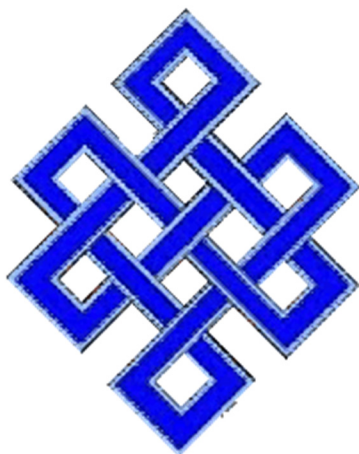


*The Extraordinary View
of the Great Completeness*

Mi-pam-gya-tsho's
Analysis of Fundamental Mind
chapters 1-2
with oral commentary by
Khetsun Sangpo



Jeffrey Hopkins

Dual language edition with expanded commentary

UMA INSTITUTE
FOR TIBETAN STUDIES

The Extraordinary View of the Great Completeness

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Translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan commentaries from the Go-mang College syllabus as well as a related theme on the fundamental innate mind of clear light in Tantric traditions. A feature of the Project is the usage of consistent vocabulary and format throughout the translations.

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Preface

This is a translation of the first two chapters of *Analysis of the Meaning of Fundamental Mind, Clear Light, Distinguishing the Basis, Path, and Fruit of the Great Completeness: Illumination of Intelligence*^a by the great Tibetan scholar-yogi Mi-pam-gya-tsho^b (1846-1912) of the Nyingma order. This text on the Nyingma view of ultimate reality is the second volume of Mi-pam-gya-tsho's trilogy, called Three Cycles on Fundamental Mind, which explains the Great Completeness, the foundational nature in which spiritual development is grounded.

Commenting on the text, Khetsun Sangpo Rinpoche (1920-2009) expands his ground-breaking presentation of the preliminary Tantric practices in *Tantric Practice in Nyingma*^c and in the first volume of the trilogy *The Meaning of Fundamental Mind, Clear Light, Expressed in Accordance with the Transmission of Conqueror Knowledge-Bearers: Vajra Matrix*,^d published as *Fundamental Mind: The Nyingma View of the Great Completeness*.^e In that book Khetsun Sangpo provides a short biography of Mi-pam-gya-tsho, drawn from his *Biographical Dictionary of Tibet and Tibetan Buddhism*,^f and then gives expansive, practical commentary on Mi-pam-gya-tsho's introduction, explaining the aim of the book—the differentiation of mistaken mind from fundamental mind. The main topic is primordial enlightenment in the foundational clear light, self-arisen pristine wisdom. Then, in four chapters Mi-pam-gya-tsho:

- presents intrinsic awareness, or vajra matrix, drawing on myriad explanations in Tantras;
- details how fundamental mind is an uncompounded^g union of luminosity and emptiness;

^a *gnyug sems 'od gsal gyi don la dpyad pa rdzogs pa chen po gzhi lam 'bras bu'i shan 'byed blo gros snang ba.*

^b *mi pham 'jam dbyangs rnam rgyal rgya mtsho.* His names, as listed in TBRC (Tibetan Buddhist Resource Center) Peking 252, are *mi pham rnam rgyal rgya mtsho*, *mi pham rgya mtsho*, *'ju mi pham rnam rgyal rgya mtsho*, and *'jam mgon mi pham rgya mtsho*.

^c Edited and translated by Jeffrey Hopkins, co-edited by Anne C. Klein (London: Rider/Hutchinson, 1982; Ithaca, N.Y.: Snow Lion Publications, 1983; German edition, Munich: Diederichs Verlag, 1988; Chinese edition, Om Ah Hum, 1998).

^d *gnyug sems 'od gsal gyi don rgyal ba rig 'dzin brgyud pa'i lung bzhin brjod pa rdo rje'i snying po.*

^e Ithaca: Snow Lion Publications, 2006.

^f Dharamsala, India: Library of Tibetan Works and Archives, 1973.

^g *'dus ma byas, asaṃskṛta.*

- refutes Ja-pa Do-ngag's presentation of fundamental mind as compounded;^a
- and draws distinctions about the nature and appearance of fundamental mind prior to and after realization.

In the first volume of the trilogy, the emphasis is on introducing fundamental mind in naked experience through a lama's quintessential instructions. Here in the second volume, Mi-pam-gya-tsho illuminates the meaning of the Great Completeness especially in contrast to Ge-lug-pa assertions about the fundamental mind of clear light. His concern is with the unwarranted mixture of incompatible tenets into the Great Completeness, and thus he presents questions and challenges to notions that are contrary to basic Nyingma perspectives. Khetsun Sangpo's identification of the meaning and his frequent expansive commentary bring great clarity to basic Nyingma perspectives and crucial topics of the path.

Khetsun Sangpo Rinpoche is a Nyingma lama trained in Tibet. A lay priest and renowned yogi-scholar, he trained in all four lineages of Tibetan Buddhism. He was among the most senior lamas and Great Completeness masters in the Nyingma Tibetan Buddhist tradition and was an eminent Nyingma yogi, teacher, and historian.

He was born in 1920 in Yak-de (*g.yag sde*) on the border between the central and western provinces of Tibet and came to India in 1959. He was soon asked by His Holiness the Dalai Lama to represent Dudjom Rinpoche, head of the Nyingma school, in Japan, where he spent ten years in this capacity from 1960-1970, teaching in Tokyo and Kyoto universities and becoming fluent in Japanese.

In 1971 he returned to India and founded a school to educate Tibetan monastics in his tradition, called the Nyingmapa Wishfulfilling Center, in Bouda, Nepal. Over more than forty years he accepted numerous invitations to teach in Japanese and U.S. universities and to teach students in retreats in Dordogne, France. He taught at the University of Virginia during the spring semester 1974 and in 1986 returned to lecture on Do-drub-chen's presentation of the two truths and to give a series of lectures and meditations at the Union of the Modern and the Ancient (UMA) in Dyke, Virginia, on Mi-pam-gya-tsho's exposition of fundamental mind, from which the two books from the Trilogy on Fundamental Mind are drawn.

In Tibet, Khetsun Sangpo Rinpoche received teachings on the Heart Essence of the Great Expanse tradition from the famous Lady Master Jetsun Shukseb Rinpoche (d. 1953) of Shukseb Nunnery, Tibet's main insti-

^a *'dus byas, saṃskṛta.*

tution for female practitioners of the Great Completeness. His other teachers include Dudjom Rinpoche, Kangyur Rinpoche, and Dilgo Khyentse Rinpoche.

His writings feature an account of his spiritual journey and attainments, titled *Autobiography of Khetsun Sangpo: Memoirs of a Nyingmapa Lama from the Yamdok Area of Tibet*^a and a thirteen-volume *Biographical Dictionary of Tibet and Tibetan Buddhism*, an edited compilation of biographies of the masters of all Tibetan Buddhist traditions. His *Tantric Practice in Nyingma* has been used by thousands of students around the world as a guide to the foundational practices.

I studied with him first in Dharamsala, India, in 1972. At one point he explained that he taught from within placing his mind in the one great sphere [of reality] and that this accounted for his sometimes presenting differing explanations of the same topic, sometimes to the consternation of certain listeners. For me, his profound perspective affords a continual freshness, each line a new evocation.

Jeffrey Hopkins

President and Founder, UMA Institute for Tibetan Studies

Emeritus Professor of Tibetan Studies, University of Virginia

^a Dharamsala, India: Library of Tibetan Works and Archives, 1973.

Technical Notes

In this work, the transliteration of Tibetan follows the system formulated by Turrell Wylie,^a except that here no letters are capitalized. At the first occurrence of a number of technical terms, Tibetan equivalents are given, accompanied by the Sanskrit when available. These terms appear together in the Glossary, in English alphabetical order. The eight chapter divisions and titles have been added to the translation to facilitate accessibility.

