Thub bstan gser mdog can [located] in the heart at Gtsang gyas ru by the glorious Shākya mchog ldan Dri med legs pa'i blo, a scholar from Central Tibet upon the earnest request by Chos kyi rgyal mtshan bzang po, son of Zla dgon chos kyi bzang po, lord of siddhas. May it be completely realized.

1b. Critical Edition of *Gzhan blo'i dregs pa nyams byed*⁴⁰

^[359] *Phyag rgya chen po gsal bar byed pa'i bstan bcos tshangs pa'i 'khor los gzhan blo'i dregs pa nyams byed ces bya ba bzhugs so |*

^[360] swasti || dge legs su bgyi ba grub par gyur cig || *phyag rgya chen po gsal bar byed pa'i bstan bcos tshang pa'i 'khor los gzhan blo'i dregs pa nyams byed* ces bya ba | rang bzhin rnam dag rdzogs sangs rgyas kyi blo || glo bur dri ma'i tshogs dang ma 'dres pa || dus rnams rtag tu kun la bzhugs gyur pa || g.yo med phyag rgya che la phyag 'tshal nas || de yi⁴¹ rang bzhin gsal

⁴⁰ SCsb_(A) vol. 17, 331–346₄; SCsb_(B) vol. 17, 359–376₁; SCsb_(C) vol. 17, 437–457₂

⁴¹ SCsb_(A), SCsb_(B); *yiś*

bar rtogs dka' ba || brjod dang rtog pa'i yul las 'das gyur kyang || mdzub mos nam mkha'
mtshon pa ji bzhin du || phyogs tsam brjod la deng 'dir spro ba skyes ||

sangs rgyas dang ni sem can dang || srid dang mya ngan 'das pa dang || sngags dang pha rol
phyin pa dang || grub mtha' kun la thun mong du || bzhugs kyang brda' 'phros ches dka' bas ||
sems kyi rang bzhin 'od gsal la || phyag ^[361] rgya chen po'i mtshan gsol nas || gangs can ljongs
su cher grags pa || de nyid mdo tsam gsal ba bya ||

de ltar mchod pa brjod pa dang || rtsom par dam bca' sngon btang nas || **zla 'od gzhon nu'**i
rang rtsal gyis || bton pa'i phyag rgya chen po la || rnam gzhag rgyas par bshad pa dang || ngos
'dzin bsdu te bstan pa dang || mnyam par 'jog lugs gsal po dang || brgal lan phye ste bshad
pa'o ||

dang por bshad bya gang yin pa || rnam par phye ste ma bshad na || gzhan gyi klan ka ma bzod
pa'i || cal col dbyangs su len pa mthong || spyir ni rnal 'byor rgyud gzhung las || der bshad de
dang bla med las || gang bshad rnam grangs mang po dang || pha rol phyin pa'i nges don du ||
bshad pa kun la khyab gyur pa'i || sems kyi rang bzhin 'od gsal la || dus 'dir phyag rgya che
zhes gsung || de phyir phyogs su chad pa med || 'di don rtogs nas phar phyin dang || sngags nas
gsungs pa'i nges don gyi || rtogs byed thabs lam so so ba || gang du zhugs kyang mchog nyid
'gyur || bshad pa'i srol rnam so so ba || der ma zhugs kyang 'di kho na || gcig pus so so rang
rig pa'i || ye shes mthong ba'i lam nyid 'thob || bsod nams tshogs tshul logs shig tu || rnam par
gzhag nas lta ba 'di || kho na rtogs pa'i yan lag tu || sbyor dang sngon 'gro gzhan mi dgos || ci
phyir zhe na lta ba 'di || tshig tu brjod pa spangs pa'i phyir || thos bsam dang ni 'jig rten pa'i ||
sgom byung blo yis de ma 'jal || gal te gang gis rtogs she ^[362] na || snga ma'i las 'phro bdag po'i
rkyen || bla mar mos pa'i dmigs rkyen dang || shes rig snga ma'i nyer len las || de ma thag pa'i
mngon sum 'byung || de phyir 'di la tshogs lam du || thos bsam byed dang sbyor lam du || don
spyi tsam zhig mthong zhes pa'i || dbye ba mdzad pa ma yin no || mngon sum mthong ba'i
'phags lam la || dbye ba med pa nyid dgongs nas || sa lam dbye ba med gsungs mod || thabs la
skur 'debs ma yin no ||

zla 'od gzhon nus gang mkhyen pa'i || lta ba tshogs su 'chad pa na || thog mar spros pa gcod
pa'i tshul || **klu sgrub** gzhung bzhin 'chad mi bzhed || gzung 'dzin rtog pa 'gog pa'i tshul ||
thogs med gzhung bzhin 'chad mi dgos || nges don rang rig rang gsal la || nyams myong tshad
du ma 'khyol na || sngags las phyag rgya che rtogs pa || gol sa nyid du lhung bar dogs || de bas
kun la khyab byed du || 'jug pa'i phyag rgya chen po ni || snga ma bzhin du rtogs byas nas ||
de la rtogs pa brtan mi brtan || brtag par bya ste mi brtan na || shing rta'i srol gnyis las byung
ba'i⁴² || gzung 'dzin spros pa 'gog pa'i tshul || goms par byas kyang mi 'gal mod || brtson 'grus
can gyis sngar rtogs pa || de nyid spong ba'i 'du byed kyis || tshul bzhin goms par byed pa dang

⁴² SCsb_(C); pa'i

|| rjes⁴³ thob rten 'brel sna tshogs pa || snang la rnam par rtog pa yis || 'dzin med nyid du goms byed pa || de nyid chos 'di'i gtso bor 'chad ||

sngar bshad rtogs pa brtan gyur nas || gsang sngags lam gyi phyag rgya che || rtogs pa'i thabs gang yin pa ^[363] la || 'jug par bya yi⁴⁴ mi brtan par || zhugs na nyes pa'i tshogs 'phel bas || bag yod nyid du gdams pa yin || **zla 'od gzhon nu**'i phyag rgya che || dkar po chig thub zhes bya ba'i || sman dang 'dra⁴⁵ bar bshad pa de || ngos 'dzin tshul la la la dag || gnas lugs dang ni thabs lam las || mngon 'gyur gnyis su 'byed ces zer || 'di ni gzhan dag gis rgol ba'i || klan ka ma bzod dbyangs su blangs || ci phyir zhe na lugs de yi || phyag rgya che la sangs rgyas pa'i || chen po gsum gyis ma reg pas || khyad par 'phags pa yin zhes gsungs || de la kha cig 'di snyam du || chen po gsum gyis ma reg pa || khyad par mi 'phags chos nyid du || 'gyur zhes dogs pa de bsam bya || rigs pas dpyad pa'i stong pa nyid || med dgag nam mkha' lta bu ni || yul du byed pa sgra rtog las || ma 'das phyir ne de mi rung || 'dir bshad phyag rgya chen po ni || mngon du byed pa sngags lam la || nges par ltos pa min phyir yang || sngags kyi ye shes 'dir mi 'chad || rdzogs pa chen po'i ye shes kyang || mngon du 'gyur ba sbyor ba dang || sta gon mang pos bsgrubs pa'i phyir || de yang 'dir 'chad ma yin no ||

blos byas spros pa mang po yis || rnam par g.yeng la ma reg par || rkyen gsum tsam las mngon 'gyur ba'i || phyag rgya chen po'i ye shes ni || phar phyin 'khor lo gsum pa yi || nges don gzung 'dzin las grol ba'i || ye shes nyid du gang bshad dang || bla med theg pa'i e vaṃ dang || rnam kun mchog ldan stong nyid dang || ^[364] *dgyes pa rdo rje* la sogs pa'i || ngo bo ngos 'dzin 'di las gzhan || yod pa min yang rang rang gi || thabs las mngon du gyur pa na || ming 'dogs gzhan dang gzhan byas so ||

de yang **sgam po pas** gsungs pa || nga yi phyag rgya chen po yi || ngos 'dzin rang gi rig pa ste | | gzhung ni rgyud bla'i bstan bcos zhes || gsungs pa'i dgongs pa dpyad pa na || **mnga' bdag rgyal sras mai tri**⁴⁶ las || brgyud pa de'i ngos 'dzin ni || *rgyud bla*'i gzhung du gsal ba dang || de goms byas pa las byung ba'i || lam gyi rim pa *chos dang ni* || *chos nyid rnam par 'byed pa* yi || lung las rtogs par bya zhes dgongs || *rgyud blar* bshad pa gang zhe na || dri ma rnam dgus bsgribs pa yi || dpe bstan bde gshegs snying po'i khams || sems kyi rang bzhin 'od gsal ba || mkha' bzhin 'gyur ba med la bshad || 'di ni gzhi dus ma dag dang || lam dus phyogs gcig dag pa dang || 'bras dus thams cad dag pa ste || gsum po 'di yis ma khyab pa'i || chos gang yod pa ma yin no || gsum po'i rang bzhin khyad med kyang || gnas skabs gsum du phye ba ni || 'khrul snang bag chags ma dag pa'i || 'jig rten lhan cig skyes blo yi || snang tshul dag la ltos nas phye ||

⁴³ SCsb_(B): *rje*

⁴⁴ SCsb_(A), SCsb_(B): *bya'i*

⁴⁵ SCsb_(A), SCsb_(B): *la*

⁴⁶ SCsb_(A), SCsb_(B), SCsb_(C): *tri*

bde gshegs snying po'i kham s gang la || phyag⁴⁷ rgya chen por mtshan gsol ba || gang 'di dri ma'i sbyang gzhi la || sbyang bya'i dri ma rnam dgu po || sbyong byed bde gshegs snying po de || rig pa'i ye shes kyis sbyangs pas || sbyang 'bras gtsang bdag bde sogs kyi || yon tan pha rol phyin pa 'byung || yon tan ^[365] 'di dag rjes mthun pa || gnas skabs mthong ba'i lam gnas te || bdag dang bdag med spros pa dag || nye bar zhi ba'i bdag mthong nas || de bzhin gshegs snying mthong ba'i phyir || phyag rgya chen po mthong bar bshad || rtogs te slar ldog srid pa dang || slar mi ldog pa'i dbye bas gnyis || rgyud sde dag las bshad pa ltar || mthong ba'i lam la'ang rnam gnyis su || 'chad la 'gal ba yod ma yin ||

de ltar rtogs pa'i rjes thob tu || chos nyid dag la 'jug pa'i tshul || rnam pa mang po goms byed pa'i || rim pa dag las phye gyur pa'i || lam gyi rim pa chos dang ni || chos nyid rnam 'byed dag tu bshad || chos nyid mngon sum mthong rjes su || mtshan 'dzin 'gog pa'i rim pa ni || rnam pa mang po goms byed pa || pha rol phyin pa'i theg pa las || bshad pa dag dang 'gal snyam na || de lta bu ni gsang sngags las || bshad pa shin tu mang ba ste || dbang las skyes pa'i ye shes la || bdag tu rtog pa bzlog phyir du || skye bu sngon rabs⁴⁸ dbang phyug dang || zhes sogs gsungs pa dag dang ni || 'phags pa spyang ras gzigs dbang gis || rnal 'byor spyod gzhung rgya mtsho yi || pha rol phyin pa'i rjes thogs su || ye shes de yang don dam du || yod pa min pa'i rigs⁴⁹ pa gsungs || chos kun rang rang ngo bo yis || stong pa'i tshul can shes 'og tu || de bzhin gshegs snying mthong ba la || rjes thob rigs pa'i tshul mang por || slob mi dgos pa spyod pa'i phyogs || rgya chen po la 'jug pa'i tshul || brtsod mdzad mtshan nyid theg ^[366] pa'i lugs ||

gnyis po ngos 'dzin bsdu bshad pa || lung las gsungs dang **sgam po pas** || ngos gzung pa de gcig go zhes || 'chad pa'i tshul gyis rtogs par bya || shes rab pha rol phyin pa las || sems la sems ni ma mchis te || sems kyi rang bzhin 'od gsal zhes || gsungs pa de dang mngon pa'i mdor || thog ma med pa'i dus kyi dbyings || chos rnam kun gyi gnas yin te || zhes sogs gsungs don 'grel pa na || phung po skye mched kham dbang rnam || sogs nas tshul min yid byed ni || sems kyi dag pa la rab gnas || zhes pas 'khor ba'i chos kun yang || de bzhin gshegs snying las byung phyir || sems can kham dang sangs rgyas kham || tha dad yod ma yin pa la ||

skabs 'dir phyag rgya cher 'chad pa'i || shes byed **sa ra has** gsungs pa || sems nyid gcig pu kun gyi ni || sa bon yin pa'i sgrub byed du || srid dang mya ngan 'das pa yi || dge legs ma lus 'byung ba'i phyir || yid bzhin nor bu 'dra bar gsungs || de yi⁵⁰ shes byed 'dir 'chad pa || phyag rgya chen po'i ye shes la || 'khrul pas gzung ba'i rnam shes dang || 'khrul med rtogs pa'i ye shes so || 'khrul pa la yang chags sdang gis || las bsags⁵¹ pa dang de med pa'i || dge bas rnam dkar las bsags pa || de las ngan song sdug bsngal dang || mtho ris gnas kyi bde ba 'byung || bde sdug

⁴⁷ SCsb_(C): *phyā*

⁴⁸ SCsb_{(A)(B)(C)}: *rab*

⁴⁹ SCsb_(B): *rig*

⁵⁰ SCsb_(A), SCsb_(B): *de'i*

⁵¹ SCsb_(A): *sog*, SCsb_(B), SCsb_(C), *sogs*

tshogs kyi phyag rgya che || 'khor ba'i gnas su drangs gyur kyang || 'khor ba'i chos dang dbyer med du || 'dres mi srid phyir nam zhig tshe ||^[367] 'bral rung nyid du gnas pa'i phyir || sems can khams kyang phyag rgya che || khams der 'khrul med ye shes ni || goms pas bsgom pa'i sems nyid dang || dbyer med nyid du 'dres gyur pas || sangs rgyas khams kyang phyag rgya che ||

de ltar lung dang rigs pa yis || sems can kun la phyag rgya ches || rgyas btab par ni shes gyur mod || de tsam gyis de rtogs pa min || rang byung rnams kyi don dam de || dad pas rtogs byar gsungs de yin || sems la zhes gsungs gzhi dus kyi || ye shes nyid yin sems ma mchis || zhes pa rnam shes tshogs brgyad pa || sems las byung ba ji snyed dang || gnyis snang 'khrul pa'i bag chags kyis || bsgrubs pa min yang rnam byang gi || phyogs la zhen pa'i rtog pa yang || 'od gsal ba la sgrib byed do || sgrib byed de dag rang rang gi || ngo bo⁵² rang rig rang gsal bar || gyur pa'i tshe na bsgrib⁵³ bya dang || sgrib byed gnyis su dbye ba med || ji srid sgrib bya sgrib byed kyi || gnyis 'dzin rtog pa yod de srid || sgrib byed ngo bo ma shes pas || 'od gsal phyogs rer zhen pa'i phyir || phyag rgya che de rtogs pa med ||

rgyud las 'chad po nyan po dang || 'khor dang mya ngang 'das pa dang || dngos dang dngos po med pa dang || sangs rgyas sems can kun du⁵⁴ zhes || gsungs pa rang rig rang gsal ba || gzhi lam 'bras bu'i rgyud gsum dang || chos dbyings ye shes 'khor ba dang || mya ngan 'das pa thams cad dang || sangs rgyas sems can thams cad kyi || khams gyur so so rang rig^[368] pa'i || ye shes nyid kyis myong bya ba || de yis gang la rgyas gdab kyang || mi thebs gyur pa yod min pa || de phyir 'di la phyag rgya che'i || mtshan gsol ba ni bshad dang 'jug || gnyis ka yod pa'i dngos ming ste || rjes grub nyid du sbyar ba dang || dngos ming yin pa mi 'gal lo ||

'di don rje btsun byams pa yi || gzhung na chos dbyings ma gtogs pa'i || chos gzhan yod pa min pa dang || chos dbyings de yang 'phags rnams kyi || so so rang rig gis myong bas || sems kyi rang bzhin yin pa dang || rang bzhin de la rigs tshogs kyis || rigs pas ji tsam dpyad gyur kyang || don dam nyid phyir rgol mi nus || de phyir chags sogs thams cad las || nges 'byung chags sogs yin par gsungs || de phyir phyag rgya che 'di yi || lung khungs byams pa'i chos rnams ni || rjes 'brang bcas pa de yin phyir || rigs tshogs gzhung gis rnam brtags pa'i || med par dgag la der mi 'chad ||

'on kyang de yis der brtags pa'i || shul du lhag ma nyid gyur pa'i || nges pa'i don zhig myong gyur na || der yang der 'dogs dper mtshon na || 'khor lo bar pa chos rnams kun || rang stong nyid du bshad 'og tu || 'khor lo gsum par des stong pa'i || 'gyur ba med pa'i yongs grub nyid || nges pa'i don du bshad de bzhin || gzhan yang chu shing snying po ni || rtsal bas ma rnyed gyur mod kyang || lo 'dab rgyas pa'i dbus zhig tu || 'bras bu mngar por smin de bzhin ||

⁵² SCsb_(C); ngo bor

⁵³ SCsb_(A), SCsb_(B), SCsb_(C); sgrib

⁵⁴ SCsb_(A), SCsb_(C); nga

gsum pa nyams len goms tshul la || mnyam par bzhag tshe zhi gnas dang || [369] mnyam rjes gnyis kar lhag mthong gi || slar ldog med par skyong⁵⁵ tshul lo || dang po mthong bya 'od gsal de || ji srid rtog pa'i yul gyur pa || de srid phyag rgya che ma mthong || don spyi tsam mthong 'dir mi bzhed || de'i phyir mngon sum gang mthong ba || de la rtse gcig mnyam bzhag gnas || de'i rgyun rnam par ma g.yengs pa || de tshe zhi lhag zung du 'jug || de tshe spong ba'i 'du byed brgyad || mngon du byed tshe zhi lhag gi || nyes pa sel ba'i phyir yin mod || sgom gyi ngo bo ma yin te || phal cher sgra don 'dzin pa yi || rtog pa nyid las ma 'das phyir || de yang gol bar 'gyur ba srid ||

lhag par mthong ba'i sgom tshul la || mnyam par bzhag dang rjes thob la || mnyam par bzhag tshe srid pa dang || zhi ba'i rnam rtog gang 'phros pa || de la rtog dpyod gzhan zhig gis || bltas pas snga ma dbyings su thim || lta byed rtog dpyod de la yang || shes rab gsum pas bltas pa na || blta bya lta byed gnyis ka yang || lhag mthong ngo bo nyid du 'dres || de tshe gsal dang rtog med kyi || lhag mthong mngon du gyur zhes bya || dus der yang dag min rtog ni || thams cad 'gog pa smos ci dgos || gnyen po'i phyogs kyi rtog pa yang || mtshan 'dzin nyid phyir dgag bya'o ||

yang dag min rtog gang zhe na || thog med dus nas gang goms pa'i || rnam shes tshogs brgyad 'khor bcas la || khams gsum pa yi⁵⁶ rnam pa can || gang snang thams cad der bshad bya || rigs pas dpyad pa ma byas par || der snang 'gog mi nus shes na || [370] de ma byas kyang de nus te || dper na 'gog pa'i snyoms 'jug ltar || lhag mthong mngon du gyur pa na || brgyad po'i go skabs med phyir ro || de las langs pa'i rjes thob ni || ji srid sangs ma rgyas ji srid || yang dag min rtog rang shugs kyis || 'char ba dgag mi nus pas na || gang shar snang ba thams cad ni || bzo bcos med par bzhag pa la || sgra don 'dzin pa'i rtog pa ni || bzang ngan gang yang bsre mi bya || mnyam rjes kun tu so ma dang || ma bcos lhug par bzhag byas te || 'das dang ma 'ongs la sems pa || rtog pa nyid du song bas nas || da lta shes pa skad cig ma || tha mal rtog dang yang dag pa'i || rtog pas bzo bcos ma byas par || gang shar nyid du bzhag byas pa || de la lhug pa zhes brjod kyi || lhug pa'i ngos 'dzin gzhan mi dgos || yang na rnam rtog 'gog pa yi || 'bad rtsol mang pos rtog pa spel || rtog pa 'gog pa'i rtsol med par || bzhag pas rtogs pa ngang gis 'char || ces pa 'jur bus beings pa'i sems || glod na grol ba sogs don te || 'di yang mnyam gzhas sngon song ba'i || rjes kyi shes pa'i skabs la dgongs ||

bzhi pa brgal lan bshad bya ba || ngo bo nyid⁵⁷ med smra rnam ni || gcig dang du bral la sogs pa'i || rigs pas gtan la ma phab par || stong nyid rtogs pa mi srid cing || rtogs rlom the tshom las ma 'das || lta ba gang gi rtogs bya'i yul || don dam dpyod byed rigs pa yis || dpyad ma byas na yul de la || mtshan mar 'dzin pa mi ldog zer ||

⁵⁵ SCsb_(C), SCsb_(B): *skyod*

⁵⁶ SCsb_(B): *pa'i*

⁵⁷ SCsb_{(A)(B)(C)}: *gnyis*

don dam dpyod byed rigs pa'i ^[371] tshul || sngon song med par don dam pa || rtogs pa'i thabs mkhas gsang sngags dang || man ngag las byung rgyal bas gsungs || dper na lus kyi byed bcings dang || bzlog khyab thabs kyi 'khrul 'khor dang || ye shes sems dpa' spyen 'drongs pa || sogs las lta ba rtogs de bzhin || so so rang rig gis myong ba || de la rigs pas dpyad byas tshe || bde gsal la sogs sngags lugs kyi || don dam mtha' dag spangs par 'gyur || rigs pas dpyad kyang mi khegs na || dus der dpyad pa don med 'gyur || 'dzin rtog mtha' dag khegs nas ni || yul la dpyod pa don med do ||

'di na mngon pa ba rnams ni || lhag mthong grub pa'i 'og rol tu || zhi gnas bsgrub pa mi 'thad ces || zer ba de yang brtag bya ba || de 'dra mngon pa ba la yang || shin tu mang ste dper mtshon na || 'dod la chags bral byas 'og tu || dngos gzhi'i bsam gtan bsgrub par bshad || rnal 'byor yan lag drug pa ru || sor bsdud grub nas bsam gtan gsungs ||

lugs 'di'i rjes 'brang kha cig ni || gnas lugs phyag rgya chen po dang || bde stong phyag rgya che zhes pa || snga ma dbu ma'i man ngag dang || phyi ma sngags kyi mthar thug zer || dbu ma'i lugs kyi rjes dpag gis || lugs de nyid kyi don dam yang || rtogs pa min zhes **atiśas**⁵⁸ || lung mang drangs nas bshad gyur na || gnas lugs phyag rgya chen po ni || rjes dpag gis rtogs smos ci dgos || dbu ma'i lugs kyi stong pa nyid || rang rig mngon sum gyis ^[372] rtogs zhes || bya ba **legs ldan 'byed** dang ni || **zla ba grags pa**'i gzhung na med ||

bde stong phyag rgya chen po ni || rtogs pa'i sngon du sgam po pa'i || phyag chen rtogs pa sngon 'gro zhes || zer ba bka' brgyud⁵⁹ lugs min zer || skyed rim bsgom pa'i snga rol du || ye shes tshogs sog pa de ci || skyed rim med par bde stong gi || ye shes phyag rgya che rtogs sam || khyed la'ang ci zhes 'dri zhe na || dang por sngags don gsam byas pas || rtogs pa'i stong pa nyid don ni || stong nyid ye shes rdo rjer gsungs || de dang bka' brgyud⁶⁰ phyag chen gyi || khyad par mang po dbye 'dod na || legs par soms la gzhung bzhin smros || de nas chos la gdengs thob 'gyur ||

khyed la'ang ci zhes 'dri ba na || don dam byang chub sems goms las || lhag pa'i phyag rgya chen po ni || yod par rgyud pa 'dis mi bzhed || don dam byang chub sems de yi || ngos 'dzin sems kyi rdo rje la || mdzad pa gsang ba 'dus pa'i lugs || yin par **klu sgrub** zhabs gyis bshad || yang ni lugs gzhan gyis rgol ba || bla mas man ngag ma bstan par || mos gus tsam gyis las dang po || grol ba blun po'i lugs zhes zer || rjod byed ngag gis gang brjod pa || de ni don spyi'am gzhan sel las || ma 'das phyir na don dam min || de phyir ngag gis brjod du med ||

mos gus zhes pa rtogs pa yi || yon tan nyid la dad thob pa || skyes pas thog ma med thob pa'i || rang rig rang gsal mngon du 'gyur || rang rig rang gsal bde ba che || gdod ma nyid nas kun khyab pa || rang rang dbang ^[373] po'i bye brag gi || sad byed mtha' gcig tu ma nges || gdod nas

⁵⁸ SCsb_{(A)(B)(C)}: *a tis shas*

⁵⁹ SCsb_{(A)(B)}: *dka' rgyud*

⁶⁰ SCsb_{(A)(B)}: *bka' rgyud*

rtog bral ma 'khrul ba'i || mngon sum nyid du gang skyes pa || gnas der nges pa 'dren pa'i rkyen || byung tshe rnal 'byor pa'i mngon sum ||

yang ni 'di la dngos gzhi'i dus || yid byed spangs par bshad pa la || gnyid dang brgyal ba la sogs kyang || der 'gyur zhes ni rgol ba dang || sngon byung **hwa shang** rdzogs chen dang || khyad par med ces zer ba yod || yid⁶¹ byed ces pa mngon pa las || sgra don 'dzin pa'i rtog par bshad || de med pa yis der thal na || 'phags lam mnyam gzhang kun la'ang mtshungs ||

mkhas pa padma'i ngang tshul gyis || de la de⁶² thal bshad ce na || de ni **klu sgrub** gzhang lugs dang || cig shos rtsod pa'i dbang du mdzad || thos bsam sngon du ma song bar || rang rig rang gsal mi rtogs na || las dang po yis⁶³ ye shes kyi || tshogs sogs⁶⁴ thog mar sgom de ci || lta ba yas babs **hwa shang** gi || bsgom dang mtshungs zhes gsungs mod kyang || sngags lugs phal cher lta ba nas || brtsams te lam la 'jug par⁶⁵ bshad ||

dkar po chig thub zhes bya ba || lta ba rkyang pa'i ldog cha nas || yin gyi bsod nams tshogs dag la || skur pa 'debs pa'i tshig ma yin || de yang nyon mongs rnam par rtog || so so'i gnyen po tha dad la || 'bad mi dgos par phyag rgya che || gcig pus chog pa'i don nyid do ||

blun pos phyag rgya che goms pa || ngan 'gro'i lam du 'gyur zhes sogs || gang zag dang ni chos rnams kyi || bdag med gsal bar mi shes^[374] pa'i || rmongs pas las rnams gang bsags pa || 'khor ba'i lam las 'da' ba med || de yang rgyu dus kun slong gi || dbye bas bzang ngan so sor dbye || de yang rnam par rtog pa yi || 'dzin pa med la srid ma yin || phyag chen tha shal gyur na yang || rnam par rtog la de mi srid || gzhan yang sher phyin ltar snang dang || sems tsam rnam med bsgom dang ni || phyag chen ngo sprod gsum pa sogs || bya ba de dag 'khrul lo zhes || gsungs pa sngags kyi phyag rgya che || ma yin pa la dgongs mod kyang || sems nyid gsal stong 'dzin med kyis || rgyas mi thebs pa'i chos gang yang || yod ma yin pa la dgongs na || phyag rgya chen po mtshan gsol ba || 'di yi⁶⁶ bye brag shin tu mang || gang zag tsam gyis dbang byas pa'i || gzung 'dzin gnyis med rang gsal ba || shes rab pha rol⁶⁷ phyin ltar snang || chos rnam kun gyis dbang byas pa'i || gzung 'dzin gnyis bral ye shes ni || byams chos nges don mthar thug la || sems tsam zhes byar zla bas bshad || cir snang sems su ngo sprad pas || gzung ba'i rnam par rtog pa khegs || sems snang nam mkhar ngo sprad pas || 'dzin pa'i rnam par g.yeng ba khegs || gnyis bral ye shes lhun grub pa || de kun phyag rgya che zhes bya ||

⁶¹ SCsb_(B): yod

⁶² SCsb_{(A)(B)}: der

⁶³ SCsb_{(A)(B)(C)}: yi

⁶⁴ SCsb_(B): bsogs

⁶⁵ SCsb_(B): pa

⁶⁶ SCsb_(B): 'di'i

⁶⁷ SCsb_(B): addit. tu.

yang ni lugs 'di'i rjes 'jug kun || sems btsal bas ni gang du yang || ma rnyed tshe na sems ngo
 'phrod || de la phyag rgya che zhes par || ngos 'dzin pa de dpyad par bya || phyag rgya che 'di
 mnyam bzhag las || langs pa'i rjes thob dus dag tu || sngags myong ye shes de nyid las ||^[375]
 mtshan mar 'dzin pa 'gog bya'i phyir || tshol byed blo yis gang du yang || btsal bas mi rnyed
 de'i tshe || zhen ngor mtshan 'dzin de khegs pa || mchog yin de la skyon mi rtsi || btsal bas gang
 du'ang ma rnyed pa'i || med par dgag pa phyag chen du || 'dod na rgyud bla'i gzhung dang ni
 || mda' bsnun zhabs kyi gzhung dang 'gal || rnam shes tshol byed rigs pa yis || gang du yang ni
 ma rnyed tshe || ye shes lhag mar bzhag pa de || phyag rgya chen po'i ngos 'dzin du || legs par
 shes nas rtogs bya'i phyir || sems ngo sprod par byed na ni || sems nyid gcig pu kun gyi ni || sa
 bon yid bzhin nor bu mchog ||

de ltar mdo sngags thams cad las || gsungs pa'i phyag rgya che kun la | khyab byed thun mong
 du 'jug pa'i || phyag rgya chen po'i ngos 'dzin 'di || sngon gyi bag chags sad byed rkyen ||
 gzhung mang dag las mthong ba dang || dge ba'i bshes las thos pa dang || bskul bar byed pos
 mtshams sbyar nas || legs par bshad pa 'di'i dge bas || bdag dang skal bar mnyam thams cad ||
 rdzogs sangs rgyas te ma rnams kun || srid pa'i rgya mtsho las sgrol shog || ces phyag rgya
chen po gsal bar byed pa'i bstan bcos tshangs pa'i 'khor los gzhan blo'i dregs pa 'joms byed
 ces bya ba 'di ni **grub pa'i dbang po** || **zla dgon chos kyi bzang po**'i sras ||

chos kyi rgyal mtshan bzang pos gsol ba nan gyis btab pa'i ngor bgyis nas || yul dbus kyi
 klog pa ba **dpal shākyā mchog ldan** dri med legs pa'i blos || gtsang g.yas ru'i thig le thub
 bstan gser mdog can zhes bya ba'i gtsug lag khang du nye bar sbyar ba 'di || yang dag par
 rtogs pa'o ||

2a. English Translation of *Grub pa mchog gi dgongs pa rnam nges*⁶⁸

A Treatise Called Distinguishing Mahāmudrā ^[376] [Ascertaining the Intent of the Supreme Siddhas]:

Om swasti siddham hi. A Treatise Called Distinguishing Mahāmudrā. Homage to [Mahāmudrā,] the king who ascertains the single intent of all buddhas in one! [I] have seen [among] ways of practicing Mahāmudrā, which is famous in the snowy country [Tibet], that some people scrutinize and repudiate one another in order to dispel each other's criticisms.

[1] Some claim that meditation on emptiness through analysis by way of Madhyamaka reasoning is the main practice of this teaching.

[2] Others say that the unity of bliss and emptiness while filling all the *cakras* with the succession of blessing from within (*svādiṣṭhāna*) is the main practice of this teaching.

⁶⁸ SCsb_(A) vol 17, 346₄–355₁; SCsb_(B) vol 17, 376₁–385₄; SCsb_(C); vol 17, 457₂–468₃. The full title in Tibetan is: *Phyag rgya chen po'i shan 'byed ces bya ba'i bstan bcos* [or] *Grub pa mchog gi dgongs pa rnam nges* (= PCgn)

[3] Others yet maintain that seeing one's own naked (*rjen pa*) mind free from all thought-movements through calm abiding⁶⁹ is the main practice of this teaching.

[4] Some claim that the meditation in which the seeing mind is not found by searching anywhere—such as inside, outside, as blue or yellow—is the main practice of this teaching.

[5] Still others claim to meditate [on *mahāmudrā*] by ascertaining that “the creator of all is the ‘all ground consciousness’”.

These are not what was emphasized by the physician Gzhon nu [Sgam po pa], who, as illustrated by the example of the Self-sufficient White Remedy was skilled in eradicating extreme beliefs by means of few words with encapsulated meanings [that make] realization easy, without strenuous effort.

[1] Regarding the first, some who had taken to heart a Madhyamaka that became well-known at a later [stage] in the Snowy Country commenced by equating one with the other [i.e. Mahāmudrā with their own Madhyamaka]. [Yet] that [Mahāmudrā] is not that [Madhyamaka]. Why? ^[377] Because the Madhyamaka of the reasoning corpus is [taken as] a nonaffirming negation, whereas the emptiness of *mahāmudrā* is the primordial wisdom free from extremes. As for the nature of phenomena (*dharmatā*) in these two traditions: [The first] is distinguished as an object of words and thoughts because it is simply an other-exclusion (*gzhan sel*). [The second] is distinguished as an object of direct [perception] because it is the particular⁷⁰ of wisdom. That is not all. There is also the distinction between [the first being] inscrutable and the [second] being evident, [the first being] mentally contrived and [the second being] naturally uncontrived. Moreover, regarding the respective means of realizing them, the emptiness known in the Madhyamaka is comprehended through reasoning that validates one's own scriptures and castigates those of others. The emptiness of *mahāmudrā* is attained through devotion to the *bla ma*, blessings, karmic connection and the accumulation of merit. And regarding the [respective] ways of familiarization: the expressions ‘analytical’ and ‘settling’ meditation are the terms used by scholars of former times.

[2] The second tradition, although it derives from the works of Saraha, is a Mahāmudrā of the Guhyamantra[yāna], and is therefore not what Dwags po pa [primarily] emphasized.⁷¹

⁶⁹ In all three editions two syllables are missing right in the middle of this verse. Assuming that the two missing syllables are *ni zhi* the line would read *gzhan 'ga' zhig ni zhi gnas kyis*. I suggest this reading, because the next verse speaks about the freedom from all movements of thoughts induced by *gzhan 'ga' zhig ni zhi gnas kyis*, i.e., through calm abiding.

⁷⁰ In other words, it is a veridical particular that is amenable only to direct perception, and not a delusive universal that is amenable to inferential reasoning. On Dignāga's understanding, conceptual thought has access only to universals, not particulars.

⁷¹ In other words, the tantric practices of bliss and emptiness arising from union with a consort were not the primary focus of Sgam po pa's Mahāmudrā doctrine which primarily emphasized (for those of requisite abilities) a direct introduction to the nature of one's own mind, a theme also emphasized in many of Saraha's works.

[3] It was declared that his Self-sufficient White Remedy is not mixed with the three Great Ones.⁷² Answering the objection that such [a claim] is inadmissible, he [Sgam po pa] explained that the three are not uncontrived because they are understood only through extraneous conditions, whereas his Self-sufficient [White Remedy], the self-occurring wisdom (*rang byung ye shes*), is said to not be something newly contrived.

[4] The fourth [way to] identify [Mahāmudrā] is the Pacification Teaching (*zhi byed*)⁷³. The preparation and main [practice] is similar to the practice known as Mahāmudrā. [Query:] Isn't the [Zhi byed] way of directly introducing the experience of wisdom as emptiness in the phase of post-meditation taken over [from Mahāmudrā]? Though it is taken over, there is no fault in this. Still, preserving each exegetical tradition without adulteration [378] is said to be the way of the wise. The phase of the main practice in the second identification [i.e., the tantric tradition of Saraha] is no different from this way of seeing. However, if one clings [to the belief] “we have seen *mahāmudrā*,” it is poisonous. One-pointedness may count as calm abiding, but if freedom from fabrication is also taken as the main practice of this teaching, how do [you] identify it? If it is explained according to the Niḥsvabhāvavāda texts, it is poisonous. If [on the other hand] it is declared that it is nothing but nakedly seeing awareness, then how does this differ from the Consciousness-Spirit of the Samkhya school?⁷⁴ If one thinks that it is distinguished from the Samkhya tradition by the direct introduction to the selflessness of persons in the post-meditation phase, the reply is that it doesn't make sense that a post-meditation understanding that has not familiarized [itself] with the antidotes to self-grasping during the main practice phase would constitute a meditation based on thinking that severs superimpositions.

[5] The fifth identification: when mixed with the religious language of Rdzogs chen, if one knows how to [thereby] clearly identify [mind's nature], there is no problem. However, the question is how does one clearly identify the all-ground (*kun gzhi*) taught in *Sems sde*⁷⁵? In

⁷² See Vol. I, 116 n. 299.

⁷³ This tradition derives from the eleventh-century Indian Siddha known to Tibetans as Pha dam pa sangs rgyas (d. 1117) who said to have visited Tibet several times (some sources say as many as seven) to spread the Pacification (*zhi byed*) teachings. He taught at the temple of Glang skor near Ding ri in southern Tibet. The Zhi byed system is counted as one of the eight central practice lineages of Tibet.

⁷⁴ Here *shes rig bdag* is short for *bdag shes rig gi skyes bu*, which refers to the conscious but inactive Spirit/Self (*ātman*) of the Sāṃkhya philosophy which is represented by the masculine principle *puruṣa*. This exists in isolation from the active but unconscious Nature, represented by the feminine principle *prakṛti*. The interaction between the two gives rise to the phenomenal world.

⁷⁵ *The Mind Series* is one of three divisions within Rdzogs chen. Germano 2005, 12: “The earliest revelations of the Great Perfection are those said to have been disseminated in Tibet in the latter half of the eighth century, and which retroactively were classified as the Mind Series to distinguish them from later developments. They begin with a collection of quite short texts known as The Eighteen Texts of the Mind Series (*Sems sde bco brgyad*), and then subsequently proliferate into a large family of texts spawned by the original collection's expansion, modification, and so forth, culminating in a series of texts centered on *The All-Creating King* (*Kun byed rgyal*)

the great classical texts, the all-ground consciousness (*kun gzhi'i rnam shes : ālayavijñāna*) is explained in terms of unreal conceptualizing. Hence, when it is framed as an identification of *mahāmudrā*, it becomes the laughing-stock of scholars. If the all-ground is explained as the causal continuum (*rgyu rgyud*), it becomes mixed with the Lam 'bras [system]. Although this is no problem *per se*, if this “all-ground” is identified as wisdom itself, when explained according to one's own scriptural traditions, then one has to question what antidotes should be cultivated [to counteract] the clinging to the ideas of an “All-creative King (*kun byed rgyal po*)”⁷⁶, “supreme self”, and “buddha nature”? If one answers that these teach the absence of grasping anything in the main practice phase, the reply is that this refers to the ineffable *mahāmudrā* ^[379] transcending the domain of concepts that is recognized by post-meditation cognition.

[*Query:*] If [its] identification could be shown by concepts, hasn't the main practice once again become poisoned? If that clinging mind has to be overcome yet again, isn't it similar to an elephant [repeatedly] bathing?⁷⁷ [*Reply:*] In reply to the objections of others concerning the Self-sufficient [Remedy] of the first [question], the cultivation of Mahāmudrā known as the Fivefold is not unwarranted.⁷⁸ However, in the Mahāmudrā emphasized by the Physician [Sgam po pa], are these five points indispensable or not? When we examine what these excellent members express, if the first [i.e., their indispensability] holds true, then the basic thesis [of self-sufficiency] is refuted.⁷⁹ If the latter [i.e., their not being indispensable] holds true, then it is mixed with the Lam 'bras and thus does not constitute an independent tradition.

Thus, being abundant in meanings yet succinct in words, [Mahāmudrā] is easy to practice for those with a karmic connection. If one realizes what is easy to realize, the two [types of] belief in a self along with their seeds are easily destroyed. This coemergence that is experienced by personal knowledge and not taken as an object of words and concepts does not require recourse to scripture and reasoning. It also does not depend on honoring the teacher

po). Most of the resultant sub-divisions of the Mind Series rubric have names based upon geographical regions, clans, or individual founders.”

⁷⁶ The name of a famous Rdzogs chen synthesis of the early Sems sde teachings in which mind as such (*sems nyid*) is personified as an all-creative king (*kun byed rgyal po*) who gives rise to all phenomena.

⁷⁷ This is a metaphor used to convey the flaw of repetition. An elephant after bathing throws mud on its body (possibly for thermoregulation and/or to prevent sun burn) which causes itching as it dries. To alleviate the itching the elephant returns to the water and the cycle is repeated again and again.

⁷⁸ For the so-called Fivefold Mahāmudrā see for example the *Phyag chen lnga ldan gyi mgur* by 'Bri gung skyob pa 'Jig rten gsum gyi mgon po, which describes the five seals as: [1] the Great Seal of *bodhicitta* (*byang sems phyag chen*), [2] the Great Seal of the deity's body (*lhag sku'i phyag chen*), [3] the Great Seal of devotion (*mos gus phyag chen*), [4] the Great Seal of the abiding nature (*gnas lugs phyag chen*), and [5] the Great Seal of dedication (*bsngo ba phyag chen*).

⁷⁹ This remark implies that by making use of five methods, the criticism that Sgam po pa's Mahāmudrā is a self-sufficient remedy (i.e., a single 'cure-all' treatment) is refuted.

with set observances⁸⁰. However, being the Mahāyāna, encompassing everyone and comprising the definitive actuality of everything, it is without contradiction during the phase of the main practice. Although in the phase of preparation for its realization, there is no need for sundry methods of accomplishment, during the main practice phase, the aim to be accomplished is seen to be in accord with all sūtras and tantras.

What is to be seen (*mtshong bya*) is primordially present wisdom which is not newly established. Being similar to a wish fulfilling gem, if for the time being one can settle evenly in [this state] that is free from drowsiness and agitation, this is termed “one-pointedness”.^[380] When there is freedom from grasping either phenomena or persons, it is termed “freedom from elaborations”. As for the enhancement in the post-meditation of that unity of calm abiding and deep insight of the main practice, when there is no [more] grasping whatever personal and phenomenal appearances arise as “this” or “that”, then even if, on the side of consciousness, the dualism of subject and object have not ceased, on the side of wisdom, both “selves” [personal and phenomenal] are naturally taken over [by] wisdom that is free from grasping anything at all. At that time, the entire phenomenal world becomes “one taste” with *mahāmudrā*. Once this manifests effortlessly, one senses that it is what has been given the name “no-meditation”.

In this regard, latter-day people⁸¹ object: How is this not grasping or engaging the mind in anything at all during the main practice phase any different from the tradition of Heshang? And how is the deep insight that is not accomplished in conjunction with teachings from the sūtras and tantras any different from the traditions of the heretics (*tīrthika*)⁸²? [They also] declare that “the Great Seal meditation of the ignorant, it is taught, usually becomes a cause of animal birth” and that “even if that meditation may be excellent, because it does not go beyond Madhyamaka meditation, it does not make sense to combine it with the Secret Mantra”.⁸³ How should one provide answers to settle such disputes?

⁸⁰ Compare with the purely tantric view expressed in *Hevajratantra* I.viii.36b which states “Coemergence that is not expressed by others is also not found elsewhere. It is revealed by honouring (*upasevayā* : *bsten pa yis*) the Guru with set observances (*parva* : *dus thabs*) and from one’s own merit”. See Skt. *nānyena kathyate sahaṣaṃ na kasmīn api labhyate* | *ātamanā jñāyate puṇyād guruparvopasevayā* || Tib. *gzhan gyis brjod min lhan cig skyes* || *gang du yang ni mi rnyed de* || *bla ma’i dus thabs bsten pa yis* || *bdag gis bsod nams las shes bya* ||

⁸¹ This term is generally used pejoratively by the author with reference to scholars (14th to 16th centuries) who had come under the influence of the Prāsaṅgika Madhyamaka doctrinal system developed by Tsong kha pa.

⁸² On the term *mu stegs [pa]* (*tīrthika*), which was used to refer to Buddhist or non-Buddhist traditions that were thought to contradict key Buddhist principles such as selflessness, see Volume I, 37 n. 65.

⁸³ *Sdom gsum rab dbye* III.161: *blun po phyag rgya che bsgom pa* || *phal cher dud ’gro’i rgyu ru gsungs* || See Rhoton 2002, 303 (Tib.) 117 (Eng.). *Sdom gsum rab dbye* III.162: *gal te de ni bsgom legs kyang* || *dbu ma’i bsgom las lhag pa med* || *dbu ma’i bsgom de bzang mod kyi* || *’on kyang ’grub pa shin tu dka’* || See Rhoton 2002, 303 (Tib.); 117 (Eng.): “Even if that meditation may be excellent, it is no more than a Madhyamaka meditation. The latter meditation, while very good it itself, is nevertheless extremely difficult to accomplish.” See also III.162bcd:

[*Reply:*] When there is no comprehensive knowledge of the sūtras, tantras and esoteric instructions, the meaning is difficult [to understand]. Consequently, [these matters] shall be explicated here in detail. The Chinese abbot did not make the distinction between conventional and ultimate and likewise did not distinguish, within their respective contexts, between the view and its application; wisdom and consciousness; studying, thinking and meditation; and provisional and definitive meaning. He said that simply not engaging the mind in anything at all ^[381] is the essence.

[*Query:*] The main practice of *mahāmudrā* [comprises] the ultimate and the view, meditation and wisdom, and the mind that has eradicated the seeds of ignorance which is the root of all obscurations. Although this [*mahāmudrā*] is in this way distinguished into two [aspects]—viz., illustration and [its] object—because it is conceptless and nondeluded, are both [the illustration and object] also [mere] concepts about directly perceiving the innate?

[*Reply:*] Not exclusively. Because [*mahāmudrā*] is free from all unreal conceptualizing, it is comparable to the transworldly direct perception. For example, during the state of cessation (*nirodhasamāpatti*), since the seven groupings of consciousness along with their associated factors cease, there is mental nonengagement and freedom from all grasping of characteristics. The meditation of Heshang is not like that. In this regard, some proclaim that the state of cessation in the Cittamātra tradition is wisdom in the Madhyamaka. [The response is as follows:] the state of cessation of the Niḥsvabhāva is a nonaffirming negation, [whereas] because there is wisdom in the state of cessation of the Alīkākaravāda Madhyamaka, this is called the “state of cessation of concomitant [mental factors]”. This is taken as something rotten by the latter-day people.

[*Query:*] Whence does one seek wisdom (*jñāna*) apart from the mentation consciousness (*manovijñāna*)? [*Reply:*] Because the six sense consciousnesses and the afflictive mentation (*kliṣṭamanas*) do not exist in the meditative equipoise of the Paths of Seeing and meditation and the rest, the mental faculty (*mano-indriya*) is negligible. Primordial wisdom (*gdod ma'i ye shes*) does not arise from the mental faculty as a dominant condition. In the classical texts of the Niḥsvabhāvavāda, it is asserted that all phenomena are empty of an own-essence and that settling one-pointedly in this emptiness is wisdom. I would say this is like calling a mother a ‘barren woman’. ^[382]

[*Query:*] It is said that at the time of meditative equipoise, discriminating wisdom (*pratyavekṣanajñāna*) must be accepted. [*Reply:*] This contradicts the example taught in the *Bhāvanākrāma* scripture that although the arising of fire depends on kindling, the [latter] is nonetheless burned away by the [former].⁸⁴ Were there no means at all for directly seeing the

goms pa legs kyang dbu ma las | ma 'das phyir na gsang sngags dang | bsre ba don med yin || A more detailed criticism is given by Sa skya Paṇḍita in his *Thub pa'i dgongs pa rab tu gsal ba'i bstan bcos* 105₁₅–106₁₆.

⁸⁴ On this famous analogy, see Volume I, 140 and n. 376 et passim.

ultimate wisdom without [first] training in tantric empowerments, blessings, and Madhyamaka reasoning, then [consider that] seeing that [ultimate wisdom] through bodily activities, waves of enjoyment, examples such as illusions and the rest—all known from instructions, scripture and reasoning—has been explained as inducing certainty in oneself by way of the inward-looking self-luminous self-awareness. If one is not alienated from the prerequisites for familiarizing oneself with that [wisdom], then doesn't that luminous clarity become the highest culmination?

[Query:] Without relying on reasoning that establishes emptiness, the mind that understands it does not constitute a valid cognition. Rather, the mind that does not depend on it constitutes an invalid cognition.

[Reply:] Such statements, which emerged in earlier and later [times], were praised by those [Niḥsvabhāvavādins] and disheartened all who adhered to the *upadeśas* (*man ngag pa*). Being dejected, people give up their efforts. So how is it possible for them to remain firm in their own tradition? The statement [by Sa paṅ] that “the *mahāmudrā* of the foolish becomes a cause for rebirth as an animal” was given with the intention to consider that in the main practice phase of these instructions no remedy for self-grasping was taught. However, the absence of any grasping to the two kinds of self [or individuating principle] is [precisely] the realization of that [*mahāmudrā*]. Isn't this nomenclature [what] all the Pāramitā[yāna] practitioners make [use of]? Saying that it is necessary to entertain the thought of ‘selflessness’ is a lie.

[Query:] Isn't such nomenclature intended for the preliminary analysis during the preparatory phase? [Reply:] In this [Mahāmudrā tradition], it is established by reasoning that negates extraneous extremes during the post-meditation phase.⁸⁵ [383]

[Query:] On what basis does one understand self-luminosity of the subjective aspect to be ultimate truth? [Reply:] It is understood on the basis of explaining that which is empty of duality as that [ultimate truth]. As for identifying that emptiness which is realized through wisdom that eliminates what obscures that, Saraha taught nothing else but this, and likewise Virūpa.⁸⁶ For realizing this, the reasonings of the Prāsaṅgika and Svātantrika are pointless; it is established only [by] the reasoning [advocated by] the author of the [*Pramāṇa*]vārttika. The

⁸⁵ As actual *mahāmudrā* consists in being free from any extreme views such as holding on to the notion of a real self etc., it is logical that someone who is a true *mahāmudrā* practitioner, becomes free from notions of permanence etc. also in his post-meditative phases, in that the experiential understanding during the meditative state carries over into the post-meditative phase.

⁸⁶ Shākya mchog ldan's remark concerning Virūpa (Tib. *bir wa pa*), the Indian Siddha from whom the Sa skya tradition and its Lam 'bras system are said to derive, shows that he attempts to establish that the Sgam po pa's Mahāmudrā system and the Sa skya's Lam 'bras system come down to one meaning and are fully based in the Indian Siddha tradition.

ways of practicing calm abiding that is the access to that [realization] are evident from other treatises.

[*Query:*] Because self-luminosity does not withstand logical analysis, it is called ‘conventional truth’. [*Reply:*] Because nothing other than that [self-luminosity] appears for a buddha, it is ultimate truth, plain and simple. Although it was said that the meditation of the Alīkākāra Cittamātra is like that, it is also possible that this be taken as the freedom from all extremes of existence and nonexistence through the proof of dependent arising in the post-meditation phase. While it may be replied that the way of settling in a fresh, uncontrived and natural way exists in the main meditation practice of the heretics as well, because they are fettered by the belief in a self, theirs is not a path to liberation.

It might be said that the identification of emptiness that eliminates obscurations does not exist in another way than in the [the two strains of Madhyamaka: Those who] Establish Illusoriness Through Reasoning (*sgyu ma rigs sgrub*) and [Those for Whom All Phenomena] are Nonfoundational (*rab tu mi gnas pa*). However, emptiness that is internalized via the Guhyamantra[yāna] Secret Mantra is subsumed under neither of these; it is nothing other than great bliss.

Concerning the culmination of Madhyamaka meditation, it is not certain that it requires enduring hardships for three countless eons because that [same] Madhyamaka wisdom explained in the Maitreya teachings is [also] the ground of accomplishment and most supreme means ^[384] among the two stages of the path of the supreme vehicle. Having in mind emptiness of a nonaffirming negation, the following song was sung: “When emptiness is a means [to an end], then buddhahood will not occur because the fruit is not different from the cause” and further on: “Therefore, the means called ‘the *maṇḍala*’s wheel’ is the binding of bliss. By the *yoga* of buddha-pride, buddhahood won’t take long.”⁸⁷ Learn this statement wisely!

Thus, through the virtue that accrues from having composed this [text, may] the Mahāmudrā tradition propagated by way of the discernment of Zla ’od gzhon nu blossom in this Land of Snow. Some among those who claim to be its adherents [but who] do not firmly maintain their own textual tradition boast that Mahāmudrā of the supreme vehicle was taught by Saraha⁸⁸. Some others confuse [Mahāmudrā] with explanations of mental nonengagement

⁸⁷ Quote from *Āryaḍākinīvajrapañjaramahātāntrarājakaḷpanāma*; Tib. *’Phags pa mkha’ ’gro ma rdo rje gur zhes bya ba’i rgyud kyi rgyal po chen po’i brtag pa*, H 379: vol. 79, folio, line 380₇₆–381a, with a minor variation in the third line which reads *’bras bu rgyu las gzhan min phyir*. The first three lines of the quote are also contained in *Kaumudīnāmapañjikā* (Tib. *kau mu di zhes bya ba’i dka’ ’grel*), D 1185: vol. 4, folio, line 5b₃. *Bhagavatīprajñāpāramitāhṛdayaṭīkāarthapradīpa*, Tib. *Bcom ldan ’das ma shes rab kyi pha rol tu phyin pa’i snying po’i ’grel pa don gyi sgron ma*, D 3820, vol. 95, folio 295a₄.

⁸⁸ Presumably, Shākya mchog ldan does not contest that Saraha’s *Dohā Trilogy* is an important source for Sgam po pa’s Mahāmudrā system. In his *Ascertaining the Intent* he states for example that “the source of this [tradition] is the *Dohā Trilogy* of Saraha along with related works” (see below, 50). However, he points out that the tantric aspect of Saraha’s teachings is not essential for Sgam po pa’s Mahāmudrā. At the very beginning of this text, he delineates five mistaken variants of Sgam po pa’s Mahāmudrā system. The second concerns those who “the unity

in [buddha] nature texts. With their prattle about devoting themselves assiduously to the mere emptiness as a nonaffirming negation, they disparage the wisdom of those having realization. Some who are mistaken regarding [Sgam po pa's] comments about “uniting the two streams of Bka' [gdams pa] and [Mahā]mudrā”, devote themselves assiduously to the *Madhyamakopadeśa* by Atiśa [though] the Madhyamaka of that [work] is [a matter of] conceptual [knowledge] and not a domain of nonconceptual knowledge.

Those *yogins* who familiarize themselves with the path of Mahāmudrā as explained here—whether or not they have at present already entered the great Secret Mantra [vehicle]—will have no difficulties in [first] receiving empowerments and blessings, then [realizing] the luminosity of the Five Stages (*Pañcakrama*) and Six Dharmas ([*Nā ro*] *chos drug*), and [finally] manifesting in embodiments of unity (*yuganaddhakāya*).⁸⁹ [385]

Thus, through the threefold sequence of methods of [1] refuting the claims of other exegetes of this system, [2] validating one's own system, and [3] answering objections with detailed explanations, the wish fulfilling gem of Mahāmudrā has been cleansed of all impurities, coarse and subtle, and it has been set atop the victory banner of the multitude of great authentic classical texts. Now the time has come to pray for anyone anywhere⁹⁰ who wishes for happiness. May [all that they] need and desire pour down like a monsoon rain.

This [text] called *Ascertaining the Intent of the Supreme Siddhas: A Treatise called 'Distinguishing Mahāmudrā'*, was composed by the spiritual friend 'Jam dpal dga' ba at the age of 76 upon the request of the virtuous Sa skyong mchog who has an undivided intent regarding this tradition. The scribe was Bsod nams ye shes lhun grub.

2b. Critical Edition of *Grub pa mchog gi dgongs pa rnam nges*⁹¹

[376] om swasti siddham hi | *phyag rgya chen po'i shan 'byed ces bya ba'i bstan bcos* | sangs rgyas thams cad dgongs pa gcig tu nges pa'i rgyal po la phyag 'tshal lo || kha ba can du phyis⁹² grags pa'i || phyag rgya chen po'i nyams len tshul || la la'i rtsod pa spangs phyir du || gzhan du

of bliss and emptiness of filling all the *cakras* with the succession of blessing from within (*svādiṣṭhāna*) is the main practice of this teaching” (34). He explains a little further down (35) that “the second tradition, even though it derived from the works of Saraha, is a Mahāmudrā of the Guhyamantra[yāna], and is therefore not what Dwags po pa [primarily] emphasized”.

⁸⁹ Here Shākya mchog ldan seems to suggest that despite the fact that Sgam po pa's Mahāmudrā system is not necessarily tantric, which he repeatedly points out in his three works on Mahāmudrā, he concedes that tantric methods may play a crucial role in the process of goal-realization.

⁹⁰ *gang gang la* can mean ‘whoever’ or ‘wherever’

⁹¹ SCsb(A), 346₄–355₁; SCsb(B), 376₁–385₄; SCsb(C), 457₂–468₃. The full title is given at the end of the text.

⁹² SCsb(C); *phyir*

gzhan gyis brtags 'ga' mthong || kha cig dbu ma'i rigs pa yis || rnam par dpyad pa'i stong pa nyid || sgom pa chos 'di'i dngos gzhir 'dod || la la rang byin rlabs pa yi || rim pas 'khor lo kun khengs pa'i || bde stong zung du 'jug pa ni || chos 'di'i dngos gzhi yin zhes smra || gzhan 'ga' zhig ni zhi gnas kyis⁹³ || rtog pa'i 'gyu⁹⁴ ba thams cad dang || bral ba'i rang sems rjen pa ni || mthong ba chos 'di'i dngos gzhir 'dod || kha cig de ltar mthong ba'i sems || phyi dang nang dang sngon⁹⁵ ser sogs || gang du brtags pas ma rnyed pa || der bsgom chos 'di'i dngos gzhir 'dod || la la kun gyi byed pa po || kun gzhi'i rnam shes yin no zhes || thag gcod byas nas bsgom par 'dod ||

'di dag 'tsho byed gzhon nu yis || rtsal bton⁹⁶ dkar po gcig thub kyī || dpes bstan tshig nyung don 'dril ba || 'bad rtsol med par rtogs sla bas || mthar 'dzin drungs nas 'byin mkhas pa || de de min no dang po ni || kha ba can du phyis grags pa'i || dbu ma snying la zhugs gyur pa || 'ga' yis de dang de sbyar nas || brtsams pa yin no de de min || ci phyir zhe na^[377] rigs tshogs kyī || dbu ma med par dgag pa ste || phyag rgya chen po'i stong nyid ni || mtha' bral gdod ma'i ye shes so || lugs de dag gi chos nyid ni || gzhan sel nyid phyir sgra rtog gi || yul dang ye shes rang mtshan phyir || mngon sum yul gyi khyad par can || de der ma zad lkog gyur dang || mngon du gyur dang blos byas dang || ma bcos lhug pa'i khyad par can || de de rtogs byed thabs kyang ni || dbu mar grags pa'i stong pa nyid || rang dang gzhan gyi gzhung sgrub dang || sun 'byin rigs pa las go zhing || phyag rgya chen po'i stong nyid ni || bla mar mos dang byin rlabs dang || las 'phro bsod nams tshogs las yin || grub nas goms par byed tshul yang || dpyad dang 'jog pa'i sgom zhes pa || sngon rab mkhas pa'i brda' las byung ||

lugs gnyis pa de **sa ra ha**'i || gzhung las byung mod gsang sngags kyī || phyag rgya che yin **dwags**⁹⁷ po pas || rtsal du bton⁹⁸ pa de ma yin ||

khong gi dkar po gcig thub der || chen po gsum gyis 'dres med bzhed || de 'dra'i⁹⁹ mi 'thad zer ba'i lan || gsum po gzhan rkyen kho na yis || brtags phyir ma bcos pa min la || kho bo'i chig thub rang byung gi || ye shes gsar du bcos min pa || yin zhes de nyid kyis gsungs so ||

⁹³ SCsb_{(A)(B)} has an incomplete verse with two syllables missing: *gzhan 'ga' zhig gnas kyis*. SCsb_(C) inserts the remark “two syllables missing” *'bru rkang gnyis chad: gzhan 'ga' zhig ('brug rkang gnyis chad) gnas kyis*. The two syllable *ni zhi* are there inserted to complete the sentence.

