

**Kaḥ thog Dge rtse Mahāpaṇḍita’s Commentary
on Lcang skya Rol pa’i rdo rje’s *Lta ba’i gsung mgur zab mo*:
The Text and a Translation of *Rdzogs pa chen po la dogs pa sel
ba’i legs bshad gser gyi thur ma*¹**

Tokoko MAKIDONO

Introduction

Dge rtse Mahāpaṇḍita ’Gyur med tshe dbang mchog grub (1761–1829), who was the first member in the Dge rtse reincarnation lineage, was a great scholar of the Rnying ma school of Tibetan Buddhism and an abbot of Kaḥ thog monastery in Khams in eastern Tibet.² While he is well known as the editor of the Sde dge edition of the *Rnying ma’i rgyud ’bum*,³ his own works have received little attention.⁴ His doctrinal position is what he called the Great Madhyamaka of other-emptiness (*gzhan stong dbu ma chen po*), which he saw as being in accord with Rdzogs chen.⁵ As we shall see below, on other occasions he defines it as the Great Madhyamaka of definitive meaning (*nges don dbu ma chen po*), that is, as the genuine form of Prāsaṅgika Madhyamaka and equivalent to the Last Turning of the Wheel of the Doctrine, which teaches Buddha-nature (*tathāgatagarbha*).

The “Golden Spoon of Elegant Speech That Eliminates Doubts relating to Rdzogs pa chen po” (*Rdzogs pa chen po la dogs pa sel ba’i legs bshad gser gyi thur ma*; hereafter

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² See Eimer and Tsering, 1981; *Kaḥ thog pa’i lo rgyus mdor bsodus*, 108–111.

³ Achard 2003; Derbac 2007.

⁴ Among the few studies relating to Dge rtse Mahāpaṇḍita one may mention: Guenther, 1987; The Dharmachakra Translation Committee, 2006; Ronis, 2009; Burchardi, 2007; Duckworth, 2008; Makidono 2016a.

⁵ Duckworth 2008: xix, n.33 ; Kapstein states that Dge rtse Mahāpaṇḍita “even came to be regarded as an emanation of Dol po pa himself.” See Kapstein 1997: 462; Sterns 2010: 356, n325.

Legs bshad gser gyi thur ma) is Dge rtse Mahāpaṇḍita’s response⁶ to the “A Profound Song of Views” (*Lta ba’i gsung mgur zab mo*; hereafter *Lta mgur*) composed by Lcang skya Rol pa’i rdo rje (1717–1786),⁷ which latter sets forth criticism of Sa skya pa, Bka’ brgyud pa, and Rnying ma pa esoteric doctrines and practices. Among these is Rdzogs pa chen po (or Rdzogs chen), the highest of the Nine Vehicles in the Rnying ma doxographical scheme.

The *Legs bshad gser gyi thur ma* addresses in a critical fashion the underlying question of what stands against equating Rdzogs chen with Madhyamaka. Central to the argument is the hermeneutics of the Four Reliances (*catvāri pratisaraṇāni, rton pa bzhi*), particularly the one counselling “to rely on the meaning, not on the words.” Dge rtse Mahāpaṇḍita argues that other interpreters of the *Lta mgur* reverse this: they “rely on the words, not on the meaning.”⁸ The point he thus wishes to make is that, although the language used in Madhyamaka and Rdzogs chen is apparently different, the two coincide if one carefully examines the doctrinal content. The doctrinal core of Rdzogs chen is expressed by the term “original purity” (*ka dag*), a concept questioned in the *Lta mgur*, which asks where “the original state” (*gshis lugs*) is—whether it is “a place to point out with the index finger.”⁹ Dge rtse Mahāpaṇḍita refutes the notion that Rdzogs chen practice abandons the accumulation of merit during the post-meditation period, when the distinction between good and base has been transcended on the ultimate level,¹⁰ and thus he defends the Chinese monk Hwa-shang’s Mahāyāna.¹¹ He goes on to delineate the difference between conceptual emptiness, understood by inference intellectually, and emptiness as experienced in meditative equipoise.¹² He further discusses the three wisdoms that arise from studying, reflection, and meditation in such a way as to make clear that, for him, studying and reflection are what is stressed on the Sūtric path,¹³ whereas meditation comes

⁶ Tarthang Tulku’s edition rightly classifies it in the genre concerned with objections and answers (*brgal lan*). See *Legs bshad gser gyi thur ma* (E).

⁷ There are at least three commentaries on the *Lta mgur*: besides the present one by Dge rtse Mahāpaṇḍita, there is the *Lta ba’i gsung mgur gyi ’grel pa tshig gi sgron me* by the Second ’Jam dbyangs bzhad pa (1728–1791) and the *Lta mgur ’grel chung* by Mi pham (1846–1912).

⁸ *Legs bshad gser gyi thur ma*, A, fol. 14b3–4, p. 98.3–4; E, 358.10.

⁹ *Legs bshad gser gyi thur ma*, A, fol. 2b2, p. 74.2; B, 308.13–14. *Lta mgur*, K, 7; L, 388.5.

¹⁰ *Legs bshad gser gyi thur ma*, A, fols. 5b7–6a2, pp. 80.7–81.2, and also fol. 8b4–7, pp. 86.4–7; E, 322.5–11, 333.12–334.6.

¹¹ *Legs bshad gser gyi thur ma*, A, fols. 9b4–10a1, pp. 88.4–89.1; E, 337.8–338.10.

¹² *Legs bshad gser gyi thur ma*, A, fol. 10b2–7, p. 90.2–7; E, 340.9–341.13.

¹³ *Legs bshad gser gyi thur ma*, A, fols. 11b7–12a4, pp. 92.7–93.4; E, 345.14–346.12.

into its own only on the Mantric path, thereby making Mantra superior to Sūtra.¹⁴ All this constitutes Dge rtse Mahāpaṇḍita's view, which is repeatedly set out in all his works, not just in the *Legs bshad gser gyi thur ma*.

Structurally, the *Legs bshad gser gyi thur ma* is written in the manner of commentarial literature that follows the three-step approach (*dgag bzhag spong gsum*). First, in the refuting stage (*dgag*) directed at positions taken in Lcang skya Rol pa'i rdo rje's *Lta mgur*, Dge rtse Mahāpaṇḍita criticizes fellow contemporary interpreters of the work, but he never criticizes Lcang skya Rol pa'i rdo rje himself, similarly to his commentary on Sa skya Paṇḍita's *Sdom gsum rab dbye*.¹⁵ This hermeneutical technique leads him to conclude that Rol pa'i rdo rje's view is authentic but was misinterpreted by some scholars who took it for granted that Rol pa'i rdo rje was criticizing the Sa skya, Bka' brgyud, and Rnying ma pas.

Second, in positing his own position (*bzhag*), Dge rtse Mahāpaṇḍita implicitly maintains his doctrinal stance of the Great Madhyamaka of other-emptiness by asserting the Buddha-nature (*tathāgatagarbha*) as the ultimate, and all relative phenomena as “empty of an inherent nature.”¹⁶ Citing the *Kāśyapaparivartasūtra*, he explains the fault of clinging to emptiness as being “incurable” (*gsor mi rung*),¹⁷ and that the abiding mode—suchness, or emptiness—is not meant to be taken as nothingness.¹⁸

Third, in order to clear away expected criticisms (*spong*), he calls up early Dge lugs pas in support of his view of the Great Madhyamaka, such figures as Tsong kha pa (1357–1419), Nam mkha' rgyal mtshan (1326–1401), Gung ru Rgyal mtshan bzang po (1383–1450), the First Paṇ chen Lama (1570–1662), Pha bon kha pa Dpal byor lhun grub (1561–1637), and the Fifth Dalai Lama (1617–1682).¹⁹ He recognizes these early Dge lugs pas' view, as contrasted with that of later Dge lugs pas, as being wholly in conformity with the Great Madhyamaka of other-emptiness. Similarly, he invokes the same scriptural testimony of the early Dge lugs pas in such doxographical compositions as his *Bde gshegs snying po'i rgyan* and *Nges don dgongs gsal* in order to add weight to the Great Madhyamaka of other-emptiness, which is to be realized through the path of Mantra, and in

¹⁴ *Legs bshad gser gyi thur ma*, A, fol. 12a6–7, p. 93.6–7; E, 347.9–11.

¹⁵ See *Sdom pa gsum gyi rab tu dbye ba'i bstan bcos chen pos snga 'gyur phyogs la rtsod pa spong ba 'dus ma byas kyi gan mdzod*. Cf. Makidono 2011, 2012, 2016ab.

¹⁶ *Legs bshad gser gyi thur ma*, A, fol. 13a4–5, p. 95.4–5; E, 350.13–351.2.

¹⁷ *Legs bshad gser gyi thur ma*, A, fol. 6a7–b2, pp. 81.7–82.2; *Kāśyapaparivartasūtra* (von Staël-Holstein, ed.), 1926: 95; Vorobyova-Desyatovskaya (ed.), 2002: 26; Q, 115b5–7.

¹⁸ *Legs bshad gser gyi thur ma*, A, p. fol. 6b4–5, p. 82.4–5; E, 325.6–10.

¹⁹ *Legs bshad gser gyi thur ma*, A, fols. 13b2–14a7, pp. 96.2–97.7; E, 352.10–357.8.

particular through the Three Greats (Phyag chen, Rdzogs chen, and Dbu ma chen po) together with Zhi byed and Lam 'bras. It is for having failed to investigate the early masters' teachings, Dge rtse Mahāpaṇḍita says, that beginners mistakenly thought, and went on echoing, that “Lcang skya Rol pa'i rdo rje negated Rdzogs chen.”²⁰

Efforts made by Dge rtse Mahāpaṇḍita to trace the teaching of Rdzogs chen to Indian sources are also notable in the *Legs bhsad sel gyi thur ma*. One notices, too, the well-known Buddhist line from the *Bhaddekarattasutta* of the *Majjhimanikāya* being taught by him as a Rdzogs chen pith-instruction: One example is a Rdzogs chen pith-instruction: “Do not pursue the past! Do not make plans for the future! Leave current thoughts unmodified!”²¹ He points to the *Bodhisattva[piṭaka]sūtra*²² there (and again in his *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*²³) as an authoritative scripture for the teaching. One might note, too, the well-known Buddhist line from the *Bhaddekarattasutta* of the *Majjhimanikāya*.²⁴

Finally, Dge rtse Mahāpaṇḍita states as his intention in writing the *Legs bshad gser gyi thur ma* the compassionate wish to save those who otherwise might have gone to lower transmigrations for having criticized Rdzogs chen.²⁵

One may reasonably conclude that Dge rtse Mahāpaṇḍita's Great Madhyamaka of the definitive meaning of the Mantrayāna, in being a restatement of *gzhan stong* which draws on the major practice lineages (*sgrub brgyud*) of Tibetan Buddhism, provided inspiration to the founders of the *ris med* movement.²⁶ Dge rtse Mahāpaṇḍita's *Legs bshad gser gyi thur ma* suggests that the seeds of that movement found fertile soil among three schools in particular, namely Sa skya, Bka' brgyud, and Rnying ma.²⁷

²⁰ *Legs bshad gser gyi thur ma*, A, fol. 12b6-7, p. 94.6-7; E, 349.1-5.

²¹ *Legs bshad gser gyi thur ma*, A, fol. 11b3, p. 92.3; E, p.344 10-12.

²² *Legs bshad gser gyi thur ma*, A, fol. 11b4-7, p. 92.4-7; E, p. 345.1-13.

²³ *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*, A, fol. 78b5-7, p. 158.5-7; B, fol. 74b1-3, p. 148.1-3; C, fol. 132a3-6, p. 263.3-6; D, pp. 327.3-10.

²⁴ Cf. *Majjhimanikāya* 131 (ed. Chalmers 1977: 187): *Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ. Yad atītaṃ pahīnan raṃ, apparrañ ca anāgataṃ. Paccuppannañ ca yo dhammaṃ tatha tatha vipassati; Ñānamoli* (2009: 1039) translates the verse as follows: “Let not a person revive the past/ Or on the future build his hopes; For the past has been left behind/ And the future has not been reached. Instead with insight let him see/ Each presently arisen state.” (Line changes added.)

²⁵ *Legs bshad gser gyi thur ma*, A, fol. 14b6-7, p. 98.6-7; E, 359.9-12.

²⁶ Dge rtse Mahāpaṇḍita's student Zhe chen Dbon sprul mthu stobs rnam rgyal (b.1787) was a teacher of the three masters Kong sprul (1813-1899), Mkhyyen brtse'i dbang po (1820-1892), and Dpal sprul (1808-1887). See the “Preface” in the *Zhe chen Mahāpaṇḍita'i rnam thar*; Ghosh 1970; Ronis 2009: 237-244.

²⁷ Smith describes the difficulties faced by the Rnying ma pas in the eighteenth century (Smith 1969: 8),

In the following sections I provide the text and a translation of Dge rtse Mahāpaṇḍita's *Legs bshad gsel gyi thur ma*.

Translation: *Legs bshad gser gyi thur ma*

1. Title

Herein lies “*A Golden Spoon: An Elegant Explanation That Dispels Doubts about Great Perfection.*”

2. Homage

[I] pay homage to the Guru²⁸

After [first] paying homage to the unexcelled,²⁹ all-creating Great Perfection,

[That is,] the *dharmakāya*, whose gnosis is devoid of [all] object–subject dichotomy,

[And which is] the sphere of activity of the gnosis of individual awareness [on the ultimate level];

Its qualities, pervading all of *saṃsāra* and *nirvāna*, are spontaneously present.

[I] am unable to express the Great Secret of all the perfect *buddhas*,

The inconceivable reality that totally transcends the domain

Of all [conceptual] elaborations—[including] the eight extremes,³⁰ such as existence and non-existence—

On the one-sided path of concepts and analyses.

3. The Impact of the *Lta ba'i gsung mgur*

In this degenerate age [of Kaliyuga], [we have been given to] see the root text of the [*Lta ba'i*] *gsung mgur* and the commentary on it. [The former] was composed by the great

and draws a connection between this and the rise of the *ris med* movement (Smith 1970: 24); also see van Schaik 2003: 201–202; Karmay 1975; Jackson 1994; Wangchuk 2002; Achard 2002: 1n2; Gyatso 1998: 142n112.

²⁸ Dge rtse Mahāpaṇḍita's root master was Dri med zhing skyong mngon po (b. 1724), the First Dri med zhing skyong (BDRC-P5972); see Ronis 2009.

²⁹ Read *bla mar* as *bla [na] ma [byed pa]r*.

³⁰ The eight extremes are (1) *skye* (2) '*gag* (3) *rtag* (4) *chad* (5) '*gro* (6) '*ong* (7) *gcig* (8) *tha dad*. See *Tshig mdzod chen mo* 1993: vol. 2, 1693, s.v. *spros pa'i mtha' brgyad*.

leader of all called the [third] Lcang skya emanation [Rol pa'i rdo rje] (1717–1786), one who is endowed with an abundance of signal characteristics, an excellent being who had the power to increase or decrease the precious doctrines of the Victorious One wherever the *maṇḍala* of his Form Body was, wherever he went or wherever [the *Lta mgur* was taught] (lit. whether visible (i.e. the *nirmāṇakāya*) or invisible (i.e. the *sambhogakāya*). [He composed it] based on the way in which he himself realized the view of the profound Madhyamaka, [namely,] in accordance with how Lord [Tsong kha pa (1357–1419)], the spiritual father and his disciples asserted it; the commentary on it was composed by the most excellent accomplished scholar, [the second] 'Jam dbyangs bzhad pa emanation [Dkon mchog 'jigs med dbang po] (1728–1791).

The object of their teaching is not to say that other path traditions are wrong, though. Having accepted as the heart of their own position the line of thought [that sees] no contradiction between emptiness and dependent origination, [they then go on] to lay out as calamities (*yams*) other ways of holding views that are widely known in the [Land of] Glaciers (i.e. Tibet), these other [traditions] being merely (*tsam*) based on little and only (*tsam*) vague analysis.

Yet since [Lcang kya Rol pa'i rdo rje], having precisely understood each of the doctrinal positions of himself and others and how they are [effectual], is expert in differentiating what is logical (*rigs pa*) from what is illogical (*mi rigs pa*), and [since he] is powerful and famous as [a person] who clears up doctrine, one will not search for [reasons for] doubt at least in that regard. Still, [one] chants what one learns [in the *Lta mgur*] without analyzing [it], or else there is [a tendency of] the mind to analyze [only] a little bit. Nevertheless, some people, who have come under the control of the negative forces of intense attachment and aversion, have brought not only these words [of the *Lta mgur*] but also the utterances [of the Buddha] (*bka'*), which teach truthfully, onto a path of biased intelligence. Since one sees many [instances,] too, of [them] trying to establish these things in a contradictory fashion, those who wish for liberation should turn away from such spontaneous ways. This is not even anything that needs explaining.

4. The *Lta mgur*

In the *Lta ba'i gsung mgur zab mo*, [Lcang skya Rol pa'i rdo rje] taught as follows:³¹

Although many accomplished Sa [skya pa], Rnying [ma pa], Kar[ma] [Bka'
brgyud pa], and 'Brug pa [Bka' brgyud pa] scholars

Profess various verbal conventions,

Such as, [in the case of Sa skya pas,] one's own awareness of clarity, emptiness,
and non-grasping;

[In that of Rnying ma pas,] the true face of Samantabhadra, which is primordial
purity and spontaneously present;

[In that of Bka' brgyud pas,] the unfabricated, co-emergent Mahāmudrā,

Which is beyond [all] theses [bearing on] whether or not [it] exists, whether or not
[it] does not exist, or the like—

[All this] is right if [they] are an accurate expression of the original state,

But, alas, what is [such] a place [in them] one [can] put one's finger
on?

5. The Characteristic Basis of Rdzogs chen: Primordial Purity (*ka dag*)

If, leaving aside the positions of Sa skya pa, Bka' brgyud pa, and so forth for a while, one here requests in brief, with regard to the view of natural Rdzogs chen, [an explanation of] its true state, [it is like this:] Generally, the characteristic basis (*mtshan gzhi*) of *rdzogs pa chen po* is [as] *rdzogs pa chen po* within the expanse of *bodhicitta* [and as] the reality [of] all phenomena, [which are] spontaneously present in a great *maṇḍala* that is primordially [both] non-fusible with and inseparable from the three Bodies. Furthermore, [it] resides in the modes of the three [Bodies]: the essence [of the mind, which is emptiness—the *dharmakāya*]; the nature [of the mind, which is luminous—the *sambhogakāya*]; [and] the compassion [of the mind—the *nirmāṇakāya*]. As to the essence (i.e. the *dharmakāya*), it is primordially pure in not being covered with defilements from the very beginning. [As to] the nature (i.e. the *sambhogakāya*), [it] is the pure self-arisen gnosis; one's own awareness of being beyond bondage and liberation; *bodhicitta*; Samantabhadra; the mode of existence of the Buddha-nature; the non-duality of the

³¹ *Lta mgur*, K, pp. 6.15–7.5; L, fol. 2b4–5, p. 388.4–5.

profound and luminous, which is independent of logic, words, and examples; inconceivable reality free from thoughts and speech (*bsam brjod*). By nature it is luminous gnosis [and] a mode of existence that is spontaneously present [as] profound clarity, undefinable either as *samsāra* or *nirvāṇa*, and all-pervading—earlier great [masters] called it *ye dag* or *ka dag* (‘primordially pure’). From the very beginning it is unconditioned by causes and conditions, not complicated by elaborations, is liberated from all extremes, and does not abide in [a state of] either adopting or abandoning [anything], or in a conditioned realm. [Rather,] since it is complete purity and the clear light by virtue of its very occurrence, the innermost heart (*zhe phug*)—the intent—of the Victorious One together with his spiritual sons (i.e. *bodhisattvas*) abides in it—[this,] the great doxographical position (*grub pa’i mtha’*: *siddhānta*) of definitive meaning. In the *Suvikrāntadevaputrapariṣcchāsūtra* [it is taught as follows]:³²

[Mañjuśrī said:] “O son of a god (*devaputra*)! The nature of self is selflessness, because it is pure from the very beginning. The nature of one’s self is empty from the very beginning—being unborn from the very beginning and being non-arisen from the very beginning—because it is pure from the very beginning.” The son of a god said: “O Mañjuśrī! Why [do you] say ‘nature’?” Mañjuśrī said: “O son of a god! It does not change, and so [I] say [that that is its] nature. It is clear and has no defilements from the very beginning, and so [I] say [that that is its] nature. It is on a par with space, so that it is [ever] the same and immeasurable, and so [I] say [that that is its] nature. It is free from elaborations. It is free from causes. It is the clear light, and so [I] say [that that is its] nature. There is nothing for it to adopt or to abandon, and so [I] say [that that is its] nature.

Thus is spoken at length, and this doctrinal content is [also] taught at length in scriptures featuring Lords who are at the tenth stage. In the *Uttaratantra* [it is taught as follows]:³³

³² *Suvikrāntadevaputrapariṣcchāsūtra* (Q, fol. 126b3–6; D, fol. 120b5–7, p. 2395–7; S, p. 782.1–4): *lha’i bu bdag gi rang bzhin ni bzod ma nas dag pa’i phyir bdag med ba nyid yin no || bdag gi rang bzhin ni bzod ma nas dag pa’i phyir bzod ma nas dpen pa nyid dang | bzod ma nas ma skyes pa nyid dang | bzod ma nas ma byung ba nyid yin no || lha’i bus smras pa | ’jam dpal ci’i phyir dang bzhin zhes bya | ’jam dpal gyis smras pa | lha’i bu de ni ’gyur ba med pas de’i phyir rang bzhi zhes bya’o || de ni bzod ma nyid nas gsal zhing nyon mongs pa can ma yin pas de’i phyir rang bzhin zhes bya’o || de ni nam mkha’ dang mnyam pa nyid kyis mnyam zhing tshad med pas de’i phyir rang bzhin zhes bya’o || de ni spros pa dang bral ba dang | da ni rgyu ba dang bral ba dang | de ni ’od gsal bas de’i phyir rang bzhin zhes bya’o || de ni blang ba med pa dang dor ba med pas de’i phyir rang bzhin zhes bya’o ||*

³³ *Ratnagotravibhāga* 1.5 (Johnston 1950: 75.14–15): *asaṃskṛtam anābhogam aparapratyayoditam |*

[In terms of benefiting oneself, it is] unconditioned and spontaneously present,
[That is,] not realized through extrinsic conditions;
[In terms of benefiting others, it is] endowed with wisdom, compassion and capability;

Buddhahood is endowed with [these] two [forms of] benefit.

Thus is expounded the mode of existence [of reality], the Truth Body (*dharmakāya*).³⁴ Although decisive understanding about primordially pure reality is gained extensively through [such] teachings, [I] am afraid [I] shall not further elaborate with words.