^a See "A Standard System of Tibetan Transcription," *Harvard Journal of Asian Studies*, 22 (1959): 261-267.

*Analysis of the Meaning of
Fundamental Mind, Clear Light,
Distinguishing the Basis, Path, and Fruit
of the Great Completeness:
Illumination of Intelligence*

By Mi-pam-gya-tsho

With Oral Commentary
By Khetsun Sangpo

Khetsun Sangpo's oral commentary is embedded in the translation in clearly marked indents and in bracketed additions within the translation.

Analysis of the Meaning of Fundamental Mind, Clear Light, Distinguishing the Basis, Path, and Fruit of the Great Completeness: Illumination of Intelligence

ཨྱལ་ནི་རྩ་རྒྱུ་མ་ལ་སྤྱུ་མཁོ་བུ་རྩོ་ཨ་ཏི་མ་རྒྱ་སྤྱུ་ལ་བརྒྱུ་པ་ལྷ་
 ལྷོ་བུ་རྩེ་ད་རྒྱ་སྤྱུ་རྒྱ་མ་བུ་ཏ་ར་ཏི་སྤྱུ།

ཨྱལ་ གཞུགས་སེམས་འོད་གསལ་གྱི་དོན་ལ་དབྱེད་པ་རྫོགས་པ་
 ཆེན་པོ་གཞི་ལམ་འབྲས་བུའི་ཤན་འབྱེད་སློ་གྲོས་སྣང་བ་ཞེས་བྱ་
 བ་བཞུགས་སོ།

Khetsun Sangpo: “Analysis” here means to delineate the meaning of fundamental mind through hearing, thinking, and meditation, and because there are these three aspects in the Great Completeness—basis Great Completeness, path Great Completeness, and fruit Great Completeness—it is necessary to differentiate between the correct and incorrect basis, path, and fruit because the incorrect is to be discarded and the correct is to be practiced. Doing so removes all factors of obscuration about it and increases all good attributes in dependence upon hearing and thinking on these distinctions, bringing a light-like illumination to your beclouded intelligence; thus the text is called “*Illumination of Intelligence*.”

1. Self-Subsistent Pristine Wisdom

Namo gurumañjushrījñanasattvāya.

ཨྱལ་ ར་མོ་གུ་རུ་མཚུ་སྤྱི་རྒྱ་ར་ས་རྒྱ་ཡ།

Khetsun Sangpo: In this initial expression of worship in Sanskrit *namo* means obeisance, *guru* means lama, Mañjushrī is Melodious Glory, *jñana* is wisdom, and *sattva* is being. Thus the meaning is: Obeisance to the guru Mañjushrī, the wisdom being.

With nondual devotion to [respectful interest in] the ultimate
 Great Completeness,
 Fundamental vajra mind, primordially pure,

Uncompounded basic element naturally luminous,
Object of individual self-knowledge pervading all of mundane
existence and peace [nirvāṇa],

གདོད་ནས་རྣམ་དག་ག་ཉུག་མ་རྩོ་རྗེའི་སེམས། །
རང་བཞིན་འོད་གསལ་འདུས་མ་བྱས་པའི་དབྱིངས། །
སྲིད་ཞི་ཀུན་བྱབ་སོ་སོ་རང་རི་ག་ཡུལ། །
དོན་དམ་རྗོགས་པ་ཆེན་པོར་གཉེས་མེད་མོས། །

Khetsun Sangpo: The reason for having an expression of worship to a special deity at the beginning of a text is, from the author's viewpoint, for the sake of removing interrupting factors preventing completion of the text and from the viewpoint of listeners, or readers, for the sake of removing interrupting factors to study, opening the way for its completion. Having made an expression of worship, he now makes a promise to compose this text differentiating the Great Completeness in terms of basis, path, and fruit. Right after this expression of worship, he makes a promise to compose the work:

I will illuminate here, in accordance with the transmission
of quintessential instructions,
The meaning of the supreme secret treasury of the exalted stand-
point (*dgongs pa*) of self-subsistent pristine wisdom,
The excellent, unsurpassed, supreme path, by means of which
The Victors and their children, the groups of Knowledge-Bearer
Superiors, proceed.

རྒྱལ་དང་དེ་སྲས་རིག་འཛིན་འཕགས་པའི་ཚོགས། །
གང་ལས་ག་ཤེགས་པའི་ལམ་མཚོག་ལྷ་མེད་ལུལ། །
རང་གནས་ཡེ་ཤེས་དགོངས་པའི་གསང་མཛོད་མཚོག། །
དོན་བརྒྱད་མན་ངག་རི་བཞིན་འདིར་གསལ་བྱ། །

Khetsun Sangpo: A Victor has conquered in the battle with afflictions. In general, a Victor's children are three—the children of a Victor's body, speech, and mind. The children of his speech are the Hearers and Solitary Realizers; the child of the Buddha of this era's own body refers to his own son, Rahula; the children of his

mind are the Bodhisattvas.

What abides in the noumenon of the minds of all born beings? Self-arisen spontaneously established pristine wisdom abides there. “Exalted standpoint”^a (*dgongs pa*) is the honorific of mind (*sems*); the exalted standpoint is like a supreme secret treasury of the Victors of the past, present, and future. The author will illuminate this by way of the unbroken transmission of quintessential instructions, which are easier practices of the path gathered together from holy beings here in this text.

The final destination that is the exalted thought (*dgongs pa*) of all the various doors of doctrine of Sūtra and Mantra eloquently spoken by the Victor meets back to the fundamental mind of natural clear light, the innate pristine wisdom (*ye shes*), the natural Great Completeness. The primeval original (*ye thog*) foundational clear light, the primordial (*gdod ma*) mode of abiding, is the final noumenon of all phenomena[—the Great Completeness]. All appearances of cyclic existence and nirvāṇa dawn from within this; there is not a single phenomenon outside of continually abiding in it.

དེ་ལ་རྒྱལ་བས་ལེགས་པར་གསུངས་པའི་མདོ་དང་སྤྲུགས་ཀྱི་ཚོས་
 ལྷོ་ཁྱི་སྒྲིང་བཞུགས་པ་དེ་ཀུན་གྱི་དགོངས་པའི་སྐྱེལ་སོ་མཐར་
 ཐུག་པ་ནི་རང་བཞིན་གྱིས་འོད་གསལ་བའི་གཏུག་སེམས་སྟོན་
 ཅིག་སྐྱེས་པའི་ཡེ་ཤེས་རང་བཞིན་རྫོགས་པ་ཚེན་པོ་ལ་ཐུག་སྟེ།
 ཡེ་ཐོག་གཞི་ཡི་འོད་གསལ། གདོད་མའི་གནས་ལུགས་དེ་ནི་ཚོས་
 ཀུན་གྱི་ཚོས་ཉིད་མཐར་ཐུག་ཡིན། དེའི་ངང་ནས་འཁོར་འདས་
 ཀྱི་སྐྱེང་བ་ཐམས་ཅད་ཤར་ཞིང་དེ་ལ་གནས་བཞིན་པ་ལས་
 གཞན་པའི་ཚོས་གཅིག་མི་སྲིད་དོ། །

Khetsun Sangpo: All of the appearances cyclic existence, from the most torturous hell on up through the peak of cyclic existence as well as all appearances of the various types of nirvāṇa shine forth from within this primordial mode of abiding of all phenomena, the

^a I usually translate this as “exalted mind” or since Tsong-kha-pa identifies the term as the honorific of *bsam pa* in his *The Essence of Eloquence* as “exalted thought” or just “thought”; other possibilities here might be perspective or deep structure. I seldom use “intention” since it suggests “purpose.”

original foundational clear light. No matter how many names it is given, it is the Great Completeness. It is the primeval original primordial mode of abiding like a place whose limits cannot be measured. The foundational clear light is the foundational mode of abiding from among the basis, path, and fruit; it is getting at the body of attributes of a Buddha. Whether a phenomenon is of cyclic existence or *nirvāṇa*—the latter being the strongholds that are the liberations ranging from those of Hearers and Solitary Realizers through to Buddhas—it shines forth from and abides within this primordial foundational mode of abiding, not passing beyond it. Whatever appearances of cyclic existence or *nirvāṇa* dawn, they dawn from it, and while appearing, they without deviation continuously remain the exalted thought (*dgongs pa*) of the body of attributes. Since there are no phenomena not included in cyclic existence or *nirvāṇa*, all that are posited as the phenomena of cyclic existence and *nirvāṇa* dawn from within this mode of abiding and dwell within it. Aside from this, there are no other phenomena.