⁹⁴ SCsb_(C): 'gyur

⁹⁵ SCsb_(C): sngo

⁹⁶ SCsb_(C): gton

⁹⁷ SCsb_{(A)(B)}: dag

⁹⁸ SCsb_(C): gton

⁹⁹ SCsb_(C): 'dra. SCsb_(A): 'dra'

ngos 'dzin bzhi pa zhi byed du || sbyor dngos phyag rgya cher grags kyi || nyams len dang
mtshungs rjes kyi tshe || nyams myong ye shes stong nyid du || ngo sprod¹⁰⁰ tshul ni¹⁰¹ rkus min
nam || brkus kyang skyon yod ma yin mod || rang rang gi gzhung lhad med par || 'dzin [378] pa
'dzangs pa'i lugs zhes bya || ngos 'dzin gnyis pa dngos gzhi'i dus || mthong tshul de las gzhan
med kyang || kho bos phyag rgya che mthong zhes || zhen par byed na dug dang bcas || rtse
gcig zhi gnas la 'thad mod || spros bral chos 'di'i dngos gzhi' yang || byed na de yi ngos 'dzin
ci || ngo bo nyid med smra gzhung dang || mthun par bshad na dug dang bcas || rig pa rjen par
mthong tsam la || gzhan med ce na grangs can gyi || shes rig bdag dang khyad par ci || rjes kyi
dus su gang zag gi || bdag med nyid du ngo sprad pas || grangs can lugs las khyad par du ||
'byed do snyam na dngos gzhi'i tshe || bdag 'dzin gnyen po ma goms pa || rjes shes sgro 'dogs
gcod byed kyi || bsam byung bsgom du 'thad ma yin ||

ngos 'dzin lnga pa rdzogs chen po'i || chos kyi skad dang bsres pa'i tshe || ngos 'dzin shes na
skyon med mod || sems sde nas bshad kun gzhi yi || ngos 'dzin gang la byed ces dri || kun gzhi'i
rnam shes gzhung chen nas || yang dag min rtog la bshad phyir || phyag rgya chen po'i ngos
'dzin du || bshad na mkhas pa'i gzhad gad gnas || kun gzhi rgyu rgyud la 'chad na || lam 'bras
dang bsres skyon med kyang || rang gzhung 'chad tshe kun gzhi de || ye shes nyid la ngos 'dzin
na || kun byed rgyal po zhes bya dang || dam pa'i bdag dang sangs rgyas kyi || snying po zhes
byar zhen pa yi || gnyen po gang du bsgom zhes dri || dngos gzhi'i tshe na gang du yang || 'dzin
pa med pa des bstan no || zhe na phyag chen brjod bral ba || rtog pa'i yul [379] las 'das gyur gang
|| rjes kyi shes pas de de shes ||

rtog pas ngos zung bstan gyur na || dngos gzhi slar yang dug bcas su || btang ba min nam zhen
blo de || slar bzlog byed na glang chen gyi || khrus dang mtshungs par gyur min nam || dang
po'i chig thub la gzhan gyi || rgol ba'i lan du lnga ldan zhes || bya ba'i phyag rgya che bsgom
pa || mi 'thad min mod lha rjes yis || rtsal du bton pa'i phyag chen der || don lnga med na mi
'byung rgyu || yin nam phun sum tshogs yan lag || gang ces brtags tshe dang po ltar || yin na
rtsa ba'i dam bca' nyams || phyi ma ltar na lam 'bras dang || bsres pas rang gzhung tshugs pa
min ||

de nas don che tshig nyung zhing || las 'phro can gyis sgrub sla ba || rtogs sla rtogs na bdag
'dzin gnyis || sa bon bcas de 'joms sla ba || so so rang rig gis myong zhing || sgra rtog yul du
ma byas pa'i || lhan cig skyes 'di lung dang ni || rigs par brten dgos ma yin zhing || bla ma'i
dus thabs bsten pa la || rag las min kyang theg chen pa || kun la khyab byed du 'gro zhing || kun
gyi nges pa'i don dang ni || dngos gzhi'i tshe na 'gal med pa || 'di grub pa la sbyor ba'i tshe ||
sgrub byed sna tshogs dgos min kyang || dngos gzhi'i tshe na bsgrub bya'i don || mdo rgyud
kun dang mthun par mthong ||

¹⁰⁰ SCsb_(C): addit. *byed*

¹⁰¹ SCsb_{(A)(C)}: om. *ni*

mthong bya gsar du bsgrubs min gyi || gdod nas grub pa'i ye shes mchog || yid bzhin nor bu dang 'dra bas || bying dang rgod pa dang bral bar || re zhig mnyam par 'jog nus na || rtse gcig ming ^[380] can chos dang ni || gang zag nyid du'ang 'dzin med par || gyur pa spros bral ming can de || dngos gzhi'i zhi lhag zung du 'jug de la rjes thob kyis¹⁰² || bogs 'byin pa ni gang zag dang || chos kyi snang ba ci shar yang || de der 'dzin pa med gyur tshe || rnam shes ngo na gzung 'dzin gyi || snang ba 'gags par ma gyur kyang || ye shes ngo na bdag gnyis po || gang du yang ni 'dzin med pa'i || ye shes ngang gis drangs gyur pa || de tshe snang srid kun thams cad || phyag rgya chen po ro gcig pa || yin no de nas 'bad med par || de mngon gyur la sgom med kyi || tha snyad btags pa yin snyam byed ||

'di la phyi rabs pas rgol¹⁰³ || dngos gzhi'i tshe na gang du yang || yid mi byed dang mi 'dzin pa || **hwa shang** lugs dang khyad par ci || zer dang mdo sngags nas gsungs pa'i || sbyor bas ma bsgrubs lhag mthong de || mu stegs lugs dang khyad par ci || blun pos goms pa'i phyag rgya che || phal cher dud 'gro'i rgyu zhes dang || goms pa legs kyang dbu ma las || ma 'das phyir na gsang sngags dang || bsre ba don med yin zhes sogs || rtsod rnams sel ba'i lan ji bzhin ||

mdo rgyud man ngag rgyas par ni || shes yod min pas don dka' ba || de phyir rgyas pa 'dir brjod bya || rgya nag mkhan po kun rdzob dang || don dam dbye ba mi 'byed cing || de bzhin lta dang spyod pa dang || ye shes dang ni rnam shes dang || thos bsam dus dang bsgom pa dang || drang ba'i don dang nges pa'i don || so so'i gnas skabs mi 'byed par || ci yang yid la mi byed pa || tsam ^[381] zhig snying po yin par 'dod ||

phyag rgya chen po'i dngos gzhi ni || don dam pa dang lta ba dang || mnyam par bzhag dang ye shes dang || sgrib kun rtsa ba ma rig pa'i || sa bon drungs nas 'byin byed blo || 'di la dpe dang don gnyis su || 'byed mod rtog bral ma 'khrul phyir || gnyis ka lhan skyes la mngon sum || rtog pa'ang zhe na kho nar ni || ma zad yang dag min rtog pa || kun dang bral phyir 'jig rten las || 'das pa'i mngon sum dang 'dra ba || dper na 'gog pa'i snyoms 'jug tshe || rnam shes tshogs bdun 'khor bcas pa || bkag pas yid la mi byed cing || mtshan mar 'dzin pa kun bral yang || **hwa shang** bsgom dang de mi 'dra || 'di na kha cig 'gog snyoms de || sems tsam lugs bzhin dbu ma yi || lugs la ye shes yin zhes smra || dbu ma ngo bo nyid med kyi || 'gog pa'i snyoms 'jug med par dgag || rnam brdzun dbu ma'i 'gog snyoms na || ye shes yod phyir de 'di la || mtshungs ldan bkag pa'i snyoms 'jug ces || phyi rabs pas 'di hrul por byas ||

yid kyi rnam shes ma gtogs pa'i || ye shes gang nas btsal zhe na || mthong bsgom sogs kyi mnyam gzhas tu || 'jug shes drug dang nyon mongs yid || med phyir yid kyi dbang po dkon || yid kyi dbang po'i bdag rkyen las || gdod ma'i ye shes 'byung ba min || ngo bo nyid med smra

¹⁰² SCsb_{(A)(B)}: the verse has twelve instead of seven syllables. SCsb_(C): cuts the verse in two, the first with seven syllables, the second with only five, thus two syllables are missing: *dngos gzhi'i zhi lhag zung du 'jug || de la rjes thob kyis ||*

¹⁰³ SCsb_{(A)(B)}: the verse has six instead of seven syllables. SCsb_(C): inserts the remark "one syllable missing" '*bru gcig chad*."

gzhung du || chos kun rang rang ngo bo yis || stong la rtse gcig mnyam 'jog pa'i || ye shes khas len kho bo yis || ma ni mo gsham¹⁰⁴ zer dang mtshungs ||

mnyam par ^[382] bzhag dus sor rtog gi || ye shes khas len dgos zer ba || sgom rim gzhung du me 'byung ba || shing la rag mod de nyid kyis || de bsreg dpe bstan pa dang 'gal || sngags kyi dbang bskur byin rlabs dang || dbu ma'i rigs pas ma sbyangs par || don dam ye shes mngon sum du || mthong ba'i thabs 'ga' med gyur na || lus kyi byed cing longs spyod kyi || rlabs dang sgyu ma'i dpe sogs las || de mthong man ngag lung dang ni || rigs pa las kyang shes pa kun || nang ltar rang rig rang gsal bas || rang la nges pa 'dren par bshad || de goms byed pa'i yan lag dang || bral ma gyur na gsal ba de || rab kyi mthar phyin 'byung min nam ||

stong nyid bsgrub pa'i rigs pa la || brten pa min par de rtogs blo || tshad mar gyur pa yod min phyir || de la ma brten tshad min blo || zer ba sngon dang phyi mthar byung || de skad de yis bsngags pa dang || man ngag pa kun zhum par byas || zhum bcas rtsol ba dor ba'i mis || rang gzhung tshugs pa ga la srid || blun po'i phyag chen dud 'gro'i rgyur || song tshe gsung ba 'khrid de yi || dngos gzhi'i tshe na bdag 'dzin gyi || gnyen po ma bstan pa snyam du || dgongs pa yin mod bdag gnyis po || gang du yang ni 'dzin pa med || de la de rtogs pa yin ni || tha snyad phar phyin pa kun gyi || byed pa min nam bdag med do || snyam du 'dzin dgos zer ba brdzun ||

tha snyad de 'dra sbyor dus su || dpyad pa sngon song ba la dgongs || zhe na 'dir yang rjes thob tshe || mtha' gzhan 'gogs pa'i rigs pas grub ||

'dzin ^[383] rnam rang gsal don dam pa'i || bden par gang las shes ce na || de phyir gnyis stong gang yin pa || de nyid du bshad pa las shes || de nyid sgrib sel ye shes kyi¹⁰⁵ || rtogs bya'i stong nyid ngos 'dzin ni || de las gzhan du **sa ra has** || ma bshad **birwa pas** de bzhin || 'di rtogs pa la thal rang gi || rigs pa don med rnam 'grel gyi || mdzad po'i rigs pa kho nas grub || de la 'jug byed zhi gnas kyi || sgrub tshul gzhung gzhan las byung bzhin ||

rang gsal ba de rigs pa yis || dpyad mi bzod phyir kun rdzob kyi || bden zhes smras na sangs rgyas la || de las gzhan du snang med phyir || dam pa'i don gyi bden kho na || de 'dra sems tsam rnam brdzun pa'i || sgom zhes smra mod rjes thob tshe || rten cing 'brel par 'byung rtags kyis || yod med la sogs mtha' kun dang || bral bar byas pa'ang 'di la srid || so ma ma bcas lhug pa yi || 'jog tshul mu stegs byed pa yang || bsam gtan dngos gzhi la yod ces || zer mod dag tu 'dzin pa yis || bcings phyir thar pa'i lam ma yin ||

rmongs rnam sel byed stong nyid kyi || ngos 'dzin sgyu ma rigs grub dang || rab tu mi gnas las gzhan pa || yod min zer mod gsang sngags su || nyams su blang bya'i stong pa nyid || de der ma 'dus de nyid ni || bde chen po las gzhan du med ||

dbu ma'i bsgom mthar phyin pa la || grangs med gsum gyi dka' spyad ni || dgos par ma nges byams chos nas || gang bshad dbu ma'i ye shes de || theg mchog lam gyi rim pa ^[384] gnyis ||

¹⁰⁴ SCsb_{(A)(B)}: *bshad*

¹⁰⁵ SCsb_(C): *kyis*

sgrub pa'i gzhi dang thabs mchog phyir || med par dgag pa'i stong nyid la || dgongs nas gur du
'di skad ces || gal te stong pa thabs yin na || de tshe sangs rgyas nyid mi 'gyur || rgyu las 'bras
bu gzhan min phyir || zhes bshad nas ni de 'og tu || de phyir dkyil 'khor 'khor¹⁰⁶ lo zhes || thabs
ni bde ba'i sdom pa ste || sangs rgyas nga rgyal rnal 'byor gyis || sangs rgyas nyid yun ring mi
'gyur || zhes gsungs pa de mkhas par slob ||

de ltar de brtsams pa las ni || byung ba'i dge bas gangs can na || zla 'od gzhon nu'i rnam dpyod
kyis || rtsal bton phyag rgya chen po'i lugs || 'dzin por khas len byed mtha' dag || rang gzhung
tshugs par 'dzin min pa || la la theg mchog phyag rgya che || **sa ra has** gsungs ngo sor byed ||
'ga' zhig snying po'i gzhung dag tu || yid mi byed gsungs la 'khrul nas || med par dgag pa'i
stong pa nyid || kho na lhur blangs ca co yis || rtogs ldan ye shes kun sun 'byin || kha gcig bka'
phyag chu bo che || gnyis 'dus zer ba'i kha skad la || 'khrul nas jo bo'i dbu ma yi || man ngag
lhur len byed po yod || de yi dbu ma rtog bcas dang || rtog med shes pa'i spyod yul min ||

'di bshad phyag rgya chen po'i lam || goms byed rnal 'byor pa de ni || gsang sngags chen por
zhugs zin nam || da lta zhugs zin pa min yang || dbang dang byin gyis rlob thob nas || chos drug
dang ni rim pa lnga'i || 'od gsal ba las zung 'jug sku || ldang la tshegs yod ma yin no || de ltar
lugs 'di 'chad pa po || ^[385] gzhan zer dgag dang rang gi lugs || bzhag dang brgal lan rgyas bshad
pa'i || byung tshul rim pa rnam gsum gyis || phyag chen yid bzhin nor bu yi || dri ma phra rags
kun sbyangs nas || tshad ldan gzhung chen mang po yi || rgyal mtshan rtse mor 'di bkod pa ||
de tshe gang gang la dga' ba'i || re 'dod gsol ba dus su thebs || dgos 'dod char chen 'dir phebs
shog ||

ces phyag rgya chen po'i shan 'byed kyi bstan bcos || grub pa mchog gi dgongs pa rnam nges |
zhes bya ba 'di ni | lugs de la mi phyed pa'i dgongs pa rnam par dkar ba'i **sa skyong mchog**
gis gsol ba btab pa'i ngor bgyis nas | '**jam dpal dga' ba'i bshes gnyen** gyis | rang lo don drug
pa la nye bar sbyar ba'i | yi ge pa ni **bsod nams ye shes lhun grub** bo ||

3a. English Translation of *Zung 'jug gi gru chen*¹⁰⁷

Distinguishing Mahāmudrā [or The Great Ship of Unity: A Treatise Dispelling Errors in the Interpretation of Mahāmudrā of Scripture and Reasoning] ^[385]

¹⁰⁶ SCsb_(A): om. 'khor lo

¹⁰⁷ SCsb_(A) vol. 17, 355₁–379₅; SCsb_(B) vol. 17, 385₄–412₂; SCsb_(C), vol. 17, 468₃–499₅. The full title is: *Phyag rgya chen po'i shan 'byed* [or] *Lung rigs gnyis kyi phyag rgya chen po'i bzhed tshul la 'khrul pa sel ba'i bstan bcos zung 'jug gi gru chen* (= PCKs).

Namo buddhāya.

With deepest devotion [I] pay homage
 To those who teach and uphold
 The sublime [Mahāmudrā] teaching that dispels all
 Obscurations of afflictions and regarding the knowable.
 In former times, in this Land of Snow,
 The sun of definitive meaning blazed brightly,
 Free from the dense clouds of obscuration.
 However, when some scholars scrutinized and analyzed [it],
 The sun of emptiness went to sleep in the bed of darkness.
 Henceforth, it has been close to a hundred years now since
 Emptiness and empty prattle have been mixed together.
 There previously appeared elaborate discourses on whether
 Zla 'od gzhon nu's [teaching] of definitive meaning,
 Which was given the name "Mahāmudrā",
 Is either legitimate or illegitimate.
 At that time, when all who had preserved distinct traditions
 Each abandoned their own tradition,
 Didn't they all in later times embark upon
 The 'great paths' of their own devising (*rang bzo*)?

Having offered above an expression of homage and the thesis of the composition, the time has come to introduce the elaborate discourses [concerning Mahāmudrā]. It was said that

No substantial difference exists between the present-day Great Seal
 And the Great Perfection of the Chinese tradition,
 Other than a change in names from 'descent from above'
 And 'ascent from below' to 'simultaneist' and 'gradualist'¹⁰⁸.

And

The Great Seal meditation of the ignorant,
 It is taught, usually becomes a cause of animal birth.
 If not that, then they are born in the formless realm,
 Or else they fall into the śrāvakas' cessation.¹⁰⁹
 Even if that meditation may be excellent,

¹⁰⁸ *Sdom gsum rab dbye* III.167: *da lta'i phyag rgya chen po dang || rgya nag lugs kyi rdzogs chen la || yas 'bab dang ni mas 'dzogs gnyis || rim gyis pa dang cig char bar || ming 'dogs bsgyur ba rna gtogs pa || don la khyad par dbye ba med ||* See Rhoton 2002, 303 (Tib.); 118 (Eng.).

¹⁰⁹ *Sdom gsum rab dbye* III.161: *blun po phyag rgya che bsgom pa || phal cher dud 'gro'i rgyu ru gsungs || min na gzugs med kham su skye || yang na nyan thos 'gog par ltung ||* See Rhoton 2002, 303 (Tib.); 117 (Eng.).

It is no more than a Madhyamaka meditation.
 The latter meditation, while very good it itself,
 Is nevertheless extremely difficult to accomplish¹¹⁰.

To these [verses] there are queries and replies.

1. Queries

Were there no difference between the ‘descent from above’ (*yas ’bab*) view of Mahāmudrā and the ‘simultaneist’ (*cig car ba*) path of Heshang, it would follow that Mahāmudrā followers would not accept loving kindness, compassion, the [first] five perfections and the cultivation of the mind of a bodhisattva and so on as the path. If this is claimed, it would contradict the elaborate explanations by these Mahāmudrā followers of the utmost importance of these aspects of skillful means.

And, if the view of Mahāmudrā as “Self-sufficient White Remedy” is inadmissible, this contradicts the [standard] explanation that the six perfections are all subsumed under the perfection of insight. [Hence] the controversy.

Next, if it is declared that the Mahāmudrā meditation of ignorant ones is a cause for animal [rebirths], what is the scriptural authority for such a statement? ^[387] What are explained as the propelling causes and the completing causes of these [rebirths]?¹¹¹ Is the Mahāmudrā view then claimed to be an affliction (*nyon mongs pa*) or is it the karmic actions that are [held to be] motivated by it? If any of these are maintained, what would then be the fault in asserting that the Madhyamaka view [likewise involves] such karmic actions and afflictions?

Moreover, is its operating as the cause for an animal [rebirth] a fault of the teaching or a fault of the person who meditates? In the first case, what would be the verification that [Mahāmudrā] meditation by learned persons, let alone ignorant ones, would *not* [invariably] function as a cause for lower existences? In the second case, what reason would [explain] why when an ignorant person practices the Lam ’bras, the *Five Stages of Guhyasamāja*¹¹² and so forth, it doesn’t equally become the cause of animal [rebirths]?

¹¹⁰ *Sdom gsum rab dbye* III.162: *gal te de ni bsgom legs kyang || dbu ma’i bsgom las lhag pa med || dbu ma’i bsgom de bzang mod kyi || ’on kyang ’grub pa shin tu dka’ ||* See Rhoton 2002, 303 (Tib.); 117 (Eng.).

¹¹¹ Propelling causes are those karmic causes that when activated at the time of death are said to propel a sentient being into the next rebirth. Completing causes are those which determine the characteristics of that rebirth such as the respective personality and environment. Virtuous propelling causes leading to pleasant rebirths might well be met with nonvirtuous completing causes of unpleasant environments and vice versa. Of course, both can be of either virtuous or nonvirtuous types as well. See *The Great Treatise on the Stages of the Path to Enlightenment*, vol. I, Tsong kha pa, 2000, 239–40.

¹¹² See below, 66, n. 163.

Moreover in the statement that through meditating on *mahāmudrā* one falls into cessation, what cessation does that pertain to? Does it pertain to the state of cessation (*nirodha-samāpatti*) and the *nirvāṇa* that is without remainder? In any case, since actualizing these requires a path of transcendence, the view would be pure.

Furthermore, the view of Heshang and the view of the master Sgam po pa are not the same because in the *Ornament of Liberation of the Supreme Path* composed by the master Sgam po pa, he taught in detail the preliminary methods of analysis through discriminating insight in the context of the Prajñāpāramitā view.

2. The [answers] are twofold:

2.1. Setting forth what is at stake

2.2. Offering the substantive replies

2.1. The first is twofold:

2.1.1. Identifying the root of the doctrine by those known as Mahāmudrā proponents

2.1.2. Ways of designating each according to the claims of their followers

2.1.1. The first [Identifying the root of the doctrine] is threefold:

2.1.1.1. The root texts from which [Mahāmudrā] arose.

2.1.1.2. What is *mahāmudrā* in terms of the perceived object, and ^[388]

2.1.1.3. What is *mahāmudrā* in terms of the perceiving mind?

2.1.1.1. As for the first, the source of this [tradition] is the *Dohā Trilogy* (*do hā skor gsum*) of Saraha along with related works¹¹³.

2.1.1.2. Secondly, this [*mahāmudrā* as perceived object] is luminosity that is the innate nature of mind. Its synonyms are natural coemergent wisdom, *sugatagarbha*, great bliss and natural *dharmakāya*.

2.1.1.3. Thirdly, [the *mahāmudrā* of the perceiving mind,] is wisdom that experiences this very object. It is distinguished into two kinds: a simulated one (*rjes mthun pa*) that exists even in ordinary people and an authentic one (*mtshan nyid pa*) that is present in noble beings.

In this manner, both the subject and object are called Great Seal (*mahāmudrā*), because one does not perceive anything knowable at all that is not marked and sealed by this *mudrā*. Although there exist no phenomena that are not sealed by this *mahāmudrā*, there are nonetheless two methods that serve as preliminaries to it: [1] the tradition of the outer Vehicle of Characteristics (*lakṣaṇayāna*) and [2] the tradition of the inner *yogins*. [1] The first, [i.e., the outer Vehicle of Characteristics] consists in ascertainment by reasoning involving studying

¹¹³ The trilogy comprises the *People Dohā*, *Queen Dohā* and *King Dohā*. Related works could include several other Dohās ascribed to Saraha and to other Mahāsiddhas as well as the commentarial literature on these.

and thinking. On the basis of such ascertainment, there are also two different methods of recognizing this *mahāmudrā* which is the mode of abiding that one experiences through knowledge based on meditation: [A] The Niḥsvabhāvavāda-Madhyamaka which maintains it is a space-like nonaffirming negation and the [B] Yogācāra-Madhyamaka which claims that it is coemergent wisdom. Regarding these two assertions, there are also two different methods of ascertainment through reasoning based on studying and thinking: [the former] by means of self-emptiness (*rang stong*) and [the latter] by means of other-emptiness (*gzhan stong*). Although that which is ^[389] experienced based on the first system [i.e., self-emptiness] is not in accord with the root texts of Mahāmudrā, it is nonetheless acceptable to ascribe the “ascertainment of freedom from extremes leading to assimilation as unity” explained in that [system] to this Bka’ brgyud Mahāmudrā tradition.

[2] Secondly, the skillful means employed in the tradition of the inner *yogins* are three-fold: [*mahāmudrā*] is made manifest by [A] relying on the skillful means of the teacher’s blessing, [B] the means of causing the wisdom beings to descend, and [C] the means of empowerment. The Mahāmudrā view which has been made manifest by these three means does not need to be preceded by analysis of discriminating insight because the systems of Pāramitā and Mantra are distinct. Of these two systems, the latter is superior because it discovers in an instant the nonpoisonous view [resulting from] the three means [i.e., blessing, wisdom beings, and empowerment] and because the former tradition’s discovery through discriminating insight is bound up with conceptualization.

Not only is there a difference in terms of the view of the experiencer but the latter [system] is also superior in terms of the definitive meaning of the experienced object because the emptiness as a nonaffirming negation of the former tradition, [i.e., the Niḥsvabhāvavāda-Mādhyamikas of the Lakṣaṇayāna] is explained as conventional truth since it is nothing other than nonexistence and abstraction. Hence it does not qualify as being of definitive meaning and does not go beyond the conceptualizing mind of the subject (*yul can*). On the other hand, when the mode of abiding of coemergent wisdom is explained as *mahāmudrā* as object—as it is claimed in the works of Maitreya such as the *Uttaratantra* [RGV]—this is no different from the Mantra system.

Hence, ^[390] there is a qualitative gradation¹¹⁴ in the subject’s wisdom of self-awareness owing to the qualitative gradation in the means of actualizing it. However, all these [types of] wisdom of self-awareness, which are actualized by these outer and inner skillful means, are alike in being the wisdom of *mahāmudrā* because they consist in the wisdom of the union of bliss and emptiness. In that instance, “bliss” signifies “innate coemergent wisdom” which is that which is inseparably present in essence within all [beings] from buddhas up to sentient

¹¹⁴ *bzang ngan gyi rim pa* literally means “gradation/stages of good and bad” (i.e., from worse to better).

beings “Empti[ness]” means being empty of concepts of clinging to the duality of grasped and grasping, existence and nonexistence and so forth.

Now with regard to *mahāmudrā* as object: it abides as the essence of innate wisdom. [Its] mode of empti[ness] is [its being] empty of conceptualizing that clings to the extremes of discursive elaborations. [Its] mode of realization is realization through personally experienced wisdom. There does not exist anything that is separately postulated as *saṃsāra* as long as this is not realized, and as *nirvāṇa* once it is realized. This being so, from the perspective of the three modes of abiding, [emptiness and realization], there is no differentiation in *mahāmudrā* between the two aspects of manifesting as great bliss in meditative equipoise and manifesting as illusion-like [appearances] in post-meditation. In short, [*mahāmudrā*] is ascertained simply as the modes of abiding (*gnas lugs*), emptiness (*stong lugs*) and realization (*rtogs lugs*) that are of definitive meaning as these are found in the tantra corpus, the Maitreya works, and the *Dohā Trilogy*.

It was in this sense that previous teachers of the Mudrā [tradition] used the designation *mahāmudrā*. For this the designation “emptiness endowed with the excellence of all aspects”^[391] is also attested in both the Mantra[yāna] and the Pāramitā[yāna]. The understanding of it is such that when one has arrived at the supramundane path, then the entire spectrum of qualities conducive to purification such as the [thirty-seven factors] of awakening, loving kindness, compassion and the rest, which are termed “great bliss,” are of one taste with the essence of the *dharmadhātu* wisdom. In that instance, this was definitely asserted in the statement that [Mahāmudrā] is similar to a Self-sufficient White Remedy.

2.1.2. Ways of designating each according to the claims of their followers

[Here] [1] a general indication and [2] a specific explanation will be given. [1] As for the first, all great meditators who are known as [Mahā]mudrā practitioners have said the following. This *mahāmudrā* is not realized through studying, thinking, and explaining. It [can]not be shown by the *bla ma*, it [can]not be meditated upon by the disciple. Having relied upon the *bla ma*’s blessing and the disciple’s devotion during the preparatory phase, one settles naturally into the uncontrived innate mind during the main practice phase. Settling in that way, mind dawns in meditative equipoise as the union of luminosity and emptiness, objects dawn in post-meditation as appearance and emptiness devoid of grasping. From within that state, anything and everything is enjoyed without grasping. By contrast, one does not awaken [to buddhahood] through activities by the three gates [of body, speech, and mind] involving willful effort.

[2] Secondly [the specific explanation]: In the words of some Mahāmudrā proponents, in general, among the two [kinds of] meditation, the analytical meditation of a *paṇḍita* and the settling meditation of a *kusāli*, ours is the latter tradition. Not a single other preliminary

practice is to be taught, not a single other main practice is to be cultivated. To settle naturally in the uncontrived mind in all three [phases]—preparation, main practice and post-meditation—is called *mahāmudrā*. [392]

In the words of some [others], it is said that there are two [types of practitioners], the gradualists (*rim gyis pa*) and the simultaneists (*cig char ba*). To the first, this Mahāmudrā is taught [once they have] adequately been made a suitable vessel for the Secret Mantra by taking refuge, developing *bodhicitta*, empowerment, blessing, and so on. To the simultaneists who, having thoroughly ripened their mind-streams during many previous lifetimes, do not need to rely on the ruse¹¹⁵ of preliminary practices and so on in this life, the main practice is shown right from the start. In that regard, it is said that even though it is not possible to [directly] show them “this is *mahāmudrā*”, it will nonetheless transpire by simply instructing them to “rest naturally in uncontrived mind” once they are acquainted with the meaning of the words.

In the words of others yet, it is said that the practice of the simultaneists is what is called “descent from above view” and that the view of the gradualists is the “ascent from below conduct”. [But] when the view is realized, the conduct is spontaneously present, even without striving for it.

In the words of others, it is said that despite the many classifications of spiritual paths and levels according to the outer [vehicle of] characteristics, our *kusāli* tradition needs nothing more than [the four yogas of] one-pointedness, freedom from elaboration, one flavour, and no-meditation, in other [words], what is subsumed under the triad of “experience (*nyams*), intellectual understanding (*go ba*), and realization (*rtogs*)”. All the spiritual levels, paths and buddhas are subsumed under what is called the essence of mind, coemergent wisdom.

In the words of others yet, citing the statement “deluded are the fools who count the spiritual levels and paths within the self-sufficient Mahāmudrā”¹¹⁶, they state that by settling in meditative equipoise in the single wisdom of *mahāmudrā*, there will be awakening in a matter of years or months.

In short, it is said that Saraha’s tradition [393] is embraced as the tradition for simultaneist disciples, showing them the ‘all-at-once’ path. Regardless of how dull the acumen of simultaneists may be, they do not require any steps beyond the four [*yogas*] such as one-pointedness and the rest. When they are of sharp [acumen], realization [may] dawn in them by devotion alone even if the teacher has not taught them a single word. When this realization is taken as the path, awakening does not require progression through the steps of spiritual

¹¹⁵ *mgo skor* literally means “deception”, the idea here being that such practices involve heuristic fictions or “white lies” of various kinds that may prove necessary as long as the aspirant is not yet adequately prepared to directly realize the nature of mind. Such deceptions and self-deceptions must eventually be relinquished.

¹¹⁶ Quote could not be identified. Numerous authors quote the same two lines in their texts, for example Padma dkar po. Zhang Rin po che, Tshog drug rang grol or Mang thos klu sgrub rgya mtsho.

levels and paths and the hardships of countless eons and so forth as is prescribed in the Pāramitā[yāna].

2.2. Offering substantive replies is twofold:

2.2.1. How Sa skya [Paṇḍita] introduced the refutations

2.2.2. To show how all the proponents of empty talk here in later times represent a degeneration from two traditions

2.2.1. As for the first [Sa paṇ's refutations], the following words were proclaimed:

Is this Mahāmudrā view of yours a Mahāmudrā of the Pāramitā tradition or a Mahāmudrā of the Mantra tradition?¹¹⁷

In the first case, [argues Sa skya Paṇḍita,] it is not justified for three [reasons]: [1] it is not justified because it is not preceded by the insight of studying and thinking; [2] it is not justified because it does not advocate the classification of the five paths and the ten levels and [3] it is not justified because it does not accept need for hardship of three endless [eons]. In the second case, it is also not justified for three [reasons]: [1] it is not justified as a Mahāmudrā of the Yoga tantras; [2] it is not justified as a Mahāmudrā of the Unsurpassed [Yoga] tantras and [3] as it is not justified since it is not included in the [series] of the three: *karma-*, *jñāna-*, and *mahāmudrā*.

[*Rebuttal:*]¹¹⁸ [Our view] does qualify as Mantra because it is a view that is realized through the power of a *bla ma*'s blessing. [*Sa paṇ's Response:*] This is not so because you [Mahāmudrā proponents] assert that self-occurring wisdom is produced in someone^[394] through the power of devotion. Although this may be the case if you receive a nonerroneous bestowal of empowerment from such a *bla ma*—as in the saying “[By] whose kindness one attains, in an instant, the state of great bliss”¹¹⁹—someone who does not bestow empowerment does not count as a *bla ma*. This is shown in the following statements: “One who does not bestow

¹¹⁷ This appears to be a summary rather than direct quotation since it is not found in Sa paṇ's well known criticisms of Mahāmudrā in the *Sdom gsum rab dbye*, *Thub pa'i dgongs pa rab tu gsal ba* and *Skye bu dam pa rnams la spring ba'i yi ge*. The following presentation of Sa paṇ's responses to actual or hypothetical counter-arguments appears to be largely based on these sources.

¹¹⁸ Here begins a series of typical Bka' brgyud rebuttals or counter-arguments to Sa paṇ's refutations followed by responses typical of Sa paṇ and his successors. Shakyas mchog ldan was undoubtedly familiar with both sides of the controversy, having trained extensively in both Sa skya and Bka' brgyud doctrinal systems.

¹¹⁹ *Śrīcakrasaṃvarasādhanaśāstra* D 1429 vol. 21, 197b₅. This line occurs in the invocation to this *Cakrasaṃvara* sādhanā text.

empowerments is no *bla ma*”, and “even if one has devotion in the *bla ma*, such a *bla ma* is no *bla ma*”¹²⁰.

[*Rebuttal*:] Our view does qualify as the Pāramitā tradition because in the works of the master from Dwags po it is said: “My Mahāmudrā and the view of the *Mahāyānottaratantra* [RGV] are the same in meaning”¹²¹ and because in [his] detailed explanation of the method ascertaining the perfection of insight in [his] treatise entitled *Ornament of Liberation*, he explained precisely the goal (*don nyid*) that is ascertained through studying and thinking as the object of meditation. [*Response*:] In this case since [your teaching] has been assimilated to the Pāramitāyāna tradition, the designation *mahāmudrā* is not justified. [For in that case the claim that] there is no need to endure hardships for three incalculable eons would be unjustified. The claim that without having to ascertain the view during the phase prior to the pith instructions it is sufficient to let body, speech and mind naturally settle would [also] not be justified. As is said with respect to [these] statements:

If one wishes to practice in this way,
There is no blessing of Vajravārāhi.
One does not cultivate the coemergent and so on in this [system].
It is without the path of means such as inner heat (*gtum mo*) and so forth.
There is no designation *mahāmudrā*.
This [tradition] does not maintain that there is awakening in this life,
In the intermediate phase, or in the next [life].
[However, it does accord with what is attested from the Mahāyāna
scriptural collections.]¹²²

Moreover, the practice of the view of the *Uttaratantra* requires the preliminaries of ^[395] studying and thinking, as it is stated in the [*Mahāyāna*]*sūtrālaṃkāra*:

If one could enter into meditation without having studied,
The teachings would be pointless.¹²³

¹²⁰ These two quotations could not be identified.

¹²¹ See above 17 and n. 11.

¹²² *Sdom gsum rab dbye* III.124: *gal te 'di bzhin bsgrub 'dod na || rdo rje phag mo'i byin rlabs med || lhan skyes la sags 'dir mi bsgom || gtum mo la sogs thabs lam bral || phyag rgya chen po'i tha snyad med ||* III.125: *tshe 'di dang ni bar do dang || phyi mar 'tshang rgya khong mi bzhed || 'on kyang theg pa chen po yi || sde snod rnams las 'byung ba bzhin ||* See Rhoton 2002, 301 (Tib.) 112 (Eng.). The final sentence in the translation has been added for context.

¹²³ This is the second part of stanza MSA XII.3cd: *dr̥ṣṭo 'rthaḥ śrutamātrakādyadi bhavet syādbhāvanāpārthikā aśrutvā yadi bhāvanāmanuviśet syāddeśanāpārthikā ||* MAS D 4026, 181a₆: *gal te thos pa tsam gyis don mthong 'gyur na sgom pa don med 'gyur || gal te ma thos par yang sgom 'jug 'gyur na bstan pa don med 'gyur ||*

Further, in [your] system of ascertainment: to settle into equipoise in wisdom that is free from the subject-object duality during the main practice phase after having initially determined that appearances are mind, next that the apprehended is unreal, and [finally] that the apprehender is nonexistent, is not the intent of the Maitreya works. Rather, in that case, to reach the goal of such meditation, it is necessary to accumulate merit for three countless eons. As explained [in *Sdom gsum rab dbye* III.163]:

As long as the accumulations are not perfected,
For that long the meditation does not reach its goal.
To complete the two accumulations,
Endless eons are required.¹²⁴

And [in *Sdom gsum rab dbye* III.162]:

The Madhyamaka meditation even though it is excellent,
Is still very difficult to accomplish.¹²⁵

[*Rebuttal:*] Where is the contradiction given that the process of realizing the view of the *Uttaratantra* is [that of] the Secret Mantra. [*Response:*] It is in this case a contradiction to assert that the empowerments and the two stages are not required as preliminaries.¹²⁶ As explained [in *Sdom gsum rab dbye* III.134]:

When one does not cultivate the empowerments and the two stages,
It is not a Vajrayāna teaching.¹²⁷

[*Rebuttal:*] Then in that case our view is not included in either of these two traditions because in the words of the master Dwags po pa:

¹²⁴ *Sdom gsum rab dbye* III.163 *ji srid tshogs gnyis ma rdzogs pa || de srid bsgom de mthar mi phyin || 'di yi tshogs gnyis rdzogs pa la || bskal pa grangs med dgos par gsungs ||* See Rhoton 2002, 303 (Tib.); 117 (Eng.).

¹²⁵ This is the second part of stanza *Sdom gsum rab dbye* III.162cd: *dbu ma'i bsgom de bzang mod kyi || 'on kyang 'grub pa shin tu dka' ||* See Rhoton 2002, 303 (Tib.); 117 (Eng.).

¹²⁶ In other words, since the method of realization outlined in the RGV does not contain such tantric preliminaries as empowerments and Generation and Completion Stages, it is a contradiction to equate its means of realization with those of the Mantrayāna.

¹²⁷ *Sdom gsum rab dbye* III.134ab: *dbang dang rim gnyis mi ldan pas || rdo rje theg pa'i bstan pa min ||* See Rhoton 2002, 302 (Tib.); 113 (Eng.).

My Mahāmudrā is not touched by the three Great Ones in that the three great are intellectually appraised (*blos gzhal*) and intellectually fabricated (*blo byas*),¹²⁸ whereas this Mahāmudrā] is beyond the intellect [and] is not construed by causes and conditions.¹²⁹

[*Response:*] A Mahāyāna that is not contained ^[396] in either the Mantra or Pāramitā system is impossible, as demonstrated [in *Sdom gsum rab dbye* III.131–132]:

Either the practice is done
According to the sūtras of the Pāramitā
Or according to the
Tantras of the Vajrayāna.
A Mahāyāna other than these two
Was not taught by the perfect Buddha.¹³⁰

Moreover, does your “descent from above” view require training in the conduct of the six perfections or not? If it is not required, then [this view] would be [equivalent to] the religious tradition of the Chinese abbot. If it is required, then does one train gradually or simultaneously? In the first case, how would there be any difference from the “conduct that ascends from below”? And if it simultaneous, would there be a distinction between the practices of view and conduct or would conduct be included within the view? In the first case, this view would contradict it being a Self-sufficient White Remedy. In the second case, is this tradition of inseparability of view and conduct practiced according to the Mantra tradition or according to the Pāramitā tradition? In the first case, it is in contradiction with [the Mantra system] in not taking empowerments and the two stages as being of crucial importance. In the second case, it is not admissible to have a teaching that [allows] beginners to awaken within a single lifetime. This is demonstrated [in *Sdom gsum rab dbye* III. 175cd–176]:

This present-day Mahāmudrā
Is largely a Chinese religious system.
The Mahāmudrā of Nāro and Maitrīpa

¹²⁸ See Volume I, 115 n. 299. The expression “three Great Ones” refers to Madhyamaka, Rdzogs chen, and Mahāmudrā as doctrinal-contemplative systems, as distinct from the actual *mahāmudrā* experience itself which is beyond intellectual appropriation.

¹²⁹ We were unable to locate this quotation in the editions of Sgam po pa’s Collected Works available to us (see Bibliography under Sgam po pa).

¹³⁰ *Sdom gsum rab dbye* III.131cd–132: *yang na pha rol phyin pa yi || mdo las ji ltar ’byung bzhin gyis || yang na rdo rje theg pa yi || rgyud sde bzhin du nyams su long || ’di gnyis min pa’i theg chen ni || sangs rgyas rnams kyis gsungs pa med ||* See Rhoton 2002, 302 (Tib.); 113 (Eng.).

Is held to consist precisely in what was taught
In the tantras of the Secret Mantra.¹³¹

[*Rebuttal*.:] There are those who in this life did not previously go through the two stages, but who have faith in this teaching and have had the blessing of the teacher enter their mind-streams. Since they have already gone through the purification by the empowerments and the two stages in previous lives, they are “those who have the simultaneist potential” (*cig car ba'i rigs can*)¹³². [*Response*.:] In that regard, as it has been said [*Sdom gsum rab dbye* III. 186–187]:

If one says that those who have gained faith in the Mahāyāna ^[397]
Do not now need empowerment rituals
Because they have undergone purification in previous[lives],
Then in the case of conviction in one's *prātimokṣa* vows,
What would be the point of ordination now
Given that one [must have] had the vow in previous [lives]?¹³³

Having already given initial replies to questions by these [critics at the beginning of this text], the second [series of replies is to follow]. The reply that [we] consider that it is the height of absurdity to say that Mahāmudrā becomes the cause for taking rebirth in animal [rebirths] and the formless realm must be explained as follows.¹³⁴ With regard to the steps of this method of guidance in this [Mahāmudrā] view by those who are renowned as Mahāmudrā proponents, not only are there no explanations that [these] require the preliminary analysis by means of discerning insight, but more [significantly] there are many explicit statements that if there is such analysis, *mahāmudrā* becomes intellectually fabricated. They do not explain the necessity of the preliminary conferral of empowerments to introduce one to the ground of the clearing process and the clearing process [itself]. Not only is that explanation not given, but they also do not consider [Mahāmudrā] to be the sort of view that derives from empowerment. Rather, during the main practice phase, at the moment when there appears nothing other than simply resting in the state of nongrasping called “not thinking of or pondering on anything”,

¹³¹ *Sdom gsum rab dbye* III.175cd–176: *da lta'i phyag rgya chen po ni || phal cher rgya nag chos lugs yin || na ro dang ni me tri ba'i || phyag rgya chen po gang yin pa || de ni las dang chos dang ni || dam tshig dang ni phyag rgya che || gsang sngags rgyud nas ji skad du || gsungs pa de nyid khong bzhed do ||* See Rhoton 2002, 305 (Tib.); 119 (Eng.).

¹³² A less technical-sounding rendering would be “those who have the potential for all-at-once [realization].”

¹³³ *Sdom gsum rab dbye* III.186–187: *gang dag theg chen dad thob pa || de dag sngar sbyangs yin pas na || da lta dbang bskur mi dgos zer || 'o na so sor thar pa yi || sdom pa dag la mos pa yang || snga ma'i sdom pa yod pa'i phyir || da lta rab ru dbyung ci dgos ||* See Rhoton 2002, 304 (Tib.); 120 (Eng.).

¹³⁴ This once again alludes to *Sdom gsum rab dbye* III.161ab: *blun po phyag rgya che bsgom pa || phal cher dud 'gro'i rgyu ru gsungs ||* See Rhoton 2002, 303 (Tib.); 117 (Eng.): “The Great Seal meditation of the ignorant, it is taught, usually becomes a cause of animal birth.”

such an individual who is generally [considered to be] of dull capacity—one who has neither gone through the purification of studying and thinking about the view of the Pāramitāyāna nor experienced even the preparations for embarking on the path of the Vajrayāna—is then shown this Mahāmudrā view by the teacher. When this has indubitably arisen, then to such a student whom it is not appropriate to categorize as “stupid”, the teacher without imparting any of the sequence of trainings [according to different] capacities shows [him], in the preliminary phase of preparation, [how] to let the triad of body, speech, and mind rest naturally in their uncontrived state. However, if by that alone one has become immersed ^[398] in a state of nongrasping such that it appears to be something called “the real Mahāmudrā,” then that which has the character of a mental factor in a phase of “not pondering and not thinking anything” belonging to the mind stream of a stupid person is [just plain] ignorance because it is a mental factor that is diametrically opposed to the wisdom of awareness.

To substantiate that, if one asks what is the wisdom of awareness [and] what is fundamentally opposite to it? Wisdom arises in two ways: through the methods of the Pāramitā[yāna] and the methods of the Mantra [system]. The first is the wisdom of not finding anything at all when investigating the [putative] essence of persons and phenomena by means of logical reasoning based on studying and thinking. The second is the wisdom of great bliss that arises from empowerments and so on. By contrast, the [state of] not thinking or pondering anything at all by an ignorant person in these phases is subsumed under the ignorance in the ground phase. Among the two types of ignorance—afflictive (*nyon mongs pa can*) and nonafflictive—it is the latter and [characterized as] a disorientation regarding suchness. Whereas these are subsumed under the latter of the two, actions motivated by the [afflicted ignorance]¹³⁵ were said to usually establish an animal [rebirth]¹³⁶ because it is explained that individual actions associated with each of the three poisons are actions that establish the three lower destinies. [This is what Sa skya Paṇḍita] had in mind.

*Query*¹³⁷: Don’t you also accept that there is no grasping in the main practice of meditative equipoise pertaining to the view? [*Reply*:] Certainly, however it is necessary to distinguish kinds of application given the difference between [1] a [type of] settling (*’jog pa po*) in nongrasping which is insight that realizes the abiding mode and [2] [a type] which is ignorance. To continue, it was said [*Sdom gsum rab dbye* III.161c]:

¹³⁵ The referent of the instrumentalized demonstrative *des* is confusing here but would seem to refer to the afflicted form of ignorance since the passage concerns actions motivated by the three poisons (or afflictions) that lead to rebirth in the lower three realms of hell-beings, hungry spirits or animals.

¹³⁶ See above, n. 134.

¹³⁷ The (probably hypothetical) query is posed by a Mahāmudrā adherent to an unidentified Sa skya pa critic.

... if not that, they are born in the formless realm¹³⁸ [399]

In the preliminary phase, having laid a foundation that is not embraced by the skillful means of the Secret Mantrayāna, one proceeds, without relying on the insight that distinguishes the two truths, to take as the preliminary the view that “phenomena in all there variety are like space”, that “apprehended objects are nothing whatsoever”, and that coarse conceptions are flaws. Then during the main practice phase as well, once a clear perception (*gsal snang*) of that has arisen, then the settling [in equipoise] is [just] the formless meditation which is in common with the non-Buddhists. Since even this [meditation] of yours is not other than a meditative settling into nongrasping both in states of preparation and main practice, [Sa skya Paṇḍita] had this thought in mind.¹³⁹

To continue, it was said [in *Sdom gsum rab dbye* III.161d]:

... or else they fall into the disciples’ cessation¹⁴⁰

This refers not to the state of cessation (*nirodhasamāpatti*) and the *nirvāṇa* without remainder (*nirupadhiśeṣanirvāṇa*), but to a *nirvāṇa* of annihilation or to the state of nonideation (*asaṃjñāsamāpatti*).¹⁴¹ The proof of that is that the view which is not linked with the two stages of the Mantra [system] has to be the Madhyamaka view. But if [this view] is not linked with the accumulation of merit for incalculable eons, then it is termed “śrāvakas’ cessation” which entails passing into a *nirvāṇa* of annihilation. This is because whatever drawbacks there are in actualizing the limit of reality (*bhūtaḥ*), without having engaged in the triad of perfecting, maturing, and purifying, are present in that [*nirvāṇa* of annihilation]. It is also because it is explained that even [bodhisattvas] when they have for a long time dwelled in the equipoise of emptiness on the eighth level, not to mention beginners, need to be aroused from that [state] by the victors. This is demonstrated [in *Sdom gsum rab dbye* III.162ab]:

Even if that meditation may be excellent,

¹³⁸ *Sdom gsum rab dbye* III.161c: *min na gzugs med kham su skye* || See Rhoton 2002, 303 (Tib.); 117 (Eng.). This is the continuation of the preceding quotation.

¹³⁹ Shākya mchog ldan appears to base his remark on Sa skya Paṇḍita’s criticism in the latter’s *Thub pa’i dgongs pa rab tu gsal ba’i bstan bcos*, 105₁₅–106₁₆ where he goes in the details of this issue.

¹⁴⁰ *Sdom gsum rab dbye* III.161d: *yang na nyan thos ’gog par ltung* || See Rhoton 2002, 303 (Tib.); 117 (Eng.). This again continues from the preceding quotation.

¹⁴¹ The state of nonideation (short for *naivasamjñānāsamjñāsamāpatti*, “state of neither ideation nor nonideation”) pertains to the fourth and highest level of the four formless states of existences, here also referred to as a *nirvāṇa* of annihilation, since it involves a long period of stagnation in a formless state in which ideations are neither fully present or absent so long as *karma* remains operative.

It is no more than a Madhyamaka meditation.¹⁴²

Alternatively, if _[400] fools who have not previously gone into even a single teaching of any higher or lower vehicle are taught right from the start according your method of guidance in Mahāmudrā, then as is stated in the *Abhi[dharmakośa]*:

Mind and mental factors cease in [the state of] neither ideation nor nonideation (*naivasamjñānāsamjñā*).¹⁴³

As explained here, there is the drawback of an absurd consequence because in this context there is no ascertainment through reasoning, nor does there appear any explanation that accessing the dharma of the Mantra tradition definitely requires preliminaries. If one thinks that [this occurs] through the blessing of the *bla ma*, this is indisputable provided that *bla ma* is a Mantra[yāna] *bla ma*, as in the explanation “One who does not bestow empowerments is no *bla ma*.” [According to *Sdom gsum rab dbye* III.347d–f]:

Even if the result arose from a single [cause],
It would be like the śrāvakas’ cessation.¹⁴⁴

For these reasons, where emptiness is taught to foolish individuals and they also cultivate it without even understanding it, it is said to have the nature of temporarily [causing rebirth] in hell—not to mention animal [rebirth]—and of ultimately not passing into *nirvāṇa*. [According to Nāgārjuna’s *Mūlamadhyamakakārikā* XIII.8]

[Emptiness is declared by the victors to be
The purgative¹⁴⁵ of all [metaphysical] views.]
But those for whom emptiness is a view

¹⁴² *Sdom gsum rab dbye* III.162ab: *gal te de ni bsgom legs kyang || dbu ma’i bsgom las lhag pa med ||* See Rhoton 2002, 303 (Tib.); 117 (Eng.).

¹⁴³ *Abhidharmakośabhāṣya*, D4090, 74b: *’du shes med pa pa ’du shes || med par sems dang sems byung rnams || ’gog pa’o ||* Sanskrit, AK, (Ed. Thakur, 1975) chapt. II, verse 42, 68_{13–17}: *nīrodhaś cittacaitānām vipākah ||* The state of neither ideation nor nonideation (*naivasamjñānāsamjñā*) pertains to the fourth *dhyāna* state.

¹⁴⁴ *Sdom gsum rab dbye* III.347df: *gal te gcig las ’bras bu zhig || byung yang nyan thos ’gog pa bzhin || ’bras bu de yang gcig tu ’gyur ||* See Rhoton 2002, 313 (Tib.); 141 (Eng.).

¹⁴⁵ The Sanskrit *niḥsaraṇam* (Tib. *nges par ’byin pa*) here seems to convey the sense of “a remedy to get rid of”, i.e., a purgative. See Böhrtling and Monier-Williams s.v. *niḥsaraṇa*.

Are declared to be incurable^{146, 147}.

And [Nāgārjuna also] said [in *Ratnāvali* II.20]

Fools who pride themselves in being learned,
Having a nature corrupted by rejecting [emptiness],
Plunge headlong into the Avīci hell.¹⁴⁸

And it is said that if emptiness is taught to such fools—as in the words [of Śāntideva] “when emptiness is imparted to sentient beings whose minds are not properly trained”¹⁴⁹—then the teacher commits a root downfall.

[*Query*:] What happens if this Mahāmudrā of ours is taught to learned people and cultivated by them? [*Reply*:] There are ^[401] two types of learned persons: those who trained their mind-stream through the Perfection Vehicle and those who fully matured through the authentic bestowal of empowerments. Where this Dwags po Bka’ brgyud Mahāmudrā is taught by a *bla ma* known as the “teacher” to either of these two, not only is there not the slightest fault [in it], but individuals who are worthy vessels are directly introduced to profound suchness. This is because, at the time of teaching the Madhyamaka view, when the time is ripe to show learned people who have previously trained in studying and thinking the view of the main practice, this is nothing other than settling spontaneously into the uncontrived state, not thinking anything (*cir mi yang sems*), not mentally engaging in anything (*gang du yang yid la mi byed*). It is also because, in this context, it has been explained that even discriminating insight itself must cease, as in the example of the flame that arises from rubbing two sticks together.¹⁵⁰

The master Atiśa explained that

Candrakīrti is the student of Nāgārjuna.
By the *upadeśas* transmitted through them,

¹⁴⁶ Sanskrit term *āsadhya* has various meanings including [1] unable to be completed or accomplished, [2] not susceptible of proof, and [3] incurable or irremediable. The Tibetan rendering as *bsgrub tu med pa* seems to be based on either [1] or [2] but the context suggests [3] as the more natural reading.

¹⁴⁷ MMK 13.7–8 (Ye 2011 ed.): Skt.: *śūnyatā sarvadṛṣṭīnām proktā niḥsaraṇam jinaiḥ | yeṣāṃ tu śūnyatādrṣṭis tāt asādhyaṇ babhāṣire ||* [8]. Tib.: *| lta kun nges par 'byung bar gsungs || gang dag stong pa nyid lta ba || de dag bsgrub tu med par gsungs ||* [8]

¹⁴⁸ *Rājaparīkathāratnāvali* I.120, D 4158, 111a₇–111b₁. Skt. Hahn 1982 ed. [*aparo 'py asya durjñānān*] *mūrkhaḥ paṇḍitamānikaḥ | pratikṣepavinaṣṭātmā yāty avīcim adhomukhaḥ ||*

¹⁴⁹ *Śikṣāsamuccaya*, D 3940 43a₇. This occurs as the fifth in a list of twelve root downfalls.

¹⁵⁰ See also above, 40, 70 and Volume I, 139 f., 140 n. 376 et passim.

The truth of *dharmatā* will be realized.¹⁵¹

As for the recognition of these *upadeśas*, he composed the treatise entitled *Madhyamakopadeśa*¹⁵² wherein the main practice—the way of settling into meditative equipoise—was set forth exactly in the way it was presented in the written instructions on that [topic] by the Mahāmudrā proponents.

Also in regard to the second [type]—the learned ones who have matured through empowerments—when [they are] taught precisely according to the teaching methods of the [Mahā]mudrā proponents, it is extremely profound and excellent. [This is] because this way of resting evenly in wisdom right after the bestowal of the forth empowerment, [that] of all the realized scholars who lived in India and Tibet was set forth in exactly the same way as it was taught in this teaching method of the Mahāmudrā instructions.

Be that as it may, [402] while it is true that those learned in the perfections familiarize themselves with the view of emptiness, as long as they have not fully perfected all the accumulations of merits in the course of many countless eons, it will not be possible to actualize that view in post-meditation because they instead fall into the extreme of a *nirvāṇa* of annihilation. When understood in this way, the saying [by defenders of Bka' brgyud Mahāmudrā]: “Lam 'bras meditation by the ignorant usually becomes a cause of animal rebirth as well”¹⁵³ is not comparable because the way of teaching Lam 'bras to the ignorant is [as follows]. In the beginning, the mind-stream is purified through the ordinary vehicle by way of the three appearances¹⁵⁴. In the middle phase, one generates the mind directed toward great awakening (*mahābodhicitta*). Thereafter, the mind-stream is matured through the vase-empowerment, and the view of the inseparability of *saṃsāra* and *nirvāṇa* is divulged. This kind of teaching is no different from the main practice of the methods of guidance of Mahāmudrā because it is exactly what they are talking about when they say that appearances are mind, that this mind is empty of anything that could be established as a shape and so on, and that the indivisibility of its natural luminosity and being empty of concepts is called the view consisting in the inseparability of *saṃsāra* and *nirvāṇa*.

Likewise, the Lam 'bras proponents teach that the view known as “self-occurring coemergent wisdom” that arises from the first three empowerments [and] is inseparable from the method of great bliss is the actual wisdom of *mahāmudrā*. However, the Sa skya pa do not maintain that it is necessary to first produce the view and then, in the middle phase of

¹⁵¹ *Satvyadvayāvatāra*, D 3902, 72b₄₋₅. Verses 15d–16ab.

¹⁵² D3829.

¹⁵³ Quotation not identified.

¹⁵⁴ The ground or preparation for the practice in the Lam 'bras system of the Sa skya pa which correspond to the perfection vehicle: impure appearances, the appearances of meditative experiences and pure appearances.

sustaining it, to analyze it by discriminating insight and to [finally] cultivate it with analysis and [more] analysis¹⁵⁵.

2.2.2. The way how the followers of this [Mahāmudrā] in latter-day period do not conclusively explain¹⁵⁶ their own respective traditions ^[403] is twofold:

2.2.2.1. How the latter-day Sa skya pa followers do not explain their [own tradition]

2.2.2.2. How the latter-day Bka' brgyud followers do not explain their [own tradition]

2.2.2.1. [Sa skya misrepresentations:]¹⁵⁷ Those who do not correctly understand the point of [Sa paṇ's] refutation of the Self-sufficient White Remedy think that the whole collection of ways of conduct must be practiced by leaving the conventional, however things appear, be just as it is without negating it. Thus when everything is determined to be emptiness, they absurdly conclude that this is the Self-sufficient White Remedy. Having this in mind, they promote this version of the dharma. They do not differentiate between the categories of the two vehicles. In the case of the Pāramitāyāna, the following words [from Jñānagarbha's *Satyadvaya-vibhaṅga* 21ab] apply just as stated: "Because [the conventional] corresponds to appearances, don't subject it to analysis."¹⁵⁸ However, in the Mantra[yāna], all ways of conduct, whether one is in meditative equipoise or not, must be practiced from within the state of emptiness.

[Assertion:] It has been stated that while [phenomena] are empty of reality, the appearances of subject and object are not negated [or do not cease]. [Response:] While such an explanation represents a tradition of those late-comers in the Land of Snow who harbored antipathy toward the earlier traditions, it does not represent the tradition of the Sa skya pa. This is because the Sa skya pas, considering the meaning of the Mantra [vehicle], have statements [claiming] that the entire complex of *skandhas*, *dhātus*, and *āyatanas* is empty in the sense of not being perceived, but do not have statements [claiming] that [it] is empty in the sense of not being perceived *as real*.

[Assertion:] Though all conduct of Secret Mantra is indeed established on the basis of wisdom, it is not a view. [Response:] What is wisdom realizing emptiness is a view, as in the example of nonreferential compassion. Hence there is entailment (*khyab* : *vyāpti*). Great bliss, the cornerstone of skill in means, ^[404] is also the wisdom of emptiness. In this way, [the reason]

¹⁵⁵ Literally "to analyze and analyze and cultivate" (*dpyad cing dpyad cing bsgom*).

¹⁵⁶ By saying the modern-day scholars do not conclusively explain (*dpyis phyin par mi 'chad*) their respective traditions, the author implies that they do not do justice to the ultimate intent of these traditions as it had been understood by their earlier masters.

¹⁵⁷ Here begins a series of assertions made by modern-day Sa skya masters concerning Mahāmudrā which is followed by Shakya mchog ldan's critical response to these claims.

¹⁵⁸ *Satyadvayavibhaṅga* 21ab. See Eckel 1987, 89 and clarification of Lindtner 1990, 256–57.

is established. Were it not established, [your thesis, that tantric conduct cannot be a view] would be negated due to the fact of the inseparability of bliss and emptiness.¹⁵⁹

[*Query:*] Now when [Sa paṇ] attributed to his opponent the proposition that “Nāgārjuna was liberated through realizing the view”¹⁶⁰ [and that various siddhas were liberated through various other means]¹⁶¹, then don’t all the [ensuing] refutations such as “Hence, none of the siddhas was liberated through a unilateral technique”¹⁶² end up backfiring. [*Reply:*] This indeed refutes those existing scholars who say that the view of the Pāramitāyāna alone is sufficient and that the various kinds of interdependent means [of Mantrayāna] are not necessary. However, where is there any contradiction in characterizing the view as that wisdom in the context of practice wherein the full spectrum of the paths of skillful means of Secret Mantra having as their essence the unity of clarity and emptiness?

[*Assertion:*] Again, the modern-day Sa skya pa followers thinking unequivocally that the realization of the Secret Mantra view requires the preliminary analysis of insight as taught in the Madhyamaka, promote this version of the dharma. And they speak [this way] based on the assumption that if one accepts that emptiness is realized only with the blessing of the teacher, one becomes an opponent of this [Sa skya] tradition. [*Response:*] That is not the case because the assertion of the noble Sa skyas is that although the goal to be realized in both Mahāyāna traditions—the view of freedom from elaborations—is the same, it is due to the absence of the means of realization in the Pāramitāyāna that this view is held to be [a matter of] realization.

¹⁵⁹ The opponent’s thesis (*pratiñā*) is that although all tantric conduct is established on the basis of wisdom, it is not a view. Shākya mchog ldan’s counter-thesis is that tantric conduct is a view. The entailment (*vyāpti*) is that wisdom realizing emptiness (= *līṅga*: reason) is a view (= *sādhya*: to be proven), as in the example (*dr̥ṣṭānta*) of nonreferential compassion. Now, given that great bliss, the cornerstone of (compassionate) skill in means, is also the wisdom of emptiness, it is established that tantric conduct is a view. If unestablished, the opponent’s thesis (*pratiñā*) that tantric conduct cannot be a view would be negated due to the fact of the inseparability of bliss and emptiness. The author here employs a three-step chain of reasoning (known as ‘*khōr gsum*, ‘triple circle’) which is used in Tibetan debate to force an opponent, who has been boxed in by the refutation, to accept, on the basis of his own presuppositions, conclusions at odds with his own original thesis. The three circles are: proof or reason (‘*grub*), entailment (*khyab*) and elimination (*bsal*): defeat is admitted when one is forced accept a proof entailed by valid cognition that eliminates or undermines one’s original thesis. Thus by considering the entailment, one must accept the proof, and thus abandon one’s thesis. This follows the well-known Indian Buddhist paradigm of syllogistic reasoning involving the subject (*chos can* : *dharmin*), the predicate to be proven (*bsgrub bya’i chos* : *sādhya*dharma), and the sign (*rtaḡs* : *līṅga*) or reason.

¹⁶⁰ *Sdom gsum rab dbye*, III.105c: *lta ba rtogs pas klu sgrub grol* || See Rhoton 2002, 300 (Tib.); 109 (Eng.).

¹⁶¹ Sa skya paṇḍita argues at some length in *Sdom gsum rab dbye* III.105–119 that despite the accounts of various siddhas being liberated through various different skillful means, they were all exclusively liberated through the dawning of wisdom as a result of the Generation and Completion Stages of Vajrayāna.

¹⁶² *Sdom gsum rab dbye*, III.110ab: *des na grub thob thams cad kyang* || *phyogs re’i thabs kyis grol ba min* || See Rhoton 2002, 300 (Tib.); 110 (Eng.). Note that Shākya mchog ldan’s text has *stongs* instead of the *thabs* given in the *Sdom gsum rab dbye*.

[*Query:*] What are these means? [*Reply:*] They are claimed to consist in [1] working with the vital points of the adamantine body (*vajrakāya*) through the stages of the invitation of the wisdom beings in the phase of preparations, blessing from within through the bestowal of the vase-empowerment and the secret empowerment during the phase of the main practice, and [2] actualizing the wisdom of the view by depending on the Prajñāmudrā [tantric consort] ^[405] at the time of the higher empowerment.

Moreover, it is also not the case that it was not accepted that there could be the eliciting of the wisdom of emptiness merely through the blessings of the teacher and the devotion of the student without preliminary analysis by reasoning based on thinking because there are claims like this in the compositions *Five Stages of Cakrasaṃvara*,¹⁶³ *Profound Path of Guru Yoga*¹⁶⁴ and *Stages of Instructions of Great Simplicity*¹⁶⁵.

In short, the explanation that to realize the view of the unsurpassable Secret Mantra it is unequivocally necessary to rely on a conclusive determination through Prāsaṅgika Madhyamaka reasonings is not the tradition of those who found certainty in the view of the noble Sa skya pas.

2.2.2.2. How the latter-day Bka' brgyud followers do not explain their [own tradition]

[*Assertions:*] As for the second [section], some of the latter-day Dwags po pa Bka' rgyud tradition-holders think that the identification of emptiness, the object of this Mahāmudrā view, is explained as the aspect of a nonaffirming negation in accordance with the Rang stong Madhyamaka tradition. And they think that as an adjunct to giving rise to the view which realizes that, it must be preceded by the logical reasonings of the Niḥsvabhāva-vāda [Mādhyamikas]. Others yet appear to be of the opinion that although the object of the view must be characterized as coemergent wisdom, as an adjunct to realizing this, it must be preceded by the analysis through the reasoning that at first there is no object, and subsequently that, since there is no object, there must also be no subject, and so forth.

[*Responses:*] It is not tenable to [construe] emptiness that is the object of the view presented in the *Dohās* as a nonaffirming negation because while the claim that this Madhyamaka view is self-aware wisdom was emphatically negated by the teachers Bhāviveka and Candra[kīrti], ^[406] it was emphatically affirmed in these [*dohās*]. Neither do [the *dohās*] conform with Rang stong vis-à-vis the method of negating the object of negation because in

¹⁶³ *Śrīcakrasaṃvarapañcakrama*, D1433, wa 224b–227a, attributed to Luipa (Rdo rje dril bu).

¹⁶⁴ This likely refers to Sa skya Paṇḍita Kun dga' rgyal mtshan's *Lam zab mo bla ma'i rnal 'byor*. See *Sa paṅ gsung 'bum* (dpe bsdur ma) Kun dga' rgyal mtshan, Pe cing: Krung go'i bod rig pa dpe skrun khang, 2007, vol. 2, 92–108. Shākya mchog ldan himself authored a text with the title: *Lam zab mo bla ma'i rnal 'byor*. See *Shākya mchog ldan gsung 'bum*. SCsb(B); vol. 17, 75–79.