6. The Etymology of *ka dag*

The meaning of primordial purity is expressed by the word *ka dag*. This expression, in archaic terminology, [means] the ‘beginning or first origins.’ The origin of water is expressed as *chu’i ka* (‘source of water’). The way *ka* is presented at the beginning of [Thon mi Sam bho ṭa’s] *Sum cu pa* (‘Thirty [Verses]’) [on] written Tibetan is [in] an easily understood language familiar to Tibetans. Therefore, the early translators and scholars translated the word *ādiśuddha* as *ka nas dag pa*, which is easily understood in the sense of *dang po nas dag pa* (‘pure from the first’) or *gdod ma nas dag pa* (‘pure from the beginning’). One should not think, then, of *gdod nas dag pa* and *ka dag* as distinct [in meaning]. [As for] the certainty of meaning, there is no substance to the refutation of word usage without analyzing the objects designated by them (*jugs pa’i gnas*). In the *Pañcaviṃśatisāhasrikā Prajñāpāramitā* [it is taught as follows]:³⁵

“O Kauśika! What do you think? Is there any sentient being whatsoever that is born or ceases?” [The Lord of Gods] said: “O venerable Subhūti! There is not. The

buddhatvaṃ jñānakārūṇyaśaktyupetaṃ dvayārthavat | Tib. (Q, 5525, fol. 55a5; D, 4024, fol. 2a/55a1, p. 100.1): *’dus ma byas shing lhun gis grub || gzhan gyis rkyen gyis rtogs min pa || mkhyen dang rtse dang nus par ldan || don gnyis ldan pa’i sangs rgyas nyid ||*. This verse refers to eight standard features of an Enlightened One: (1) *’dus ma byas pa* (2) *lhun gyis grub pa*, (3) *gzhan gyi rkyen gyis rtogs min pa*, (4) *mkhyen pa*, (5) *brtse ba*, (6) *nus pa*, (7) *rang don*, (8) *gzhan don*.

³⁴ This sentence does not appear in the *Ratnagotravibhāga*. Dge rtse Mahāpaṇḍita’s text seems to indicate, however, that the quoted passage of the *Ratnagotravibhāga* goes up to here. Otherwise he may have been quoting from some commentary on the *Ratnagotravibhāga*.

³⁵ *Pañcaviṃśatisāhasrikā* (Kimura, ed., 1986: vol. 3, 33.25–28): *tat kiṃ manyase kauśika, api nu tatra kaścīt sattva utpanno vā niruddho vā? Devendra āha: no bhadanta subhūte, tat kasya hetoh? ādi-śuddhatvāt sattvasya;* Tib. (Q, ti, 142b1–2; D, kha, fol. 52a1, p. 864.1; S, kha, 192a5–6, p. 383.5–6): *kauśika de ji snyam du sems | de la sems can gang yang skye ba’am | ’gag par ’gyur ba yod dam | smras pa || S] btsun pa rab ’byor de ni med de | de ci’i phyir zhe na | sems can thog ma nas rnam par dag pa’i phyir ro ||*.

reason why is because sentient beings are primordially pure (*ādiśuddha: rnam par dag pa*).

The meaning of primordial purity (*ka dag*) is ascertained through extensive teachings [like this].

7. Samsāric Appearances

Since the gnosis of all-pervading compassion is endowed with unceasing potency, it appears in [both] *samsāra* and *nirvāṇa*, and forms the basis of [both] confusion and liberation. When, owing to the potency, one's own essence is conditioned by ignorance, it appears as the conceptual constructs of object and subject, the way in which it is confused within *samsāra* [being taught] in the *Mūlamadhyamakakārikā*³⁶ [as follows]:³⁷

Since the *buddhas* taught

That the world is subject to conditions of ignorance,

Why then is it not logically tenable [to say]

That this world is a conceptual construct?

In the '*Jam dpal zhal lung* [it is taught as follows]:³⁸

In a time without beginning there originated from that [gnosis]

The modalities of great conceptual constructs;

From it, too, the *maṇḍala*

Of the great wind element originated.

From [this verse up to the following one starting]:³⁹

Since they do not realize [the ultimate truth],

All beings transmigrate within *samsāra*.

Thus it is taught extensively.

³⁶ Dge tse Mahāpaṇḍita wrongly identifies the quoted verse as being from the *Mūlamadhyamakakārikā*. In fact, the verse is found in the *Yuktiśastikā* by Nāgārjuna.

³⁷ *Yuktiśastikā* (Q, fol. 24a5–6; D, 21b6, p. 39.6): 'jig rten ma rig rkyen can du || gang phyir sangs rgyas rnam gsungs pa || 'di yi phyir na 'jig rten 'di || rnam rtog yin zhes cis mi 'thad ||. See also Lindtner 1982: 112–113, verse 37; Scherrer-Schaub 1991:13–14. For English translations, see Lindtner 1982: 113; Loizzo 2007: 188.

³⁸ *Dvikramatattvabhāvanā* (Q, fol. 4a3–4; D, fol. 3b3, p. 1153.3): thog med dus nas de las kyang || rnam rtog chen po tshul byung ste || de las [Q, la] yang ni 'byung ba che || rlung gi dkyil 'khor nyid byung ste ||.

³⁹ *Dvikramatattvabhāvanā* (Q, fol. 4a7; D, fol. 3b5, p. 1153.5): ma rtogs pas na 'gro ba kun || 'khor bar rab tu 'khor bar 'gyur ||.

8. Nirvāṇic Appearances

When, because of their potency, the awareness and cognition of one's own essence no longer move within the conceptual constructs of object and subject, then one's own essence, having been liberated on the primordial ground, is no longer confused by saṃsāric existence but abides in the nirvāṇic realm, that is, in peace. Ācārya Dignāga [taught]:⁴⁰

Conceptual constructs are the great ignorance;
[They] make one fall into the ocean of *saṃsāra*.
Since you are free from conceptual constructs,
You have passed forever into *nirvāṇa*.

I am unable to disseminate endless teachings here. At the time of the ground (i.e. as sentient beings), one comes to a full understanding of one's original purity (*ka dag*) as a direct perception of self-awareness (*rang rig mngon sum*)—devoid of objects (*yul med*), naturally luminous (*rang gsal*), [and] free from thoughts and speech. Therefore, all beneficial qualities (*yon tan*) are manifested following the perfection of potency (*rtsal rdzogs*)—[a result] labelled as fruition (*'bras bu*)—although actually they (i.e. beneficial qualities) abide inseparably in [both] ground and fruition. The Lord Maitreya [taught]:⁴¹

As before, so [it is] later—
Unchanging reality.

And in the “Prediction of Mañjuśrī” (*'Jam dpal zhal lung*) it is taught as follows:⁴²

Rdzogs pa chen po [is] the form of universal gnosis,
The thoroughly pure Body, the great Vajradhara.

The meaning [of the above teaching] has been taught in the “Store of Good Qualities” (*Yon*

⁴⁰ The original passage is yet to be identified. The verse, however, is partially found in the following texts: Jñānavajra, **Tathāgatahrdayālamkāra* (Q, fol. 115b8–116a1; D, fol. 101a7, pp. 1446.7): *ji skad du | rnam rtog ma rig chen po ste | 'khor ba'i rgya mtshor ltung bar byed || ces gsungs pa'i phyir ro ||*; *Bodhipathapradīpa* (Q, fol. 277a3; D, fol. 240b2–3, p. 1123.2–3): *rnam rtog ma rig chen po ste | 'khor ba'i rgya mtshor lhung bar byed ||*; a similar passage is found in *Jayanta (Rgyal ba can)'s *Pramāṇavārittikālamkāraṭīkā* (Q, ne, fol. 332b6–7; D, ne, fol. 279a3, p. 1482.3): *rnam par rtog pa nyid 'khor ba yin la | rang rig pa las ni mya ngan las 'das pa yin gyi rnam rtog las gzhan 'khor ba ni 'ga' yang yod pa ma yin te | de'i phyir rnam rtog spang ba khyod || rtag tu mya ngan 'das nyid yin || zhes bya ba...* “Conceptual thoughts are *saṃsāra*. Through self-awareness one passes into *nirvāṇa*, but there is no *saṃsāra* at all other than conceptual thoughts. Therefore, you who have abandoned conceptual thoughts have forever passed into *nirvāṇa*.”

⁴¹ *Ratnagoṭravibhāga* 1.51cd (Johnston 1950: 41/109.21): *yathā pūrvam tathā paścād avikāritvadharmaṭā* ||; Tib. (Q, 5525, fol. 57a5–6; D, 4024, fol. 4a/57a2, p. 104.2; Q, 5526, fol. 100b3; D, 4025, fol. 97a3–4, p. 182.3–4. For another English translation, see Takasaki 1966: 234.

⁴² *Dvikramatattvabhāvanā* (Q, fol. 18b2–3; D, fol. 17a2, p. 1180.2).

tan mdzod) [by 'Jigs med gling pa (1729–1798), as follows].⁴³

The object of [the form of] knowledge unbound by appearances, [and which is] the actual expression of emptiness—

Emptiness, whose essence is naturally clear—

Is the Body (which abides as awareness) and the realm of gnosis,

[Both] non-fusible and inseparable, like the heart (*snying po*) of the sun.

This meaning has been clarified and explained at length by *bodhisattvas* on the basis of *sūtras* and *tantras*. But enough of elaboration!

9. The Path

A path that actualizes a mode of existence like that is as follows: Generally, the view based on the logic that underlies the doctrinal position of the Realists and their theoretical understanding of general phenomena is that of not only mere emptiness as established by the intellect, [that is,] doctrinal content based on reasoning; they also assert the views proved by such Mahāyoga arguments⁴⁴ as the four realizations,⁴⁵ the three purities,⁴⁶ the four equalities,⁴⁷ and the great beings of Mahāyoga,⁴⁸ namely, [the view of] the

⁴³ *Yon tan rin po che'i mdzod dga' ba'i char* (A, fol. 42b1–2, p. 84.1–2; B, fol. 61a5–6, p. 125.5–6): *shes bya snang bas ma bcings stong pa'i dngos || stong pa rang bzhin gsal ba'i snying po ni || rig par bzhugs pa'i sku dang ye shes khams || 'du 'bral med pa nyi ma'i snying po bzhin ||*

⁴⁴ See *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che* (A, fol. 61b2–3, p. 124.2–3; B, fol. 59b1, p. 116.1; C, fol. 102b2–3, p. 204.2–3; E, vol. 1, 251): *gtan la 'bebs byed kyi gtan tshigs kyang | rtogs pa bzhi'i | dag pa gsum gyis | mnyam pa bzhi'i | bdag nyid chen po'i gtan tshigs dang bzhi...*

⁴⁵ The arguments relating to the four realizations (*rtogs pa bzhi'i gtan tshigs*) of Mahāyoga are: (1) *rgyu gcig pa'i gtan tshigs*, (2) *yig 'bru'i tshul gyi gtan tshigs*, (3) *byin gyis brlabs kyi gtan tshigs*, (4) *mngon sum pa'i gtan tshigs*; see *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che* (A, vol. 7, fol. 61b3–5, p. 124.3–5; B, fol. 58b1–4, p. 116.1–4; C, *wam*, fols. 102b3–103a1, pp. 204.3–205.1; E, vol. 1, 251–252): *dang po ni | snying po'i rgyud las | rgyu gcig pa dang yig 'bru'i tshul || byin gyis brlabs dang mngon sum pa || rab tu rtogs pa rnam bzhi yis || thams [thabs E] cad mngon rdzogs rgyal po che || zhes pas | rgyu gcig pa'i gtan tshigs kyis chos thams cad rang byung skye med du gtan la phab | yig 'bru'i tshul gyi gtan tshigs kyis chos thams cad rol pa 'gag med du gtan la phab | byin gyis brlabs kyi gtan tshigs kyis chos thams cad ngo bo dbyer med du gtan la phab | mngon sum pa'i gtan tshigs kyis chos thams cad mtshan nyid blo bral du gtan la phab pa ni rtogs pa bzhi'i gtan tshigs so ||*

⁴⁶ The arguments relating to the three purities (*dag pa gsum gyi gtan tshigs*) of Mahāyoga are: (1) *snod*, (2) *bcud*, (3) *rgyud*: see *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che* (A, vol. 7, fol. 61b6, p. 124.6; B, fol. 58b4, p. 116.4; C, *wam*, fol. 103a1–2, p. 205.1–2; E, vol. 1, 252): *gnyis pa ni | snod bcud rgyud rnams dag rtogs shing || zhes pas | dag pa gsum gyis gtan tshigs kyis phyi nang snod bcud phung khams skye mched thams cad dag pa chen por gtan la phab |*

⁴⁷ The arguments relating to the four equalities (*mnyam pa bzhi'i gtan tshigs*) of Mahāyoga are: 1) *kun rdzob rten 'brel du mnyam pa*, (2) *don dam stong nyid du mnyam pa*, (3) *kun rdzob dag par mnyam pa*, (4) *don dam mnyam pa chen por mnyam pa*; *Lha'i rnga bo che* (A, vol. 7, fol. 61b6, p. 124.6, B, fol. p. 116.4–5; C, *wam*, fol. 103a2–3, p. 205.2–3; E, vol. 1, 252): *gsum pa ni | mnyam gnyis lhag pa'i mnyam gnyis kyi || dkyil 'khor kun tu bzang po'i zhing || zhes pas | mnyam pa bzhi'i gtan tshigs kyis kun rdzob*

inseparability of the Two Truths [and that of] the exalted *dharmakāya*. However, their way of establishing [this] does not go beyond what the intellect [is able] to do. Therefore, here [in the Rnying ma tradition] gnosis is beyond [all] effort, for it is directly introduced, without being touched by the doctrinal positions of the eight vehicles⁴⁹ [formulated by] the intellect, and without being dependent on words and mental analyses. The view realized through [the eight vehicles]—Anuyoga and below—on the path of examples and words [as] the means of realization is left behind; what is intended [here] is the truth of the unconditioned path, which is uncontaminated by conceptual analyses. In the [*Sdom gsum rab dbye* by Sa [skya] Paṇḍita] [it is taught as follows]:⁵⁰

If this system is properly understood,

The view of Atiyoga is

Gnosis, not a vehicle.

The intent [of the above words] is that generally Mahāyoga is counted as a division among the four *yogas*⁵¹. However, although Rdzogs pa chen po, [that is], Atiyoga, is not the same as it, [Sa skya Paṇḍita's] assertion that the essence—the mode of existence to be experienced—is the unmistaken gnosis is certainly [his] teaching, which arrives at what is truly intended. And that very view [of Atiyoga], which Rdzogs chen practitioners have identified as the literal intent of the Buddha, [something] which goes beyond words and conceptual analyses, is not a vehicle [conveying] a conditioned truth of the path, [that is,] a means of expression, inasmuch as, if appraised in terms of its essence, the gnosis of the

dang don dam kyi bden pas bsdus pa'i chos thams cad mnyam pa chen por gtan la phab |.

⁴⁸ *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che* (A, vol. 7, fols. 21b7–22a2, pp. 124.7–125.2; B, fol. 58b5–7, p. 116.5–7; C, *wam*, fol. 103a4–6, p. 205.4–6; E, vol. 1, 252–253): *bzhi pa ni | rang byung ye shes gnas med snang | zhes pas | bdag nyid chen po'i gtan tshigs kyi chos thams cad sems nyid rang byung gi ye shes chen po gcig gi bdag nyid du ye nas gnas par gtan la phab pa ste 'jal byed kyi gtan tshigs de rnams kyi rang bzhin rgyu'i rgyud kyi gnas lugs mngon sum du rtogs pa ni rnal 'byor chen po'i grub pa'i mtha' thun mongs min pa [om. thun mongs min pa A] ste |.*

⁴⁹ The eight vehicles are the vehicles from Śrāvakayāna to Anuyoga. Dge rtse Mahāpaṇḍita teaches the superiority of Rdzogs chen to these lower eight vehicles. He clarifies *ka dag chen po*, which is the union (*zung 'jug*) of primordial purity (*ka dag*) and spontaneous presence (*lhun grub*), in his *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che* (A, vol. 7, fol. 90b4–b7, p. 184.4–7; B, fol. 84b2–b6; C, *wam*, fol. 151b3–b6, p. 302.3–.6; E, vol. 1, pp. 378.8–379.2): *ka dag dang lhun grub gnyis med kyi grol sa ka dag chen po gdod ma'i gzhi'i gnas lugs su byang chub pa yin la | ngo bo nyid med par smra ba'i dbu ma pa rnams kyi 'di skabs su 'jug pa thams cad zhi ba'i 'gog pa dam pa la gnas pas | rang snang gi sku dang ye shes kyang mi 'dod de spros pa'i mtha' thams cad dang bral ba nyid kyang stong pa mtha' gcig bzhed pa'i phyir ro || 'di ltar rnam pa thams cad mkhyen pa'i ye shes yul yul can du rnam pa mi rtog pa la rang rang gi bzhed tshul tha dad pa byung yang gdod ma'i mgon po'i dgongs pa rdzogs chen rang lam gyis khyad par 'di ltar bzhag ste |.*

⁵⁰ *Sdom gsum rab dbye* 3.282 (Rhoton 2002: 133); for another English translation, see Rhoton 2002: 309.

⁵¹ See Schiller 2009.

objects of expression proves itself to be the unmistakable profound path. [Sa skya Paṇḍita] has accepted and well explained that other ways of asserting the view that appear in the mind seem to be upright guides. Furthermore, Lord Tsong kha pa asked Mkhen chen Nam mkha' rgyal mtshan (1326–1401) about kinds of views, and the answer was directly bestowed by the Lord of Secrets (i.e. Vajrapāṇi) in “Question and Answer: Nectar[like] the Supreme Medicine” (*Zhu lan sman mchog bdud rtsi*), [as follows]:⁵²

Las kyi rdo rje [said] to Matiśrībhadrā {[Tsong kha pa] Blo bzang grags pa}, “Bring these secret words of mine to [your] ears! [They are] the intent of Father Samantabhadra, the heart discourse of Mother Samantabhadrī, the secret words of me, Vajradhara: the summit of vehicles, the great medicine. Inquire into the luminosity of the mind itself to attain it!”

10. The Four Great Modes of Attaining Liberation (*grol lugs chen po bzhi*)

[The doctrinal content of Rdzogs chen] is clear from these teachings. If one asks how to put into practice such a view of what is to be realized, [it is as follows]: Here [one] is not bound to or set free from anything, there being no dichotomy between object and subject. Therefore, [there is] self-luminosity [coming] from the expanse of what is without foundation and root (i.e. emptiness). It is the uncreated and unfabricated primordial liberation (*ye grol*); it is the liberation of the self (*rang grol*) from all dependence on others; it is the direct liberation (*gcer grol*) free from every basis for relation; it is the liberation from extremes (*mtha' grol*), that is, freedom from the “one and many.” The essence of the mind abides as the nature of the four great modes of liberation (*grol lugs chen po bzhi*) from the very beginning. Hence it itself is without action, uncontrived, and unfabricated. It remains in a composed state free from all mental activities, such as hopes and doubts, what is to be abandoned and what adopted, what removed and what added, and so attains the actuality of an unmistakable mode of existence. In the *Jñānālokālamkāra* it is taught as follows:⁵³

⁵² *Bdud rtsi sman mchog* (fol. 290a2, p. 583.2): *las kyi rdo rje | ma ti bha tra shri la nga'i tshig 'di rnam rna bar skyol | yum kun tu bzang mo'i snying gdam | rdo rje 'dzin pa bdag gi gsang tshig theg pa'i yang rtse | sman chen po'i sgrub pa la sems nyid 'od gsal gyi rtsad chod...*

⁵³ *Jñānālokālamkāra* (166.11–14): *na buddhānām kleśāḥ prahīnāḥ | na vyavadānan sākṣātkṛtaṃ na buddhaiḥ kaścīd dharmo drśtaḥ | na śruto nāghrāto na vijñātaḥ | tat kasya hetoḥ | ādiparīśuddhatvāt sarvadharmāṇām* |.NB: Corresponding text for “not tasted, not touched” are missing in the Sanskrit.; Tib. (Q, fol. 329b8–330a2; D, fol. 301b2–3, p. 601.2–3; S, fol. 312a2–4, p. 623.2–4): *sangs rgyas rnam si*

As for *buddhas*, they have not abandoned defilements. The *buddhas* have not actualized complete purification. *Buddhas* have not seen, heard, tasted, smelled, touched, or had knowledge of any phenomenon at all. Why is that? O Mañjuśrī! Because all phenomena are thoroughly pure from the beginning.

Furthermore, it is as taught in a Tantric scripture of Rdzogs chen:⁵⁴

It is not the case that for the *dharmakāya*, [for] Samantabhadra,

There is what is called a *guru*;

There is not what is called empowerment or “charismatic power”⁵⁵ (*byin rlabs*).

If one merely realizes that self-awareness is the *dharmakāya*,

[Then that is] the perfect empowerment and reading transmissions of the Victorious Ones of the three times.

Therefore, the mode of apprehension consisting in fixing upon objects with the idea that one is meditating upon emptiness is a colossal aberration, [one] that obscures the [true] meaning of reality. In the “Tantra of the Proximate Essence/Embryo.” (*Nye ba'i snying po'i rgyud*) [it is taught as follows]:⁵⁶

Those who enter upon the practice of concentration for purposes of enlightenment Will end up with the malady of thinking, “[I am] meditating [on emptiness].”

The domain (*yul*) of the Well-Gone One cannot be described in words.

[Even] to portray enlightenment as a domain is a confused path.

And from the *Prajñāpāramitāsūtra*:⁵⁷

One should meditate upon the *Prajñāpāramitā* in a manner [characteristic] of non-meditation.

nyon mongs pa ma spangs so || sangs rgyas rnam kyis ni rnam par byang ba mngon sum du ma mdzad do || sangs rgyas rnam kyis ni chos gang yang ma gzigs | ma gsan | ma myangs | ma mnams | ma reg | mi mkhyen to || de ci'i phyir zhe na | 'jam dpal chos thams cad ni gzod ma nas yongs su dag pa yin pa'i phyir ro ||.

⁵⁴ The original source is yet to be identified.

⁵⁵ Prof. Dorji Wangchuk (University of Hamburg) suggests this as best conveying the sense of *byin rlabs*.

⁵⁶ *Nye ba'i snying po'i rgyud* (fol. 241a6–b1, pp. 481.6–482.1): *bsam gtan byang chub don la gang 'jug pa || bsgom mo snyam pa'i nad gyis zin ta re || ston pas bstan pa'i lung la mtha' spyod pa || mtshan ma'i rnam rtog bran du gyur ta re || bde gshegs yul ni tshig gis mtshon du med || sangs rgyas yul du bstan pas 'khrul ba'i lam ||.*

⁵⁷ The original source is yet to be identified. Cf. *Saptaśatikāprajñāpāramitāṭīkā* (Q, 5214, fol. 97b5; D, 3814, fol. 82b2, p. 1429.2): *mi sgom pa'i tshul gyis zhes bya ba ni mi rtog pa'i tshul gyis so ||*; *Saptaśatikāṭīkā* (Q, 5215, fol. 200a3; D, 3815, fol. 169b7, p. 1603.7): *mi sgom pa'i tshul gyis zhes bya ba ni bsgom pa la mngon par zhen pa med pa'i tshul gyis so ||.*

The meaning taught [above concerning] the manner [characteristic] of non-meditation is also [taught] in the *Pañcaviṃśatisāhasrikā Prajñāpāramitāsūtra*, [as follows]:⁵⁸

Until [one attains] the unexcelled perfect enlightenment, it is not the case that [one] makes devoted efforts to [attain it]. It is not the case that [one] makes devoted efforts for the *buddha*-fields to be thoroughly pure. It is not the case that [one] makes devoted efforts for sentient beings to be thoroughly matured. It is not the case that [one] makes devoted efforts to see the Buddha. It is not the case that [one] makes devoted efforts for virtuous roots to be generated. Why is that? O Subhūti! It is like this: All phenomena are empty of characteristics of their own. A great *bodhisattva* being will not truly see any such phenomena, whether someone in whom devotional effort is produced, something which produces [it], or some [end] for which it needs to be produced.