This is the place of release, due to which it is the ultimate body of attributes that is the mode of abiding of phenomena.

འདི་གྲོལ་ས་ཡིན་པས་གནས་ལུགས་དོན་དམ་པའི་ཚོས་སྐྱུ་དང་།

Khetsun Sangpo: This primordial mode of abiding, which is the basis of the dawning of cyclic existence and *nirvāṇa*, is the place of release when one understands that all appearances dawn from within that basis; hence, they are called appearances of the basis (*gzhi snang*). Being released to the Buddha ground means that when appearances of the basis dawn, by mere knowing them as appearances of the basis one becomes released.

Because when appearances of the basis are identified in their own face, oneself comes to be immediately released, the mere identification of their own face, their own entity, is called by the term “release,” and in fact you have become able to encounter the body of attributes of a Buddha that exists within yourself. Thus this foundational mode of abiding is the place of release.

And when final, adventitious obstructions [the obstructions to liberation from cyclic existence and the obstructions to omniscience], as well as their predispositions, are purified, it is the final true cessation of the Great Ve-

hicle. “Final place of release” and “Great Vehicle true cessation” are similar in meaning. [Except for only being synonymous, they have the same meaning.]

མཐར་ཐུག་སྐྱིབ་པ་སློ་ལུར་བག་ཆགས་བཅས་དག་པའི་ཚེ་ཐེག་
 པ་ཆེན་པོའི་འགོག་བདེན་མཐར་ཐུག་ཡིན། མཐར་ཐུག་གི་གྲོལ་
 ས་དང་ཐེག་ཆེན་འགོག་བདེན་དོན་འདྲ།

In that [final place that is the exalted thought of the foundational mode of abiding] there is no duality of mistake and release (*'khrul grol*).

དེ་ལ་འཇུལ་གྲོལ་གཉིས་མེད་དེ་

Khetsun Sangpo: Because one has finished identifying the natural face, at that time oneself has to know the appearances of the basis whose mode of abiding, previously not released, as the exalted thought of the basis of appearances of the basis. From the perspective of the exalted thought of the mode of abiding, there is none of the mistakeness of a sentient being in cyclic existence due to mistaking the basis nor any release.

[This inconceivable reality without mistake and release] is the great natural equality. It is the ultimate mode of abiding, called:

- “pure from letter A” (*ka dag*)^a [in *entity*] in the sense of being without any proliferations. [In the Great Completeness all proliferations are entirely nonexistent, quiescent.]
- “self-luminous spontaneity” [in *nature*] because due to not being a mere emptiness [like an empty vessel], its [natural] luminosity is not partial or not limited in extent and not fallen into a particular quarter
- “all-pervasive *compassion*” because it is the source of all appearances of cyclic existence and nirvāṇa.^b

^a Literally, “pure from the letter *ka*,” the first letter of the Tibetan alphabet, that is to say, from the start pure of all dualistic or conceptual proliferations. Using the English alphabet, this is “pure from letter A.”

^b As the Fourteenth Dalai Lama says in *The Heart of Meditation: Discovering Innermost Awareness*, 123-124:

The *entity* of innermost awareness is essentially pure, naturally devoid of problems from the start, or in the vocabulary of the Middle Way School, naturally devoid of inherent existence from the very start. Within the sphere of this *nature* of mere luminosity and knowing, all pure and impure phenomena appear as the

རང་བཞིན་མཉམ་པ་ཚེན་པོ་ཡིན་ལ། ལྷོས་པ་གང་ཡང་མེད་པའི་
 ཀ་དག་དང་། ལྷོང་རྒྱང་མེན་པས་གསལ་བ་རིས་མེད་དམ་རྒྱ་
 ཚད་ལྷོགས་རྒྱང་མེད་པས་རང་གསལ་རྒྱན་གྱིས་གྲུབ་པ། འཁོར་
 འདས་གྱི་སྤང་བ་ཀུན་གྱི་འབྱུང་གནས་ཡིན་པས་ལྷགས་རྗེ་ཀུན་
 ལྷབ་ཞེས་གནས་ལྷགས་དོན་དམ་པ་སྟེ།

Khetsun Sangpo: Because this foundationally abiding mode of abiding has the three attributes of entity, nature, and compassion, it is ultimate. Here “compassion” is the all-pervasive compassion suffusing all sentient beings, like Emanation Bodies.

From the viewpoint of the purity [or quiescence] of proliferations, it is the foundational element (*dbyings*). From the viewpoint of self-effulgent luminosity [unimpededly luminous within and unimpededly luminous without], it is self-arisen pristine wisdom. From the viewpoint of the nondualism of the foundational element and pristine wisdom, it is the mind of enlightenment.

ལྷོས་པ་དག་པའི་ཆ་ནས་དབྱིངས། རང་གདངས་གསལ་བའི་ཆ་
 རས་རང་བྱུང་ཡེ་ཤེས། དབྱིངས་ཡེ་གཉིས་སུ་མེད་པའི་ཆ་ནས་
 བྱང་རྒྱབ་གྱི་སེམས།

Khetsun Sangpo: “Foundational element” is the factor of emptiness devoid of proliferations; pristine wisdom is the factor of spontaneity. These are nondual in the sense of not being different.

Pure from the letter A and spontaneous, it is the triply endowed pristine wisdom— empty entity, luminously [effulgent] nature, and all-pervasive compassion [pervading all sentient beings]. Fundamental mind, ultimate mind of enlightenment, naturally luminous mind, fundamental cognition (*gnyug ma'i yid*), mind-vajra, space-vajra pervading space, and so forth,

sport, or manifestation, of its spontaneous nature. All such appearing and occurring phenomena are characterized by this nature of spontaneity. The unimpeded effulgence of innermost awareness is even called *compassion* because its effect is compassionate activities, risen out of the essentially pure entity and spontaneous nature of the diamond mind.

are merely synonyms of that self-arisen pristine wisdom; they do not differ in meaning.

Khetsun Sangpo: Although there are these various synonyms, what is understood—except for just being one—is not manifold, is not different.

ཀ་དག་ལྷན་གྱུ་བ། རོ་བོ་སྣང་བ། རང་བཞིན་གསལ་བ། ལྷགས་རྗེ་
 ཀུན་ལྷན་ལྟེ་ཡི་ཤེས་གསལ་ལྷན། གཏུག་མའི་སེམས། རོན་དམ་
 བྱང་ལྷན་གྱི་སེམས། རང་བཞིན་འོད་གསལ་བའི་སེམས། གཏུག་
 མའི་ཡིད། སེམས་གྱི་རྗོད་རྗེ། མཁའ་ལྷན་མཁའ་ཡི་རྗོད་རྗེ་ཅན་
 སོགས་རང་བྱུང་ཡི་ཤེས་དའི་མིང་གི་རྣམ་གྲངས་ཅམ་སྟེ་དོན་དུ་
 ཐ་དད་མེད་དོ། །

During cyclic existence which is when the dawning of the two—cyclic existence and nirvāṇa [impure and pure appearances] from within this [inconceivable noumenon of one meaning with many synonyms,] are not realized, the noumenon is not realized, and phenomena, appearances of apprehended-object and apprehending-subject, are perceived variously in a dualistic aspect and perceived as unequal—varieties of self and other, good and bad, cyclic existence and nirvāṇa.