¹⁶⁵ *Shin tu spros pa med pa'i khrid yig gi zhal shes dang gsung sgros nam bris pa'i spros med mdzes rgyan*. See *Kun dga' bzang po gsung 'bum*. *The Complete works of Ngor-chen kun-dga'-bzang-po*. 4 vols., Dehradun: Sakya Centre, 1997, vol. 2, 750–90.

this Rang stong system, even coemergent wisdom when analyzed by reasoning about one and many turns out to be nonexistent, along with [its] aspects of mere bliss and clarity, whereas in the [*dohās*], “mind as such alone” is left un-negated, and a statement [stanza 20ab] from [Sara-ha’s] *Dohā in Forty [Stanzas]* outlined the grave drawbacks of ascertaining self-luminous self-awareness in terms of self-emptiness:

By analyzing mind in terms of one and many [and thus]
Abandoning luminosity, one strays into worldly existence.¹⁶⁶

Were it necessary that this view be preceded by logical reasoning, this would contradict the statement that “since the three Great Ones are views that are intellectually fabricated, we do not accept them in this [tradition].”¹⁶⁷

And although when it comes to coemergent wisdom, the belief in extremes such as existence and nonexistence is explained as what is to be relinquished, the explanation that this very wisdom is self-empty does not appear at all in the root [texts] of this tradition.

The second tradition [i.e., Other-emptiness] is also not the intent for the following reasons. The exegetical tradition of Other-emptiness Madhyamaka (*gzhan stong dbu ma*) reasoning ascertains first that appearances are mind, then that outer objects are not established, and then that the inner apprehender is not established. However, in these [*dohās*], leaving appearances just as they are, one proceeds to not adulterate them with conceptual grasping. Then in the post-meditation of this tradition, without subjecting the manifold display and the luminous nature of mind as such to the operations of conceptual analysis, to simply settle into [407] the self-luminous non-grasping is the method of resting in meditative equipoise of this tradition. Consequently, in this tradition, there is nothing good about the view of meditative equipoise and nothing bad about post-meditation. Even still, their distinctive features are to let the nature of phenomena remain in a state of nongrasping [in meditation] and to let phenomena remain free from elaboration [in post-meditation].

As to the claim that even if conceptual grasping is switched off by leaving the mind spontaneously present in its uncontrived state, if one has not engaged in the conclusive determination through the Madhyamaka reasonings, it will be impossible to have a pure view and to eliminate the seeds of what is to be relinquished. This is the style of those harboring aversion toward [Mahā]mudrā followers, but not of those having conviction.

Likewise the identification of emptiness during the phases described as “the object being appearance-emptiness”, “the subject being clarity-emptiness”, and “the body being

¹⁶⁶ *Caryādohākoṣagītikā* (*Spyod pa’i do ha mdzod kyi glu*) D2347, verse 20a–b, p.27b₆₋₇.

¹⁶⁷ This appears to be a paraphrase of the previously mentioned unidentified quotation attributed to Sgam po pa. See above, 16 and 157 et passim.

bliss-emptiness” has to be explained in terms of these three—the object and the rest—being [respectively] empty of reality, of essence and of self-nature. But to explain it as being empty of concepts is not an adequate representation of emptiness. This too is the style of those harbouring aversion toward [Mahā]mudrā followers, but not the style of those having conviction because without conceptually fabricating and manipulating the whole spectrum of appearance and existence, *saṃsāra* and *nirvāṇa*—whatever arises as objects of consciousness—the proponents of this tradition must accept this wisdom which has become self-liberated of its own accord where there is no grasping as the wisdom of the Mahāmudrā of unity. Also, as for comprehending [this] unity, it is said that “while [things] appear, they are nonetheless devoid of grasping, and while devoid of [grasping] they nonetheless appear”. Conversely, to explain that this manifold appearance is verified by valid epistemic instruments (*tshad mas grub*) and that it is empty of being real as so verified (*grub bzhin du bden*)^[408] is not the style of those dedicated to the [Mahā]mudrā adepts.

[Mahā]mudrā proponents ascertain the view by understanding that all that appears as objects of consciousness is a delusory appearance and that the entire range of delusory appearances are apparitions of the mind, but they do not depend on Madhyamaka reasoning. Among the teachings of spiritual guides (*man ngag pa*) of yore it is stated explicitly that “dialecticians (*mtshan nyid pa*) make outward observations, severing superimpositions outwardly. Yoga-practitioners make inward observations, severing superimpositions inwardly”.¹⁶⁸ The meaning established by such statements is that this view of the [Mahā]mudrā practitioners is exactly the view taught in the third [*dharma*]cakra.

Moreover, from among the two, the system of severing superimpositions and the system of experiencing, this tradition of the [Mahā]mudrā practitioner is the latter. Concerning the former, there are the two great traditions, the system of Self-emptiness and the system of Other-emptiness. However, the [Mahā]mudrā practitioner follows neither. The view of severing superimpositions by means of studying and thinking is taken [by him or her] to be an intellectually fabricated view and a poisonous view. As for the arising of the wisdom of *mahāmudrā*, it is not asserted that this must unequivocally depend on the bestowal of the higher empowerments, let alone on the logical reasoning of the Madhyamaka. Nevertheless, an unmistakable view grounded in first-hand experience that has arisen due to familiarizing oneself with the stream of studying and thinking, and the self-occurring coemergent wisdom that has come about due to the bestowal of the higher empowerments must definitely be accepted as the view of Mahāmudrā [as well]. Thus it is established.

¹⁶⁸ Quotation not identified. Padma dkar po (1527–1592) writes a few decades later in his *Phyag chen gyi zin bris*, PKsb vol. 21, 384₁₋₂: “This type of analysis is called the analytical meditation of a *kusāli* because it is an analysis through inward-directed self-awareness. It is not the analytical meditation of a *pañḍita* because [that is] an analysis through outward-looking [conventional] knowledge.” *de lta bu'i dpyad pa ni kha nang du bltas pa'i rang rig gis dpyod pa'i phyir | ku sa li'i dpyad sgom zhes bya la | pañḍita'i dpyad sgom ni ma yin te | de dag kha phyir lta'i shes pas dpyod pas so ||*

Let it be stated here¹⁶⁹: In bygone times in this Land of the Snows, the two sects of Bka' [gdams pa] and [Mahā]mudrā dispelled the darkness of living beings^[409] by upholding their respective victory banners of exegesis (*bshad pa*) and praxis (*sgrub pa*), [thereby] illuminating and beautifying everything like the sun and the moon.

The Sa skya pa, preserving the integrity of their own traditions of both exegesis and praxis [in connection] with all sūtras and mantras¹⁷⁰ purified the jewel of the doctrine of this land of snow, applying all manner of cleansing activities.

Although there have been many eloquent expositions by the author himself [Sa paṇ] as well as his bright followers, they became saturated with the stains of exegetical fallacies imputed by many people with inferior intelligence in the following ways:

It is said that the object of the view of Mahāmudrā of unity is nothing but self-emptiness, a nonaffirming negation. [Yet] to claim that great bliss taken as an object of a nonaffirming negation is a concept is not the doctrine of [Sa paṇ].

It is said that wisdom being unreal, empty of an essence, is the meaning of the unity of bliss and emptiness. [Rather] it is the three aspects of bliss, clarity and appearance being empty of grasping that is held to be the meaning of unity.

It is said that the stages of a view superior to the freedom from elaboration of the Pāramitā[yāna] does not exist in the Mantra[yāna]. [Yet] he [Sa paṇ] claimed four distinctive features of the [Mantra] view in the context of the four empowerments such as the inseparability of *saṃsāra* and *nirvāṇa*.

As for reasoning that ascertains freedom from extremes, although he did not accept [anything] superior to the Madhyamaka, [he] did explain the superiority of [Mantra] objects of knowledge: the experiential view, natural coemergence, and coemergent melting bliss.

It is said that the identification of the ultimate in the Sa skya system is freedom from elaborations of the four extremes. [Yet] the venerable master Grags pa¹⁷¹ has clearly explained the freedom from elaborations of the four extremes as the veridical conventional.

It is said that the statement ‘that which is *saṃsāra* is *nirvāṇa*’¹⁷²^[410] is explained as signifying the inseparability of *saṃsāra* and *nirvāṇa*. [Yet] being empty of grasping phenomena

¹⁶⁹ Here begins the closing section of the work written in nine-syllable meter.

¹⁷⁰ The expression *mdo sngags* is a coordinative (*dvandva*) compound quasi-synonymous with *mdo rgyud* “sūtras and tantras”.

¹⁷¹ Sa skya rje btsun Grags pa rgyal mtshan (1147–1216), the third of the five patriarchs of the Sa skya tradition (*sa skya gong ma rnam lnga*).

¹⁷² Quote from the *Sūtrālaṃkāravṛttibhāṣya* by Sthiramati, D 4034, vol. 125, 78a₅–78a₆: ‘*khor ba gang yin pa de nyid mya ngan las ’das pa yin* with a slight variation in the wording.

comprising appearances and sounds is explained as the meaning of unity, the inseparability of the two truths.

It is said that the emptiness [deduced by] analysis by means of Madhyamaka reasoning is the definitive meaning of the Secret Mantra system. [Yet] he [Sgam po pa] declared that the view of emptiness understood by studying and thinking is a poisonous view.

It is said that if reifications are not analyzed through Madhyamaka reasoning, the emptiness of the Secret Mantrayāna will not be realized. [Yet] the skillful means of realizing emptiness through empowerment is held to be the skillful means of the Vajrayāna.

It is said that *mahāmudrā* is preceded by analysis through reasoning, even by some Bka' brgyud [Mahā]mudrā followers. [Yet] this does not accord with the texts of Saraha, nor was this explained in all the authoritative instructional manuals.

It is said that the object of view in the main practice of Mahāmudrā is that which was explained by the glorious Candrakīrti. [Yet] the object of view in the Mahāmudrā of the noble Saraha is explained as coemergent primordial wisdom itself.

It is said that the great bliss, ultimate *mahāmudrā*, is inseparable from the nonaffirming negation of self-emptiness. [Yet] Saraha explained that when the essence of bliss is analyzed through reasoning, it leads to worldly existence.

It is said that the determination that everything conventional is a delusion is the fundamental view of Mahāmudrā. However, latter-day scholars say that the conventional is validly established. With this statement, aren't [they] just singing a repetitive song?

It is said that the object of the profound view of the Bka' gdams system is what is to be realized by the valid instruments of direct [perception] and inferential [reasoning]. [Yet] the glorious Atiśa said that such explanations are the system of the ignorant who have a superficial perspective. [411]

It is said that the main practice of the Bka' gdams view is conceptual cognition (*zhen pa'i blo*) because it is a mode of apprehension that opposes the view of self (*ātmadr̥ṣṭi*). [Yet] the glorious Atiśa presented not thinking, not pondering, and not being mentally engaged as the main practice of the view.

It is said that the validly established conventional is the unsurpassable way of positing the two truths of the Bka' gdams [tradition]. [Yet] it is clear from all the Bka' gdams texts that the conventional is said to be delusory appearances.

It is said that continuous reliance on the certitude of analytical meditation is the instruction of Po to ba. [Yet] Atiśa taught that even discriminating wisdom is consumed by the fire-tongues of emptiness.

According to a few renowned luminaries who appeared in later generations, the great strands of exegesis of the individual traditions and the full range of topics of view and meditation of most among all the upholders of the exegetical and practice transmissions that had appeared in the Land of Snow in former times—i.e., those lineage-holders of yore [with their] countless light-garlands of the sun and moon of scripture and reasoning—have gone to sleep in the bed of darkness.

Deluded perceptions feed on the brilliance of the sun and moon and are able to harm the great earth [Sa skya tradition]¹⁷³ of the completely perfect doctrine. [But] some adepts in playing the tenfold¹⁷⁴ game of applying scripture and reasoning [can] soar unimpededly through the sky of definitive meaning.

This *The Great Ship of Unity: A Treatise Dispelling Errors in the Interpretation of Mahāmudrā of Scripture and Reasoning* was composed by the glorious Shākya mchog ldan Dri med legs pa'i blo in the seminary called Thub bstan gser mdog chen in response to some questions regarding the treatise *Sdom pa gsum kyi rab tu dbye pa* [by Sa skya Paṇḍita] which were eloquently posed by the spiritual friend Karma Dbang phyug dpal who advocates a wide range of scriptural traditions. The scribe was Blo bzang chos kyi rgyal mtshan. Mangalam.

3b. Critical Edition of *Zung 'jug gi gru chen*¹⁷⁵

[385] *phyag rgya chen po'i shan 'byed* bzhugs || na mo buddha ya | nyon mongs pa dang shes bya yi || sgrib kun sel byed dam pa'i chos || de ston mdzad dang de 'dzin la || rab tu gus pas phyag btsal nas || sngon dus gangs can yul ljongs su || nges don nyi ma che 'bar ba || sgrib byed sprin stug dang bral yang || mkhas 'ga' brtag cing dpyod par mdzad || de¹⁷⁶ dus stong nyid nyi ma ni || mun pa'i mal du gzims gyur nas || lo grangs brgya phrag gcig tu nye || stong nyid 'chol gtam gcig tu 'dres || **zla 'od gzhon nu**'i nges don la || phyag rgya chen po'i mtshan 'dogs pa || 'thad dang mi 'thad tsam zhig ni || sngon gyi 'bel ba'i gtam du snang || de dus so so'i lugs 'dzin pa | [386] mtha dag rang rang lugs bor nas || phyi dus rang bzo'i¹⁷⁷ lam chen por || kun kyang zhugs zin ma yin nam || zhes mchod par brjod cing rtsom pa dam bca' ba sngon du btang nas | skabs

¹⁷³ This penultimate stanza exploits the double meaning of *sa chen* (“great earth”) which refers at once to the great Sa skya tradition and to the great earth. This polysemy extends to the use of other metaphors in this stanza: the sun and moon which illuminate the great earth allude to the lucid applications of scripture and reasoning by the earlier Sa skya masters who illuminated their tradition; and the gluttonous pot-bellied fire-swallowing demon Vajradāka (referred to as *za byed*, “devourer”, also an epithet of fire), a form of Vajrapāṇi, alludes to the latter-day Sa skya interpreters who feed on the inspired brilliance (*spobs pa*) of the past luminaries but whose mistaken interpretations only feed their deluded perceptions.

¹⁷⁴ We were unable to determine what the “tenfold game of applying scripture and reasoning” alludes to.

¹⁷⁵ SCsb_(A) vol. 17, 355₁–379; SCsb_(B) vol. 17, 385₄–412; SCsb_(C) vol 17, 468₃–499.

¹⁷⁶ SCsb_(C): *deng*

¹⁷⁷ SCsb_{(A)(B)}: *gzo'i*

su bab pa'i 'bel gtam du gleng ba ni | ji skad du | da lta'i phyag rgya chen po dang || rgya nag
lugs kyi rdzogs chen gnyis || yas 'bab mas 'dzeg ces bya ba || rim gyis pa dang cig car ba'i ||
ming 'dogs sgyur ba ma gtogs pa || don la khyad par 'ga' yang med || ces dang || blun pos
phyag rgya che bsgom pa || phal cher dud 'gro'i rgyu ru gsungs || min na gzugs med khams su
skye || yang na nyan thos 'gog par ltung || gal te de ni bsgom legs kyang || dbu ma'i bsgom las
'da' ba med || dbu ma'i bsgom de bzang mod kyi || de nyid 'grub pa shin tu dka' || grangs med
gsum gyi dka' spyad dgos || zhes pa la |

dri ba dang | lan no | dang po gal te | phyag chen yas 'bab kyi lta ba dang | **hwa**¹⁷⁸ **shang** gi lam
cig car ba'i lta ba khyad med na | phyag chen pas | byams pa snying rje pha rol tu phyin pa lnga
dang | byang chub sems dpa'i sems bskyed sogs lam du mi 'dod par 'gyur la | 'dod na phyag
chen pas thabs kyi cha de dag la shin tu gces che bar bshad pa dang 'gal |

yang phyag chen gyi lta ba dkar po chig thub tu mi 'thad na | sher phyin gyi nang du phar phyin
drug ka 'dus par 'chad pa dang 'gal | zhes rgol ba dang |

yang phyag chen blun pos bsgom pa de dud 'gro'i rgyu ru gsungs zhes zer na | de ltar gsungs
pa'i lung gang yin | de ^[387] de'i 'phen byed kyi rgyu dang | 'grub byed rgyu gang du 'chad |
phyag chen gyi lta ba de nyon mongs par 'dod dam | des kun nas bslangs pa'i las su 'dod | de
dag gang du 'dod kyang dbu ma'i lta ba de las dang nyon mongs pa gang rung du khas blangs
na skyon ci yod | yang de dud 'gro'i rgyu byed pa de chos kyi skyon yin nam sgom pa po gang
zag gi skyon yin | dang po ltar na | blun pos zer ci dgos | mkhas pas bsgom na yang | ngan song
gi rgyur mi 'gro ba'i shes byed gang yin | gnyis pa ltar na | de'i tshe blun pos lam 'bras dang
gsang 'dus rim lnga la sogs pa bsgom na yang dud 'gro'i rgyur mi mtshungs pa'i rgyu mtshan
ci yin |

yang phyag chen bsgoms pas 'gog par ltung zhes pa'i 'gog pa de gang la byed | 'gog pa'i
snyoms 'jug dang | lhag med kyi myang 'das gang la byed kyang | de dag mngon du byed pa
la 'das lam dgos pas lta ba de rnam dag du 'gyur |

yang **hwa shang** gi lta ba dang **rje dwags po**'i lta ba don gcig pa min te | **rje dwags** pos mdzad
pa'i lam mchog thar pa'i rgyan las | sher phyin gyi lta ba la so sor rtog pa'i shes rab kyi dpyad
pa sngon du 'gro ba'i tshul rgyas par gsungs pa'i phyir | zhes pa'o |

gnyis pa la gnyis te | don gyis khog phub pa dang | dngos lan gdab pa'o | dang po la gnyis te |
phyag rgya bar grags pa dag gis bzhed pa'i rtsa ba ngos bzung | rjes 'jug gi 'dod pas so sor
btags pa'i tshul lo | dang po la gsum ste | rtsa ba'i gzhung gang las byung ba | dmigs pa yul gyi
phyag rgya chen po ^[388] gang yin pa | dmigs byed blo'i phyag rgya chen po gang yin pa'o ||

dang po ni | **dpal sa ra ha**'i *gzhung dohā skor gsum* yan lag dang bcas pa ni 'di'i khungs so ||

¹⁷⁸ SCsb_(A): hā

gnyis pa ni | gnyug ma sems kyi rang bzhin 'od gsal ba 'di nyid do || 'di la ni ming gi nram
grangs | rang bzhin lhan cig skyes pa'i ye shes dang | bde bar gshegs pa'i snying po dang | bde
ba chen po dang | rang bzhin chos sku zhes bya'o ||

gsum pa ni | yul de nyid nyams su myong ba'i ye shes te | rjes mthun pa so skye la yang yod
pa dang | mtshan nyid pa 'phags pa la yod pa'i dbye bas gnyis so |

de lta bu'i yul dang yul can gnyis ka la yang phyag rgya chen po zhes bya ste | phyag rgya 'dis
ma btab pa dang ma thebs pa'i shes bya ci yang ma dmigs pa'i phyir ro | phyag rgya des ma
thebs pa'i chos gang yang yod pa ma yin mod | de sngon du byed pa'i thabs ni gnyis te | phyi
mtshan nyid kyi theg pa'i lugs dang | nang rnal 'byor pa'i lugs so ||

dang po ni | thos bsam gyi rigs pas gtan la 'bebs pa'o | de ltar gtan la phab nas sgom byung gi
shes pas nyams su myong byar gyur pa'i gnas lugs phyag rgya chen po de la'ang ngos 'dzin
tshul mi 'dra ba gnyis te | dbu ma ngo bo nyid med pa bas med dgag nam mkha' lta bur bzhed
pa dang | dbu ma rnal 'byor spyod pa bas lhan cig skyes pa'i ye shes su 'dod pa'o || de ltar 'dod
pa de gnyis la thos bsam gyi rigs pas gtan la 'bebs tshul yang mi 'dra ba gnyis te | rang stong
gi tshul gyis dang | gzhan stong gi tshul gyis so | lugs dang po las ^[389] byung ba'i nyams su
myong bya de ni phyag chen gyi rtsa ba'i gzhung dang ma mthun mod kyang | mtha' bral du
gtan la phab nas | zung 'jug du nyams su len pa zhes bya ba der 'chad pa ni | bka' brgyud¹⁷⁹
pa'i lugs kyi phyag chen der bzhag tu rung ba yin no |

gnyis pa nang rnal 'byor pa'i lugs su byas pa'i thabs mkhas la gsum ste | bla ma'i byin brlabs¹⁸⁰
kyi thabs mkhas la brten pa dang | ye shes pa phab pa'i thabs dang | dbang bskur ba'i thabs las
mngon du byas pa'o | thabs 'di gsum gyis mngon du byas pa'i phyag rgya chen po'i lta ba de
la ni so sor rtog pa'i shes rab kyi dpyad pa sngon¹⁸¹ du 'gro dgos pa ma yin te | pha rol phyin
pa dang sngags kyi lugs so so ba yin pa'i phyir |

lugs gnyis las phyi ma 'di khyad par du 'phags pa yin te | thabs de gsum gyi lta ba dug med
skad cig tsam la mngon du byas pa'i phyir dang | lugs snga ma so sor rtog pa'i shes rab kyi¹⁸²
mngon du byas pa de ni rtog pa dang bcas pa'i phyir ro ||

myong byed kyi lta ba la khyad par yod pa kho nar ma zad nyams su myong bya'i nges don
de yang phyi ma khyad par du 'phags pa yin te | lugs snga ma'i stong nyid med dgag de ni
dngos por med pa dang spyi mtshan las ma 'das pas kun rdzob bden par bshad pa yin gyi | nges
don du mi rung ba'i phyir dang | yul can blo rtog pa las ma 'das pa'i phyir | yang rgyud bla ma

¹⁷⁹ SCsb_{(A)(B)}: *dkar rgyud*

¹⁸⁰ SCsb_{(B)(C)}: *rlabs*

¹⁸¹ SCsb_{(A)(B)(C)}: *mngon*

¹⁸² SCsb_(B): *kyi*

sogs byams chos pas 'dod pa ltar lhan cig skyes pa'i ye shes kyi gnas lugs yul gyi phyag rgya chen por 'chad pa de'i tshe ni sngags lugs dang khyad par med do |

de ltar ^[390] mngon du byed pa'i thabs bzang ngan gyi rim pa las byung ba'i yul can rang rig pa'i ye shes de la bzang ngan gyi rim pa yod kyang | phyi nang gi thabs mkhas de dag gis mngon du byas pa'i rang rig pa'i ye shes de thams cad phyag rgya chen po'i ye shes su 'dra ba yin te | bde stong zung du 'jug pa'i ye shes yin pa'i phyir | de'i tshe bde ba ni gnyug ma lhan cig skyes pa'i ye shes zhes bya ba | sangs rgyas nas sems can gyi bar thams cad la ngo bo dbyer med du bzhugs pa de yin la | stong pa ni | gzung 'dzin gnyis dang yod med sogs su zhen pa'i rtog pas stong pa'o ||

de na yul gyi phyag rgya chen po ni | gnyug ma ye shes kyi ngo bor gnas | stong lugs spros pa'i mthar zhen pa'i rtog pas stong | rtogs lugs so sor rang rig pa'i ye shes kyis rtogs pa'o || 'khor 'das kyi rnam rol ji snyed pa 'di las logs su gyur pa ni ci yang yod pa ma yin te | 'di ji srid ma rtogs pa de srid du 'khor ba dang | rtogs nas mya ngan las 'das par 'jog pa'i phyir | de bas na mnyam gzhag bde ba chen por 'char ba¹⁸³ dang | rjes thob sgyu ma lta bur 'char ba gnyis ka yang gnas lugs sogs gsum gyi ngos nas phyag rgya chen por khyad par med do ||

mdor na rgyud sde dang | byams chos dang || *dohā skor gsum*¹⁸⁴ nas 'byung ba'i nges don gyi gnas lugs | stong lugs dang | rtogs lugs 'di kho nar nges la | don 'di la phyag rgya'i bla ma gong ma rnam kyis phyag rgya chen po'i tha snyad mdzad pa yin no || 'di la ni rnam kun mchog ldan gyi stong pa nyid ces bya ba'i tha snyad kyang sngags dang ^[391] phar phyin gnyis nas 'byung ba yin la || de'i go ba ni | 'jig rten las 'das pa'i lam du slebs pa na || byang phyogs dang byams snying rje sogs rnam byang gi yon tan ji snyed pa | bde ba chen po'i ming can chos dbyings ye shes kyi ngo bo ro gcig pa'i phyir ro || de'i tshe sman dkar po chig thub dang 'dra ba yin no || zhes bya ba 'di bzhed par nges so ||

gnyis pa rjes 'brang gis 'dod pas so sor brtags pa'i tshul la | spyir bstan pa dang so sor bshad pa'o || dang po ni | phyag rgya bar grags pa'i sgom chen pa mtha' dag 'di skad ces gsungs ste | phyag rgya chen po 'di thos bsam dang bshad pas mi rtogs | bla mas bstan du med | slob mas bsgom du med | sbyor dus su bla ma'i byin brlabs dang slob ma'i mos gus la brten nas | dngos gzhi'i dus su gnyug ma'i sems ma bcos pa lhug par 'jog | de ltar bzhag pas mnyam gzhag tu sems gsal stong zung 'jug du 'char | rjes thob tu yul snang stong 'dzin med du 'char | de'i ngang nas gang shar thams cad 'dzin med du longs spyod pa yin gyi | sgo gsum 'bad brtsol gyi bya bas 'tshang mi rgya | zhes pa'o ||

gnyis pa ni | phyag chen pa la la'i gsung gis | spyir bsgom pa paṇḍi ta'i dpyad bsgom dang ku sa li pa'i 'jog bsgom gnyis las | rang re phyi ma'i lugs yin | 'di la sngon 'gro logs pa gcig bstan

¹⁸³ SCsb_{(A)(B)}: 'chad pa

¹⁸⁴ SCsb_{(A)(B)}: dva ha bskor gsum; SCsb_(C): do ha skor gsum

rgyu med | dngos gzhi logs pa gcig bsgom rgyu med | sbyor dngos rjes gsum thams cad du sems
ma bcos pa lhug par 'jog pa nyid la phyag rgya chen po zhes zer ba yin | zhes ^[392] gsungs |

la la'i gsung gis | gdul ba'i gang zag la | rim gyis pa dang gcig car ba gnyis | dang po la skyabs
'gro sems bskyed¹⁸⁵ dbang byin brlabs sogs kyis gsang sngags kyi snod rung du byas | bzod
phyag rgya chen po 'di ston pa yin no || cig car ba tshe rabs mang por rgyud yongs su smin pa
la tshe 'dir sngon 'gro sogs kyi mgo skor la ma ltos par dang po nyid nas dngos gzhi de ston
pa ni | de yang phyag rgya chen po de 'di yin zhes ston nus pa ma yin gyi | 'on kyang sems ma
bcos lhug par zhog shig ces bstan pa tsam gyis brda' don 'phrod nas 'ong pa yin gsungs |

yang la la'i gsung gis cig car ba'i nyams len 'di lta ba yas 'bebs bya ba yin | rim gyis pa'i lta
ba 'di la spyod pa mas 'dzeg bya ba yin | lta ba rtogs na spyod pa la ma 'bad kyang lhun gyis
grub pa yin | zhes gsungs | yang la la'i gsung¹⁸⁶ gis | phyi mtshan nyid pa ltar na sa lam gyi rnam
gzhas mang po byed kyang nged ku sa¹⁸⁷ li pa'i lugs kyis | rtse gcig | spros bral | ro gcig | bsgom
med bzhi las lhag pa mi dgos | yang na nyams dang go ba dang | rtogs pa zhes bya ba gsum du
'dus | sa dang lam dang sangs rgyas thams cad kyang sems kyi ngo bo lhan cig skyes pa'i ye
shes bya ba 'di nyid du 'dus gsungs |

yang la la'i gsung gis | phyag rgya chen po chig chod la | sa lam rtsi ba'i rmongs pa 'khrul |
zhes bton nas | phyag rgya chen po'i ye shes gcig nyid la mnyam par bzhas pas | lo zla tsam
gyis 'tshang rgya ba yin no || zhes gsungs |

mdor na **sa ra ha** 'i lugs 'di ^[393] gdul bya gcig car ba'i lugs su byas | lam cig car ba nyid yang
ston | ci car ba de yang dbang po ji ltar rtul yang | rtse gcig sogs bzhi las lhag pa'i rim pa mi
dgos | dbang po rno na bla mas tshig gcig ma bstan kyang mos gus tsam gyis rtogs pa 'di 'char
| rtogs pa 'di lam du byas nas 'tshang rgya ba la bskal pa grangs med la sogs pa'i dka' spyad
dang sa lam gyi rim pa pha rol tu phyin pa nas bshad pa ltar bgrod dgos pa ma yin no || zhes
bzhas pa yin no ||

gnyis pa dngos lan btab pa la gnyis te | don de la sa skya pas | dgag pa ji ltar mdzad pa ni phyi
ma'i dus 'dir stong skad smra ba po mtha' dag lugs gnyis las nyams par bstan pa'o || dang po
ni 'di skad ces 'chad pa yin te | khyed kyi phyag rgya chen po'i lta ba 'di pha rol tu phyin pa'i
lugs kyi phyag rgya chen po yin nam | sngags kyi lugs kyi phyag rgya chen po yin | dang po
ltar na mi 'thad pa gsum ste | thos bsam gyi shes rab sngon du ma song pas na mi 'thad | lam
lga sa bcu'i rnam bzhas khas mi len pas der mi 'thad | grangs med gsum gyi dka' spyad dgos
par mi 'dod pa i 'thad pa'o ||

gnyis pa ltar na yang mi 'thad pa gsum ste | rnal 'byor rgyud kyi phyag chen du mi 'thad | rnal
'byor bla med kyi phyag chen du mi 'thad | las dang ye shes dang phyag rgya chen po gsum

¹⁸⁵ SCsb_{(A)(B)}: *skyed*

¹⁸⁶ SCsb_(B): *gsungs*

¹⁸⁷ SCsb_(C): *sā*

du ma gtogs pas na der mi 'thad pa'o | gal te sngags su 'thad pa yin te | bla ma'i byin brlabs
kyi stobs kyis rtogs pa'i lta ba yin pa'i phyir zhe na ma yin te | khyed kyis gang la mos ^[394] gus
byas pa'i stobs kyis rang byung gi ye shes skyed par khas len pa'i bla ma de la | khyed kyis
dbang bskur phyin ci ma log pa thob na | ji skad du || gang gi drin gyi bde chen gnas¹⁸⁸ || skad
cig nyid la thob 'gyur ba¹⁸⁹ || zhes gsungs pa de lta yin mod kyang | dbang ma bskur bas bla
mar mi 'thad do | zhes ston pa ni | ji skad du || dbang ma bskur la bla ma med || ces dang | bla
ma la ni mos na yang || de 'dra'i bla ma bla ma min || zhes bshad do ||

gal te nged kyi lta ba 'di pha rol tu phyin pa'i lugs su 'thad de | **rje dwags po ba'i** gsung gis |
nga'i phyag rgya chen po 'di theg pa chen po rgyud bla ma'i lta ba dang don gcig ces dang |
thar pa'i rgyan zhes bya ba'i bstan bcos su sher phyin gyi lta ba gtan la 'bebs tshul rgyas par
bshad pa na | thos bsam gyis gtan la phab pa'i don de nyid bsgom byar bshad pa'i phyir snyam
na | de'i tshe phar phyin theg pa'i lugs su song bas phyag rgya chen po ba'i tha snyad mi 'thad
| grangs med gsum gyi dka' spyad mi dgos pa mi 'thad | khrid kyi sngon 'gro'i dus su lta ba
gtan la mi 'bebs par lus ngag yid gsum rang babs su bzhag pas chog par 'dod pa de mi 'thad
pa'o || zhes 'chad pa ni ji skad du | gal te 'di bzhin bsgrub 'dod na || rdo rje phag mo'i byin
brlabs med || lhan skyes la sogs 'dir mi bsgom || gtum mo la sogs thabs lam bral || phyag rgya
chen po'i tha snyad med || tshe 'di 'am ni bar do dang || phyi mar 'tshang rgya khong mi bzhed
|| ces so || yang rgyud bla'i lta ba de nyams su len pa la ni thos bsam sngon du 'gro ^[395] dgos te
| mdo sde rgyan las | gal te ma thos par yang sgom¹⁹⁰ 'jug 'gyur na bstan pa don med¹⁹¹ 'gyur ||
zhes so ||

gtan la 'bebs lugs kyang | thog mar snang ba sems dang | de nas gzung ba bden med dang | de
nas 'dzin pa med par thag bcad nas | dngos gzhi tshe gzung 'dzin gnyis su med pa'i ye shes la
mnyam par 'jog pa nyid byams chos kyi dgongs pa ma yin la | de'i tshe ni bsgom de mthar
phyin pa la bskal pa grangs med gsum du bsod nams kyi tshogs bsog dgos pa yin no || zhes
'chad pa ni | ji srid tshogs gnyis ma rdzogs pa || de srid bsgom de mthar mi phyin || 'di yi tshogs
gnyis rdzogs pa la || bskal pa grangs med dgos par gsungs || zhes dang || dbu ma'i bsgom de
bzang mod kyi || de ni 'grub pa shin du dka' || zhes so || gal te rgyud bla ma'i lta ba de rtogs
byed gsang sngags yin pas ci 'gal snyam na | de lta na dbang dang | rim gnyis sngon du 'gro
mi dgos par 'dod pa 'gal lo || zhes 'chad pa ni | dbang dang rim gnyis mi bsgom na || rdo rje
theg pa'i bstan pa min || zhes so ||

yang gal te || nged kyi lta ba 'di lugs gnyis po gang du yang 'du ba ma yin te | **rje dwags po
pa'i** gsung gis | nga'i phyag rgya chen po 'di la ni chen po gsum gyi ma reg pa yin te | chen po
gsum ni | blos gzhal blos byas pa yin la || 'di ni blo las 'das pa || rgyu dang rkyen gyis ma bcos

¹⁸⁸ SCsb_{(A)(B)(C)} *nyid* corrected as per D 1429 (*Śrīcakrasaṃvarasādhanaṭṭattvasaṃgrahanāma*)

¹⁸⁹ SCsb_{(A)(B)(C)} 'char ba gang corrected as per D 1429

¹⁹⁰ SCsb_{(A)(B)(C)} *bsgom* corrected as per D 4026 (*Sūtralaṃkāravākyā*)

¹⁹¹ SCsb_{(A)(B)(C)} *pa* om. as per D 1429

pa || zhes gsungs pa'i phyir ro || snyam na | sngags dang pha rol tu phyin pa gang rung du ma
'dus pa'i ^[396] theg pa chen po mi srid do zhes ston pa ni | yang na pha rol phyin pa yi || mdo las
ji ltar 'byung bzhin gyis || yang na rdo rje theg pa yi || rgyud sde bzhin du nyams su long || 'di
gnyis min pa'i theg chen ni || rdzogs sangs rgyas kyis gsungs pa med || ces so ||

yang khyed kyi lta ba yas 'babs 'di la spyod pa phyin drug la slob dgos sam mi dgos | mi dgos
na rgya nag mkhan po'i chos lugs su song | dgos na rim gyis sam | cig car du slob | dang po ltar
na spyod pa mas 'dzeg dang khyad par ci yod dam cig car du na | lta spyod kyi nyams len so
sor 'byed dam | lta ba'i khongs su spyod pa bsdu | dang po ltar na | lta ba de dkar po chig thub
du 'gal | gnyis pa ltar na | lta spyod dbyer med kyi lugs de sngags lugs ltar nyams su len nam |
phar phyin ltar len | dang po ltar na | dbang dang rim gnyis la gtso bor mi byed pa dang 'gal |
gnyis pa ltar na | las dang po pa tshe geig la 'tshang rgya ba'i chos su mi 'thad ces ston pa ni |
da lta'i phyag rgya chen po ni | phal cher rgya nag chos lugs yin || **nā ro** dang mi **mai trī**¹⁹² pa'i
|| phyag rgya chen po gang yin pa || gsang sngags rgyud las ji skad du || gsungs pa de nyid
khong bzhed do || zhes so ||

gal te tshe 'dir rim gnyis sngon du ma song yang | chos di la dad pa dang | bla ma'i byin brlabs¹⁹³
rgyud la zhugs pa de dag | tshe snga ma la dbang dang rim gnyis kyi sbyangs pa sngon song
yin pas cig car ba'i rigs can no || zhes zer ba de la ni || ji skad du | gang dag theg chen dad thob
pa || de dag sngar ^[397] sbyangs yin pas na || dbang bskur cho ga mi dgos zer || 'o na so sor thar
pa yi || sdom pa dag la mos pa yang || snga ma'i sdom pa yod pa'i phyir || da lta rab tu byung
mi dgos || zhes so ||

de dag gis dri ba dang po'i lan btab zin nas | gnyis pa phyag rgya chen po dud 'gro dang gzugs
med khams par skyed ba len pa'i rgyur 'chad pa ha cang thal lo snyam pa de'i lan ni | 'di ltar
'chad dgos te | phyag chen par grags pa rnams kyis lta ba de'i khrid lugs kyi rim pa la | so sor
rtog pa'i shes rab kyis dpyad pa sngon du 'gro dgos pa'i bshad pa med tsam du ma zad | de ltar
dpyad na phyag rgya chen po blos byas su song zhes gsungs pa nyid mang bar 'dug cing |
sbyang gzhi sbyong byed ngo 'phrod pa'i dbang bskur sngon du 'gro dgos pa'i bshad pa mi
mdzad cing | bshad pa de mi mdzad pa tsam du ma zad | dbang las byung ba'i lta ba nyid du
yang mi bzhed la | dngos gzhi'i dus su ni | ci yang mi bsam mi mno zhes 'dzin med du 'jog pa
nyid las gzhan mi snang ba de'i tshe na | 'di ltar gang zag spyir dbang po rtul po | phar phyin
theg pa'i lta ba la thos bsam gyi sbyangs pa ni sngon du ma song | rdo rje theg pa'i lam du 'jug
pa'i sta gon tsam yang byed ma myong ba zhig la | bla mas phyag chen gyi lta ba 'di ston pa
zhig rtsod med du yod pa de'i tshe gdul bya de blun por 'jog pa 'os med pa de la | bla mas
dbang po sbyong ba'i rim pa gang yang ma bstan par | sbyor ba sngon 'gro'i tshe lus ngag yid
gsum ma bcos lhug par 'jog pa tsam zhig ston la | de tsam gyis 'dzin ^[398] med du song ba la
phyag rgya chen po dngos su 'chad par snang ba de ltar yin na | blun po de'i rgyud kyi ci yang

¹⁹² SCsb_{(A)(B)(C)}; *mai tri*

¹⁹³ SCsb_{(A)(B)}; *rlabs*

mi mno zhing ma bsam pa'i dus kyi sems byung de chos can | ma rig pa yin te | rig pa ye shes kyi 'gal ba mi mthun phyogs su gyur pa'i sems byung yin pas so || de sgrub pa la | rig pa ye shes ni gang | de de'i dngos kyi mi mthun phyogs yin pa ci zhe na | ye shes kyi kye tshul ni gnyis te | pha rol tu phyin pa'i thabs las dang | sngags kyi thabs las so || dang po ni thos pa dang bsam byung gi rigs pas gang zag dang chos kyi ngo bo la dpyad pa na | gang du yang ma rnyed pa'i ye shes shig yin zhing | gnyis pa ni | dbang sogs las skyes pa'i bde chen gyi ye shes shig yin la | de dus kyi blun pos cir yang mi sems shing mi mno ba de ni gzhi'i dus kyi ma rig pa nyid du 'dus pa'i phyir | ma rig pa la'ang | nyon mongs pa can yin min gnyis las phyi ma dang de kho na nyid la rmongs pa gnyis las | phyi ma der 'dus la | des kun nas bsangs pa'i las ni gtso bor dud 'gro 'grub byed du gsungs pa yin te | dug gsum dang mtshungs ldan kyi las so so ba dag | ngan song gsum 'grub byed kyi las su 'chad pa'i phyir snyam du dgongs so ||

'o na khyod kyang lta ba'i mnyam gzhag dngos gzhi'i 'dzin med du 'dod pa ma yin nam zhe na | yin mod | sbyor ba'i sgo nas 'byed dgos te | 'dzin med du 'jog pa po gnas lugs rtogs pa'i shes rab yin pa dang | ma rig pa yin pa'i khyad par las so || yang ji skad du | min na gzugs med khams su skye || zhes pa ^[399] yang | gsang sngags theg pa'i thabs la mkhas pas ma zin pa gzhir byas nas sngon 'gro'i dus su bden gnyis rnam 'byed kyi shes rab la ma brten par | chos ji snyed pa nam mkha' lta bu'o zhes dang | gzung bya ci yang med do zhes dang | 'du shes rags pa la skyon du lta ba sngon du btang nas | dngos gzhi'i dus su yang de nyid la gsal snang skyes nas 'jog pa ni phyi rol pa dang thun mong pa'i gzugs med pa'i bsgom yin la | khyed kyi 'di la'ang sbyor dngos gnyis ka'i skabs su 'dzin med du 'jog pa las gzhan mi 'dug pas so snyams du dgongs so ||

yang na nyan thos 'gog par ltung zhes pa | 'gog pa'i snyoms 'jug dang lhag med kyi myang 'das zer ba ma yin gyi | chad pa myang 'das sam | 'du shes med pa'i snyoms 'jug go | de'i shes byed kyang | sngags kyi rim pa gnyis dang ma 'brel ba'i lta ba de ni dbu ma'i lta ba nyid las ma 'das la | bskal pa grangs med du bsod nams kyi tshogs bsogs pa dang ma 'brel na | nyan thos kyi 'gog pa zhes pa'i ming can | chad pa'i myang 'das su 'gro ba yin no || rdzogs smin sbyangs gsum ma byas par yang dag pa'i mtha' mngon du byas pa la nyes dmigs gang yod pa de nyid 'di la yod pa'i phyir dang | las dang po pa lta smos | sa brgyad par stong nyid la mnyam par 'jog pa yun ring na rgyal ba rnams kyis de las slong dgos par bshad pa'i phyir | zhes ston pa ni | gal te de ni bsgom legs kyang | dbu ma'i bsgom las 'das pa med | ces gsungs|

yang na ni | theg pa gong 'og ^[400] gang gi yang chos sna gcig tsam yang sngon du ma song ba'i blun po la thog ma nyid nas khyed kyi phyag rgya chen po'i khrid lugs de ltar bstan na | mngon pa las | ji skad du | 'du shes med pa pa 'du shes || med par sems dang sems byung rnams 'gog pa'o || zhes bshad pa der thal ba'i nyes dmigs yod pa yin te | skabs der rigs pas gtan la ni mi 'bebs | sngags lugs kyi chos sgo 'byed byed ni nges par sngon du 'gro dgos pa'i bshad pa ni mi snang ba'i phyir | bla ma'i byin brlabs¹⁹⁴ gyis so snyam na | bla ma de gsang sngags kyi bla

¹⁹⁴ SCsb_{(A)(B)(C)}: *rlabs*

ma yin na ni rtsod pa med do || zhes 'chad pa ni | dbang ma bskur la bla ma med | gal te gcig
las 'bras bu zhig || 'byung yang nyan thos 'gog pa bzhin || zhes so ||

de bas na gang zag blun po la stong pa nyid bstan pa dang || des kyang de mi shes bzhin du
bsgoms pa la ni dud 'gro lta ci smos | gnas skabs su dmyal ba dang | mthar gtan yongs su mya
ngan las mi 'da' ba'i chos can nyid du yang gsungs te || gang dag stong pa nyid lta ba || de dag
bsgrub du med par gsungs || zhes dang | blun po mkhas pa'i nga rgyal can || spong bas ma rungs
bdag nyid ni || mnar med par ni spyi'u tshugs'gro¹⁹⁵ || zhes gsungs pa dang | de 'dra'i blun po
la stong pa nyid bstan na ston pa po yang ji skad du | blo sbyangs ma byas sems can la || stong
pa nyid ni brjod pa dang || zhes rtsa ba'i ltung bar gsungs so ||

gal te 'o na | nged¹⁹⁶ kyi phyag rgya chen po 'di mkhas pa la bstan zhing | des bsgoms na cir
'gyur | zhe na | mkhas^[401] pa ni gnyis te | pha rol tu phyin pa'i theg pas rgyud sbyangs ba dang
| dbang bskur mtshan nyid pas yongs su smin pa'o || gnyis po de gang yang rung ba la ni dwags
po bka' brgyud¹⁹⁷ kyi phyag rgya chen po 'di ston zhes pa'i bla mas bstan pa la ni skyon du
'gyur ba cung zad kyang lta ci smos | snod ldan gyi gang zag la zab mo'i de kho na nyid bstan
pa yin te | dbu ma'i lta ba ston pa'i tshe thos bsam gyi sbyangs pa sngon du song ba'i mkhas
pa la | lta ba dngos gzhi ston pa skabs su bab pa na | cir yang mi¹⁹⁸ sems | gang du yang yid la
mi byed | ma bcos lhun grub du 'jog pa nyid las gzhan med pa'i phyir dang | skabs der shing
gnyis drud pa las me 'byung ba dper byas nas | so sor rtog pa'i shes pa nyid kyang 'gog dgos
par bshad pa'i phyir |

jo bo rje a ti shas | **klu sgrub** slob ma **zla grags** yin || de las brgyud pa'i man ngag gis || chos
nyid bden pa rtogs par 'gyur || zhes bshad nas man ngag de ngos 'dzin pa la | dbu ma'i man
ngag ces bstan bcos mdzad pa der lta ba dngos gzhi la mnyam par 'jog tshul phyag rgya ba
dag gis de'i khrid yig na ji ltar bkod pa de nyid ji lta ba bzhin du zhugs pa'i phyir |

yang gnyis pa dbang gis smin pa'i mkhas pa la yang | phyag rgya ba'i ston tshul de kho na ltar
bstan na shin tu zab cing bzang ba yin te rgya bod du byon pa'i mkhas grub kun gyi | dbang
bzhi pa bskur ba'i de ma thag tu de ye shes la mnyam par 'jog tshul ni | phyag rgya ba'i khrid
kyi ston tshul ji ltar mdzad pa de kho na sha stag tu zhugs pa'i phyir ro |

de lta mod kyi^[402] phar phyin pa mkhas pa des stong nyid kyi lta ba de la 'dris par byed pa yin
gyi | ji srid bskal pa grangs med mang por rjes thob tu bsod nams kyi tshogs mtha' dag yongs
su ma rdzogs pa de srid du lta ba de mngon du byed rung ma yin te | gzhan du na chad pa'i
myang 'das kyi mthar ltung bas so || de ltar shes pa na | ji skad du | blun pos lam 'bras bsgoms
pa yang || phal cher dud 'gro'i rgyu ru 'gyur || zhes zer ba yang mtshungs pa ma yin te | blun

¹⁹⁵ SCsb_{(A)(B)(C)}: *spyi'u tshugs mnar med dag tu 'gro*; corrected as per Hahn 1982 ed.

¹⁹⁶ SCsb_(B): *nges*

¹⁹⁷ SCsb_(B): *dkar rgyud*. SCsb_(A): *dka' rgyud*

¹⁹⁸ SCsb_{(A)(B)(C)}: *om. mi*

po la lam 'bras ston pa'i tshul ni | thog mar snang ba gsum gyi sgo nas thun mong gi theg pas rgyud sbyangs | bar du byang chub chen por sems bskyed | de nas bum pa'i dbang gis rgyud smin pa la 'khor 'das dbyer med kyi lta ba brda sprod pa'i phyir | de ltar ston pa de yang phyag rgya ba'i khrid lugs kyi dngos gzhi las 'das med do || snang ba sems yin pa dang | sems de dbyibs sogs gang du yang¹⁹⁹ grub pas stong pa dang | rang bzhin gsal ba dang | rnam rtog gis stong pa dbyer mi phyed pa de la lta ba 'khor 'das dbyer med ces gsung gin 'dug pa'i phyir | de bzhin du dbang gong ma gsum las skyes pa'i lta ba rang byung lhan cig skyes pa'i ye shes zhes bya ba thabs bde ba chen po dang dbyer med du gyur pa de la phyag rgya chen po'i ye shes dngos yin zhes lam 'bras pas gsungs pa yin la | lta ba de dang por bskyed pa dang | bar du skyong ba'i tshe so sor rtog pa'i shes rab kyis dpyod pa dang | dpyad cing dpyad cing bsgom dgos par ni | sa skya pa mi bzhed do ||

gnyis pa phyi ma'i dus 'dir rjes 'brang so so rang rang gi lugs dpyis^[403] phyin par mi 'chad pa'i tshul gnyis te | sa skya pa'i rjes 'brangs phyi mas der mi 'chad pa dang | bka' brgyud²⁰⁰ pa'i des der mi 'chad pa'o ||

dkar po chig thub bkag pa'i don ji bzhin du mi shes pa dag | spyod pa nyams len gyi tshogs thams cad kun rdzob ji ltar snang ba 'di mi 'gog par thad sor bzhag nas nyams su len dgos pa yin te | thams cad stong pa nyid du thag bcad na dkar po chig thub du thal bas so snyam du yid la bzhag nas chos kyi gtam smra bar byed do || de ni theg pa gnyis kyi rnam dbye so sor ma phyed pa yin te | phar phyin theg pa'i tshe ji skad du | ji ltar snang bzhin²⁰¹ ngo bo'i phyir || 'di la dpyad pa mi 'jug go || zhes pa ltar yin du chug kyang sngags su ni | mnyam par bzhag pa dang ma bzhag pa'i kun spyod mtha' dag stong pa'i ngang las bsgrub dgos pa'i phyir |

gal te bden pas stong pa yin gyi | gzung 'dzin gyi snang ba 'gog pa ma yin no || zhe na | de ltar 'chad pa de ni | gangs can du phyis byung ba lugs snga ma rnams sdang ba dag gi lugs yin gyi | sa skya pa'i lugs ma yin te | sa skya pas ni sngags don bsam pa'i tshe | phung po dang khams dang skye mched ji snyed pa mi dmigs te stong pa zhes gsung gin yod pa yin gyi | bden par mi dmigs te stong pa zhes gsung gi med pa'i phyir |

gal te gsang sngags pa'i kun spyod mtha' dag ye shes las grub pa yin mod | lta ba ma yin no || zhe na | gang stong nyid rtogs pa'i ye shes yin na lta ba yin pas khyab | dper na dmigs pa med pa'i snying rje bzhin | thabs mkhas kyi gtso^[404] bo bde ba chen po yang stong pa nyid kyi ye shes yin no || zhes pas 'grub la | mi 'grub na bde stong dbyer med kyi don las nyams so ||

¹⁹⁹ SCsb_(C): addit. *ma*

²⁰⁰ SCsb_(B): *bka' rgyud*

²⁰¹ SCsb_{(A)(B)(C)}: *snang zhing*; D 3881: *rang bzhin*; corrected as per D 3882 (*Satyadvayavibhaṅgavṛtti*) and Eckel 1987

'o na ji skad du | lta ba rtogs pas **klu sgrub** grol zhes pa phyogs sngar bzhag nas | des na grub thob thams cad kyang | phyogs re'i stongs²⁰² kyis grol ba min || zhes sogs bkag pa thams cad slar 'ong ba ma yin nam zhe na ni phar phyin²⁰³ theg pa'i lta ba rkyang pas chog pa yin gyi | thabs rten 'brel sna tshogs pa mi dgos zhes zer mkhan byung ba de bkag pa yin mod | gsang sngags kyis thabs lam mtha' dag gsal stong zung 'jug gi ngo bor gyur nas nyams su len la | ye shes de lta ba yin zer ba la 'gal ba ci yang yod |

yang sa skya pa'i rjes 'brang phyi ma dag | gsang sngags kyis lta ba rtogs pa la yang dbu ma nas bshad pa'i shes rab kyis dpyad pa sngon du 'gro dgos pa zhig yin no snyam du nges par bsams nas | chos kyis gtam smra ba dang | yang bla ma'i byin brlabs²⁰⁴ rkyang pas stong nyid rtogs par khas blangs na | lugs 'di'i phyogs snga mar song snyam pa gzhi byas na smra bar byed do || de ni ma yin te | sa skya'i rje btsun de dag gi bzhed pa ni | theg pa chen po'i tshul gnyis rtogs bya spros bral gyi lta ba gcig yin kyang | rtogs byed kyis thabs phar phyin pa la med pa zhig gis lta ba de rtogs par bzhed pa'i phyir ro ||

thabs de yang gang zhe na | sta gon gyi tse ye shes pa phebs pa dang | dngos gzhi'i tshe bum dbang bskur ba dang | gsang dbang bskur nas rang byin gyi brlob pa'i rim pas rdo rje'i lus gnad du bsnun pa dang | dbang^[405] gong ma'i tshe shes rab phyag rgya la brten nas lta ba'i ye shes mngon du byed par bzhed pa yin no || yang bsam byung gi rigs pas dpyad pa sngon du ma song bar bla ma'i byin brlabs dang | slob ma'i mos gus tsam gyis stong pa nyid kyis ye shes skyed pa zhig yod par mi bzhed pa yang ma yin te | 'khor lo sdom pa'i rim lnga dang | lam zab bla ma'i rnal 'byor dang | shin tu spros pa med pa'i khrid kyis rim pa dag mdzad pa na de ltar bzhed kyin 'dug pa'i phyir ro ||

mdor na gsang sngags bla med kyis lta ba rtogs pa dbu ma thal 'gyur ba'i rigs pas lta ba'i phu²⁰⁵ thag chod pa la nges par ltos dgos so zhes 'chad pa de ni | rje btsun sa skya pa'i lta ba la nges shes rnyed pa dag gi lugs ma yin no ||

gnyis pa ni | rje dwags po bka' brgyud²⁰⁶ kyis srol 'dzin phyi ma la la dag gis ni phyag rgya chen po'i lta ba de'i yul stong pa nyid kyis ngos 'dzin ni dbu ma rang stong pa'i lugs ltar | med dgag gi cha la 'chad pa yin no snyam pa dang | de rtogs pa'i lta ba bskyed²⁰⁷ byed kyis yan lag du ngo bo nyid med pa ba'i rigs pa de sngon du 'gro dgos so snyam pa dang | yang la la dag gis ni | lta ba'i yul lhan cig skyes pa'i ye shes la 'chad dgos kyang | de rtogs pa'i yan lag tu | thog mar gzung ba med pa dang | de'i 'og tu gzung ba med na 'dzin pa med dgos pa la sogs pa'i rigs pas

²⁰² SCsb_{(A)(B)(C)}: *stongs*; *Sdom gsum rab dbye: thabs*

²⁰³ SCsb_(A): *phyir*

²⁰⁴ SCsb_{(A)(B)(C)}: *rlabs*

²⁰⁵ SCsb_(C): *phugs*

²⁰⁶ SCsb_(A): *dkar rgyud*. SCsb_(B): *bka' rgyud*

²⁰⁷ SCsb_(C): *skyed*

dpyad pa sngon du 'gro dgos pa yin no | snyam du dgongs pa dag snang ngo | dohā²⁰⁸ nas 'byung ba'i lta ba'i yul stong nyid med dgag la mi 'thad de | slob dpon legs ldan 'byed dang | slob dpon [406] zla bas ni dbu ma'i lta ba de rang rig pa'i ye shes su 'dod pa 'bad nas 'gog pa yin la | 'dir ni 'bad nas bsgrub pa'i phyir | dgag bya 'gog tshul yang rang stong dang mthun pa ma yin te | rang stong gi lugs der ni lhan cig skyes pa'i ye shes kyang gcig dang du ma'i rigs pas dpyad pa na bde ba dang gsal tsam gyi cha yang med par 'gro la | 'dir ni sems nyid gcig bu mi 'gog par 'jog pa dang | dohā²⁰⁹ bzhi bcu pa las | gcig dang du mas sems la dpyad pa yis | gsal ba spangs nas srid pa dag tu 'gro | zhes rang rig rang gsal rang stong du gtan la phab pa'i nyes dmigs bshad pa'i phyir dang | lta ba 'di la rigs pas dpyad pa sngon du 'gro dgos na | ji skad du | chen po gsum ni blos byas kyi lta ba yin pas nged²¹⁰ der mi 'dod ces gsungs pa dang 'gal ba'i phyir dang |

lhan cig skyes pa'i ye shes la yod med la sogs pa mthar 'dzin pa spang byar 'chad kyang | ye shes de nyid rang stong du 'chad pa lugs 'di'i rtsa ba la cung zad kyang mi snang ba'i phyir | lugs gnyis pa de yang dgongs pa ma yin te | gzhan stong dbu ma pa'i rigs pa'i 'chad lugs | thog mar snang ba sems dang | de nas phyi rol gyi don ma grub pa dang | de nas nang 'dzin pa ma grub pa gtan la 'bebs pa yin mod | 'dir ni snang ba thams cad thad sor bzhag nas | de la rnam rtog gi 'dzin pas ma gos par byed pa nyid lugs 'di'i rjes thob kyi rnam rol dang | sems kyi rang bzhin 'od gsal ba nyid la rtog dpyod kyi byed pa mi 'jug par 'dzin med rang [407] gsal du 'jog pa nyid lugs 'di'i mnyam gzhag gi 'jog tshul yin pa'i phyir | de'i phyir na lugs 'di'i mnyam gzhag gi lta ba la bzang rgyu med | rjes thob kyi lta ba la ngan rgyu med do | de lta na yang khyad par ni | chos nyid 'dzin med kyi ngang du 'jog pa dang | chos can spros bral du 'jog pa'o ||

'jog tshul dang | sems ma bcos lhun grub tu bzhag pas rnam rtog gi 'dzin pa khegs pa yin gyi | dbu ma'i rigs pas phu²¹¹ thag chod par ma byas na lta ba rnam dag tu 'gyur zhing | spang bya'i sa bon spong mi nus so zhes zer ba de ni phyag rgya ba la sdang ba dag gi lugs yin gyi | dad pa dag gi ma yin no |

de bzhin du yul snang stong dang | yul can gsal stong dang | lus bde stong zer ba'i dus kyi stong pa'i ngos 'dzin | yul la sogs pa gsum po bden pas dang | ngo bo nyid kyis dang | rang gi mtshan nyid stong pa la 'chad dgos kyi | rtog pas stong pa la bshad na stong nyid go chod po ma yin no | zhes zer ba de yang phyag rgya ba la sdang ba dag gi lugs yin mod | dad pa dag gi lugs ma yin te | lugs 'di pas ni snang srid 'khor 'das thams cad rnam shes kyi yul du gang shar ba 'di la rtog pas bzo bcas mi byed par | 'dzin med rang sar rang grol du song ba'i ye shes 'di la zung 'jug phyag rgya chen po'i ye shes su khas len dgos pa'i phyir | zung 'jug gi go ba yang | snang bzhin du 'dzin pas stong | des stong bzhin du snang zhes pa nyid yin gyi | snang ba sna tshogs

²⁰⁸ SCsb_{(A)(B)(C)}: *dva ha*

²⁰⁹ SCsb_{(A)(B)(C)}: *dva ha*

²¹⁰ SCsb_(C): *deng*

²¹¹ SCsb_(C): *phugs*

'di tshad mas grub cing | grub bzhin du bden pas stong pa ^[408] la 'chad pa de ni phyag rgya ba
la mos pa dag gi lugs min no |

phyag rgya bas ni nram shes kyi yul du snang tshad 'khrul snang yin pa dang | 'khrul snang ji
snyed pa sems kyi cho 'phrul du go ba nyid kyis lta ba gtan la phebs pa yin gyi | dbu ma'i rigs
pa la mi ltos so | sngon gyi man ngag pa dag gi gsung las | mtshan nyid pa ni lta rtog phyi ru
byed | sgro 'dogs phyi nas bcod | rnal 'byor pas ni lta rtog nang du byed sgro 'dogs kyang nang
nas gcod | zhes gsungs pa nyid do | de ltar bshad pas grub pa'i don ni | phyag rgya ba'i lta ba
'di ni | 'khor lo gsum pa nas bshad pa'i lta ba de nyid yin |

de'ang sgro 'dogs gcod lugs dang | nyams su myong lugs gnyis las | phyag rgya ba'i lugs 'di
phyi ma de yin | snga ma de la rang stong pa'i lugs dang | gzhan stong pa'i lugs srol chen po
gnyis yod kyang | phyag rgya ba gnyis ka'i rjes su mi 'jug | thos bsam gyis sgro 'dogs bcad
pa'i lta ba de blos byas kyi lta ba dang dug can gyi lta bar bzhed pa yin | phyag rgya chen po
ba'i ye shes skye ba dbu ma'i rigs par ma zad | dbang gong ma bskur ba la yang nges par ltos
dgos nyid du mi bzhed mod kyang | thos bsam gyi rgyun goms pa las byung ba'i nyams su²¹²
myong gi lta ba ma 'khrul ba de dang | dbang gong ma bskur ba las byung ba'i rang byung
lhan cig skyes pa'i ye shes de dang de ni | phyag rgya chen po lta ba nyid du nges par bzhed
dgos pa yin no || zhes bya ba 'di grub pa'o ||

'dir smras pa | sngon dus gangs can ljongs su bshad pa dang || sgrub pa'i rgyal mtshan so sor
'dzin mdzes ^[409] pas || 'gro ba'i mun sel bka' phyag rnam pa gnyis || nyi zla lta bur kun la gsal
zhing mdzad ||

mdo sngags kun dang bshad bsgrub gnyis ka yang || rang gzhung tshugs par 'dzin mdzad sa
skya pas || gangs can ljongs kyi bstan pa'i nor bu la || dag byed khrus kyi sbyor ba ci yang
mdzad ||

mdzad po nyid la'ang blos bzang rjes 'brang gis || legs par bshad pa'ang mang du byung gyur
mod || blo ngan du mas brtags pa'i nyes bshad kyi || dri mas sbags par gyur pa 'di ltar snang ||

zung 'jug phyag rgya chen po lta ba'i yul || rang stong med dgag kho nar zad ces zer || med
dgag yul du byed pa'i bde chen po || rtog par 'dod pa gang de'i bzhed pa min ||

bden med ye shes ngo bos stong pa ni || bde stong zung du 'jug pa'i don yin zer || bde dang
gsal dang snang ba gsum ka yang || 'dzin pas stong pa zung 'jug don du bzhed ||

pha rol phyin pa'i spros bral las lhag pa'i || lta ba'i rim pa sngags la med ces zer || dbang bzhi'i
lam la 'khor 'das dbyer med sogs || lta ba'i khyad par rnam bzhi khong gis bzhed ||

mtha bral gtan la 'bebs kyi rigs pa ni || dbu ma las lhag khong gis mi bzhed kyang || nyams
myong lta ba rang bzhin lhan skyes dang || zhu bde lhan skyes shes bya'i khyad par 'chad ||

²¹² SCsb_(A): om. *sa*

sa skya'i lugs kyi don dam ngos 'dzin ni || mtha' bzhi spros dang bral ba yin zhes zer || mtha' bzhi'i spros bral yang dag kun rdzob tu || **rje btsun grags pa**'i zhabs kyi gsal bar bshad ||

'khor ba gang yin myang^[410] 'das yin zhes pa || 'khor 'das dbyer med don du 'chad ces zer || snang grags chos rnam 'dzin pas stong ba la || bden gnyis dbyer med zung 'jug don du 'chad ||

dbu ma'i rigs pas dpyad pa'i stong pa nyid || gsang sngags lugs kyi nges don yin zhes zer || thos bsam gyis rtogs stong nyid lta ba ni || dug can lta ba yin par khong gis bzhed ||

dbu ma'i rigs pas sgro 'dogs ma dpyad na || gsang sngags theg pa'i stong nyid mi rtogs zer || dbang gis stong nyid rtogs pa'i thabs mkhas ni || rdo rje theg pa'i thabs mkhas yin par bzhed ||

bka' brgyud²¹³ phyag rgya'i rjes 'brang 'ga' yis kyang || phyag chen rigs pas dpyad pa sngon song zer || **mda' snun** zhabs kyi gzhang dang mi mthun zhing || khrid yig tshad ldan kun la de ma bshad ||

phyag chen dngos gzhi'i lta ba'i yul de²¹⁴ yang || **dpal ldan zla bas** gang bshad de yin zer || **mda' snun** zhabs kyi phyag chen lta ba'i yul || lhan cig skyes pa'i ye shes nyid la bshad ||

phyag chen mthar thug bde ba chen po de || rang stong med par dgag dang dbyer med zer || **mda' snun** zhabs kyi bde ba'i ngo bo la || rigs pas dpyad na srid par 'gro zhes gsungs ||

kun rdzob ma lus 'khrul bar thag chod pa || phyag chen rtsa ba'i lta ba yin pa la || phyi rabs mkhas pas kun rdzob tshad grub ces || zer ba'i rjes zlos dbyangs su blangs min nam ||

bka' gdams lugs kyi zab mo lta ba'i yul || mngon rjes²¹⁵ tshad ma'i rtogs bya yin zhes zer || de ltar 'chad pa tshu rol mthong ba yi || rmongs pa'i lugs zhes **mar**^[411] **me mdzad** dpal gsungs ||

bka' gdams lta ba'i dngos gzhi bdag lta dang || 'dzin stangs 'gal phyir zhen pa'i blo zhes zer || mi bsam mi mno yid la mi byed pa || lta ba'i dngos gzhi **mar me mdzad** dpal gsungs ||

kun rdzob tshad mas grub pa bka' gdams kyi || bden gnyis 'jogs tshul bla med yin zhes zer || kun rdzob 'khrul pa'i snang ba yin zhes pa || bka' gdams gzhang lugs kun las gsal de yin ||

dpyad bsgom nges shes rgyun du brten byed pa || **po to ba yi**²¹⁶ gdams ngag yin zhes zer || sor rtog ye shes nyid kyang stong nyid kyi || me lces bsregs zhes **a ti sha** yis gsungs ||

phyi rabs byon pa'i grags pa gsal ldan 'gas || sngon dus gangs can byon pa'i bshad rgyud dang || sgrub rgyud 'dzin po de kun phal cher gyi || rang rang lugs kyi bshad pa'i srol chen dang ||

²¹³ SCsb_(A): *dkar rgyud*. SCsb_(B): *bka' rgyud*

²¹⁴ SCsb_(B): *des*

²¹⁵ SCsb_(B): *rje*

²¹⁶ SCsb_{(A)(B)}: *ba'i*

lta dang sgom pa'i gnas rnams ji snyed pa || lung rigs²¹⁷ nyi²¹⁸ zla'i 'od phreng bgrang yas kyi
|| sngon gyi lugs 'dzin mun pa'i mal du gzims ||

'khrul snang nyi zla'i spobs pa za byed cing || yongs rdzogs bstan pa'i sa chen 'debs nus pa ||
lung rigs 'jug pa rnam bcu'i rol rtsed mkhan || 'ga' zhig nges don mkha' la thogs med rgyu ||

zhes lung rigs gnyis kyi phyag rgya chen po'i bzhed tshul la 'khrul pa sel ba'i bstan bcos zung
'jug gi gru chen zhes pa 'di ni || gzhung lugs rab 'byams du smra ba'i **bshes gnyen karma**
dbang phyug dpal zhes bgyi bas || sdom pa gsum gyi rab tu dbye ba'i bstan bcos kyi dri ba
'gag' zhig nye bar bkod_[412] pa'i lan du | **dpal shākyā mchog ldan** dri med legs pa'i blos | thub
bstan gser mdog can zhes bya ba'i chos kyi grwar nye bar sbyar ba'i yi ge pa ni | **blo bzang**
chos kyi rgyal mtshan no || mangalam ||

²¹⁷ SCsb_(C): *rig*

²¹⁸ SCsb_(C): *nyid*

KARMA PHRIN LAS

SELECTED MATERIALS

ON MAHĀMUDRĀ

English Translations and

Critical Editions

PERSPECTIVES ON RANG STONG AND GZHAN STONG

INTRODUCTORY REMARKS: The text translated and edited below is a succinct essay by Karma phrin las pa on Rang stong and Gzhan stong.²¹⁹ In it he follows the viewpoint of his teacher the Seventh Karma pa Chos grags rgya mtsho (1454–1506) that Rang stong and Gzhan stong views do not contradict each other because, when correctly understood, self-emptiness is not a nonaffirming negation and other-emptiness, natural luminosity or the inseparability of the expanse and awareness, does not attribute true existence to the ultimate. This is how the extremes of nihilism and eternalism are avoided.