The venerable Maitreya [taught]:⁵⁹

There is nothing to be removed;

⁵⁸ *Pañcaviṃśatisāhasrikā* (Q, *thi*, fol. 159b5–8; D, *kha*, fol. 365a2–4, p. 1490.2–4; S, *ga*, fol. 272a5–b1, pp. 543.5–544.1): *bla na med pa yang dag par rdzogs pa'i byang chub kyi bar du lhur len pa ma yin | sangs rgyas kyi zhing yongs su dag par bya ba lhur len pa ma yin || sems can yongs su smin par bya ba lhur len pa ma yin | sangs rgyas blta ba lhur len pa ma yin | dge ba'i rtsa ba bskyed pa lhur len pa ma yin no || de ci'i phyir zhe na | rab 'byor de ni 'di ltar chos thams cad rang gis mtshan nyid kyi stong pa'i phyir | byang chub sems dpa' sems dpa' chen pos gang la lhur blang ba bskyed pa dang | gang gis bskyed pa dang | gang la bskyed par bya ba'i chos de lta bu gang yang yang dag par rjes su mi mthong ngo ||.*

⁵⁹ Seyfort Ruegg and Shen point out the quoted verse as being identifiable in various texts including *Abhisamayālamkāra* 5.21, *Ratnagotravibhāga* 1.154, the *Pratītyasamutpādhārdāyākārikā*, and *Saundarananda* 13. 44. See Seyfort Ruegg 1989: 85, n. 161, and Shen 2005: 106, nn. 86, 87; Cf. Rang byung rdo rje's *Bde bzhin gshegs pa'i snying po bstan pa bstan bcos* (p. 286.4–5): *'di la bsal bya ci yang med || gzhag par bya ba cung zad med || yang dag nyid la yang dag lta || yang dag mthong na rnam par grol ||*; Kong sprul's *Gzhan stong dbu ma chen po* (fol. 9a6, p. 597.6): *'di la bsal bya ci yang med || gzhag par bya ba cung zad med || yang dag nyid la yang dag lta || yang dag mthong na rnam par grol | zhes...*; *Ratnagotravibhāga* 1. 154 (Johnston 1950: 76/144.1–2): *nāpaneyam atah kimcid upameyam na kiṃcana | draṣṭavyam bhūta bhūtam bhūtarāṣi vimucyate ||*; Tib. (Q, 5525, fol. 62a6; D, 8b/61b5; Q, 5526, fol. 118a7; D, fol. 113b6–7, p. 215.6–7): *'di la bsal bya [ba Q] ci yang med || [| om. Q] gzhag par [bsnan bar Q] bya ba cung zad med || yang dag nyid la yang dag lta || yang dag mthong na rnam par grol ||*; *Abhisamayālamkāra* 5.21 (Stcherbatsky and Obermiller 1928/1929: 29); *nāpaneyamataḥ kiṃcit prakṣeptayam na kiṃcana | drṣṭavyam bhūta bhūtam bhūtarāṣo vimucyate ||*; Tib. (Stcherbatsky & Obermiller 1929: 53): *'di la bsal bya ci yang med || bzhag par bya ba cung zad med || yang dag nyid la yang dag lta || yang dag mthong nas rnam par grol ||*; *Saundarananda* 13.44 (Johnston 1928: 94): *nāpaneyam tataḥ kiṃcit prakṣepyaṃ nāpi kiṃcana | draṣṭavyam bhūta bhūtam yadrśam ca yathā ca yat ||*. Also see Dubey 1989: 139; Vimalamitra's *Cig car 'jug pa rnam par mi rtoḡ pa'i bsgom don* (Q, fol. 12a1–2; D, fol. 10b4–5, p. 19.4–5): *slob dpon nā gardzu nas rten 'brel gyi snying po mdzad pa las kyang | 'di la bsal ba [gsal Q] gang yang med || gzhag par bya ba ci yang med || yang dag nyid la yang dag lta || yang dag mthong nas rnam par grol || zhes gsung so ||*; the *Pratītyasamutpādhārdāyākārikā* ascribed to Nāgārjuna (Q, 5236, fol. 268b2–3; D, 3836, fol. 146b6, p. 289.2): *'di la bsal bya gang yang med || bzhag par bya ba ci yang med || yang dag nyid la yang dag blta || yang dag mthong nas rnam par grol ||*;

There is nothing in the least to be added.

Look at true reality truly.

If [one] sees [it] truly, one is liberated.⁶⁰

Through these teachings one ascertains that the doctrinal theme of non-activity is the heart of the practice.

11. Post-Meditation Practice

Thus [the above teachings were given] regarding the essence of meditative equipoise. Still, one might ask whether it is suitable to abandon the accumulation of merit during post-meditation periods. [I would reply:] It is not our practice to abandon the accumulation of merit. If one errs by teaching at the very least [the continued need to] go beyond bondage to and liberation from good and base *karma* once one has centred one's thought on the ultimate truth, then since all profound *tantras* and *sūtras*, such as the Mother (i.e. Prajñāpāramitā) of the Victorious One, teach that, please judge whether one ought to abandon the accumulation of merit or not. By practising in this way for a while, one [comes to] realize self-aware gnosis as something to be experienced—ineffable, imponderable, inexpressible, beyond all elaborations, innately existing in itself, without arising, without ceasing—[realizes] the *dharmakāya* free from all theses, [and realizes] the exact meaning of suchness as objectless self-clarity. That is when one realizes Rdzogs pa chen po, and those are its defining characteristics.

In a Prāsaṅgika-Madhyamaka [text it is taught as follows]:⁶¹

I have no theses;

I am therefore simply without fault.

This is precisely [the same] meaning. The mode of being [described] is not like [what] the intellect posits during mental analyses of doxographical positions, for the unmistakable reality of natural Rdzogs pa chen po is seen [only] when one is directly affected by a master's pith-instructions. In other respects, [too,] the ultimate truth is not the object of an intellect's activity. It is a mode [of being] about which certainty is not reached through

⁶⁰ Cf. Johnston 1932: 75.

⁶¹ *Vigrahavyāvartanī* 29cd (Lindtner 1982: 81): *nāsti ca mama pratijñā tasmān naivāsti me doṣaḥ* |; Tib. (Q, fol. 32a1; D, fol. 28a1, p. 52.1): *nga la dam bca' med pas na || nga la skyon med kho na yin* |. For other Sanskrit editions, see Bhattacharya 1986: 14.18; Jayaswal and Saṅkṛityāyana ca. 1937: 24.23. For other English translations, see Bhattacharya 1986: 113 and Westergoff 2010: 29.

objects of knowledge. The *Vajracchedikā* [*Prajñāpāramitā* teaches] as follows:⁶²

Reality is not an object of knowledge;

It cannot be cognized.

The son of the Victorious One (i.e. the *bodhisattva*) Śāntideva [taught]:⁶³

It is asserted that the ultimate [truth] is not the object of the intellect's activity;

The intellect is the relative [level].

Thus the Victorious One and *bodhisattvas* taught. Although the emptiness through which one realizes that nothing is established by weighing up with words or concepts is mere quasi-emptiness—the way in which, if one is attached to the intellect's cognitive mode, one falls away from the mode of profound emptiness; for it is taught in the *Kāśyapaparivartasūtra* in the *Ratnakūṭa* [as follows]:⁶⁴

O Kāśyapa! Those whose reliance on emptiness comes through conceiving the individual as emptiness have fallen away, have extremely fallen away, from my teaching. O Kāśyapa! A view [that conceives the individual] as emptiness—a view [which conceives] the height of (*bla yi*) excessive pride as emptiness, [as if one were] dwelling on something so great as Mt. Sumeru—that is not a view. Why is that? O Kāśyapa! If that which originates in all [such] views is emptiness, O Kāśyapa, the view of emptiness as merely that is incurable. That is how I explain [it].

⁶² *Vajracchedikā* (Conze 1957: 57.3–4): *dharmatā ca na vijñeyā na sā śakyā vijñānituṃ*. Also see the edition by Joshi: 17–18; Tib. (Q, fol. 174a4–5; D, fol. 131b1, p. 1441.1; S, fol. 249b3–4, p. 498.3–4): *chos nyid rig par bya min pas || de ni rnam par shes mi nus ||*. For another English translation, see Conze 1957: 89.

⁶³ *Bodhicaryāvatāra* 9.2cd (Vaidya 1960: 170.27–28): *buddher agocaras tattvaṃ buddhiḥ saṃvṛtir ucyate* ||. See Bhattacharya 1960: 185; Sharma 1990: vol. 2, 364; Tib. (Q, fol. 35a4; D, fol. 31a1, p. 608.1): *don dam blo yi spyod yul min || blo ni kun rdzob yin par brjod ||*. For another English translation, see Sharma 1990: vol. 2, 365.

⁶⁴ *Kāśyapaparivartasūtra* (von Staël-Holstein 1926: 95): *śūnyatā kāśyapa pratisaratha mā pudgalam ye khalu puna kāśyapaḥ śūnyatopalaṃbhena śūnyatā pratisaramti | tān ahaṃ kāśyapa naṣṭapranāṣṭān iti vadāmi ito pravacanāt varaṃ khalu puna kāśyapa sumerumātrā pudgaladrṣṭir āśritā na tv evādhimānikasya śūnyatādrṣṭimālinā | tat kasmād dheto pudgaladrṣṭigatānam kāśyapa śūnyatā niḥsaraṇaṃ śūnyatādrṣṭi puna kāśyapa kena niḥsariṣyantiḥ ||*; also see Vorobyova-Desyatovskaya 2002: 26; Tib. (Q, fol. 115b5–7; D, fol. 132b1–2, p. 263.1–2; S, fol. 222a3–4, p. 443.3–4): *'od srung gang zag stong pa nyid du dmigs pas stong pa nyid la rtog pa de dag ni | ngas gsungs rab 'di las nyams rab tu nyams shes bshad do || 'od srung gang zag tu lta ba ri rab tsam la gnas pa bla'i | mngon pa'i nga rgyal can stong ba nyid du lta ba ni de lta ma yin no || de ci'i phyir zhe na | 'od srung lta bar gyur ba thams cad las 'byung ba ni stong pa nyid yin na | 'od srung gang stong pa nyid kho nar lta ba de ni gsor mi rung ngo zhes ngas bshad do ||*.

In the *Ghanavyūhasūtra* [it is taught, as follows]:⁶⁵

Practitioners should not adhere to [what is] non-abiding [as if it were] emptiness.

If [they] adhere to [what is] non-abiding, nectar becomes poison.

From [these] words and the like, one comes to know. Even thinking, “There is nothing to be conceived, [nor] can it be established,” does not go beyond the nature of the intellect. Therefore, even though [such thinking] is certainly for a while an antidote to the view of a self for immature beginners who do not trust in the profound *dharmadhātu*, it is not as if it were being said that [it is] absolute nothingness [that] is suchness, the profound mode of existence as it [truly] is. Please consider that, too. In the Rdzogs chen tantric text *Seng ge rtsal rdzogs chen po'i rgyud* [it is taught]:⁶⁶

One does not [come to] see reality by cultivating concentration;

Self-manifesting meditative absorption is free from the thinking intellect.

Reality, free from [all] elaboration, is like the edge of the sky.

There is no fixation and conceptualization in the domain of pure observation.

The self-awareness of a *buddha* is free from the four extremes.

The *dharmakāya* is beyond the extremes of existence and non-existence.

Thus was taught the means of abandoning the obscuration of clinging to emptiness, and in accord with this, in the *Laṅkāvatārasūtra* [it is taught as follows]:⁶⁷

I and all *buddhas* have explained

That one should not meditate on what is non-existent or what is not non-existent,

[On] that which does not exist on the ultimate level;

This very thing is the path of Madhyamaka.

⁶⁵ *Ghanavyūhasūtra* (Q, fol. 54b7–8; D, fol. 48b5, p. 95.5; S, fol. 360a5–6, p. 719.5–6): *rnal 'byor spyod pas stong pa nyid || gnas ma yin par sbyar mi bya || gnas min gal te sbyar gyur na || bdud rtsi dug tu 'gyur ba yin [yi Q] ||*.

⁶⁶ *Seng ge rtsal rdzogs chen po'i rgyud* (fol. 18b3–5, p. 280.3–5): *bsam gtan bsgoms pas chos nyid don mi mthong || rang snang ting 'dzin bsam pa'i phyogs dang bral || spros bral chos nyid nam mkh'i mtha' dang mtshungs || 'dzin bral rang snang chu bo'i klong dang mtshungs || dmigs pa dag pa'i yul la 'dzin rtog med || mtha' bzhi bral ba'i sangs rgyas rang rig yin || yod med mtha' las 'das pa chos kyi sku ||*.

⁶⁷ No verse is found in the *Laṅkāvatārasūtra* with this exact wording. Similar wording is found in *Laṅkāvatārasūtra* 10.283c for the first *pāda* of the Tibetan translation, and 10.359cd for the third and fourth *pādas*. See LAS 10.283c (Nanjio 1923: 302): *cittam na bhāvo nābhāvo*; Tib. (Q, fol. 185a4; D, fol. 169b5, p. 1517.5; S, fol. 307b5, p. 614.5): *sems ni dngos min dngos med min ||*; LAS 10.359cd (Nanjio 1923: 311): *pratipannmadhyamā caiṣā mayā cānyaiś cadeśitā ||*; Tib. (Q, fol. 188a2; D, fol. 172a5, p. 1522.5; S, fol. 312a3, p. 623.3): *dbu ma yi ni lam 'di yang || nga dang gzhan dag gis kyang bshad ||*.

In the *Samputa*[*tantra*] [it is taught as follows]:⁶⁸

It is through clinging to emptiness and non-emptiness

That ordinary conceptual thoughts arise.

What is called emptiness is a conceptual thought;

Therefore, one should abandon it.

Having cast away completely two [forms of] clinging,

One will become pure and liberated.

In the *Bdud rtsi sman mchog* (i.e. *Zhu lan sman mchog bdud rtsi phreng ba*, “Questions and Answers: A Garland of Nectar[like] Supreme Medicine”), a scripture of the Lord of Secrets, it is taught as follows:⁶⁹

The mode of existence of self-awareness which cannot be established at all is after this manner: [it is] emptiness which [naturally] abides as luminosity, [as ever-]present primordial knowledge, free from elaboration and contamination.

When an individual meditates on emptiness without ascending to that, [one] is as a result not free from the mind’s clinging to emptiness; [that,] therefore, is the error called the emptiness of nothingness (*stong pa phyang chad*).

That Ācārya Bhavya (*skal ldan*) taught that the ultimate is realized through the two types of cognition, conceptual and non-conceptual, is again nothing other than this doctrinal content [of the “Questions and Answers: A Garland of Nectar[like] Supreme Medicine”]. Therefore, as for [dealing with] the heap of stains of the *dhātu* (i.e. the *tathāgatagarbha*), [he] does not, unlike the eight lower vehicles, rely on [methods] that involve exhaustive effort being made into the path, such as [ones calling for] what is to be abandoned and what is to be adopted, or antidotes that eliminate [stains]. Rather, all fine distinctions [in the form] of conceptual constructs are naturally liberated without being clung to, in direct awareness of the intrinsic nature of reality—just as knots in a horse’s tail [become disentangled]; [there is nothing] other than [that; there is nothing] newly accumulated. Greater than a

⁶⁸ *Samputatantra* (Q, fol. 257a8–b1; D, fol. 85b5–6, p. 1521.5–6; S, fol. 318a1–2, p. 635.1–2): *stong dang stong min gzung ba las || rtog pa nyung min skye bar 'gyur || yongs su spangs na kun rtog te || de phyir de gnyis yongs su spang || gnyis kyis gzung ba yongs spangs pa || rnam grol gnas dang bral ba ste ||*. For Sanskrit editions of the first chapter of the text, see Skorupski 1996 and Elder 1978.

⁶⁹ *Bdud rtsi sman mchog* (fol. 290a4–5, pp. 583.4–5): *rang gi rig pa'i gnas lugs cir yang grub pa med pa'i stong gsal tu ye gdod ma nas | da lta'i shes pa bcos slad dang bral ba 'di ka ltar yod pa yin te | de ka'i steng du mi 'jog par gang zag gis stong nyid du sgoms pas | stong 'dzin gyi blo dang ma bral bas | stong pa byang chad bya bar gol ba yin....*

contaminated discipline fettered by strict notions of keeping [it] and [abstaining from] breaking [it], the intent of natural Rdzogs pa chen po here is complete, in its single essence (*thig le nyag gcig*), through the practice of the [beneficial] means of the [first five] Perfections (i.e. generosity through meditation), through all the means of [attaining] the stabilization of insight (i.e. the sixth Perfection), [and] through meditative equipoise, [that is,] the reality of awareness, the king of supreme mindfulness. In the *Brahmaviśeṣacintipariṣcchāsūtra* [it is taught]:⁷⁰

Not holding on to anything is generosity.

Not abiding is discipline.

Not guarding is patience.

Making no effort is diligence.

Not thinking is meditative absorption.

Not apprehending is insight.

In the *Śrī Samputatilaka* [it is taught as follows]:⁷¹

The fundamental nature of self-awareness is purity;

Purity is not [the result of] liberation from something else.

It has been said that by practising the meaning taught [above], [one will] come upon [and] directly see self-luminous, naked gnosis and encounter original purity (*ka dag*, i.e. emptiness), the *dharmakāya*, [or] the natural face of Samantabhadra. At the time of the ground (i.e. as sentient beings), the great clear light—which abides in the ground whence arises, [from] within [its] original purity, the Body and gnosis, [which are] the sheaths (*sbus su*) of the spontaneously present precious luminosity—manifests outwardly in an object of reality [as] clarity, awareness’s radiance—like the shining within [a circle of] crystal lights or a butter-lamp inside of a vessel—through the auspicious connection of practising the path of Rdzogs pa chen po. All outer elements (*phyi'i 'byung ba*), apparent objects (*snang yul*), and material stains dissipate—without any activity or effort—from the rise of the power to pierce down to the vital point. All the subtle and coarse inner elements

⁷⁰ There are no exact verses corresponding to the quotation, but similar expressions are found in the *Brahmaviśeṣacintipariṣcchāsūtra* (Q, fol. 46b3–6; D, fols. 44b7–45a2, pp. 87.7–88.2; S, fol. 187a2–5, p. 373.2–5): *de bzhin gshegs pa ni sbyin pa yang mi dmigs | sbyin pa'i 'bras bu yang mi dmigs || ... || tshul khrims kyang mi dmigs || ... || bzod pa yang mi dmigs || ... || brtson 'grus kyang mi dmigs || ... bsam gtan yang mi dmigs || ... || shes rab kyang mi dmigs ||*. Also see Brunhölzl 2004: 151–152.

⁷¹ *Samputatantra* (Q, 276b5; D, fol. 105b3, p. 1561.3; S, fol. 343a2–3, p. 685.2–3).

of the three doors (i.e. body, speech, and mind) are refined down to groundlessness within the Body and gnosis. The subject (the mind confused by its consciousness) and all samsaric phenomena (objects, perceptions, [and] perceivers) are enlightened within the primordial sphere. Hence [this is] like the kings of the Victorious Ones Padma[sambhava] and Vimalamitra who, having relied on the Vajrakāya of the great transference in order to benefit those undergoing the discipline, [vowed to continue to] bring about benefit for others until *samsāra* is emptied. The supreme path as such is even more special than special; it is not merely ephemerally special. As for other great *siddhas* of India and Tibet whose gross bodies have [already] dissolved into atoms, some, who are said to have gained supreme attainment in the intermediate state (*bar do*)—they along with the king of the Victorious Ones Padmasambhava abide even now in their form-bodies without forgetting about others' benefit. Please think about the distinctiveness [of that].

12. The *Lta mgur*

[In the *Lta ba'i gsung mgur* is the sung verse]:⁷²

Are [other schools' views of] the original state exact or not?

And⁷³

Is there a place to point out with the index finger?

Please do not create doubts. The goal of the ultimate truth has just been stated; there is nothing beyond those [words]. It may be asserted that the Buddha's words, too, tie in with them, and that, further, they [refer to] the ultimate [form] of fruition. The paths of the spontaneously present clear light are taught in hidden ways in many root *tantras*, such as the *Mañjuśrīnāmasaṃgīti*,⁷⁴ the *Cakrasamvaraguhyācintyatantra*,⁷⁵ the *Vajrapañjara*, and the *Guhyasamāja[tantra]*. In the *Ye shes chen po'i rgyud* [it is taught as follows]:⁷⁶

⁷² *Lta mgur*, K, p. 7.4; L, fol. 2b5, p. 388.5.

⁷³ *Lta mgur*, K, p. 7.5; L, fol. 2b5, p. 388.5.

⁷⁴ For Dge rtse Mahāpaṇḍita, the *Mañjuśrīnāmasaṃgīti* is of particular importance for the support it offers to his theory of the single vehicle as it applies to Vajrayāna. The text is commented by Vimalamitra in his *Mtshan don gsal bar byed pa'i sgron me*. See *Lha'i rnga bo che* (A (folio missing); B, fol. 23b3–4, p. 46.3–4; C, *wam*, fol. 40a1–2, p. 79a1–2; D, vol. 1, p. 95); *ibid.* (A, fol. 27a7, p. 53.7; B, fol. 25a3–4, p. 49.3–4; C, *wam*, fol. 43a1–2, p. 85.1–2; D, vol. 1, p. 103).

⁷⁵ The *Cakrasamvaraguhyācintyatantra* lists fifteen points that distinguish Vajrayāna from the other vehicles; these are referred to in various places in Dge rtse Mahāpaṇḍita's works. See *Lha'i rnga bo che* (A, vol. 7, fol. 47a3.3–4, p. 95.3–4; B, fol. 44a6–7, p. 87.6–7; C, *wam*, fol. 77b3–4, p. 154.3–4; D, vol. 1, pp. 189–190); also see Tib. (Q, fol. 16a3–5; D, fol. 198b6–7, p. 396.6–7; S, fol. 465a2–4, p. 929.2–4).

⁷⁶ The source is yet to be identified.

O Exalted One! What is the so-called clear light (*'od gsal*) like? Where does it abide? The Exalted One spoke: “The clear light is the essence of drops that abide in the middle of the sky; with it one will find Mahāmudrā.”

Thus the ground whence arise the outer sphere and the inner sphere (i.e. the sensory and cognitive faculties) is clearly indicated. In the commentary on the *Cakrasaṃvara*[*tantra*] by Vajrapāṇi [it is taught as follows]:⁷⁷

The self-arisen, which has arisen from space (i.e. emptiness).

From [this verse to the following verse]:⁷⁸

The King of Mantra, the doer of great benefit.

In connection with the doctrinal content of the middle verses, he comments on the words “*vajra* [endowed with the nature of the profound and the vast]” in [reference to] the exceptional path of the clear light. In the *Kālacakratāntra* it is taught as follows:⁷⁹

From emptiness one comes to see smoke, a mirage, [brilliant] clarity, the stainless sky, lamps, flames, the moon, the sun-*vajra*, the supreme part and the seminal drops. The figure of a *buddha* in the middle of it [all] is a perfected *sambhogakāya*, free from domains and forms.

Thus the manifestation (*'char sgo*) of the Body and the seminal drops is extensively taught. The great Śabarīśvara [taught as follows]:⁸⁰

The perfected ten signs (i.e. (1) smoke, (2) a mirage, (3) [brilliant] clarity, (4) the stainless sky, (5) lamps, (6) flames, (7) the moon, (8) the sun-*vajra*, (9) the supreme part, (10) seminal drops)

And a manifestation of the great drops arise;

In the great drops of various [kinds]

⁷⁷ *Lakṣābhīdhānāduddhṛtalaghutantrapīṇḍārthavivarāṇa* (Q, fol. 63b2; D, fol. 132a3, p. 262.3).