དའི་ངང་ལས་འཁོར་འདས་གཉིས་ཤར་བ་ནི། མ་རྟོགས་པ་
 འཁོར་བའི་དུས་ན་ཚོས་ཉིད་མ་རྟོགས་ཚོས་ཅན་གཟུང་འཛིན་གྱི་
 ལྷན་བ་སྣ་ཚོགས་སུ་གཉིས་ཚོས་ཅན་དུ་སྣང་ཞིང་མི་མཉམ་པ་
 བདག་གཞན་བ ། རང་ངན་འཁོར་འདས་སྣ་ཚོགས་སུ་སྣང་།

Khetsun Sangpo: When you do not realize that these pure and impure appearances of different apprehended-object and apprehending-subject dawn from within this foundational mode of abiding as appearances of your own karma but take them to be true, from this mistake you wander in cyclic existence.

When realized, then while participating in the conventions of nirvāṇa or of purity, due to realizing the noumenon [that is, due to realizing the cor-

rect inconceivable view] you realize that all phenomena do not pass beyond that [primordial mode of abiding]. Thereupon, although there are appearances in various aspects, [since these aspects have already been released, they can dawn as the nature of buddha, and] you realize their equality, endowed with one taste in the thusness of the foundational element [or sphere [of reality], like clouds melted into space] without any of the marks of dualistic phenomena. At that time, everything dawns as primordially released, as not passed beyond the nature of buddha.

རྟོགས་པའི་ཚེ་སྤང་འདས་སམ་རྣམ་བུང་གི་ཐ་སྐད་ཅན་གྱི་དུས་
 ར་ཚོས་ཉིད་རྟོགས་པས་ཚོས་ཅན་ཐམས་ཅད་དེ་ལས་མ་འདས་
 པར་རྟོགས་ནས་རྣམ་པ་སྐྱ་ཚོགས་སུ་སྤང་ཡང་དབྱིངས་དེ་བཞིན་
 ཉིད་དུ་རོ་གཅིག་པ་མཉམ་པ་ཉིད་གཉིས་ཚོས་གྱི་མཚན་མ་མེད་
 པར་རྟོགས་པའི་ཚེ་ཐམས་ཅད་གདོད་ནས་རྣམ་གྲོལ་སངས་རྒྱས་
 གྱི་རང་བཞིན་ལས་མ་འདས་པར་འཆར།

Therefore, in terms of the impact of realizing this state [or continuum] of the noumenon of pure nature, the [decisive] delineation through viewing all appearances as just naturally buddhified (*rang bzhin gyis sangs rgyas pa nyid*)^a is a noumenal reasoning (*chos nyid kyi rigs pa*),^b it is unmistakable, and what are involved with dualistic appearances [apprehensions as good and bad, as apprehended-object and apprehending-subject, and so on] are mistaken. Therefore, the proposition that all appearances

^a Similarly, in the Ngag-wang-pal-dan's commentary on Maitreya's *Ornament for the Clear Realizations* there is a doctrine of a natural nirvāṇa (*rang bzhin mnyang 'das/ rang bzhin mnya ngan las 'das pa*) of external objects:

21. pristine wisdom of the path of meditation—subsequent to meditative equipoise—realizing that external objects are naturally passed beyond sorrow, like a magician's illusions

Jeffrey Hopkins and Jongbok Yi, *Ngag-wang-pal-dan's Explanation of the Treatise "Ornament for the Clear Realizations" From the Approach of the Meaning of the Words: The Sacred Word of Maitreyaṅātha* (Dyke, VA: UMA Institute for Tibetan Studies, 2014), uma-tibet.org.

^b There are four reasonings—reasoning of reliance (*ltos pa'i rigs pa*), reasoning of performance of function (*bya ba byed pa'i rigs pa*), reasoning of tenable proof (*'thad pas sgrub pa'i rigs pa*), and reasoning of nature (*chos nyid kyi rigs pa*). This is the last, and since here it appears to be reasoning from the viewpoint of the final nature, it has been translated as "noumenal reasoning."

are primordially buddhafied cannot ever be damaged by mistaken modes of appearance. Consequently, when you realize the Great Completeness—the noumenon of the mind [the finality of the mind (*mthar thug sa*)]—all phenomena dawn as having a nature of purity.

དེའི་ཕྱིར་ཚོས་ཉིད་རང་བཞིན་རྣམ་དག་གི་ངང་ཚུལ་རྟོགས་པའི་
 དབང་དུ་བྱས་ན་སྤང་བ་ཐམས་ཅད་རང་བཞིན་གྱིས་སངས་རྒྱས་
 པ་ཉིད་དུ་སྟོབས་གཏན་ལ་འབབས་པ་ནི། ཚོས་ཉིད་ཀྱི་རིགས་
 པ་ཡིན་པས་མ་འཇུག་བ་དང་། གཉིས་སྤང་ཅན་ནི་འཇུག་པའི་
 ཕྱིར་ཡེ་སངས་རྒྱས་པར་སྐྱབས་པ་ལ་འཇུག་པའི་སྤང་ཚུལ་གྱིས་ནམ་
 ཡང་གཞོན་མི་བྱས་སོ། ། དེའི་ཕྱིར་སེམས་ཀྱི་ཚོས་ཉིད་རྟོགས་པ་
 ཚེན་པོ་རྟོགས་པའི་དུས་ན། ཚོས་ཅན་ཐམས་ཅད་དག་པའི་རང་
 བཞིན་དུ་འཆར།

Khetsun Sangpo: That all appearances are “just naturally buddhafied” (*rang bzhin gyis sangs rgyas pa nyid*) means that there is not anything outside the sphere of the natural buddhafication of phenomena; there is nothing left over—nothing could not be naturally buddhafied. When you go to a land made out of just gold, the only thing that you can find is gold, not dirt. All phenomena shine forth in total purity; impure phenomena cannot appear, even a little bit—there is not the least little bit of impurity.

The pure nature—unencompassable by thinking—is the natural mode of abiding, known by noumenal reasoning, which is impossible to be mistaken and cannot be harmed once the basic disposition (*gshis lugs*), the mode of being (*yin lugs*), is conclusively decided, no matter how veiling conventionalites appear this way or that way.

Sentient beings apprehend their minds as the eight collections of consciousness^a but do not know the noumenon of their own minds. When yogis realize the noumenon, pristine wisdom, of mind, they do not find even

^a As is quoted in Mi-pam-gya-tsho’s *Fundamental Mind*, 67:

a speck of something called “mind” that is other than all minds being solely within this mode. All phenomena also similarly dawn as the sport of pure pristine wisdom.