In Karma phrin las pa's eyes, self-emptiness refers to the fact that all phenomena are empty of intrinsic essence and therefore empty of the appearances of an apprehending subject and apprehended object. But it should not be understood as a nonaffirming negation because in the absence of reifications of subject and object, nondual wisdom remains. Karma phrin las here asks the reader to consider that this nondual wisdom is the sense of the affirmative suffix “-ness” (*nyid* : -*ta*) in the term “emptiness” (*stong pa nyid* : *śūnyata*). This nondual wisdom is precisely “ultimate truth” but this should not to be understood as a truly established, permanent, stable, and enduring entity. The nature of mind with its inherent sixty-four qualities only becomes manifest once the adventitious stains are relinquished. Therefore, even though the buddha qualities are inseparable from mind's true nature in all phases, they are functionally manifest only at the time of goal-realization. This is the sense in which Karma phrin las pa understands *gzhan stong*. At the same time, he explicitly equates it with **sugatagarbha* in the ground phase when it remains veiled by obscurations. What obscures this buddha nature is the impure aspect of mind, the *ālayavijñāna* along with adventitious impurities that are collectively responsible for saṃsāric phenomena. This account is indebted to the Third Karma pa Rang byung rdo rje's (1284–1339) Yogācāra-based distinction between pure and impure mind and his identifications of the former with buddha nature and the latter with the conditioned *ālayavijñāna*. It is equally indebted to the Seventh Karma pa's view of the commensurability of Rang stong and Gzhan stong.

The following translation and critical edition are based on the only extant edition of the *Dri lan yig kyi mun sel* as reproduced in the *Collected Works of Karma phrin las pa* by Ngawang Topgay based on blocks from Rin chen ri bo dating back to 1539:

KPdl: *Dri lan yid kyi mun sel zhes bya ba lcag mo'i dris lan* (ca 88₁–92₇), in: *Chos rjes karma 'phrin las pa'i gsung 'bum las thun mong ba'i dri lan gyi phreng ba rnams*. New Delhi: 1979, vol. ca 87–223.

²¹⁹ See also the partial translation by Burchardi 2011, 317–43.

1a. English Translation of *Dri lan yid kyi mun sel*

A Discussion to Dispel Mind's Darkness: A Reply to Queries of [Bsod nams lhun grub, the Governor of] Lcags mo

Homage to the adamantine mind!

I bow down to the sun, the mighty victor, who—with the light of wisdom that knows everything and sees all—eliminates the darkness of doubts and illuminates the perfect Madhyamaka path of the mode of abiding.

Dear questioner, please listen to this! [I am] addressing [you] after devoting a little consideration to the wording of the questions posed by you. I ask whether your questions are [the following:] Through attachment and aversion to the philosophical systems of ourselves and others, [is it possible] to become liberated or not? When one is not liberated from the cause of either *saṃsāra* and *nirvāṇa*, will one realize the profound intent of the tantras by giving up a mentality based on attachment and aversion? Or is your question: What is the difference between the philosophical systems of ourselves and of others?

Please listen! In case it is the first: Due to attachment, aversion, and ignorance [sentient beings] wander in cyclic existence. Moreover, all attachments and aversions [in the context of] clinging to philosophical systems are to be given up through the [path of] vision because the victor taught that they are obscurations of conceptual imputations. Therefore, who could find certainty in the profound tantras without having relinquished attachment, aversion, and ignorance?

This tradition [of ours] is renowned for the reputed “greatness of having realized that all the teachings are not contradictory”. Nowadays, upholders of the teachings say that the Dharma of their own tradition ^[89] is supreme while that of others is inferior. These statements are made not out of aversion against others, but [in order to] praise the unmistakable Dharma, just as those who, when separating the barley [grain] from the chaff, don’t do so out of aversion against barley. Thus, these [statements] have arisen from compassion and are therefore not produced by attachment and aversion, right! The victor is skillful and definitively liberated from falsehood; his teachings are free from any deception. Nonetheless, according to commentators, it appears as if [they] are categorized into diverse philosophical views and tenets that are said to belong to oneself and others. Nevertheless, the intent of the victor is always one. So do not place your trust in personally fabricated words. All [of the Buddha’s teachings] are in harmony and should be taken in that way.

It is crucial to cultivate unbiased pure perception. Contrived ascertainment must simply be given up. Who puts his trust in words spoken by Māra? Therefore, analysis that discriminates between what is and is not the case, [like] the top and back of the head, is required, and

is not just blind faith. Because the words of the victor are profound,²²⁰ they are difficult to understand. Given that even the analysis of those expert in their meaning, appears to be contradictory when considered separately, I hold the explanations of my teacher to be authoritative. ^[90] If you ask why, [my response is] because all buddhas of the three times, having displayed embodiments in accordance with the fortunes of each individual are said to thereby function as guides on the right path, such is the emanation of [my] root teacher.

In the case of the second [question], i.e., the philosophical system of ourselves and others, generally there are many views in both Buddhist and non-Buddhist [philosophies]. In Tibet, there are no [non-Buddhist] *tīrthikas*²²¹; however, there appear to be many Buddhist *tīrthikas*. Still, what is the point of identifying ‘this’ and ‘that’ way of falling into the extremes of eternalism and nihilism. It is like the Buddha who when asked whether the world had an end took a vow of silence.

Be that as it may, having been reproached about [the question of] whether or not Rang stong and Gzhan stong are contradictory, I must say a bit in reply to it, having seen this is a topic that is bound up with the wording [of your] question.

Nowadays, some who pride themselves in being Rang stong proponents speak of “emptiness that consists in these phenomena being empty of reality”. By merely refuting the ‘real existence’ added to these phenomena, they assert a nonaffirming negation as the ultimate truth. Clinging to such a view of nihilism, they declare their own account to be Madhyamaka. However, this is not the genuine Rang stong known among learned ones. By strongly adhering to emptiness as a mere nonaffirming negation, they meditate on nonexistence that is like a hare’s horn, but they will not experience the mode of abiding [thereby]. The reason is that this nonexistence is not within the range of valid cognition. Hence, how could it become the personally realized self-awareness? By focusing on Rang stong as a nihilistic view, how will one see the correct emptiness? Because even the expression *rang stong* is just a mere name [for them], it is in this way diametrically opposed to the actuality of the mode of abiding.

As for the Rang stong as asserted by learned ones of the past, like an empty vase that is emptied of water, all phenomena are empty of an intrinsic essence, but [this is] not a nonaffirming negation. The vase that is empty of water is established. Despite the emptiness of the appearances of the apprehended and the apprehender, the wisdom without the duality of the apprehended and the apprehender exists; it is not an empty absolute nothingness. Consider how at the end of the word ‘empty’ the affirmative syllable ‘ness’ (*nyid*) was indicated. My omniscient lama has explained that “that emptiness which is empty of an own-nature ^[91] is indeed the authentic Rang stong, but emptiness is *not* said to be a nonaffirming negation.”

²²⁰ *brling*: second meaning for *brling po* according to the *Tshig mdzod chen mo* is: *zab bo*, profound.

²²¹ On the interpretation of the Tibetan term *mu stegs pa*, see Volume I, 37 n. 65.

My omniscient lama continued: “Nowadays, some who pride themselves as being Gzhan stong proponents wrongly proclaim that the ultimate—that which is permanent, stable, enduring, unchanging, and truly established—is profound Gzhan stong because it is empty of the adventitious [stains of] the apprehended and the apprehender.” Being fond of such a view of permanence, they describe the clinging to an extremist belief²²² as profound emptiness. But these are false, deceptive words. It is not the pure Gzhan stong taught in the sūtras. Being confused about the teachings of the victorious Maitreya that “mind’s nature is not empty of unsurpassable qualities,” they take *gzhan stong* [to mean] that the sixty-four qualities already present at the [time of] the ground are empty of adventitious stains. [Thus they] deprecate the victor because [the consequence would be that] a perfect buddha in whom all obscurations are exhausted and wisdom is fully unfolded experiences the suffering of the six types of migrators such as the hell-states etc. and therefore wanders in cyclic existence.

The meaning taught in the tantras, the [Bodhi]sattva commentaries²²³, the various sūtras, the Maitreya works and by those following [this system], is the Gzhan stong Rang byung rdo rje professed which I heard from the teachings of the mighty victor [Chos grags rgya mtsho] in these words:

Mind’s nature is uncurtailed and unbiased; natural luminosity, the great seminal potency as the inseparability of expanse and awareness, the natural awareness, the essence of which is without any change whatsoever. From the perspective of it being buddha when it has been purified of adventitious stains, it is known as *gzhan stong*. That the primordial ground is untainted by obscurations is the basic meaning of empty of other. This nature of mind not recognizing itself by itself is called adventitious obscuration, which means that the [nature of] mind can become free from them. Therefore, because mind’s nature is empty of them, it is empty of other. The sixty-four qualities that are present in the basic nature are indeed never separated from the mind. However, let us call it obscured buddhahood at the time of the ground and immaculate buddhahood at the time of the fruition. The thirty-two qualities of dissociation from all obscurations and ^[92] the thirty-two of maturation that unfold as enlightened activity, are special qualities exclusive to perfect buddhahood. They are not asserted to be present at the time of the ground. The sixty-four qualities present in the ground are veiled by obscurations. When these

²²² Extremist views (*antaḡrāhadṛṣṭi* : *mthar ’dzin pa’i lta ba*), such as eternalism and nihilism, one of the so-called five wrong view (*drṣṭi* : *lta ba*).

²²³ *Sems ’grel skor gsum*, the “three Bodhisattva-commentaries”: the *Vimalaprabhā* by Puṇḍarīka, i.e., a commentary to the *Kālacakra* tantra; the *Lakṣhābhīdhānāduddhitalaghutantrapīṇḍārthavivatāṇa* by Vajrapāṇi, i.e., a commentary to the *Cakrasaṃvara* tantra, and the *Hevajrapīṇḍārthatīkā* by Vajragarbha, i.e. a commentary to the *Hevajra* tantra. See also Callahan 2007, 269–70 and 405, note 877.

stains are overcome, [one] becomes an immaculate victor. Thus the ground of emptiness that is empty of other (*gzhan stong*) is **sugatagarbha*, mind's nature, this very natural luminosity. What it becomes empty of, what is to be relinquished, are the adventitious stains that are referred to as the concepts of the apprehended and the apprehender. Therefore, ultimate truth is nothing but the nature of mind that is free from the concepts of the apprehended and the apprehender. [This], i.e., natural luminosity, unity, coemergence, the inseparability of the expanse and awareness, natural awareness itself, is the profound view of *Gzhan stong*.

Thus, my teacher explained that “even the so-called *Rang stong* and *Gzhan stong* are not contradictory”. If you wish to achieve further certainty in this, seek the oral explanations of someone who can unravel the indications and words. The one who can answer all questions is the Buddha because he has the *samādhi* that knows the aspirations and situations [of others]. Regarding all your questions and sources of doubt, how [could I have] the self-confidence to answer them correctly? However, please say whatever you wish to ask. Those which I can answer, I have addressed without holding anything back. Regarding those [issues] that remain inscrutable, I request your patience.

I have previously acquainted [my] mind with straightforward communication. May the sun of virtue of explaining things in this way, drawn perfectly by the golden carriage of pure intentions, dispel the gloomy darkness of doubts²²⁴. And may all migrators thereby gain victory over the abyss of delusion.

This was written by the monk of prodigious learning, the expounder of Dharma, Karma phrin las pa in response to written questions by the Governor of *Lcags mo*, *Bsod nams lhun grub*, in the encampment on top of *Zings po 'bum pa* on the seventh day of the second month of the year of the hare [according to the] Mongolian [calendar]. May this blazing splendor of auspiciousness be an ornament of the world.

1b. Critical Edition of the *Dri lan yid kyi mun sel*

Dri lan yid kyi mun sel zhes bya ba lcag mo'i dris lan bzhugs ||

na ma citta vajra²²⁵ ya | thams cad mkhyen cing thams cad gzigs pa yi || ye shes 'od kyis the tshom mun sel zhing || gnas lugs dbu ma'i lam bzang snang mdzad pa || rgyal ba'i dbang po nyi ma de la 'dud ||

²²⁴ The analogy provided by the author reminds of the Indian image of Varuṇa and in later days Viṣṇu, the solar deities whose passage across the sky is said to redeem the world from darkness.

²²⁵ Ms.: *shtshitta badzrā*. Replaced with correct Sanskrit transliteration *citta vajra* throughout Ms.

kye lags dri bo tshur gson khyed kyis ni || dris pa'i tshig²²⁶ la chung zad dpyad nas smra'i ||
rang dang gzhan gyi grub mtha'i chags sdang gis || thar ram mi thar 'khor 'das gang gi rgyu ||
mi thar na ni chags dang sdang ba'i sems || dor bas rgyud sde'i dgongs zab rtogs sam zhes ||
dri ba yin nam rang gzhan grub mtha' yi || khyad par gang yin dri ba yin no kyee || dang po
ltar na chags sdang rmongs pa las || 'khor bar 'khor gyi grub mtha' la zhen pa'i || chags sdang
mtha' dag mthong bas spang bya ste || kun tu brtags pa'i sgrib par rgyal bas gsungs || de phyir
chags sdang rmongs pa ma spangs par || zab mo rgyud sde'i nges pa su yis rnyed ||

bstan pa mtha' dag 'gal ba med rtogs pa'i || che ba zhes bya brgyud pa 'di la grags || ding dus
bstan 'dzin rnams ni rang lugs kyi || chos^[89] 'di mchog yin gzhan rnams dman no zhes || gsung
'di gzhan la sdang bas ma yin gyi || 'khrul pa med pa'i chos la bsngags pa ste || nas dang sbub
ma dbye phyir 'bad pa dag || nas la sdang bas min pa ji bzhin no || des na 'di dag snying rje las
byung phyir || chags dang sdang bas bskyed pa min kwa ye || rgyal ba thabs mkhas brdzun las
nges grol ba || de yi gsung rnams ldem po dang bral mod || 'grel byed rnams kyis rang dang
gzhan zhes pa'i || lta grub so sor dbye ba ltar snang yang || rgyal ba'i dgongs pa gang yin thams
cad gcig || rang bzo'i tshig la yid brtan bya ba min || thams cad mthun rnams thams cad bzhin
du gzung ||

phyogs ris med pa'i dag snang bsgom pa gces || bcos mar nges na dor bya kho na ste || bdud
kyis smras pa'i tshig la su yid rton || de phyir yin min mgo ltag phyed pa yi || rnam dpyod dgos
kyi rmongs dad kho nas min || rgyal ba'i bka' rnams brling phyir rtogs par dka' || de yi don la
mkhas pa'i rnam dpyod kyang || so sor zhugs nas 'gal ba ltar snang na || rang gi bla ma'i gsung
nyid tshad^[90] mar gzung || ci slad ce na dus gsum sangs rgyas rnams || rang rang skal par
'tsham pa'i skur bstan nas || yang dag lam gyi sa mkhan mdzad bzhed pas || rtsa ba'i bla mar
sprul pa yin phyir ro ||

gnyis pa ltar na rang gzhan grub pa'i mtha' || phal cher phyi nang gnyis la 'dod pa mang || bod
na mu stegs byed pa med mod kyi || nang pa'i mu stegs mang zhig snang lags kyang || rtag
dang chad pa'i mtha ru lhung ba'i tshul || 'di dang 'di zhes ngos 'dzin ci zhig gi²²⁷ || 'jig rten
mtha' dang ldan nam zhes zhus tshe || thub pas mi smra'i brtul zhugs mdzad bzhin no ||

de lta mod kyang rang stong gzhan stong dag || 'gal dang mi 'gal bdag la co 'dri ba || dri tshig
'di yi zhen pa'i brjod bya ru || mthong nas de lan cung zad smra byar bya ||

ding sang rang stong smra bar rlom pa 'ga' || chos de bden pas stong pa'i stong nyid ces || chos
de'i steng du bden grub bkag tsam gyis || med par dgag pa don dam bden par 'dod || 'di 'dra
chad pa'i lta ba la zhen nas || rang 'dod dbu mar smras kyi mkhas rnams la || grags pa'i rang
stong rnal ma de ma yin || stong nyid med dgag kho nar mngon zhen nas || ri bong rwa ltar
med pa de bsgoms kyang || gnas lugs nyams su myong bar mi 'gyur te || med de tshad ma'i
spyod yul ma yin pas || so so rang gis rig par ci ste 'gyur || rang stong chad pa'i lta ba la dmigs

²²⁶ Ms.: *chig*

²²⁷ Ms.: *kyi*

pas || yang dag stong nyid mthong ba lta ci zhig || rang stong zhes pa'ang ming tsam du byas
pas || 'di 'dra gnas lugs don dang rgyab 'gal yin ||

sngon gyi mkhas rnam bzhed pa'i rang stong ni || bum stong chu yis stong ltar chos rnam
kun || rang rang ngo bos stong yang med dgag min || chu yis stong pa'i bum pa sgrub pa yin ||
gzung dang 'dzin pa'i snang ba 'dis stong yang || gzung 'dzin gnyis su med pa'i ye shes yod ||
stong pa cang med ma yin stong par'i mthar || nyid ces bya ba'i sgrub tshig gsungs la soms²²⁸
|| rang rang ngo bos stong pa'i stong pa nyid ||^[91] 'di ni rang stong rnal ma de yin mod || stong
nyid med pa dgag par ma smra zhes || bdag gi bla ma thams cad mkhyen pa gsung || ding sang
gzhan stong smra bar rlom pa 'ga' || don dam rtag brtan ther zug mi 'gyur ba || bden par grub
'di gzung 'dzin glo bur²²⁹ bas || stong phyir gzhan stong zab mo 'di yin lo || 'di 'dra rtag pa'i
lta ba la dga' bas || mthar 'dzin stong nyid zab mor smra byed pa'i || brzun gyi zol tshig yin
gyi mdo sde²³⁰ las || gsung pa'i gzhan stong rnam dag de ma yin || bla med chos kyis sems nyid
mi stong zhes || **rgyal ba byams pas** gsungs pa la 'khrul nas || gzhi la bzhugs pa'i yon tan drug
bcu bzhi || glo bur²³¹ dri mas stong la gzhan stong zhes || sgrib pa kun zad ye shes rab rgyas
pa'i || rdzogs pa'i sangs rgyas dmyal ba la sogs pa || 'gro ba drug gi sdug bsgnal myong ba'i
phyir || 'khor bar 'khor zhes rgyal la skur btab bo ||

rgyud dang sems 'grel mdo sde du ma dang || byams chos rjes 'brang bcas las gsungs pa'i don
|| **rang byung rdo rje** bzhed pa'i gzhan stong ni || **rgyal ba'i dbang po**'i gsung las 'di skad thos ||

sams nyid rgya chad phyogs lhung dang bral zhing || rang bzhin 'od gsal dbyings
rig dbyer med pa'i || thig le chen po tha mal shes pa yi || ngo bo gang du'ang 'gyur
ba med pa la || glo bur²³² dri ma dag tshe sangs rgyas su || gyur pa'i cha nas gzhan
stong zhes byar grags || gdod ma'i gzhi la sgrib pas ma gos pa || 'di ni gzhan gyis
stong pa'i go don yin || sems nyid rang gis rang nyid ma rig pa || 'di la glo bur²³³
sgrib pa zhes bya ste || sems dang 'bral du rung ba'i don yin pas || de yis sems nyid
stong phyir gzhan stong yin || gshis la bzhugs pa'i yon tan drug bcu bzhi || de ni
nam du'ang sems dang mi 'bral mod || gzhi yi dus su sgrib bcas sangs rgyas dang |
| 'bras dus dri med sangs rgyas zhes smras shig || sgrib kun bral 'di yon tan so gnyis
dang ||^[92] phrin las rgyas pa'i rnam smin sum bcu gnyis || rdzogs pa'i sangs rgyas
kho na'i khyad chos te || 'di ni gzhi la bzhugs par mi 'dod do || gzhi la bzhugs pa'i
yon tan drug bcu bzhi || sgrib pas bsgribs shing dri ma de bcom pas || dri med rgyal
bar 'gyur phyir gzhan stong gi || stong gzhi bde bar gshegs pa'i snying po ni || sems

²²⁸ Ms.: *gsoms*

²²⁹ Ms.: *blo bur*

²³⁰ Ms.: *sda*

²³¹ Ms.: *blo bur*

²³² Ms.: *blo bur*

²³³ Ms.: *blo bur*

nyid rang bzhin 'od gsal 'di nyid yin || stong byed spang bya glo bur²³⁴ dri ma de ||
 gzung dang 'dzin pa'i rnam rtog 'di la zer || de phyir gzung 'dzin rnam rtog dang
 bral ba'i || sems nyid kho na don dam bden pa ste || rang bzhin 'od gsal zung 'jug
 lhan cig skyes || dbyings rig dbyer med tha mal shes pa nyid || gzhan stong zab mo'i
 lta ba yin zhes gsung ||

des na rang stong gzhan stong zhes pa yang || 'gal ba min zhes bdag gi bla ma bzhed || 'di la
 slar yang nges shes 'drongs 'dod nas || brda don bkrol gyi ngag las len par mdzod || dri ba kun
 lan 'debs pa sangs rgyas kyi || smon gnas mkhyen pa'i ting nge 'dzin yin phyir || khyed kyi
 dogs gnas dri bzhed ma lus la || bdag gis kun lan tshul bzhin ci zhig spobs || 'on kyang dri 'dod
 gang yod smros shig dang || lan ldon nus rnams dpe mkhyud med par smra || lkog tu gyur
 rnams khyed la bzod par gsol || zol med gtam la bdag blo snga nas 'dris || 'di ltar smras pa'i
 dge ba'i nyin byed ni || lhag bsam gser gyi shing rtas legs drangs nas || the tshom mun thibs
 sel bar byas pa des || 'gro kun rmongs pa'i g.yang las rgyal gyur cig ||

ces pa **lcags mo dpon po bsod nams lhun grub** kyis dris pa'i tshig la lan du smras pa 'di ni
mang du thos pa'i dge slong chos smra karma 'phrin las pas yos lo hor zla gnyis pa'i tshes
 bdun la zings po 'bum pa sgang gi sgar du yi ger bris pa bkra shis dpal 'bar 'dzam gling rgyan
 du shog ||

A MYSTICAL SONG OF THE VIEW PROCLAIMING THE MODE OF BEING

INTRODUCTORY REMARKS: The following poem entitled *Yin lugs sgrog pa lta ba'i mgur* was composed by Karma phrin las in Klong yangs. It belongs to a particular subgenre of Tibetan mystical songs, the so-called *vajra*-songs (*rdo rje'i mgur*). The author sang it as a spontaneous self-expression (*rang sgra*) of mystical experiences between his meditation sessions and directly expressed his core vision of the unity of appearances and emptiness. No date or any other indication regarding the dating was provided.

Here the author summarizes his main view regarding the way how a practitioner is supposed to relate to appearances, concepts, and delusion etc., advising him to hold them in awareness. By doing so, whatever occurs does not strain the mind. Appearances are understood as the radiance of emptiness, concepts as mere appearances of naked wisdom, delusion as the reflection of awareness. Sustaining the awareness of emptiness means that one comes to realize that whatever is empty nonetheless embodies unsurpassable qualities; and being empty of adventitious stains, it is untainted by delusion. To sustain this awareness allows is to maintain a view free from any extremes.

For Karma phrin las, recognizing mind's nature as empty yet imbued with unsurpassable qualities without attributing any true existence to it is the actual view, the essence of the

²³⁴ Ms.: *blo bur*

expanse which goes beyond the domain of words, thoughts and expressions and is not tainted by the clinging to extremes. Meditation consists in lucidly resting in a natural undistracted state untainted by mental agitation and tension, while conduct consists in the six perfections untainted by acceptance and rejection. By beholding the essence of natural awareness, the fruition manifests, i.e., the accomplishment of mind's true nature as the *dharmakāya* not tainted by hopes and fears.

To establish mind's emptiness of dualistic notions—of appearances and delusions—and to recognize that it is not empty of unsurpassable qualities is to understand the Gzhan stong view. For Karma phrin las this comprises the freedom from elaborations that enables the practitioner to realize the true nature of both *saṃsāra* and *nirvāṇa*.

The only extant edition of this text is the one found in the Collected Works of Karma phrin las pa. They were reproduced by Ngawang Topgay based on blocks from Rin chen ri bo dating back to 1539:

KPdG: *Yin lug sgrog pa lta ba'i mgur* (ga 8₅–10₄),
in: *Chos kyi rje karma 'phrin las pa'i gsung 'bum las do rje mgur kyi 'phreng ba rnams*.
New Delhi: 1979, vol. ga 1–86.

2a. English Translation of the *Yin lug sgrog pa lta ba'i mgur*

Homage to the *adamantine* mind!

Lord of the Dharma who has realized the essential meaning,
Who has the compassion to teach the mode of abiding,
To [you] Sangs rgyas bsam grub who is endowed with kindness,
I prostrate wholeheartedly; please consider [me] benevolently.
I bow with all my heart to the kindly Sangs rgyas bsam grub,
Lord of Dharma who has realized the essential meaning [and]
Who has the compassion to teach the abiding nature.
Please think caringly [of me]! ⁽¹⁾

Through your skillful means and compassion and
[My] tendencies of habituation from previous [lives]
Or [re]gaining familiarity in this life,
[I] realized the genuine abiding nature in this way: ⁽²⁾

Simply knowing the true face of appearance,
Whatever appears is but the radiance of empti[ness],
Only appearance in the space of the *dharmadhātu*

Untainted by marks of identification. ⁽³⁾

Simply knowing the true face of thoughts,
Whatever wells up is but the creative energy of the mind,
Only appearance as naked wisdom
Untainted by marks of fabrication. ⁽⁴⁾

Simply knowing the true face of mindfulness,
Whatever one is mindful of is but the essence of coemergence,
Only appearance as self-aware lucidity
Untainted by marks of egocentricity. ⁽⁵⁾

Simply knowing the true face of delusion,
Any delusion is but the primordial course of things,
Only appearance of reflected images of awareness
Untainted by the marks of subject and object. ⁽⁶⁾

Simply knowing the true face of stability,
Any kind of stability is but the expanse of equality,
Only self-awareness free from elaborations,
Untainted by the marks of drowsiness. ⁽⁷⁾

Simply knowing the true face of movement,
Any movement is but the space of luminosity,
Only self-recognition of one's nature
Untainted by marks of agitated rumination. ⁽⁸⁾

Simply knowing the true face of cyclic existence,
Any circling around is but a matter of illusion,
Only the actualization of the four *kāyas*
that are not tainted by the marks of happiness and suffering. ⁽⁹⁾

Simply knowing the true face of peace,
Any peace is just a perceived reflection,
Only the pure expanse of the intrinsic essence as such,
Untainted by the mark of primordial nonexistence. ⁽¹⁰⁾

Simply knowing the true face of birth,
Any way of being born is but the *nirmāṇakāya*,

Just meditation of the pure Generation Stage,
Untainted by the marks of tenacious clinging. (11)

Simply knowing the true face of dying,
Any way of dying is but the Completion Stage,
Only the vision of ultimate truth.
Untainted by the marks of karmic appearances. (12)

Simply knowing the true face of bliss,
Any kind of bliss is without movement and change,
Only spontaneously present great bliss
Untainted by the marks of defilements. (13)

Simply knowing the true face of clarity,
Any kind of clarity is but the reflection of emptiness,
Only the Mother of Victors²³⁵ manifesting in space
Untainted by the marks of elaborations. (14)

Simply knowing the true face of emptiness,
Any kind of empti[ness] still [has] unsurpassable qualities [and is]
Only empty of adventitious stains
Untainted by the marks of delusion. (15)

Simply knowing the true face of the view,
However viewed, it is but the dimension of [*dharma*]*dhātu*,
Only what transcends expression in words and thoughts
Untainted by the marks of extremist beliefs. (16)

Simply knowing the true face of meditation,
Any kind of meditation is but the natural state,
Only relaxing loosely without distraction.
Untainted by the marks of stressful tension. (17)

Simply knowing the true face of conduct,
Any conduct is but the six perfections,
Only freely enjoying [whatever] naturally happens
Untainted by the marks of acceptance and rejection. (18)

²³⁵ Mother of victors is an epithet for the perfection of wisdom.

Simply knowing the true face of fruition,
 Anything accomplished is but one's own mind as such,
 Only the realization that one's own mind is *dharmakāya*
 Untainted by the marks of hopes and fears. (19)

Finding the definitive mystery of the profound,
 The blessing of [my] Lama has entered [my] heart.
 As naked freedom from elaboration arose from within
 I recognized the true face of both *saṃsāra* and *nirvāṇa*. (20)

Beholding the essence of natural awareness,
 I clearly ascertained the view free from extremes.
 Even if Buddha appeared [before me] in person
 I wouldn't have any queries or theories to scrutinize. (21)

In this song of the view proclaiming the mode of being
 [In] words drawn forth from the depths of certain knowledge,
 The visions of direct experiences between meditation sessions
 Were received [in their own] unobstructed self-expression. (22)
 This [song] was expressed in Klong yangs.

2b. Critical Edition of the *Yin lug sgrog pa lta ba'i mgur*

Na ma citta vajra²³⁶ ya ||
 snying po'i don rtogs chos kyi rje || gnas lugs ston pa'i thugs rje can || drin can sangs
 rgyas bsam grub la || snying nas 'dud do brtser dgongs shig || (1)
 khyed kyi thabs mkhas thugs rje dang || sngon nas 'dris pa'i bag chags sam || tshe 'dir
 goms pa'i nyer len gyis || gnyug ma'i gnas lugs 'di ltar rtogs || (2)
 snang ba'i rang 'tshang rig tsam na || ji ltar snang yang stong pa'i dgangs || ngos gzung
 mtshan mas ma gos pa'i || chos dbyings mkha' la snang ba tsam || (3)
 rtog pa'i rang 'tshang rig tsam na || ji ltar 'phro yang sems kyi rtsal || bzo bcos mtshan
 mas ma gos pa'i || ye shes rjen par snang ba tsam || (4)
 dran pa'i rang 'tshang rig tsam na || ji ltar dran yang gnyug ma'i ngang || ngar 'dzin
 mtshan mas ma gos pa'i || rang rig gsal bar snang ba tsam || (5)
 'khrul pa'i rang 'tshang rig tsam na || ji ltar 'khrul yang gdod ma'i babs || gzung 'dzin
 mtshan mas ma gos pa'i || rig pa'i mig yor snang ba tsam || (6)

²³⁶ Ms.: *shtsitta badzrā*

gnas pa'i rang 'tshang rig tsam na || ji ltar gnas kyang mnyam nyid dbyings || bying
 rmugs mtshan ma ma gos pa'i || rang rig spros dang bral ba tsam || (7)

'gyu ba'i rang 'tshang rig tsam na || ji ltar 'gyu yang 'od gsal klong || 'phro rgod mtshan
 mas ma gos pa'i || rang ngo rang gis shes pa tsam || (8)

'khor ba'i rang 'tshang rig tsam na || ji ltar 'khor yang sgyu ma'i dngos || bde sdug
 mtshan mas ma gos pa'i || sku bzhi mngon du gyur ba tsam || (9)

zhi ba'i rang 'tshang rig tsam na || ji ltar zhi yang snang brnyan nyid || ye med mtshan
 mas ma gos pa'i || ngo bo nyid dbyings dag pa tsam || (10)

skye ba'i rang 'tsang rig tsam na || ji ltar skye yang sprul ba'i sku || mngon zhen mtshan
 mas ma gos pa'i || rnam dag skyed rim bsgom pa tsam || (11)

'chi ba'i rang 'tshang rig tsam na || ji ltar shi yang rdzogs pa'i rim || las snang mtshan
 mas ma gos pa'i || don dam bden pa mthong ba tsam || (12)

bde ba'i rang 'tshang rig tsam na || ji ltar bde yang 'pho 'gyur med || zag pa'i mtshan
 mas ma gos pa'i || bde chen lhun gyis grub pa tsam || (13)

gsal ba'i rang 'tshang rig tsam na || ji ltar gsal yang stong pa'i gzugs || spros pa'i mtshan
 mas ma gos pa'i || rgyal yum mkha' la snang ba tsam || (14)

stong pa'i rang 'tshang rig tsam na || ji ltar stong yang bla med chos || 'khrul pa'i mtshan
 mas ma gos pa || glo bur²³⁷ dri mas stong pa tsam || (15)

lta ba'i rang 'tshang rig tsam na || ji ltar bltas kyang dbyings kyi ngang || mthar 'dzin
 mtshan mas ma gos pa || smras bsam brjod las 'das pa tsam || (16)

sgom pa'i rang 'tshang rig tsam na || ji ltar bsgoms kyang lhug pa'i ngang || sdug btsir
 mtshan mas ma gos pa'i || ma yengs lhod der gnas pa tsam || (17)

spyod pa'i rang 'tshang rig tsam na || ji ltar spyod kyang phar phyin drug || blang dor
 mtshan mas ma gos pa'i || shugs 'byung ci dgar spyod pa tsam || (18)

'bras bu'i rang 'tshang rig tsam na || ji ltar bsgrubs kyang sems nyid rang || re dogs
 mtshan mas ma gos pa'i || rang sems chos skur rtogs pa tsam || (19)

bdag gis zab mo'i nges gsang rnyed || bla ma'i byin brlabs snying la zhugs || spros bral
 rjen pa nang nas shar || 'khor 'das gnyis kyi rang 'tshang rig || (20)

tha mal shes pa'i ngo bo mthong || mtha' bral lta ba'i phu thag chod || sangs rgyas dngos
 su byon na yang || dri rtsad sgro 'dogs dpyod rgyu med || (21)

nges shes nang nas 'drongs pa'i tshig || *yin lugs sgrog pa lta ba'i mgur* || thun mtshams
 nyams kyi 'char sgo la || 'gag pa med pa' rang sgrar blangs || shes pa yang klong yangs
 su smras pa'o || (22)

²³⁷ Ms.: *blo bur*

A VAJRA SONG

INTRODUCTORY REMARKS: The following poem bearing the generic title *A Vajra Song* (*rdo rje mgur*) which Karma phrin las addresses to his disciple Chos rgyal mtshan in Gdam pa tsal dbus gling eloquently summarizes the principal Bka' brgyud view that the nature of mind is the gist of all practice and its recognition is the unexcelled goal of the Buddhist path. Karma phrin las begins by describing the core Mahāmudrā view, the inseparability of appearance and emptiness which is not found apart from one's own mind. Mind, in its purity is the expression of wisdom. When distorted by self-identifications, it is karmic movement. Clarity, he explains, is mind's manifestations; emptiness is its essence, and their unity is its nature. This unity of clarity and emptiness is *mahāmudrā*, the ground for all phenomena, *saṃsāra* and *nirvāṇa*. It is for this reason that ignorance, the stains of mind, can be purified by self-awareness so that the sixty-four qualities that are primordially present in mind—the *dharmakāya*—become manifest. Therefore, Karma phrin las pa explains (verse 14) that fruition abides in the mind as well. On this view, mind as such is never separated from the fruition of buddhahood, being inseparable from its qualities. The text encapsulates the central viewpoint of Karma phrin las pa and the Bka' brgyud Mahāmudrā teachings: the inseparability of appearance and emptiness (*snang stong zung 'jug*) and the understanding that since mind's true nature is naturally luminous and empty, the defilements that obscure it can be purified away by self-awareness that perceives things as they are. With this realization, mind's inherent qualities manifest naturally and spontaneously.

The only extant edition of this text is the one found in the Collected Works of Karma phrin las pa. They were reproduced by Ngawang Topgay based on blocks from Rin chen ri bo dating back to 1539:

KPdg: (ga 43₂–44₅). In: *Chos kyi rje karma 'phrin las pa'i gsung 'bum las do rje mgur kyi 'phreng ba rnams*, New Delhi: 1979, vol. ga 1–86.

3a. English Translation of the *Rdo rje mgur*

Homage to the adamant mind!

I bow down to the Karma pa, my own mind, uniting without exception the body, speech, mind, qualities, and activities of all buddhas of the three times. ⁽¹⁾

All victors along with their [spiritual] sons of the past, future and present are [but] the pure appearances of mind as such. Therefore, my own mind is the lineage lama. ⁽²⁾

The whole variety of objects and subjects are rainbows, the illusory embodiments of appearance of emptiness. Recalling [this], even the tutelary deity (*yi dam*) who bestows the supreme attainments, is nothing apart from mind. ⁽³⁾

This mind as such is the *ḍākinīs* and dharma protectors, pacifying in one instant entanglement in hostility and error, adverse circumstances and hindrances. ⁽⁴⁾

The attachments to this [life]—karma, afflictions, tendencies, and the eight [wordly] vices may be purified just by looking at mind. [So] practice also does not exist apart from mind. ⁽⁵⁾

Texts that teach the clarification between right and wrong, what to accept and reject in terms of view, meditation, and conduct, as well as the mode of abiding of ground, path, and fruition, is likewise one's own mind pure and simple. ⁽⁶⁾

The washing away of negativities and obscurations of body, speech, and mind, and the initiations bringing forth the *kāyas* and empowering [one] on the path of skillful means in the Generation and Completion [stages], are likewise solely mind as such. ⁽⁷⁾

One's body, the *maṇḍala* of the victors, is also the pure visionary experience of mind. The Generation Stage [with its] illusory beings as the nonduality of appearance and mind, is likewise the unimpeded creative energy of mind. ⁽⁸⁾

The radiant mind is the energy wisdom wind (*jñānavāyu*). Karmic winds (*karmavāyu*) is the clinging to I and self. If they are inseparably coemergent, then even harnessing the life-force (*prāṇāyāma*) is a reference to mind. ⁽⁹⁾

The blazing and trickling [in *gtum mo* practice] is the self-illumination of mind. The melting bliss is the unimpeded effulgence of mind. The level of beholding the nature of mind is coemergent bliss. [So,] the path of skillful means is also solely mind as such. ⁽¹⁰⁾

Clarity is the manifestations of mind and empti[ness] is the essence of mind. [Their] unity is the nature of mind, thus mind as such is *mahāmudrā*. ⁽¹¹⁾

Being without beginning and end and free from elaborations, being uncurtailed and without partiality, it is the all-embracing sovereign over the animate and inanimate world, existence and quiescence. This mind as such is the ground of everything, *saṃsāra* and *nirvāṇa*. ⁽¹²⁾

Ignorance, the stains of the mind, are purified away by self-awareness itself. Through the primordial inseparability of the Generation and Completion [stages], the path is likewise mind as such pure and simple. ⁽¹³⁾

The sixty-four qualities have been primordially ever-present in mind. Since that is precisely *dharmakāya*, the fruition is likewise already present in [and as] mind. ⁽¹⁴⁾

Mind as such, when seen, is the view. Not being distracted from it is meditation. Dealing with whatever arises is the supreme conduct. This mind as such is [thus] view, meditation, and conduct. ⁽¹⁵⁾

Hence, apart from mind, there is not a single trace of dharma. Nevertheless, becoming solidified in error, one clings to subject and object as something real. ⁽¹⁶⁾

The meaning of the nonduality of the apprehended and the apprehender, the ultimate mystery of mind has been conveyed so that certainty may arise in [my] disciple, the faithful one who is dedicated to meditation. ⁽¹⁷⁾

Keep it in mind, my heart son! Mingle it in your mind-stream and have diligence. Through the virtue of having said these words, May all beings see the nature of mind. ⁽¹⁸⁾

This advice was given on the twenty-third day of the second month of the bird year to Chos rgyal mtshan in Gdam pa tsal dbus gling.

3b. Critical Edition of the *Rdo rje mgur*

na ma citta vajra²³⁸ ya ||
 dus gsum sangs rgyas thams cad kyi || sku gsung thugs dang yon tan dang || phrin las
 ma lus gcig gyur pa || rang sems karma²³⁹ pa la 'dud || ⁽¹⁾
 'das dang ma 'ongs da ltar gyi || rgyal ba sras dang bcas pa yang || sems nyid dag pa'i
 snang ba ste || rang sems 'di brgyud pa'i bla ma yin || ⁽²⁾
 sna tshogs gzung dang 'dzin pa kun || 'ja' lus snang stong sgyu ma'i sku || dran pas
 dngos grub mchog bstsol ba || yi dam kyang sems las gzhan na med || ⁽³⁾
 sdang dang log par gzhol ba dang || mi mthun rkyen dang bar gcod rnams || skad cig
 nyid la zhi mdzad pa'i || sems nyid 'di mkha' 'gro chos skyong lags || ⁽⁴⁾
 las dang nyon mongs bag chags dang || chos brgyad tshe 'di'i zhen pa rnams || sems la
 bltas pa tsam gyis dag || nyams len kyang sems las gud na med || ⁽⁵⁾
 chos dang chos min so sor gsal || lta sgom spyod pa'i blang dor dang || gzhi lam 'bras
 bu'i gnas tshul ston || dpe cha yang rang sems 'di ka rang || ⁽⁶⁾
 lus ngag yid kyi sdig sgrib 'khru || skyed rdzogs thabs kyi lam la dbang || sku dang ye
 shes mngon gyur ba'i || dbang bskur kyang sems nyid kho na'o || ⁽⁷⁾
 rang lus rgyal ba'i dkyil 'khor yang || sems kyi 'char sgo dag pa yin || snang sems gnyis
 med sgyu ma'i dngos || skyed rim kyang 'gag med sems kyi rtsal || ⁽⁸⁾
 dangs ma'i sems ni ye shes rlung || las rlung nga dang bdag 'dzin te || dbyer med lhan
 cig skyes pas na || srog rtsol kyang sems la zer bar gda' || ⁽⁹⁾
 'bar 'dzag sems kyi rang 'od yin || zhu bde sems kyi 'gag med gdangs || sems ngo
 mthong sa lhan skyes bde || thabs lam kyang sems nyid kho na'o || ⁽¹⁰⁾
 gsal ba sems kyi 'char sgo dang || stong pa sems kyi ngo bo yin || zung 'jug sems kyi
 rang bzhin te || sems nyid 'di phyag rgya chen po yin || ⁽¹¹⁾

²³⁸ Ms.: *shtsitta badzrā*

²³⁹ Ms.: *karmā*

thog mtha' med cing spros dang bral || rgya chad phyogs lhung ma mchis kyang || brtan
 g.yo srid zhi'i khyab bdag che || sems nyid 'di 'khor 'das kun gyi gzhi || (12)
 ma rig sems kyi dri ma rnams || rang rig nyid kyis dag par byed || ye nas skyed rdzogs
 dbyer med pas || lam yang sems nyid 'di ka rang || (13)
 yon tan drug bcu rtsa bzhi po || gdod nas sems la rtag bzhugs pa || de nyid chos kyi sku
 yin pas || 'bras bu'ang sems la bzhugs pa yin || (14)
 sems nyid blta na lta ba yin || de la ma yengs sgom pa ste || gang shar spyod na spyod
 pa'i mchog || sems nyid 'di lta sgom spyod pa'o || (15)
 de phyir sems las ma gtogs pa'i || chos gzhan logs na rdul tsam med || 'on kyang 'khrul
 par a 'thas pas || gzung 'dzin la bden par zhen pa yin || (16)
 gzung 'dzin gnyis su med pa'i don || sems kyi gsang ba dam pa 'di || dad ldan sgom la
 gzhol ba yin || slob bu la nges shes skye phyir smras || (17)
 sems la chongs shig snying gi bu || rgyud dang bsres shig brtson 'grus can || de skad
 smras ba'i dge ba yis || 'gro kun gyis sems ngo mthong bar shog ||

ces pa byi ba lo hor zla gnyis pa'i nyi shu gsum gyi nyin **chos rgyal mtshan** la gdams pa tshal
 dbus gling du smras pa'o || (18)

MI BSKYOD RDO RJE

SELECTED MATERIALS

ON MAHĀMUDRĀ

English Translations and

Critical Editions

CRITIQUE OF ‘GOS LO TSĀ BA’S SEPARATION OF BUDDHAHOOD AND BUDDHA NATURE

INTRODUCTORY REMARKS: The following passage from Mi bskyod rdo rje’s *Nerve Tonic for the Elderly* is part of a lengthy criticism of the buddha nature theory presented in ‘Gos Lo tsā ba’s currently unavailable commentary on the *Kālacakra* entitled *Secrets of the Three Continua* (*Rgyud gsum gsang ba*). At issue in this particular excerpt is 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.”²⁴⁰ 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*) tathāgatas’ body, speech and mind (*sku gsung thugs*)”. Mi bskyod rdo rje counters, with support from Kaṇha’s *Hevajra* commentary, 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 Kaṇha 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 sentient being are purified away, those of buddha(hood) are able to 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 *buddha-jñāna* which is latently present in beings, and not a mere facsimile of it.

The following editions of the *Rgan po’i rlung sman* (using the standard ornamental title *Bdud rtsi’i dri mchog*) were used in preparing the translation and critical edition:

TL_{MK}: *Mi bskyod rdo rje gsung ’bum*. 26 vols. Lhasa: 2004, vol. 15, 975–1024₅.

TL_{VV}: *Mi bskyod rdo rje gsung ’bum*. 14 vols. Sarnath: n.d., vol. 6, 1a–22b₂.

TL_{NB}: *Rnal ’byor rgyud kyi rnam bshad sogs*. 4 vols. Thimphu: 1979, vol. 3, 249–335₆.

1a. English Translation of *Rgan po’i rlung sman* (excerpt)

In general I see what is relevant [to the topic of the alleged similarity between the body, speech and mind of sentient beings and buddhas] 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. ^[1006]

²⁴⁰ See Mathes 2008, 321.

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 away, [2] the full enumeration of its stains that are cleared away, [3] the full range of antidotes that clear these [stains], 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 phenomena²⁴¹ insofar as they are mutually dependent as factors to be relinquished and their antidotes—this is the profound vital 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 being heterologous instances. By directly recognizing (*ngo sprod pa*) 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 aspects. As for their difference, however, the aspects to be relinquished are the ordinary

²⁴¹ Seeking to clarify Rang byung rdo rje’s view that, from the standpoint of buddha nature, a sentient being’s body speech and mind of a sentient being similar to a buddha’s, Mi bskyod rdo rje proposes a perspectival account that recognizes how two phenomena can be considered 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 ever-abiding. The idea of internal and external dyads is borrowed from Charles Taylor 2011 where they are used in an entirely unrelated context.

latent tendencies²⁴² while, conversely, what does not form a continuous chain of latent tendencies²⁴³ is the essence of supreme wisdom. [1007]

[2] As for explanations of correspondence in terms of purification: When the triad of body, speech and mind of sentient beings is purified, the [adamantine] 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 become pure ones, they are metaphorically designated as “similar to those”. For example, it is said that “the triad of body, speech and mind, once purified, is the three *kāyas*.”²⁴⁴ 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 negative hindrances has been purified, it becomes lord of the ten levels.

This is the main point (*don po*) of the Mantra scriptures of Vajrayāna. However, [you talk about] something “similar to 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-founded. Therefore, the meaning [of the tantric scriptures] is not that sentient beings possess a thing that is totally unreliable that [you] called “similar”.²⁴⁵

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

In short, [you have] declared that “the quintessence that exists in sentient beings is not the quintessence of buddha (*sangs rgyas kyi snying po*) but rather a quintessence of sentient being (*sems can snying po*).” Regarding the untenability of this, [1008] [1] it is shown that it was a mistake to have not correctly identified the naturally present spiritual potential and the unfolded spiritual potential: they are not the actual [buddhahood], so however similar to it

²⁴² This follows Kāṇha’s interpretation of the relevant *Hevajra* passage, on which see discussion in Volume I, 267–68 and translation in n. 752.

²⁴³ Literally, “is not linked in series of latent tendencies”, i.e., the uninterrupted succession of actions and reactions that constitutes *samsāra*.

²⁴⁴ The author may be simply be paraphrasing a view expressed in many tantras. In any event, we were unable to not locate a source for this specific quotation.

²⁴⁵ 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 an ever-increasing 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. To put it simply, sentient beings’ luminosity is identical to buddhas’ luminosity. It manifests precisely to the extent that the adventitious stains that conceal it are removed.

they may be, they do not [actually] become that.²⁴⁶ [2] Therefore, it is 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.²⁴⁷

In that regard, the naturally present potential is that wherein all flaws are exhausted and [all] qualities fully actualized (*yongs rdzogs*). It is buddhahood since the beginning. It is the state of complete spiritual awakening. Even when, from the perspective of consciousness, the potential later becomes the buddha in which stains are purified away, it has not become better than before.²⁴⁸ Since this [potential] has always and already been inseparable from buddha nature that is free from stains, it is able to fully display all the activities (*mdzad*) of a buddha. However, there are some who say that suchness possessing stains 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 just a system of those who speak incorrectly.

Having unerringly identified the naturally present potential, when it comes to the unfolded potential, it may seem from the perspective of ordinary consciousness as if certain aspects of buddha nature manifests due to adventitious stains having been purified away. Moreover, the naturally present potential is present as the abiding condition for those under the influence of wisdom itself, but when it comes to the unfolded potential, it seems from the perspective of conventional consciousness as if something not previously awakened [1009] had awakened. Therefore, this [unfolded potential] is of provisional meaning because something already awakened (*gdod 'tshang*) cannot [actually] blossom (*rgya*) [into awakening].²⁴⁹

Moreover, in taking what is not the real thing as a basis for [understanding] that real thing, however absolutely similar to that it may become it will never be that because the nature

²⁴⁶ See RGV I.149 f. where the idea of the development of the potential is suggested.

²⁴⁷ *kha cig la* can also mean according to some people.

²⁴⁸ 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. Sakuma has shown that the idea of fundamental transformation (*āśrayaparivṛtti*) was employed within two contrasting models: replacement and elimination. Within the replacement model, as presented in the Śrāvakabhūmi, an old basis of badness or malaise (*daṣṭulya*) is replaced by a new basis of ease (*praśrabdhi*). In the elimination model, as presented in the *Bodhisattvabhūmi*, the basis of badness is eliminated without replacement. It is clear that an elimination model underlies the Tathāgatagarbha view that goal-realization depends not on modifying a defiled state of being (e.g. *ālayavijñāna*) from ‘worse’ to ‘better’ but rather of clearing it away entirely—on the assumption that it is not constitutive anyhow but thoroughly adventitious and derivative—so that a primordial mode of being (*tathatā*) that it has temporarily obscured can reveal itself. In rejecting the idea that buddhahood is simply an ‘altered state of consciousness,’ the elimination model, of the kind presented and defended by the eighth Karmapa, may be regarded as a challenge to a psychologistic account of what happens when a sentient being becomes a buddha. See Sakuma 1990 and Franco 1997, 84 f.

²⁴⁹ Mi bskyod rdo rje here argues that the idea that buddhahood consists in the blossoming or unfoldment of qualities is provisional (i.e., in need of further interpretation) because such qualities are in fact fully present, although obscured to varying degrees, within sentient beings, like the sun obscured by clouds.

[of a real thing] is undifferentiated. It is similar to identical twins [among] donkeys and cattle.²⁵⁰ From a classical text on reasoning:

Because it is similar, it is not the actual one.²⁵¹

In short, [you] claim that buddha nature exists in sentient beings. That quintessence of buddha that exists is not the quintessence of buddha (**buddhagarbha*), it is the quintessence of sentient being (*sattvagarbha*). This is absent in buddhas. Since all these claims are strikingly similar to the 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]!

1b. Critical Edition of *Rgan po'i rlung sman* (excerpt)

MKsb, vol. 15, 1005₆–1009₄: 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 gzhi 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 nyid²⁵² las gzhan min yang | rnam shes kyi ngor so sor bzung ba rnam rten 'brel gyi chos nyid du²⁵³ | 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 dang²⁵⁴ 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

²⁵⁰ That is to say, twins may be and appear identical in every respect but never be the same being.

²⁵¹ The attribution of this passage to a “text on reasoning” (*rigs pa'i gzhung*) is problematic. This could plausibly be a shorthand for Chos grags rgya mtsho's celebrated *Tshad ma legs par bshad pa thams cad kyi chu bo yongs su 'du ba Riggs pa'i gzhung lugs kyi rgya mtsho* but the passage does not occur there. The passage is located in the Derge Tangyur version of *Mudrācaturāṭīkāratnaḥḍaya* (Tib. *Phyag rgya bzhi'i rgya cher 'grel pa rin po che'i snying po*), D 2259, 5716. This is a commentary on Maitrīpa's *Caturmudrānvaya* (authorship remains uncertain) by Bhitakarma (aka. Karopa) who was a disciple of Vajrapāṇi and one of Maitrīpa's heart disciples. For a translation of the root text with selected explanations from the commentary, see Mathes 2008, a final version of which will appear in his forthcoming translation and critical edition of *Advayavajrasaṃgraha*. For references to Sanskrit versions of root text and paracanonical versions of Tibetan translations of the commentary, see *ibid.* 128. On the life of Karopa, see Roerich, tr., 1979, 842–43. The line quoted by Mi bskyod rdo rje is part of Karopa's explanation of why the coemergence (*sahaja*) realized through the four joys and four moments that are experienced with a female consort (*karmamudrā*) is not the real one that is realized through experiencing the four moments and four joys in the context of dharmamudrā. “...just as the four moments and four joys are counted on the level of *dharmamudrā*, so are they also on the level of *karmamudrā*. For this reason and because it [viz., the coemergence experienced with a *karmamudrā*] is similar, it is not the real one. This is because [the goal] to be shown (*mtshon bya : lakṣya*) can be shown insofar as one directly experiences the shower [symbol].” See Mathes 2008, 94–95. Translation altered slightly.

²⁵² TL_{LS}: *nyi*

²⁵³ TL_{PN}, TL_{LS}: *tu*

²⁵⁴ TL_{LS}: *dag*

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 kyis 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 na²⁵⁵ de dang 'dra bar btags pa ste | dper na |

lus ngag yid gsum dag pa sku gsum |

zhes pa dang ||

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 kyi dge rtso 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 | kham sbyong byed kyi chos dad sogs yin la | mdor na sems can la yod pa'i snying po de sems can snying po yin gyi sangs rgyas kyi 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 ^[256] dngos ma yin pa ji ltar 'dra yang de mi 'gyur bar bstan | des ni 'di dpon slob kyi lugs la rje tsong kha pa dpon slob kyi lta grub kyi '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 kyi 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

²⁵⁵ TL_{LS}: nang

²⁵⁶ TL_{NB}: addit. |

nas de²⁵⁷ dri bral gyi sangs rgyas kyi snying po dang dbyer med pas sangs rgyas kyi mdzad²⁵⁸
 pa thams cad yongs su ston par nus pa yin gyi kha cig dri bcas kyi de bzhin nyid las sangs
 rgyas kyi 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 kyi ngo bor glo bur dri ma dag stobs kyis | sangs rgyas
 kyi 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 kyi ngor²⁵⁹ 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 kyang rgya mi nus pa'i phyir ro ||
 gzhan yang dngos po de dngos ma yin gzahir byas pa la | de ci ltar 'dra ba rab kyi 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 |²⁶⁰

zhes 'byung bas so || mdor na sems can la sangs rgyas kyi snying po yod | yod pa'i sangs rgyas
 kyi snying po de sangs rgyas kyi snying po ma yin | sems can gyi snying po yin | 'di sangs
 rgyas la med ces zer ba de thams cad rje blo bzang grags pa'i lugs dang ches²⁶¹ nye bas rje de
 la gus pa rnams chos tshul 'di la mchog tu gus pa skyed rigs so ||

SOME CRITICISMS OF SHĀKYA MCHOG LDAN'S BUDDHA NATURE EPISTEMOLOGY

INTRODUCTORY REMARKS: The opening section of the second part of Mi bskyod rdo rje's two part *Nerve Tonic for the Elderly* (*Rgan po'i rlung sman*) takes aim at the epistemological foundations of the tantric buddha nature theory outlined in Shākya mchog ldan's *Commentary on the Cakrasaṃvara* (*bde mchog rnam bshad*). Here the Karma pa takes issue with Sa skya scholar's tendency to blur the lines between consciousness (*rnam bshad*) and wisdom (*ye shes*). This alone is considered sufficient to undermine the entire edifice of the Sa skya master's tantric buddha nature theory. On closer investigation, 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. In Mi bskyod rdo rje's estimation, this equation reflects Shākya mchog ldan's

²⁵⁷ TL_{LS}: addit. *di* [sic!]

²⁵⁸ TL_{PN}: *mdo* [? text is unclear]

²⁵⁹ TL_{LS}: *ngo bor*

²⁶⁰ TL_{PN}, TL_{LS} corroborated by D 2259, 571₆.

²⁶¹ TL_{PN}, TL_{LS}: *chos*; emended as per TL_{NB}

endorsement of an Alīkāṅkaravāda [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 (*viññāna* : *nam shes*) considered dualistic precisely on account of its subjectivizing and objectivizing activities, whereas wisdom (*jñāna* : *ye shes*) 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 unstable foundation.

The following editions of the *Rgan po'i rlung sman* (using the standard ornamental title *Bdud rtsi'i dri mchog*) were used in preparing the translation and critical edition:

TL_{MK}: *Mi bskyod rdo rje gsung 'bum*. 26 vols. Lhasa: 2004, vol. 15, 1010₂–1013₄.

TL_{VV}: *Mi bskyod rdo rje gsung 'bum*. 14 vols. Varanasi: n.d., vol. 6, 31₅–34₄.

TL_{NB}: *Rnal 'byor rgyud kyī nam bshad sogs*. 4 vols. Thimpu: 1979, vol. 3, 310₂–316₁.

2a. English Translation of *Rgan po'i rlung sman* (excerpt)

Now the buddha nature theory of the illustrious Shākya mchog ldan will be critically examined. In his *Commentary on the Cakrasaṃvara*, he states²⁶²:

Hence, it is determined that saṃsāric phenomena are mere appearances before consciousness and that nirvāṇic 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 stains 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’. Since the abiding nature of all conventional phenomena does not exist apart from just these, it is impossible for them not to be pervaded by buddha nature that is called continuum (*tantra*) and is the ultimate [Guhyā]samāja *maṇḍala* (*don dam pa'i 'dus dkyil*) of all phenomena. As has been stated [*Hevajratāntra* I.viii.41cd]: [1011]

²⁶² For the annotated version and discussion of this passage, see Volume I, 288 f.

By me is this all pervaded.
Another nature of the world [of beings] is not seen.

And, as noted by the venerable Ghaṇṭapāda:

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

This is how it is written, [but] as for its tenability, it is not tenable that the abiding condition of *saṃsāra* is buddha nature. Nor 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 stains, 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 nam*) as being the nondual wisdom that is accepted by the Mādhyamikas. When you link the meaning of the [above] scriptural citations with [ordinary] consciousness, you misrepresent the vital point of the Vajrayāna.