⁷⁸ *Lakṣābhīdhānāduddhṛtalaghutantrapīṇḍārthavivarāṇa* (Q, fol. 63b4; D, fol. 132a4, p. 262.4); the specified passage reads as follows (Q, fol. 63b3–4; D, fol. 132a3–4, p. 263.2–3): *nam mkha' las byung rang byung ba || shes rab ye shes me bo che || 'od chen rnam par snang bar byed || ye shes snang ba lam me ba || 'gro ba'i mar me ye shes sgron || gzi brjid chen po 'od gsal ba || rig pa'i rgyal po sngags dbang po || gsang sngags rgyal po don chen byed ||*

⁷⁹ *Kālacakratāntra* (Q, 125a2–3; D, fol. 113a2–3, p. 222.2–3; S, fol. 199b4–5, pp. 398.4–5): *stong pa las ni du ba smig rgyu rab gsal dri ma med pa'i mkha' snang nyid dang mar med [sic] dang || 'bar ba dang ni zla ba nyi ma rdo rje rnams dang mchog gi cha dang thig le mthong bar 'gyur || de yi dbus su sangs rgyas gzugs ni yul dang rnam par bral ba du ma longs spyod rdzogs pa'i sku ||*

⁸⁰ *Yogaśāḍāṅga* (Q, fol. 381a7–8; D, fol. 251b1–4, p. 1105.1–3): *rtags bcu rdzogs par gyr pa na || thig le chen po'i snang ba 'byung || sna tshogs thig le chen po la || re khā nag po'i ri mo 'byung || de nang 'gro drug la sogs dang || shin tu phra ba'i sprul sku dang || longs sku du ma mthong gyu ru pa || sna tshogs gzugs brnyan 'od gsal yin || de la sems ni thim pa na || ting 'dzin yan lag mthar phyin pa 'o ||*

Arises a picture of [an enclosed] black line.

Inside it are seen the six categories of beings

And many very subtle *nirmāṇakāyas*

And *saṃbhogakāyas*;

Their various reflections are the clear light.

The mind which dissolves into [all] this

Is the ultimate aspect (*yan lag*) of meditative absorption.

Thus what is clearly taught and greatly expanded upon in the *tantras* and pith-instruction texts of accomplished ones (*siddha*) has been established conclusively and expounded in the Instruction Class (*man ngag sde*) of Rdzogs chen. Now, therefore, I kindly request [you] to seek out the extensive learning [contained in] all the *sūtras* and *tantras* of the [Buddha's] teaching, and then apply yourselves to purifying your *dharma* eye.

13. The *Lta mgur*

Further, in the *Lta ba'i* [*gsung*] *mgur* [*zab mo*], as an addition to [what is taught] above:⁸¹

Even if [true reality] is primordially pure (i.e. as Rnying ma pas claim), [the distinction between] good and base is [still] tenable.

Therefore, it is unnecessary [for] the *vidyādhara*s [who are] divine madmen (*rig 'dzin zhig po*) to be attached to [the notion that] everything [is] good.

14. Going beyond Virtue and Non-virtue

The *dharmadhātu*—the ultimate truth, that which goes beyond [both] bondage to and liberation from virtue and non-virtue, cause and effect—is shown exactly as it is in Rdzogs chen's own words. [I am] sorry that [this teaching] does not fit into the minds of those scholars of theoretical understanding who look [only] outwards, and the extent of whose conceptions are incompatible with the measure of an actual understanding. The meaning is as follows: the Buddha's gnosis of equality sees naked reality, [sees] that there is nothing good or base, [neither] *saṃsāra* [nor] *nirvāṇa*—[what is called] equality of taste. When

⁸¹ *Lta mgur*, K, p. 7; L, fol. 3a2, p. 389.2.

naked reality is directly shown—the mode of existence of one’s own nature—one no longer experiences the fall into the conditioned realm. Therefore, [one is no longer] dependent on the conditioned phenomena of good and base. The entire intent of all scriptural collections of definitive meaning abides within Rdzogs chen. In the *Ratnakūṭadharmaparyāya* it is taught:⁸²

One should go [more deeply] into this enumeration of the thoughts of the *tathāgatas*. One should not be attached to virtuous or unvirtuous phenomena. Suffering and phenomena [characteristic] of mental unhappiness will come to manifest through attachment to unvirtuous phenomena. These constitute what is called the Noble Truth of Suffering (*sdug bsngal pa’i bden pa*). [This,] then, the *tathāgatas* explained in their enumeration of unvirtuous phenomena. Non-attachment to virtues and non-virtues, and the cessation of craving constitute the abandonment of the Origin [of Suffering]. In order for these two Noble Truths to be realized, the *tathāgatas* expounded [them] in their enumeration of virtuous phenomena.

And in the same scripture (i.e. the *Ratnakūṭasūtra*):

Virtues are empty, and non-virtues are empty too. Virtues are isolated and non-virtues are isolated too. Virtues do not combine with non-virtues, and non-virtues do not combine with virtues. Nor are there any causes or conditions giving rise to attachment to virtues and non-virtues.

In the *Samvṛtiparamārthasatyanirdeśasūtra* [it is taught as follows]:⁸³

Mañjuśrī said: “O Devaputra! What on the ultimate level is equivalent to suchness, the *dharmadhātu*, and the utterly unborn is equivalent, too, on the ultimate level to the five inexpressible acts (i.e. killing one’s father, one’s mother, or Arhats, injuring a *buddha*’s body, and causing a schism in the Saṃgha).”

In the *Kāśyapaparivartasūtra* [it is taught as follows]:⁸⁴

⁸² The source is yet to be identified.

⁸³ *Samvṛtiparamārthasatyanirdeśasūtra* (Q, 259a3–5; D, fol. 248a6–7, p. 1120.6–7; S, fol. 178a7–b2, pp. 355.7–356.2): ‘*jam dpal gyis smras pa | lha’i bu don dam par na de bzhin nyid dang | chos kyi dbyings dang | shin tu mi skyes pa gang dang mnyam pa | don dam par na mtshams med pa lnga po dag kyang de dang mnyam mo ||*

⁸⁴ *Kāśyapaparivartasūtra* (von Staël-Holstein 1926: 149–151): *tat asaṃskṛtaṃ | tad āryāṇāṃ gotra yad āryāṇāṃ gotra | tatra na śikṣā na niśrayo nāniśrayaḥ yatra na śikṣā na niśrayo nāniśrayaḥ tatra śikṣāvṛtyatikramaḥ yatra na śikṣāvṛtyatikramaḥ tatra na saṃvaro nāsaṃvaraḥ yatra na saṃvaro nāsaṃvara |*

That which is unconditioned is the family of Noble Ones. That which is the family of Noble Ones has had no training, nor has it gone beyond [all] training. Where there is no training or having gone beyond [all] training, there is no progression, non-progression, or rapid progression. Where there is no progression, non-progression, or rapid progression, there is no mind, nor [are there any] phenomena that arise from the mind. Where there is no mind [and where there are no] phenomena that arise from the mind, there is no *karma* or the maturation of *karma*. Where there is no *karma* or the maturation of *karma*, there is no bliss or suffering. Where there is no bliss or suffering, there is the family of Noble Ones. In that which is the family of Noble Ones there is no *karma* or accumulation of *karma*. Again, in the *Guhyasamājatantra* it is taught as follows:⁸⁵

All things are like illusions.

Therefore, no fault comes into being

Through an agent who creates and destroys [them];

Nor, likewise, does any merit either.

Where there is neither fault nor merit

Is enlightenment; so it is taught.

15. The Chinese Monk Hwa shang

Thus [one] should know [what has been] extensively taught [above]. It is clear that later on

tatra na cāro nācārah na pracārah yatra na cāro nācāra na pracārah tatra na cittam na cetasikā dharmāḥ yatra na cittam na cetasikā dharmāḥ tatra na mano na vijñānaḥ yatra na mano na vijñāna | tatra na karmo na vipākaḥ yatra na karmo na vipākaḥ tatra na sukhaḥ na duḥkhaḥ yatra na sukhaḥ na duḥkhaḥ tad āryāṇāṃ gotraṃ yad āryāṇāṃ gotraṃ | tatra na karma na karmābhisaṃskāro nāpi...; Vorobyova-Desyatovskaya 2002: 36–37; (Q, fol. 124a8–b4; D, fol. 140a3–5, p. 278.3–5; S, fol. 232a5–b2, pp. 463.5–464.2): gang 'dus ma byas pa de ni 'phags pa rnams kyi rigs so || 'phags pa rnams kyi rigs gang yin pa de la bslab pa yang med | bslab pa las 'das pa yang med do || gang la bslab pa yang med | bslab pa las 'das pa yang med pa de la rgyu ba yang med || mi rgyu ba yang med | rab tu rgyu ba yang med do || gang la rgyu ba yang med | mi rgyu ba yang med | rab tu rgyu ba yang med pa de la sems kyang med | sems las byung ba'i chos rnams kyang med do || gang la sems kyang med || sems las byung ba'i chos rnams kyang med pa de la las kyang med || las kyi rnam par smin pa yang med do || gang la las kyang med | las kyi rnam par smin pa yang med pa de la bde ba yang med sdug bsngal yang med do || gang la bde ba yang med sdug bsngal ba yang med pa de ni 'phags pa rnams kyi rigs te |.

⁸⁵ *Guhyasamājatantra* 18.195cd and 196 (Matsunaga 1978: 128): *māyāvat sarvabhāvān vai sṛṣṭisamhārakārah | tena tasya na pāpaṃ syāt punyaṃ naiva tathaiva ca | yasya na punyaṃ pāpo 'sti tasya bodhiḥ pragīyate* |; Tib. (Q, fol. 166a3–4; D, fol. 156b3, p. 995.3; S, fol. 93b6–7, pp. 186.6–7): *dgos rnams thams cad sgyu ma bzhin || bskyed dang sdud par mdzad pa po || des na de yi sdig mi 'byung || bsod nams dag kyang de bzhin te || gang la sdig dang bsod nams med || de ni byang chub yin par gsungs ||.*

in the [Land of] Glaciers, from merely having heard this religious term (i.e. Rdzogs chen), there arose biased words that developed into a habit wherein immature persons born yesterday, [as it were,] went so far as to spout off, saying, “It is [the same as] Hwa shang’s tradition.” Having subsumed his vow relating to all phenomena under the three doors of liberation (i.e. emptiness, signlessness, and aspirationlessness), the Well-gone One (i.e. the Sugata) taught the embryo (*snying po*) [as] the last of his teachings—that all phenomena are endowed with the nature of aspirationlessness—[that is,] that “there is nothing to be adopted, nothing to be abandoned, nothing to be thought, nothing to be capable of,” [that the embryo is] “that which is extremely free from any essence; that it is the natural clear light.” Thus [the Well-gone One] taught, again and again. “That which is the nature of *samsāra* is the nature of *nirvāṇa*. The nature of *nirvāṇa* is the nature of all phenomena.” Thus [the Well-gone One] said. Therefore, the embryo is the great equality in the original state, wherein by nature there is “no good or base” (*bzang ngan med pa*); is the Buddha’s wisdom of equality; is the meditative equipoise of the Noble Ones; is the heart of what is expounded in the profound *sūtras* and *tantras*. Therefore, [the so-called Hwa shang tradition] should not be taken as an opponent.

16. The Interpretation of *rig ’dzin zhig po*

The scholar-commentator (*’grel pa mkhan po*) in saying “*rig ’dzin zhig po*” would have commented thus, having thought—without [actually] having analyzed [the expression]—that what is base [in divine madmen] has been destroyed. However, if [one] analyzes the meaning of the [word] *zhig po*, [it means] that one has become confident about the true meaning of reality, and so “confusion is destroyed [or tamed]” (*’khrul zhig*), [in the sense that] the grasping at outer, confused appearances as if they were truly [existing] is broken (*zhig pa*). It was in such [a sense] that the majority of famous great *siddhas* in India and Tibet, whose conduct was that of a Bhu su ku or U tsu ṣma (?), having extinguished such notions as good and base, [or] clean and dirty, gained names [for themselves]. Therefore, our aged Rdzogs chen practitioners on mountain ridges, whose crown is [their own] name, do not have the fault of dangling like that (i.e. like divine madmen), and have attained [their names] in the [true] meaning [of *zhig po*]. Furthermore, [the *Lta mgur*] goes

on as follows:⁸⁶

17. The *Lta mgur*

Still, it is possible that those who were less trained in the exegetical tradition
Did not know how to employ the conventional terminology.

18. Terminological Issues surrounding Rdzogs chen and Madhyamaka

Generally, since there is, in accord with each vehicle's own view, each its own terminology, the religious terminology of Madhyamaka is not employed for Rdzogs chen and the like. Therefore, [the terminology of Rdzogs chen] did not penetrate the mind of [Lcang skya Rol pa'i rdo rje]. That is very much in line with the fact that the *śrāvakas* consider religious terminologies to be incompatible with each other, and so have tried to establish that the Mahāyāna is not the Buddha's speech. This being the case, it cannot be established, just because the Buddha-nature (*bde gshegs snying po*), the Three Natures, and other expressions used by the Buddha in the Last Turning [of the Wheels of the Doctrine] do not exist in the Middle [Turning of the Wheels], or just because the *vajra*-nature (*rdo rje'i bdag*), innate gnosis, and the two stages [of creation and completion], which are well known in the Mantrayāna, do not exist in the Pāramitāyāna, that they are false. If this simple [fact] is understood by even "those who are less trained in the exegetical treatises," is it logical that the venerable great scholars of the exegetical tradition should speak in this way?

19. The *Lta mgur*

After [the above passage cited from the *Lta mgur* comes the following]:⁸⁷

It is not that I do not respect you.

If I have happened to hurt you, please forgive me.

20. Emptiness

Although [Lcang skya Rol pa'i rdo rje] taught [the above], damage is done if one embraces as supreme a mentally established [form of] emptiness like the one [he talks about], and [on

⁸⁶ *Lta mgur*, K, p. 8; L, fol. 3a3–4, p. 389.3–4.

⁸⁷ *Lta mgur*, K, p. 8; L, p. 389.4.

that basis] decides the border between high and low views—[commits, that is,] the error of holding one’s own view to be supreme. If worldly errors and, in their husbandry of samsāric and nirvānic [resources], the followers of the [heretical] Īśvara generate doubts (*nem nur*) regarding the unstained profound teaching [of the Buddha] within others who are undergoing the training, would that be the teaching that is of the greatest benefit for the doctrines of the Well-Gone One? Please think about that properly! Elsewhere, by cutting through the reification of existence and non-existence with [their] single awareness, by carrying out an exact enquiry (*rdo rus seng*), and by being free from any context in which thoughts might impinge [on them], practitioners load the intent of the Buddha directly into their own mind-stream. For [them] no doubts arise about the profound emptiness—[about] not entering upon a path where their awareness, abandoned to dependence on conditions imposed by words and conceptual analyses, is dispersed by affirmations and negations, contradictions and logical connections. For [they] are skilled, in the state of inconceivable reality, in pacifying all elaborations [in the form] of conceptual constructs. In brief, the chief condition for realizing the correct mode of existence, the profound path of Vajrayāna, is the master’s pith-instructions. On the other hand, those who have the characteristics of spiritual friends [but] who are not intelligently made [friends] assert that reality, the unmistakable gnosis of the non-duality of the profound and luminous, is to be realized by means of inference, disputation, and reasonings, which is a bit incompatible with the intent of the profound *sūtras* and *tantras*. In the *Hevajra*[*tantra*] [it is taught as follows]:⁸⁸

Innate [gnosis] is not expressible

Or ever obtained anywhere;

[It] is to be known from attending on the lama’s pith-instructions

And one’s own merit.

And in the *Ārya Ratnamegha*[*sūtra*] [the following] is extensively taught:⁸⁹

⁸⁸ *Hevajratantra* 1.8.36 (Snellgrove 1959: Pt. 2, 28): *nānyena kathyate sahaṣam na kasminn api labhyate || ātmanā jñāyate punyād guruparvopasevayā ||*; Tib. (Q, fol. 239a6–7; D, fol. 10a2, p. 18.2–3; S, fol. 119a6–7, p. 237.6–7): *gzhan gyis brjod min lhan cig skyes || gang du yang ni mi rnyed de [do Q] || bla ma’i dus thabs bsten pa yis || bdag gis bsod nams las shes bya ||*. For another English translation, see Snellgrove 1959: Pt. 1, 76.

⁸⁹ *Ratnameghasūtra* (Q, fol. 73a5–6; D, fols. 68b7–69a1, pp. 1339.7–1340.1; S, fol. 298a7–b3, pp. 595.7–596.3): *chos ’di ni yi ge thams cad las yang dag par ’das pa | smra ba thams cad las yang dag par ’das pa | tshig gi spyod yul thams cad las yang dag par ’das pa | ngag gi lam thams cad las yang dag par ’das pa | spros pa thams cad dang bral ba [Q] blang ba dang dor ba thams cad dang bral ba | phye ba dang | btsums pa thams cad dang bral ba | rtoḡ ge thams cad dang bral ba | brtag par bya ba ma yin pa*

This dharma is completely beyond all letters. [It] is completely beyond all expressions. [It] is completely beyond all verbal domains. [It] is completely beyond all paths of speech. [It] is free from all elaboration. [It] is free from all [sense of having to] adopt or abandon. [It] is free from all logic. [It] is not something that can be conceptualized. [It] is not a logical domain. [It] is completely beyond the logical domain.

Nor do the Ācāryas of the Great Chariot (i.e. Nāgārjuna and Asaṅga), whom we always recite, assert that suchness is realized by means of inferential logic. Ācārya Dharmakīrti [taught]:⁹⁰

Those who wish to seek for peace within suchness
Will experience [it] through having properly meditated,
With no reliance on inferential reasoning.
Self-awareness is not realized through the latter.

The embryo (*snying po*)—the meaning of reality—
Is not experienced through inferential knowledge.
Having attended upon a fine master,
[One] experiences [it] through having meditated.

What better understanding, then, is needed than this clear teaching on suchness? In the great Lord [Atiśa]’s *Satyadvayāvātāra*, too, [it is taught as follows]:⁹¹

Would not reality as weighed up
By valid cognition become an abundance [of realities],
Inasmuch as all forms of logic are incompatible?
There is no need for direct perception or inference.⁹²

Thus all Victorious Ones and accomplished scholars unanimously taught that the profound mode of existence cannot be realized by other [means] than the pith-instructions of a lama alone. [I] cannot write everything here; just look into the [Buddha’s] speech and [others’] treatises if [you] wish to know [more]. Therefore, [one] prays from the heart that one will

| *rtog ge'i spyod yul ma yin pa* |.

⁹⁰ The quoted passage is found in the *Ratnapradīpa* (Q, fol. 343a5–6; D, fol. 272b6–7, p. 110.5.6–7).

⁹¹ *Satyadvayāvātāra* (Q, 5298, fol. 70b5–6; 5380, fol. 7a8–b1; D, fol. 72b3, p. 1355.3).

⁹² See Ejima 1983: 363–364; Nagashima 2004: 80, n. 46; Miyazaki 2007: 81, n. 20.

not damage through one's [own] efforts the teachings on definitive meaning—what the suchness of phenomena is—which need to be realized through the lama's instructions. Not only in those [sources]; in Rdzogs chen's pith-instructions, too, it is taught:

Do not pursue the past! Do not make plans for the future! Leave current thoughts unmodified!⁹³

Unfortunately, a number of great persons worthy of veneration, [but ones] who did not understand their lama's pith-instructions, spread explanations that have led ill-fated sentient beings to the abyss of a bad transmigration. In the *Bodhisattva[piṭaka]sūtra* of the *Ārya Ratnakūṭasūtra* [it is taught]:⁹⁴

[Question:] What are the divisions of the three spheres?

[Answer:] Do not let the heart (*sems*) engage with what happened in the past. Do not let consciousness (*rnam par shes pa*) engage with the future. Do not let the mind (*gid*) engage with what is happening now. [That is to say,] when [one] does not abide in the heart, the mind, and consciousness, [one] does not dwell on the past, have an overconfident attitude towards the future, or become caught up in what is going on now. This is the equality of the three times [and] the total purity of the three spheres. If that is so, then [one] should understand [what] sentient beings [generally] do not understand. Thus does the Well-gone One's great compassion enter into sentient beings.

Please think, then, about what is extensively taught in the *sūtras*.

21. The Problem with Studying, Reflection, and Meditation

Generally, on the Sūtric path, when [one] cultivates [the practice] for a long time, then—having relied on the accumulation of merit, which is the means (*upāya: thabs*), and the gnosis that arises from studying and reflection (i.e. valid inferential cognition)—[one] will vaguely realize the defining characteristics of suchness. However, in the Mantra, [one] meditates on the unity of the two stages [of creation and completion] that lead to the means constituted by of the third empowerment⁹⁵ and [its] powerful gnosis (*ye shes*). In the

⁹³ Cf. *Bhaddekarattasutta* (Majjhimanikāya 113, ed. by Chalmers 1977: 187). See the above footnote 24.

⁹⁴ The passage is yet to be identified; it also appears as a citation from the the same work, there called the *Bodhisattvapiṭaka*, in *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*. See the above footnote 23.

⁹⁵ This is known as the empowerment of insight and gnosis (*shes rab ye shes kyi dbang*).

common stages, among other things, [one] penetrates down towards the vital point within the *vajra*-body, meditating [at the creation stage] with [the help of] characteristics, [and at the completion stage] without characteristics (i.e. on emptiness). More particularly, here on the Rdzogs pa chen po path, [one penetrates] without relying on causes and conditions, [down] to the original state, where self-arisen awareness is directly encountered as if in a momentary mode of being, for [in that state] there abide all characteristics, [but] free from all elaboration—ineffable, inconceivable, and inexpressible. The realizer sees gnosis [exactly] as it is, [as] the object of realization, wherein nothing remains in [the form of] theoretical understanding. Therefore, [Mantra] is superior. If there is [nothing] in Mantra that is greater than Sūtra, in which latter one realizes the unmistakable mode of existence by means of only studying and reflection, one should think about the purpose of the Victorious One’s teachings in the scriptural corpus of the Vajrayāna. In the *Cakrasaṃvaraguhyācintyatantra* [it is taught as follows]:⁹⁶

In the Lesser Vehicle, comprising the Śrāvaka[yāna] and the like,⁹⁷ there are no pith-instructions [relating to]:

- (1) view (*lta ba*),
- (2) conduct (*spyod pa*),
- (3) concentration (*sems bzung*),
- (4) cause (*rgyu*),
- (5) path (*lam*),

⁹⁶ *Cakrasaṃvaraguhyācintyatantrarāja* (Q, fol. 16a3–5; D, fol. 198b6–7, p. 1767.6–7; S, fol. 465a2–4, p. 929.2–4): *nyan thos la sogs theg chen la || man ngag yod pa ma yin te || lta ba spyod pa sems gzung dang || rgyu dang 'bras bu lam dang yang || dus dang longs spyod rnal 'byor dang || bdag don gzhan don dgongs pa dang || ngal dub mtha' spangs tshes chung dang || tshogs sogs pa yi khyad par dang || khyad par rnam pa bco lnga yis || rig 'dzin theg pa khyad par 'phags ||*; the *Lha'i rnga bo che* has a different list, with the seventh item being the stages (*bhūmi, sa*) and the eleventh and twelfth being benefits for oneself and benefits for others. See *Lha'i rnga bo che* (A, vol. 7, fol. 47a2–4, p. 95.2–4; B, fol. 44a6–7, p. 87.6–7; C, fol. 77b3–5, p. 154. 3–5; E, vol. 1, 189–190): *ra li bsam gyis mi khyab pa'i rgyud las | nyan thos la sogs theg chung la || man ngag yod pa ma yin te || lta ba spyod pa sems bzung dang || rgyu dang lam dang 'bras bu sa || dus dang longs spyod rnal 'byor dang || bdag gzhan don dang dgos [QD dgongs] pa dang || ngal dub mtha' spangs tshes chung dang || tshogs bsags pa dang khyad par dang || khyad par rnam pa bco lnga yis || rig 'dzin theg pa khyad par 'phags ||*. The term *rdzogs pa chen po* is also found in the *Cakrasaṃvaraguhyācintyatantrarāja* (Q, 15b7; D, fol. 198b6–7, p. 1747. 6–7; S, fol. 464b4–5, p. 928.4–5: *bskyed dang rdzogs sogs mi gnas shing || rdzogs pa chen por [po S] gang 'dod pa ||*.