སེམས་ཅན་རྣམས་ཀྱིས་སེམས་ཚོགས་བརྒྱད་དུ་འཇིག་གི་དེའི་
 ཚོས་ཉིད་མི་ཤེས། རྣལ་འབྱོར་པ་རྣམས་ཀྱིས་སེམས་ཀྱི་ཚོས་ཉིད་
 ཡེ་ཤེས་རྟོགས་ཚེ་སེམས་ཐམས་ཅད་དེའི་ཚུལ་འབའ་ཞིག་ལས་
 གཞན་པའི་སེམས་ཞེས་བྱ་བ་རྩལ་ཙམ་མི་རྟོག་དེ། ཚོས་ཐམས་
 ཅད་ཀྱང་དེ་དང་འདྲ་བར་དག་པ་ཡེ་ཤེས་གི་རོལ་པར་འཆར་
 བས།

Khetsun Sangpo: Mistaken sentient beings, not having realized the noumenon of their minds, apprehend the eight collections of consciousness as apprehended-object and apprehending-subject such that the apprehender, the apprehending consciousness, does not know the inconceivable noumenon. When yogis—those who have arrived (*'byor*) at the genuine (*rnal ma*) meaning of the noumenon—realize that all mistaken minds are the appearances, or dynamism, or sport of this inconceivable noumenon, which is pristine wisdom, not mistaken mind. They know that all of those former minds were mistaken minds—the nonexistent seeming to exist, with not even a speck to be found.

All appearing phenomena contained within cyclic existence and *nirvāṇa*—just as they have a nature of an empty mode of abiding—also similarly dawn as solely the sport of pure pristine wisdom and not as the mistaken appearances of these and those messy things.

The enumeration of the eight collections is as follows: the consciousnesses of the five doors [that is, the five sense consciousnesses], mental consciousness, afflicted mentality, and the basis-of-all, which is the storehouse accumulating the various [seeds]. Those are the phenomena of cyclic existence. How do those proceed in cyclic existence? Due to not identifying the basis-of-all that is the basic reality, through the artifice of intrinsic awareness objects are engaged, whereby the eight collections of consciousness dawn.

Therefore, this [non-finding of any impure phenomena, finding just the pure,] is the meaning of the statement in the *Secret Essence Tantra*:^a

A Buddha does not find a phenomenon
Other than the buddha.

ཚོས་ཐམས་ཅད་ཀྱང་དེ་དང་འདྲ་བར་དག་པ་ཡེ་ཤེས་ཀྱི་རོལ་
པར་འཆར་བས། གསང་སྣོང་ལས། སངས་རྒྱས་ཉིད་ལས་གཞན་
པའི་ཚོས། །སངས་རྒྱས་ཉིད་ཀྱིས་མི་བརྟེས་སོ། ། ཞེས་གསུངས་
པའི་དོན་འདི་ཡིན།

Khetsun Sangpo: On the occasion of the undifferentiated final basis and fruit, except for all having the sole nature of endless purity, the nature solely of buddha, if even a Buddha sought for something separate from that, it would not be found.

All Nyingma doctrines are included within two classes:

- the Word—the renowned Nyingma tantras and so forth that were brought from India to Tibet by the Indian paṇḍitas and were translated into Tibetan by them
- the Hidden Treasure Texts later revealed from under the ground. The *Secret Essence Tantra* is included in the Word category. When the final mode of abiding of undifferentiated basis and fruit is realized, only limitless pure appearances dawn. When pure appearances dawn, even if a Buddha sought and tried to find a mistaken appearance, it could not be found.

In terms of impact of the mode of appearance [rather than the mode of abiding], the basis itself has not already ripened into the fruit state.

སྣང་ཚུལ་གྱི་དབང་དུ་བྱས་ན། གཞི་ཉིད་འབྲས་བུར་སློབ་ཀྱིན་
མིན་པ་དང་།

Khetsun Sangpo: In terms of the mode of appearance, the basis is still in the company of adventitious defilements, and thus terms of

^a The *Miraculous Secret Essence Tantra*, *sgyu 'phrul gsang ba snying po/ dpal gsang ba'i snying po de kho na nyid rnam par nges pa (śrīgūhyagarbhatattvaviniścaya)*, in *bka' 'gyur (sde dge par phud*, 838), TBRC W22084.98:110b.1-132a.7 (Delhi, India: Delhi Karma-pae choedhey, Gyalwae sungrab partun khang, 1982-1985); THL Ng3.1.1.1.

the mode of appearance although this foundational mode of abiding, the foundational body of attributes, is primordially buddhified, there still are obstructions yet to be abandoned during the ordinary state as a sentient being.

And since this [body of attributes of the basal state as a sentient being] which has not yet ripened is not an actual body of attributes [of a Buddha], the present basis [with which we are endowed]—other than just being the cause of a body of attributes—is also not a Buddha with the ten powers^a in manifest form. Hence, it is indeed thought that this called “the body of attributes of the basal time” is not an actual Buddha.

སྒྲིབ་ཀྱི་མེད་པ་དེ་ཚོས་སྐྱེ་དངོས་མེད་པས། ད་ལྟའི་གཞི་འདི་
 ཚོས་སྐྱེའི་རྒྱ་ཚམ་ལས་སྟོབས་བརྒྱ་མངོན་གྱུར་གྱི་སངས་རྒྱས་ཀྱང་
 མ་ཡིན་པས་གཞི་དུས་གྱི་ཚོས་སྐྱེ་ཞེས་པ་དེ་དངོས་མེད་ཞེས་
 བསམ་མོད་ཀྱང་།

Khetsun Sangpo: Indeed one would think that because it is just a seed of a Buddha’s body of attributes and is not a Buddha who has the two types of purity—natural purity and purity from adventitious defilements—it is not an actual Buddha endowed with the ten powers, four fearlessnesses, and so forth. However, this description just accords with how it seems in terms of appearance.

Nevertheless, in terms of the impact of just the primeval basal time [that is to say, in terms of the primordial mode of abiding itself, not in terms of appearances,] there are no conventions of release and mistake, due to

^a The ten powers are:

1. the power that is knowledge of sources and non-sources [that is, of causes and effects and so forth]
2. the power that is knowledge of actions and fruitions
3. the power that is knowledge of superior and lower faculties
4. the power that is knowledge of various dispositions
5. the power that is knowledge of various interests
6. the power that is knowledge of paths proceeding everywhere
7. the power that is knowledge of the concentrations, and so forth, and the undefiled states
8. the power that is knowledge remembering former states
9. the power that is knowledge of death, transmigration, rebirth, and so forth
10. the power that is knowledge of the quiescence of all contaminations.

See Hopkins, *Maps of the Profound*, 1004-1005.

which it is not a sentient being and also is not a Buddha, since having been realized [whereby Buddhahood has been attained] or having been mistaken [whereby having wandered down into cyclic existence] have not at all occurred.

ཡེ་ཐོག་གི་གཞི་དུས་ཁོ་ནའི་དབང་དུ་བྱས་ན་གྲོལ་འཇུག་གི་ཐ་
སྐྱད་མེད་པས། སེམས་ཅན་གྲང་མིན་ལ་སངས་རྒྱས་གྲང་མིན་ཏེ།
རྟོགས་ཀྱི་འཇུག་ཀྱི་གང་ཡང་མི་སྲིད་པས་སོ། །

When appearances of the basis dawn from it, there are the two paths of release from those appearances of the basis and of mistake about those appearances of the basis, but release arises from realizing the basis as it is, and mistake arises from not realizing the basis as it is.

དེ་ལས་གཞི་སྣང་ཤར་ཚེ་གཞི་སྣང་འདི་ལས་གྲོལ་འཇུག་གི་ལམ་
གཉིས་ཡོད་ཀྱང་། གྲོལ་བ་ནི་གཞི་ཇི་བཞིན་རྟོགས་པ་ལས་བྱུང་
ཞིང་འཇུག་པ་ནི་གཞི་མ་རྟོགས་པ་ལས་བྱུང་བ་ཡིན་པས།

Khetsun Sangpo: Appearances of the basis dawn, and when appearances of the basis dawn, by identifying the natural face of appearances of the basis, one is released, whereas by not identifying the natural face of appearances of the basis, one is mistaken; thus there are the two paths of release and of mistake to go on.