Let me add that to the extent that there is something already present as the abiding nature, it cannot be anything but the ultimate buddha nature.²⁶³ Be that as it may, the abiding mode of *saṃsāra* is not empty in the sense of nonexistence (*med stong*)²⁶⁴: this is your basic premise (*rtsa sgrub*) and we accept it as well. So, in that case, if buddha nature were emptiness *qua* nonexistence, then it would transcend neither the extreme of annihilation nor conceptual elaborations. So all the refutations you have made in your own scriptures to repudiate claims that buddha nature is emptiness *qua* nonexistence would end up undermining yourself, the “great one”.²⁶⁵ [1012] [Now,] you don’t maintain, as some people do, that there is no abiding condition but [only] an imputed abiding condition. Consequently, if you accept in conventional terms the abiding mode of all conventional phenomena or the whole of *saṃsāra*, then

²⁶³ TL_{NB} has “buddha nature as ultimate truth” (*don dam pa’i bden pa bde gshegs snying po*) rather than “ultimate truth” (*don dam pa’i bden pa*) as it occurs in TL_{VV} and TL_{MK}.

²⁶⁴ This is identified by Candrakīrti in his *bhāṣya* on MA 6.3 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.

²⁶⁵ *Chen po ba* may here allude to the author’s claim to be both a follower of Mahāmudrā (*phyag rgya chen po*) and of the Great Middle Way (*dbu ma chen po*).

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 [buddha] nature.²⁶⁶

The same holds for that which [you call] the inward-looking and outward-looking [factors] of consciousness. Since there is no difference between them insofar as they are the clear and knowing factor that is [just] a hallmark (*ngo bo*) of [mundane] consciousness, even these two streams of this clear and knowing factor stem from the element (*kham*s) of mental formations (*saṃskāra*). And because it is [just] a hallmark of other-dependent cognition (*gzhan dbang rnam rig* = *viññapti*), and because such knowing also consists in the knower (*shes pa can*) that arises from the all-ground consciousness (*ālayaviññāna*) like waves from water, it does not transcend the adventitious stains 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 *saṃsāric* consciousness, it is [identified by you as] self-aware cognition. This self-aware direct perception (*rang rig mngon sum* : *svasaṃvedanapratyakṣa*) is *not nirvāṇa* because in the context of classifying types of mentation (*blo ris 'du ba*), this is said to exist in all ordinary individuals and is therefore sharply separated from yogic direct perception (*rnal 'byor mngon sum* : *yogipratyakṣa*).²⁶⁷ So it is not at all correct [to call it] *nirvāṇa*. Having asserted more than once that “ultimate *saṃsāra*” is buddha nature, you nonetheless assert that this has no connection at all with [mundane] consciousness. So 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 aspects (*ākāra* : *rnam pa*) that constitute the three realms appear before it. But this would mean that buddha nature which is [your] so-called “ultimate *saṃsāra*” would circle in *saṃsāra* and would have the representational cognition²⁶⁸ that knows the

²⁶⁶ Mi bskyod rdo rje does not accept Shākyā 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. It may be noted that the apparently parallel distinction between ultimate and relative *bodhicitta* differs in one crucial respect: conventional *bodhicitta* is simply the virtuous application of ordinary conditioned mind (*sems*) whereas ultimate *bodhicitta* is the naturally pure nature of mind (*sems nyid*). There is no corresponding conditioned type of buddha nature described in the Tathāgatarbha texts. There is only one unconditioned buddha nature that is obscured to varying degrees by adventitious stains.

²⁶⁷ On this critical distinction between *svasaṃvedanapratyakṣa* and *yogipratyakṣa*, see Volume 1, 291.

²⁶⁸ Asaṅga's *Mahāyānasamgraha* 2.2 lists eleven phenomenal or representational cognitions (*viññapti* : *rnam rig*) characteristic of the relative nature (*paratantralakṣaṇa*) that all stem from the substratum consciousness (*ālayaviññāna*) and are associated with unreal imagining (*abhūtaparikalpa*). They are 1. cognitions of the body (*deha*): the five sensory elements (*dhatū*), 2. cognitions of the embodied (*dehi*): the afflicted ego-mind (*kliṣṭamanas*), 3. cognitions of the enjoyer (*bhoktr*): the element of ego-mind (*manodhātu*), support of the five sensory consciousnesses, 4. cognitions of what is enjoyed up by those (*tadupabhukta*): the six sense objects, 5. cognitions that enjoy those (*tadupabhoktr*): the six consciousnesses, 6. cognitions of time (*kāla*): the

appearances of all these 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.

2b. Critical Edition of *Rgan po'i rlung sman* (excerpt)

MKsb, vol. 15, 1010₂–1013₄: da ni **dpal shākya mchog ldan** gyi snying po'i rnam gzhaḡ la dpyad par bya ste | de yang de nyid kyi bde mchog rnam bshad du |

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 las²⁶⁹ phyi ma la re zhig dpyad mi dgos shing | rnam shes la²⁷⁰ rdzas sam mtshan nyid kyi sgo nas phyi blta²⁷¹ gnyis snang gi cha dang | nang blta²⁷² gsal rig gi cha gnyis las | dang po la ni |²⁷³ kun rdzob pa'i 'khor ba dang | 'khor bar 'jog byed kyi²⁷⁴ 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 |²⁷⁵ 'di kho na las gzhan du yod pa ma yin pas na | chos thams cad kyi don dam pa'i 'dus dkyil dang | rgyud

uninterrupted continuity of *saṃsāra*, 7. cognitions of enumeration (*saṃkhyā*): 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 (*dr̥ṣṭa*), the heard (*śr̥uta*), thought (*mata*) and known (*viññāta*), 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 (*abhiḷāpavāsanā*) as seed. The tenth has tendencies of the view of self (*ātmadr̥ṣṭivāsanā*) as seed. The eleventh (a-d) has tendencies of the causal branches of existence (*bhavāṅgavāsanā*) as seed. See Étienne Lamotte, *La Somme du grand véhicule d'Asaṅga*, reprint, 2 vols., Publications de l'Institut Orientaliste de Louvain 8 (Louvain: Université Louvain, 1973), vol. 1, 24–25, and vol. 2, 87–89.

²⁶⁹ *Bde mchog rnam bshad* addit. |

²⁷⁰ *Bde mchog rnam bshad* addit. *la*

²⁷¹ TL_{VV}, TL_{MK}: *lta*; emended as per *Bde mchog rnam bshad*

²⁷² TL_{VV}, TL_{MK}: *lta*; emended as per *Bde mchog rnam bshad*

²⁷³ *Bde mchog rnam bshad* addit. |

²⁷⁴ *Bde mchog rnam bshad* om. *kyi*

²⁷⁵ *Bde mchog rnam bshad* addit. |

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 yis²⁷⁶ '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 mi²⁷⁷ '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 |*²⁷⁸ 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 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 zhig²⁷⁹ yin phyin chad | don dam pa'i²⁸⁰ 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 rnam su bder gshegs
snying po med stong du 'dod pa la dgag pa byas so cog chen bo ba²⁸¹ 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 kham 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

²⁷⁶ TL_{VV}, TL_{MK}: yi; emended as per *Hevajratantra* in Snellgrove pt. 2, 30–31 and *Bde mchog rnam bshad*

²⁷⁷ TL_{VV}, TL_{MK}: yi; emended as per TL_{NB}

²⁷⁸ TL_{NB} om. passage between asterisks

²⁷⁹ All versions of TL have *zhigs*

²⁸⁰ TL_{NB}: addit. *bden pa*

²⁸¹ TL_{VV}, TL_{VV}: *chen po ba*; emended to *chen bo ba* as per TL_{NB}

glo²⁸² 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 bltar²⁸³ 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 ba²⁸⁴ 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 blta²⁸⁵ 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 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... |

TWO MINDS IN ONE PERSON? A REPLY TO THE QUERIES OF BLA MA KHAM PA

INTRODUCTORY REMARKS: This short text entitled *Two Minds in One Person? A Reply to the Queries of Bla ma khams pa* (*Bla ma khams pa'i dris lan mi gcig sems gnyis*) which is found in the collection of *Question and Answer* (*dris lan*) texts of Mi bskyod rdo rje's Collected Works addresses the question of whether a single person has two distinct minds or modes of consciousness. The Karma pa answers affirmatively that indeed a single person does possesses two concurrent yet nonconvergent mind-streams: an innate mind (*gnyug ma'i sems*) that is “innate, self-originated, and innately undeluded” and identified with the ever-present buddha nature, and an adventitious mind (*glo bur gyi sems*) that is identified with adventitious stains. He adds, however, that the difference between them obtains only so long as the innate mind remains shrouded by adventitious mind. In reality, adventitious mind has no autonomous existence apart from *dharmakāya*, its nature being nothing else, and it dissipates into the latter at the time of realization. This point of clarification enables the author to maintain a strong conventional distinction between innate and adventitious minds while at the same time upholding Sgam po pa's precept that thoughts themselves are *dharmakāya*. It also makes room for the Madhyamaka and Vajrayāna principle that *saṃsāra* and *nirvāṇa* (and the kinds of

²⁸² TL_{VV}, TL_{MK}: *blo*

²⁸³ TL_{VV}, TL_{MK}: *ltar*; TL_{NB}: *lta*; emended as per *Bde mchog rnam bshad* ²⁸⁴

TL_{VV}, TL_{MK}: om. 'khor ba; emended as per TL_{NB}

²⁸⁵ TL_{VV}, TL_{MK}: *lta*; TL_{NB}: *mtha'*; emended as per *Bde mchog rnam bshad*

minds constitutive of each) are ultimately inseparable, both being beyond discursive elaboration (*spros bral*).

The only extant edition of the *Bla ma kham pa'i dris lan mi gcig sems gnyis* was used in preparing the following translation and critical text:

MKsb: *Mi bskyod rdo rje gsung 'bum*, vol. 3: 219–23.

3a. English Translation of *Bla ma kham pa'i dris lan mi gcig sems gnyis*

*Two Minds in One Person? A Reply to the Queries of Bla ma kham pa*²⁸⁶

I prostrate to Śrī Mahāmudrā for the sake of conveying this heart-lancet treatise on the unmingled coexistence of two minds in the continuum of all sentient beings.

Now if one thinks about a certain person's assertion that two minds exist separately and nonconvergently within every sentient being, this assertion is identical with the intent of all the buddhas of the three times. This was declared with the same voice by the 'Bri khung pa 'Jig rten gsum gyi mgon po, and it was also asserted by the Great Karma pa Rang byung rdo rje. According to [his] commentary on the root text of the *Zab mo nang don*, the pure is described as mind and the impure is [also] described as mind.²⁸⁷ As for explaining the first of these two, [the *Ratnagotravibhāga* 1.47] states:

According to the phases of being impure,
Partly pure and partly impure, and completely pure,
One speaks of a sentient being, a bodhisattva
And a Tathāgata [Thus-gone].

As for explaining the second, [the *Zab mo nang don* 1.1] states:

As for the cause, it is the beginningless nature of mind,
Although uncurtailed in scope and not falling into bias,

²⁸⁶ *Bla ma kham pa'i dris lan mi gcig sems gnyis*, MKsb vol. 3, 219–23. Rheingas 2008 contains a short discussion of this text (220–21). The identity of the *Bla ma kham pa* is unknown, the colophon mentioning only that the text was composed in reply to a question by *Bla ru bla ma*, uncle and nephew (*bla ru bla ma khu dbon*) (Rheingans 2008, 219 n. 9).

²⁸⁷ This is a paraphrase of a passage in *Zab mo nang don rang 'grel*, RBSb vol. 7, 382₂₋₃: “[Mind] is explained in many ways among the tantras and treatises. It is described as that possessing purity. In describing the impure as ‘mind’, it what is called *ālayavijñāna*.” ...*rgyud dang bstan bcos rnams las kyang mang du gsungs pa ni dag pa dang bcas pa brjod pa yin no || ma dag pa la sems su brjod pa ni kun gzhi'i rnam par shes pa zhes gsung pa gang yin pa ste |*

From [the perspective of] its unimpeded play,
It is empty in essence, luminous in nature and
Unimpeded in aspects, manifesting as anything.
[Thus,] it does not recognize itself by itself.²⁸⁸ [221]

In terms of this explanation, the first mind is self-aware wisdom free from obscurations. The second is consciousness that is delusional ignorance possessing obscurations.

[Now,] from these being conventionally [taken as] different ‘entities’, the former is the substantially existing entity (*rdzas yod kyi dngos po : dravyasat vastu*)²⁸⁹ whereas the latter is a nominally existing entity (*btags yod kyi dngos po : prajñaptisat vastu*). This is because the former is buddha nature—innate, self-originated, and innately undeluded, whereas the latter is the chaff [i.e., superfluous] part—adventitious defilement, innately deluded, and saṃsāric. Now, in terms of linguistic convention, when the sun of undeluded substantially existing wisdom dawns, the dark shroud of deluded nominally existing consciousness is dispelled. When those who want to awaken to unsurpassed, complete and perfect buddhahood engage in accepting and rejecting these two ‘minds’ [respectively] without mixing them up, it is by these trainings that they may be fully awakened. This is so because the result of complete purification is not attained by any path apart from that and because when one takes as a cause what is not a cause,²⁹⁰ despite one’s exertions, there is only exhaustion that is fruitless [i.e., has no result].

Now, the mind that is buddha nature in the mind-streams of sentient beings is a limitless and immeasurable whole that is indivisible into categories of ‘consciousness’ and ‘wisdom’. However, the adventitious mind may have been arbitrarily described using the terms “wisdom” or “consciousness”: if [described] extensively, it is the eightfold ensemble [of Yogācāra traditions]; if more concisely, it is the sixfold ensemble [of non-Yogācāra traditions], and if most succinctly, it is nothing more than a single constellation because it is a partial cognition that sees a partial object of knowledge.

[Query:] Well then, if the innate and adventitious minds exist separately and non-convergent in the continuum of a single individual, doesn’t this contradict [Sgam po pa’s] precept that “thoughts themselves are *dharmakāya*”? [Reply:] There is no contradiction

²⁸⁸ *Zab mo nang gi don*, RBSb vol. 7, 311₁₋₂.

²⁸⁹ In *Abhidharma*, the substantially existing entity is any ultimate *simple*, anything that cannot be reduced either physically or conceptually into smaller units, whereas the nominally existing entity is anything physically or conceptually constructed that is therefore superfluous and reducible to smaller units. The former are *dharmas* and possess intrinsic nature (*svabhāva*). The latter are not *dharmas*, being without intrinsic nature (*niḥsvabhāva*). See AK 6.4. On this view, only momentary entities are substantially real, whereas the temporal series formed by them (*santāna*) has only nominal existence. See A. Rospatt, *The Buddhist Doctrine of Momentariness*, 97.

²⁹⁰ That is, “if one takes the adventitious mind as the cause or basis of awakening...”

because the thoughts of adventitious mind do not exist as substantially other than the *dharmakāya* of innate mind, but that mind which exists only as conceptual imputations therefore has no independent existence, even conventionally, apart from *dharmakāya*. Thus “thoughts themselves are *dharmakāya*.”

[Query:] What, then, is the innate mind? [Reply:] It is simply this natural awareness (*tha mal gyi shes pa*) in one’s own mind-stream in the present moment.

[Query:] How is it now made manifest given that it has gone into the cover of adventitious mind that is deluded and contrived? [Reply:] Having put in place the set of relationships (*rten ’brel*) that separate the pure essence from the dregs so that all the contrived phenomena stemming from the contrived, deluded mind resolve into their source, this set of relationships falls into place naturally on its own.²⁹¹ Then that innate mind that is uncontrived and free from delusion manifests.

[Query:] Well then, if the two minds exist separately and nonconvergently, isn’t it a problem to explain *saṃsāra* and as being inseparable or equal? [Reply:] This is not a problem because both being phenomena of the *saṃsāric* and *nirvāṇic* minds are conventionally alike in being separate and nonconvergent. But as for their inseparability, the very nature of the *saṃsāric* and *nirvāṇic* minds is ultimately present as a great openness and equality, inseparable in their freedom from discursive elaborations.

These words were [conveyed] in answer to questions relating to [the issue of] two minds [223] posed by Bla ru Bla ma uncle and nephew (*khu dbon*). By the virtue of the composition of [this response] by Karma pa Mi bskyod rdo rje in Zul phud²⁹², I pray that innate mind may emerge from the sheath of adventitious defilements. One [question] asked. Ask another one!

3b. Critical Text of *Bla ma kham pa’i dris lan mi gcig sems gnyis*

Bla ma kham pa’i dris lan mi gcig sems gnyis gzhuks so || [220]

sems can thams cad kyi rgyud la sems gnyis ma ’dres par yod pa’i bstan bcos snying gi thur ma ’di brjod pa’i ched du dpal phyag rgya chen po la phyag ’tshal lo || ’o na sems can thams

²⁹¹ Here, the Karma pa seems to be saying that by arranging or putting in place (*bsgrigs*; the *tha dad pa* verb form) the set of interdependent processes (*rten ’brel*) that enable one to separate the pure essence of innate mind from the dregs of adventitious mind, then this set of processes falls into place (*’grig pa*; the *tha mi dad pa* verb form) or unfolds naturally on its own. In other words, the voluntary gives way to the involuntary.

²⁹² This may refer to Zul phu, the seat of a monastic college (*bshad grwa*) mentioned in ’Gos lo tsā ba’s *Deb ther sngon po* (Roerich 1949, 80) which is said to have been founded by the early Vinaya master Bya ’dul ’dzin Brtson ’grus ’bar (1091–1166).

cad la sems gnyis ma 'dres par so sor yod pa de su zhig gis bzhed snyam na bzhed pa de ni
 dus gsum gyi sangs rgyas thams cad kyi dgongs pa gcig tu gnas pa de 'jig rten gsum gyi
mgon po 'bri gung pas dbyangs gcig gis gsung la | de nyid **karma pa chen po rang byung**
rdo rjes kyang bzhed de | *zab mo nang don rtsa 'grel* las | dag pa la sems su bshad pa dang ma
 dag pa la sems su bshad pa gnyis las | dang po 'chad pa na |

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 ||

zhes dang || gnyis pa 'chad pa na |

rgyu ni sems can thog med pa ||
 rgya chad phyogs lhung ma mchis kyang ||
 de nyid ma 'gags rol pa las ||
 ngo bo stong la rang bzhin gsal ||
 rnam pa 'gag²⁹³ med cir yang 'char ||
 de nyid rang gis rang ma rig ||

ces ^[221] 'byung ba'i phyir | sems dang po ni sgrib bral rang rig pa'i ye shes dang | gnyis pa ni
 sgrib bcas rmongs la ma rig pa'i rnam par shes pa'o ||

'di nyid kyang tha snyad du dngos po tha dad pa las | snga ma ni rdzas yod kyi dngos po dang
 | phyi ma ni btags yod kyi dngos po yin te | snga ma ni gnyug ma rang byung lhan cig skyes
 pa ma 'khrul pa bde gshegs snying po dang | phyi ma ni glo bur gyi dri ma lhan cig skyes pa
 'khrul pa 'khor ba shun pa'i cha yin pa'i phyir ro |

'o na tha snyad du rdzas yod ma 'khrul pa'i ye shes kyi nyi ma shar ba na btags yod 'khrul pa
 rnam shes kyi mun pa drungs nas 'byin pa'i phyir | bla na med par yang dag par rdzogs par
 'tshang rgya bar 'dod pa dag gis sems gnyis po 'di ma 'dres par blang dor du byas nas bslab
 pa de dag gis mngon par byang chub ste | de las gzhan pa'i lam gang gis kyang 'bras bu rnam
 par dag pa thob par mi 'gyur ba'i phyir te | rgyu min la rgyur bzung nas 'bad kyang ngal ba
 'bras bu med pa nyhid kyi phyir | des na sems can gyi rgyud kyi bdeg gshegs snying po'i sems
 ni rnam shes dang ye shes kyi ris su dbye ba med pa tswahogs mtha' yas pa dang gzhal du med
 pa yin la | glo bur dri ma'i sems ni ye shes sam rnam shes ming gang rung du brjod kyang

²⁹³ Ms.: 'gal; *Zab mo nang don*: 'gag

rung | mang na tshogs brgyad dang nyung na tshogs drug dang | ches bsdus na tshogs gcig las
'da' pa med de | shes ^[222] bya nyi tshe ba mthong ba'i shes pa nyi tshe ba yin pa'i phyir |

'o na gang zag gcig gi rgyud la gnyug ma dang glo bur gyi sems gnyis ma 'dres pa so sor yod
na rnam rtog nyid chos skur smra ba dang 'gal²⁹⁴ lo zhes na mi 'gal te | glo bur gyi sems rnam
rtog de gnyug ma'i sems chos sku las rdzas gzhan du med cing rtog pas btags pa tsam du yod
pa'i sems de ni chos sku las gzhan tha snyad du'ang rang dbang du grub pa min pa'i phyir |
rnam rtog nyid chos skur gyur to ||

'o na gnyug ma'i sems ni gang zhe na de ni da ltar rang rgyud kyi tha mal gyi shes pa 'di'o |
'di la 'khrul bcas bcas ma glo bur gyi sems kyi klubs su chud pas da ji ltar mngon du bya
snyam na | 'khrul bcas bcas ma'i sems 'di'i bcas chos 'di kun ma bcas ar drungs su bcug pa'i
dvangs snyigs²⁹⁵ phyed ba'i rten 'brel bsgrigs nas rten 'brel de rang babs su 'grig pa na 'khrul
bral ma bcas gnyug ma'i sems de 'char ba yin no ||

'o na sems gnyis so sor ma 'dres par yod na 'khor 'das dbyer med dam mnyam nyid du bshad
pas skyon no zhe na mi skyon te | 'khor 'das kyi²⁹⁶ sems kyi chos can gnyis ka kun rdzob du²⁹⁷
so sor ma 'dres pa mnyam zhing | dbyer med kyang 'khor 'das kyi sems kyi chos nyid don
dam par spros bral du dbyer med mnyam pa nyid gdal ba chen por grub pa'i phyir | zhes bya
ba 'di bla ru bla ma khu dbon gyis ^[223] sems gnyis la brten pa'i dri lan du | **karma pa mi bskyod
rdo rjes** zul phud du sbyar ba'i dge bas 'gro ba thams cad kyi gnyug ma'i sems glo bur dri
ma'i spun nas thon pa'i phyir bsngo'o || gcig gzhus so | yang gcig zhus ||

A TROVE CONTAINING MYRIAD TREASURES OF PROFOUND MAHĀMUDRĀ

INTRODUCTORY REMARKS: This short treatise entitled *Zab mo phyag chen gyi mdzod sna tshogs 'dus pa'i gter* examines the philosophical foundations of Bka' brgyud Mahāmudrā in relation to a number of long-standing Buddhist soteriological problems such as the nature of the grounds of delusion ('khrul pa) and freedom (grol ba), the ontological status of the Yogācāra substratum consciousness (ālayavijñāna), and whether or not knowledge, perception, and intentional activities exist on the level of buddhahood. Although Mi bskyod rdo rje acknowledges his predilection for *Prāsaṅgika-Madhyamaka views in responding to such questions, he enjoins his reader to think carefully about the absurd consequences for Buddhist theory

²⁹⁴ Ms.: 'ga'

²⁹⁵ Ms.: snyings

²⁹⁶ Ms.: kyi

²⁹⁷ addit. as per *don dam par* on next line

and praxis that would follow from the theory that a buddha has no cognition or perception at all. Not least of all, such a theory implies that the goal awaiting a Buddhist aspirant is not the full-fledged buddha-wisdom (*buddhajñāna*) replete with all the capacities for altruistic activities, as one would expect from accounts of ever-increasing capacities (*śakti*) or powers (*indriya*) in a bodhisattva's progression through the spiritual levels, but rather a kind of unconscious (or zombie-like) state characterized by autonomic functioning that is driven solely by past aspirations. As Mi bskyod rdo rje argues, this theory ironically makes the buddha's activities entirely dependent on past aspirations, and thus makes buddhahood a state of debilitation that leaves no room for agency and autonomy. It becomes clear that he regards the wisdom of emptiness that characterizes buddhahood as a matter of direct perception of how things are, which is something quite different from the speculative idea of how things are, the intellectually-fabricated emptiness that is arrived at through inferential reasoning.

The following editions of the *Zab mo phyag chen gyi mdzod sna tshogs 'dus pa'i gter* were used in preparing the translation and critical edition. Editorial note: ZPng contains many variant readings from both ZPmk and ZPnp which vary little from one another.

ZPmk: *Mi bskyod rdo rje gsung 'bum*. Lhasa: 2004, vol. 15, 1025–1038.

ZPng: *Rnal 'byor rgyud kyi rnam bshad sogs*. Thimphu: 1979, vol. 3, 437–460.

ZPnp: *Nges don phyag rgya chen po'i khrid mdzod*. New Delhi: 1997, vol. 11, 457–474.

4a. English Translation of *Zab mo phyag chen gyi mdzod sna tshogs 'dus pa'i gter*

A Trove Replete with Sundry Treasure Chests of Profound Mahāmudrā [1026]

Here in the Snowy Country [of Tibet], I continually and devotedly take refuge in Sa skya uncles and nephews and the emanations of the Lord Karmapa—the Venerable Mañju-ghoṣa, and Venerable Lord of the World [Lokeśvara] who accepted birth in a human existence. This mirror of the mind of Śrī Candraprabhakumāra [Sgam po pa], the one in Tibet who was prophesied by the buddha himself—an authority on the teachings of the Buddha who purely upheld the exegetical traditions of the Indians—was clearly seen by all who have appeared in the unbroken lineage. In this [present] situation, however, among theories about the triad of ground, path and fruition pertaining to all the teachings, there are Tibetan meditators of other [traditions] who make a distinction between three grounds: [1] the ground of the [enlightened] intent of a buddha (*sangs rgyas kyi dgongs gzhi*) who has realization, [2] the ground of delusion of sentient beings who do not have realization, and [3] the common ground comprising both *saṃsāra* and *nirvāṇa*. From the standpoint of definitive meaning, this is not at all felicitous because to superimpose this threefold subdivision onto the expanse of reality (*yang dag pa'i dbyings*) would be a case of illegitimate imputation. This terminology

contradicts the claim that there are two common grounds of delusion and freedom, ^[1027] i.e., of sentient beings and buddhas, and also the precept that thoughts are *dharmakāya*.

[Now,] is the common ground of *saṃsāra* and *nirvāṇa* [something] indeterminate that is different from the *dharmadhātu*? This theory of three categories (*phung po*) is nowhere found among the authoritative traditions of India or Tibet. In general, moreover, everything that originally assembles as *saṃsāra* and *nirvāṇa* and eventually [undergoes] the natural dissolution of its formation²⁹⁸ is [thus] similar in manner, being of the same flavour. As the Noble Ācārya [Nāgārjuna] states [in MMK :

Saṃsāra and *nirvāṇa*—there does not exist
The slightest difference between these two.²⁹⁹

As for the method of ascertaining [this] for oneself: the expanse of reality is a state of equality (*mnyam pa nyid*) wherein the whole complex of entailing and entailed [factors] of *saṃsāra*, *nirvāṇa* and the path does not exist.³⁰⁰ Nonetheless, it appears that [some scholars] proclaim that this way of abiding (*gnas tshul*), the nature of reality (*chos nyid : dharmatā*), transcends the *dharmadhātu* and they take this as the profound vital point of their view. But this does not make sense because another nature of reality apart from the *dharmadhātu* is not observed.

As for the theory that when self-awareness [emerges] from *dharmadhātu*, there is wisdom and when [awareness] does not recognize itself for what it is, there is delusion, some claim that when this stirring of ignorance [non-recognition] is found to be without foundation or source (*gzhi med rtsa bral*), this ignorance is fundamentally transformed into wisdom. This is not attractive in the least because once the undercurrent of ignorance comes to an end, ignorance [itself] comes to an end within the expanse of unimpeded wisdom. Therefore, it is not ‘transformed’. This point is explained at length by the Noble Ācārya [Nāgārjuna] ^[1028] in his *Bodhicittavivaraṇa*.³⁰¹

²⁹⁸ This is a tentative rendering of *spyir 'khor 'das kyi thog ma'i 'du bya ba dang | tha ma'i 'du 'phrod rang sar zhi ba thams cad*

²⁹⁹ This is a slightly abbreviated version of MMK XXV.20: *nirvāṇasya ca yā koṭiḥ koṭiḥ saṃsāraṇasya ca | na tayor antaraṃ kiṃcit susūkṣmam api vidyate* || “Whatever is the limit of *nirvāṇa*, that is the limit of *saṃsāra*. There is not the slightest difference between the two.”

³⁰⁰ In other words, *dharmadhātu* is indivisible, lacking all relations of hierarchical entailment or pervasion—or what in phenomenology are called relations of founding and founded—that constitute conditioned existence.

³⁰¹ In his *Dbu ma la 'jug pa'i rnam bshad*: 24ba f, Mi bskyod rdo rje argues from a *Prāsaṅgika based standpoint that there can be no transformation strictly speaking because the eightfold ensemble of consciousness are only adventitious stains. This diverges from the Yogācāra account which grants these groupings enough reality in their dependent (*paratantra*) aspect to allow for a genuine change of state. As the author explains, “in this tradition [of ours], if we investigate according to Prāsaṅgika Madhyamka, since all the groupings of consciousness are of the nature of adventitious stains, it is impossible for them to be fundamentally transformed into wisdom

[Query:] Then what is the meaning of the “wisdom of fundamental transformation” according to the Regent Maitreya and others?

[Reply:] Among those who are fixated on the intellectual stages of persons³⁰², the buddha level (*rgyal ba'i sa*) and the methods of the perfections are explained in detail in terms of the paths and levels. Hence, when that knowledge based on ignorance stops functioning, then innate wisdom which is not adulterated with that [ignorance]—precisely the personally realized wisdom (*so so rang rig gi ye shes*) that apprehends ultimate characteristics, free from concepts—arises out of that expanse. In that regard, the personally realized wisdom is at present characterized by other Tibetan meditators as “recognizing itself by itself” (*rang ngo rang gis shes pa*). [But] if analyzed authoritatively, this locution “self-recognition” (*rang ngo shes*) [means that] when subject and object are purified away [in] an ordinary individual for whom self-recognition and non-recognition are possible, then personally realized wisdom dawns. It is not otherwise. As for the locution “recognizing itself by itself” (*rang ngo rang gis shes*), which is the object of an *idée fixe* for [some] other Tibetan meditators, it appears that it has been explained as self-awareness in the sense of an introspective experience. But in that case, it would absurdly follow that personally realized wisdom is present in all ordinary individuals. Therefore, that [definition] is not tenable.

In this regard, some Indian Ācāryas stated that “a yogin who is established in a state without appearances sees the Mahāyāna.”³⁰³ The intended meaning was that all conventional

that is beyond stains. This is because, were it possible, then since the effect [wisdom] must be in conformity with the cause [consciousness], it would have to be something deluded. As for not maintaining that consciousness does not transform into wisdom on the level of buddhahood: although mind that is empty of subject-object duality is not claimed to be truly established by all Mādhyamikas, some Svātantrikas explain that, conventionally, luminous mind empty of duality and wisdom [can be said] to exist in the equipoise of noble bodhisattvas and perfectly awakened buddhas. But the Prāsaṅgikas do not accept that the functioning of mind and wisdom ever exists, even conventionally.” The author goes on to argue that the cognition (*shes pa*) or mind (*sems*) at issue here, even when its objectivizing and subjectivizing functions are temporarily latent or suspended, “cannot be the same as buddha nature as cause, path and fruition as described in the *Ratnagotravibhāga* or as the nondual wisdom of the three [phases] of ground, path and fruition of Mantra[yāna]” which are nothing other than buddhahood itself, the goal of both sūtras and tantras. *lugs 'dir dbu ma thal 'gyur bas dpyad pa na rnam shes kyi tshogs thams cad glo bur dri ma'i bdag nyid can yin pas de nyid dri bral ye shes kyi ngo bor gnas 'gyur du mi rung ste | rung na 'bras bu rgyu'i rjes su 'gro bas 'khrul bcas su 'gyur ba'i phyir | sangs rgyas kyi sar rnam shes gnas gyur gyi ye shes kyang mi 'dod la | des na gzung 'dzin gnyis kyi stong pa'i sems bden grub pa dbu ma thams cad kyi mi bzhed kyang | tha snyad du rang rgyud pa kha cig | gnyis stong gi sems 'od gsal ba dang | ye shes byang 'phags dang rdzogs sangs kyi mnyam gzhag na yod par 'chad cing | thal 'gyur bas ni tha snyad du'ang der sems dang ye shes kyi rgyu ba gtan yod par mi bzhed la |...*

³⁰² This likely refers to the Indo-Tibetan traditions of distinguishing paths and levels in line with different types of person, the most influential paradigm being the threefold characterology presented in Atīsa's *Bodhipathapradīpa* and expanded by Tsong kha pa into a comprehensive path structure.

³⁰³ LAS 298₁₅–299₁: “Having relied upon Mind Only, | External objects should not be imagined. | Having based oneself on the apprehension of suchness, | One should pass beyond [even] mind only. || (LAS X.256) Having passed beyond mind only, | One should pass beyond a state that is without appearances. | A yogin who is established in a state without appearances | Sees the Mahāyāna. || (LAS X.257) *cittamātraṃ samāruhya bāhyam*

phenomena and the represented ultimate³⁰⁴ was not seen, is not seen, and will never be seen by buddhas^[1029] from the perspective of selflessness. The actual meaning of such [statements] is that in the spheres of operation of buddhas whose discriminating wisdom (*pratyavekṣanā-jñāna*) of selflessness and whose wisdom that accomplishes tasks (*kṛtyānuṣṭānājñāna*) by the power of aspirations are uninterrupted, the expanse functions on its own in a self-sustaining way, while at the same time there is the clarity aspect of the self-luminosity of adamant awareness that is indivisible [with the expanse]. With this in mind, some great Indian Ācāryas claimed that the sense of “no appearances” is untenable. This was also extolled by the illustrious Rang byung [rdo rje] who followed this later tradition.³⁰⁵

[Now,] when the *Bodhicittavivarāṇa* and [*Madhyamak*] *āvatāra* and other texts explain that the *ālayavijñāna* is untenable, they proceed to explain that mere appearance (*snang tsam*) is [due to] latent tendencies alone. As for the exegesis of both the noble Ācārya [Nāgārjuna] and Candrakīrti, the reason they did not accept the *ālayavijñāna* is that all phenomena are entirely devoid of any factor that is self-sufficient in terms of function and essence. That being so, since [the *ālayavijñāna*] would have to be an independently existing consciousness capable of serving as an established basis of all phenomena, [and viewed as] an obscuration that shrouds the *dharmadhātu* [yet is itself] indeterminate, [this *ālayavijñāna*] was rightly rejected. Nonetheless, according to some other Ācāryas, the Victorious [Buddha] taught the classifications of *skandhas*, *dhātus* and *āyatanas* in order to invalidate non-Buddhists’ beliefs in a self, a creator and a consumer. In particular, in the case of explanations placing special emphasis on the *ālaya*[*vi*] *jñāna* as discussed^[1030] in [texts] such as the *Laṅkāvatāra*, it is evident that [these texts] explained very eloquently the criteria of cause and effect in the context of establishing appearance as mind. [This account] was also extolled by the illustrious Rang byung who followed this later tradition. But for me, in the context of deeply investigating the ultimate, the former tradition appears to be [more] intellectually refined.

arthaṃ na kalpayet | tathatālabane sthivā cittamātram atikramet || cittamātram atikramya nirābhāsam atikramet | nirābhāsasthito yogī mahāyānaṃ sa^a paśyati || ^aAccording to Tibetan in Nanjio 1923:299, fn. 1. Nanjio proposes to read *na* instead of *sa*. Both Nanjio and Vaidya edition have *sa*. Tib. D 107,168b: *sems tsam la ni gnas nas ni || phyi rol don la mi brtag go || yang dag dmigs la gnas nas ni || sems tsam las ni 'da' bar bya || sems tsam las ni 'das nas ni || snang ba med las 'da' bar bya || rnal 'byor snang ba med gnas na || theg pa chen po mi^a mthong ngo ||* ^aD, P mi A precise comparison of the different LAS manuscripts would be necessary to decide whether the correct reading should be with *na* or *sa*.

³⁰⁴ On the meaning of the term *paryāya* (Tib. *rnam grangs*) as it occurs in the distinction between a represented ultimate (*rnam grangs [dang bcas] 'pa'i don dam : [*sa]paryāyaparamārtha*), see Seyfort Ruegg 2000, 98, 229–30, Tauscher 2003, and Volume I, 102, n. 263.

³⁰⁵ This reflects a basic Bka' brgyud viewpoint: the inseparability of appearance and emptiness (*snang stong*) and of clarity and emptiness (*gsal stong*).

In short, it is understood that whenever there emerges interdependent self-identification³⁰⁶ within the inexhaustible expanse of reality (*dharmadhātu*), there emerges the state of being sentient beings (*sems can gyi kham*s). So having in mind that there is nothing to add to the expanse of reality, it was declared that “sentient beings have nothing to add but something to remove.”³⁰⁷ The point [here] is that whenever there occurs the stirring that serves as the dominant condition of grasping the expanse as “I”, it appears that sentient beings are individually established. Hence, consider that it also makes sense [to say] that for sentient beings there is something to add *and* remove.³⁰⁸

Now, as for the way of [realizing the] appearance aspect of *saṃsāra* and *nirvāṇa* as being emptiness by means of the power of yoga, the stages of engaging [in this process] are as follows. In most of the Madhyamaka *Stages of Meditation* [instructions], it is explained that one first takes as one’s object of ascertainment what is validly proven through logical reasoning based on object universals [i.e., abstractions] and proceeds to meditate on it. But some [Mahā]mudrā instructions maintain that meditation which is based on drawing logical conclusions by taking as a mental object [emptiness] as an object universal [arrived at through conceptual] exclusion³⁰⁹ is an impediment that obscures the abiding nature.

Moreover, in the case of analysis of the ultimate within our own Madhyamaka tradition, is not an analysis by means of engaging in linguistic-conceptual exclusion [i.e., an abstraction arrived at by process of elimination].³¹⁰ Rather, it is presented as the valid ascertainment arrived at through correct evidential reasoning [1031] by means of direct perception and rational inference. However, some Tibetan meditators state that [1] “even though it is the mistaken conventional, it is the mistaken conventional *truth*.” Additionally, these Tibetan meditators extensively explained that [2] if a *definiens* [property] is not in the actual

³⁰⁶ The term *rang snyems* which is used twice in this work literally means self-arrogance, self-inflation. According to the relevant contexts, it seems to refer to the most fundamental process of self-arrogation (and self-identification) that leads to the fictive “sense of self” as a base of operations that enables the individual to function as the centre of his or her own world.

³⁰⁷ See for example *Ratnagotravibhāga* 1.157ab (J 1.154ab): “There is nothing to be removed from it and nothing to be added. The real should be seen as real, and seeing the real, one is liberated. The [buddha] element is empty of adventitious [stains], which have the defining characteristic of being separable; but it is not empty of unsurpassable qualities, which have the defining characteristic of not being separable.” RGVV, 76.1–4: *nāpaneyam ataḥ kiṃcid upaneyaṃ na kiṃcana | draṣṭavyaṃ bhūtato bhūtaṃ bhūtadarśī vimucyate || śūnya āgantukair dhātuḥ savinirbhāgalakṣaṇaiḥ | aśūnyo ’nuttarair dharmair avinirbhāgalakṣaṇaiḥ ||*

³⁰⁸ Mi bskyod rdo rje here seems to suggest that so long as a sentient being remain oblivious to *dharmadhātu* on account of *mis*-taking it for oneself, there will be a sense that *dharmadhātu* is something added, where in reality there is only something to remove, namely, the mistaken self-identification.

³⁰⁹ This refers to the understanding of emptiness arrived at through a process of elimination or exclusion (*sel ba : apoha*) of what appears as non-empty, i.e., real entities. It is described as exalted knowledge that understands emptiness in the manner of an object universal (*stong nyid don spyi’i tshul du rtogs pa’i mkhyen pa*).

³¹⁰ This would simply be a refinement of the abstract conceptualizing that characterizes all thought.

definiendum [object], then assuming³¹¹ [it is] will not make it so, as in the example of falling through an open skylight by having walked above it.³¹² From that also follow [3] the stages of establishing appearance is mind. With these three [points], boasting that they have understood the definitive meaning, and proclaiming it in a way that does not accord with anyone else, it appears that they evaluate it as something truly fabulous.

Therefore, in general, for the Sugatas, everything in its modes of abiding and appearing [i.e., ultimate and conventional] is ascertained only via direct perception because [their] unobscured gates [of perception] go beyond limits, whereas the cognition of ordinary beings is [only] valid from the framework of what appears to them. Moreover, among the five aggregates, priority is given to the aggregate of form (*rūpaskandha*) because the entities of external reality do not exist as different substances that are truly established. But also the [ontological] categories, functions and qualities do not exist externally as distinct categories that subsume independently existing externals; [rather these all] come from mental arrangements [that impute] qualities of different substances. In that case, the external actual entities and [their] specific functions are not different because they are closely interconnected by way of causes and conditions. Yet they are also not the same because the mere appearances and the aspects of [their] functional capacities are obviously distinct.

In short, it is not the case that the coarse external objects exist to one side [viz., independently of mind], but neither, on the other hand, [1032] are they grasped as components (*cha shas*) of one's own mind. It is the clinging to characteristics that manifests as [so-called] real entities. Hence, the manifold functioning of objects was declared to be captivating only so long as one has not investigated it. In the *Mother of the Victors* [*Prajñāpāramitā*] there are some explanations that all phenomena are based on mere names. Then, when it comes to evaluating the conventional characteristics of all phenomena by a relentless intellect, one is lucidly led to the ultimate characteristic of all phenomena. Thus, the nature of all phenomena is primordial wisdom itself. That is free from all limits and elaborations. That which is the nature of the conventional is without nature. And that which is without nature is the quintessence³¹³ which is the wisdom of the Tathāgatas. Therefore, it is said to be nondual, and [this nonduality] is what is explained extensively in the *Mother of Victors*.

³¹¹ Literally, “by seeing”.

³¹² To explain: just as a person who walks around the roof of a Tibetan home in poor lighting may inadvertently fall through the open skylight thinking he is stepping on solid roof, so a person who assumes that an object has a property it doesn't have (e.g., he assumes that a baseball will hold water) will be surprised if he tries to make it perform that function.

³¹³ We have followed ZPng: which has *snying po*. ZPmk: has *nyid* which would give the reading “is precisely the wisdom of the Tathāgatas”.

In that regard, when this present knowing is bound up with apprehended [objects] and apprehending [subject], then it is conceptual (*rnam par rtog pa*) and imagined (*kun tu brtags pa*), and thus remains totally [enmeshed in] worldly existence. But [when the present knowing] does not give rise to aspects of subject and object, then having not followed the trails of objects and circumstances, [there is] the open unimpeded clarity of mere appearance and a knowledge of all the means [of dealing with] the distractions of the obscuring self-identifications. Even the buddha's omniscience is not perceived as [something more] profound than this. It is the unmistakable profound meaning.

Hence, when it comes to putting into practice such knowledge, the mind's knowing does not try to grasp phenomena, ^[1033] but neither does it suppress mere appearance. The extremes of acceptance and rejection are thereby annulled. Concept-free direct perception is the key point³¹⁴ of practice. Nonconceptual mistaken knowledge is subject-object contrivance gone wild because even nonconceptual mistaken knowledge is not without its object.³¹⁵ Hence, according to the key point that all knowing objects have not originated from any intrinsic essence, when what is unoriginated nonetheless appears as if it has originated, then apart from simply directly perceiving the mere originating³¹⁶, there is no multitude of levels [or layers] behind this [direct perception]. Deeply understanding the nature of one's own knowing so it is a matter of direct perception—[this] is the knowledge of the Āryas.

When you conceptualize and engage with the referential objects, [this] is the knowing of an ordinary person. In the moment of directly perceiving the object before [you], this undeceived knowing is the reality of mere appearance.³¹⁷ When that occurs as self-awareness in the manner of remaining free from thoughts, there is the opportunity to enter the non-deceptive door to the way things are (*gnas tshul*). Since the entities of ordinary beings draw upon capacities for interdependent factors of objects and knowledge, they do not meet the requirements of being non-deceptive. However, when self-luminous knowing is subject to analysis,

³¹⁴ We have followed ZPng: gnad. ZPmk: has gnas which would give the reading “Concept-free direct perception is the foundation of practice.”

³¹⁵ Even when conceptualizing is in abeyance, as in the deep sleep of a sentient being, the subject-object structure of consciousness remains in play. This is emphasized in Rnying ma and Bka' brgyud works which distinguish the nonconceptual but still object-bound states of the *ālayavijñāna* from the nonconceptual wisdom (*ye shes*), awareness (*rig pa*) or *dharmakāya*.

³¹⁶ *skyes pa tsam* has the sense of origination *simpliciter*, self-manifestation just as it originally presents itself before it is channeled through the categories of representational thought.

³¹⁷ The difficult syntax of this passage allows for various readings. Another possible rendering is: “Directly perceiving the object right before [your eyes] is the knowing which is not deceived for a moment; [this] is the truth of mere appearing.” We settled on a rendering that is best suited to the context. The author's characterization of direct perception of objects as the “truth of mere appearing” seems to validate a disclosive and testimonial sense of truth, the originary opening onto presence that prefigures all propositional truth.

and it has become clear that it is not established as either an entity or non-entity, that knowing is non-deceptive.

In this way, in the case of those who straightforwardly³¹⁸ put the key points of direct perception into practice, mental activities may be undertaken at will but they are nothing more than fruitful [and meaningful] doubts.³¹⁹ But in the case of entertaining the thought that “this mere appearance is just illusion,” if it is not ascertained in direct perception, then the meditation on the appearance aspect that is not ascertained will be fruitless. [1034] In the case of direct knowledge (*mngon sum gyi shes pa*) manifesting momentarily, when you elaborate on the mental objects, retain them in memory, and meditate on them, this does not become direct knowledge. Rather by virtue of the key point that [all knowledge] is primordially unoriginated, [this mediated knowledge] comes and goes moment by moment.

Moreover, when two things to be ascertained are taken as determinate objects—the conventional which is [taken] as deceptive and as unreal, and the ultimate which is [taken as] real and as something non-deceptive that is unchanging—this belief in permanence will lay the foundation for doubts. The profound meaning of this matter is a subject of exceptional subtlety. According to the great master Kambala³²⁰:

Thus, because self-awareness is so subtle,
It constitutes the most subtle vision of buddhas.
So how can it be seen by the coarse minds
Of wretched beings like ourselves?³²¹

³¹⁸ In the expression *phra tig gi nyams len du btab pa rnams*, *phra tig* is used in colloquial Tibetan (among Khams pas, for example) to indicate some thing or state of affairs that is clear or obvious, nothing being hidden. It is here used adjectivally to characterize the direct, unmediated way people do practices on the basis of direct perception.

³¹⁹ In other words, for the person who practices direct perception, whatever mental activities they entertain are fruitful and meaningful. Doubts only serve to enhance the direct perception. We thank Mkhan po Dkon mchog Bstan 'phel of the Songtsen Library in Dehradun, India for explaining this passage.

³²⁰ Text has *Ka ma la śrī* [sic] *la*. This seems to be a mistaken transcription of Śrī Kambala, the actual author of this passage.

³²¹ Because many variants of this verse appear in Tibetan translations, we have retained the version given in the present text. The source of the verse is Kambala's *Alokaṃālāprakaraṇa* stanza 13 (D 3895, 102₅₋₆): *rang rig de yang phra ba'i phyir | sangs rgyas rnams kyi phra ba gzigs | rang la gnas kyang bdag 'dra bas | rtsing ba'i phyir ni mthong ba med |*. “Because that self-awareness is subtle, it is the subtle vision of buddhas. Although it dwells within ourselves, it is not seen by the likes of me because [our own vision is so] coarse.” Kambala/Kambala (Sanskrit: *Kambalapāda/pa/pā*), is often referred to in Tibetan sources as *La/Lwa ba/wa pa/pā* is counted among the eighty-four Mahāsiddhas and a number of *dohās* and texts are ascribed to him. Tāranātha's *History of Buddhism in India* identifies this master and Saroruha as two important transmitters of the *Hevajratāntra*. Chattopadhyaya, Debiprasad (ed.) (1970). *Tāranātha's History of Buddhism in India*. Indian Institute of Advanced Study: Simla, 245–246.D 3854. Yet another version of the above quotation is found in Atiśa's *Madhyamakaratnapradīpa* (D 3854) which its author ascribes to “Śrī Kambala”: *dpal kam pa las kyang | 'di ni rang rig ba ste | phra ba rnams kyi spyod yul yin | bdag cag lta bur gyur pa yi | blo gros rtsing bas mi shes so ||*

Here, concerning the resultant wisdom that is the nonerroneous realization of emptiness by a subtle intelligence, there have been many theories in India and Tibet about whether or not a buddha has wisdom. As for the statement that “wisdom does not exist on the level of buddhahood,” some great Ācāryas in India explained that there is no intrinsic difference in the wisdom specific to the equipoise meditations of those on the tenth spiritual level. Nevertheless, they explained that there *are* [differences] in the continuity of equipoise meditation, whether or not it is profound, or whether it is vast or narrow in scope. On that basis, [they maintained that] once [wisdom] definitively removes the obscurations of wayfarer’s wisdom in the post-meditation, [the obscurations and wisdom both] assume the character of nonorigination.³²² And as long as there is wisdom generated in the post-meditation and the wayfarer’s wisdom³²³ that relinquishes objects to relinquish, [wisdom] is claimed to exist [1035] like a flame that lasts only as long as there is a wick and oil.

When they further explain that buddha[hood] (*bde bar gshegs pa* : **sugata*) is a denomination of “emptiness,” they say that wisdom and the [buddha] powers are [only] of provisional meaning. But in clinging [to the view] that these depend solely on great compassion and former aspirations, they have lost the proficiency [needed] to understand³²⁴ the definitive meaning. For in that case, it would be impossible that emptiness is inseparable from skillful means and the capacities enabling skillful means [as traditionally maintained], and also that [these two] are therefore interdependent in nature.³²⁵ On the other hand, all the extraordinary special qualities of the Tathāgatas according to the Unsurpassed Mantra[yāna],

“This is self-awareness, being the domain of those of subtle [intelligence]. It is not known by the coarse intelligence of people like us.” Yet another version of the passage is included as stanza 61 of Atiśa’s *Dharmadhātudarśanagīti* (D 2314; P 3153/5388), a structured compendium of aphoristic pith instructions from classical Indian Buddhist scriptures.

³²² The expression *mi skye ba’i chos can dbyedpa* can be interpreted in the sense that equipoise wisdom assumes the nature of nonarising, and also that it makes obscurations assume their nature of nonarising. Judging from the discussion that follows, the author appears to have both senses in mind. To put it simply, while the function of (wisdom in) meditative equipoise is to definitively remove obscurations so they do not reassert themselves, wisdom is itself also extinguished in the process. We are grateful to Mkhan po Dkon mchog bstan ’phel of the Songtsen Library in Dehradun, India for calling our attention to the second of these plausible interpretations. The point here seems to be that the wisdom of a buddha is unoriginated or nonexistent in the specific sense that it no longer possesses identifiable properties.

³²³ ZPng alone has the unlikely *lam sa’i* instead of *lam pa’i* which would give the reading: “...and the wisdom of the paths and levels which relinquishes objects to relinquish.”

³²⁴ Literally, “the capacity/skill of intelligence (*blo gros kyi rtsal*) regarding the definitive meaning has been lost”.

³²⁵ In other words, the view of emptiness as being of definitive meaning but wisdom and powers as being of merely provisional meaning precludes a central viewpoint of Mahāyāna and Mantrayāna—the inseparability of insight- emptiness (*prajñā/sūnyatā*) and skillful means-compassion (*upāya/kāruṇa*).

[ranging] from one [buddha] family up to hundreds of [buddha] families, would have to be explained as being of provisional meaning.

Moreover, the claim that *buddhajñāna* manifests, and the manner in which it knows all aspects by knowing one aspect, constitutes the purport of the great ācāryas of India. However, regarding the wisdom that naturally knows and sees in the manner of non-appearance only the selflessness that is the pure peace [*nirvāṇa*], when [that is] revealed by the profound wisdom, then [with] great compassion for the world, [buddhas] know things correctly (*yang dag par mkhyen*) and know things by way of [wisdom] that discriminates [among all] it sees and accomplishes [all that] must be done. Thus they know and see all the subtlest of subtle topics of knowledge, like fresh *āmalaka* berries placed in the palm of one's hand.³²⁶

Therefore, when the wisdom of non-appearance is explained in this way, it seems quite elegant. Whereas, the expression “knowing all aspects through knowing one” has been explained as wisdom that encompasses the entire tableau (*dkyil 'khor kun khyab*)^[1036] of objects of knowledge by virtue of knowing the single aspect of unorigination. If we think carefully about this, although within the expanse of phenomena, there exist no phenomena that are not of the nature of phenomena, when it comes to the variety of objects of consciousness, even the buddha's wisdom (*buddhajñāna*) has to make intelligible the various aspects when it works to train whoever [requires training]. Should one ask “doesn't this invalidate the feature of nonorigination?” the answer is that this nonorigination is revealed as the variety of what originates. Consequently, the question of whether or not qualities of *saṃsāra* and *nirvāṇa* exist autonomously (*rang babs su mi 'dug*) is eloquently answered [negatively] in this way.³²⁷

³²⁶ *skyu ru ru* (Skt. *āmalaka/āmalakī*) refers to the Indian gooseberry (Latin name: *emblic myrobalan*), a translucent pale green berry that has long been used in Ayurvedic medicine (usually prepared from the seeds) to cure diseases of phlegm, bile and blood and to promote general physical health and calmness of mind (*sattva*). The term *āmalaka* was at one time used to refer to a rock-crystal (as attested by an alternative Tibetan translation of *shel sgong*, ‘rock crystal’), possibly named because of its having a similar translucent property. The example of *āmalakī* placed in the palm of one's hand has traditionally been used to illustrate either yogic perception where the clarity aspect (compared to a crystal) is emphasized (cf. Dharmottara's *Nyāyabinduṭīkā* 1.11) or omniscience, where seeing all aspects (presumably on analogy of seeing into the interior structure of the translucent berry) is emphasized (cf. **Śaṅgaṅgayogapañjikā*, D 1373, 244b). For these two references, we are indebted, respectively, to contributions by Birgit Kellner (Austrian Academy of Sciences) and Peter Szanto (University of Liverpool) to an informative discussion thread entitled “An *āmalakī* in the palm of one's hand”: http://list.indology.info/piper-mail/indology_list.indology.info/2011-May/035546.html (accessed 17/04/2015). Mi bskyod rdo rje uses the example to illustrate a buddha's omniscience, his knowledge of all the subtle topics of knowledge by virtue of understanding their single unborn nature. The sense of being able to see subjects of knowledge thoroughly, inside and out, is suggested also by the author's use of the adjective fresh (*rlan pa*)—i.e., as opposed to dried, cooked etc.—for this is the state in which the *āmablī* possess the property of translucency. The significance of the berries being placed in the palm of one's hand seems to simply reinforce the idea that such knowledge is, for a buddha, directly at hand. It may be worth noting that the expression “in the palm of one's hand” is widely used in Mahāmudrā works to refer to knowledge that is right at hand (and need not be sought elsewhere).

³²⁷ If qualia of *saṃsāra* and *nirvāṇa* had autonomous existence, they would not be unoriginated.

Moreover, there have appeared many claims—[1] that a buddha’s nonconceptual wisdom sees the nature of phenomena, [2] that, while remaining nonconceptual, he nonetheless sees the phenomena in all their complexity; [3] that [wisdom that] knows things in all their complexity does not [actually] see, even nonconceptually; and [4] that the aims of beings depend exclusively on former aspirations. Despite [such claims,] the buddha’s knowledge is not as it has been imagined by the minds of ordinary beings in terms of any essences and aspects such as [being] conceptual or nonconceptual, or [knowing things] as they are or in all their complexity. This is because all phenomena have a single flavour.

Therefore, the buddha’s wisdom that knows things in their complexity is not deluded in the same way that an illusionist is not deceived when illusions are conjured up by the illusionist himself. In this context, the Ācārya Śāntarakṣita, father and sons, said that when a buddha [has wisdom that] knows things in all their complexity for himself, what he sees is a configuration of pure wisdom. But he also sees according to the deluded ways ordinary beings [see them], ^[1037] but in seeing [this way], he is not adversely influenced by the delusions of ordinary beings. Others, however, argue that it does not make any sense at all that delusion is seen by a buddha because a buddha has dispelled (*sangs pa*) [all] habitual tendencies for delusion. You are right if this delusion of a buddha is grasped externally as delusion consisting in wisdom’s engaging or disengaging in correspondence with error. But the profound wisdom of a buddha is like a mirror in which there arise myriad reflections of beings since there are no extraneous obscurations interposed between the two worlds of buddhas and sentient beings.

Moreover, since the Tathāgata is the [buddha’s] body, speech and mind (*sku gsung thugs*) that is equal to the *dharmadhātu*, all sentient beings and that single wisdom prevail as the completely perfect wisdom, the *dharmadhātu*. As for the assertion by some people that [altruistic wisdom and deeds are] due solely to the power of compassion and [former] aspirations, that is not admissible at all. Because if even those [bodhisattvas] on the tenth level have ten powers, then buddhas would have attained limitless powers. So the [idea that such altruism] has to depend solely on former aspirations means that [a buddha’s] skillful means would be of diminished scope.

Furthermore, “since that nature of buddhahood is empty of intrinsic essence, it is not established as one. And since it is not established as even one, it is unwarranted to establish it as many.” [This] is a vital point of the instructions of the [Mahā]mudrā followers. As for explaining the stages of meditation in the context of being free from the hopes and fears of being a buddha and sentient being³²⁸, one should not cling to any one aspect but should ^[1038] train in the nonsectarian canonical scriptures of the Victorious [Buddha].

³²⁸ This refers, in other words, to instructions on stages of meditation that enable an aspirant to become free from hoping for buddhahood or fearing being a sentient being.

The hidden meaning of the sublime
 Vehicle of the Perfections was
 Directly taught in the Vajrayāna.
 Since even the profound key points of Vajrayāna
 Depend upon the key point of enthusiastic devotion
 [We] supplicate those in the lineage.
 So by the virtue of writing these trifling instructions,
 From the transmission of the blessings of the lineage,
 May all beings become Vajra holders.

This *Trove Replete with Sundry Treasures of Profound Mahāmudrā* was written in Phrag yul by the illustrious *Mi bskyod dga' ba'i dbyangs*.