⁹⁷ There is a discrepancy between the quoted passage in Dge rtse Mahāpaṇḍita’s text and the text in the *Bka' 'gyur*. The *Bka' 'gyur* speaks of the difference between the Vajrayāna on the one hand and “śrāvakas and others, [and] the Mahāyāna” (*nyan thos la sogs theg chen*) on the other, whereas Dge rtse Mahāpaṇḍita’s quotation refers to the difference between the Vajrayāna and “śrāvakas and others of the Lesser Vehicle” (*nyan thos la sogs theg chung*).

- (6) result (*'bras bu*),
- (7) time (*dus*),
- (8) enjoyment (*longs spyod*),
- (9) yoga (*rnal 'byor*),
- (10) benefit for oneself and (11) benefit for others (*bdag gzhan don*)
- (12) intent (*dgongs pa*)
- (13) abandoning extreme hardship (*ngal dub mtha' spangs*)
- (14) effortlessnes (*tshogs chung*)
- (15) accumulation of merit (*tshogs bsags*)

The Vehicle of awareness-holders (*vidyādhara: rig 'dzin*) (i.e. accomplished Rdzog chen yogis)

Is superior in terms of these fifteen distinctive features.

Please consider whether anyone could [ever] surpass this argument, enunciated [by the Buddha], that Mantra is superior to Sūtra in virtue of its many means, its lack of difficulty, and its many [differences in terms of] view, conduct, and the like. The doxographical tradition and many other categories of instruction concerning what is manifest which have been introduced thanks to the devotion, here in the Land of Glaciers, of whatever persons are endowed with a dharma eye that sees the power places [full] of *vajra*-essence, [sees] natural Rdzogs pa chen po, the single cut (i.e. the decisive instantaneous stroke of realization), the liberation of all, [and] the great transcending of the intellect. The distinguishing feature of these is [as follows]: They are not something one constructs in reliance on the mind at the time of the ground (i.e. in sentient beings) [and so] not actual—are not meditation on the view in mere words that join one thing with another (the profound with clarity, appearances with emptiness, and the like), which is like seeing a temple but not seeing the three supports (i.e. the statues, *stūpas*, and scriptures inside of the temple); nor are they speculations in which one does not directly experience [reality], even though one may understand [the meaning of] freedom from elaboration—[from] the four philosophical alternatives (*catuṣkoti: mu bzhi*) and the eight extremes—by means of conceptual analysis, so that even though one sees the three supports as being the actual, not the ground, one does not ascertain their defining characteristics. This is like not having in any way seen that the actual and the ground are not a pair [but rather one]—[like not

having seen] the 'Phrul snang [temple in Lha sa] and the Śākyamuni [Buddha statue in it]. It is not like a doxographical position which remains in the ordinary mind, having been made into the path through mere speculation that “all phenomena are empty” without [the mind's] directly encountering the fact of its [own] lack of an intrinsic nature.

This is like ascertaining things as they are (*vin lugs*): the essence (*ngo bo*) of the existence of the actual and the ground [as] a pair [is] a mode of being of support and supported. It should be known that this [ascertainment] is the unrivalled, directly revealed doxographical position on self-liberation as not being dependent on the idea that the view is meditation. If those new to Buddhism (lit. the side of virtue)—[persons] who have not entered into a [thorough] investigation of the teachings of the early venerable masters, and who perhaps [mistakenly] think in this context that Lcang skya Rin po che repudiated Rdzogs chen—zealously imitate even themselves, like an echo returned from a rockface—[I] should say to them [as follows]:

Āryadeva taught by way of differentiating the intent
Of the Three Turnings of the Wheels of the Doctrine,
Which were set in motion by the Sage who spoke truth, [as follows]:⁹⁸

In the First [Turning of the Wheels], that which is not virtuous was reversed.

In the Middle [Turning of the Wheels], the self (*ātman*, *bdag*) was reversed.

In the Last [Turning of the Wheels], the entire basis of the view was reversed.

Of them, the Last Wheel is greater [than the other two].

Maitreya explained [the Last Wheel] by means of the four Teachings (i.e. the *Ratnagotravibhāga*, *Dharmadharmatāvibhaṅga*, *Mahāyānasūtrālaṅkāra*, and *Madhyāntavibhāga*).

Asaṅga and Nāgārjuna, too, asserted that it is the ultimate position.

This is established in [Nāgārjuna's] *Dharmadhātustotra* and other [works of theirs].

⁹⁸ *Catuhśataka* 8.15 (Lang 1986: 82): *vāraṇaṃ prāg apuṇyasya madhye vāraṇaṃ ātmanaḥ | sarvasya vāraṇaṃ paścād yo jānīte sa buddhimān* ||; Tib. (Q, fol. 10b2–3; D, fol. 9b5–6, p. 581.5–6): *bsod nams min pa dang por bzlog || bar du bdag ni bzlog [zlog Q] pa dang || phyi nas lta ba kun bzlog pa || gang gis shes de mkhas pa yin* ||.

Likewise, the great [masters]
Who appeared in the country of the Noble Ones and Tibet also affirmed that [position].
It is precisely the intent of the *tantra* class.

In the naturally pure clear light (*rang bzhin rnam dag `od gsal*)
Of the non-dual profound and luminous—
Of the teaching's gnosis of discriminating self-awareness (*so so rang gi rig pa'i ye shes*) —
All the qualities of the [Buddha's] Body and the power of gnosis (*ye shes stob*) are
inseparable,
And beyond all elaboration [in the form] of the eight extremes;
They are an inconceivable reality
Which cannot be illustrated by worldly examples.
Regarding [this reality], it is asserted
That the Buddha-nature on the ultimate level
And what has never existed from the very beginning,
Namely, all phenomena on the relative level,
Are empty of an inherent nature.
The tradition surrounding that [assertion] has thus been established as the Great
Madhyamaka.
Natural Rdzogs pa chen po is also that.
If [one] did not accept that it is Madhyamaka,
[A form of] Madhyamaka biased in view
Would come to destroy Madhyamaka.

The means whereby it (i.e. the Great Madhyamaka of natural Rdzogs chen] brings about
realization is [as follows]:
The original purity (*ka dag*) [is what] actualizes
The nature of the ground, which is the pure factor,
While the path of the spontaneously present [is what] makes
The Body and the Pure Land, which are its (i.e. the original purity's) natural luminosity,
Into objects [in the form] of self-manifest [*buddhas*];

One ascertains that the ground with its unabandoned heap of defilements—
 Its mode of existence as it truly is—is pure;
 The many simple means
 By which [one comes to] see reality in all its starkness (*rjen par*)—
 Unfabricated by the intellect’s conceptual analyses—
 Are the Rdzogs pa chen po pith-instructions.
 [One] should know the inferiority of the [forms of] Madhyamaka
 That, in asserting that deceptive phenomena on the relative level exist
 And that gnosis on the ultimate level does not,
 Engage [respectively] in superimposition and depreciation.

Therefore, when the Lord Tsong kha pa
 Asked Mkhan chen Nam mkha’ rgyal mtshan,
 “What should [I] take the essence of the view to be?,”
 [The latter] made supplication to his tutelary deity,
 The Lord of Secrets (i.e. Vajrapāṇi), who revealed himself
 And gave [him] oral Dharma teachings:
 In the “Nectar[like] Supreme Medicine” (*Bdud rtsi sman mchog*) [Nam mkha’ rgyal
 mtshan] differentiates
 Among the essence (i.e. emptiness, or the *dharmakāya*), the [luminous] nature (i.e. the
sambhogakāya), and the [all-pervading] compassion (i.e. the *nirmāṇakāya*),⁹⁹
 Between faults and good qualities in the practice, and the like,
 And he expounded [these] in Rdzogs chen’s own pure language
 As the ultimate [in terms] of the ground, path, and result.
 In this, and in the *Bdud rtsi thig pa*[’i rtsa tshig], [with reference to] the creation and the
 completion [stages] of [the] Vajrapāṇi [practice], [it is taught as follows]:¹⁰⁰
 If [during meditation] one clings to emptiness, [that is,] if [one] is not separated

⁹⁹ *Bdud rtsi sman mchog* (fōl. 292a2, p. 587.2): *ngo bo rang bzhin thugs rje gsum la ’khrig mtshung ste |*
¹⁰⁰ *Bdud rtsi thig pa ’i rtsa tshig* (fōl. 278b3–5, p. 550.3–5): *stong ’dzin blo dang ma bral na || gnyis snang chos kyis grol mi nus || sku lnga sgrub byar ’dod pa dang || dug lnga spang byar ’dod pa dang || sangs rgyas thob byar ’dod pa dang || ’khor ba spangs bar ’dod pa sogs || dgag sgrub de ’dzin ma chod na || yang dag snying po ’i don mi rnyed || dmus long nam kha ’i mtha’ ’tshol ’dra || nam yang ’khor ba ’i gnas su ’khyam || blo ’das tsam la blo zhen kyang || blos byas chos kyis grol mi nus || don ma blo yi spyod yul min || blo zad chos zad theg pa ’i rtsa || rang sems chos sku dngos med la || rig pa ’i ming ’dogs ma mdzad cig ||.*

from the intellect,
[One] cannot be liberated from phenomena, [from] dualistic appearances.
If [one] does not sever [one's] clinging to such [expressions of] negation and
affirmation as
“[I] will practise to attain the Five Bodies,”
“[I] will abandon the five poisons,”
“[I] will attain enlightenment,”
“[I] will abandon *samsāra*,”
[One] will not find the meaning of the authentic embryo.

Even when an intellect is attached merely to [the thought of] going beyond the
intellect,
It cannot be liberated from the phenomena the intellect has made.

The ultimate is not the object of an intellect's activity.¹⁰¹
The summit of the vehicles is [a state in which] the intellect has ended and
phenomena have ended.

Do not attach the name of awareness
To one's own mind, [to] the *dharmakāya*, [to] non-things!

This and the like show all the ultimate [features]
Of the Rdzogs pa chen po position.
There is thus no denying
That the core of his (i.e. Nam mkha' rgyal mtshan's) practice is Rdzogs pa chen po.

In previous times students considered
The lama's precepts and teachings as the trustworthy [standard],
[While] all instructions [relating to] experience, too,
They followed according to the lama's authorization.

¹⁰¹ Cf. *Bodhicaryāvatāra* 9.2c.

Likewise, [Tsong kha pa's] spiritual son [in the transmission] of definitive meaning Gung
ru pa {Rgyal mtshan zang po} (1383–1450)

Clearly expressed in his discourse *ḍDga' ldan mchan*

That the Lord Tsong kha pa's position

Is also precisely this very same thing.

If that is not so, [and] if one says that the Lord [Tsong kha pa]

Did not make of his lama's teachings his trustworthy [standard], let one say so!

Rtogs ldan 'Jam dpal rgya mtsho (1356–1428)

Expounded the pith-instructions of Rdzogs chen exactly.

[The First] Paṅ chen [Bla ma] Chos kyi rgyal mtshan (1570–1662) taught as follows:¹⁰²

Even if many individual names have been given—

Mahāmudrā, Rdzogs chen, Madhyamaka,

Lam-'bras, Zhi byed, Gcod yul, and so forth—

If a *yogin* doing the practice examines [them],

Their intent comes down to the same thing.

Pha bong kha pa [Dpal 'byor lhun grub (1561–1637)],¹⁰³ too,

Was an accomplished [master] of Rdzogs pa chen po;

[He] composed the “A Comprehensive View of the Oral Tradition” (*Snyan rgyud*
lta ba spyi khyab),

[Which contains] pith-instructions that explain the pointing-out introductions

To Mahāmudrā, Rdzogs chen, and the [Great] Madhyamaka simultaneously.

The omniscient Blo bzang rgya mtsho (i.e. The Fifth Dalai Lama),

Composed many categories [of texts]—

¹⁰² *Phyag chen rgyal ba'i gzhung* (fol. 2a5–b1, pp. 83.5–84.1): *zhi byed gcod yul rdzogs chen dang || dbu ma'i lta khrid la sogs pa || so sor ming 'dogs mang na yang || nges don lung rigs la mkhas shing || nyams myong can gyi rnal 'byor pas || dpyad na dgongs pa gcig tu 'bab ||*.

¹⁰³ Pha bong kha pa Dpal 'byor lhun grub was a previous incarnation of Lcang skya.

The perfection of the great power of realization,
And also pith-instructions [and] the stages of the path—
Regarding the paths of original purity (i.e. emptiness) and the spontaneous
presence [of clarity],
Therefore, there is not much elaboration needing to be cut through.

[One] can understand even with this much [explanation],
But if [one still] doubts Rdzogs pa chen po,
[One] would have to say
That those [early Dge lugs pas], too, whom [I] just mentioned are impure.

If [one] is not saying
That neither the glorious Las kyi rdo rje
Nor the venerable Lord of Secrets
Is pure, what is one saying with this [doubt]?

Pretending to embrace the doctrines of the venerable early [masters]
And, while seeing the collections of teachings
Cherished by them, scorning [them]—
That would be among the acts of abandoning the teaching, or not?
Sons abuse [their] fathers
And students oppose [their] lamas;
[One] should know that to be an omen
That the doctrine will not abide much longer.

Furthermore, the venerable Tsong kha pa taught:¹⁰⁴

Realizing that there are no contradictions between any doctrines,
Becoming aware of the advice in all the Buddha's discourses
And arriving at the ultimate intent of the Victorious One—

¹⁰⁴ The quoted passage is yet to be identified.

Protect [these things] from the abyss of gravely wrong behaviour.

It is reasonable to give proper thought to these words.

These days [one] relies on the words, not the meaning;¹⁰⁵

When those who follow words are proud of sticking only to words

Even in all the doctrines of the Sage,

[They are showing that they] see the essence of the teaching as an excess of terms.

At that time (i.e. of Lcang skya), he who was endowed with power over those who embraced the doctrines of the Victorious One,

In order to test (*nyams sad*) learnedness and dullness among others who embraced the doctrines,

Devised simple issues to analyze on the basis of teachings of provisional meaning,

But [he] did not refute [anyone] by means of [their own] mistakes.

In other [respects], this very thing (i.e. Rdzogs pa chen po) is original, like space.

Even while *śrāvakas* go about objecting to the Mahāyāna

In a manner ill suited to openings [to the truth discoverable] by logical reasoning,

[The latter school] is not touched by any fault; analysis is of little importance [in order to know that].

22. The Purpose of the Composition

Still, in order to hinder, with [their own] insight, ordinary beings of the lower stages

From accumulating the obscuration of abandoning [Rdzogs pa chen po] teachings,

May eyes of the unmistakable view open properly [to them]

With the help of [this, my] “A Golden Spoon: An Elegant Explanation” (*Legs bshad gser gi thur ma*).

23. Colophon

Thus, in order to test [both] the learnedness [and] dullness of followers of the Rnying ma

¹⁰⁵ Thus going against one of the Four Reliances: “to rely on the meaning, not on the words.”

[school], the protector Lcang skya Rinpoche, an emanation of Sgro phug pa Śākya sen ge, [and] a glory of the teachings and [all] beings, raised a few questions about Rdzogs chen in [his] “Song of the Views”. [This is] a short supplication in response to it. [I], Rig ’dzin Tshe dbang mchog grub dpal bzang po, composed it on the ridge of a mountain in Kaḥ thog, where the theory and practice of the Vajrayāna have been proclaimed [by me] in a thin voice. May it be virtuous and good! *Śubham*.

Recently [it] was offered up, after words and meanings were edited and a few additions and deletions made. [I] would be pleased were it to be analyzed, since there are some scriptural citations in it which were not known before.

Text: *Legs bshad ser gyi thur ma*

1. Title

{A, fol. 1a, p. 71} {E, p. 305} rdzogs pa chen po la dogs pa sel ba’i legs bshad gser gyi¹⁰⁶ thur ma
bzhugs |

2. Homage

{A, fol. 1b1, p. 72.1} {E, p. 306} bla ma la phyag ’tshal lo ||
gzung ’dzin gnyis med ye shes chos kyi sku ||
so so rang rig ye shes spyod yul ba ||
srid zhi kun khyab yon tan lhun grub pa’i ||
kun byed rdzogs {A, fol. 1b1, p. 72.2} chen bla mar phyag bgyis nas ||
yod med la sogs mtha’ brgyad spros kun gyi ||
yul las rab ’das chos nyid bsam mi khyab ||
yang dag rdzogs sangs rgyas kun gsang ba che ||
rtog dpyod {A, fol. 1b3, p. 72.3} phyogs ’dzin lam du mtshon ma nus ||

¹⁰⁶ gyi] A, gyis E

3. The Impact of the *Lta ba'i gsung mgur*

de la snyigs ma'i dus 'dir yongs kyi 'dren pa chen po lcang skya sprul pa'i sku zhes mtshan gyi dge legs dang ldan pa gang du gzugs sku'i dkyil 'khor snang ba dang mi ^{A, fol. 1b4, p. 72.4} snang bas rgyal bstan rin po che 'phel 'grib kyi rngo thogs pa'i skyes bu dam pa de nyid kyis rang nyid kyis zab mo dbu ma'i lta ba rje yab sras kyis ji ltar bzhed pa ^{E, p. 307} bzhin rtogs pa'i tshul las brtsams pa'i ^{A, fol. 1b5, p. 72.5} gsung mgur rtsa ba dang | 'grel pa mkhas grub dam pa 'jam dbyangs bzhad pa'i sprul skus mdzad pa bcas mthong ba'i yul du gyur la | de dag gi bstan bya ni stong nyid dang rten 'byung mi 'gal ba'i ^{A, fol. 2a1, p. 73.1} lugs de rang bzhed kyi snying po zhal gyis bzhes nas gangs can na yongs su grags pa'i lta ba'i 'dzin tshul gzhan rnams na yams su bkod nas de rnams 'ol spyi tsam ^{A, fol. 2a2, p. 73.2} la cung zad dpyad du yod pa'i gzhir bzhag pa tsam las lugs gzhan rnams nor ba'o gsungs pa ni med mod kyi | 'on kyang rang gzhan gyi grub mtha' de dang de'i gnas tshul ji bzhin du rtogs nas ^{A, fol. 2a3, p. 73.3} rigs pa dang mi rigs pa rnam par phye ba nyid ni mkhas pa dang bstan pa'i byi dor ba chen po dag la mdzes shing grags pas de tsam la dogs pa'i mi 'tshal yang | rtog dpyod ma btang bar gang thos ^{A, fol. 2a4, p. 73.4} dbyangs su gyer ba'am | cung zad dpyad pa'i blo yod kyang chags sdang drag po'i gdon gyi rang ^{E, p. 308} dbang du gyur pa 'ga' dang 'ga' zhig gis tshig 'di tsam du ma zad bden par gsung pa'i bka' ^{A, fol. 2a5, p. 73.5} yang blo gros phyogs re ba'i lam du drangs nas | de dag 'gal ba can du sgrub pa yang mang zhig mthong bas thar pa 'dod rnams ni de lta bu'i rang tshul las ldog par bya ste | de dag la bsnayad ^{A, fol. 2b1, p. 74.1} par bya ba yang ma yin no ||

4. The *lTa mgur* (A, p. 6–7; B₂, fol. 2b4–5, p. 388.4–5)

de la lta ba'i mgur du |

sa rnying kar 'brug gi mkhas grub mang pos ||

gsal stong 'dzin med kyi rang gi rig pa ||

ka dag lhun grub kyi kun bzang rang zhal ||

ma bcos lhan skyes kyi phyag rgya chen po ||

^{A, fol. 2b2, p. 74.2} yod min med min gyi khas blang bral sogs ||

sna tshogs tha snyad kyi zhal pho sgrogs kyang ||

gshis lugs thig po zhig yin na legs te ||

mdzub mo 'dzugs sa de ci zhig yin ang ||

5. The Characteristic Basis of Rdzogs chen: Primordial Purity (*ka dag*)

{E, p. 309} gsungs pa sa skya dang bka' brgyud sogs {A, fol. 2b3, p. 74.3} kyi bzhed pa'i skor re zhig bzhag nas 'dir rang bzhin rdzogs pa chen po'i lta ba'i skor yin lugs cung zad gsol na | spyir rdzogs pa chen po zhes pa'i mtshan gzhi ni | sems nyid ye nas sku gsum 'du 'bral med pa'i dkyil 'khor {A, fol. 2b4, p. 74.4} chen por¹⁰⁷ lhun gyis grub pa'i chos thams cad chos nyid byang chub sems kyi klong du rdzogs pa chen po || de yang ngo bo rang bzhin thugs rje gsum gyi tshul du bzhugs pa ngo bo gdod ma nas sgrib pas gos ma myong ba'i ka nas dag pa | rang {A, fol. 2b5, p. 74.5} bzhin rnam dag rang byung gi ye shes bcings grol med pa'i rang rig byang chub kyi sems kun tu bzang po bde gshegs snying po'i gnas lugs rtags dang tshig dang dpe la mi ltos pa'i zab gsal gnyis med bsam gyis mi khyab pa'i chos {A, fol. 2b6, p. 74.6} nyid bsam brjod dang bral ba | rang bzhin gyis 'od gsal ba'i ye shes gting gsal lhun grub 'khor 'das ris su ma chad cing¹⁰⁸ khyab gdal du bzhugs pa'i gnas lugs de la sngon gyi chen po rnam kyis ye dag {E, p. 310} gam ka dag ces {A, fol. 2b7, 74.7} brjod par mdzad cing | de gdod nas rgyu dang rkyen gyis 'dus ma byas pa | spros pas ma spros pa | mtha' kun las rnam par grol ba blang dor dang 'du byas pa'i khams su mi gnas pa | rang babs kyis rnam par dag cing 'od {A, fol. 3a1, p. 75.1} gsal ba zhig la rgyal ba sras dang bcas pa'i dgongs pa'i zhe phug nges don gyi grub pa'i mtha' chen po gnas pa yin te | lha'i bu rab rtsal sems kyis zhus pa'i mdo las |

[*Suvikrāntadevaputrapariṣcchāsūtra* (Q, fol. 126b3–6; D, fol. 120b5–7, p. 239.5–7; S, p. 782.1–4)]

lha'i bu bdag gi rang {A, fol. 3a2, p. 75.2} bzhin ni gzod ma {gzod ma ni ye thog ma'i don mchan¹⁰⁹} nas dag pa'i phyir bdag med pa nyid yin no || bdag gi rang bzhin gzod ma nas dag pa'i phyir gzod ma nas dben pa nyid dang | gzod ma nas ma skyes pa nyid dang |¹¹⁰ gzod ma nas ma byung ba nyid yin no || {A, fol. 3a3, p. 75.3} lha'i bus smras pa | 'jam dpal ci'i phyir rang bzhin zhes bya | 'jam dpal gyis smras pa | lha'i bu de ni 'gyur¹¹¹ ba med pas de'i phyir rang bzhin zhes bya'o || {E, p. 311} de ni gzod ma nyid nas gsal zhing {A, fol. 3a4, p. 75.4} nyon mongs pa can ma yin pas de'i phyir rang bzhin zhes bya'o || de ni nam mkha' dang mnyam pa nyid kyis mnyam zhing tshad med pas de'i phyir rang bzhin zhes bya'o || de