The basis is the Buddha body of attributes;^a therefore, release arises from becoming Buddhafied by being able to realize the Buddha body of attributes just as it is without any adjustment. Mistake, wandering in cyclic existence, arises from not realizing this foundational mode of abiding, the Buddha body of attributes existing within yourself, due to which you wander in cyclic existence.

Therefore, when appearances of the basis themselves dawn, from realizing them one has gone to the release of primeval essential purity, at which time one is a Buddha of manifest realization, whereby the ten powers and so forth exist manifestly.

གཞི་སྣང་ཉིད་ཤར་ཚེ་རྟོགས་ནས་ཡེ་ཐོག་ཀ་དག་གི་གྲོལ་བར་

^a Also translated as Truth Body.

ཕྱིན་ཚེ་རྟོགས་པ་མངོན་གྱུར་གྱི་སངས་རྒྱས་ཡིན་པས། ལྷོབས་
 བཅུ་མངོན་གྱུར་དུ་ཡོད་དོ། །

Khetsun Sangpo: When, from the foundational mode of abiding, appearances of the basis dawn, by realizing, or identifying, or being able to know that they are the Buddha body of attributes existing within yourself which has no need for adjustment, you are released into the great essential purity existing within yourself from primeval time. From having manifestly identified the entity of the foundationally abiding Buddha body of attributes, you are buddhified and have manifested, actualized, the fruit of Buddhahood endowed with all of its requisite attributes.

Hence, the [Buddha] powers and so forth exist in the manner of primordial endowment in the non-abiding nirvāṇa in [the body of attributes of the state of] the foundational [mode of abiding], but aside from the unique Buddha with realization fulfilled [such that the ten powers, four fearlessnesses, and so on exist manifestly], not even the great Bodhisattvas of the ten grounds can manifestly perceive all the qualities of that unique Buddha, what need is there to mention [us] ordinary sentient beings!

དེའི་ཕྱིར་གཞི་ལ་ལྷོབས་སོགས་མི་གནས་པའི་སྤང་འདས་གྱི་ཡོན་
 ཏན་ཡེ་ལྷན་དུ་ཡོད་ཀྱང་། རྟོགས་པ་མཐར་ཕྱིན་པ་སངས་རྒྱས་
 ཉག་གཅིག་ལས་ས་བཅུའི་སེམས་དཔའ་ཚེན་པོས་ཀྱང་དེའི་ཡོན་
 ཏན་མཐའ་དག་མངོན་གྱུར་དུ་གྲིགས་མི་བྱས་ན་སེམས་ཅན་
 བལ་པས་ལྷ་ཅི་སྟོས།

Therefore, whether all the qualities of this basis appear manifestly or not is not from the side of only the basis; rather, the differentiation must be made relative to the appearance-perspective (*snang ngo*) of Buddhas, who realize that basis just as it is, and the appearance-perspective of sentient beings who do not realize that basis just as it is. This original foundational noumenon—immutable whether at a time of cyclic existence or at a time of nirvāṇa—is called “fundamental” (*gnyug ma*).

དེས་ན་གཞི་དེའི་ཡོན་ཏན་མཐའ་དག་མངོན་གྱུར་དུ་སྤང་མི་
 སྤང་ནི། གཞི་ཅན་གྱི་ངོས་ནས་མ་ཡིན་ཏེ། གཞི་དེ་ཇི་བཞིན་པར་

རྟོགས་པ་པོ་སངས་རྒྱས་དང་། མ་རྟོགས་པ་སེམས་ཅན་གྱི་སྣང་
 འོ་ལ་སྣོས་ནས་སྤྱེ་དགོས་ཏེ། གདོད་མ་གཞི་ཡི་ཚོས་ཉིད་འཁོར་
 འདས་གང་གི་དུས་སྤུངས་འགྱུར་བ་མེད་པ་དེ་ནི་གཞུག་མ་ཞེས་
 བྱ་ཞིང་།

Khetsun Sangpo: The realizers of the basis exactly as it is are Buddhas. Those who do not realize it, who are mistaken about it, are sentient beings; therefore, it does not appear—exactly as it is—to sentient beings. The difference between whether the qualities of the basis manifestly appear or not is relative to the appearance-perspectives of Buddhas and sentient beings.

The original basis existing in yourself, the noumenon inconceivable by thinking, is in sentient beings' individual continuums immutably no matter whether the time is cyclic existence or nirvāṇa, like the oil pervading a sesame seed. No matter where you press a single sesame seed, there is oil; in the same way the Buddha-matrix, the Buddha-essence, pervades a sentient being's own continuum, like the oil, the butter, pervading a sesame seed, abiding there ranging from you as a sentient being to a Buddha, and thus is “fundamental” (*gnyug ma*).

Both release and mistake are adventitious, dawning from its projective prowess (*rtsal*); when there is no fluctuation from the basis, there are no appearances as any cyclic existence or nirvāṇa. Hence, Maitreya's *Differentiation of the Middle and the Extremes*^a says:

Cyclic existence and nirvāṇa,
 These two arise adventitiously.

ཕྱོལ་འབྱུལ་གཉིས་ཀ་དེའི་རྩ་ལ་ལས་ཤར་བའི་སློ་བྱུར་བ་ཡིན་ཏེ་
 གཞི་ལས་མ་གཡོས་ན་འཁོར་འདས་གང་ཡང་མི་སྣང་ངོ། ། དེའི་
 ཕྱིར་དབྱས་མཐའ་ལས། འཁོར་བ་དང་ནི་མྱ་ངན་འདས། །གཉིས་
 འདི་སློ་བྱུར་བྱུང་བ་སྟེ། ། ཞེས་གསུངས།

^a Maitreya, *dbus dang mtha' rnam par 'byed pa'i tshig le'ur byas pa* (*madhyānta-vibhāga*), in *bstan 'gyur (sde dge, 4021)*, TBRC W23703.123:81-92 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Khetsun Sangpo: When realized, you go into release, and when not realized, you go into mistake; both of these dawn from the projective prowess of this basis as its sport. Hence, from its power both mistake and release come about adventitiously.

When appearances of the basis dawn from the basis, how do they dawn? Just as the ocean abides calmly but when the power of wind arises, waves come forth, so, stirred by karmic winds, appearances of the basis dawn. The mover is karmic wind, where-upon with realization, a Buddha, and without realization, cyclic existence. Until the division into cyclic existence and nirvāṇa regarding appearances of the basis, without such stirring, there are no appearances of cyclic existence and nirvāṇa—both do not exist. With such stirring, both cyclic existence and nirvāṇa arise adventitiously.

Thus, in terms of the entity of the primeval foundational mode of abiding, not adventitiously differentiated into either cyclic existence or nirvāṇa, it is not a topic for wondering whether the pristine wisdoms of the ten powers exist manifestly or not and for wondering whether all the marks, beauties, pure land, and so forth of a complete enjoyment body are fully present or not.

དེ་ལྟར་སྒོ་བྱུང་བས་འཁོར་འདས་གང་དུ་འང་མ་སྐྱེ་བའི་ཡེ་ཐོག་
 གཞིའི་གནས་ལུགས་དེའི་ངོ་བོའི་དབང་དུ་བྱས་ན། ལྷོབས་
 བཅུའི་ཡེ་ཤེས་མངོན་གྱུར་དུ་ཡོད་མེད་དང་། འོངས་སྐྱུའི་མཚན་
 དཔེ་དང་ཞིང་ཁམས་སོགས་མཐའ་དག་རྗེས་པར་ཡོད་དམ་
 མེད་བཅས་བསམ་པར་བྱ་བའི་གནས་མ་ཡིན་ཏེ།

Khetsun Sangpo: Both cyclic existence and nirvāṇa, or a state of mistake and a state of release, are factors that have to take place by way of appearances of the basis from within that basis, and therefore in the primeval foundational mode of abiding itself these are not differentiated—not released and not mistaken. Hence, within the context of the previous basis—from among basis, path, and fruit—there is no need to think about whether the exalted wisdoms of the ten powers of the fruit Buddha manifestly exist or not in that basis, the foundational mode of abiding of the noumenon, the body of attributes, its basic structure; there is no need to think

and analyze about whether in that basis the marks and beauties and the pure land of a complete enjoyment body exist or not.