4b. Critical Edition of *Zab mo phyag chen gyi mdzod sna tshogs 'dus pa'i gter*

Zab mo phyag chen gyi mdzod sna tshogs 'dus pa'i gter zhes bya ba bzhugs ||^[1026]

gangs can gyi ljongs 'dir | rje btsun 'jam dpal dbyangs dang | **rje btsun 'jig rten dbang po** mi'i
 srid par skye ba bzhes pa |³²⁹ **rje sa skya pa kho dbon** dang | **rje karma pa'i** sprul pa'i sku
 rnams la³³⁰ dus dang rnam pa kun tu dad pas skyabs su mchi'o || sangs rgyas bstan pa'i³³¹ bdag
 po 'phags yul ba rnams kyi gzhung lugs gsal bar 'dzin pa gangs can khrod 'dir rgyal ba nyid
 kyi lung bstan pa'i³³² **dpal zla 'od gzhon nu**'i thugs kyi me long 'di nyid | brgyud³³³ bar na
 chad pa'i byon pa thams cad kyi gsal bar gzigs lags mod | skabs 'dir chos thams cad kyi gzhi
 lam 'bras gsum gyi rnam par bzhag pa las³³⁴ | bod sgom gzhan pa dag gis³³⁵ rtogs pa sangs
 rgyas kyi dgongs gzhi³³⁶ ma rtogs pa sems can gyi 'khrul gzhi | 'khor 'das gnyis kyi spyi gzhi
 zhes gzhi la gsum du dbye bar 'dug kyang | nges don gyi skabs su 'di ni cung mi mdzes pa ste
 | yang dag pa'i dbyings la sde tshan gsum du spyad de sgro btags pa ni sgro 'dogs kyi gnas

³²⁹ ZPng, ZPnp: om. |

³³⁰ ZPng: om. *la*

³³¹ ZPng: *ston pa'i*

³³² ZPng: addit. |

³³³ ZPng: *rgyud*

³³⁴ ZPng: *las*

³³⁵ ZPng: addit. |

³³⁶ ZPng: addit. |

su'ang 'gyur la | sangs rgyas dang sems can gyi 'khrul grol³³⁷ spyi³³⁸ gzhi^[1027] gnyis su khas
len pa dang | rnam par rtog pa chos skur smra ba yang 'gal ba'i tshig go |

'khor 'das kyi spyi gzhi chos dbyings las gzhan pa'i lung ma bstan nam | phung po gsum pa'i
rnam gzhas 'di ni 'phags yul dang | bod kyi lugs tshad ldan gang la'ang med cing | spyir 'khor
'das kyi thog ma'i 'du ba dang | tha ma'i 'du 'phrod rang sar zhi ba thams cad tshul mtshungs
par ro mnyam par gcig ste | **slob dpon 'phags pas** |

'khor ba dang ni mya ngan 'das ||
'di gnyis khyad par cung zad ni ||
shin tu phra ba'ang yod ma yin ||

zhes so || des na rang la nges pa'i tshul ni | chos kyi dbyings mnyam pa nyid 'khor 'das lam
gsum gyi khyab bya khyab byed thams cad med la | 'di nyid gnas tshul chos nyid de chos kyi
dbyings las 'das par sgrog³³⁹ pa lta ba'i zab gnad byed par snang yang | de ni mi rigs³⁴⁰ te | chos
kyi dbyings las chos nyid gzhan mi dmigs pas so ||

chos kyi dbyings las rang rig pa'i tshe ye shes dang | rang sar rang ma rig pa'i tshe gti mug gi
rnam par bzhag pa yin pa la | la la dag ma rig pa'i 'gyu ba de gzhi med rtsa bral du song tshe
ma rig pa de rang rig gi ye shes su gnas gyur par 'dod pa ni cung mi mdzes te | ma rig pa'i 'og
'gyu rgyun chad nas ye shes zang thal gyi dbyings la ma rig pa rgyun chad pas gnas 'gyur ba
ma yin te | des na **slob dpon**^[1028] **'phags pas** | don 'di dag byang chub sems 'grel las rgyas par
gsungs so ||

rgyal tshab byams pa la sogs pas gnas gyur gyi ye shes kyi don ji lta bu zhe na | so so'i skye
bo'i blo'i rim pa 'dzin stangs can rnam la | rgyal ba'i sa dang pha rol tu³⁴¹ phyin pa'i tshul la
sa lam gyi bye brag tu bshad pas so || de nas ma rig pa'i shes pa de rgyun chad pa'i tshe | de
dang lhan cig tu skyes pa'i ye shes ma 'dres pa rtog³⁴² bral don dam pa'i mtshan nyid 'dzin
pa'i so so rang rig gi ye shes de nyid dbyings las ldang ba'o³⁴³ || des na so so rang rig pa'i ye

³³⁷ Ms.: 'grol

³³⁸ ZPng: ci

³³⁹ ZPng: sgrogs

³⁴⁰ ZPng: rig

³⁴¹ ZPmk: du

³⁴² ZPmk: rtogs; ZPng, ZPnp: rtog

³⁴³ ZPng: pa'o

shes ni | da lta bod sgom gzhan rnam kyis³⁴⁴ rang ngo rang gis shes pa la zer te | tshad ldan
du dpyad na | rang ngo shes zhes pa 'di la | rang ngo shes rung ma shes rung³⁴⁵ so so skye bo
yul yul can rnam par dag pa'i tshe so so rang rig pa'i ye shes skye la | gzhan du min te | rang
ngo rang gis shes zhes pa bod sgom gzhan pa'i blo rtse gtod yul ni | kha nang bltas kyī myong
ba rang rig la 'chad par mngon la | de ltar na | so so skye bo thams cad la so sor rang rig gi ye
shes yod par thal bas de ltar mi rung ngo ||

'di la 'phags yul gyi slob dpon la las |

snang med gnas pa'i rnal 'byor pas ||
de³⁴⁶ yis theg pa chen po mthong ||

zhes gsungs nas | kun rdzob pa'i chos dang | rnam grags pa'i don dam pa thams cad | sangs
rgyas kyis bdag med pa'i cha nas ma gzigs | mi gzigs^[1029] gzigs par mi 'gyur ba la dgongs so |
| de lta bu'i don de nyid la bdag med du so sor rtogs pa'i ye shes dang | smon lam gyi mthus
bya ba grub pa'i ye shes rgyun chad med par | sangs rgyas kyī spyod yul rnam ni dbyings
rang sar tsho thub pa'i ngang nas yang dag pa'i gnas lugs mi phyed pa'i rdo rje shes pa'i rang
'od kyī gsal cha yod pa la dgongs nas snang med kyī don mi 'thad ces rgya gar gyi slob dpon
chen po la las gsungs | lugs phyi ma 'di'i rjes su **dpal rang byung** gis kyang bsngags par
mdzad do ||

byang chub sems 'grel dang |³⁴⁷ *'jug pa* sogs las kun gzhi rnam shes mi 'thad par bshad nas |
snang tsam nyid bag chags yin par bshad pa ni | **slob dpon 'phags pa** nyid dang | **zla ba grags**
pa gnyis ka'i bzhed la kun gzhi mi bzhed pa'i rgyu mtshan ni | chos thams cad byed pa³⁴⁸ dang
ngo bo nyid rang tsho thub pa'i chos 'ga' yang med na | chos nyid kyī dbyings sgrib byed kyī
sgrib pa lung ma bstan³⁴⁹ chos thams cad kyī gnas 'cha'³⁵⁰ thub pa'i shes par rang dbang can
du 'gyur dgos nas legs par bkag pa yin la | slob dpon gzhan dag gis³⁵¹ ni | rgyal bas phyi rol pa
rnam bdag dang byed pa dang za bar 'dzin pa bzlog pa'i phyir | phung khams skye mched
rnam shes kyī rnam gzhag bstan la | lhag par *lang gshegs* sogs las gsung pa'i kun gzhi shes pa

³⁴⁴ ZPng: *kyi*

³⁴⁵ ZPmk: om. *ma shes rung* | which is attested in ZPng, ZPnp

³⁴⁶ ZPng: *'di*; ZPmk, ZPnp: *de*

³⁴⁷ ZPng: om. |

³⁴⁸ ZPng: addit. *po*

³⁴⁹ ZPng: addit. |

³⁵⁰ ZPng: *cha*; *'cha*' attested in ZPmk, ZPnp

³⁵¹ ZPng: *gyi*

khyad par ^[1030] du rtsal bton nas bshad na |³⁵² snang ba sems su bsgrub pa'i skabs su rgyu 'bras
kyi 'jog mtshams shin tu legs par 'chad par³⁵³ mngon la | lugs phyi ma 'di'i rjes su **dpal rang
byung** gis ni bstod par mdzad kyang | bdag gis ni don dam par rnam par dpyad pa'i skabs su
ni lugs gong ma 'di blo gros zhib par mngon no ||

mdor na chos kyi³⁵⁴ dbyings zad pa med pa la rten 'brel gyi rang bsnyems re ldang tshe sems
can gyi khams re³⁵⁵ byung bar go bas chos dbyings la snon pa med pa la dgongs nas | sems can
la snon pa med cing bri ba dang bcas pa zhes gsungs la | don du dbyings la ngar 'dzin gyi bdag
rkyen byed pa'i 'gyu ba re byung tshe sems can re grub snang bas | sems can la snon pa dang
bri ba gnyis ka 'thad par sems so ||

da ni rnal 'byor gyi stobs kyis 'khor 'das kyi snang cha stong nyid kyi tshul la 'jug pa'i rim
pa la | dbu ma'i sgom rim phal che ba nas | thog mar don spyi³⁵⁶ rtags gtan tshigs kyi 'thad
bsgrub bya nges yul du byas nas bsgom pa nyid du bshad cing | phyag rgya pa'i man ngag la
las ni | don dpyi sel ba yid yul du byas nas 'thad pa bkod nas bsgom pa ni gnas lugs sgrib byed
kyi gegs su 'dod do ||

de yang dbu ma pa rang lugs kyi don dam dpyod pa'i skabs su'ang | sgra rtog gi sel 'jug gis³⁵⁷
dpyad pa ma yin la | mngon sum dang rjes dpag gis rtags yang dag pa'i gtan ^[1031] tshigs kyis
drangs pa'i nges shes tshad mar bzahag mod | de yang bod sgom la las | log pa'i kun rdzob kyi³⁵⁸
kyang log pa'i kun rdzob kyi bden par 'gyur zhes dang | yang bod sgom de dag gis | dngos po
mtshan gzhi mtshan nyid mi gnas na bltas pas mi 'gyur te | rgya mthongs³⁵⁹ kyi thog tu song
bas lhung³⁶⁰ ba'i dpe rgya cher bshad nas | yang snang ba sems su sgrub pa'i rim pa 'di gsum
ni | nges pa'i don rtogs par rlom³⁶¹ nas³⁶² gzhan gang dang yang mi mthun par sgrog pa la ya
mtshan du rtsi bar snang ngo ||

³⁵² ZPng: om. |

³⁵³ ZPmk: *pa; par* attested in ZPmk, ZPnp

³⁵⁴ ZPng: om. *kyi*

³⁵⁵ ZPnp: *der*

³⁵⁶ ZPmk: *gyi*; ZPng, ZPnp: *spyi*

³⁵⁷ ZPnp: *gi*

³⁵⁸ ZPmk: *kyis*

³⁵⁹ ZPnp: *mthongs*

³⁶⁰ ZPng: *ltung*

³⁶¹ ZPng: *rloms*

³⁶² ZPng: addit. |

des na spyir bde bar gshegs pa rnams ni gnas tshul dang snang tshul thams cad sgrib pa med par³⁶³ sgo mtha' yas pas na mgnon sum kho nar nges la | so so'i skye bo'i shes pa yang der snang gi cha nas tshad ma yin no || de yang phung po lnga las gzugs phung gtso cher byas te³⁶⁴ phyi don gyi dngos po la rdzas tha dad pa rang bzhin grub pa med la | rigs dang bya ba yon tan yang phyi rol rang dbang du 'dus pa'i dbye bsal phyi rol du med kyang | rdzad tha dad pa'i yon tan gyi³⁶⁵ blo'i nyer bsdogs las so || de ltar na³⁶⁶ phyi don gyi dngos gzhi dang khyad par gyi bya ba tha dad pa yang ma yin te | nye bar rgyu rkyen gyi tshul du 'brel zhing gcig pa yang ma yin te | snang tsam dang nus pa'i cha so sor gsal bas so ||

mdor na phyi don rags pa phyogs gcig tu gnas pa la³⁶⁷ de nyid kyi ldog pa'i chas rang blo cha [1032] shas³⁶⁸ su bzung ste gnas pa min³⁶⁹ no || mtshan mar zhen pa nyid dngos por snang ste | yul gyi bya ba sna tshogs pa ma brtags gcig pur nyams dga' bar bstan te³⁷⁰ *rgyal ba'i yum* las | mdor na chos thams cad³⁷¹ ming tsam gyi rjes su 'gro ba 'ga' zhig bshad do || des na chos thams cad kun rdzob pa'i mtshan nyid sogs blo thug med kyis gzhal ba ni chos thams cad kyi don dam pa'i mtshan nyid gsal bar 'dren pa'o || des na chos thams cad kyi rang bzhin ni gdod ma'i ye shes nyid yin no || de ni mtha'³⁷² *dang spros pa thams cad dang bral ba'o ||³⁷³ kun rdzob pa'i rang bzhin gang yin pa de ni rang bzhin med pa nyid las³⁷⁴ | rang bzhin med pa nyid gang yin pa ni de bzhin gshegs pa'i ye shes snying po³⁷⁵ yin pas | gnyis med du smra ba ni rgyal ba'i yum las rgya cher bshad do ||

³⁶³ ZPng: addit. |

³⁶⁴ ZPng: addit. |

³⁶⁵ ZPng: *gyis*

³⁶⁶ ZPmk: om. *na*

³⁶⁷ ZPmk: ||

³⁶⁸ ZPng: *chas*

³⁶⁹ ZPnp: *min*

³⁷⁰ ZPmk: *to* ||

³⁷¹ ZPng: om. *thams cad*

³⁷² ZPnp missing page 467 (missing content marked with asterisks*); page 468 is duplicated.

³⁷³ ZPng: missing section: *thams cad kun rdzob pa'i mtshan nyid sogs... dang bral ba'o* ||

³⁷⁴ ZPng: *pas*; om. |

³⁷⁵ ZPng: *snying po*; ZPmk: *nyid*

de la da ltar gyi shes pa 'di nyid gzung ba³⁷⁶ dang 'dzin par bcas na rnam par rtog cing kun tu brtags nas yongs su srid pa 'dzin la | gzung 'dzin gyi rnam par ma langs te³⁷⁷ | yul rkyen gyi lam du ma³⁷⁸ zhugs par | snang tsam gsal ba'i go ma 'gags shing | sgrib byed kyi rang³⁷⁹ snyems yengs thabs su ma lus pa'i shes pa 'di las khyad par du sangs rgyas kyi mkhyen pa'ang zab par ma dmigs pa ni zab don phyin ci ma log pa'o ||

des³⁸⁰ na de lta bu'i shes pa sgrub par byed pa ni | yid kyi shes pas chos 'dzin par mi bya zhing | snang tsam mi^[1033] 'gog pa ni blang dor gyi mtha' sel lo || rtog bral mngon sum pa ni³⁸¹ nyams len gyi gnad³⁸² yin te | rtog med log shes ni gzung 'dzin bcos ma rgya cher song ba yin te | rtog med log shes kyang yul med pa* ni ma yin no || des na shes bya³⁸³ kun rang gi ngo bo la ma skyes pa'i gnad kas ma skyes pa nyid skyes pa ltar snang tshe | skyes pa tsam gyis mngon sum pa de ka las gzhan pa'i phag na rim pa mang po med do || rang gi shes pa'i ngo bo la rab tu rtogs te mngon sum du gyur pa ni 'phags pa'i shes pa yin no ||

zhen yul la rab tu rtog³⁸⁴ ste³⁸⁵ 'jug pa na so so'i skye bo'i shes pa'o || yul³⁸⁶ thad du mngon sum skad cig gis mi bslu ba'i shes pa snang tsam gyi bden la | de rtog pa dang bral ba'i tshul gyi rang rig na³⁸⁷ gnas tshul gyi mi bslu ba'i sgo la 'jug pa'i skabs mchis so || so so'i skye bo'i dngos po yul shes kyi rten 'brel gyi nus pa 'byin pas mi bslu ba'i go mi chod kyang | rang gsal gyi shes pa dpyad pa'i tshe dngos dang dngos med gang du'ang ma grub gsal bar gyur ba'i shes pa ni bslu ba med pa'o |

de ltar mngon sum gyi gnad³⁸⁸ la phra tig gi nyams len du btab pa rnams ni | rang gar yid kyi spyod pa ji ltar 'bad kyang don 'gyur gyi the tshom las ma 'das par 'gyur ba dang | snang tsam nyid sgyur ma'o snyam du 'dzin pa yang mngon sum gyi ma nges na | ma nges pa'i snang cha

³⁷⁶ ZPmk: *bzung ba*; ZPng: *gzung*

³⁷⁷ ZPng: *lang ste*

³⁷⁸ ZPmk: *om. ma*

³⁷⁹ ZPng: *yang*

³⁸⁰ ZPng: *dper*

³⁸¹ ZPng: *addit. |*

³⁸² ZPmk: *gnas*

³⁸³ ZPmk, ZPnp: *pa*

³⁸⁴ ZPng: *rtag*; ZPnp: *rtogs*

³⁸⁵ ZPnp: *te*

³⁸⁶ ZPng, ZPnp: *addit. gyi*

³⁸⁷ ZPng: *nas*

³⁸⁸ ZPmk: *gnas*; ZPng, ZPnp: *gnad*

sgom pa don med du 'gyur ba ^[1034] dang |³⁸⁹ mngon sum gyi shes pa skad cig tu 'char te | yid
yul du bkram nas dran pas gsos³⁹⁰ 'debs shing³⁹¹ bsgoms kyang mngon sum gyi shes par mi
'gyur ba dang³⁹² gdod ma nas ma skyes pa'i gnad kas skad cig gis 'gro ldog byed pa dang |

gzhan yang kun rdzob ni bslu ba | mi bden pa | don dam pa ni bden pa | mi 'gyur ba'i bslu med
du nges pa'i chos gnyis nges yul du byas nas rtag par zhen pa ni the tshom gyi gnas la³⁹³ 'khod
par 'gyur ro || de lta bu'i zab don ni shin tu phra ba'i gnas te | **bdag nyid chen po ka ma la
shī**³⁹⁴ las |

des na rang rig phra bas na ||
sangs rgyas phra rab gzigs pa yin ||
bdag cag lta bu'i ngan rnams kyis³⁹⁵ ||
blo gros rtsing 'dis ga la mthong || zhes so ||

de ltar blo gros zhib mos stong nyid ci ma log par rtogs pa'i³⁹⁶ 'bras bu'i ye shes ni | rgya bod
'dir sangs rgyas la³⁹⁷ ye shes yod med kyī rnam gzhag mang du byung yang | rgya gar gyi slob
dpon chen po la las | sangs rgyas kyī sar ye shes med ces pa ni | sa bcu pa'i³⁹⁸ mnyam gzhag
ngo skal gyi ye shes rang ngo la khyad par med par bshad cing 'on kyang mnyam gzhag gi
rgyun dang | zab mi zab dang | gya che chung yod par bshad nas lam pa'i rjes thob kyī ye shes
kyī sgrib pa mngon du spangs nas mi skye ba'i chos can du byed pa dang | rjes kyī ye shes
bskyed cing spang bya spang bar³⁹⁹ bya ba'i lam pa'i⁴⁰⁰ ye shes de ji ltar sdong bu dang snum
yod kyī bar la ^[1035] 'bar ba yod pa lta bur bzhed do ||

³⁸⁹ ZPng: missing passage: *snang tsam nyid sgyur ma'o... 'gyur ba dang* |

³⁹⁰ ZPng, ZPnp: *sos*

³⁹¹ ZPng: addit. |

³⁹² ZPng: addit. |

³⁹³ ZPng: *las*

³⁹⁴ ZPmk: *shrī*; ZPnp: *shī* The texts have *ka ma la shī/shrī la* which may be mistaken transcriptions of Śrī Kambala, the actual author of this passage.

³⁹⁵ ZPnp: *kyi*

³⁹⁶ ZPng: *pa'i*

³⁹⁷ ZPmk: om. *sangs rgyas la*; ZPnp: *sangs rgyas la*; ZPng: *sangs rgyas*

³⁹⁸ ZPmk: *bcu'i*; ZPng, ZPnp: *bcu pa'i*

³⁹⁹ ZPmk: *pa*

⁴⁰⁰ ZPng: *sa'i*; ZPmk, ZPnp: *pa'i*

gzhan yang bde bar gshegs pa ni stong pa nyid kyi bla dags su bshad nas | ye shes dang stobs drang ba'i don du bshad cing | thugs rje chen po dang sngon gyi smon lam kho na la rag las par 'dzin pa ni nges pa'i don la blo gros kyi rtsal nyams pa yin te | de ltar na stong nyid de thabs dang thabs byung gi nus pa dang ya ma bral bas rten 'brel gyi bdag nyid du'ang mi rung la | sngags bla na med pa ltar rigs gcig nas rigs brgya'i bar de bzhin gshegs pa'i khyad chos thun mong min pa thams cad drang ba'i don du 'chad dgos pas so ||

gzhan yang sangs rgyas kyi ye shes snang du 'dod pa dang | rnam pa gcig gis rnam pa thams cad mkhyen tshul | 'phags yul gyi slob dpon chen po rnam kyi dgongs pa yin yang | ye shes zhi ba dam pa⁴⁰¹ bdag med pa de nyid snang ba med pa'i tshul gyis⁴⁰² rang bzhin du mkhyen zhing gzigs la | ye shes zab mo des mtshon nas srid par thugs rje chen po yang dag par mkhyen zhing gzigs pa'i so sor rtogs pa dang bya ba grub pa'i sgo nas mkhyen pas shes bya'i gnas phra ba'i phra ba⁴⁰³ thams cad sku ru ra rlon pa lag mthil du bzhag pa ltar mkhyen ching gzigs so ||

des na snang med kyi ye shes⁴⁰⁴ | de ltar 'chad na mdzes par mngon la | rnam pa gcig gis rnam pa thams cad mkhyen zhes pa yang skye ba med pa'i rnam pa gcig gis shes^[1036] bya'i dkyil 'khor kun khyab pa'i ye shes su bshad la | de dag kyang⁴⁰⁵ zhib tu bsam na | chos kyi dbyings la chos nyid ma yin pa'i chos med kyang | rnam pa shes bya sna tshogs pa dag la sangs rgyas kyi ye shes kyang rnam pa sna tshogs gang la gang 'dul 'byung bar rigs par bya ste | de nyid skye med kyi rnam pa la gnod dam zhe na skye med de skye ba⁴⁰⁶ sna tshogs su ston pa yin pas⁴⁰⁷ 'khor 'das⁴⁰⁸ kyi yon tan rang babs su mi 'dug gam zhes bya ba 'di nyid ltar 'chad pa⁴⁰⁹ legs so ||

⁴⁰¹ ZPng: *dmangs*

⁴⁰² ZPng: *gyi*; ZPmk, ZPnp: *gyis*

⁴⁰³ ZPmk: *phra ba*; ZPng, ZPnp: *phra ba'i phra ba*

⁴⁰⁴ ZPnp: addit. *kyang*

⁴⁰⁵ ZPng: *la yang*; ZPnp: *yang*

⁴⁰⁶ ZPmk: om. *skye ba*

⁴⁰⁷ ZPng: om. |

⁴⁰⁸ ZPnp: addit. *thams cad*

⁴⁰⁹ ZPnp: om. *'chad pa*

gzhan yang sangs rgyas kyi rtog med ye shes kyi⁴¹⁰ chos nyid gzigs la | rtog pa med bzhin du ji snyed pa'i chos kyang gzigs par 'dod pa dang |⁴¹¹ rtog med kyi kyang⁴¹² ji snyed pa'i mkhyen pa mi gzigs la | 'gro ba'i don ni sngon gyi smon lam kho na la rag las par 'dod pa mang du snang yang sangs rgyas kyi mkhyen pa'i rtog bcas rtog med ji lta ji snyed thams cad ngo bo dang rnam pa gang du'ang | so so skye bo'i blos kun btags pa 'di⁴¹³ ltar min pas chos thams cad ro gcig pas so ||

de ltar na sangs rgyas kyi ji snyed mkhyen pa'i ye shes ni 'khrul pa min la⁴¹⁴ ji ltar sgyu ma mkhan rang nyid kyi sgyu ma mngon⁴¹⁵ du snang tshe sgyu mkhan 'khrul par mi 'gyur ba dang 'dra la | 'di'i skabs su **slob dpon zhi ba 'tsho yab sras** kyi⁴¹⁶ sangs rgyas kyi rang ngo la ji snyed mkhyen pa'i tshe na dag pa ye shes kyi 'khor lor⁴¹⁷ gzigs shing | so so'i skye bo'i 'khrul tshul ltar yang^[1037] gzigs la | gzigs na'ang⁴¹⁸ so so'i skye bo'i 'khrul pas mi gnod ces pa la | gzhan dag gis⁴¹⁹ sangs rgyas kyi⁴²⁰ 'khrul pa gzigs pa ye mi 'thad de | 'khrul pa'i bag chags sangs pa'i phyir zhes zer ba la | sangs rgyas kyi 'khrul pa'ang 'khrul pa bzhin du⁴²¹ ye shes kyi 'jug ldog gi⁴²² 'khrul pa la phyir 'dzin pa yin na⁴²³ khyed cag bden te | sangs rgyas kyi zab mo ye shes me long lta bu la | sangs rgyas dang sems can gyi kham gnyis kyi bar du sgrib byed gzhan med pas⁴²⁴ 'gro ba'i gzugs brnyan sna tshogs⁴²⁵ 'char ro ||

⁴¹⁰ ZPmk: *kyi*

⁴¹¹ ZPmk: om. *dang* |

⁴¹² ZPng: *rtog pa med kyang*

⁴¹³ ZPng: *'od*

⁴¹⁴ ZPng: addit. |

⁴¹⁵ ZPng: *sngon*; ZPmg, ZPnp: *mngon*

⁴¹⁶ ZPmk: om. |

⁴¹⁷ ZPng: *lo*

⁴¹⁸ ZPmk: *na*; ZPng, ZPnp: *na'ang*

⁴¹⁹ ZPng: om. *gyis*

⁴²⁰ ZPng, ZPnp: *kyi*

⁴²¹ ZPmk: om. *du*

⁴²² ZPmk, ZPnp: *gi*; ZPng: *gam*

⁴²³ ZPmk: addit. |

⁴²⁴ ZPng: addit. |

⁴²⁵ ZPng, ZPnp: addit. *par*

de yang de bzhin gshegs pa ni chos kyi dbyings dang mnyam pa'i sku gsung thugs yin pas
sems can thams cad dang ye shes gcig pa nyid de chos kyi⁴²⁶ dbyings yongs su rdzogs pa'i ye
shes mnga' ba'i phyir ro || 'ga' zhig gis thugs rje dang smon lam kho na'i mthu yin par sgrog
pa ni me yi 'thad de | sa bcu pa rnams la'ang dbang bcu mnga' na | sangs rgyas dbang mtha'
yas pa thob pa la⁴²⁷ sngon gyi smon lam kho na la rag dgos pa ni thabs rgya chung bas so ||

gzhan yang sangs rgyas kyi chos nyid de ngo bo nyid kyis⁴²⁸ stong pas gcig tu'ang ma grub la
| gcig tu'ang⁴²⁹ ma grub pas du mar grub pa mi 'thad ces phyag rgya pa'i gdams ngag gi gnad
| sangs rgyas dang sems can la re dogs dang bral ba'i skabs kyi sgom rim du bshad la⁴³⁰ yang
rnam pa gcig tu ni zhen par mi bya zhing⁴³¹ rgyal ba'i^[1038] gsung rab ris med pa la bslab par
bya'o ||

theg mchog pha rol phyin pa yi⁴³² ||
sbas don gang yin gsang chen gyi ||
rdo rje theg par mngon du bstan ||
rdo rje theg pa'i gzab gnad kyang ||
mos gus gnad la rag las pas ||
brgyud pa rnams la gsol ba 'debs ||
brgyud pa'i byin rlabs 'phos pa las ||
man ngag cung zad bris pa'i dges ||
kun kyang rdo rje 'dzin par shog ||

zab mo phyag chen gyi mdzod sna tshogs 'dus pa'i gter zhes bya ba⁴³³ **dpal mi bskyod dga'**
ba'i dbyangs kyis phrag yul du bris pa'o ||||

MENTAL NONENGAGEMENT AS UNCONDITIONED MENTAL ENGAGEMENT

INTRODUCTORY REMARKS: The following is a short excerpt from Mi bskyod rdo rje's
monumental *Commentary on the Direct Introduction to the Three Kāyas* in which he

⁴²⁶ ZPng: om. *kyi*

⁴²⁷ ZPng: om. |

⁴²⁸ ZPmk: *kyi*; ZPng, ZPnp: *kyis*

⁴²⁹ ZPmk: *tu yang*

⁴³⁰ ZPmk: om. |

⁴³¹ ZPng: addit. |

⁴³² ZPng: *vis*

⁴³³ ZPng: addit. |

distinguishes the Bka' brgyud meditation of mental nonengagement from the type of self-induced blank-mindedness that Tibetans generally associated with Heshang's system of Chan meditation and that had also been criticized as a form of deluded meditation in Indrabhūti's *Jñānasiddhi*. The Dwags po Mahāmudrā teaching on “naturally letting be without any clinging to thoughts and objects” bears no similarity to “the restrictive suppression of thoughts of the Chinese Heshang.” To further specify that this mental nonengagement does not involve the cessation of *all* thinking, Mi bskyod rdo rje explains, with supporting quotations from classical Indian sources and his own tradition, that mental nonengagement constitutes nondual mental engagement, in other words, a mental activity free from those mental activities involving superimpositions of apprehending subject and apprehended object.

The following editions of the *Sku gsum ngo sprod rnam bshad* were used in preparing the translation and critical edition:

KSmk: *Mi bskyod rdo rje gsung 'bum*. Lhasa: 2004, vol. 21, 208₆–210₆.

KSks: *Sku gsum ngo sprod kyi rnam par bshad pa*. Rumtek: 1978 vol. 1, 260₆ –264₅.

5a. English Translation of *Sku gsum ngo sprod rnam bshad* (excerpt)

[*Query*:] Isn't the meditation that involves stopping thinking, as [criticized in] the *Jñānasiddhi* by the King Indrabhūti and in other [texts], [209] invariably explained as the path of Mahāmudrā? [*Reply*:] In this [tradition,] we do not engage at all in accepting or rejecting, projecting or withdrawing, thoughts, yet it is not the case that we try to block thoughts either. This is so because this [Mahāmudrā method of] relaxing in one's natural way of being without any clinging to thoughts and objects is not like the restrictive suppression of thoughts of the Chinese Heshang. It is also not the case that this way of settling [the mind] does not become the Mahāmudrā path because [Saraha's] *People's Dohā* [*Dohākoṣa* 57a] states:

Having relinquished thought and no thought,
One must let be in the manner of a small child.

In letting be in this way, the seeing, awareness, and mentation that focuses on all phenomena, and all [other] mental engagements come to a standstill. As Saraha states in his commentary on the *Buddhakaṇḍala* [tantra]:

If you ask what is ultimately seen, one does not see any phenomena.⁴³⁴

In that case, however, when one has not realized the ways of abiding and appearing⁴³⁵ of those objects, it is not the case that one does not see [at all] as if one's eyes were closed. Rather, there is the deception of the delusive imputed phenomena that are superimpositions of these things of the phenomenal existence. Since the vision of perceptible objects just as they are reverses [these superimpositions], one is free from mental engagements and therefore does not see *anything* and that is seeing the ultimate. When it comes to practicing Mahāmudrā calm abiding (*zhi gnas*) by way of dwelling one-pointedly on the imputed objects and letting the mind settle on them in an uncontrived state, this is the Dwags po bka' brgyud tradition's supreme means of practicing calm abiding. When practiced in this way, [210] one does not find anything to see or touch in terms of object (*yul*) and subject (*yul can*) and is able to sustain this [realization] one-pointedly throughout the cycle of day and night. This has been described with the name "the yoga of one-pointedness in the Dwags po bka' brgyud tradition of the physician [Sgam po pa]".

[Query:] As for the ultimate meaning (*de kho na'i don*) of this one-pointedness, if it is something like mental engagement that preserves innate natural way of being (*gnyug ma'i rang babs*), then isn't there a contradiction between the yogas of mental engagement and nonengagement given the mental nonengagement of the lineage stemming from the great siddhas Tilopa and Nāro, the Mahāmudrā Mental nonengagement doctrinal cycle in Śrī Saraha[']s tradition] received by Mar pa, and, in particular, the teachings of the Mental nonengagement doctrinal cycle of Master Maitrīpa? [Reply:] As stated by the Fourth Crown Holder of the Zhwa dmar [Ye shes dpal bzang po (1453–1526)], "interpreting the term *amanasikāra*, it is the cessation of conditioned, transient mental engagements of *saṃsāra* and, at the same time, the one-pointed equipoise in unconditioned mental engagement of *nirvāṇa* wherein one does not remain [in either *saṃsāra* or *nirvāṇa*]. These two yogas are not incompatible." According to the *Nirvikalpapraveśadhāraṇi* [NPDh]:

Son of a noble family, why has the nonconceptual sphere (*nirvikalpadhātu*) been described as *amanasikāra*? It is so called due to having properly transcended the discursive signs of all conceptual thinking. Thereby, the meditation that properly transcends all conceptual thinking is [denoted] by the term *amanasikāra*.

[Maitrīpa comments as follows in *Amanasikārādhāra*:]

⁴³⁴ This is the *Śrībuddhakapālatantrapañjikājñānavatī* (Tib. *Dpal sangs rgyas thod pa'i rgyud kyi dka' 'grel ye shes ldan pa*; D 1652, P 2524) which is ascribed to Saraha. It was translated into Tibetan by Gayadhara and Jo Zla ba'i 'od zer.

⁴³⁵ We here take *gnas snang* as an abbreviation for *gnas tshul/lugs dang snang tshul/lugs*.

Even [when *amanasikāra* is taken] in the sense of an affirming negation, there is no fault. When [someone] says “Bring a non-Brahmin,”^[211] the bringing of somebody similar to a Brahmin, a Kṣatriya or the like [is intended], but not a low-caste person of base origin, such as a wagon-maker. Here, too, [where *amanasikāra* is taken as an affirming negation,] an awareness of the lack of inherent nature is maintained. Hence the tenet of Māyopamādvaya is established. From what, then, does the consequence of the view of nihilism follow?⁴³⁶

And [that text] states:

[*Amanasikāra*] means the *manasikāra* for which the letter *a-* is the main thing. It is a compound in which the middle word is dropped, as in the case of a *śāka-parthiva*, a “king [for whom] vegetables [are the main thing].” Accordingly, whatever mental engagement (*manasikāra*) there is, all of it is “*a*” which means that it has the nature of nonorigination.⁴³⁷

If asked where this was taught by the Bhagavan, [it was taught] by the line *a kā ro* (Skt. *akāro*) and so on [i.e., *Hevajratantra* 1.2.1] that the letter *a* stands for nonorigination?

[The letter *a* is at the beginning because all phenomena have not arisen since the beginning...]⁴³⁸

In accordance with this, Rje La yag pa [Byang chub dngos grub] in his commentary on the Four Dharmas of Sgam po pa states:

Mental nonengagement means familiarizing oneself with the true nature of things through relinquishing all mental engagements such as the apprehended [object] and apprehending [subject]. Alternatively, because the *a* is the foremost thing, it is said that everything abides in the state of nonorigination.⁴³⁹

⁴³⁶ See Mathes 2015 (forthcoming).

⁴³⁷ See Mathes 2015 (forthcoming) and Volume I, 419 n. 1212 for a discussion of these grammatical points.

⁴³⁸ The relevant line from the *Hevajratantra* (1.2.1) “The letter *a* is at the beginning because all phenomena have not arisen from the beginning (*ādi*)...” Skt. *akāro mukhaṃ sarvadharmāṇāṃ ādyanutpannatvād*. Maitrīpa quotes this line in his *Amanasikāradhāra*. See Mathes 2015 (forthcoming).

⁴³⁹ La yag pa Byang chub dngos grub (b. 12th c.) *Mnyam med dwags po chos bzhir grags pa'i gzhung gi 'grel pa snying po gsal ba'i rgyan*. Quote unidentified.

In other words, because of the *a* being primary, all phenomena abide in the state of nonorigination. According to the *Sāgaramatiparipṛcchā* (D 152):

[Buddha] taught the application of mindfulness
That is without mindfulness and without mental engagement.⁴⁴⁰

This application of mindfulness and nonmindfulness is not contradictory because according to the *Buddhasaṃgīti* (D 228) states:

[Query:] Mañjuśrī, how does one sustain the application of mindfulness? [Reply:]
without mindfulness and without mental engagement regarding all phenomena.⁴⁴¹

5b. Critical Edition of *Sku gsum ngo sprod rnam bshad* (excerpt)

(MKsb, vol. 21, 208₆–210₆). 'o na **rgyal po in dra bhū tis** | ye shes grubs pa la sogs par rnam rtog bkag pa'i sgom pa [209] phyag rgya chen po'i lam du mi 'gyur bar bshad pa ma yin nam snyam na | 'dir rnam rtog spro bsdu'i dgag sgrub gang yang mi byed pa'i phyir rnam rtog bkag pa yang ma yin te | de lta'ang rtog yul gang yang nye bar 'dzin pa med pa nyid kyi rang babs su glod pa 'di **rgya nag ha shang** gi rtog pa nyi tshe ba bkag pa lta bu ma yin pa'i phyir | 'jog lugs 'di phyag rgya chen po'i lam du mi 'gro ba min te | dmangs dor⁴⁴² |

bsam dang bsam min⁴⁴³ rab tu spangs nas su ||
ji ltar⁴⁴⁴ bu chung tshul⁴⁴⁵ du bzhag par bya⁴⁴⁶ ||⁴⁴⁷

zhes 'byung la | de ltar bzhag pa na chos thams cad la yid byed kyi mthong ba dang | rig pa dang shes pa dang yid byed thams cad log pa yin te | sangs rgyas thod pa'i 'grel par **dpal sa ra ha pas** |

⁴⁴⁰ D: 152, 43₄₋₅.

⁴⁴¹ D: 228, 415₃₋₄.

⁴⁴² Swayambhu ed.: *mdor*

⁴⁴³ KSmk, KSk: *bya* : D, P: *min*

⁴⁴⁴ D, P: om. *ji ltar*

⁴⁴⁵ D, P: *bzhin*

⁴⁴⁶ D: *gyi*; P: *gyi*

⁴⁴⁷ NGMPP Reel No. A 932/4, 17b₃–102b₅ (N): The Nepalese manuscript of Hemraj Shakya (now at the National Archives, Kathmandu): *cittācitta vi pariharahu tima acchahu jima vālu* | Bagchi Sanskrit translation: *cittācittam api parihara tathā-astu yathā bālāḥ* |

don dam par mthong ba ci zhe na | gang chos thams cad mi mthong ba'o ||

zhes 'byung bas | de ltar gyi tshe'ang yul de'i gnas snang⁴⁴⁸ ma rtogs nas mig btsum pa ltar ma mthong ba min gyi | gnas snang de dag sgro btags 'khrul pa'i btags chos kyi rdzun pa'i phyir | mthong bya yang dag tu gzigs pa log pas yid byed dang bral bas ci yang ma mthong ba la don dam mthong bar sgro btags pa'i yul de la rtse gcig tu gnas pa de la sems ma bcos par 'jog pa'i sgo nas phyag rgya chen po'i zhi gnas sgrub par byed pa ni | dwags po bka' brgyud kyi zhi gnas sgrub thabs mchog tu gyur pa ste | 'dis bsgrubs⁴⁴⁹ nas [210] yul dang yul can gyi mthong reg ci yang ma rnyed pa la nyin mtshan khor yug tu rtse gcig par skyong rung yod pa la | bka' brgyud dwags po **lha rje ba**'i lugs kyi rtse gcig gi rnal 'byor zhes ming du 'dogs⁴⁵⁰ so ||

'o na rtse gcig par de kho na'i don la gnyug⁴⁵¹ ma'i rang babs skyong ba'i yid la byed pa de lta na **grub chen tai lo nā ro** nas brgyud pa'i yid la mi byed pa dang | **rje mar pas dpal sa ra ha** la phyag rgya chen po yid la mi byed pa'i chos bskor gsan pa dang | khyad par **jo bo mai tri pa**'i yid la mi byed pa'i chos bskor bstan pas yid la byed mi byed kyi rnal 'byor 'gal lo snyam na | **zhwa dmar cod pan 'dzin pa bzhi pa**'i gsung gis *a ma na si kā*⁴⁵² ra zhes pa'i sgra las drangs nas | 'khor ba 'dus byas kyi 'gyur ba'i yid byed 'gog pa dang | de lta na'ang mi gnas mya ngan las 'das pa ma byas pa'i yid byed la rtse gcig par mnyam par gzhas pa rnal 'byor pa gnyis mi 'gal te | rnam par mi rtog pa la 'jug pa'i gzungs las |

rigs kyi bu rgyu⁴⁵³ gang gis na rnam par mi rtog pa'i dbyings la yid la mi byed pa zhes brjod do⁴⁵⁴ | rnam par rtog pa thams cad kyi mtshan ma las yang dag par 'das nas⁴⁵⁵ blangs⁴⁵⁶ pa'o || de dag gis ni rnam par mi rtog pa thams cad las yang dag par 'das pa⁴⁵⁷ bsam gtan par 'gyur te | yid la mi byed pa yi sgra yis so ||⁴⁵⁸

[Maitrīpa:]

⁴⁴⁸ KSmk: *snang*; KSks: *nang*

⁴⁴⁹ KSmk: *sgrub*; KSks: *bsgrubs*

⁴⁵⁰ KSks: *bdogs*

⁴⁵¹ KSmk: *gnyugs*; KSks: *gnyug*

⁴⁵² KSmk, KSks: *ka*

⁴⁵³ addit. *rgyu* as per D, P

⁴⁵⁴ addit. *do* as per D, P

⁴⁵⁵ KSmk, KSks D, P: *na*

⁴⁵⁶ D: *blang*

⁴⁵⁷ P: om. *pa*

⁴⁵⁸ NPDh: *kena kāraṇena kulaputra-avikalpadhātur amanasikāra ity ucyate | sarvavikalpanimittasamatikrānta-tām upādāyati | etena sarvavikalpasamatikrāmāṭā darśitā bhavaty amanasikāraśabdeneti |*

ma yin par⁴⁵⁹ dgag pa'i phyogs kyang skyon med de | bram ze ma yin pa⁴⁶⁰ [211]
 khrid la shog ces pas bram ze dang 'dra ba'i rgyal po la sogs pa khrid shog ces par
 gsal gyi rigs mi mthun pa'i rigs ngan⁴⁶¹ zhing shing rta mkhan la sogs pa ni ma yin
 no || 'di la yang rang bzhin med pa'i rig⁴⁶² pa la gnas par byas pa ste | de dag gis ni
 sgyu ma lta bur gnyis su med par smra bar⁴⁶³ gnas par 'gyur ro || gang las chad
 par lta bar thal bar⁴⁶⁴ 'gyur ||⁴⁶⁵

zhes dang |

a yig⁴⁶⁶ gtso bor gyur pa'i yid la byed pa ni yid la mi byed pa ste | lo ma'i rgyal po
 bzhin tshig dbus ma phyis pa'i bsdus pa'o || de dag gis ni yid la byed pa gang yin
 pa thams cad ni a ste skye ba med pa'i don to ||

bcom ldan 'das kyis gang bstan ce⁴⁶⁷ na a k̄a ro la sogs pas a yig ni ma skyes pa ste | chos
 thams cad kyi sgo'o zhes 'byung ngo || 'di dang mthun par **rje sgam po pa'i** chos bzhi'i 'grel
par rje la yag pas |

yid la mi byed pa ni gzung ba dang 'dzin pa la sogs pa'i yid la byed pa thams cad
 spangs nas | de kho na nyid goms par byed pa'o ||

yang na a gtso bo'i phyir thams cad skye ba med pa'i ngang du gnas pa ste zhes dang | blo
gros rgya mtshos zhus pa'i mdo las |

dran med yid la byed med pa'i ||
 dran pa nye bar gzhag pa ston || zhes

⁴⁵⁹ P: pa

⁴⁶⁰ D: par

⁴⁶¹ addit. pa'i rigs ngan as per D; P shing

⁴⁶² KSks: rigs

⁴⁶³ KSmk, KSks: bar; D: ba

⁴⁶⁴ P: om. thal bar

⁴⁶⁵ NPDhT: paryudāsapakṣe 'pi na doṣaḥ | abrāhmaṇam ānāyety ukte brāhmaṇasadrśasya kṣatriyāder ānāyanam
 bhavati | na tu vijātīyasya kaṭā deḥ | atrāpi niḥsvabhāvavedanasya saṁsthitīḥ kṛtā | etena māyopamādvayavādāḥ
 sthito bhavet | kuta ucchedavādaprasaṅga iti | See Mathes 2015 ed. for variants.

⁴⁶⁶ Swayambhu ed.: yid

⁴⁶⁷ MKsb, P: ce; D: zhe

dran med dang dran pa nyer bzhag mi 'gal ba ste 'phags pa sangs rgyas bgro⁴⁶⁸ bar |

'jam dpal⁴⁶⁹ dran pa nye bar bzhag pa la gnas pa ji lta bu zhig⁴⁷⁰ lags | smras pa |⁴⁷¹
chos thams cad dran pa med pa |⁴⁷² yid la byed pa med pa'o ||

AMANASIKĀRA, EMPTINESS, AND THE TRADITION OF HESHANG MOHEYAN

INTRODUCTORY REMARKS: In the following selection from the sixth section of Mi bskyod rdo rje's voluminous commentary on the *Single Intent (Dgongs gcig)* system of the 'Bri gung sect, the author specifies the role and significance of *amanasikāra* in the context of Dwags po Bka' brgyud meditation. We are told that Maitrīpa's doctrinal cycle" (*a ma na si'i chos skor*) is an unrivalled tradition that, by emphasizing mental nonengagement (*yid la mi byed*), nonorigination (*skye med*), and transcending the intellect (*blo 'das*), distils the essence of sūtras and tantras. The type of *amanasikāra* advocated in the Maitrīpa and Mitrayogi lineages is characterized as a "state of profound emptiness in which all external and internal phenomena, however they may arise, are primordially beyond what can be established." With this "special experiential understanding and realization" (*go rtogs myong ba*) that all phenomena are already pure of the discursive elaborations of agent, act, and object, all superimpositions and denigrations are completely dispelled. Moreover, because such realization discloses deep features of reality, it has nothing in common with the meditation on emptiness which, separated from the awareness of phenomena and their nature, "takes as its mental object a nonaffirming negation" (*med dgag*) and thus remains "inordinately attached to that [object] through the mode of apprehension." The author concludes his overview with a strikingly charitable reconsideration of the purport of Heshang's *amanasikāra* teachings.

The following editions of the *Dgongs gcig 'grel pa* VI were used in preparing the translation and critical edition:

GCmk: *Mi bskyod rdo rje gsung 'bum*. Lhasa: 2004, vol. 6, 98₁–102₄.

GCbc: *'Bri gung bka' brgyud chos mdzod chen mo*. Lhasa: 2004, vol. 81, 118₂–123₂.

⁴⁶⁸ KNmk, KNkn: 'gro

⁴⁶⁹ D om. |

⁴⁷⁰ D addit. *zhig*

⁴⁷¹ D addit. |

⁴⁷² D om. |

6a. English Translation of *Dgongs gcig 'grel pa* VI (excerpt)

[*Query:*] Regarding the view and meditation of profound emptiness according to the method of mental nonengagement, while there may be exalted beings who practice it in that way, are there also ordinary persons who practice like that? [*Reply:*] Yes there are.

[*Query:*] Then, how *do* they practice it? [*Reply:*] When a Guru who has gained realization directly introduces by means of scriptures and esoteric precepts—the enduring heritage of the proper path—a fortunate disciple to the state of profound emptiness wherein all external and internal phenomena, however they may arise, are beyond all that is established in terms of modes of being and [thus] free from the entire [range] of existence and nonexistence, arising and ceasing, permanence and impermanence, substantiality and insubstantiality, and the conditioned and unconditioned, then for such a disciple all the bonds of wayward projections that are the great hidden flaw of delusion regarding all conventional phenomena, external and internal, are destroyed. [The disciple will also be] liberated from the great abyss of deprecation because there arises a special experiential understanding and realization (*go rtogs myong ba*) that all phenomena are already pure of all discursive elaborations of the threefold nexus [of act, object and subject] like dust in the sky, such that they are not existent, not nonexistent, and their being concomitantly both existent and nonexistent, or their being neither, are eliminated. On that occasion, in regard to that [disciple] who is nakedly immersed in the abiding nature, which is not amenable to any mental engagement at all, the illustrious Dwags po bka' brgyud have spoken of “seeing the abiding nature of mind” or “eliciting the perfection of wisdom nature” (*rang bzhin sher phyin mngon du byas*).^[99] Or they have paraphrased it as “attaining the direct introduction by directly encountering one’s own face that is [one’s] abiding nature, as never met or known before” and as “losing oneself in the vast expanse of uncontrived *mahāmudrā*.”

Nevertheless, when it comes to only that *mahāmudrā* as it is [described here], it is not identified with the *mahāmudrā* of the Completion Stage of Unsurpassed Mantra[yāna]. Regarding this [direct] method of view and meditation, the methods of spiritual praxis that accord with sūtras and tantras are [nonetheless] something unrivalled because those eloquent instructions by the Great Master Maitrīpa which emphasized mental nonengagement (*yid la mi byed*), nonorigination (*skye med*), and transcending the intellect (*blo 'das*) are present [in his] so-called “Amanasī[kāra] doctrinal cycle” (*a ma na si'i chos skor*).

To say a few words about the method of instructions in this tradition: all phenomena are only conceptually-imputed appearances and the aspects of appearances that are imputed in whatever fashion are not found as something other than the imputing cognition. And apart from just that phenomena cognition which is the imputer, there is nothing else besides its true nature (*chos nyid*), which is only profound emptiness. The [teaching] which primarily takes as its view and meditation the point where the nature of these two [cognition and emptiness]

have resolved like water poured into water is called “sustaining natural awareness”. It evolved mainly in [1] the extensive traditions which preserve the instruction style (*gdams srol*) renowned among [Mahā]mudrā followers such as the Khro phu Bka brgyud tradition and [2] the Dwags po Bka’ brgyud traditions in Tibet which stem from the *dohā* explanations in the tradition deriving from [Vajra]pāṇi in India, and [from] from Jo bo Mitrayogi.

If a profound emptiness other than that is taken as view and meditation, ^[100] then some nonaffirming negation (*med dgag*) wherein phenomenal awareness and the like is never connected with its abiding nature is posited as a mental object. A view and meditation on emptiness that makes one inordinately attached to that [object] by means of the mode of apprehension is therefore not acknowledged by this [Mahāmudrā] approach as being totally pure. This is because it takes that state of profound emptiness to be a view and meditation that is not free from grasping for [and believing in] a nonexistence which is unreal, unsubstantial and unconditioned. This is entailed because the great vital points of all the Mahāyāna sūtras and tantras and the commentaries on their import are bound together⁴⁷³ in the teaching that grasping this profound emptiness as existent or nonexistent, or conditioned or unconditioned, is precisely to fall into the great abyss of absolutist belief (*mthar ’dzin*).

With regard to the Dwags po Bka’ brgyud tradition that preserves the view and meditation of Amanasikāra and the sects of [Mahā]mudrā followers known as Amanasikāra [advocates] (*a ma na si ba*), many people such as Gro lung chen po who was beyond rival in the world of masters of knowledge, as well as Sa paṇ and Tsong [kha pa], Bo dong Phyogs rgya ba and others said that the methods of preserving view and meditation characteristic of this tradition do not go beyond the method of accessing the enduring reality (*gnas lugs kyi don*) by means of mental nonengagement [according to the system] of Heshang. However, those like the Supreme Paṇḍit Gro lung pa taught that where there is delusion in certain persons known as [Mahā]mudrā adepts, one should heed the injunction be unbearably [moved] by compassion because this [quality] is found in the likes of worthy persons (*skye bu dam pa*) and because the true great scholars are those who avoid the great abyss of praising oneself and disparaging others. ^[101] As to all the repetitive talk of others renowned as scholars, from teachings that are simply twisted, how could there be [any] straightforward discussion?

What is claimed by Heshang? Apart from merely what is known from old historical documents of former times and ancient chronicles, it is not clear at present to whom the [so-called] treatises of Heshang [can be attributed]. You scholars have fabricated a new doctrine, alleging something to be the philosophy of Heshang which is not in order to find faults with others. Having done so, you proclaim “this [newly fabricated teaching] is comparable to the

⁴⁷³ The metaphor of a stake ([g]zer) that binds (*bsdams*) the life-force (*srog pa*) relates to revitalizing Generation Stage (*bskyed rim*) practices that serve to bind one’s ordinary body, speech and mind, and activities to the adamant body, speech, mind and activity of a buddha.

claims of fraudulent [Mahā]mudrā followers such as the Dwags po masters (*dwags po pa*).” Are you not ashamed of yourself or are you [just] shameless?

Now, according to the system of Heshang gleaned from the limited [range of] ancient documents and chronicles from times past, the method of practicing view and meditation is as follows. In the midst of all external and internal phenomena, that factor of apprehending the beginningless mind (*thog med kyi blo*) as coemergent self and reality is not the ascertainment of emptiness by way of scripture, reasoning and instructions. Rather, claiming that merely not grasping any external and internal phenomena by means of conceptual thought constitutes the view and meditation of profound emptiness of mental nonengagement (*yid la mi byed pa*), he advocated this as the path of liberation and specified it as [his] tradition. In this way, in the midst of all external and internal phenomena, the grasping of beginningless mind as coemergent self and reality and, in short, the discursively grasped entities and the factor of grasping, are ascertained as emptiness which is specified as skillful means and discerning insight in the scriptures, [102] reasoning and instructions of sūtras and tantras.

Finally, by virtue of there not being left behind any remainder of discursive elaborations and signs from the perspective of the insight which recognizes that [profound emptiness], despite its mere designations as “selfless”, “unreal”, “empty”, and “free from elaborations”, the abiding nature of all phenomena is described as profound emptiness and the like. When the great fetters of mental engagements thus naturally release themselves, the seeds that engender any concepts in language and thought are decomposed at the root and the emergence of all the sprouts manifesting as signs and concepts ceases. In this state of ineffability and nonconceptuality, when the discriminating insight or mental engagements involved in analysis are stilled, there is the unity of calm abiding and deep insight like a butter lamp unshaken by the wind. Hence, concerning the abiding condition, aren’t these two systems of practicing view and meditation [Chan and Mahāmudrā] alike?

6b. Critical Edition of *Dgongs gcig ’grel pa* VI (excerpt)

(MKsb vol. 6, 98₁–102₄) ’o na khyod kyi yid la mi byed pa’i tshul gyis zab mo stong pa nyid kyi lta sgom de | ’phags pa la de ’dra’i nyams len byar yod kyang | so skyes de lta’i nyams len byar yod dam zhe na |⁴⁷⁴ yod de | ji ltar nyams su len zhe na | bla ma rtogs pa dang ldan pa zhig gis | slob ma skal ldan dbang rnon sbyangs pa sngon song can zhig la phyi nang gi chos thams cad | ji tsam snang ba bzhin sdod lugs kyis⁴⁷⁵ grub pa thams cad dang bral ba’i yod med skye ’gag rtag mi rtag dngos po dang dngos med ’dus byas ma byas thams cad las grol ba’i zab mo

⁴⁷⁴ GCbc: om. |

⁴⁷⁵ GCbc: *kyi*

stong pa nyid kyi ngang tshul lam ring lugs de lung dang man ngag gis⁴⁷⁶ brda legs par sprad pa na | slob ma des phyi nang gis bsdus pa'i kun rdzob kyi chos thams cad kyi 'khrul pa'i mtshang chen po 'chor sgro⁴⁷⁷ 'dogs kyi mdud pa thams cad zhig | skur 'debs kyi g.yang sa chen po nas thar te | chos thams cad la yod min dang med min | yod med gnyis ka yin pa'i rjes 'gro dang | gnyis ka min pa'i ldog gyur gyi phung gsum gyi spros pa thams cad nam mkha' g.ya' dag pa ltar song ba'i go rtogs myong ba khyad par⁴⁷⁸ can skye la | de'i tshe gnas lugs kyi steng du yid kyi byed pa ci yang ma btub par rjen cer gyis 'gro ba de la | dpal ldan dwags po bka' brgyud pa dag sems kyi gnas lugs mthong bya ba'am rang bzhin sher phyin mngon du byas zer ba'am | gnas lugs kyi^[99] rang zhal sngar 'dris kyi mi phrad⁴⁷⁹ pa ltar ngo 'phrod pas ngo sprod thob bo zhes dang | phyag rgya chen po ma bcos rgya 'byams su shor zhes pa'i tha snyad mdzad pa yin la |

de ltar na'ang de lta'i phyag chen de tsam la sngags bla med kyi rdzogs rim gyi phyag chen du ni mi 'jog go | lta sgom gyi tshul 'di ni mdo sngags thun mong ba'i nyams su len tshul zla dang bral ba zhig yin te | **jo bo chen po mai tri pas** yid la mi byed skye med blo 'das a ma na si'i chos skor zhes rtsal du bton te legs par gdams pa de nyid du gnas pa'i phyir |

lugs 'di'i gdams tshul cung zad smos na | chos thams cad rtog pas btags pa'i snang ba tsam dang ji ltar btags pa'i snang cha de'ang btags byed kyi shes pa tsam las rdzas gzhan du grub pa med pa dang | btags byed chos can gyi shes pa nyid las kyang de'i chos nyid zab mo stong pa nyid gzhan du med de | de gnyis rang bzhin chu la chu bzhag tu song ba'i cha de la gtso bor lta sgom du byed pa de la ni | tha mal gyi shes pa skyong ba zhes | rgya gar **phyag na** nas brgyud pa'i do ha 'chad pa dag dang | **jo bo mi tra dzo gi** nas brgyud **khro phu dka'** brgyud dang | **dwags po** bka' brgyud pa sogs bod du phyag rgya par grags pa'i khrid srol skyong ba mtha' dag gi lugs la ches 'byung ba yin te |

de las gzhan du zab mo stong pa nyid lta sgom du byed pa na chos can shes pa^[100] sogs dang rang bzhin gtan mi 'brel ba'i med dgag cig yid yul du bzhag cing de la 'dzin stangs kyis cher zhen par byed pa ni stong nyid kyi lta sgom rnam par dag par phyogs 'di pas mi bzhed pa'i phyir te | de ni zab mo stong pa nyid kyi gnas tshul de bden med dang dngos med dang 'dus ma byas pa'i med 'dzin dang ma bral ba'i lta sgom du byed pa'i phyir | khyab ste | zab mo stong pa nyid de yod med 'dus byas ma byas gang du bzung yang mthar 'dzin gyi g.yang chen por lhung ba nyid du theg pa chen po'i mdo sngags dgongs 'grel thams cad du srog zer⁴⁸⁰ chen po bsdams te gsungs pa nyid kyi phyir |

⁴⁷⁶ GCbc: *gi*

⁴⁷⁷ GCmk: *sgra*; GCbc: *sgro*

⁴⁷⁸ GCmk: *pa*

⁴⁷⁹ GCbc: *'phrad*

⁴⁸⁰ GCbc: *gzer*

yid la mi byed pa'i lta sgom skyong ba'i dwags po bka' brgyud pa dang | a ma na si bar grags pa'i phyag rgya pa'i phyogs 'di la | mkhas pa'i dbang po sa steng na 'gran zla dang bral ba **gro lung pa chen po** dang | gzhan yang **sa paṇ** dang | **tsong ga pa** dang | **bo dong phyogs rgyal ba** sogs du ma zhig gis lugs de lta bu'i lta sgom skyong tshul ni rgya nag **ha shang** gi yid la mi byed pa'i sgo nas gnas lugs kyi don nyams su len tshul de nyid las ma 'das so zhes gsung mod | **mkhas mchog gro lung pa** lta bus gsungs pa ni phyag rgya par grags pa 'ga' zhig gi lta sgom la 'khrul pa byung ba thugs rjes ma bzod pa'i bka' stsal du khums te | skyes bu dam pa de lta bu la rnyed dang bkur bsti bdag bstod gzhan smod kyi g.yang^[101] sa chen po la 'dzem pa'i don gyi mkhas pa chen po yin pa'i phyir | gzhan mkhas par grags pa'i brjod⁴⁸¹ zlos de thams cad ni khyog pa nyid du gsungs pa las gzu bor gleng ba ga la yin te |

ha shang gis ji ltar 'dod sngar gyi chos 'byung gi yi ge rnying pa dang | gna' gtam du grags pa tsam las ma gtogs pa'i ha shang gi bstan bcos ni da lta su la yang mi gsal la | mkhas pa khyed cag gzhan la skyon 'dogs kyi ched du **ha shang** gi grub mtha' min pa zhig gi yin pa skad du gsar rtsam byas nas 'di ni khyed dwags po pa sogs phyag rgya pa rdzun can dag gi 'dod pa dang mtshungs so zhes zer ba ni | rang nyid ngo tsha zhing khrel bor ba ma yin nam |

'o na sngar yig rnying dang gtam tsam du grags pa'i **ha shang** gi gnas lugs la lta sgom du byed tshul ni phyi nang gi chos thams cad kyi steng du thog med kyi blo lhan skyes kyi bdag dang bden par bzung ba'i cha de lung rigs man ngag gis stong pa nyid du gtan la mi 'bebs par | phyi nang gi chos gang yang blo rtog pas ma bzung ba tsam la yid la mi byed pa zab mo stong pa nyid kyi lta sgom du 'dod nas thar lam du smra ba dang lugs khyad par du gyur pa 'dis phyi nang gi chos thams cad kyi steng du thog med kyi blo lhan skyes kyi bdag dang bden pa dang mdor na dngos spros su bzung zhing 'dzin pa'i cha thams cad mdo sngags kyi lung rigs man ngag gi^[102] thabs shes khyad par can gyi stong pa nyid du gtan la phab nas |

mthar bdag med dang bden med dang stong nyid dang spros bral lo zhes pa tsam yang de nyid shes pa'i shes rab de'i ngor spros mtshan gyi lhag mar ma las pa'i dbang gis | chos thams cad kyi gnas lugs ni zab mo stong pa nyid do zhes pa la sogs pa yid la byed pa'i sgrog chen po rang sar grol nas smra bsam gyi rtog pa gang yang slong byed kyi sa bon rtsa ba nas rul zhing mtshan rtog mngon gyur gyi myu gu thams cad skye ba'i rgyun chad de | brjod med mi rtog pa'i ngang la so sor rtog pa'i shes rab bam | de nyid dpyod pa'i yid byed kyang nye bar zhi nas mar me rlung gis bskyod pa med pa lta bu'i zhi gnas dang lhag mthong zung du 'jug pas gnas lugs la lta sgom byed pa'i lugs 'di gnyis gcig par 'dug gam⁴⁸² | ...

⁴⁸¹ GCbc: *brjed*

⁴⁸² GCmk: om. *gam*

PADMA DKAR PO

SELECTED MATERIALS

ON MAHĀMUDRĀ

English Translations and

Critical Editions

DISTINGUISHING *GNAS LUGS PHYAG CHEN* AND *'KHRUL LUGS PHYAG CHEN*

INTRODUCTORY REMARKS: In his exposition of the Mahāmudrā view in the *Phyag chen rgyal ba'i gan mdzod*, Padma dkar po adopts Yang dgon pa's famous distinction between the *mahāmudrā* in the modes of abiding (*gnas lugs phyag chen*) and error (*'khrul lugs phyag chen*) as an interpretive schema both for [1] clarifying the doctrine of the unity or nonduality of the two truths—which he takes as a central doctrine of the Madhyamaka, Mantrayāna and 'Brug pa Bka' brgyud traditions—and [2] criticizing the rival Jo nang account of reality which posits the conventional and ultimate as two great kingdoms that have nothing in common.

The following editions of the *Phyag chen rgyal ba'i gan mdzod* were used in preparing the translation and critical edition. There were few variant readings; PGbc was consulted only in the case of questionable readings.

PGsb: *Padma dkar po gsung 'bum*. Darjeeling: 1974, vol. 21: 173₃–192₁

PGvv: *Phyag chen rgyal ba'i gan mdzod*. Vajra Vidya, Varanasi, 2005: 197–214₁₇

PGbc: *'Brug lugs chos mdzod chen mo*. Kathmandu: 200?, vol. 44, 165₄–183₅

1a. English Translation of *Phyag chen rgyal ba'i gan mdzod* (excerpt)

[*Mahāmudrā* in the modes of abiding and delusion]

3. A precise explanation of the methods of ascertaining how [*mahāmudrā* is present]

3.1. Ascertaining the view via the key points of *dharmakāya* concerning coemergent mind as such

3.2. Practicing meditation via the key points of *dharmakāya* concerning coemergent appearance

3.3. Culminating in fruition through key points concerning the inseparability of the co-emergence of appearance and existence

3.1 The first is two-fold:

3.1.1. Explanation of *mahāmudrā* in the mode of abiding (*gnas lugs phyag chen*)

3.1.2. Explanation of *mahāmudrā* in the mode of delusion (*'khrul lugs phyag chen*)

3.1.1. Regarding the first, according to Rgyal dbang rje [Kun dga' dpal 'byor]⁴⁸³:

⁴⁸³ This was the second 'Brug chen, Rgyal dbang Kun dga' dpal 'byor. The *Bod kyi gal che'i lo rgyus yig cha bdams bsgrigs* (289–90) provides the following reincarnation lineage: [1] Gtsang pa rgya ras Ye shes rdo rje

Hence, all phenomena comprising *saṃsāra* and *nirvāṇa* are nothing other than the basic reality (*de kho na nyid*) of mind. [174] And since that has always been pure and not fabricated by anyone, it is spontaneously present. And since it remains indivisible with everything, it is undifferentiated. It is unadulterated by all imputations and deprecations such as existence and nonexistence. It is free from all stains such as subject and object. It is not an object of all that is constructed by the intellect such as verifications and refutations. It is beyond all eternalist and nihilist [extremes] such as [those imputed by] thought and language. It remains the essence of all teachings, the purport of the Buddhas. Although it is called “coemergent wisdom” or “*dharmakāya*,” it is not even obscured by nice labels such as these. It is described as “innate awareness,” “primordial awareness,” “natural awareness,” and “primal awareness”. It is the meaning of the subject matter of all the texts that formerly explained what is known as “*mahāmudrā*”. Precisely that, unceasing[ly present] as mere appearing, is the ground of dependent [arising]. Not found as anything, it is the ground of emptiness. Not dwelling separately, it is the ground of unity. Free from partial aspects, it is the all-inclusive ground.

This explains the category [of the abiding mode] in terms of its described aspects (*ldog cha*).

3.1.2 [Explanation of *mahāmudrā* in the mode of error] This explains the manner in which [*mahāmudrā* in its abiding condition] [175] is separated into *saṃsāra* and *nirvāṇa*. On this topic, the Jo nang pas [maintain the following].⁴⁸⁴

[Jo nang position:] Ultimate truth is without origination and destruction and unconditioned because it is beyond dependent [arising]. Conventional truth having the nature of origination and destruction is conditioned insofar as it depends upon causes and conditions. Of the pair *saṃsāra* and *nirvāṇa*, *saṃsāra* consisting in the three realms is contaminated insofar as it is thoroughly afflicted and comprised by the three or eight kinds of suffering. Great *nirvāṇa* is well and truly beyond all suffering together with its causes; it is the uninterrupted, uncontaminated bliss supreme. Of the two aspects of consciousness (*rnam shes*) and wisdom (*ye shes*), consciousness is something to be discarded and is similar to darkness, blackness and poison; it is conventional and self-empty (*kun rdzob rang stong*). Self-originated wisdom is similar to

(1161–1211), [2] Rgyal dbang rje Kun dga' dpal 'byor (1428–1476), [3] Rje Chos kyi grags pa (1478–1523), and [4] Kun mkhyen Padma dkar po (1527–1592).

⁴⁸⁴ This lengthy section represents a summary of Jo nang views which, as the author informs us, was compiled from various sources. Among these, we have identified Dol po pa's *Ri chos skor gsum* and *Bka' bsdu bzhi pa'i rang 'grel*, and *Lha rje tshul khrims 'od la gdams*, along with his disciple Gnyag dbon Kun dga' dpal's influential synopsis and defence of the Jo nang system, on which see Volume I, 386 n. 1115.

nectar or facets of radiant splendor; since it is not something to discard, it is ultimate and other-empty (*don dam gzhan stong*).⁴⁸⁵

The self-manifesting⁴⁸⁶ of consciousness, being conventional, does not transcend the moments and sufferings of the three realms because [its] projections due to *karman* and afflictive emotions are of the nature of suffering. The self-manifesting of self-occurring wisdom,^[176] being ultimate, does transcend the moments⁴⁸⁷ and sufferings of the three realms because it is not produced by any causes and conditions and is uninterrupted bliss supreme that is devoid of suffering. Consciousness and its self-manifestation are present in [and as] expressions of thought and language and are thus amenable to the sphere of reasoning. They consist of parts and are associated with analogies. Self-occurring wisdom and its self-manifestation are not present in mentalistic-linguistic expression and are therefore truly beyond the sphere of reasoning. They are partless and beyond all use of analogies.