¹⁰⁷ por] A, po B

¹⁰⁸ cing] A, cing | E

¹⁰⁹ don mchan] A, don E

¹¹⁰ dang |] AQ, dang E

¹¹¹ gyur] AQ, byung E

ni spros pa dang bral ba dang |¹¹² de ni rgyu ba dang bral ba dang |¹¹³ de ni 'od gsal {A, fol. 3a5, p. 75.5} ba¹¹⁴ de'i phyir rang bzhin zhes bya'o || de ni blang ba dang dor ba med pas de'i phyir rang bzhin zhes bya'o ||¹¹⁵

zhes rgyas par bka' stsal zhing | don 'di nyid sa bcu'i dbang phyug rnam kyis gzhung du rgyas par gsung te | rgyud bla ma las | {A, fol. 3a6, p. 75.6}

[*Ratnagotravibhāga* (Q, 5525, fol. 55a5; D, 4024, fol. 2a/55a1, p. 100.1)]

'dus ma byas shing lhun gyis grub ||
gzhan gyi rkyen gyis rtogs min pa ||
mkhyen dang brtse dang nus par ldan ||
don gnyis ldan pa'i sangs rgyas nyid ||

ces gnas lugs chos sku bstan pa dang ||¹¹⁶ zhes¹¹⁷ gsungs pa rnam kyis {E, p.312} gdod nas dag pa'i {A, fol. 3a7, p. 75.7} chos nyid rgyas par gtan la phab par mdzad kyang 'dir yi ges 'jigs pas mi spro'o ||

6. The Etymology of *ka dag*

de lta bu gdod nas dag pa'i don la ka dag gi sgras brjod pa ni brda rnying la thog ma'am dang po'i byung khungs te chu'i byung sa dang po la chu'i ka zhes {A, fol. 3b1, p. 76.1} brjod pa dang | bod yig sum cu'i thog mar ka brjod pa bzhin bod rnam la grags pa'i skad go bde phyir sngon¹¹⁸ gyi lo paṇ rnam kyis ā di śuddha'i sgra dang po nas dag pa'am gdod ma nas dag pa'i don la ka nas dag pa zhes go sla bar {A, fol. 3b2, p. 76.2} bsgyur ba yin pas gdod nas dag pa dang ka dag so sor bsam par mi bya ste don gyi nges pa 'jug pa'i gnas pa¹¹⁹ dpyad pa ma zhugs bzhin du sgra tsam gyi rjes su 'brangs ba'i dgag bzhag la snying po gang yang med cing | sher phyin¹²⁰ stong phrag nyi shu lnga {A, fol. 3b3, p. 76.3} pa las kyang |

¹¹² dang | AQD, dang E

¹¹³ dang |] AQD, dang E

¹¹⁴ ba] AE, bas QDS

¹¹⁵ dang |] AQD, dang E

¹¹⁶ dang ||] A, dang E

¹¹⁷ zhes] E, × zhes A

¹¹⁸ sngon] A, sgron E

¹¹⁹ pa] E, la A

¹²⁰ phyin] A, phyir E

[*Pañcaviṃśatisāhasrikā Prajñāpāramitā* (Q, *ti*, 142b1–2; D, *kha*, fol. 52a1, p. 864.1; S, *kha*, 192a5–6, p. 383.5–6)]

kau shi ka ci snyam du sems de la sems can gang yang skye ba'am 'gags par gyur pa
yod dam | smras pa btsun pa rab 'byor de ni med de | de ci'i phyir zhe na sems can thog
ma nas rnam par dag pa'i ^{A, fol. 3b4, p. 76.4} phyir ro

zhes ^{E, p. 313} sogs rgya cher gsungs pa rnam kyis ka dag gi don de nyid gtan la phab bo ||

7. Samsāric Appearances

thugs rje kun khyab kyi ye shes 'gag pa med pa'i rtsal dang ldan pas 'khor 'das gnyis su
snang zhing 'khrul grol gyi gzhi byed pa ste | rtsal gyis rang ngo ma rig pas rkyen byas nas
gzung 'dzin gyi rnam par rtog par shar bas 'khor bar 'khrul pa'i tshul | rtsa ba shes rab las |

[*Yuktiśastikā* (Q, fol. 24a5–6; D, 21b6, p. 39.6)]

'jig rten ma rig rkyen can du ||
gang phyir sangs rgyas rnam gsungs pa ||
de yi phyir na ^{A, fol. 3b6, p. 76.6} 'jig rten 'di ||
rnam rtog yin zhes cis mi 'thad ||

ces dang | 'jam dpal zhal lung las |

[*'Jam dpal zhal lung* (Q, 4a3–4; D, fol. 3b3, p. 1153.3)]

thog med dus nas de las kyang ||
rnam rtog chen po'i tshul byung ste ||
^{E, p. 314} de las yang ni 'byung ba che ||
rlung gi dkyil 'khor ^{A, fol. 3b7, p. 76.7} nyid byung ste ||

zhes sogs nas |

[*'Jam dpal zhal lung* (Q, 4a7; D, fol. 3b5, p. 1153.5)]

ma rtogs pas na 'gro ba kun ||
'khor bar rab tu 'khor bar gyur ||

zhes sogs rgya cher gsungs pa bzhin no ||

8. Nirvāṇic Appearances

rtsal gyis rang ngo rig cing shes pas gzung 'dzin gyi rnam rtog tu ma ^{A, fol. 4a1, p. 77.1} 'gyus
pas rang gi ngo bo gzhi thog tu grol nas srid par ma 'khrul zhing zhi ba mya ngan las 'das
pa'i dbyings su bzhugs pa ni | slob dpon phyogs kyi glang pos |

[A Scriptural Citation]

rnam rtog ma rig chen po ste ||
'khor ^{A, fol. 4a2, p. 77.2} ba'i rgya mtshor ltung byed yin ||
rnam rtog de dang bral bas na ||
khyod ni rtog tu mya ngan 'das ||

zhes gsungs pa sogs mtha' yas kyang 'dir spro bar ma nus so || ^{E, p. 315} gzhi dus kyi ka dag
de nyid rang rig mngon sum yul med rang ^{A, fol. 4a3, p. 77.3} gsal bsam brjod dang bral bar
gtan la phab pas yon tan thams cad rtsal rdzogs nas mngon du gyur pa la 'bras bur btags
shing don du gzhi 'bras dbyer med par bzhugs pa yang | mgon po byams pas |

[*Ratnagotravibhāga 1.51cd* (Q, 57a5–6; D, 4024, fol. 4a/57a2p. 104.2)]

ji ltar sngar ^{A, fol. 4a4, p. 77.4} bzhin phyis de bzhin ||
'gyur ba med pa'i chos nyid do ||

zhed dang 'jam dpal zhal lung las |

[*'Jam dpal zhal lung* (Q, fol. 18b2–3; D, fol. 17a2, p. 1180.2)]

rdzogs pa chen po ye shes spyi yi gzugs ||
yongs su dag sku rdo rje 'chang chen po ||

zhes pa'i don yon tan rin po che'i ^{A, fol. 4a5, p. 77.5} mdzod las |

[*Yon tan rin po che'i mdzod* (fol. 42b1–2, p. 84.1–2)]

shes bya snang bas ma bcings stong pa'i dngos ||
stong pa rang bzhin gsal ba'i snying po ni ||
rig par gzhugs pa'i sku dang ye shes khams ||
'du 'bral med pa nyi ma'i snying po bzhin ||

{E, p. 316} zhes sogs gsungs {A, fol. 4a6, p. 77.6} pa yin te | don 'di nyid theg chen gyi mdo dang rgyud sde rnams dang byang chub sems dpa' rnams kyis gsal zhing rgyas par gtan la phab par gyur mod kyis spros pas chog go ||

9. The Path

de lta bu'i gnas lugs de mngon du byed pa'i lam ni | {A, fol. 4a7, p. 77.7} spyir yang dngos por smra ba'i grub mtha'i rtog ge dang chos spyi'i go yul gyi lta ba rigs pas dpyad don gyi blos bsgrubs pa'i stong nyid tsam du ma zad rnal 'byor chen po'i rtogs pa bzhi dang | dag pa gsum dang | mnyam pa bzhi dang | bdag {A, fol. 4b1, p. 78.1} nyid chen po'i gtan tshigs rnams kyis bsgrubs pa'i lta ba bden gnyis dbyer med lhag pa'i chos skur 'dod pa yang grub tshul blos byas las ma 'das pas na | 'dir ni theg pa brgyad kyis blo'i grub mthas ma reg cing tshig¹²¹ dang yid {A, fol. 4b2, p. 78.2} dpyod la mi ltos par mngon sum rang thog tu ngo 'phrod pa las bya rtsol las 'das pa'i ye shes gang yin pa ste¹²² rjes su rnal 'byor man chad kyis rtogs bya'i lta ba de rtogs byed dpe dang tshig gi lam du bzhag cing rtog dpyod kyis bslad pa'i {A, fol. 4b3, p. 78.3} 'dus ma byas lam gyi bden pa {E, p. 317} yin pa de la dgongs te | sa pañ gyis rab dbyer |

[*Sdom sgum rab dbye 3.282*]

lugs 'di legs par shes gyur na ||
a ti yo ga'i lta ba yang ||
ye shes yin gyi theg pa min ||

zhes pa ni spyir ma hā yo ga nyid la rnal 'byor {A, fol. 4b4, p. 78.4} bzhir dbye ba la dgongs mod kyis |¹²³ rdzogs pa chen po a ti yo ga dang 'di mi gcig kyang | ngo bo nyams su myong bya'i gnas lugs ma nor ba'i ye shes la bzhed pa ni don gyi dgongs pa longs pa'i gsung du nges shing rdzogs chen pas {A, fol. 4b5, p. 78.5} lta ba tshig dang yid dpyod las 'das pa'i sangs rgyas kyis dgongs pa sgra ji bzhin par ngos bzung ba de nyid¹²⁴ ngo bo'i sgo nas gzhal na brjod bya'i ye shes zab lam ma 'khrul ba nyid du grub pas rjod byed lam bden 'dus byas kyis theg pa min | {A, fol. 4b6, p. 78.6} lta'i 'dod tshul gzhan rnams blo la snang ba'i bkri drang du snang zhes zhal gyis bzhes shing legs par bshad pa yin no || {E, p. 318} gzhan yang rje btsun

¹²¹ tshig] A, chog E

¹²² ste] A, ste | E

¹²³ kyis || A, kyis E

¹²⁴ nyid] A, nyid | E

tsong¹²⁵ kha pas mkhan chen nam mkha' rgyal mtshan la lta ba'i skor rnams zhus pa'i {A, fol. 4b7, p. 78.7} lan gsang ba'i bdag pos dngos su stsal pa'i zhus lan bdud rtsi sman mchog tu |

[*Zhu len sman mchog bdud rtsi phreng ba* (fol. 290a2, p. 583.2)]

las kyi rdo rjes | ma ti shrī bha dra la {blo bzang grags pa mchan¹²⁶ } nga'i gsang tshig 'di rnams rna bar skyol cig || yab kun tu bzang po'i dgongs pa | yum kun tu bzang mo'i {A, fol. 5a1, p. 79.1} snying gdam | rdo rje 'dzin pa bdag gi gsang tshig || theg pa'i yang rtse sman chen po sgrub pa la sems nyid 'od gsal rtsad chod |

10. The Four Great Modes Ways of Attaining Liberation (*grol lugs chen po bzhi*)

ces gsungs pa sogs kyis gsal zhing de lta bu'i rtogs bya'i lta ba {A, fol. 5a2, p. 79.2} de nyams su len tshul ji lta bu zhig ce na | 'dir yul dang yul can gnyis su med par gang gis bcings pa dang bkrol ba med pas gzhi rtsa med pa'i klong nas rang gsal ba |¹²⁷ byas shing bcos pa med pa'i ye grol | gzhan la rag {A, fol. 5a3, p. 79.3} ma lus pa'i rang grol |¹²⁸ ltos gzhi kun dang bral ba'i gcer grol |¹²⁹ gcig dang du ma bral ba'i mtha' grol te¹³⁰ sems kyi ngo bo dang po nyid nas grol lugs chen po bzhi'i rang {E, p. 319} bzhin du gnas pas de nyid byar med bzo med bcos med re {A79.4} dogs spang blang bsal bzhag sogs blos bcos pa'i bya ba thams cad dang bral ba'i ngang du mnyam par bzhag pa nyid gnas lugs phyin ci ma log pa'i don la reg pa ste | sangs rgyas thams cad kyi yul la 'jug pa ye shes {A, fol. 5a5, p. 79.5} snang ba rgyan gyi mdo las |¹³¹

[*Jñānālokāṃkāra* (Q, fol. 329b8–330a2; D, fol. 301b2–3, p. 601.2–3; S, fol. 312a2–4, p. 623.2–4)]

sangs rgyas rnams ni nyon mongs pa ma spangs so || sangs rgyas rnams kyis ni rnam par byang ba mngon sum du ma mdzad do || sangs rgyas rnams kyis ni chos gang yang ma gzigs | ma gsan | ma myangs¹³² | {A, fol. 5a6, p. 79.6} ma mnams | ma reg || mi mkhyen to || de ci'i phyir zhe na | 'jam dpal chos thams cad ni gzod ma nas yongs su dag pa'i phyir ro ||

¹²⁵ tsong] E, btsong A

¹²⁶ pa mchan] A, pa E

¹²⁷ ba || A, ba E

¹²⁸ grol || A, grol E

¹²⁹ grol || A, grol E

¹³⁰ te] A, te | E

¹³¹ || *emend.*, || AE

¹³² myangs] Taisho Uni., myongs AE

zhes pa dang | gzhan yang rdzogs chen gyi rgyud las |

[A Scriptural Citation]

chos sku kun tu bzang po la ||
bla ^{A, fol. 5a7, p. 79.7} ma bya ba yod min te ||
^{E, p. 320} dbang bskur byin rlabs bya ba med ||
rang rig chos skur rtogs tsam na ||
dus gsum rgyal ba'i dbang lung rdzogs ||

zhes gsungs pa bzhin no || des na stong pa nyid sgom mo snyam pa'i dmigs ^{A, fol. 5b1, p. 80.1}
bcas kyi 'dzin stangs kyang chos nyid kyi don la sgrub pa'i gol sa chen po ste | nye ba'i
snying po'i rgyud las |

[*Nye ba'i snying po'i mchog* (fol. 241a6–b1, pp. 481.6–482.1)]

bsam gtan byang chub don la gang 'jug pa ||
sgom mo snyam pa'i nad kyis zin ta re ||
bder gshegs yul ni tshig gis ^{A, fol. 5b2, p. 80.2} mtshon du med ||
sangs rgyas yul du bstan pa 'khrul pa'i lam ||

zhes dang | sher phyin las |

[A Scriptural Citation]

shes rab kyi pha rol tu phyin pa mi sgom pa'i tshul gyis bsgom par bya'o ||
^{E, p. 321} zhes gsungs pa'i don mi sgom pa'i tshul yang || shes ^{A, fol. 5b3, p. 80.3} rab kyi pha rol
tu phyin pa stong phrag nyi shu lnga pa las ||

[*Pañcaviṃśatisāhasrikā Prajñāpāramitā* (Q, *thi*, fol. 159b5–8; D, *kha*, fol. 365a2–4, p. 1490.2–4; S, *ga*, fol. 272a5–b1, pp. 543.5–544.1)]

bla na med pa rdzogs pa'i byang chub kyi bar du lhur len pa ma yin | sangs rgyas kyi
zhing yongs su dag par bya ba lhur len pa ma yin | sems can yongs su smin par bya ba
^{A, fol. 5b4, p. 80.4} lhur len pa ma yin | sangs rgyas lta ba lhur len pa ma yin || dge ba'i rtsa
ba bskyed pa lhur len pa ma yin | de ci'i phyir zhe na | rab 'byor de ni 'di ltar chos
thams cad rang gi mtshan nyid kyis stong pa'i phyir | byang chub sems ^{A, fol. 5b5, p. 80.5}

dpa' sems dpa' chen pos gang la lhur blangs pa bskyed pa dang | gang gis skyed pa dang | gang la bskyed par bya ba'i chos de lta¹³³ bu gang yang yang dag par rjes su mi mthong ngo ||

zhes dang rje btsun byams pas ||

[*Abhisamayālaṃkāra, Ratnagotravibhāga, et al.*]

bsal bar ^{A, fol. 5b6, p. 80.6} bya ba ci yang med ||

bzhag par bya ba'ang cung zad med ||

^{E, p. 322} yang dag nyid la yang dag blta ||

yang dag mthong na rnam par grol ||

zhes gungs pa'di rnam kyis byar med kyi don kho na nyams len gyi snying por gtan la ^{A, fol. 5b7, p. 80.7} phab pa lags so ||

11. Post-Meditation Practice

yang mnyam gzahag gi ngo bo la de ltar yin yang¹³⁴ rjes thob tu bsod nams kyi tshogs yal bar 'dor du rung ngam zhes na¹³⁵ bsod nams kyi tshogs 'dor ba nged¹³⁶ kyi lag len du med cing¹³⁷ gal te don dam bden pa la ^{A, fol. 6a1, p. 81.1} dgongs nas las dkar nag gi bcings grol las 'das pa tsam zhig bstan pas nongs par gyur na¹³⁸ rgyal ba'i yum sogs zab mo'i mdo rgyud thams cad nas de ltar bstan pas bsod nams kyi tshogs 'dor ^{A, fol. 6a2, p. 81.2} bar 'gyur ram¹³⁹ dgongs dpyad mdzad 'tshal lo || de lta bu'i tshul gyis nyams su blangs pas ji zhig na¹⁴⁰ spros pa kun las 'das pa'i smra bsam brjod med rang rig pa'i ye shes kyi nyams su myong bya gnyug ma rang gnas skye 'gag ^{A, fol. 6a3, p. 81.3} gnyis med khas len thams cad dang bral ba'i chos sku¹⁴¹ de bzhin nyid kyi don ji bzhin yul med rang ^{E, p. 323} gsal du rtogs pa de'i tshe rdzogs pa chen po rtogs pa zhes bya ste mtshan nyid de ni | dbu ma thal 'gyur las |

¹³³ lta] A, ltar E

¹³⁴ yang] E, yang || A

¹³⁵ na] A, na | E

¹³⁶ nged] A, red E

¹³⁷ cing] A, cing | E

¹³⁸ na] A, na | E

¹³⁹ ram] A, ram E

¹⁴⁰ na] A, na E

¹⁴¹ sku] A, sku | E

[*Vigrahavyāvartanī* 29cd (Q, fol. 32a1; D, fol. 28a1, p. 52.1)]

nga la khas len med pas na |

{A, fol. 6a4, p. 81.4} nga ni skyon med kho na yin ||

zhes pa'i don 'di kho na yin cing |¹⁴² yin tshul yang |¹⁴³ grub mtha'i yid dpyod kyi blos
bzhag pa ltar ma yin par ¹⁴⁴ rang bzhin rdzogs pa chen po'i chos nyid ma 'khrul pa bla
ma'i man ngag gis gcer phog tu {A, fol. 6a5, p. 81.5} mthong bas so || gzhan du don dam bden pa
ni blo'i spyod yul ma yin zhing shes byas gtan la mi phebs pa'i tshul | rdo rje gcod pa las
|¹⁴⁵

[*Vajracchedikā Prajñāpāramitā* (Q, fol. 174a4–5; D, fol. 131b1, p. 1441.1; S, fol. 249b3–4, pp. 498.3–4)]

chos nyid shes bya ma yin te ||

de ni rnam par shes mi nus |¹⁴⁶

zhes dang | rgyal ba'i sras {A, fol. 6a6, p. 81.6} po zhi ba lhas |

[*Bodhicaryāvatāra* 9.2cd (Q, fol. 35a4; D, fol. 31a1, p. 608.1)]

{E, p. 324} don dam blo yi spyod yul min ||

blo ni kun rdzob yin par 'dod ||

ces rgyal ba sras bcas kyis gsungs shing sgra dang rtog pas gzhal bas ci yang ma grub par
rtogs pa'i stong pa de nyid rnam grangs pa'i stong nyid {A, fol. 6a7, p. 81.7} tsam yin kyang de la
blo'i 'dzin stangs bcas na zab mo stong pa nyid kyi tshul las nyams pa'i tshul gsungs te
| 'dus pa chen po 'od srungs kyi zhus pa'i mdo las |

[*Kāśyapaparipṛcchāsūtra* (Q, 115b5–7; D, fol. 132b1–2, p. 263.1–2; S, fol. 222a3–4, p. 443.3–4)]

'od srung gang zag stong pa nyid du dmigs pas stong pa nyid {A, fol. 6b1, p. 82.1} la rton pa
dag ni nga'i gsung rab 'di las nyams | rab tu nyams | zhes bshad de | 'od srungs gang

¹⁴² cing] A, cing | E

¹⁴³ yang] A, yang E

¹⁴⁴ par] A, par | E

¹⁴⁵ | *emend.* || AE

¹⁴⁶] A, || E

zag tu lta ba ri rab tsam la gnas pa bla yi¹⁴⁷ | mngon pa'i nga rgyal stong pa nyid du lta
ba ni de lta ma yin no || de ci'i phyir zhe na | 'od {A, fol. 6b2, p. 82.2} srung lta bar gyur pa
thams cad las 'byung ba ni stong pa nyid yin na | 'od srung gang stong pa nyid kho nar
lta ba de ni gsor mi rung ngo zhes pas bshad do ||

zhes dang | rgyan stug po'i mdo las |

[*Ghanavyūhasūtra* (Q, fol. 54b7–8, D, fol. 48b5, p. 95.5; S, fol. 360a5–6, p. 719.5–6)]

rnal 'byor spyod pas stong pa nyid || {A, fol. 6b3, 82.3}

gnas ma yin par sbyar mi bya ||

gnas min gal te sbyar gyur na ||

{E, p. 325} bdud rtsi dug tu 'gyur ba yin ||

zhes sogs bka' stsal pas shes par 'gyur ro || bsam ngor ci yang med do || ma grub bo snyam
pa 'ang blo'i rang bzhin las ma {A, fol. 6b4, p. 82.4} 'das pas re zhig chos dbyings zab mo la yid
mi ches pa'i byis pa las dang po pa rnam ky'i bdag tu lta ba'i gnyen por 'gyur mod ||¹⁴⁸
mtha' gcig tu ci yang med pa de kho na nyid zab mo'i gnas lugs ji bzhin par bka' stsal pa
yin {A, fol. 6b5, p. 82.5} min yang dgongs 'tshal te | rdzogs chen gyi rgyud seng ge rtsal rdzogs
las |

[*Seng ge rtsal rdzogs chen po'i rgyud* (fol. 18b3–5, p. 280.3–5)]

bsam gtan bsgoms pas chos nyid don mi mthong ||

rang snang ting 'dzin bsam pa'i blo dang bral ||

spros bral chos nyid nam mkha'i mtha' dang mnyam || {A, fol. 6b6, p. 82.6}

dmigs pa dag gi yul la 'dzin rtog med ||

{E, p. 326} mtha' bzhi bral ba'i sangs rgyas rang rig yin ||

yod med mtha' las 'das pa chos ky'i sku ||

zhes stong nyid la der 'dzin gyi sgrib pa spong thabs gsungs shing | de dang mtshungs {A,
fol. 6b7, p. 82.7} bar lang gshegs las |¹⁴⁹