At a time of non-fluctuation from the basis, it must be expressed that these abide as the mere great emptiness and luminosity devoid of all limits, and since at that time nothing has arisen as the duality of Buddhas and sentient beings, no matter whether^a pure [Buddha] qualities are undifferentiable, there is no differentiation into this and that factor, due to which they are inconceivable. This is because like, for example, a learner Superior's meditative equipoise on primordial emptiness and luminosity in which dualistic appearances have vanished, proliferations do not at all dwell [there], and because the ten powers must be differentiated by way of factors in how those pristine wisdoms—subjects—know [various] objects, such as sources and non-sources, trainees' dispositions, faculties, thoughts, and so forth.

གཞི་ལས་མ་གཡོས་པའི་དུས་ན་སྣོང་གསལ་མཐའ་བྲལ་ཆེན་པོ་
 ཅོམ་དུ་གནས་པར་བརྗོད་དགོས་ཀྱི། དེའི་དུས་ན་སངས་རྒྱས་
 དང་སེམས་ཅན་གཉིས་སུ་མ་བྱུང་བས། དག་པའི་ཡོན་ཏན་
 རྣམས་དབྱེར་མེད་ཡིན་ཅུང་། དེ་དང་དེའི་ཆར་འབྱེད་པ་མེད་
 པས་བསམ་གྱིས་མི་བྱུང་བ་ཡིན་ཏེ། དཔེར་ན་འཕགས་པ་སློབ་
 པའི་ཡེ་སྣོང་འོད་གསལ་ལ་གཉིས་སྣང་རུབ་པའི་མཉམ་བཞག་
 ལྟར་སློབ་པ་གང་ཡང་མི་གནས་པའི་ཕྱིར་རོ། །སློབས་བརྒྱ་ནི་
 ཡུལ་ཅན་ཡེ་ཤེས་དེས་ཡུལ་གནས་དང་གནས་མིན། གདུལ་བྱའི་
 ཁམས་དབང་བསམ་པ་སོགས་མཁྱེན་ཚུལ་གྱི་ཆ་ནས་དབྱེད་
 དགོས་པའི་ཕྱིར་རོ། །

Khetsun Sangpo: At a time of non-fluctuation from the basis—prior to the time when if the basis is realized, one is a Buddha, and if the basis is not realized, one wanders in cyclic existence—if we consider such a time prior to fluctuation which means before karmic winds bring about appearances of the basis, “before the basis

^a *yin rung*.

is disturbed by karmic winds.”

This is the foundational mode of abiding of the body of attributes, its basic structure; it is the noumenal emptiness of true establishment and, furthermore, self-effulgent luminosity devoid of all poles of proliferations, the basis in which the qualities of a body of attributes abide in the manner of the primeval foundation (*ye thog gi tshul du gnas pa*). Since at that time of the foundational body of attributes both sentient beings and Buddhas have not arisen, the naturally pure qualities of the body of attributes abide undifferentiably in the manner of one taste.

On that neutral occasion there is no agent to make a differentiation into this and that factor of the foundational body of attributes—proliferations about the qualities of the body of attributes such as size and so forth are inconceivable. For example, consider a Superior’s mode of abiding in meditative equipoise from the first through the tenth Bodhisattva grounds. It has a nature of meditative equipoise, like space, on primordial empty selflessness and luminosity in which dualistic appearances have vanished. Our mental proliferators and objects proliferated do not at all remain in that space-like meditative equipoise.

2. Primordial Buddhification

Question: Well then, are you asserting that [from between the two pristine wisdoms of a Buddha, the pristine wisdom knowing the mode of being and the pristine wisdom knowing the diversity of phenomena,] the pristine wisdom of the diversity and the vast attributes of a [Buddha's] bodies and so forth are only factors in the sphere [of reality] that are *suitable* to dawn?

འོ་ན་རི་སྟེང་པའི་ཡེ་ཤེས་དང་། སྐུ་ལ་སོགས་པའི་རྒྱ་ཆེ་བའི་
ཡོན་ཏན་རྣམས་དབྱིངས་ལ་འཆར་རུང་གི་ཆ་ཙམ་དུ་འདོད་
དམ་ཞེ་ན།

Answer: Such is asserted from the viewpoint of the factor of the basis *in isolation* (*ldog cha nas*) within the division into the three—basis, path, and fruit—but since that is in terms of the mode of appearance, there is nothing unsuitable [about asserting such from conceptual isolation in terms of the mode of appearance]. In that way you should understand the meaning of the statements in the tantras of the Great Completeness saying:

Prior to “I” the basis abided this way: Called “the great essentially pure basis,” it abides in the three aspects of entity, nature, and compassion. The entity is the immutable pristine wisdom of unimpeded luminosity, called the mode of abiding of the youthful encased body. The nature is unimpeded illumination of the five lights. The appearance of compassion is like, for example, a cloudless sky.

གཞི་ལམ་འབྲས་གསུམ་དུ་བྱེས་པའི་གཞི་འི་སྟོན་ཆ་ནས་དེ་ལྟར་
ཁས་སྦངས་ཀྱང་སྤང་ཚུལ་གྱི་དབང་དུ་བྱས་པ་ཡིན་པས་མི་རུང་
བ་མེད་དེ། རྫོགས་ཆེན་གྱི་རྒྱུད་རྣམས་ལས། ང་མེད་པའི་སྟོན་
རོལ་ན་གཞི་འདི་ལྟར་གནས་ཏེ། གཞི་ཀ་དག་ཆེན་པོ་ཞེས་བྱ་སྟེ།
ངོ་བོ་རང་བཞིན་ལྷགས་རྗེ་རྣམ་པ་གསུམ་དུ་གནས་སོ། ། ངོ་བོ་
དེ་མི་འགྱུར་བའི་ཡེ་ཤེས་མ་འགག་པར་གསལ་བ། གཞོན་ལུ་བུམ་
པ་སྐུ་ཡི་གནས་ལྷགས་ཞེས་བྱའོ། ། རང་བཞིན་འོད་ལྡེའི་སྤང་བ་

མ་འགགས་སོ། ། ལྷགས་རྗེའི་སྣང་བ་ནི་དཔེར་ན་ནམ་མཁའ་
 ལྷན་མེད་པ་ལྷ་བུའོ། ། ཞེས་དང་།

Khetsun Sangpo: Is this basis of essential purity a mere emptiness? No, it is not; it abides in the manner of being endowed with the three aspects of entity, nature, and compassion. The entity is the body of attributes, the nature is the complete enjoyment body, and compassion is emanation bodies. Thus, it abides primordially endowed with the three Buddha bodies.

The entity (the body of attributes) is the mode of abiding of the immutable pristine wisdom of unimpeded luminosity (a quality of the complete enjoyment body) and of the youthful encased body (the emanation body). It is youthful because the body of attributes is permanent and thus knows no increase or decrease, and it is encased because it is contained within the covering of our ordinary bodies and thus is not manifest. The natural entity of the youthful encased body abides in utter vividness, with no prevention of the illumination of the five lights. The appearance of the compassionate mind, symbolizing emanation bodies, is not just by way of the karma and prayer-wishes of sentient beings; rather, the emanation bodies that subsist in the body of attributes abide, like a cloudless sky, without the fluctuations of manifestation and of being obscured.

and in the *Tantra of Transcendent Sound*:^a

In the entity, essentially pure pristine wisdom,

There is not even a name of cyclic existence such as ignorance;

ཐལ་འགྱུར་ལས། རོ་བོ་ཀ་དག་ཡེ་ཤེས་ལ། ། མ་རིག་པ་ཞེས་སྲིད་
 མིང་མེད། །

Khetsun Sangpo: Because the entity is essentially pure pristine wisdom, not even a portion of an adventitious defilement such as ignorance pollutes it.