Among the two, buddha nature and adventitious stains, buddha nature is luminous *dharmakāya* because it is genuine coemergent spontaneity, indomitable and imperishable supreme joy, encompassing like the sky. Adventitious stains are mind and mental factors of the three realms, together with the breath movements [that fuel them], which have not eliminated the latent tendencies for transmigration.

In this regard, it is said that there is a very great difference between the two truths, and between the pairs ‘*samsāra* and *nirvāṇa*’ and ‘consciousness and wisdom’, together with their respective self-manifestations.⁴⁸⁸ And even emptiness is two-fold: [1] there is the conventional emptiness that does not go beyond dependent arising and^[177] [2] the ultimate emptiness that does go beyond dependent arising. In this regard, [1] the first is phenomenal, adventitious, coreless, fictitious and deceptive because it is empty of its own intrinsic nature (*rang rang ngo bos stong*) [and thus] conventional emptiness. [2] The second is the immutable nature of phenomena and therefore a true nature, real and non-deceptive because it is not self-empty (*rang gis mi stong*) but it is empty of the conventional which is other than itself [and thus] ultimate emptiness.

Moreover, it is stated that there are two [mutually exclusive] alternatives (*mu gnyis*) with regard to *dharmakāya* and emptiness: [1] first, what is emptiness is *not dharmakāya* and [2] second, what is emptiness *is dharmakāya*. [1] The first of these is self-empty (*rang stong*),

⁴⁸⁵ This passage synthesizes material found in *Ri chos nges don rgya mtsho*, Peking 1998, 418₄ f. and *Bka' bsdu bzhi pa rang 'grel*, Paro 1984, vol. 1, 658₃ f., and *Lha rje tshul khrims 'od la gdams pa*, in *Dol po pa gsung 'bum*, Delhi: Shedrup Books, 1992, vol. 8, 4a₄ f.

⁴⁸⁶ *rang snang* (auto-manifestation) carries the sense of “personal perception” which, in the present context, connotes how consciousness is present to the individual.

⁴⁸⁷ On Dol po pa's view that wisdom transcends single and multiple moments, see *Bka' bsdu bzhi pa rang 'grel*, Paro 1984, vol. 1, 602₅₋₆ et passim.

⁴⁸⁸ This point is repeatedly emphasized by Dol po pa, as in *Ri chos nges don rgya mtsho* (Pe cing ed.) 333.

phenomenal and conventional because it is never established as a fundamental abiding nature and therefore does not withstand critical assessment. [2] The second is other-empty (*gzhan stong*) as the nature of phenomena and the ultimate because it is not the case that it is never [established as a fundamental abiding nature] and thus it *does* withstand critical assessment.⁴⁸⁹

Among the three natures, the imagined and dependent are adventitious phenomena because they are conventional and self-empty (*rang stong*). The perfect in both aspects⁴⁹⁰ is the *dharmadhātu* wisdom because it is ultimate and other-empty (*gzhan stong*).

Among the three [aspects of] the external, internal and other, the external world as the habitation and internal sentient beings as its inhabitants are adventitious and mutable phenomena because they are conventional and self-empty. The other is buddha nature [178] as the genuine nature of phenomena without transformation or transmigration because it is the ultimate and other-empty.

In general, within the triad of ground, path and fruition, the ground is all-ground wisdom, buddha nature, the fundamentally transformed state of all phenomena of *samsāra* and *nirvāṇa* because it is the ground for the cleansing of all the flaw aspects and the ground for the manifesting of all the quality aspects. As for that ground of the path, when it consists in the skillful means for making all the flaw aspects vanish and making all quality aspects manifest, it possesses the retinue of the two accumulations. Through the accumulation of wisdom, it dispels the obscurations that have shrouded the ever-enduring, primordially and spontaneously present qualities of the embodiment of reality (*dharmakāya*). And through the accumulation of virtue, it develops step by step the unprecedented qualities of the form embodiments (*rūpakāya*). As for fruition, the fruition of emancipation (*bral 'bras*) is the embodiment of reality (*dharmakāya*), [i.e.,] the ultimate embodiment of thusness (*don dam de kho na nyid kyi sku*), [while] the fruition of development (*bskyed 'bras*) is the form embodiments (*rūpakāya*), [i.e.,] the conventional embodiment of symbolic ascription (*kun rdzob brda'i sku*) because they are present as the excellence of [fulfilling] the aims of oneself and others.

In this way, *dharmakāya*, the ground that is free from stains, is naturally present potential, the expanse of reality that is thoroughly devoid of having all aspects, like a pre-existent great treasure. The form embodiments [179] consist in the potential that develops the seeds of development; they are newly developed by the roots of virtue. It is like a tree bearing fine fruits that did not exist before [but] gradually developed. Even these [form embodiments] depend on the naturally present potential.

⁴⁸⁹ See Padma dkar po's *Kālacakra* commentary *Mchog gi dang po'i sangs rgyas rnam par phye ba gsang ba thams cad bshad pa'i mdzod*, 143 and 208.

⁴⁹⁰ This refers to the unchanging and unmistaken (i.e. nonconceptual wisdom) aspects of the perfect nature.

In particular, among the four [aspects of] ground of the clearing process⁴⁹¹, what is to be cleared away, the clearing process and the fruition of the clearing process: [1] The ground of the clearing process is the quintessence of the all-ground wisdom (*kun gzhi ye shes kyi snying po*), the suchness possessing stains, which is like the sky shrouded by masses of clouds and like a jewel covered in mud. [2] The stains to be cleared away consist in the all-ground consciousness that clings to the sheath [in which it is ensconced] together with its attendant [factors], which is like clouds and swampy mire. [3] The path as a clearing process consists in the supreme means, together with attendant factors, of instantaneously making transmigration cease, which is like a wind that disperses cloud masses and a stream of water that rinses away the swampy muck. [4] The fruition of the clearing process is the primordially and spontaneously eternally-present, self-occurring wisdom of bliss and emptiness without transmigration that is the ground in which transmigration has instantaneously ceased, which is like the pure sky after cloud formations have dispersed and the fulfilment of desires (*dgo dgu 'tshang ba*) when one has obtained a stainless jewel.

Hence, following [180] the authentic scriptures, reasonings and instructions taught by the Omniscient one [Dol po pa, the Jo nang] do not maintain that the stains to be relinquished and the purification process [that discloses] the ground of the clearing process are indivisibly one [and the same]. Moreover, it is said that ultimate causes and effects other than the conventional consist in emptiness having an objective reference and great compassion lacking an objective reference. And even these are the ultimate emptiness endowed with the excellence of all aspects (*sarvākāravopetāśūnyatā*) and forms that transcend matter and moments. It is described as an omnipresent undivided whole, as great imperishable bliss pervading the expanse of space, as the bliss of the two potencies [male and female] and as wisdom that transcends moments. These two aspects [of wisdom and bliss] are described as discerning insight (*shes rab*) and skillful means (*thabs*). They are Prajñāpāramitā and Great Vajradhara, and the corresponding female and male Great Seals.⁴⁹² They are the Vajra Sun and Vajra Moon. They are the twelve truths and sixteen realities. They are the eighteen kinds of ultimate emptiness and sixteen kinds of compassions. They are the sixteen deities dwelling in these. They are the ultimate letters E and Vaṃ. As for their form, [181] they are the Other (*gzhan*) and the Other-holder (*'dzin pa gzhan*). They are the Other means and insight and the Other wisdom.⁴⁹³

In this way, with regard to ultimate causes and effects, although there is actually no difference in essence, because the way they become evident to individuals who have embarked

⁴⁹¹ On Dol po pa's analysis of the *sbyang gzhi*, *sbyang bya*, *sbyong byed* and *sbyangs 'bras*, see, for example, *Bka' bsdu bzhi pa'i rang 'grel*, *Dol po pa gsung 'bum*, Paro: Lama Ngodrup and Sherab Drimay, 1984, vol. 1, 618₃₋₆ and Stearns 2010, 235.

⁴⁹² *de bzhi du phyag rgya chen mo and phyag rgya chen po*.

⁴⁹³ The text is here followed by *zhes dang* which is usually used to mark the end of a preceding quotation but the author's initial comment at the start of the section (paragraph) suggests that it is a summary based on various Jo nang works.

on the path differs in terms of [apparent temporal progression of] earlier and later, and because there exist other aspects that resemble causes and effects, [aspirants must] first depend on a causal vehicle of emptiness and thereafter on a resultant vehicle of compassion. [The first] is said to be the conventional, the basis of emptiness that is empty in the sense of being self-empty (*rang stong*) that is described by terminology [referring to] its manifold aspects among the precious sūtra corpus such as ‘emptiness’, ‘signlessness’ and ‘wishlessness’, as well as ‘non-elaboration’, ‘mental nonengagement’, ‘perfection of insight’, ‘beyond acceptance and rejection,’ ‘nature of phenomena’ (*dharmatā*), ‘expanse of phenomena’ (*dharmadhātu*), and ‘true basis of phenomena’, ‘flawlessness of phenomena’, ‘unmistaken suchness’, ‘non-extraneous suchness’, ‘limit of the real’, ‘unborn’, ‘unceasing’, ‘primordial peace’, ‘naturally thoroughly extinguished’ (*prakṛtiparinirvṛta*)⁴⁹⁴, ‘embodiment of reality’ (*dharmakāya*), ‘embodiment of intrinsic essence’ (*svābhāvikakāya*) and so forth. [182] On the other hand, [the second] is described as the ultimate, being other-empty (*gzhan stong*), which endures eternally like space.

Moreover, in the middle wheel of the Buddha’s teachings, the phenomena to be negated were primarily declared to the self-empty (*rang stong*) conventional that does not transcend dependent arising. The basis of negation is the other-empty (*gzhan stong*) ultimate that does transcend dependent arising. It is not the case that the basis of negation was never taught in the middle wheel of the Buddha’s teachings. The precious tantra corpus taught the great supreme and immutable bliss using terminology [referring to its] manifold aspects such as joy, supreme joy, distinctive joy, and coemergent joy, and vajra attachment, fond attachment, and great desire, great anger, great delusion, great pride, great envy, great avarice, great life-force (*mahājīva*), great sentient being, vajra, seminal potency (*bindu*), thatness (*tattva*), gathering, vow, coemergent wisdom, great seal, primal buddha, Vajrasattva, the letters E and Vaṃ, and so forth. [183]

Consequently, it was maintained that when emptiness as cause is emphasized, [we speak of] a cause-oriented vehicle (*hetuyāna*), but when great bliss as goal is emphasized, [we] speak of a goal-oriented vehicle (*phalayāna*). When the intention was to express the meaning of these in terms of their inseparable unity, there were statements such as “one is also not deluded in regard to their single meaning” and so forth. But when the meaning of these [two] was apprehended in terms of difference, [the teachings] described “six root downfalls if one discounts their reciprocal relationship”. In that regard, whereas the final meaning [and aim] (*mthar thug gi don*) was elucidated in Mantra[yāna], it was not elucidated in the Pāramitāyāna. And [thus] the differences between goal-attainment taking a short or long [time] from the standpoint of whether the skillful means for making that [final meaning and aim] manifest are profound or not profound and so on, was clearly described.

⁴⁹⁴ This terms occurs in Mahāyāna sūtras including MSA and LAS.

Furthermore, in general, when it comes to forging the unity (*yuganaddha*) of appearance and emptiness, there are two aspects: [1] the ultimate unity of appearance and emptiness and [2] the conventional unity of appearance and emptiness. Accordingly, these have many aspects such as the unity of appearance and emptiness of buddha nature versus the unity of appearance and emptiness of adventitious stains, the unity of appearance and emptiness of imagined and relative [natures] versus the unity of appearance and emptiness of the perfect [nature], the unity of appearance and emptiness of the outer and inner versus the unity of appearance and emptiness of other-emptiness (*gzhan stong*). Accordingly, there is the unity of appearance and emptiness ^[184] of ground, path and goal, and the unity of appearance and emptiness of the ground of the clearing process, objects to be cleared, the clearing process and goal of the clearing process. In this [Jo nang system], on the one hand, that which constitutes the unity of appearance and emptiness of ultimate buddha nature is the only appearance-emptiness dyad that is *not* an object to relinquish. [On the other hand,] that which constitutes the unity of appearance and emptiness consisting in adventitious stains such as the aggregates and elements that are appropriated is exclusively the appearance and emptiness dyad *is* an object to relinquish.

[*Query:*] If the ground of the clearing process and the stains to be cleared away are not the same, and the objects to be cleared and the clearing process itself are not the same, then what is meant by the statements “inseparability of the two truths” and “inseparability of *saṃsāra* and *nirvāṇa*”? ⁴⁹⁵

[*Reply:*] Here, the matter to be discussed [is as follows]: some people say that since the appearance aspect is conventional and the emptiness aspect is ultimate, the assertion that “this inseparability of appearance and emptiness is the meaning of the inseparability of the two truths” was not the intended meaning of the conqueror for the following reasons ⁴⁹⁶:

- [1] It is not true that the emptiness aspect of the conventional is ultimate, nor is it true that the appearance aspect of the ultimate is conventional;
- [2] Conventional self-emptiness which does not transcend dependent arising and the ultimate other-emptiness that does transcend dependent arising are totally different; ^[185]
- [3] That ultimate which transcends dependent arising and has assumed the form of the conventional is precisely the meaning of the inseparability of the two truths;
- [4] Even the appearance aspect of great *nirvāṇa* is not *saṃsāra*;

⁴⁹⁵ This query and the Jo nang-based reply reflect ongoing polemical exchanges between Bka' brgyud and Jo nang traditions over the meaning and implication of Sgam po pa's controversial precept that “thoughts are *dharmakāya*”.

⁴⁹⁶ For ease of understanding, the following chain of reasons (*ste...phyir*) is presented schematically.

[5] There is a very great dichotomy between self-empty *saṃsāra* that does not transcend dependent arising and other-empty *nirvāṇa* that does transcend dependent arising; and [thus]

[6] That great *nirvāṇa* which assumed the form of *saṃsāra* is said to be the meaning of the inseparability of *saṃsāra* and *nirvāṇa*.

It follows that merely recognizing the emptiness of these [saṃsāric and nirvāṇic phenomena] is not wisdom, is not *dharmakāya* and is not *mahāmudrā* because, regarding these, the characteristics of this and that [thing] is not sufficient [to qualify as *mahāmudrā* etc.]. Now, let us suppose that when by beholding any afflictive emotions that arise one recognizes them to be without nature, the very objects to be relinquished have become [their own] antidote without having to seek anything on the side of antidotes.⁴⁹⁷ Should you think “this is the inseparability of objects to be cleared away and the clearing process,” this only remains captivating so long as one has not closely investigated the matter. If, however, one does investigate it properly, then the understanding that emotions have no nature is included on the side of the antidotes of the emotions, but it is not the case that it is not different from the emotions. [186] The afflictive emotions that had arisen previously and the subsequent insight that understands them to be without nature are different from the standpoint of time, different from the standpoint of essence, and different from the standpoint of function.

Furthermore, all claims such as “when not directly recognized, there is conceptual thought, [but] when directly recognized, there is *dharmakāya*,”⁴⁹⁸ “when not directly recognized, there is unawareness (*ma rig pa*), [but] when directly recognized, there is awareness (*rig pa*),” “when not directly recognized, there are five [emotional] poisons, [but] when directly recognized, there are the [five] wisdoms,” “when not directly recognized, there is *saṃsāra*, [but] when directly recognized, there is *nirvāṇa*,” are not in accord with the teachings of the Shākya[muni].⁴⁹⁹ Moreover, they are similar to claims such as “when not directly recognized, there is darkness, [but] when directly recognized, there is light,” “when not directly recognized, there are cloud formations, [but] when directly recognized, there is the clear sky,” “when not directly recognized, there is the husk of the kernel, [but] when directly recognized there is the kernel pith,” “when not directly recognized, there is an unclean sheath, [but] when directly recognized, there is a wish-granting jewel,” and “when not directly recognized, there is the vase’s [outer] sheath, [but] when directly recognized, there is the butter lamp inside the vase.” In this way, statements such as “all that appears and exists is *dharmakāya*,” “all and

⁴⁹⁷ This is precisely the view expressed by Yang dgon pa. See especially Volume I, 372–74.

⁴⁹⁸ Dol po pa criticizes this and similar claims in his *Bka' bsdu bzhi pa'i rang 'grel*, *Dol po pa gsung 'bum*, Paro: Lama Ngodrup and Sherab Drimay, 1984, vol. 1, 657₆–658₃ and *Lha rje tshul khrims 'od la gdams pa*, in *Dol po pa gsung 'bum* (Delhi: Shedrup Books, 1992), vol. 8, 4a₄–5.

⁴⁹⁹ “Sage of the Shākya clan”, i.e., the historical Buddha.

anything that arises is *mahāmudrā*,” “all conditioned things are self-occurring wisdom,” “since the whole of *saṃsāra* and *nirvāṇa* are produced by mind, buddha has a thousand names” and so forth, are also not in accord with the teachings of the Shākya[muni]. [187]

[Padma dkar po’s Refutation of the Jo nang view:]

[I have] herein distilled the essence of the [Jo nang] doctrinal system as it was presented in many treatises. If we critically assess this [system], the “emptiness endowed with the excellence of all aspects” (*sarvākāravopetāśūnyatā*) was [in tantric contexts] posited in terms of conventional truth. This is attested in both the *Kālacakra*⁵⁰⁰ and the *Guhyasamāja*. Because it can appear directly to ordinary people, it is merely conventional. This emptiness endowed with the excellence of all aspects also does not become a foundation of other-emptiness (*gzhan stong*) because it has been explained as being akin to the manifestations of the eight signs [in the six-limbed yoga practice]. This [emptiness endowed with the excellence of all aspects] is an analogy for the illusory [character of the manifestations]. Since our Buddha has described [this] illusion as an analogy for essenceless conditioned [phenomena] that are unreal, these scriptural citations and your Buddha are not in agreement.⁵⁰¹

Also, the so-called “ultimate which transcends moments” is inadmissible because it contradicts what was posited in the first [of those] authentic [sources, i.e., *Kālacakra*]⁵⁰², namely, that “supreme and immutable bliss (*paramācalasukha*) is twenty-one thousand and six hundred moments.”⁵⁰³ That which “transcends dependent arising” which is described as “supreme and immutable” was [actually] addressed in the context of the twelve limbs [of dependent arising]. According to the commentary that is a *Summary of Yoga* [i.e., the

⁵⁰⁰ See *Sekoddeśaṭippaṇī* 29 (In: Gnoli and Lesco 2009, 59–60) where the emptiness endowed with the excellence of all aspects is specified as an apparition appearing to the yogi in meditation and should not be grasped as a real entity: “This apparition comes to be called elsewhere with the name of the emptiness endowed with all aspects. To this image, it is not necessary to grasp it as a real thing because such [a real thing] it is not...”. (60)

⁵⁰¹ PGsb and PGvv here have *khyed kyī sangs rgyas mthun no*; PGbc has *khyed kyis sangs rgyas ma mthun no*. The genitive (*kyī*) of the first reading is correct (as it is the counterpart of the earlier *nged kyī sangs rgyas*) but PGbc supplies the needed negative particle (*ma*) to make sense of the passage.

⁵⁰² See also *Vimalaprabhā* (D 845, 40b₃₋₅) where the “absence of moments” is rejected on the grounds that supreme immutable bliss of complete perfect buddhahood spans twenty-one thousand six-hundred moments and also that it contradicts the principle of beyond one and many. On the significance of this number, see the following note.

⁵⁰³ This refers to the twenty-one thousand unchanging moments of bliss experienced during the *samādhi* that constitutes the sixth limb of the Six-limbed Yoga (*ṣaḍaṅgayoga*) when these breaths replace the corresponding number of breaths that occur in the course of one day. These are detailed in texts belonging to the *Kālacakra* and *Ṣaḍaṅgayoga*. On the correlation between the breaths as they are distributed over the six energy wheels (*cakra*) – three thousand six breaths in each – and twelve spiritual levels (*bhūmis*) in pairs of two, and six male-female pairs of deities, according to the *ṣaḍaṅgayoga* of Anupamarakṣita and Raviśrījñāna’s commentary, see Sferra 2000, 36.

Vimalaprabhā on the *Kālacakra*]⁵⁰⁴, because *saṃsāra* and *nirvāṇa* are posited as dependently existent, by establishing them as interdependent, [188] what ultimate truth is there beyond *nirvāṇa*? Since it is explained in the great commentary to the synopsis (*mdor bsdus*) of the *Summary of Yoga* [*Vimalaprabhā*] that even a buddha's wisdom is without intrinsic essence, in what way can an ultimate other-emptiness (*gzhan stong*) be established?

This doctrinal position of yours has assumed a nihilist view vis-à-vis all that is [held to be] self-empty (*rang stong*) or conventional (*kun rdzob*) [but] an eternalist view in accepting all that is ultimate to be something real. Because it is thereby incompatible with the impartial explanations concerning the ultimate (*don dam*) found in both the *Synopsis of Views* of the chapter on Inner [*Kālacakra*]⁵⁰⁵ and the *Summary of Yoga* [i.e., *Vimalaprabhā*], it is not at all admissible.

Further, by deviating [in this way, you] have also not dispensed with the flaw of contradicting the source [texts] because one to whom there appear these aspects of *saṃsāra* may assume “these are *saṃsāra* and are incompatible with *nirvāṇa*.” Hence, it is necessary to demonstrate, in the case of establishing that there is no flaw of contradiction, that those [two factors you regard as] incompatible from the standpoint of identity (*gcig la ltos nas*) are found to *not* be incompatible from the standpoint of identity. Like the statement from the tantra that “although aspects of smoke appear, it is not smoke”⁵⁰⁶, inasmuch as [it occurs] in separation from the effects of natural fire, in this [position of yours], there is no [basis] to establish that there is no flaw of contradiction.

The explanation of the cause of the form embodiments as newly emergent is a major mistake because according to the illustrious root tantras and commentaries, [189] in the case of settling [the mind] on [*saṃ*]*bhoga*[*kāya*] and *nirmaṇa*[*kāya*], since [*a*] is “the principal [seed] syllable, of great benefit”⁵⁰⁷ and various material and immaterial [phenomena] are established

⁵⁰⁴ Padma dkar po elsewhere notes that this title refers to the extensive *Kālacakra* commentary entitled *Vimalaprabhāṭika* attributed to Puṇḍarika. This and the next citation of this text appear to be paraphrases as neither quotation appears in the text.

⁵⁰⁵ This likely refers to the *Vimalaprabhā*'s detailed subcommentary on the second *patala* (*adhyatmapatala*) of the *Kālacakra* referred to in Tibetan as *dri med 'od kyi nang le'i 'grel bshad*.

⁵⁰⁶ This refers to one of the signs of attainment in the Six-limbed Yoga where illusory smoke appears.

⁵⁰⁷ As noted previously, this is a passage from the *Mañjuśrīnāmasaṃgīti* 5.1bcd–2abc that is often quoted by Padma dkar po: “A is foremost (*agrya*) among all seed-syllables; It is the principal syllable, it is of great benefit; It is the great life-force, [yet] unborn; It is the removal of expression in words; It is the foremost cause of all expressions. It thoroughly elucidates all words.” Skt. *akāraḥ sarvavarṇāgrya mahārthaḥ paramākṣaraḥ || mahāprāṇo hy anutpādo vāgudāhāravarjitaḥ | sarvābhilāpahetvagryaḥ sarvavākṣsuprabhāsvaraḥ ||* Tib. *a ni yig 'bru kun gyi mchog | don chen yi ge dam pa ste | srog chen po ste [khong nas 'byung ba] skye ba med | tshig tu brjod pa spangs pa yin | brjod pa kun gyi rgyu yi mchog | tshig kun rab tu gsal bar byed ||*

by [such] forms, it would be], it would be lovely [if] the *Kālacakra* explained such [causes of form embodiments] as newly emergent.⁵⁰⁸

Moreover, those who talk about “recognizing the nature of emotions” explain that during the very appearing of emotions, one should recognize them to be without nature. Were that not so, then what would be the point of determining whether or not they are [recognized as they are] in and by self-awareness itself?⁵⁰⁹ Therefore, [this insight] will never feature in the opponents’ position. [Rather,] thinking that “the Gzhan stong of this tradition is proclaimed within the [tantric] trilogy of [Bodhisattva] commentaries⁵¹⁰,” they make false accusations, not seeing that it is legitimate to criticize [their position] even by recourse to scriptures of the Vehicle of Characteristics (*Lakṣaṇayāna*).

[Query:] What, then, is the ground, the path and the goal in your own tradition? [Reply:] The actual abiding condition is subdivided into two: [1] the abiding mode of reality of the body and [2] the abiding mode of reality of the mind. Of these [1] since the abiding mode of reality of the body has been posited in the context of error, it possesses adventitious stains. [2] As for the abiding mode of reality of the mind, it is that purity itself, being primordially pure, which is, from this perspective, “natural purity” (*rang bzhin gyis dag pa*) as it is known in common parlance. [190] Although not established, even as something adventitious, neither in essence nor manifestation, it [nonetheless] appears in essence and manifestation and is accordingly described in these terms. As examples, it is similar to what, in a *thangka* painting, appears to be in relief, with protruding [foreground] and receding [background], or like a [white] conch that appears to be yellow to one afflicted with bile disease [such as jaundice]. This yellowness is not established either in the essence of the conch shell or the manifestation of the conch shell, and yet there are causes for something to appear to one afflicted with bile disease and also reasons why the ailment clears [when] the methods to progressively alleviate it [are applied].

[Query:] Then how could there be yellowness in the essence and manifestation of the conch? [Reply:] Since it does not exist in the visual cognition (*mtshong rigs pa*) of one who does not have the disease, it is like that [because] it may appear as error if not understood [as

⁵⁰⁸ Judging from the context, this must be intended sarcastically.

⁵⁰⁹ See above (164 f.), where the Jo nang are said to maintain that the insight that recognizes emotions to be without nature must be fundamentally different from the emotions: “the understanding that emotions have no nature is included on the side of the antidotes of the emotions, but it is not the case that it is not different from the emotions. The afflictive emotions that had arisen previously and the subsequent insight that understands them to be without nature are different from the standpoint of time, different from the standpoint of essence, and different from the standpoint of function.” Padma dkar po, by contrast, maintains that in recognizing the essenceless nature of emotions, the emotions and the recognition are inseparable or, to borrow Saraha’s analogy, that the waves are not different from the water.

⁵¹⁰ The Bodhisattva commentarial trilogy (*byang chub sems dpa’i ’grel pa bskor gsum*) refers to three important Indian Buddhist tantric commentaries on the *Kālacakra*, *Cakrasaṃvara* and *Hevajra* tantras. For their titles and authors, see Volume I, 393 n. 1135.

it is]—as in [the example of] not seeing [the white conch]—and manifests as *dharmakāya* if it is understood. As to the definiendum [i.e., that which exemplifies a definition] (*mtshan gzhir*) of both of these, a conceptual construct is grasped as what that really is. It is like grasping the very conch that is imputed as yellow as the definiendum, both in seeing the conch as yellow and not seeing the conch as yellow. Moreover, at the time the sky has clouds, it has not changed from [when it was] unobscured because, if it was altered, then it would not be able to become cloudless [again]. In that way, just as it is demonstrated that the sky remains unchanging from its own side (*rang ngos nas*), though the ways of seeing it change, so also since there is no error within the adamantine [nature] of mind (*sems kyi rdo rje*) in its own right (*rang ngos la*), error does not exist in the ground. ^[191] If error existed in the nature, one would not be able to clear [what obscures it], just as charcoal cannot be turned white, even when it is cleansed with streams of milk.

According to the Jo nang, with regard to those who propound analogies for awareness and ignorance (*rig ma rig*), since the analogies are flawed, [these flaws] apply to the proponents themselves. Why? Because it would be like [maintaining] that it would be untenable for ice to be liquid when it melts and solid when it does not melt or unreasonable [to say] it is not [considered to be] a religious offering if one does not know what it is about, but it is if one does and the like.⁵¹¹

In this regard, one should understand that since it is nothing but an erroneous superimposition on an error-free ground [or basis], it is adventitious, and that *samsāra* [thus] appears while remaining nonexistent. Because this theory has been explained [elsewhere] in many answers [to quandaries]⁵¹², it will not be discussed beyond what is given in the present context. In terms of this [ground] itself, in the context of [it] being taken like [something] mutable, it is the abiding mode of reality of the body and posited as conventional truth. In the context of seeing is as immutable, it is the abiding mode of reality of the mind and posited as ultimate truth. At the time this ground [seems] to have undergone change, it has not [actually] turned bad. At the time it is understood as changeless, it has not become good. Since it therefore remains just as it is, there is no reason to distinguish between the two truths. ^[192] This is presented as the “inseparability of the two truths”.

1b. Critical Edition of *Phyag chen rgyal ba'i gan mdzod*

(PKsb vol. 21: 173₃–192₁) [3] gsum pa ji ltar gtan la 'bebs pa'i tshul zhib mor bshad pa la | [3.1.] sems nyid lhan cig skyes pa chos kyi sku'i gnad kyis lta ba gtan la dbab pa dang | [3.2.] snang

⁵¹¹ Padma dkar po here suggests that when useful distinctions harden into bogus dichotomies, they erroneously treat differences in degree as differences in kind.

⁵¹² This is the asymmetrical unity of truth thesis elaborated in many Madhyamaka, tantric and Bka' brgyud Mahāmudrā works. On its explanation in Padma dkar po's writings, see Volume I, 384 f.

ba lhan cig skyes pa chos kyi sku'i gnad kyis sgom pa nyams su blang ba dang || [3.3.] snang
srid lhan cig skyes pa dbyer med kyi gnad kyis 'bras bu mthar phyin par bya ba dang gsum |
[3.1.] dang po la | [3.1.1.] gnas lugs phyag rgya chen po dang | [3.1.2] 'khrul lugs phyag rgya
chen po bshad pa gnyis las |

[3.1.1.] dang po ni | bcar te gzung ba **rgyal dbang rjes** ||

'di ltar 'khor 'das kyis bsdus pa'i chos thams cad sems kyi de kho na nyid las gzhan
med cing | de nyid ye ^[174] gdod ma nas rnam par dag pa dang | sus kyang bzo ma
byas pas lhun gyis grub pa dang | thams cad dang dbyer med du gnas pas tha dad
du med pa | yod med la sogs pa'i sgro btags dang skur pa thams cad kyis ma bslad
pa | gzung 'dzin la sogs pa'i dri ma thams cad dang bral ba | dgag sgrub la sogs pa'i
blos byas thams cad kyi yul ma yin pa | bsam brjod la sogs pa rtag chad thams cad
las 'das pa | sangs rgyas kyi dgongs pa chos thams kyi ngo bor gnas pa | lhan cig
skyes pa'i ye shes sam chos sku zhes zer na yang | de lta bu'i ming 'dogs bzang pos
kyang ma bsgribs pa | gnyug ma'i shes pa | gdod ma'i shes pa | tha mal gyi shes pa |
dang po'i shes pa zhes gsungs pa nyid de | sngar phyag rgya chen po zhes gang
bshad pa lung thams cad gyi brjod bya'i don de'o || de ka la snang tsam du mi 'gag
pa rten 'brel gyi gzhi | gang du yang ma grub pa stong nyid kyi gzhi | tha dad du mi
gnas pa zung 'jug gi gzhi | phyogs cha dang bral ba khyab gdal gyi gzhi |

zhes ldog cha nas dbye ba bshad do ||

[3.1.2.] gnyis pa ni | de las 'khor 'das ^[175] su gyes pa'i tshul bshad pa yin pas ^[513] 'di la **jo nang**
pas ^[514] don dam pa'i bden pa ni skye 'jig med cing | 'dus ma byas pa ste | rten 'brel las 'das pa'o
|| kun rdzob kyi bden pa ni skye zhing 'jig pa'i chos can rgyu dang rkyen la rag las pa ste 'dus
byas so || 'khor 'das gnyis las khams gsum 'khor ba ni | kun nas nyon mongs pa can sdug bsngal
gsum mam brgyad kyis bsdus pa ste zag pa dang bcas pa'o ||

mya ngan las 'das pa chen po ni | sdug bsngal rgyu dang bcas pa thams cad las yang dag par
'das pa zag pa med pa'i bde ba chen po rgyun chad med pa'o || rnam shes dang ye shes gnyis
las | rnam shes ni mun pa mun nag dug lta bu spang bar bya ba ste kun rdzob rang stong | rang
byung ye shes ni 'od stong pa'i rnam pa'am bdud rtsi lta bu ste | spang bar bya ba ma yin pas
don dam gzhan stong | rnam shes kyi rang snang ni | kun rdzob kyi khams gsum pa sdug bsngal
dang skad cig las ma 'das pa ste las dang nyon mongs kyis sprul pa sdug bsngal gyi rang bzhin
no || rang byung ye shes kyi rang snang ni | don dam ^[176] pa'i khams gsum pa sdug bsngal dang

⁵¹³ PGvv om. |

⁵¹⁴ PGvv om. |

skad cig las 'das pa ste | rgyu rkyen gang gis kyang ma bskyed cing sdug bsngal med pa'i bde
ba chen po rgyun chad med pa'o ||

rnam shes dang de'i rang snang ni smra bsam brjod du yod cing | rtog ge'i spyod yul du rung
ba ste | cha shas dang bcas shing dpe dang bcas pa'o || rang byung ye shes dang de'i rang snang
ni smra bsam brjod du med cing rtog ge'i spyod yul las yang dag par 'das pa'o || cha shas med
cing dper bya kun las 'das pa nyid do ||

bde gshegs snying po dang | glo bur dri ma gnyis las | bde gshegs snying po ni 'od gsal chos
kyi sku ste | gnyug ma lhan skyes gzhom du med cing 'jig pa med pa'i bde ba chen po mkha'
ltar khyab pa'o || glo bur dri ma ni | khams gsum pa'i sems dang sems las byung ba dbugs rgyu
ba dang bcas pa gang 'pho ba'i bag chags ma spangs pa'o ||

de lta bas na | bden pa gnyis dang | 'khor 'das gnyis dang | rnam shes ye shes gnyis so sor rang
snang dang bcas pa ni khyad shin tu che ste || zhes dang | stong nyid kyang gnyis te | kun rdzob
rten 'brel las ma 'das pa'i stong nyid dang | don dam ^[177] rten 'brel las 'das pa'i stong nyid do |
| de yang dang po ni chos can glo bur ba gsog gsob rdzun pa slu ba ste | rang rang ngo bos stong
| kun rdzob stong nyid do || gnyis pa ni | chos nyid 'gyur ba med pas rang bzhin bden pa yang
dag pa mi bslu ba ste | rang gis mi stong yang | rang las gzhan kun rdzob kyis stong pa don dam
stong nyid do ||

de yang chos sku dang | stong pa mu gnyis te stong nyid yin yang chos sku ma yin pa dang |
stong nyid yin la chos sku yin pa'o || de la dang po ni | chos can kun rdzob rang stong ste | gshis
kyi gnas lugs la nam yang ma grub cing dpyad mi bzod pa'o || gnyis pa ni | chos nyid don dam
gzhan stong de nam yang med pa ma yin zhing dpyad bzod pa'o || zhes dang | ngo bo nyid gsum
las | kun brtags gzhan dbang gnyis ni glo bur ba'i chos te kun rdzob rang stong ngo || yongs
grub rnam pa gnyis ni | chos kyi dbyings kyi ye shes te don dam gzhan stong ngo || phyi nang
gzhan gsum las | phyi snod kyi 'jig rten dang nang bcud kyi sems can ni 'gyur ba'i chos can
glo bur ba ste kun rdzob rang stong ngo || gzhan bde gshegs ^[178] snying po ni | chos nyid gnyug
ma 'pho 'gyur med pa ste | don dam gzhan stong ngo ||

spyir gyis gzhi lam 'bras bu gsum las | gzhi ni 'khor 'das kyi chos thams cad kyi gnas su gyur
pa bde gshegs snying po kun gzhi'i ye shes te | skyon gyi cha rnams sbyang ba'i gzhi dang |
yon tan gyi cha rnams mngon du gyur pa'i gzhi'o || lam gyi gzhi de la skyon gyi cha rnams zad
par byed cing | yon tan gyi cha rnams mngon du byed pa'i thabs su gyur pa tshogs gnyis 'khor
dang bcas pa ste | ye shes kyi tshogs kyis chos sku'i yon tan gdod nas lhun grub rtag par gnas
pa'i sgrib g.yogs sel bar byed cing | bsod nams kyi tshogs kyis gzugs sku'i yon tan sngon med
rim gyis skyed par byed pa'o || 'bras bu ni bral 'bras chos sku don dam de kho na nyid kyi sku
bskyed 'bras gzugs sku kun rdzob brda'i sku ste | rang gi don dang gzhan gyi don phun sum
tshogs pa'i gnas so ||

de ltar chos sku dri ma dang bral ba'i gzhi ni⁵¹⁵ rang bzhin gyi rigs chos kyī dbyings rnam pa kun ldan rnam pa med pa ste gter chen po sngar nas yod pa lta bu'o || gzugs sku bskyed^[179] pa'i sa bon rgyas pa'i rigs ni dge ba'i rtsa bas gsar du bskyed pa | 'bras bu bzang po can gyi ljon shing sngon med rim pas bskyed pa lta bu'o || de yang rang bzhin gyi rigs la brten to ||

khyad par sbyang gzhi⁵¹⁶ sbyang bya | sbyong byed⁵¹⁷ sbyangs 'bras bzhi las | sbyang ba'i gzhi ni | kun gzhi ye shes kyī snying po dri bcas de bzhin nyid de | sprin tshogs 'khrigs pa'i nam mkha' dang | 'dam gyis g.yogs pa'i nor bu lta bu'o || sbyang bya dri ma ni sbubs la zhen pa'i kun gzhi rnam shes 'khor dang bcas pa ste | sprin dang 'dam rdzab lta bu'o || sbyong byed lam ni 'pho ba'i skad cig 'gags par byed pa'i thabs mchog 'khor dang bcas pa ste | sprin tshogs gtor ba'i rlung dang | 'dam rdzab 'khrud pa'i chu rgyun lta bu'o || sbyangs pa'i 'bras bu ni | 'pho ba'i skad cig 'gags pa'i gzhi la 'pho med bde stong rang byung gi ye shes gdod ma nas lhun grub rtag par bzhugs pa ste mngon du gyur cing thob pa ste | sprin tshogs sangs | nam mkha' dag pa dang | dri bral nor bu thob nas dgos dgu tshang ba lta bu'o ||

de bas na thams cad mkhyen^[180] pas gsungs pa'i lung dang | rigs pa dang | man ngag dam pa'i rjes su 'brangs nas | sbyang bya dri ma dang | sbyang gzhi dag byed dbyer med gcig tu mi bzhed do || gzhan yang | 'dir kun rdzob las | gzhan don dam pa'i rgyu dang 'bras bu ni dmigs pa dang bcas pa'i stong nyid dang dmigs pa med pa'i snying rje chen po la gsungs shing | de dag kyang don dam stong nyid rnam pa thams cad kyī mchog dang ldan zhing rdul dang skad cig las 'das pa'i gzugs so || cha med kun 'gro dang | 'dzag pa med pa'i bde ba chen po mkha' dbyings khyab cing dbang po gnyis kyī bde ba dang | skad cig las 'das pa'i ye shes la gsungs so || de dag nyid shes rab dang thabs gsungs te | shes rab kyī pha rol tu phyin ma dang | rdo rje 'chang chen po dang | de bzhin du phyag rgya chen mo dang phyag rgya chen po'o || rdo rje nyi ma dang | rdo rje zla ba'o || bden pa bcu gnyis dang | de nyid bcu drug go | don dam pa stong pa nyid bco brgyad dang | snying rje bcu drug go | der bzhugs pa'i lha bcu drug go | don dam pa e yig dang waṃ yig go | gzugs ni gzhan^[181] dang 'dzin pa gzhan no || thabs shes gzhan dang ye shes gzhan no || zhes dang |

de lta bas na | don dam pa'i rgyu dang 'bras bu la ngo bo tha dad don la med kyang gang zag lam du zhugs pa rnam la mngon du gyur tshul snga phyi'i sgo nas tha dad pa'i phyir dang | rgyu 'bras dang 'dra ba'i rnam pa gzhan yang yod pa'i phyir | dang po rgyu stong nyid kyī theg pa dang | de nas 'bras bu snying rje'i theg pa bstan te theg chen mdo sde rin po che rnam su stong pa nyid dang | mtshan ma med pa dang | smon pa med pa dang | spros pa med pa dang | yid la mi byed pa dang shes rab kyī pha rol tu phyin pa dang | mi len mi 'dor ba dang | chos nyid dang | chos kyī gnas dbyings nyid dang | chos kyī gnas nyid dang | chos skyon med pa nyid

⁵¹⁵ PGvv addit. |

⁵¹⁶ PGsb om. |

⁵¹⁷ PGsb om. |

dang | ma nor ba de bzhin nyid dang | gzhan ma yin pa de bzhin nyid dang | yang dag pa'i mtha'
 dang | ma skyes pa dang | ma 'gags pa dang | gzod ma nas zhi ba dang | rang bzhin gyis yongs
 su mya ngan las 'das pa dang | chos kyi sku dang | ngo bo nyid kyi sku dang zhes pa la sogs pa
 rnam pa mang po'i ming gis kun ^[182] rdzob rang stong gis stong pa'i gzhi la | don dam gzhan
 stong nam mkha' ltar rtag tu bzhugs pa de bstan to ||

de yang bka' 'khor lo bar par dgag bya'i chos | kun rdzob rang stong rten 'brel las ma 'das pa
 gtso cher grags | dgag pa'i gzhi don dam gzhan stong rten 'brel las 'das pa | bka' 'khor lo bar
 par dgag pa'i gzhi ye nas ma bstan pa ni ma yin no || rgyud sde rin po che rnams su dga' ba
 dang | mchog dga' dang | khyad par gyi dga' ba dang | lhan cig skyes pa'i dga' ba dang | rdo
 rje'i chags pa dang | rjes su chags pa dang | 'dod chags chen po dang | zhe sdang chen po dang
 | gti mug chen po dang | nga rgyal chen po dang | phrag dog chen po dang | ser sna chen po dang
 | srog chen po dang | sems can chen po dang | rdo rje dang | thig le dang | de kho na nyid dang |
 'dus pa dang | sdom pa dang | lhan cig skyes pa'i ye shes dang | phyag rgya chen po dang | dang
 po'i sangs rgyas dang | rdo rje sems dpa' dang | e waṃ yi ge la sogs rnam pa mang po'i ming
 gi 'gyur med mchog gi bde ba chen po bstan te |

de'i ^[183] phyir rgyu stong nyid gtso bor bton na rgyu'i theg pa | 'bras bu bde chen gtso bor bstan
 na 'bras bu'i theg pa zhes gsungs shing | de dag gi don dbyer med gcig tu gsungs pa la dgongs
 nas | don gcig na'ang ma rmongs dang | zhes pa la sogs dang | de gnyis gyi don tha dad par
 bzung nas phan tshun smod na rtsa ltung drug par gsungs so || de lta na'ang mthar thug gi don
 sngags su gsal la | mtshan nyid theg par mi gsal ba dang | de mngon du byed pa'i thabs zab mi
 zab la sogs pa'i sgo nas 'bras bu thob pa la nye ring gi khyad par ni gsal bar gsungs te | zhes
 dang |

yang | spyir gyis snang stong zung 'jug bya ba 'di la gnyis | don dam snang stong zung 'jug
 dang | kun rdzob snang stong zung 'jug go | de bzhin du bde gshegs snying po'i snang stong
 zung 'jug dang | glo bur dri ma'i snang stong zung 'jug dang | kun brtags gzhan dbang gi snang
 stong zung 'jug dang | yongs su grub pa'i snang stong zung 'jug go | phyi nang gi snang stong
 zung 'jug dang | gzhan stong gi snang stong zung 'jug go | de bzhin du gzhi lam 'bras ^[184] bu'i
 snang stong zung 'jug dang | sbyang gzhi sbyang bya sbyong byed sbyangs 'bras kyi snang
 stong zung 'jug la sogs pa rnam pa mang du yod pa las | 'dir re zhig don dam bde gshegs snying
 po'i snang stong zung 'jug gang yin pa de ni don snang stong gnyis ka yang spang bya ma yin
 pa kho na'o || glo bur dri ma nyer len gyi phung po khams sogs kyi snang stong zung 'jug gang
 yin pa de ni snang stong gnyis ka spang bya kho na'o ||

gal te sbyang gzhi dang sbyang bya'i dri ma gcig ma yin zhing | sbyang bya dang sbyong byed
 kyang gcig ma yin na | 'o na bden gnyis dbyer med | 'khor 'das dbyer med du gsungs pa'i don
 ji lta ba yin zhe na | 'di la brjod par bya ste kha cig snang ba'i cha kun rdzob | stong pa'i cha
 don dam yin pas snang stong dbyer med pa 'di bden gnyis dbyer med kyi don yin no zhes 'dod

pa ni bcom ldan 'das kyi dgongs pa ma yin te || [1] kun rdzob gyi stong pa'i cha yang don dam ma yin zhing | don dam gyi snang ba'i cha yang kun rdzob ma yin pa'i phyir dang || [2] kun rdzob rang stong rten 'brel las ma 'das pa dang | don dam gzhan stong rten 'brel las 'das pa dag khyad par shin tu che ba'i phyir dang || [3] don dam rten 'brel^[185] las 'das pa nyid kun rdzob rnam pa can du bzhugs pa la bden gnyis dbyer med kyi don dang || [4] myang 'das chen po'i snang ba'i cha yang 'khor ba ma yin pa'i phyir dang || [5] 'khor ba rang stong rten 'brel las ma 'das pa'i phyir dang | myang 'das gzhan stong rten 'brel las 'das pa dag khyad shin tu che ba'i phyir dang || [6] myang 'das chen po nyid 'khor ba'i rnam pa can du bzhugs pa la 'khor 'das dbyer med kyi don du gsungs pa'i phyir ro ||

de bzhin du de dag stong nyid du shes pa tsam yang ye shes ma yin zhing | chos sku ma yin la | phyag rgya chen po yang ma yin te | de la de dang de'i mtshan nyid ma tshang ba'i phyir ro || gal te nyon mongs gang skye la bltas pas rang bzhin med par rtogs pa'i tshe gnyen po logs nas btsal ma dgos par spang bya de nyid gnyen por song ba'i phyir | sbyang bya sbyong byed dbyer med yin no snyam na | 'di ni legs par yongs su ma brtags pa kho na yin gyi | legs par brtags na nyon mongs rang bzhin med par rtogs pa de nyon mongs kyi gnyen po'i phyogs su gtogs pa yin gyi | nyon mongs dang tha mi dad pa ni ma yin no ||^[186] sngon du skyes pa'i nyon mongs dang | phyis nas de rang bzhin med par rtogs pa'i shes rab ni dus kyi sgo nas tha dad cing ngo bo'i sgo nas kyang tha dad pa las kyi sgo nas kyang tha dad pa'i phyir ro ||⁵¹⁸

yang ngo ma shes na rnam rtog ngo shes na chos sku | ngo ma shes na ma rig pa | ngo shes na rig pa | ngo ma shes na dug lnga | ngo shes na ye shes | ngo ma shes na 'khor ba | ngo shes na myang 'das | zhes pa la sogs pa'i 'dod pa thams cad grub pa'i gsung dang mi mthun te | de'ang ngo ma shes na mun pa | ngo shes na snang ba | ngo ma shes na sprin tshogs | ngo shes na nam mkha' dwangs pa | ngo ma shes na 'bru'i shun pa | ngo shes na 'bru'i snying po || ngo ma shes na mi gtsang ba'i sbubs | ngo shes na yid bzhin gyi nor bu | ngo ma shes na bum pa'i sbubs | ngo shes na bum nang gi mar me yin zhes pa la sogs pa dang mtshungs pa kho na'o || de bzhin du snang srid thams cad chos sku | gang shar thams cad phyag rgya chen po || 'dus byas thams cad rang byung ye shes | 'khor 'das thams cad sems kyi byas pas sangs rgyas ming stong zhes pa la sogs pa 'dod pa rnams kyang thub pa'i gsung dang mi mthun no ||^[187]

[Padma dkar po's Refutation of the Jo nang view:]

zhes bstan bcos mang du sbyar ba'i lugs kyi snying po der 'dus so || 'di la dpyad na | rnam kun mchog ldan gyi stong nyid | kun rdzob kyi bden par bzhag pa ni dus kyi 'khor lo dang | gsang 'dus gnyis kar byung | de so so skye bo la mngon sum du snang nus pa'i phyir | kun rdzob pa kho na'o || rnam kun mchog ldan gyi stong nyid gzhan stong gi khungs su'ang mi 'gro ste | de pra brgyad phab pa'i snang ba dang mtshungs par bshad la | de ni sgyu mar ston pa'i dpe | sgyu

⁵¹⁸ PGsb: |

ma ni mi bden pa snying po med pa'i 'dus byas kyi dper nged kyi sangs rgyas gsung pas lung de dang khyed kyi⁵¹⁹ sangs rgyas ma⁵²⁰ mthun no ||

yang don dam skad cig las 'das pa zhes pa'ang mi 'thad de | dam pa dang por | mchog tu mi 'gyur ba'i bde ba skad cig nyi khri chig stong drug brgyar phye ste bzhag pa dang 'gal ba'i phyir ro | rten 'brel las 'das pa zhes mchog mi 'gyur du gsungs pa ni yan lag bcu gnyis kyi dbang du mdzad la | rnal 'byor bsdu ba'i 'grel par | 'khor ba dang myang 'das ltos grub tu bzhag pa'i phyir na rten 'brel du grub kyi | mya ngan las 'das pa las lhag^[188] pa'i don dam bden pa ci zhig yod | rnal 'byor bsdu ba'i mdor bsdus kyi 'grel chen du sangs rgyas kyi ye shes kyang rang bzhin med par bshad pas don dam gzhan stong du gang gis 'grub |

khyed kyi 'dod pa 'di rang stong ngam kun rdzob thams cad chad pa | don dam thams cad bden par khas blangs pas rtag ltar song bas | nang le'i lta ba'i mdor bsdus dang rnal 'byor bsdu ba gnyis kar don dam pa la phyogs med par bshad pa dang 'gal ba'i phyir gtan mi 'thad do ||

yang 'bros khungs 'gal 'du skyon med du'ang ma song ste | 'khor ba'i rnam par snang ba de su la 'khor ba yin la | mya ngan las 'das pa dang 'gal ba yin pa soms dang | 'gal 'du skyon med du 'jog pa la gcig la ltos nas 'gal ba de | gcig la ltos nas mi 'gal bar bsdu ba zhig ston dgos pa yin no || rgyud las | du ba'i rnam par snang bar snang yang du ba min gsung pa lta bu | tha mal pa'i me'i 'bras bu las logs su dgar ba yin la | de la 'gal 'du skyon med du bzhag pa'ang med do ||

gzugs kyi sku'i rgyu gsar 'ongs su 'chad pa ni nor ba chen po ste | dpal ldan rgyud rtsa 'grel^[189] las | longs sprul du bzhag pa ni | don chen yi ge dam pa yin dang | rdul med rdul bral sna tshogs gzugs kyi bsgrubs pas | de gsar 'ongs su 'chad pas dus 'khor ba nyams dga'o ||

gzhan yang nyon mongs pa rang bzhin shes pa zhes 'chad pa rnam nyon mongs par snang ba nyid kyi dus rang bzhin med pa rig pa zhig dgos par 'chad de | de min na de rang gis rang rig par yin min rtsad ci la dgos | des na phyogs snga'i nam ma langs par gda'o || 'di'i lugs kyi gzhan stong | 'grel pa skor gsum dang bstan⁵²¹ nas smras so snyam nas yus pa la mtshan nyid kyi theg pa'i lung gis sun 'byin pa yang 'os par ma mthong ngo ||

'o na khyed rang gi lugs kyi gzhi gang | lam gang | 'bras bu gang snyam na | dngos po'i gnas lugs gnyis su phye ste | lus dngos po'i gnas lugs dang | sems dngos po'i gnas lugs so || des na lus kyi gnas lugs ni 'khrul pa'i cha nas 'jog pas | glo bur gyi dri ma dang bcas pa dang | sems kyi gnas lugs ni ye nas dag dag pa nyid de | spyi skad la rang bzhin gyis dag pa zhes pa de'i cha nas^[190] so || glo bur ba yang gshis dang gdangs gnyis la ma grub kyang | gshis dang gdangs

⁵¹⁹ PGbc: *kyis*; PGsb, PGvv: *kyi*

⁵²⁰ addit. *ma* as per PGbc; does not occur in PGsb or PGvv. See note in translation for rationale behind chosen reading.

⁵²¹ PGbg: *bstun*

su snang bas de skad brjod de | dper na thang ga la 'bur kyong dod par snang ba bzhin nam | mkhris nad can la dung ser por snang ba bzhin | ser po de dung gi gshis sam dung gi mdangs la ma grub pa dang | mkhris nad can la snang rgyu byung ba dang | yang nad dag rim gyis zhi tshul yang 'thad byung bas so ||

gal te ser po dung gi gshis sam gdangs ga la yod de yod na'ang | nad med kyis kyang mthong rigs pa la med pas ma mthong ba bzhin ma rtogs na 'khrul par snang rung | rtogs na chos skur 'char ba yang de lta bu ste | 'di gnyis ka'i mtshan gzahir | rnam par rtog pa 'di ka 'dzin pa | dung ser mthong dang ser por ma mthong ba gnyis kar ser por btags pa'i dung de ka mtshan gzahir 'dzin pa lta bu'o || gzhan yang sprin dang bcas pa'i dus na nam mkha' mi sgrib pa las ma 'gyur te | 'gyur na sprin med du 'gro mi tshugs pas so || de bas na de nam mkha' rang ngos nas 'gyur ba med la | mthong tshul 'gyur bar ston pa bzhin | sems kyi rdo rje rang ngos la 'khrul pa med pas | gzhi la 'khrul pa med |^[191] rang bzhin la 'khrul pa yod na sbyang mi thub ste | sol ba 'o ma'i rgyun gyis bkrus kyang dkar por mi 'gyur ba lta bu'o ||

jo nang pas | rig ma rig la dpe smras pa rnams ni dpe skyon yin pas smras pa po rang nyid la 'jug ste | zhu na rlan gsher | ma zhu na sra ba khyag rum la mi rung bar 'gyur ba dang | ngo ma shes na mchod sbyin ma yin | shes na yin par 'gror mi rigs pa sogs mtshungs pas so ||

de bas na gzhi 'khrul med la 'khrul par sgro btags pa tsam du zad pas glo bur ba dang | 'khor ba ni med bzhin du snang ba'o zhes shes par bya'o || rnam par gzhang pa 'di ni lan mang du bshad pa'i phyir | skabs don yod tsam las ma smras so || de kas rnam par 'gyur ba 'dra bar bzung ba'i cha nas lus kyi gnas lugs te | kun rdzob kyi bden par bzhang || 'gyur ba med par mthong ba'i cha nas sems kyi gnas lugs don dam bden par bzhang go || gzhi de 'gyur bcas su song dus ngan par ma song | 'gyur med du rtogs dus bzang por ma red | de ka rang du bsdad pas bden pa gnyis su 'byed rgyu med pa |^[192] 'di la bden gnyis dbyer med ces rnam par gzhang go ||

THREE GRAMMATICAL INTERPRETATIONS OF *AMANASIKĀRA* (excerpt)

For annotated English translation, see Volume I, 414–420.

INTRODUCTORY REMARKS: In the context of a doctrinal history of Mahāmudrā that Padma dkar po sketches in his *Phyag chen rgyal ba'i gan mdzod*, he offers three grammatical interpretations of *amanasikāra* according to Maitrīpa's *Amanasikāra* cycle (*yid la mi byed pa'i chos skor*) of Mahāmudrā teachings. In adducing permissible interpretations of this term according to rules governing the formation of Sanskrit compounds, the author attempts to draw attention to some of its most important meanings. An obvious precedent for such grammatical glosses on the term was Maitrīpa's *Amanasikārādhāra*⁵²², but we may also mention as another likely influence Yang dgon pa's glosses on the Sanskrit and Tibetan variants of the

⁵²² See Mathes 2015 (forthcoming).

term in his *Ri chos skor gsum* which reveal a strong Cittamātra influence.⁵²³ Throughout the *Phyag chen rgyal ba'i gan mdzod* and in other works, Padma dkar po demonstrates that Maitrīpa's construal of *amanasikāra* as “mental attention (*manas[i]kāra*) on (or that *is*) nonorigination (*a-*)” aligns neatly with Kamalaśīla's interpretation of *amanasikāra* as a “well-founded mental engagement” (*yonisō manasikāra*), which he had characterized (in *Bhāvanākrama* I) as “well-founded” in the specific sense that it attends to the foundation or source (*yonī*) that is nonorigination or selflessness. In this way, Padma dkar po is able to bridge Mahāyāna and Mantrayāna interpretations of *amanasikāra* and preclude any attempt to link Mahāmudrā *amanasikāra* teachings with the ideoclastic strain of *amanasikāra* that was allegedly practiced and advocated by the eighth century Chinese master Heshang Mohoyen.

The following editions of the *Phyag chen rgyal ba'i gan mdzod* were used in preparing the translation and critical edition:

PGsb: *Padma dkar po gsung 'bum*. Darjeeling: 1974, vol. 21: 38₅–42₃

PGvv: *Phyag chen rgyal ba'i gan mdzod*. Varanasi, Vajra Vidya Library: 2005: 38₁₁–42₉.

PGbc: *'Brug lugs chos mdzod chen mo*. Kathmandu: 200?, vol. 44, 34₁–37₅

2b. Critical Edition of *Phyag chen rgyal ba'i gan mdzod* (excerpt)

(PKsb vol. 21: 38₅–42₃) de yang yid la mi byed pa zhes pa'i don la rnam pa gsum gsungs pa'i⁵²⁴
dang po |⁵²⁵ [1] a ma na si kā ra zhes pa'i si'i i yig ni | yid la zhes pa'i la yig bdun pa'i don yin
| bdun pa 'di la gnas gzhi'i rkyen zhes bya bar sgra'i mdor |

gang kun nas 'dzin pa de gnas gzhi'o |⁵²⁶

zhes 'byung | de ltar gnas gzhi can gyi don de thog ma'i a_[39] yig gis bkag pas | a ma na si kā⁵²⁷
ra zhes pa | gang du dmigs pa'i gnas sam rten gzhi med pa la bya dgos par shes te | sdom 'byung
las

dnogs med dnogs po la brten⁵²⁸ nas ||

⁵²³ See Higgins 2006.

⁵²⁴ PGvv: addit. |

⁵²⁵ PGvv: om. |

⁵²⁶ addit. |

⁵²⁷ PGsb, PGvv: ka

⁵²⁸ PGsb, PGvv: rten; D, Tsuda: brten

rten pa med par⁵²⁹ dngos por⁵³⁰ bya ||
yid med yid ni byas nas su ||
cung zad tsam yang mi bsam mo ||⁵³¹

zhes gsungs so || de bas sems byung yid la byed pa'i 'dzin stangs kyis | dmigs pa la bsgrims
nas sems 'dzin dam por byed pa thun mong gi zhi gnas bsgrub pa'i skabs la dgos kyang 'dir
de bkag pa yin no || de yang **thogs med** kyis |

de la 'jog par byed pa dang | yang dag par 'jog par byed pa la ni bsgrims te 'jug
pa'i yid la byed pa yod do⁵³² |⁵³³ zhes pa'o ||

[2] gnyis pa *a ma na si kā ra* zhes pa'i bdun pa'i i de'i skyes bu'i bsdu ba byas nas *yid mi byed*
pa zhes pa | *la* yig mi mngon par byas pa'i bshad pa gnyis pa mdzod do || de'i don ltar na'ang
| *yid mi byed pa* zhes pa yid kyi las 'dir dgag byar bzhed pa ste | mngon par |

yid kyi las gang zhe na |⁵³⁴ sems pa yid kyi las yin no⁵³⁵ ||

zhes sems byung sems pa'i 'dzin pa'i 'dzin stangs la nan tan du byed pa de^[40] dgag pa'o ||
sems byung sems pa'ang sems mngon par 'du byed pa'i yid kyi las te | de nyid du |

dge ba dang mi dge ba lung du ma bstan pa rnam la sems 'jug par byed pa'i las
can no zhes ba'o ||

don mngon par 'du byed pa dgag pa'o || nyes pa lnga spong ba'i 'du byed brgyad lta bu zhi
gnas bsgrub pa la yin gyi | phyag rgya chen po la ni byas pa rnam dang bral zhing bsags pa
las min zhes dang |

nga ni 'gro 'ong mi len mi 'dor ro |⁵³⁶

⁵²⁹ PGsb, PGvv: *pa'i*; D, Tsuda: *par*

⁵³⁰ PGsb, PGvv: *bsgom pa*

⁵³¹ *Śrīsaṃvarodaya* (Tib. *Dpal bde mchog 'byung ba*) D 373, 618₄. For edited Sanskrit text based on eight editions, see Tsuda 1974. The edited Sanskrit passage (Tsuda, 16) reads: *abhāvaṃ bhāvaṃ āśrītya bhāvaṃ kṛtvā nīrāśrayam | amanaskaṃ manaskṛtvā na kiñcid api cintayet* || For the variants, see Tsuda, 16.

⁵³² *Śravakabhūmi* (Shukla ed.): *tatra sthāpayataḥ saṃsthāpayato balavāhano manaskāraḥ* |

⁵³³ addit. |

⁵³⁴ om. in AK

⁵³⁵ AK 4.1c om. *yid kyi las gang zhe na* |

⁵³⁶ *Dohākoṣagīti* (*Do ha mdzod kyi glu*) D 2224, 150₂: 'gro 'ong nga yis mi len mi 'dor ro | addit. |

dang | dgves rdor las |

gang phyir yid kyis mi bsgom⁵³⁷ par |⁵³⁸

zhes pas so || des na |

yid kyis de nyid dmigs dang bcas ||⁵³⁹

zhes yid kyis las su bya ba gang yin thams cad 'dir dmigs pa dang bcas par gzhas nas dmigs pa thams cad nye bar zhi ba cig nges par bstan no || des bas na |

kun tu rtog pas ma brtags pa ||
rab tu mi gnas pa yi yid ||
dran pa med cing yid byed min ||
dmigs pa med la phyag 'tshal 'dud ||⁵⁴⁰

ces ston pas gsungs pa de legs par bshad do || dran pa med pa sogs rgyas pa 'og tu 'byung ngo ||

[3] gsum pa | *a ma na si kā ra* zhes pa'i *a yar* bcad nas | *a yig* skye ba med pa'i don du^[41] byas te | *ma na si kā ra yid la byed* par bshad do || de ltar na *a yig* gi don *tshul bzhin du yid la byed* pa ni | *a yid la byed* pa zhes byar te | de yang | bar gyi tshig *mi mngon* par byas pa *lo ma la dga'ba'i rgyal po la lo ma'i rgyal po* zhes pa bzhin no | 'dir *a ni shes rab* kyis pha rol tu phyin pa'o | *a nu tpa nna* | *a ni ro dha* zhes pa lta bu'i sgo nas | *skye med 'gag med* sogs gnyis su med pa'i rnam grangs thams cad mtshon nus so | mtshan brjod las |

⁵³⁷ *Hevajratantrarāja*; Snellgrove ed.: *sgom*

⁵³⁸ *Hevajratantrarāja* 1.8.44a: Snellgrove ed. Skt. [*bhāvvyate^a hi jagat sarvaṃ*] *manasā yasmān na bhāvvyate* ||
^aAsiatic Society of Bengal Mss. has *bhāvvyante*; Tib. *gang phyir yid kyis mi sgom par* || [*'gro ba thams cad bsgom par bya* ||]

⁵³⁹ *Dohākoṣagīti* D 2224, 152₂.