¹⁴⁷ bla yi] A, bla'i Q

¹⁴⁸ ||] A, | E

¹⁴⁹]] E, || A

[A Scriptural Citation]

dngos min dngos po med min pa ||
don dam med pa mi bsgom pa ||
'di nyid dbu ma'i lam yin par ||
nga dang sangs rgyas kun gyis bshad ||

zhes dang sampu ti las |

[*Saṃpuṭatantra* (Q, 257a8–b1; D, fol. 85b5–6, p. 1521.5–6; S, fol. 318a1–2, p. 635.1–2)]

stong dang mi stong 'dzin pa ^{A, fol. 7a1, p. 83.1} pa las ||
tha mal pa yi rnam rtog skye ||
stong pa zhes bya rnam rtog ste ||
des na de nyid spang bar bya ||
^{E, p. 327} 'dzin pa gnyis ni yongs btang nas ||
rnam par dag cing grol bar 'gyur ||

zhes dang | gsang ba'i ^{A, fol. 7a2, p. 83.2} bdag po'i zhal gyi lung bdud rtsi sman mchog tu |

[*Zhu len sman mchog bdud rtsi phreng ba* (A, fol. 290a4–5, p. 583.4–5)]

rang gi rig pa'i gnas lugs cir yang ma grub pa'i stong gsal du gnas pa ye gdod ma nas da
lta'i shes pa bcos bslad dang bral ba 'di ga¹⁵⁰ ltar yod pa yin te |¹⁵¹ de ga'i¹⁵² steng du
mi 'jog ^{A, fol. 7a3, p. 83.3} par gang zag gis stong pa nyid du bsgoms pas |¹⁵³ stong 'dzin gyi
blo dang ma bral bas stong pa phyang¹⁵⁴ chad ces bya bar gol ba yin¹⁵⁵

zhes gsungs shing | slob dpon skal ldan gyis rtog bcas rtog med kyi shes pa gnyis kyis don
dam ^{A, fol. 7a4, p. 83.4} rtogs par mi 'gyur bar gsungs pa sogs kyang don 'di nyid las ma 'das so
|| de bas na khams ki dri ma'i tshogs kyang theg pa 'og ma brgyad ltar blang dor dang
spang gnyen lam du bsgyur ba sogs kyi ngal dub dang ^{E, p. 328} bcas pa la mi ltos <sup>{A, fol. 7a5, p.
83.5}</sup> shing¹⁵⁶ rnam par rtog pa'i spu ris thams cad rta mnga'i mdud pa ngang gis grol ba

¹⁵⁰ ga] AE, ka M

¹⁵¹ || ME, || A

¹⁵² ga'i] A E, ka M

¹⁵³ || M,E, || A

¹⁵⁴ phyang] AE, byang M

¹⁵⁵ yin] M, yin || A, | E

¹⁵⁶ shing] A, shing | E

bzhin der 'dzin med pa chos nyid rang gi ngo bor rig thog tu rang grol ba las gсар du mi
 gsog cing | bsrung nyams kyi 'du shes dam pos dkris pa'i zag pa ^{A, fol. 7a6, p. 83.6} dang bcas
 pa'i tshul khirms las ches 'phags pa 'dir rang bzhin rdzogs pa chen po'i dgongs pa thig le
 nyag gcig la¹⁵⁷ pha rol tu phyin pa'i thabs spyod pa'i phyogs dang shes rab ting nge 'dzin
 gyi phyogs thams cad dran mchog ^{A, fol. 7a7, p. 83.7} rgyal po rig pa'i chos nyid pa mnyam par
 bzhag pa nyid kyis tshang ba ste | tshangs pa khyad par sems kyis zhus pa'i mdo las |

[A Scriptural Citation]

gang mi 'dzin pa ni sbyin pa |
 mi gnas pa ni tshul khirms |
 mi bsrung ba bzod pa |
 mi brtson pa ^{A, fol. 7b1, p. 84.1} brtson 'grus |
 mi sems pa bsam gtan |
 mi dmigs pa shes rab bo ||

zhes dang dpal kha sbyor thig le las |

[*Samputitantra* (Q, 276b5; D, fol. 105b3, p. 1561.3; S, fol. 343a2–3, p. 685.2–3)]

rang rig bdag nyid dag pa nyid ||
 dag pa gzhan gyis rnam grol min ||

^{E, p. 329} zhes gsungs pa'i don ^{A, fol. 7b2, p. 84.2} nyams su longs pas ye shes rang gsal rjen pa
 gcer¹⁵⁸ phog mngon sum du mthong pa la ka dag chos ki sku kun tu bzang po'i rang zhal
 mjal zhes smra ba yin la | 'od gsal chen po ni gzhi'i dus su ka dag nang gsal ^{A, fol. 7b3, p. 84.3}
 lhun grub rin po che'i ssubs su sku dang ye shes kyi 'char gzhir bzhugs pa shel 'od nang
 du 'khyil ba'am bum nang gi mar me lta bu de nyid¹⁵⁹ rdzogs pa chen po'i lam nyams su
 blangs pa'i rten 'brel gyis phyir gsal rig ^{A, fol. 7b4, p. 84.4} gdangs chos nyid yul la mngon sum
 du shar ba la¹⁶⁰ bya rtsol med par gnad du bsnun pa stobs su gyur pa las phyi'i 'byung ba
 yul snang rdos bcas kyi dri ma thams cad zad | nang gi 'byung ba sgo gsum phra rags
 thams cad ^{A, fol. 7b5, 84.5} sku dang ye shes kyi ngang la gzhi med du dwangs nas yul can
 rnam shes 'khrul pa'i blo dang | yul gzung 'dzin 'khor ba'i chos thams cad zad cing gdod

¹⁵⁷ la] A, la | E

¹⁵⁸ gcer] *emend.*, gcar A, E

¹⁵⁹ nyid] A, nyid | E

¹⁶⁰ la] A, la | E

ma'i dbyings su mngon par byang chub pa las gdul bya'i don mdzad pa'i ^{A, fol. 7b6, p. 84.6}
 phyir 'pho ba chen po'i rdo rje'i sku la brten nas gzhan don 'khor ba ma ^{E, p. 330} stongs¹⁶¹
 kyi bar mdzad pa rgyal dbang padma dang bi ma la mi tra lta bu'o || de lta bu'i lam mchog
 khyad par las ches khyad par du gyur pa'ang nyi tshe ba'i khyad par ^{A, fol. 7b7, p. 84.7} tsam
 ma yin par rgya bod kyi grub chen gzhan rnam rags pa'i lus rdul phran du dengs pa tsam
 dang ¹⁶² kha cig bar dor mchog grub par 'dod pa de dag dang rgyal dbang padma 'byung
 gnas da lta'i dus kyang gzhan don la ^{A, fol. 8a1, p. 85.1} bsnyel ba med par gzugs kyi sku
 mngon sum du bzhugs pa'i khyad par la dgongs 'tshal |

12. The *Lta mgur* (K, p. 7; L, fol. 2b5, p. 388.5)

gshis lugs thig po yin min

dang

mdzub mo 'dzugs sa yod med

la thugs dogs gngang mi 'tshal te¹⁶³ mthar ^{A, fol. 8a2, p. 85.2} thug don gyi skyel so bshad ma
 thag pa de las ma 'das shing de la ni sangs rgyas kyi sgra yang sbyor la 'bras bu'i yang
 mthar thug par 'dod do || 'od gsal lhun grub gyi lam de dag 'jam dpal sgyu 'phrul dra ba |
 bde mchog a ra li ^{A, fol. 8a3, p. 85.3} dang | rdo rje gur ¹⁶⁴ gsang ba 'dus pa sogs rtsa ba'i rgyud
 sde chen po mang zhig nas gab pa'i tshul du gsung shing |

[A Scriptural Citation]

dpal ye shes chen po'i rgyud las kyang ||

bcom ldan 'das 'od ^{E, p. 331} gsal zhes bgyi ba ci ltar lags | gang du ^{A, fol. 8a4, p. 85.4} gnas
 pa yin | bcom ldan 'das kyis bka' stsal pa | 'od gsal ni nam mkha' dbus su gnas pa'i thig
 le'i ngo bo ste ¹⁶⁵ des ni phyag rgya chen po rnyed par 'gyur ro ||

zhes phyi dbyings dang nang dbyings gnyis kyi 'char gzhi gsal ^{A, fol. 8a5, p. 85.5} bar bstan pa
 dang | phyag na rdo rjes mdzad pa'i bde mchog gi 'grel par |

¹⁶¹ stongs] A, stangs E

¹⁶² || E, || A

¹⁶³ te] A, de E

¹⁶⁴ gur || E, gur A

¹⁶⁵ ste || A, ste E

[*Laghutantrapiṇḍārthavivarāṇa* (Q, fol. 63b2; D, fol. 132a3, p. 262.3)]

nam mkha' las byung rang byung ba |
zhes pa nas |

[*Laghutantrapiṇḍārthavivarāṇa* (Q, fol.63b3; D, fol. 132a4, pp. 262.4)]

gsang sngags rgyal po don chen byed |
ces pa'i bar gyi tshigs bcaḍ kyī don dang sbyar nas 'od ^{A, fol. 8a6, p. 85.6} gsal gyi lam khyad
par can du rdo rje'i tshig gis bkral ba dang | dpal dus kyī 'khor lo las |

[*Kālacakratāntra* (Q, 125a2–3; D, fol. 113a2–3, p. 222.2–3; S, fol. 199b4–5, p. 398.4–5)]

stong pa las ni du ba smig rgyu rab gsal dri ma med pa'i mkha' snang nyid dang mar
me dang || 'bar ba dang ni zla ba nyi ma rdo rje dang ni ^{A, fol. 8a7, p. 85.7} mchog gi cha
dang thig le mthong bar 'gyur || de yi dbus su sangs rgyas gzugs ni yul dang rnam par
bral ba longs spyod rdzogs pa'i sku ||
zhes sku dang thig le'i 'char sgo rgyas par gsungs pa dang | dpal sha ba ri chen <sup>{A, fol. 8b1, p.
86.1}</sup> pos ||

[*Yogaśaḍāṅga* (Q, fol. 381a7–8; D, fol. 251b1–3, p. 1105.1–3)]

rtags bcu rdzogs par gyur pa dang ||
thig le chen po'i snang ba 'byung ||
sna tshogs thig le chen po la ||
re khā nag po'i ri mo 'byung ||

de nang 'gro drug la sogs dang ||
shin tu phra ba'i sprul sku dang ||
longs ^{A, fol. 8b2, p. 86.2} sku du ma mthong 'gyur ba ||
sna tshogs gzugs brnyan 'od gsal yin ||

^{E, p. 333} de la sems ni thim pa ni ||
ting 'dzin yan lag mthar phyin pa'o ||

zhes rgyud dang grub thob rnam kyī man ngag gi gzhung du gsal bar gsungs shing ^{A, fol. 8b3, p. 86.3} mchog tu rgyas pa rdzogs chen man ngag sdes gtan la phab nas bstan pa lags pas | da dung bka' mdo rgyud thams cad du mang du gsan pa btsal nas chos spyān rnam par dag pa sgrub 'tshal lo ||

13. *Lta mgur* (K, p. 7; L, fol. 3a2, p. 389.2)

yang lta ba'i mgur de'i gong gi ^{A, fol. 8b4, p. 86.4} 'phros su ||

ka nas dag na yang bzang ngan 'thad pas ||
rig 'dzin zhig po kun¹⁶⁶ bzang zhen mi dgos ||

14. Going beyond Virtues and Non-Virtues

gsungs mod | chos kyī dbyings don dam bden pa dge sdig rgyu 'bras kyī bcings grol las 'das pa rdzogs chen rang skad du ji ^{A, fol. 8b5, p. 86.5} bzhin par bstan pa la | kha phyir bltas kyī go yul mkhan po rlom tshod dang rtogs tshod ma mthun pa dag gi thugs su ma shongs pa¹⁶⁷ la thugs khag med de¹⁶⁸ don ^{E, p. 334} ni sangs rgyas kyī mnyam pa nyid kyī ye shes kyis 'khor 'das ba bzang ngan ^{A, fol. 8b6, p. 86.6} med pa ro mnyam nyid du gzigs pa'i chos nyid rjen pa drang thad du ston pa'i skabs rang gi ngo bo'i gnas lugs 'dus byas pa'i kham su lhung¹⁶⁹ ma myong bas byas chos bzang ngan la rag ma lus pa | nges don sde snod thams cad kyī dgongs ^{A, fol. 8b7, p. 86.7} pa mtha' dag pa rdzogs pa chen por gnas pa yin te | 'phags pa dkon chog brtsegs pa'i chos kyī rnam grangs las |

[A Scriptural Citation]

de bzhin gshegs pa nams kyī dgongs pa'i rnam grangs 'di la 'jug par bya'o || dge ba'am mi ^{A, fol. 9a1, p. 87.1} dge ba'i chos rnam la mngon par zhen par mi bya ste | mi dge ba'i chos nams la mngon¹⁷⁰ par zhen pas sdug bsngal dang |¹⁷¹ yid mi bde ba'i chos nams mngon par 'gyur¹⁷² bar 'gyur ba 'di dag ni sdug bsngal ^{A, fol. 9a2, p. 87.2} pa'i bden par btags pas | de bzhin gshegs pas mi dge ba'i chos kyī rnam grangs su bstan to || dge ba

¹⁶⁶ kun] AE, rnam K.L

¹⁶⁷ shong ba] *emend.* shongs pa AE

¹⁶⁸ de] A, de | E

¹⁶⁹ lhung] A, ltung E

¹⁷⁰ la mngon] A, lam ngan E

¹⁷¹ dang] A, dang E

¹⁷² 'gyur bar] A, 'byung ba E

dang mi dge ba la mngon par zhen pa med pa dang | sred pa ^{E, p. 335} 'gog pa 'di dag ni
kun 'byung ba spong zhing 'phags pa'i ^{A, fol. 9a3, p. 87.3} bden pa gnyis po rtogs par bya
ba'i phyir de bzhin gshegs pas dge ba'i chos kyi rnam grangs su bstan to ||

zhes dang | yang de nyid las |

de la dge ba yang stong la mi dge ba yang stong | dge ba yang rnam par dben la | mi <sup>{A,
fol. 9a4, p. 87.4}</sup> dge ba yang rnam par dben | dge ba yang mi dge ba dang mi 'dre la | mi dge
ba yang dge ba dang mi 'dre zhing | dge ba dang mi dge bar mngon par zhen pa'i rgyu
dang rkyen yang med do ||

zhes dang | 'phags pa kun rdzob dang don dam ^{A, fol. 9a5, p. 87.5} pa'i bden pa bstan pa'i mdo
las |

[*Samvṛtiparamārthasatyanirdeśasūtra* (Q, 259a3–5; D, fol. 248a6–7, p. 1120.6–7; S, fol.
178a7–b2, pp. 355.7–356.2)]

'jam dpal gyis smras pa | lha'i bu don dam par na | de bzhin nyid dang | chos kyi
dbyings dang | shin tu mi skye ba gang dang mnyam pa | don dam par na mtshams med
lga po dag kyang de dang mnyam mo |

^{A, fol. 9a6, p. 87.6} zhes dang | ^{E, p. 336} 'od srung kyis zhus pa'i mdo las |

[*Kāśyapaparivartasūtra* (Q, fol. 124a8–124b4; D, fol. 140a3–5, p. 278.3–5; S, fol.
232a5–b2, pp. 463.5–464.2)]

gang 'dus ma byas pa de ni 'phags pa rnam kyis rigs so || 'phags pa rnam kyis rigs gang
yin pa de la bslab pa yang med | bslab pa las 'das pa yang med | gang la ^{A, fol. 9a7, p. 87.7}
bslab pa yang med bslab pa las 'das pa yang med pa de la rgyu ba yang med | mi rgyu
ba yang med | rab tu rgyu ba yang med | gang la rgyu ba yang med | mi rgyu ba yang
med | rab tu rgyu ba yang med pa de la sems kyang med | sems las ^{A, fol. 9b1, p. 88.1} byung
ba'i chos rnam kyang med | gang la sems kyang med || sems las byang ba'i chos rnam
kyang med pa de la las kyang med | las kyi rnam par smin pa yang med do || gang la las
kyang med | las kyi rnam par smin pa yang ^{A, fol. 9b2, p. 88.2} med pa de la bde ba yang
med | sdug bsngal yang med | gang la bde ba yang med | sdug bsngal ba yang med pa de
ni 'phags pa rnam kyis rigs te | 'phags pa rnam kyis rigs gang yin pa de la ni las kyang
med | las ^{A, fol. 9b3, p. 88.3} mngon par 'du byed pa yang med do ||

ces¹⁷³ dang | {E, p. 337} dpal gsang ba 'dus pa las kyang ||

[*Guhyasamājantra* 18.195cd and 196 (Q, fol. 166a3–4; D, fol. 156b3, p. 995.3; S, fol. 93b6–7, p. 186.6–7)]

dngos rnams thams cad sgyu ma bzhin ||
skyed dang sdud par mdzad pa po ||
des na de yis sdig mi 'gyur ||
bsod nams dag kyang {A, fol. 9b4, p. 88.4} de bzhin no ||
gang la sdig dang bsod nams med ||
de ni byang chub yin par gsungs ||

15. The Chinese Monk Hwa-shang

zhes sogs rgya cher gsungs pa shes par bya zhing| gangs can gyi ljongs su phyis chos
skad 'di thos pa tsam nas hwa shang gi lugs zhes byis {A, fol. 9b5, p. 88.5} pa mdangs skyes
tshun chad kyi kha nas 'don pa'i srol zhig byung ba'i phyogs 'dzin gyi gsung 'byon par
gsal te | bde bar gshegs pas chos thams cad kyi sdom rnam thar sgo gsum du bsod nas
bstan pa'i phyi ma chos thams {A, fol. 9b6, p. 88.6} cad smon pa med pa'i rang bzhin can du
gsungs pa'i snying po | blang ba med pa | dor ba med pa | {E, p. 338} bsam pa med pa | nub pa
med pa shin tu ngo bo nyid dang bral ba yin te | de ni rang bzhin gyi 'od gsal ba'o || zhes
yang yang gsungs {A, fol. 9b7, p. 88.7} shing| 'khor ba'i rang bzhin gang yin pa de mya ngan
las 'das pa'i rang bzhin no || mya ngan las 'das pa'i rang bzhin de chos thams cad kyi rang
bzhin yin no || zhes bka' stsal pas rang bzhin bzang ngan med par gshis {A, fol. 10a1, p. 89.1} lugs
su mnyam pa chen po ni sangs rgyas kyi mnyam pa nyid kyi ye shes dang | 'phags pa'i
mnyam gzhag dang |¹⁷⁴ zab mo'i mdo rgyud rnams su bstan bya'i snying po lags pas
phyogs sngar bzung bar mi bya'o ||

16. The Interpretation of *rig 'dzin zhig po*

{A, fol. 10a2, p. 89.2} rig 'dzin zhig po gsungs pa la 'grel pa mkhan pos thugs dpyad ma gngang
bar ngan pa zhig yin du yod dgongs nas de ltar bkral 'dug kyang | zhig po'i don la dpyad na
chos nyid bden pa'i don la gding du gyur pas phyi rol 'khrul {A, fol. 10a3, p. 89.3} snang la

¹⁷³ ces] A, zhes E

¹⁷⁴ dang] A, dang E

bden 'dzin zhid pa'i 'khrul zhid dang | bzang ngan dang gtsang sme sogs kyi ^{E, p. 339} 'du shes zad pa bhu su ku dang utsthusma'i spyod pa can rgya bod na yongs su grags pa'i grub chen phal mo che rnams la'ang mtshan de ltar du 'thob pas nged ri ^{A, fol. 10a4, p. 89.4} sul gyi rdzogs chen pa rgan po rnams la ming gi cod paṅ de ltar dpyangs pa skyon du mi 'gyur zhing don gyis 'thob pa yin no || yang gong gi de dag gi 'phros so ||

17. The *Lta mgur* (K, p. 8; L, fol. 3a3–4, p. 389.3–4)

'on kyang gzhung lugs la sbyangs pa chung rnams ||¹⁷⁵
tha snyad sbyor tshul ^{A, fol. 10a5, p. 89.5} zhid ma mkhyen yin srid ||

18. Terminological Issues surrounding Rdzogs chen and Madhyamaka

gsungs pa spyir theg pa re re la rang rang gi lta ba dang mthun pa'i chos skad re yod pas¹⁷⁶ 'dir dbu ma'i chos skad rdzogs chen sogs la ma sbyar bas thugs su ma song ba yin 'dug kyang de ni nyan thos rnams ^{A, fol. 10a6, p. 89.6} kyis rang rang gi chos skad dang ma mthun pa la bsams te | theg chen bka' ma yin par bsgrubs pa dang shin tu mthun la | de ltar yin pa de'i tshe | 'khor lo tha ma'i bde gshegs snying po dang mtshan nyid gsum sogs bka' ^{A, fol. 10a7, p. 89.7} bar pa na med cing gsang sngags la yong su grags pa'i rdo rje'i bdag dang | gnyug ma'i ye shes dang | rim pa gnyis sogs phar phyin ^{E, p. 340} theg pa la med pas de rnams yang dag ma yin par sgrub mi nus pa de tsam ni gzhung lugs ^{A, fol. 10b1, p. 90.1} la sbyangs pa chung ba rnams kyis kyang rtogs par 'gyur na gzhung lugs mkhyen pa'i chen po dag gi zhal nas 'di 'dra byung ba rigs sam | de'i 'phros su |

19. The *Lta mgur* (A, p. 8; B, fol. 3a4, p. 389.4)

kho bo khyed cag la mi gus ma lags ||
phog thug byung na ni bzod ^{A, fol. 10b2, p. 90.2} par mdzod cig ||

20. Emptiness

ces gsungs pa yang | 'di ltar blos bsgrubs pa'i stong nyid la mchog tu bzung nas lta ba mtho dman gyi sa mtshams stangs gcod pa ni | rang lta mchog 'dzin gyi gol bas gnod cing 'jig rten gyi gol bas ^{A, fol. 10b3, p. 90.3} dang srid zhi'i dpal 'byor la dbang phyug pa nyid kyis dri

¹⁷⁵ rnams ||] KL, rnams | A, rnams E

¹⁷⁶ pas] A, pas | E

ma med pa'i zab mo'i chos la gdul bya gzhan nem nur bskyed par gyur na¹⁷⁷ de bzhin
 gshegs pa'i bstan pa la mchog tu phan pa'i gsungs du 'gyur ram legs par dgongs {A, fol. 10b4, p.
 90.4} 'tshal | {E, p. 341} gzhan du yod med sgro 'dogs rig pa gcig pu'i steng du chod nas rdo rus
 seng ste thug pa'i bsam ngo dang bral bar sangs rgyas kyi dgongs pa rang gi rgyud thog
 tu 'gel ba'i rnal 'byor pa rnams la¹⁷⁸ stong nyid zab mo tshig dang rtog {A, fol. 10b5, p. 90.5}
 dpyod kyi rkyen khar lus pas dgag sgrub 'gal 'brel gyis 'thor ba rig pa'i srang du mi tshud
 pa tsam gyi dogs pa mi 'char te | rnam rtog gi spros pa thams cad chos nyid bsam gyis mi
 khyab pa'i ngang du zhi bar bya ba la mkhas pa'i {A, fol. 10b6, p. 90.6} phyir ro || mdor na yang
 dag pa'i gnas lugs rdo rje theg pa'i lam zab mo rtogs pa'i rkyen gyi gtso bo bla ma'i man
 ngag dang¹⁷⁹ blo gros mi mdza' ba'i bshes gnyen mtshan nyid pa rnams kyis rjes dpag
 dang brgal brtag rigs shes {A, fol. 10b7, p. 90.7} kyis¹⁸⁰ chos nyid zab gsal gnyis su med pa'i ye
 shes ma nor ba rtogs par bzhed pa ni¹⁸¹ zab mo'i mdo rgyud rnams kyi dgongs pa dang
 cung zad 'dzol phyogs su gyur te | dpal gyi rdo rje las

[*Hevajratantra* 1.8.36, (Q, fol. 239a6–7; D, fol. 10a2, p. 18.2–3; S, fol. 119a6–7, p. 237.6–7)]

gang du brjod min lhan cig skyes ||
 {A, fol. 11a1, p. 91.1} {E, p. 342} nam du yang ni rnyed min te ||
 bla ma'i dus thabs man ngag dang ||
 bdag gi bsod nams las shes bya ||

zhes dang | 'phags pa dkon mchog sprin gyi mdo las |

[*Ratnameghasūtra* (Q, fol. 73a5–6; D, fols. 68b7–69a1, pp. 1339.7–1340.1; S, fol. 298a7–b3, p. 595.7–596.3)]

chos 'di ni yi ge thams cad {A, fol. 11a2, p. 91.2} las yang dag par 'das pa | smra ba thams cad
 las yang dag par 'das pa | tshig ge spyod¹⁸² yul thams cad las yang dag par 'das pa |
 ngag gi lam thams cad las yang dag par 'das pa | spros pa thams cad {A, fol. 11a3, p. 91.3}

¹⁷⁷ na] A, na | E

¹⁷⁸ la] A, la | E

¹⁷⁹ dang] A, dang | E

¹⁸⁰ kyis] A, kyis | E

¹⁸¹ ni] A, ni | E

¹⁸² spyod] A, sbyor E

dang bral ba | blang ba dang dor ba thams cad dang bral ba | rtog ge thams cad dang bral
ba | brtag par bya ba ma yin pa | rtog ge'i spyod yul ma yin pa | rtog ge'i spyod yul las
yang dag par 'das pa

zhes sogs ^{A, fol. 11a4, p. 91.4} rgya cher gsungs shing | rang nyid kyis rtag tu kha ton du bya ba'i
shing rta chen po'i slob dpon rnams kyang rjes dpag rigs pas de kho na nyid rtogs par mi
bzhed de | ^{E, p. 343} slob dpon chos kyis grags pas |

[Cited in the *Ratnapradīpa* (Q, fol. 343a5–6; D, fol. 272b6–7, p. 110.5.6–7)]

de nyid du zhi¹⁸³ tshol 'dod pas || ^{A, fol. 11a5, p. 91.5}

rjes dpag gtan tshigs brten mi byed ||

legs par bsgoms pas myong 'gyur gyi ||

de yis rang rig rtogs pa min ||

de nyid don gyi snying po ni ||

rjes dpag shes pas nyams myong min ||

bla ma bzang po bsten byas^{A, fol. 11a6, p. 91.6} nas ||

bsgoms pas nyams su myong bar 'gyur ||

zhes de kho na nyid gsal bar gsungs pa 'di las gzhan dbang po ci dgos | jo bo chen po'i
bden gnyis 'jug par yang |

[*Satyadvayāvātāra* (Q, 5298, fol. 70b5–6; 5380, fol. 7a8–b1; D, fol. 72b3, p. 1355.3)]

rtog ge thams cad mi mthun pas || ^{A, fol. 11a7, p. 91.7}

tshad mas 'jal ba'i chos nyid kyang ||

^{E, p. 344} mang po nyid du mi 'gyur ram ||

mngon sum rjes dpag dgos pa med ||

ces pa sogs zab mo'i gnas lugs bla ma'i man ngag kho na las gzhan gyis rtogs par mi nus
par ^{A, fol. 11b1, p. 92.1} rgyal dang mkhas grub thams cad mgrin gcig tu gsungs shing |¹⁸⁴ 'dir
thams cad bri bar ma nus te shes par 'dod na bka' dang bstan bcos rnams su blta bar byos

¹⁸³ du zhi] AE, don ni *Ratnapradīpa* (QD)

¹⁸⁴ shing] E, shing A

shig ||¹⁸⁵ des na chos rnam kyid de kho na nyid gang yin pa de bla {A, fol. 11b2, p. 92.2} ma'i
gdams ngag gis rtogs dgos pa'i nges don gyi bstan pa 'bad pas nyams par mi mdzad par
gsol ba snying nas 'debs so || der ma zad rdzogs chen gyi man ngag rnam su

[Cf. Majjimanikāya 131]

sngon 'das rjes mi gcad | ma'ongs pa'i {A, fol. 11b3, p. 92.3} mdun mi bsu | da lta'i shes pa ma
bcos par bzhag ||¹⁸⁶

ces gsungs pa'ang ||¹⁸⁷ bla ma'i man ngag thugs su ma song ba'i chen po 'ga' zhig gi zhal
nas sems can skal dman rnam ngan 'gro'i g.yang sar gzhol {A, fol. 11b4, p. 92.4} ba'i gsung
bshad mi bzang par spro bar byed do || {E, p. 345} 'phags pa dkon mchog brtsegs pa'i byang
chub sems dpa'i mdo las |

[A Scriptural Citation]

de la 'khor gsum yongs su chad pa gang zhe na | gang 'das pa la sems mi 'jug ||¹⁸⁸
ma 'ongs {A, fol. 11b5, p. 92.5} pa la rnam par shes pa rjes su mi 'jug pa dang | da ltar byung
ba la yid la byed pa mi 'jug pa ste | de sems dang | yid dang | rnam par shes pa la mi¹⁸⁹
gnas pas 'das pa la mi rtog || ma 'ongs pa la¹⁹⁰ rlom sems {A, fol. 11b6, p. 92.6} su mi byed |
da ltar byung ba la spros par mi byed ||¹⁹¹ 'di ni dus gsum mnyam pa nyid 'khor gsum
yongs su dag pa yin na | sems can rnam kyid khong du ma chud pa chud par bya'o ||
zhes sems can rnam la de bzhin {A, fol. 11b7, p. 92.7} gshegs pa'i snying rje chen po 'jug go
||

zhes mdo sde rnam su rgya cher gsungs pa la thugs bsam mdzad 'tshal lo ||

21. The Problem with Studying, Reflection and Meditation

spyir yang mdo lam du thabs bsod nam kyid tshogs dang thos bsam gyi shes rab la brten
nas {A, fol. 12a1, p. 93.1} yun ring por goms pas de bzhin nyid kyid {E, p. 346} mtshan nyid 'ol spyi

¹⁸⁵ ||] A, | E

¹⁸⁶ ||] A, | E

¹⁸⁷ ||] A, | E

¹⁸⁸ ||] A, | E

¹⁸⁹ mi] A, ni E

¹⁹⁰ pa la] A, pa E

¹⁹¹ ||] A, | E

tsam rtogs kyang ||¹⁹² sngags su dbang gsum pa dang |¹⁹³ ye shes btsan thabs su dbab pa
rim gnyis zung 'jug sgom pa | rdo ^{A, fol. 12a2, p. 93.2} rje'i lus la gnad du bsnun pa sogs mtshan
bcas mtshan med kyi rdzogs rim spyi dang | bye brag rdzogs pa chen po'i lam 'dir rgyu
rkyen la ma ltos par rang byung gi rig pa skad cig ma yin lugs ltar rig thog bear phog tu <sup>{A,
fol. 12a3, p. 93.3}</sup> ngo 'phrod pa'i gshis lugs su¹⁹⁴ spros pa thams cad dang bral ba'i smra bsam
brjod med kyi mtshan nyid thams cad gnas pa'i phyir |¹⁹⁵ rtogs byed go yul du ma lus pa'i
rtogs bya'i ye shes ji bzhin pa mthong bas khyad par du 'phags pa yin ^{A, fol. 12a4, p. 93.4} la |
thos bsam kho nas gnas lugs phyin ci ma log pa'i don rtogs par 'gyur ba mdo lam las lhag
pa sngags su med na¹⁹⁶ rgyal bas rdo rje theg pa'i sde snod gsungs pa'i dgos pa la bsam
par bya ste | dpal 'khor lo ^{A, fol. 12a5, p. 93.5} sdom pa'i bsam gyis mi khyab pa'i rgyud las |

[*Cakrasamvaraguhācintyatantra* (Q, fol. 16a3–5; D, fol. 198b6–7, p. 1747.6–7; S, fol.
465a2–4, pp. 929.2–4)]

nyan thos la sogs theg chung¹⁹⁷ la ||
man ngag yod pa ma yin te ||
^{E, p. 347} lta ba spyod pa sems bzung dang ||
rgyu dang lam dang 'bras bu dang ||

dus dang longs spyod rnal 'byor dang || ^{A, fol. 12a6, p. 93.6}
bdag gzhan don dang dgongs pa dang ||
ngal dub mtha' spangs tshegs chung dang ||
tshogs bsags pa yi khyad par dang ||

khyad par rnam pa bco lnga yis ||
rig 'dzin theg pa khyad par 'phags ||

zhes thabs mang po ^{A, fol. 12a7, p. 93.7} dang dka' ba med pa dang lta spyod sogs du mas mdo
las sngags khyad par can du gsungs pa'i gtan tshigs 'di la su yis 'da' bar nus dgongs
par 'tshal lo || gang dag rdo rje snying po'i gnas la lta ba'i chos ^{A, 12b1, p. 94.1} mig dang ldan

¹⁹² || E, || A

¹⁹³ dang || A, dang E

¹⁹⁴ su] A, su | E

¹⁹⁵ phyir || E, phyir A

¹⁹⁶ na] A, na | E

¹⁹⁷ chung] AE, chen] QDS

pa rnams kyis gangs ri'i khrod 'dir mos pas drangs pa'i grub mtha' dang gdams ngag gi
 mngon brjod nam grangs mang po gzhan rnams dang | rang bzhin rdzogs pa chen po gcig
 chod kun grol blo 'das ^{E, p. 348} chen ^{A, fol. 12b2, p. 94.2} po'i khyad par ni | gzhi yin la dngos
 ma yin pa lha khang mthong yang rten gsum ma mthong ba lta bu'i zab gsal dang | snang
 stong sogs gcig la gcig 'brel gyi tshig tsam la lta sgom yin par yid rton 'cha' ba'ang ma yin
 |¹⁹⁸ ^{A, fol. 12b3, p. 94.3} dngos yin la gzhi ma yin pa rten gsum mthong yang mtshan nyid gtan
 la ma phebs pa mu bzhi'am mtha' brgyad spros bral rtog dpyod kyis go yang myong thog
 tu ma chags pa'i pra yas pa yang ma yin | ^{A, fol. 12b4, p. 94.4} dngos dang gzhi gnyis ka ma yin
 pa 'phul snang dang śākya mu ni gang yang ma mthong ba lta bu chos thams cad stong pa
 nyid do zhes yid dpyod tsam gyis lam du byed pa las rang bzhin med pa'i ngo bor gcar¹⁹⁹
 phog tu ngo ma 'phrod par sems tha mal du lus pa'i ^{A, fol. 12b5, p. 94.5} grub pa'i mtha' lta bu
 ma yin par || 'di ni dngos dang gzhi gnyis ka yin pa'i ngo bo rten dang brten pa'i gnas tshul
 yin lugs ltar gtan la phebs pa dang 'dra bar |²⁰⁰ lta sgom yin snyam la rag ma lus pa rang
 grol mngon ^{A, fol. 12b6, p. 94.6} sum du ston pa'i grub pa'i mtha' mtshungs pa med par shes par
 bya ba nyid do || ^{E, p. 349} yang dge phyogs gсар bu rje btsun gong ma rnams kyi gsungs la
 dbyad pa ma zhugs pa dag gis skabs 'dir lcang skya rin po ches rdzogs ^{A, fol. 12b7, p. 94.7} chen
 bkag go snyam nas rang nyid kyang brag cha'i sgra bzhin lad mo zlo ba lhur byed pa dag
 srid na de dag rnams la 'di skad ces smra bar bya ste |

drang srong bden par gsung de yis ||
 chos 'khor rim pa gsum bskor ba'i ||
^{A, fol. 13a1, p. 95.1} dgongs don 'phags pa lhas phye bar ||

[*Catuhśataka* 8.15 (Q, fol. 10b2–3; D, fol. 9b5–6, p. 581.5–6)]

bsod nams ma yin dang por bzlog ||
 bar du bdag ni bzlog pa dang ||
 tha mar lta gzhi kun bzlog gsungs²⁰¹||

¹⁹⁸ yin || E, yin A

¹⁹⁹ gcar] *emend.*, gcar AE

²⁰⁰ bar || E, bar A

²⁰¹ gsungs] E, gsudwas A

de las 'khor lo tha ma che ||
byams ^{A, fol. 13a2, p. 95.2} pas chos bzhi dag gis bkral ||

thogs med dang ni klu sgrub kyang ||
bzhed pa'i mthar thug 'di yin par ||
{E, p. 350} chos dbying bstod pa sogs kyis 'grub ||

de bzhin 'phags bod du byon pa'i ||
chen po rnam kyang ^{A, fol. 13a3, p. 95.3} der bzhed la ||
rgyud sde'i dgongs pa'ang de kho na ||

bstan bya so so rang rig pa'i ||
ye shes zab gsal gnyis med kyi ||
rang bzhin rnam dag 'od gsal bar ||
sku dang ye shes stobs sogs kyi ||
yon ^{A, fol. 13a4, p. 95.4} tan kun kyang dbyer med cing ||
mtha' brgyad spros kun las 'das shing ||
'jig rten dpe yis mi mtshon pa'i ||
bsam gyis mi khyab chos nyid la ||
don dam bde gshegs snying po dang ||
gdod nas yod ma ^{A, fol. 13a5, p. 95.5} myong ba yi ||
{E, p. 351} kun rdzob chos kun rang ngo yis ||
stong par bzhed pa de yi lugs ||
de phyir dbu ma chen por grub ||

rang bzhin rdzogs pa chen po'ang de ||
de la dbu mar mi 'dod na ||
phyogs re'i lta ba'i dbu ^{A, fol. 13a6, p. 95.6} ma yis ||
dbu ma'ang 'jig par byed par 'gyur ||

de rtogs byed pa'i thabs la ni ||
gzhi yi rang bzhin rnam dag cha ||

mngon du byed pa ka dag dang ||
de yi rang bzhin 'od gsal ba'i ||
sku dang zhing ^{A, fol. 13a7, p. 95.7} kham rang snang gi ||
yul du byed pa lhun grub lam ||
sgrib tshogs ma spangs gzhi la dag ||
^{E, p. 352} gnas lugs ji bzhin gtan 'bebs la ||
rtog dpyod blo yis ma bcos pa'i ||
chos nyid rjen par mthong ba ^{A, fol. 13b1, p. 96.1} yi ||
thabs mang dka' ba med pa ni ||
rdzogs pa chen po'i man ngag yin ||

kun rdzob 'khrul chos yod pa dang ||
don dam ye shes med 'dod pa ||
sgro 'dogs dang ni skur 'debs pa'i ||
dbu ma'i tha shal ^{A96.2} du shes bya ||

de phyir rje btsun tsong²⁰² kha pas ||
mkhan chen nam mkha' rgyal mtshan la ||
lta ba'i snying po gang bzung byar ||
dris pas de yis yi dam lhar ||
gsol ba btab pas gsang bdag gis ||
^{A, fol. 13b3, p. 96.3} ^{E, p. 353} mngon sum zhal bstan chos gsungs pa'i ||
zhal lung bdud rtsi sman mchog tu ||
ngo bo rang bzhin thugs rje gsum ||
nyams len skyon yon shan 'byed sogs ||
gzhi lam²⁰³ 'bras bu'i mthar thug par ||
^{A, fol. 13b4, p. 96.4} rdzogs chen rang skad gtsang mar bstan ||

de dang phyag na rdo rje yi ||
bskyed rdzogs bdud rtsi thigs pa las ||

²⁰² [tsong] E, [btsong] A

²⁰³ [lam] E, [nas] A

[*Bdud rtsi thigs pa'i rtsa tshig* (fol. 278b3–5, p. 550.3–5)]

stong 'dzin²⁰⁴ blo dang ma bral na ||
gnyis snang chos kyis grol mi nus ||
sku lnga bsgrub byar 'dod pa dang ||
{A, fol. 13b5, p. 96.5} dug lnga spang byar 'dod pa dang ||
sangs rgyas thob byar 'dod pa dang ||
'khor ba spang byar 'dod pa sogs ||
{E, p. 354} dgag sgrub der 'dzin ma chod na ||
yang dag snying po'i don mi rnyed ||

blo 'das tsam la blo zhen kyang ||
{A, fol. 13b6, p. 96.6} blos byas chos kyis grol mi nus ||

don dam blo yi spyod yul min ||
blo zad chos zad theg pa'i rtse ||

rang sems chos sku dngos med la ||
rig pa'i ming 'dogs ma mdzad cig ||

ces pa la sogs rdzogs {A, fol. 13b7, p. 96.7} pa che'i ||
bzhed pa'i mthar thug thams cad bstan ||
de phyir de yi thugs dam mthil ||
rdzogs chen yin par bsnyon du med ||

sngon dus slob mas bla ma yi ||
chos dang gsung la tshad mar rtsi ||
{E, p. 355} nyams {A, fol. 14a1, p. 97.1} myong gdams pa thams cad kyang ||
bla mas rjes su gnang bzhin mdzad ||

de bzhin rje btsun tsong²⁰⁵ kha pa'i ||

²⁰⁴ 'dzin] Nam, nyid A E

²⁰⁵ tsong] E, btsong A

bzhed pa'ang de nyid ji bzhin par ||
nges don thugs sras gung ru ^{A, fol. 14a2, p. 97.2} pas || ^{rgyal mtshan zang po}²⁰⁶
gsung ngag ^{dga' ldan mchan}²⁰⁷ nyid du gsal bar bshad ||

min na rje yis bla ma'i gsung ||
tshad mar mi mdzad smra na smros ||
rtogs ldan 'jam dpal rgya mtsho yis ||
rdozgs chen man ²⁰⁸ ngag ji bzin bstan ||

Phyag chen rgyal ba'i gzhung (fol. 2a5–b1, pp. 83.5–84.1)

^{A, fol. 14a3, p. 97.3} pañ chen chos kyi rgyal mtshan gyis ||
phyag chen rdzogs chen dbu ma dang²⁰⁹ ||
lam 'bras zhi byed gcod yul sogs²¹⁰ ||
so so'i ming 'dogs mang na yang ||
^{E, p. 356} nyams len can gyi rnal ^{A, fol. 14a4, p. 97.4} 'byor pas ||
dpyad na dgongs pa gcig tu 'bab ||

ces²¹¹ gsungs ^{lcang skya'i skye phreng gong ma yin } pha wong kha pa yang ||
rdzogs pa chen po'i grub thob yin ||
snyan rgyud lta ba spyi khyab ces ||
phyag rdzogs dbu gsum gcig car du ||
^{A, fol. 14a5, p. 97.5} ngo sprod khrid kyi man ngag mdzad ||

kun mkhyen blo bzang rgya mtsho yis ||
ka dag lhun grub lam nyid la ||
rtogs pa'i rtsal chen rdzogs pa dang ||
man ngag lam gyi rim pa yang ||
rnam ^{A, fol. 14b6, p. 97.6} grangs mang po mdzad phyir ro ||

²⁰⁶ rgyal mtshan zang po] A, dga' ldan E

²⁰⁷ dga' ldan mchan]A, om. dga' ldan mchan E

²⁰⁸ om.] A, inserts. rgyal mtshan bzang pos | E

²⁰⁹ phyag chen rdzogs chen dbu ma dang] AE, zhi byed gcod yul rdzogs chen dang *dGa' ldan phyag chen*

²¹⁰ Lam 'bras zhi byed gcod yul sogs] AE, dbu ma'i lta khrid la sogs pa *dGa' ldan phyag chen*

²¹¹ ces] E, zhes A

mang po'i spros pa 'chad mi dgos ||

{E, p. 357} 'di tsam gyis kyang rtogs nus kyi ||
rdzogs chen chos la the tshom na ||
bshad ma thag pa de rnams kyang ||
rnam dag min par smra dgos {A, fol. 14a7, p. 97.7} so ||

dpal ldan las kyi rdo rje dang ||
rje btsun gsang ba'i bdag po la'ang ||
rnam dag min par ma smras na ||
smra ba de yis ci zhig 'gyur ||

rje btsun gong ma de dag gi ||
bstan pa 'dzin par khas {A, fol. 14b1, p. 98.1} 'che zhing ||
de yis gces pa'i gsung rab tshogs ||
mthong bzhin khyad du gsod pa ni ||
chos spong las su ma gyur tam ||

bu yis pha la gshe ba dang ||
{E, p. 358} slob mas bla ma la rgol ba ||
bstan pa {A, fol. 14b2, p. 98.2} yun ring mi gnas pa'i ||
ltas su nges par shes par bya ||

gzhan yang rje btsun tsong²¹² kha pas ||
bstan pa thams cad 'gal med rtogs pa dang ||
gsung rab thams cad gdams par 'char {A, fol. 14b3, p. 98.3} ba dang ||
rgyal ba'i dgongs pa'i mthar thug lon pa ste ||
nyes spyod chen po'i g.yang sa las kyang srung ||
zhes gsungs pa 'di la yang bsam mno mdzad par rigs so ||

²¹² tsong] E, btsong A

deng dus don la mi rton ^{A, fol. 14b4, p. 98.4} tshig la rton ||
tshig rjes 'brangs pas thub bstan phyogs kun kyang ||
tshig tsam kho nas 'dzin par rlom pa'i dus ||
bstan pa'i snying po ming gi lhag mar mthong ||

^{E, p. 359} dus 'dir rgyal bstan 'dzin ^{A, fol. 14b5, p. 98.5} la dbang ldan des ||
bstan 'dzin gzhan la mkhas rmongs nyams sad phyir ||
drang don gsung gis dpyad gzhi tsam mdzad mod ||
nor 'khrul dbang gis bkag pa cha tsam med ||

gzhan ^{A, fol. 14b6, p. 98.6} du gnyug ma'i de nyid mkha' lta bu ||
rtog ge'i blo gros bu gar ma 'tshams par ||
nyan thos dag gis theg chen la rgol bzhin ||
skyon gyis reg min dpyad pa gal chung yang ||

22. The Purpose of Composition

sa mtshams dman pa ^{A, fol. 14b7, p. 98.7} so skye'i shes rab kyis ||
chos spong sgrib pa gsog rnams 'gog pa'i slad ||
tshul bzhin legs bshad gser gyi thur ma 'dis ||
'khrul²¹³ med lta ba'i mig rab 'byed par shog || ||

23. Colophon

^{A, fol. 15a1, p. 99.1/100.1} ces sgro phug pa śākya seng ge'i rnam 'phrul bstan 'gro'i dpal mgon
lcang skya rin po ches snga 'gyur rjes 'jug rnams mkhas rmongs nyams sad phyir lta ba'i
mgru du rdzogs chen la dogs gnas cung zad ^{A, fol. 15a2, p. 99.2/100.2} ^{E, p. 360} mdzad pa'i lan du
gsol ba mdor bsdu pa ni ²¹⁴ rig pa 'dzin pa ⁷²¹⁵ tshe dbang mchog grub dpal bzang pos
kaḥ thog ces rdo rje theg pa'i bshad sgrub kyī sgra cung zad sgrogs pa'i ri sul du sbyar ba
dge legs su gyur cig || || śu bham |

^{A, fol. 15a3, p. 99.3/100.3} da lam tshig don gyi cha la zhu dag dang 'byin 'jug cung zad bgyis nas

²¹³ 'khrul] A, khrul E

²¹⁴ om.] A, | E

²¹⁵ The numeral 7 in Tibetan here is an auspicious sign to honour respected persons.

phul ba 'di la lung 'dreng sngar ma grags pa cha shas yod pas dpyod ldan mchis na dgyes
par 'gyur ram snyam pa lags || ||

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