⁵⁴⁰ JĀA, 146₁₋₂: *avikalpitasaṃkalpa apratiṣṭhitamānasa | asmṛty amanasikāra nirālamba namo 'stu te* || See also *Caturmudrānvaya* (Tib. *Phyag rgya bzhi gtan la dbab pa*) D 2225, 156₇–157₁. For an English translation and critical edition of this important text which, despite controversy over authorship, was included in Maitrīpa's *Advayavajrasaṃgraha* (AVS), see Mathes 2015 (forthcoming). According to Mathes: "The *Caturmudrānvaya* is contained in Maitrīpa's *Advayavajrasaṃgraha*, but the authorship of this important work on the four seals has remained a controversial issue. In his introduction to the *Sekanirdeśapañjikā*, Rāmapāla attributes the *Caturmudrānvaya* to (the tantric) Nāgārjuna, which is corroborated by the colophon to it in the Tibetan translation and the *Bu ston gsan yig*, for example, but contested by Vibhūticandra (12th/13th century), who claims in his *Amṛtakaṇikoddyotanibandha* that this is false. Whether taught by the tantric Nāgārjuna or not, the *Caturmudrānvaya* is of crucial importance to Maitrīpa's *Amanasikāra* cycle, inasmuch as it combines the tantric *mahāmudrā* system of the four seals with the nontantric teachings of the *Jñānālokālaṃkāra* (JĀA) and the *Abhisamayālaṃkāra* (or *Ratnagotravibhāga*), and thus with the Maitreya works."

a ni yig 'bru kun gyi mchog ||
 don chen yi ge dam pa yin ||
 khong nas 'byung ba skye ba med ||

sogs kyis so | mtshan brjod kyi 'grel chen las |

sngags kyi tshul gyis ni shes rab dang thabs ni gnyis so || de gcig tu gyur pa ni gnyis
 su med pa ste | shes rab dang thabs gnyis su med pa bde ba chen po'i ngo bo nyid
 ni gnyis su med pa yin par 'dod de⁵⁴¹ de las byung ba'o ||
pha rol tu phyin pa'i tshul gyis ni | gzung ba dang 'dzin pa'am | bdag dang bdag
 gi'am | shes pa dang shes bya ste⁵⁴² ji srid du⁵⁴³ yid kyi⁵⁴⁴ rnam par g.yo ba de srid
 du ni thams cad⁵⁴⁵ gnyis so || g.yo ba thams cad dang bral zhing⁵⁴⁶ spros pa med pa
 chos thams cad bdag med pa ni gnyis su⁵⁴⁷ med pa'i ngo bo nyid⁵⁴⁷ chos nyid kyi
 bdag nyid can gyi sku 'byung ste | de bas na gnyis su med par 'byung ba'o || gnyis
 su med par 'byung ba yang mi skye ba'i rnam pas khyad par du dbye ba'i phyir |
 mi skye'i⁵⁴⁸ chos can zhes bya ba smos te⁵⁴⁹

zhes gsungs pa'o || de lta bu'i don gyis yid la mi byed pa'i chos skor zhes bya'o || de thams cad
 slob dpon nges par sbyangs pa **gnyis su med pa'i rdo rje** zhes sam | grub pa'i slob dpon chen
 po mnga' bdag **mai trī pas** mdzad pa'o ||

REFUTING SA PAṆ'S EQUATION OF MAHĀMUDRĀ WITH HESHANG'S CHAN MEDITATION

INTRODUCTORY REMARKS: The following is a translation and critical edition of the opening section of a compilation of Padma dkar po's written responses to various doctrinal queries and criticisms that bears the title *Discussions to Quell Criticisms (Klan ka gzhom pa'i gtam)*. In this excerpt, Padma dkar po systematically responds to various criticisms of Dwags po Bka' brgyud Mahāmudrā traditions by Sa skya Paṇḍita Kun dga' rgyal mtshan (1182–1251).

⁵⁴¹ D: om. |

⁵⁴² D: om. |

⁵⁴³ D: addit. *du*

⁵⁴⁴ D: om. *kyi*

⁵⁴⁵ D: addit. *ni thams cad*

⁵⁴⁶ D: om. |

⁵⁴⁷ PGsb, PGvv: addit. *kyi*

⁵⁴⁸ D: *skye*

⁵⁴⁹ *Mañjuśrīnāmasaṃgatiṭkā* D 2534, 250₁₋₄; addit. | as per D

Carefully reviewing the legacy of Indian siddha-based Mahāmudrā teachings and Sa paṅ’s criticisms of certain Tibetan assimilations of them, Padma dkar po is able to discount any alleged similarity between context-specific Mahāmudrā practices of *amanasikāra* of Dwags po Bka’ brgyud and the *perpetual* stopping of thought and activities attributed to Heshang. Padma dkar po’s principal aim is to reconcile conceptual and nonconceptual modes of Buddhist meditation by establishing their proper soteriological contexts.

The following editions of the *Klan ka gzhom pa’i gtam* were used in preparing the translation and critical edition:

KZsb: *Padma dkar po gsung ’bum*. Darjeeling: 1974, vol. 21: 553–561₆

KZbc: *’Brug lugs chos mdzod chen mo*. Kathmandu: 200?, vol. 41, 515–525₆.

3a. English Translation of *Klan ka gzhom pa’i gtam* (excerpt)

Discussions to Quell Criticisms [554]

I bow to the feet of the Guru who is Mañjunātha.⁵⁵⁰

Homage to he who plays in the sky of [my] faithful mind,
The cool-rayed moon⁵⁵¹ Mañjughoṣa who destroy the darkness of the
Haughtiness of wrong notions through each portion of [his] nectar[-like] teachings,
[And] opens the white night-lily⁵⁵² of definitive meaning.

Some intelligent ones who became followers of crooked speech have
Abandoned this thoroughfare of the Conqueror due to doubts,
And grown exhausted meandering on wrongful paths of despair.
Overpowered by compassion, I shall herein guide [them] back again.

⁵⁵⁰ The epithet *’jam mgon* (Skt. Mañjunātha, “Gentle Protector”) was often prefixed to the names of Tibetan masters who were renowned for their learning such as Kong sprul Blo gros mtha’ yas (1813–1899), Mi pham rgya mtsho (1846–1912), and Tsong kha pa Blo bzang grags pa (1357–1419). Mi pham and Tsong kha pa were also called *’Jam mgon bla ma*. In the Indian Buddhist pantheon, Mañjunātha was an incarnation of Mañjuśrī, the Buddhist deity of wisdom, in human form.

⁵⁵¹ Tib. *bsil zer can* (Skt. *śītaṃśu*, ‘cool-rayed’) is a poetic epithet for the moon.

⁵⁵² Tib. *ku mud* (Skt. *kumuda*) refers to the esculent white water-lily (Latin name: *nymphaea esculenta*) that opens its petals at night and closes them in the daytime. This is another epithet of the moon. The reference to the white-lily alludes to the author’s name Padma dkar po (Skt. *puṇḍarīka*) meaning white lotus, a popular Indian symbol of beauty and purity since it arises above, and remains unblemished by, the mud from which it grows.

Nowadays, certain people have proclaimed that “there is no difference between your Mahāmudrā [tradition] and the Great Perfection (*rdzogs chen*) of the Chinese tradition except for the change in terminology from “ascent from below” and “descent from above [to “gradualist” and “suddenist”]”.⁵⁵³

Let us analyze this: in our view, the ascertainment of things as they really are depends solely on realizing the mode of abiding through direct perception (*mngon sum du rtogs pa*) because it transcends the path of words of others and is never within dualistic mind’s sphere of operations. Thus, when it comes to expressing what the content (*don*) of this realization through direct perception is like, even all the buddhas of the three times are at a loss for words. But when it comes to putting this in language while preserving its meaning, it is said to be “free from assertions”. [In other words,] because all explanations of doxographical viewpoints apart from that [direct realization] are established through intellectual imputation, ^[555] none can withstand analysis by means of reasoning. If, to that extent, there is no difference from Heshang, then since [the following] was said by the Noble Ācārya [Nāgārjuna] father and sons concerning the occasion when all [metaphysical] views have been overcome, it would follow that they are not different from Heshang either.⁵⁵⁴ On the occasion of having overturned all views, the eminent teacher [Nāgārjuna] father and son stated [*Mūlamadhyamakakārikā* XIII.7–8]:

If something non-empty existed,
Then something empty might also exist.
But something non-empty does not exist,
So how could emptiness exist?

Emptiness is declared by the victors to be
The purgative⁵⁵⁵ of all [metaphysical] views.
But those for whom emptiness is a view

⁵⁵³ Padma dkar po here alludes to the well-known passage from Sa skya Paṇḍita’s *Sdom gsum rab dbye* 3.167: “There is no actual difference between | the Present day Mahāmudrā and | the Great Perfection of the Chinese tradition | except for a change in terminology | from “ascent from below” and “descent from above” | to “gradualist” and “suddenist”. *da lta’i phyag rgya chen po dang | rgya nag lugs kyi rdzogs chen la | yas ’babs dang ni mas ’dzegs gnyis | rim gyis pa dang cig char bar | ming ’dogs bsgyur ba ma gtogs pa | don la khyad par dbye ba med* || See Rhoton 2002, 118 (translation) and 303 (text). For discussion of this passage and references, see Jackson 1994, 162 et passim. Among the critical responses to this passage are those by Dwags ram pa, Chos grags ye shes, Shākya mchog ldan, Mi bskyod rdo rje, Dwags po Bkra’ shis rnam rgyal and Rtse le sna tshogs rang grol.

⁵⁵⁴ In the text, this conclusion occurs following the two quotations.

⁵⁵⁵ We follow the sense of the Sanskrit *niḥsaraṇa* (Tib. *nges par ’byin pa*) as “a remedy to get rid of” or purgative (see Böhtlingk and Monier-Williams s.v. *niḥsaraṇa*).

Are declared to be incurable⁵⁵⁶.⁵⁵⁷

And as is stated in [Nāgārjuna's *Vigrahavyāvartanī* 29]:

If I had some thesis,
That fault would apply to me.
But since I have no thesis,
There is indeed no fault for me.⁵⁵⁸

In this regard, why *was* there a debate between the Ācārya Kamalaśīla who adhered to this line of thought and the Chinese Heshang? [This] is something you should think about. You may think “these [accounts] are not similar because the Ācārya [Nāgārjuna] father and sons said these things in the context of reasoning that analyzes the ultimate, whereas you do not have any analysis through reasoning.” But how could that be the case? The Ācāryas uttered these words in the context of reasoning that analyzes the ultimate. Since we as well utter these words in the context of ascertaining the ultimate, how are they *not* alike? Since that reasoning that analyzes the ultimate is precisely [our] method of ascertaining the ultimate as well, ^[556] what is the difference between these two?

[*Opponent:*] Let us grant that you alone do not have faults since you maintain things in that way. But such was not the case with [your] predecessors. [*Response:*] How can that be correct? According to Rje btsun Mi la [ras pa]:

When it comes to ascertaining the view,
For a completely perfect buddha,
Not [to mention] an ignorant person like me,
It is like the joy of a mute woman or young girl.
Apart from merely gesturing toward it,
How would [anyone] be able to show this?⁵⁵⁹

⁵⁵⁶ Sanskrit term *āsadhya* has various meanings including [1] unable to be completed or accomplished, [2] not susceptible of proof, and [3] incurable or irremediable. The Tibetan rendering as *bsgrub tu med pa* seems to follow either [1] or [2] but the context suggests [3] as a more natural reading.

⁵⁵⁷ MMK XIII 7–8 (Ye 2011 ed.): Skt.: *yady aśūnyaṃ bhavet kiṃcid syāc chūnyaṃ iti kiṃcana | na kiṃcid asty aśūnyaṃ ca kutaḥ śūnyaṃ bhaviṣyati ||* [7] *śūnyatā sarvadṛṣṭināṃ proktā niḥsaraṇaṃ jinaiḥ | yeṣāṃ tu śūnyatādrṣṭis tān asādhyān babhāṣire ||* [8]; Tib.: *| gal te stong min cung zad yod || stong pa cung zad yod par 'gyur || mi stong cung zad yod min na || stong pa yod par ga la 'gyur || rgyal ba rnams kyis stong pa nyid || [7] | lta kun nges par 'byung bar gsungs || gang dag stong pa nyid lta ba || de dag bsgrub tu med par gsungs ||* [8]

⁵⁵⁸ VV 29: Skt.: *yadi kācana pratijñā syānme tata eṣa bhaved doṣaḥ | nāsti ca mama pratijñā tasmān naivāsti me doṣaḥ ||* (For Sanskrit text and translation, see Johnston et al 1978, 61). See translation of Westerhoff 2010, 63.

⁵⁵⁹ The source of this quotation and the next have not been identified.

And he stated that:

Those who take platitudes as the truth
I do not see as being in accord with the truth.

[Mi la] said [these things]—it is just that you yourself have not seen or heard them. While not understanding the tradition of others, you nonetheless found it necessary to bear the burden of criticizing [them]. Is it because you received an injunction by a Chinese emperor [to do so]?⁵⁶⁰

Further, some people who have not considered the matter properly, even if they grant that the view is like that [outlined above], say there is no difference between the styles of meditation and conduct [vis-à-vis Mahāmudrā and Heshang teachings]. Heshang claimed that when one has abandoned all virtuous activities of body and speech, one recognizes the mind by simply not thinking at all and thereby becomes free. We, on the other hand, first abandon all preoccupations and distractions in order to attain stability in tranquility (*zhi gnas*), also known as one-pointed mind (*cittakagrata*) or nonconceptuality (*nirvikalpa*) or signlessness (*animitta*). But if one loses oneself in this state, it is regarded as a deviation (*gol sa*). Still, if one does not have even that [one-pointed tranquility], there will be no basis for accomplishing the accumulation of wisdom. Therefore, it is indispensable. One proceeds to cultivate all possible skillful means ^[557] such as great compassion and so on and discerning insight by way of the unity (*yuganaddha*) of emptiness and compassion in which both [virtue and wisdom] are united. These arise and one directly recognizes the mind. It is explained that through such profound insight, the whole range of things to be relinquished are relinquished, [everything] up to and including omniscient wisdom is thereby realized. So how could there be no difference [between our approach and that ascribed to Heshang]? This cannot be the case, but if you still think there is no difference, then let us [simply] offer the prayer “May your wishes be fulfilled.”

It is not the case that this account is not explained in the sūtras. According to the *Samādhirāja*:

Once the wise know the conditioned and unconditioned
So that all conceptions based on discursive signs are destroyed,
They abide in signlessness and thereby
Fully understand that all phenomena are empty.⁵⁶¹

⁵⁶⁰ Padma dkar po here alludes to Sa paṇ's close preceptor-patron relationship with the Mongol court under the Yuan dynasty, seeing this as one plausible explanation for the Sa skya hierarch's criticisms.

⁵⁶¹ D 127, 13b₆.

And the [*Prajñāpāramitā*]*sañcaya*[*gāthā*] states:

[One who] with insight fully understands the nature of phenomena
And completely transcends the three realms without exception,
Is a supreme leader of men who, setting the precious wheel in motion,
Teaches the dharma to living beings in order to end their suffering.⁵⁶²

And the [*Mahā*]*vairocanābhisambodhi*[*tantra*] states:

If one trains in acquiring skillful means and insight,
One will discover the unsurpassed vehicle –
That which is unconditioned.⁵⁶³

Therefore, why was it said that it was not explained in any sūtras and tantras? [558]

[*Query:*] You say that “at the time of nonconceptual realization one does not dwell on the past, does not speculate about the future, and does not dissect the present; one does not intentionally contemplate anything; one doesn’t even think only of emptiness. Rather, one lets mind settle naturally on its own.” According to Heshang: [“our religious tradition consists in] awakening to buddhahood by simply recognizing the mind after having cultivated nonconceptuality because one does not awaken to buddhahood through a dharma that consists of performing deeds (*bya byed kyi chos*). It is called the “Self-sufficient White Remedy” (*dkar po chig thub*) because it is a religion of “descending from above” (*yas babs*), like a garuḍa (*khyung nam mkha*)” descending from the sky onto a tree top.”⁵⁶⁴

[*Reply:*] If you think there is no difference between these accounts: given that the validation of tranquility meditation on signlessness is that one has abandoned all activities, you are just quibbling over mere words. In this regard, according to the *Madhyamakopadeśa* of Jo bo rje [Atiśa]:

⁵⁶² D 13 (Dpe bsdur ma ed.), vol. 34, 44₇₋₁₀.

⁵⁶³ D 494; H 462, vol. 86, 282a₃. This is among the most important of the so-called *Carya* or *Ubhaya* tantras and was central to the transmission of tantric traditions in China and Japan. Kūkai (774–835) received initiation for this tantra in China from Huikuo and, on returning to Japan, took it as the basis for developing the tantric Shingon sect of Japanese Buddhism. There is some evidence of its importance in India and China. According to Davidson 2002, 118: “The Ch’an monk Wu-hsing remarked around 680 C.E. that the popularity of the esoteric path was a new and exceptional event in India, observable even while he was in residence. He reputedly brought back with him the earliest version of the *Mahāvairocanābhisambodhi* tantra, although he did not translate it.”

⁵⁶⁴ The quote attributed to Heshang is taken verbatim from *Thub pa’i dgongs gsal*, 94₅₋₈. See Jackson 1994, 178.

Awareness does not think anything, does not grasp anything, and has abandoned all mindfulness and mental engagement.⁵⁶⁵

Since [Atiśa] stated [this], he must be no different from Heshang. Therefore, you also would be an adherent of Heshang's system because being a follower of Jo bo [Atiśa], you automatically accept [his teachings] without argument.

Moreover, [on your account,] all the stages of meditation of the profound yoga of signlessness in tantras such as the *Kālacakra* and all the stages of meditation in sūtras that teach the authentic path of tranquility would be no different from [the meditation] of Heshang.⁵⁶⁶ Indeed, in that case, you wouldn't find anyone who does not adhere to [and believe in] the philosophy of Heshang apart from some worldly types and a few people who are averse to meditation. [559]

[*Query:*] What, then, was the controversy really about? [*Reply:*] Whereas Heshang [sought] to perpetually abandon bodily and verbal activities, we cultivate tranquility, not for all times, but only until we have grown acclimatized to it once it has arisen. Moreover, [according to *Bodhicaryāvatāra* 8.4cd]:

One should first seek tranquility, and that is
Joyfully accomplished by one who is free from worldly ties.⁵⁶⁷

As is also stated in the *Vimalaprabhā*[*tīkā*]:

The thieves of indecision,
Guilt, torpor, sloth and agitation,
Have entered the dark [house] of the relatives,
And plundered this precious, auspicious path.⁵⁶⁸

⁵⁶⁵ *Madhyamopadeśa* (*Dbu ma'i man ngag*) D 3929, 191₂. (see also D 4468). In his commentary on this text, Prajñāmoṣa clarifies this passage as follows: "[The phrase] 'does not grasp anything' means [awareness] is free from subject and object. "'Has abandoned all [mnemic and thematic] attentions and mental engagements' means it has abandoned all thoughts focused on the past and future and it has abandoned forms, be they beautiful or otherwise (*gzugs sdu gu la sogs pa*).'" (D 241₇–242₁).

⁵⁶⁶ In other words, all the valid teachings on stages of meditation (*bsgom rim*) in both sūtras and tantras are directed toward an objectless, nonconceptual state of consciousness in which reifications have been abandoned.

⁵⁶⁷ See Bhattacharya 1960, 136. Stanza 8.4 reads: "Knowing that deep insight well-endowed with calm abiding vanquishes afflictive emotions, One should first seek calm abiding, and that is joyfully accomplished by one free from worldly ties." *śamathena vipaśyanā suyuktaḥ kurute kleśavināśam ity avetya | śamathaḥ prathamam gaveśanīyaḥ sa ca loka nirapekṣayābhiratyā ||*

⁵⁶⁸ D 1347, 110b₅.

That tranquility is the well-founded mental engagement (*tshul bzhin yid la byed pa*). [According to the *Mahāyānasūtrālaṅkāra*:]

Thus, when one attains great serviceability⁵⁶⁹ [of]
Body and mind though that [tranquility]
It is known as “having mental engagement”.⁵⁷⁰

Therefore, how could this be a “neutral state” as you assume? In another instance it is stated that even if worldly people meditate on emptiness they are unable to thereby reverse the belief in entities. [As the *Samādhirājasūtra* explains:]

[Although worldly people cultivate *samādhi*,
They do not destroy the conception of self.]
Their afflictive emotions fully reassert themselves.
Udraka⁵⁷¹ cultivated *samādhi* in this way.⁵⁷²

If one does not understand selflessness, one will be unable to destroy the belief in entities. Therefore, it was stated [by Sa paṇ] that “meditation on emptiness is a cause of *saṃsāra* and lower destinies.” That said, according to the Ācārya Saraha [*Dohakoṣagīti*]:

By meditating on compassion alone, [560]
One stays here in *saṃsāra* and will not attain liberation.⁵⁷³

⁵⁶⁹ This is one of the eleven virtuous mental factors (*sems byung dge ba : kuśalacaitta*): [1] faith (*dad pa : śraddhā*); [2] self-respect (*ngo tsha shes pa : hrī*); (3) decorum (*khrel yod pa : apatrāpya*); [4] non-attachment (*ma chags pa : alobha*); [5] non-hatred (*zhe sdang med pa : adveṣa*); [6] non-ignorance (*gti mug med pa : amoha*); [7] effort (*brtson 'grus : vīrya*); [8] serviceability (*shin tu sbyangs pa : prasrabdhi*); [9] conscientiousness (*bag yod pa : apramāda*); [10] equanimity (*btang snyoms : upekṣā*); [11] non-harmfulness (*rnam par mi 'tshe ba : avihimsā*).

⁵⁷⁰ D 4020, 19a₇.

⁵⁷¹ Udraka Rāmaputra (Pali: Uddaka Rāmaputta) was one of the two teachers mentioned by name under whom the Buddha is said to have studied while he was still a bodhisattva. From this teacher he was introduced to a trance state known as the “realm of neither ideation nor non-ideation” (*naīvasaṃjñānāsaṃjñānāyatana*). After gaining proficiency in this and meditative states involving the suppression of mental activity, the Buddha eventually concluded that such trances lead only to a state of blank-mindedness but not to the goal of enlightenment, peace or *nīrvāṇa*. For the details and rhetorical function of this episode in the Buddha’s life-story, see Bronkhorst 2009, 19–20 and 51 f.

⁵⁷² H 129, 44b₁. The first two lines of this stanza have been added for context. H 44a₇-44b₁: 'jig rten dag na ting 'dzin sgom byed kyang | de ni bdag tu 'du shes gzhiḡ mi byed |

⁵⁷³ D 2224, 71b₁.

If one does not understand both [kinds of] selflessness [of persons and phenomena], one is unable to destroy the belief in entities. Hence, one would also have to say that “meditation on compassion is a cause of *saṃsāra* and lower destinies” because in the same way that meditation on emptiness is mistaken if one does not understand the two [kinds of] selflessness, the same holds true for compassion. For, doesn’t one cultivate compassion as well?

In that regard, people who do not understand selflessness—being separated from the skillful means of compassion and discerning insight of emptiness—remain separated from accumulating stores of merit and knowledge. Therefore, an occasion for them to realize the two kinds of selflessness is impossible. The [*Prajñāpāramitā*]*sañcaya*[*gāthā*] states:

So long as one has not completed the two accumulations,
One will not realize the true emptiness.⁵⁷⁴

Also, as the *Jñānasiddhi* [of Indrabhūti] states,

Whenever there is deluded meditation,
One attains delusion by means of delusion.⁵⁷⁵

This was mentioned [in Sa paṇ’s view] because “certain methods of settling the mind in an uncontrived state have been explained as ‘deluded meditation’.”⁵⁷⁶ In that way, thinking that such persons had succumbed to [this] ‘deluded meditation’, [he] refuted them. But what is the use of applying this to [all] the others? [According to this logic,] since within the practice of ethics, certain violations (*’chal pa*)⁵⁷⁷ are mentioned, you would take all [cases of] ethical observance as violations.⁵⁷⁸ Moreover, those who are so paranoid about failings such as pitfalls and deviations (*shor gol*) take pride in criticizing us. Since even I maintain this is this case, you [561] may as well rashly say whatever you please.

The claim that [the Bka’ brgyud meditation] is not the Mantrayāna Mahāmudrā meditation since it is the Prajñāpāramitā meditation should likewise be rejected. Why? Because [our meditation] is precisely the yoga spanning day and night which belongs to the withdrawal

⁵⁷⁴ H 12, 269a₁ (D, H have different first line)

⁵⁷⁵ This often-quoted passage was not identified in the *Jñānasiddhi* but it is first mentioned by Sa skya Paṇḍita in his *Thub pa’i dgongs gsal*, on which see Jackson 1994, 182, 185.

⁵⁷⁶ *Thub pa’i dgongs gsal*, 51a. For Tibetan text of passage, see Jackson 1994, 185 (note: *dang* should be corrected to *ngang*).

⁵⁷⁷ This refers to the ethical failings (*tshul khrims ’chal pa : duḥśīla*) discussed in MSA.

⁵⁷⁸ Padma dkar po here warns against the fallacy of taking an exception as a rule.

(*pratyāhāra*)⁵⁷⁹ phase of Mahāmudrā meditation as described in the *Kālacakra*.⁵⁸⁰ As a *Prajñāpāramitā* sūtra states,

One who unites with space is one who unites with perfection of wisdom. One who unites with the unsurpassed is one who unites with the perfection of wisdom.⁵⁸¹

The great sages of India [such as Nāropa] claimed that [Mahāmudrā meditation] was taught in precisely this way [i.e., in line with *Prajñāpāramitā*]. Now, please tell me how settling the mind in equipoise can be an enemy, let alone the other [i.e., transcendent] path of Great Mantra? If single-pointed mind is not attained, the Generation Stage also goes awry and one cannot elicit its potential. Isn't it explained in the *Aṣṭasāhasrikā* [*Prajñāpāramitā*]?

Moreover, given that our four yogas and [those of] the Alīkākaravādins are only nominally similar, how can they be [considered] the same? Since, according to above discussions, [Mahāmudrā meditation] was extensively explained as being nonamenable to invalidation, or as unity (*yuganaddha*), or as coemergent wisdom (*sahajajñāna*), this also undermines the claim that it is exclusively a sūtric path. Since in the sūtras, the basic teachings are shown concisely, whereas in the tantras [their] hidden meanings are extensively explained, there is also no [fundamental] difference concerning [their respective] stages of the path.

3b. Critical Edition of *Klan ka gzhom pa'i gtam*

(PKsb vol. 21: 553–561₆)

Klan ka gzhom pa'i gtam bzhugs so ||_[554]

'jam mgon bla ma'i zhabs la phyag 'tshal lo ||

gang gsung bdud rtsi'i cha shas re res kyang ||
log rtog mun pa'i khengs 'joms nges don gyi ||
ku mud 'byed pa'i 'jam mgon bsil zer can ||

⁵⁷⁹ 'Withdrawal' ([*so*] *sor sdud* [*pa*] : *pratyāhāra*) refers to the first of the six limbs of the Buddhist Six-limbed Yoga (*ṣaḍaṅgayoga* : *sbyor ba yan lag drug pa*), a *sādhana* that become closely with Kālacakra teachings. Concerning withdrawal, Francisco Sferra states that "[o]n the one hand, it consists of the interruption of the ordinary function of the senses and their external activity, and on the other hand, of their remaining at rest (*sva-mīṣṭha*). It is said that the sense faculties act in a 'divine' way, namely, that they perceive their objects as non-differentiated realities, i.e., as realities not included among those that can be conceptually conceived. Through the withdrawal, the yogin remains in a condition of direct perception (*pratyakṣa*) devoid of conceptual construction (*nirvikalpa*).” On the history and significance of *ṣaḍaṅgayoga*, see Sferra 2000, 15 f. and 22 f.

⁵⁸⁰ See previous note.

⁵⁸¹ This passage is quoted with minor variation in Nāropa's *Sekoddeśatīkā*. See SUTT (Sferra and Merzagora, eds.) 2006, Skt., 128; Tib., 300. For Tibetan text, see D 1351, 254a₅-254a₆.

dad pa'i yid mkhar rol der phyag 'tshal lo ||

dpyod ldan yon po'i ngag gi rjes zhugs 'ga' ||
 som nyis rgyal ba'i gzhung lam 'di spangs nas ||
 tshul min mya ngan lam 'khyams dub pa dag ||
 snying rje'i gzhan dbang song bas slar 'dir khrid ||

deng sang 'ga' zhig na re | khyod kyis phyag rgya chen po dang rgya nag lugs kyis rdzogs chen
 gnyis yas 'dzeg dang mas 'dzeg ming 'dogs phyogs bsgyur ba ma gtogs khyad med do zhes
 grag go |

dpyad kyis | kho bo cag gis lta ba ji lta ba bzhin du gtan la phebs pa ni gnas lugs mngon sum du
 rtogs pa kho na la rag las te | gzhan ngag gi lam las 'das shing | yid kyis spyod pa'i yul du nam
 yang ma gyur pas so || de ltar mngon sum du rtogs pa'i don de nyid ji lta ba brjod pa la | dus
 gsum gyi sangs rgyas thams cad kyang tshig gis 'phongs par gyur pa nyid don la gnas pas | tha
 snyad rnam par 'jog pa'i tshe khas len dang bral lo zhes smras so || de las gzhan du lta ba'i
 rnam gzhag bshad pa thams cad blos btags nas ^[555] bzhag pa'i phyir | rigs pas dpyad bzod ma
 yin no || de tsam gyis **hwa shang** dang khyad par med par gyur na | **slob dpon 'phags pa yab**
sras kyis | lta ba kun bzlog la zhugs pa'i dus su |

gal te stong min cung zad yod ||
 stong pa cung zad yod par 'gyur ||
 mi stong cung zad yod min na ||
 stong pa yod par ga la 'gyur ||

rgyal ba rnams kyis stong pa nyid ||
 lta kun nges par 'byin par gsungs ||
 gang dag stong pa nyid lta ba ||
 de dag bsgrub tu med par gsungs ||

zhes dang |

gal te ngas dam bca' 'ga' yod ||
 des na nga la skyon 'di yod ||
 nga la dam bca' med pas na ||
 nga ni skyon med kho na yin ||

zhes de nyid gsungs pas || de yang **hwa shang** dang khyad par med par 'gyur ro || de ltar na
 lugs 'di 'dzin pa'i **slob dpon ka ma la shī la** dang | **rgya'i hwa shang** ci la rtsod | khyod kyis
 bsam par bya dgos so || **slob dpon yab sras** don dam dpyod pa'i rig ngor de skad gsung la |
 khyod la rig pas dpyad pa med pas mi mthun no snyam na | de yang ga la yin | **slob dpon** kyang

don dam dpyod byed kyī rigs ngor de skad gsung | nged kyang don dam gtan la 'bebs pa'i tshe
de skad smra bas ji ltar mi mthun | don dam la dpyod pa'i rigs pa yang | don dam gtan la 'bebs
pa'i tshul^[556] nyid yin pas | de gnyis la bye brag ci yod |

khyod go na de ltar smra bas skyon med du chug kyang | gong ma rnams kyis ma yin no zhe
na | de yang ci la 'thad | **rje btsun mi las** |

lta ba gtan la 'bebs tsa na ||
rmongs pa nga 'dra ma yin pa ||
yang dag rdzogs pa'i sangs rgyas kyis ||
lkug ma'am gzhon nu'i dga' ba bzhin ||
mtshon pa tsam las ma gtogs⁵⁸² pa ||
'di nyid ston par ga la nus ||

zhes dang |

kha lta don du khyer ba rnams ||
don dang mthun par ngas ma mthong ||

zhes gsungs pa ma mthong zhing ma go bar zad la | gzhan lugs mi shes bzhin du sun 'byin byed
pa'i ngal ba brten dgos pa khyed la rgya rgyal po'i lung zhig byung ba yin nam |

yang mno bsam ma thongs pa la la | lta ba la de ltar yin du chug na'ang | sgom pa'i tshul dang
spyod pa la khyad par med do lo | ci **hwa shang** gis lus ngag gi dge ba thams cad khyad du
bsad nas mi rtog pa 'ba' zhig gis sems rtogs shing de nyid kyis grol bar 'dod la | kho bo cag |
dang por 'du 'dzi dang g.yeng ba thams cad spangs te | zhi gnas sam | sems rtse gcig pa'am |
rnam par mi rtog pa'am | mtshan ma med pa la gnas pa bsgrubs | de la 'byams na gol sar bzhag
| de tsam zhig med na ye shes kyī tshogs bsgrub pa'i gzhi mi 'byung bas med mi rung du byas
| de nas snying rje chen po^[557] sogs thabs ji snyed pa dang | de gnyis zung 'brel gyi stong nyid
snying rje zung 'jug gis shes rab bskyed | de skyes pa dang sems ngo 'phrod | zab mo'i shes rab
des spang bya mtha' dag spong zhing | des rnam pa thams cad mkhyen pa'i ye shes kyī bar du
bsgrub par bshad pas khyad par med par ji ltar 'gyur | ma gyur kyang khyad med par gyur na
snyam na | khyed kyī re ba rdzogs par gyur cig ces kho bo cag gis kyang smon lam 'debs rogs
bya'o || tshul de nyid mdo las ma bshad pa ma yin te | ting nge 'dzin rgyal po las |

mkhas pas 'dus byas 'dus ma byas rig ste⁵⁸³ ||

⁵⁸² KZsb, KZbc: *rtogs*

⁵⁸³ KZsb, KZbc: *nas*; D: *ste*

mtshan ma'i 'du shes dag ni⁵⁸⁴ rnam bshig nas⁵⁸⁵ ||
 mtshan ma med pa la ni de gnas na ||
 chos rnam thams cad stong par rab tu shes ||

zhes dang | sdud pa las |

shes rab kyis ni chos kyis rang bzhin yongs shes te⁵⁸⁶ ||
 khams gsum ma lus pa las yang dag 'da' bar 'gyur ||
 mi yi khyu mchog 'khor lo rin chen bskor byas nas ||
 sdug bsngal zad par bya phyir 'gro la chos kyang ston ||

zhes dang | rnam snang mngon byang las |

thabs dang shes rab ldan pa la ||
 bslab nas⁵⁸⁷ bla med theg pa ni ||
 'dus ma byas pa de thob bo ||

zhes gsungs | de bas na | mdo rgyud gang nas kyang ma bshad pa'i rgyu mtshan ci zhig yod |
 khyod_[558] kyis mi rtog pa bsgrub pa'i tshe | 'das pa mi mno | ma 'ongs pa mi bsam | da lta ba mi
 dpyad | ched du ci yang mi bsgom | stong pa nyid tsam du yang mi sems | sems rang babs su
 bzhag go zhes smras pa dang **hwa shang** gis

bya byed kyis chos kyis 'tshang mi rgya bas | rnam par mi rtog pa bsgoms nas sems
 rtogs pa nyid kyis 'tshang rgya ste | khyung nam mkha' las shing rtser 'bab pa ltar
 yas babs kyis chos yin pas dkar po chig thub yin no ||

zer ba khyad par med do snyam na | mtshan ma med pa'i zhi gnas bsgom tshad bya byed thams
 cad spong bas tshig tsam la khyod rtsod pa zhig ste | de lta na | **jo bo rje**'i dbu ma'i man ngag
 tu |

shes pa cir yang mi rtog cir yang mi 'dzin | dran pa dang yid la byed pa thams
 cad spangs te ||

zhes bshad pas | de yang **hwa shang** dang khyad med du gyur bas | khyod nyid kyang **hwa**
shang gi lugs 'dzin par 'gyur te | jo bo'i rjes 'jug tu gtan tshigs med u tshugs kyis khas len pas
 so ||

⁵⁸⁴ KZsb, KZbc: *thams cad*; D: *dag ni*

⁵⁸⁵ KZsb, KZbc: *ste*; D: *nas*

⁵⁸⁶ KZsb, KZbc: *nas*; D: *te*

⁵⁸⁷ KZsb, KZbc: *na*; H: *nas*

gzhan yang | dus kyi 'khor lo sogs rgyud sde zab mo'i mtshan ma med pa'i rnal 'byor gyi sgom
rim thams cad dang | zhi lhag gi lam mtshan nyid pa ston pa'i mdo'i sgom rim thams cad kyang
hwa shang gi dang khyad par med par 'gyur la | de lta na | 'jig rten pa 'ga' zhig dang | sgom la
zhe 'gras pa re gnyis las | **hwa shang** gi grub mtha' mi 'dzin pa su yang ^[559] rnyed par mi 'gyur
ro ||

don la rtsod do zhe na | **hwa shang** gis lus ngag gi bya byed gtan du spong ba yin la | nged cag
ni zhi gnas skyed pa dang | skyes nas goms pa'i bar du ste | dus thams cad du ni ma yin no | de
yang |

thog mar zhi gnas btsal bya de yang ni ||
'jig rten chags pa med la mngon dgas 'grub ||

ces dang | dri ma med pa'i 'od las yang |

the tshom 'gyod pa dag dang gnyid dang ni ||
le lo rgod pa'i chom rkun 'di⁵⁸⁸ rnam kyis⁵⁸⁹ ||
gnyen 'dun 'thibs po'i nang du zhugs pa yin⁵⁹⁰ ||
lam bzang rin chen 'di⁵⁹¹ ni 'phrog par byed ||

ces gsungs pa bzhin no || zhi gnas de nyid tshul bzhin yid la byed pa yin te |

des na de yis⁵⁹² lus dang sems ||
shin tu sbyang pa che thob nas ||
yid la byed dang bcas shes bya ||

zhes gsungs pas | lung ma bstan yin no snyam pa ltar du yang ji ltar 'gyur | yang 'ga' zhig 'jig
rten pa dag stong nyid bsgom na yang | de yis dngos por 'dzin pa bzlog mi nus ||

['jig rten dag na ting 'dzin sgom byed kyang |
de ni bdag tu 'du shes gzhi mi byed ||⁵⁹³
de yi⁵⁹⁴ nyon mongs phyir yang rab tu ldang ||

⁵⁸⁸ D: om. 'di

⁵⁸⁹ D: addit. kyang

⁵⁹⁰ D: yi

⁵⁹¹ D: dag

⁵⁹² KZsb, KZbc: yi; D: yis

⁵⁹³ The first two lines of stanza from H are added for context.

⁵⁹⁴ KZsb, KZbc: yis; D: yi

lhag spyod kyis ni ting 'dzin 'dir bsgom bzhin ||

zhes gsungs | bdag med ma rtogs na dngos por 'dzin pa 'jig mi nus pas | stong nyid bsgom pa
'khor ba dang ngan song gi rgyu yin no || zer mod | 'o na **slob dpon sa ra has** |

'on te snying rje 'ba' zhig bsgoms pas kyang⁵⁹⁵ ||
'khor ba_[560] 'dir gnas thar pa thob mi 'gyur⁵⁹⁶ ||

zhes pas | bdag med gnyis ma rtogs na dngos por 'dzin pa 'jig mi nus pas | snying rje bsgom pa
'khor ba ngan song gi rgyu yin no || zhes zer dgos par 'gyur la | bdag med gnyis ma rtogs par
stong pa nyid bsgom pa 'khrul pa yin pas stong nyid mi bsgom pa bzhin du | snying rje yang
mtshungs pas | snying rje yang mi bsgom mam |

de lta na thabs snying rje dang | shes rab stong nyid dang bral ba'i bdag med ma rtogs pa'i
gang zag rnams | bsod nams dang ye shes kyi tshogs gsog pa dang bral bas | de dag gis bdag
med gnyis rtogs pa'i dus mi srid de | sdud pa las |

ji srid tshogs gnyis yongs su rdzogs par ma byas par⁵⁹⁷ |
de srid stong nyid dam pa de ni rtogs mi 'gyur⁵⁹⁸ |

zhes gsungs pas so || yang ye shes grub pa las |

rmongs pa'i sgom pa gang yin pa ||
rmongs pas rmongs pa thob par 'gyur ||

zhes blo ma bcos pa'i ngang la 'jog pa'i tshul 'ga' zhig rmongs pa'i sgom par bshad pa'i phyir
| de yang rmongs pa'i sgom par song snyam nas dgag mod | gzhan bya ci dgos | tshul khrims
bsrung ba'i nang nas | 'chal pa 'ga' zhig bshad pas | tshul khrims bsrung ba thams cad tshul
khrims 'chal par yang khyod kyis gzung zhig | gzhan yang | shor gol gyi skyon 'jigs 'jigs dag
gis bdag cag sun 'byin par rlom ste | bdag kyang de ltar 'dod pas | khyod rang_[561] ci dga' bar
byung rgyal du smros shig ||

shes rab kyi pha rol tu phyin pa'i sgom yin pas | gsang sngags kyi phyag rgya chen po'i sgom
ma yin par 'dod pa 'di yang deng phyin nas dor cig || ci'i phyir zhe na | **dus 'khor** nas gsung
pa'i phyag rgya chen po'i bsgom pa sor sdud kyi nyin mtshan gyi rnal 'byor nyid | sher phyin
gyi mdor |

⁵⁹⁵ KZsb, KZbc: *pas kyang*; D: *na yang*

⁵⁹⁶ KZsb, KZbc: *sam ci*; D: *mi 'gyur*

⁵⁹⁷ D, H: *de dag dge ba'i rtsa ba ji srid ma rdzogs pa* |

⁵⁹⁸ D, H: *thob mi byed*

gang nam⁵⁹⁹ mkha' la rnal 'byor du byed pa de ni⁶⁰⁰ | shes rab kyi pha rol tu phyin
 pa la rnal 'byor du byed pa yin no⁶⁰¹ ||⁶⁰² gang bla gab med pa la rnal 'byor du byed
 pa de ni⁶⁰³ shes rab kyi pha rol tu phyin pa la rnal 'byor du byed pa yin no⁶⁰⁴ ||

zhes tshul 'di nyid kyi bstan par 'phags yul gyi mkhas pa chen po dag bzhed pas so || lar sems
 mnyam par 'jog pa la dgra lta ci 'tshal | gsang chen gyi lam gzhan lta zhog | sems rtse gcig pa
 ma thob na | bskyed rim kyang 'chol bar song nas nus pa mi 'byin par *brgya stong* du bshad pa
 ma yin nam | yang kho bo cag gi rnal 'byor bzhi dang | rnam rdzun pa ming du mthun kyang
 gcig par ga la 'gyur te | gong du bshad pa rnam kyi gnod par ma nges sam | zung 'jug dang
 lhan cig skyes pa'i ye shes rgyas par bshad pas | mdo lam rkyang par 'dod pa'ang 'jig go | mdor
 dngos bstan mdo tsam bshad la | sngags su sbas don rgyas par bshad pas lam rim tha dad pa
 yang ma yin no ||

RESPONSE TO NAM MKHA' RGYAL MTSHAN'S CRITIQUE OF PADMA DKAR PO'S AMANASIKĀRA

INTRODUCTORY REMARKS: The following is an excerpt from a short text entitled *A Reply to Objections from Shar rtse* (*Shar rtse zhal snga'i brgal lan*) in which Padma dkar po offers a concise response to a criticism of his *amanasikāra* interpretation advanced by the Dge lugs critic Shar chen Nam mkha' rgyal mtshan (1532–1592)⁶⁰⁵ in his *Byang chub sems 'grel gyi rnam par bshad pa'i zhar byung 'brug Mi pham Padma dkar pos Phyag chen gyi bshad sbyar rgyal ba'i gan mdzod ces par Rje Tsong kha pa la dgag pa mdzad pa'i gsung lan*, a lengthy critical response to the 'Brug pa master's criticism of Dge lugs pa doctrine in his *Phyag chen rgyal ba'i gan mdzod*. The *Shar rtse zhal snga'i brgal lan* is contained in a collection of responses to various criticisms entitled *Discussions to Quell Objections* (*Klan ka gzhom pa'i gtam*). Nam mkha' rgyal mtshan's work is contained in a collection of Dge lugs pa polemical works entitled *Phyin ci log gi gtam gyi sbyor ba la zhugs pa'i smra ba ngan pa rnam par 'thag pa'i bstan bcos gnam lcags 'khor lo*, 607–65.

The following editions of the *Shar rtse zhal snga'i brgal lan* were used in preparing the translation and critical edition:

⁵⁹⁹ KZsb, KZbc: *na*; D, SUṬ_T: *nam*

⁶⁰⁰ D, SUṬ_T om. *ni* |

⁶⁰¹ KZsb, KZbc: *yin no*; D, SUṬ_T: *pa'o*

⁶⁰² KZsb, KZbc: om. *kau sī ka*

⁶⁰³ KZsb, KZbc: *de ni*; D, SUṬ_T: *par 'dod pa de*

⁶⁰⁴ KZsb, KZbc: *pa yin no*; D, SUṬ_T: *pa'o*

⁶⁰⁵ On this criticism, see Volume I, 422 f.

SGsb: *Padma dkar po gsung 'bum*. Darjeeling: 1974, vol. 21: 585₆–587₅

SGbc: *'Brug lugs chos mdzod chen mo*. Kathmandu: 200?, vol. 41: 552₁–554₂.

4a. English Translation of *Shar rtse zhal snga'i brgal lan* (excerpt)

Concerning [our] explanation of the term *amanasikāra*, [you have alleged] that it contradicts authoritative scripture like the statement in the *Caryāmelāpakapradīpa*: “Here, regarding explanations [given in] canonical texts, when one follows *only* the sense of terms based on the previous renderings of words and meanings according to grammatical analysis, [586] [one does not thereby know how and why what is expressed by the syllable [a] actually applies.]”⁶⁰⁶ etc. [As for your allegation that] “taking it as an object of the mode of apprehending emptiness in equipoise, you correlate it with claims about meditation”.⁶⁰⁷ This commits neither of two faults of reasoning because [1] that [above] quotation refutes the clinging to the Sanskrit language [and thus losing sight of the deeper meaning], and [2] the meaning of the syllable [given] in the *Four Explanations [on the History of Grammatical Writings]*⁶⁰⁸ would otherwise not make sense.

In the latter case, it does not constitute [a fallacy of reasoning] because the meaning of that term [*amanasikāra*] as “not mentally engaging in the unfounded” means precisely “to mentally engage in the well-founded”. And, in that regard, not seeing any strands of hairs in the sky is precisely the correct seeing, whereas the strands of hair and so forth are said to be due to the influence of vitreous floaters. Unfounded mental engagement is ignorance (*ma rig pa*); well-founded mental engagement is personally realized self-awareness (*so so rang rig*). In this context, ignorance means conceptualizing.⁶⁰⁹ According to a Caryātantra⁶¹⁰ [Virūpa’s *Suṇiṣprapañcatattvopadeśa*]:

Divisive conceptualizing is great ignorance;

⁶⁰⁶ *Caryāmelāpakapradīpa*, D 1803, 141₇–142₁. For the complete passage and an analysis of the differing interpretations of it by Nam mkha’ rgyal mtshan and Padma dkar po, Volume I, 422 f.

⁶⁰⁷ See Nam mkha’ rgyal mtshan’s *Byang chub sems 'grel gyi rnam par bshad pa'i zhar byung 'brug Mi pham Padma dkar po's Phyag chen gyi bshad sbyar rgyal ba'i gan mdzod ces par rje tsong kha pa la dgag pa mdzad pa'i gsung lan*, 610₆ f. This passage is translated and discussed in Volume I, 423 n. 1218.

⁶⁰⁸ On this work, see Volume I, 424 n. 1220.

⁶⁰⁹ On and well-founded (*yoniso*) and unfounded (*ayoniso*) forms of *manasikāra*, see Volume I, 418 f.

⁶¹⁰ This passage is often quoted in Indian and Tibetan sources with varying attributions. The only non-quotational canonical source of the passage we could find was Virūpa’s *Suṇiṣprapañcatattvopadeśa* (D 2020, 163₃) which is not a *tantra* but an *upadeśa*.

It makes one sink⁶¹¹ into the ocean of *saṃsāra*.⁶¹²

In this regard, meditation based on conceptualizing and the discriminating analysis of emptiness is that of the śrāvakas. [In the case of] the Mahāyāna path, the [*Mahāyāna*]*sūtrālaṃkāra* [19.52] states:

Wisdom that perceives suchness is
Meditation without differentiated aspects.
Direct perception of what exists and does not exist
Is called the mastery⁶¹³ over conceptualization.

The commentary on this [Vasubandhu’s *Mahāyānasūtrālaṃkārabhāṣya*] states:

It is “meditation without differentiated aspects” because no differentiation is seen between signs and suchness. This shows well what distinguishes (*viśeṣaḥ*) the signlessness of bodhisattvas from the signlessness of śrāvakas. [587] For, those (*te hi*) [śrāvakas], seeing signs and signlessness as different do not mentally engage in all the signs but mentally engage in the sphere of signlessness, and thus become absorbed in signlessness. However, bodhisattvas see even signs as signless by virtue of not seeing signs apart from suchness. Consequently, their wisdom consists in the “meditation⁶¹⁴ without differentiated aspects”.⁶¹⁵

And, if nothing exists as a basis of analysis on the side of concepts and signs, then where would that [suchness] arise as an object of analysis which is either existent or nonexistent? According to the [*Bodhicaryāvatāra* 9.140ab]:

Having not contacted any conceptualized entity,
One does not apprehend the nonexistence of that.⁶¹⁶

And [the *Rājādeśa sūtra*]:

⁶¹¹ D 2020: *nub byed*; PG: *ltung byed*.

⁶¹² Tib. *Shin tu spros pa med pa de kho na nyid kyī man ngag*, D 2020 (161–167), 163₃.

⁶¹³ The term *vikalpavibhu* in MSA is characterized as *vikalpavibhva* (“mastery over conceptualization”) in the commentary.

⁶¹⁴ Tibetan text has *bsgom pa sgom pa yin*. Sanskrit (Levi ed.) has *bhāvitam*.

⁶¹⁵ See MSA (Levi ed.) 169–70.

⁶¹⁶ Our translation follows BCA (Vaidya ed.): *kalpitatādhāvam aspiṣṭatadabhāvo na ghyate* | We here take *tadabhāva* as a genitive *tadapurūṣa* “nonexistence of that” based on the Prajñākaramati’s commentary to 9.40 ab on 591.16 (Vaidya ed.).

When these entities are relinquished, you don't have to search for emptiness.⁶¹⁷

According to the meaning of such passages, it was stated [by Rgyal dbang rje Kun dga' dpal 'byor that]

When one recognizes the nature of conceptual thought,
Whatever arises is liberated as *dharmakāya*.⁶¹⁸

The essential point [of these passages] is the same.

4b. Critical Edition of *Shar rtse zhal snga'i brgal lan* (excerpt)

(PKsb vol. 21: 585₆.587₅) *a ma na si kā ra*'i⁶¹⁹ sgra bshad la | *spyod bsdu*s kyī |

'di na gsung rab 'chad pa dag ni | *byā*⁶²⁰ *ka ra ṇa*'i tshig don sngon du⁶²¹ byas nas
sgra'i don 'ba' zhig gi rjes su 'brang ngo [...] ^[586]

sogs kyis lung 'gal | kho bo cag mnyam gzahag tu stong pa nyid 'dzin stangs kyī yul du byas
nas sgom par 'dod pa'i rjes su 'brangs pa'i rigs skyon gnyis kar du mi 'gyur te | lung de ni legs
par sbyar ba'i skad la zhen pa dgag pa yin la | gzhan du na *bshad pa bzhi*'i yig don mi rigs par
'gyur bas so || phyi mar yang mi 'gyur te | de'i sgra don tshul min yid la mi byed pa | de ka
tshul bzhin yid la byed pa yin pa dang | de yang nam mkha'la skra shad ci yang ma mthong ba
nyid mthong ba yang dag pa yin par | rab rib mthu yis skra shad la sogs pa gsungs pas so ||
tshul bzhin ma yin pa yid byed ni ma rig pa | tshul bzhin yid byed ni so so rang rig 'dir bstan
ma rig pa'ang rnam rtog ste | *spyod rgyud* las |

rnam rtog ma rig chen po ste ||⁶²²

⁶¹⁷ *Rājādeśnāmamahāyānasūtra* (Tib. *Rgyal po la gdams pa shes bya ba theg pa chen po'i mdo*) D 215, 421₃.

⁶¹⁸ In his *Mchog gi dang po'i sangs rgyas rnam par phye ba gsang ba thams cad bshad pa'i mdzod*, PKsb vol. 13, Padma dkar po attributes this passage to "Rgyal dbang rje," i.e., 'Brug chen II Rgyal dbang rje Kun dga' dpal 'byor (1428–1476). We have so far been unable to locate this passage.

⁶¹⁹ SGsb, SGbc: *a ma nā si ka ra*'i

⁶²⁰ Tib. *ba* = Skt. *va*

⁶²¹ SGsb, SGbc: *mngon du*; corrected to *don sngon du* as per *Phyag chen gyi bshad sbyar rgyal ba'i gan mdzod ces par rje tsong kha pa la dgag pa mdzad pa'i gsung lan*

⁶²² addit. |

'khor ba'i⁶²³ rgya mtshor ltung⁶²⁴ byed yin ||⁶²⁵

zhes pas so || de yang rnam rtog dang stong pa nyid so sor 'byed pa'i sgom pa nyan thos kyi
yin | theg chen lam yin pa mdo sde rgyan las |

de bzhin nyid dmigs ye shes ni ||
rnam pa tha dad med bsgom zhing ||
yod dang med don mngon sum pa ||
rnam rtog dbang 'byor nyid ces bya ||⁶²⁶

de'i 'grel par |

rnam pa tha dad med par bsgom pa ni mtshan ma dang de bzhin nyid dag tha mi
dad pa nyid du mthong ba'i phyir ro || 'dis ni nyan thos kyi mtshan ma med pa las
byang chub ^[587] sems dpa'i mtshan ma med pa khyad zhugs par yongs su bstan te |
de dag gi mtshan ma dang mtshan ma med pa tha dad pa nyid du mthong nas mtshan
ma thams cad yid la mi byed pa dang | mtshan ma med pa'i dbyings yid la byed
pa'i sgo nas mtshan ma med pa la snyoms par 'jug go || byang chub sems dpa'
rnams ni de bzhin nyid la ma gtogs pa'i mtshan ma mthong bas mtshan ma med
par mthong ste | de'i phyir de dag gi ye shes ni rnam pa tha dad med par bsgom pa
sgom pa yin no ||

zhes gsungs pa dang | dpyad gzhi rnam rtog gam mtshan ma phyogs la med na | de yod med
dpyad rgyu gar 'ong | des

brtags pa'i dngos la ma reg par⁶²⁷ |
de yi⁶²⁸ dngos med 'dzin ma yin ||⁶²⁹

dang |

⁶²³ D 2020: *srid pa'i*

⁶²⁴ D 2020: *nub*

⁶²⁵ addit. |

⁶²⁶ Levi 19.52: *tathatālabanam jñānāmanānākārabhāvitam* | *sadasattarthe pratyakṣam vikalpavibhu cocyate* ||

⁶²⁷ SGsb: *pa* corrected as per Vaidya ed.

⁶²⁸ SGsb: *yis* corrected as per Vaidya ed.

⁶²⁹ For the Tibetan, we follow the critical edition of Tibetan in Oldmeadow 1994: Appendix, 191.

dnogs 'di spangs nas stong nyid mi btsal gyi ||⁶³⁰

sogs kyi lung don de dang des ||

rnam rtog gi rang bzhin shes tsa na ||

gang shar 'di chos skur khrol lo lo ||

gsungs pa gnad gcig pas so ||

AMANASIKĀRA IN THE CONTEXT OF NONREFERENTIAL MEDITATION

INTRODUCTORY REMARKS: The following is a short excerpt from a short text entitled *Mirror of Mind: Personal Guidance on the Quintessential Meaning* (*Snying po don gyi man ngag sems kyi me long*) in which Padma dkar po explains the role of mental nonengagement in the context of nonreferential meditation. This passage provides a concise but cogent example of how the idea of *amanasikāra* is used in Bka' brgyud meditation instructions (*man ngag*), both oral or written, to directly introduce the nature of mind. Padma dkar po uses the instruction as an opportunity to emphasize that this type of mental nonengagement does not involve the cessation of *all* mental activity, but only those mental engagements which are bound up with an apprehended object and apprehending subject.

The following editions of the *Snying po don gyi man ngag sems kyi me long* were used in preparing the translation and critical edition:

NSsb: *Padma dkar po gsung 'bum*. Darjeeling: 1974, vol. 21: 414₅–415₃

NSbc: *'Brug lugs chos mdzod chen mo*. Kathmandu: 200?, vol. 41: 362₂–363₆

5a. English Translation of *Snying po don gyi man ngag* (excerpt)

When body and mind relax deeply and all the movements of mind and mental factors have come to rest, it is precisely through mental nonengagement wherein one does not think about anything at all that one lets mind rest uncontrivedly in its own nature, just as it is. But in case this does not last, one should take hold of mind by way of various skillful means ^[415] so that thoughts are unable to go out to their objects. Then, since they are unable to do so, the thoughts of the six sense faculties will subside. When, by this method, thoughts dissipate in their expanse so that one distinguishes mind's clarity from its dregs, then the very essence of mind being free from all identifiable objects remains as pure [or clear] as the sky [or space].

⁶³⁰ D 215, 421₃.

Since one has thereby fully transcended verbal expression, intellectual thematization, and the objects of worldly meditation, it is called “making manifest the buddha’s intent”. According to Maitrīpa [quoting the *Laṅkāvatāra*]:

So long as the mind is engaged,
There will be no end to the vehicles.
When mind as such is fully realized,
There are no vehicles and no freedom [either].⁶³¹

There doesn’t exist any so-called “liberation” apart from this. By ascertaining the single exalted state of liberation, the path one travels to reach it is also just this uncontrived path of mental nonengagement because other [paths] do not transcend conceptual meditation. Moreover according to venerable Nāgārjuna:

Because the *dharmadhātu* is indivisible,
The main vehicle is not divisible [either].
The three vehicles were taught by you
In order to mobilize sentient beings.⁶³²

[In sum,] the three vehicles were taught extensively in order to make [others] realize the intended goal of pondering emptiness in its conceptual ^[416] and nonconceptual [aspects]. As for what is termed “mental nonengagement,” some have viewed it as the stupefied meditation of an impaired mind. But apart from the cessation of mental engagements involving the apprehended [object] and apprehending [subject], how could it constitute the [complete] cessation of mind? Likewise, the expression “the king’s mistress does not see the sun” does not [imply] a negation [of the existence] of the sun.⁶³³

⁶³¹ *Laṅkāvatāra* 2.204 (p. 135.2–3) and 10.458 (p. 322.15–16): Skt. *yānānām nāsti vai niṣṭhā yāvac cittaṃ pravartate| citte tu vai parāvṛtte na yānaṃ na ca yāyinaḥ* | Tib. *ji srid sems ni ’jug pa’i bar | [the]g pa’i mtha’ la thug pa med* ||

⁶³² The source of the quotation has yet to be identified but it is quoted almost verbatim in Maitrīpa’s *Tattvaratnāvalī*, D 2240, 119b₂ and with minor variation in Atiśa’s *Bodhimārgapradīpapañjikā*, D 3948, 259a₂.

⁶³³ This example is from Maitrīpa’s *Amanasikārādhāra* where it is argued that *amanasikāra* is a negation (*pratiṣedha*) of a special type where only the relevant is negated. The passage [Mathes’ translation] reads as follows: “The next [opponent] says: [True, the sense of *amanasikāra*] is also [found] in the tantra[s], [but] what it refers to does not exist, since [*manasikāra*] is the object of the negative particle in a nonaffirming negation (*prasajyapraṭiṣedha*). [Response:] That is not the case. [A nonaffirming negation] is a negation of what is relevant: Not to negate what is not applicable (*aprasajya*) is [the defining characteristic of] a nonaffirming negation, like for instance “the wives of the king who do not see the sun.” The meaning of this is as follows: The wives of the king are indeed kept secret (i.e., protected from other men), so that they even do not see the sun. This does not imply the nonexistence of the sun. Then what [does it imply]? What is applicable: that the wives of the king see the sun—that is what is negated. In the case of becoming mentally disengaged, too, it what is applicable—namely mental engagement [resulting] in something perceived, a perceiver and the like—that is negated by the

5b. Critical Edition of *Snying po don gyi man ngag* (excerpt)

(PKsb vol. 21: 414₅–415₃) lus sems khong glod la || sems dang sems las byung ba'i rgyu ba thams cad bcad nas ci la yang mi rtog par yid la mi byed pa nyid kyis sems rang gi rang bzhin la ji lta ba nyid du ma bcas par gzahag go || gal srid mi gnas na || thabs sna tshogs pa'i sgo nas sems ^[415]gzung bas rnam par rtog pa yul la 'phro mi nus la || de ma nus pas dbang po drug gi rtog pa nub par 'gyur zhing || tshul des rtog pa dbyings su yal bas sems dwangs⁶³⁴ snyigs phyed pa de'i tshe sems rang gi ngo bo yang ngos gzung thams cad dang bral nas nam mkha' ltar dag pas || tshig gi brjod pa dang || blo bsam pa dang | 'jig rten pa'i sgom pa'i yul las shin tu 'das pas || sangs rgyas kyis dgongs pa mngon du byas pa zhes bya ste || **rje btsun mai tri pas** ||

ji srid sems ni 'jug bar du ||
theg pa'i mtha' la thug pa med ||
sems nyid yongs su gyur pa na ||
theg pa med cing grol ba med ||

ces gsungs pas || de las gzhan du thar pa zhes bya ba ci yang grub pa ma yin no || thar pa'i go 'phag gcig tu nges pas || der bgrod pa'i lam yang || yid la mi byed pa ma bcas pa'i lam 'di kho nar zad de || gzhan ni rtog pa'i sgom pa las ma 'das pa'i phyir ro || de yang **klu sgrub zhabs** kyis ||

chos kyis dbyings la dbyer med phyir ||
gtso bo⁶³⁵ theg pa dbyer ma mchis ||
khyod kyis theg pa gsum bstan⁶³⁶ pa ||
sems can gzhug pa'i ched du lags⁶³⁷ ||

zhes gzungs pas || theg pa gsum rab tu bstan pa yang || rtog pa dang bcas ^[416]pa dang || rtog pa med pa'i stong pa snyam sems pa'i don rtogs par bya ba'i phyir ro || yid la mi byed pa zhes pa la || 'ga' zhig || blo nyams pa'i rmongs pa'i sgom par lta ste | yid la byed pa gzung ba dang 'dzin pa dgag pa las yid bkag par ga la 'gyur te || rgyal po'i btsun mos nyi ma mi mthong zhes brjod pas nyi ma bkag pa ma yin pa bzhin no ||

privative *a*, and not the mind [itself]. Therefore there is no fault.” For Sanskrit and Tibetan texts of this passage, see Higgins 2006: 264 and Mathes 2015 (forthcoming).

⁶³⁴ NSsb: *dangs*; NSbc: *dwangs*

⁶³⁵ NSsb, NSbc: *bo'i*; *Bodhimārgapradīpapañjikā* D: *bo*; *Tattvaratnāvalī* D: *bos*

⁶³⁶ NSsb, NSbc, *Tattvaratnāvalī* D: *gsungs*; *Bodhimārgapradīpapañjikā* D: *bstan*

⁶³⁷ NSsb, NSbc: *gzhug pa'i ched du lags*; *Bodhimārgapradīpapañjikā* D: *'jug par bya phyir yin*

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