There are no enumerations such as one and two.

^a *thal 'gyur/ sgra thal 'gyur rtsa ba'i rgyud/ rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud (ratnakarashabdamaḥāprasāngatantra)*, in *rgyud bcu bdun (a 'dzom par ma)* TBRC W1KG11703.1:3-208 (Nepal: dkar mdzes bod rigs rang skyong khul, dpal yul rdzong: a 'dzom chos sgar, 2000?); THL Ng1.3.3.2.

Not established as existent or nonexistent by analysis,
 Aside from a noumenon not differentiated into anything,
 It is not established even as only pristine wisdom.

གཅིག་དང་གཉིས་ཀྱི་གངས་མེད་པའོ། །བརྟགས་པས་ཡོད་མེད་
 གྲུབ་པ་མེད། གང་དུ་མ་སྐྱེའི་ཚོས་ཉིད་ལས། །ཡེ་ཤེས་ཅན་དུ་འང་
 གྲུབ་པ་མེད། །

Khetsun Sangpo: Because it is beyond the extremes of existence and nonexistence, it is not established as existent or nonexistent through analysis, so aside from being an inconceivable empty noumenon not differentiated into any factors, it cannot be expressed as established even as the pristine wisdom of the final fruit.

Wordless and inexpressible,
 Not dwelling in extremes, it is self-knowledge,
 Extinction of the extremes of expression, apprehension, and
 name—
 Without causes and without enumeration of conditions,
 Without the dualistic appearance of object and subject,
 Not differentiated even into any character,
 Extinction of coarse subjects.

Khetsun Sangpo: Extinction of all coarse levels of awareness.

and so forth.

ཚོག་མེད་བརྗོད་པ་གྲུབ་པ་མེད། །མཐའ་ལ་མི་གནས་རང་རིག་
 དང་། །བརྗོད་འཛིན་མིང་གི་མཐའ་ །དུ་པའོ། །རྒྱ་མེད་རྐྱེན་གྱི་
 གངས་མེད་ལ། །གཉིས་སྣང་ཡུལ་དང་ཡུལ་ཅན་མེད། །མཚན་
 ཉིད་གང་དུ་འང་སྐྱེ་བ་མེད། །ཡུལ་ཅན་རགས་པ་ །དུ་
 པའོ། །ཞེས་སོགས་གསུངས་པའི་དོན་དེ་ལྟར་ཤེས་པར་བྱའོ། །

You might think: Thus, since it is not suitable to assert that [Buddha] qualities are spontaneously complete from within the basis, it is not reasonable to assert that whatever is pervaded by that basis has the nature of the primordially buddhafied fruit. Rather, the basis is asserted as only a buddha of natural purity but is not buddhafied as an entity of the final fruit

endowed with the two purities.

དེ་ལྟ་ན་གཞི་ལས་ཡོན་ཏན་སྤུན་རྫོགས་ཁས་ལེན་མི་རུང་བས།
 གཞི་ཉིད་གྲིས་ཁྱབ་ཚད་འབྲས་བུ་ཡེ་སངས་རྒྱས་པའི་བདག་ཉིད་
 ཏུ་ཁས་ལེན་མི་རིགས་ཏེ། གཞི་རང་བཞིན་རྣམ་དག་གི་སངས་
 རྒྱས་ཚམས་ཏུ་ཁས་ལེན་གྱི། དག་པ་གཉིས་སྣེ་གྱི་འབྲས་བུ་
 མཐར་ཐུག་པའི་ངོ་བོར་སངས་རྒྱས་པ་མིན་ལོ་སྟམ་ན།

Khetsun Sangpo: The objector is thinking that everything is per-
 vaded by the basis, which is equal to space, but although natural
 purity is contained within the basis, the basis is not endowed with
 purity from adventitious defilements, which are yet to be aban-
 doned.

Answer: In terms of such a primeval basis nonfluctuated [by karmic
 winds], it is not asserted that basal [that is, ordinary] sentient beings and
 fruitional Buddhas are undifferentiable. At a time when there is no differ-
 entiation into the two, Buddhas and sentient beings, no one could even
 utter, “These are the aggregates and constituents of basal sentient beings;
 these are the paths; and these are the fruits of final purity.” Hence, at a
 time when, upon the fluctuation of appearances of the basis from that ba-
 sis, there are the twofold appearances as sentient beings and as Buddhas,
 then even the aggregates, constituents, and sense-fields of basal [that is,
 ordinary] sentient beings are established as pure through the reasoning de-
 lineating them as aggregates, constituents, and sense-fields primordially
 devoid of obstruction in the manner of the emptiness that is natural purity.

དེ་འདྲའི་ཡེ་ཐོག་གི་གཞི་མ་གཡོས་པའི་དབང་ཏུ་བྱས་ནས་གཞི་
 སེམས་ཅན་དང་། འབྲས་བུ་སངས་རྒྱས་དབྱེར་མེད་ཏུ་ཁས་ལེན་
 པ་མིན་ཏེ། སངས་རྒྱས་སེམས་ཅན་གཉིས་སུ་འབྱེད་པ་མེད་པའི་
 ཏུས་ན་སུ་ཞིག་གིས། འདི་ནི་གཞི་སེམས་ཅན་གྱི་ཡུང་ཁམས།
 འདི་ནི་ལམ། འདི་ནི་དག་པ་མཐར་ཐུན་པའི་འབྲས་བུ་ཞེས་
 བརྗོད་པའང་མི་སྲིད་དོ། ། དེས་ན་གཞི་ལས་གཞི་སྤང་གཡོས་ཏེ་

སེམས་ཅན་དང་སངས་རྒྱས་གཉིས་སུ་སྣང་བའི་དུས་ན། གཞི་
 སེམས་ཅན་གྱི་ཕུང་ཁམས་སྐྱེ་མཆེད་རྣམས་ཀྱང་། ཡི་ནས་སྐྱིབ་
 བལ་གྱི་ཕུང་ཁམས་སྐྱེ་མཆེད་དུ་རང་བཞིན་ནམ་དག་སྣོང་པ་
 ཉིད་དུ་གཏན་ལ་འབབས་པའི་རིགས་པས་དག་པ་འགྲུབ་ལ།

Though they appear dualistically as Buddhas and sentient beings, the fact that they even abide within a sameness of cyclic existence and peace is established through the noumenon of great equality. When—from completing familiarization with what has been ascertained in that way—the two obstructions [to liberation and to omniscience] as well as their predispositions have been purified, the factors that obstruct the noumenon are consumed, whereupon a Buddha’s pristine wisdom of meditative equipoise manifestly seeing the noumenon just as it is arises.

Due to the essential that even the diverse substrata do not pass beyond that noumenon, the attributes of the ten powers on the Buddha ground, which is such that the two truths are simultaneously perceived, manifestly exist while one is in meditative equipoise on that [noumenon].

སངས་རྒྱས་དང་སེམས་ཅན་གཉིས་སུ་སྣང་ཡང་མི་མཉམ་
 ཉིད་དུ་གནས་པའང་མཉམ་པ་ཆེན་པོའི་ཚོས་ཉིད་ཀྱིས་འགྲུབ་
 ཅིང་། དེ་ལྟར་གཏན་ལ་ཕབ་པ་དེ་གོམས་པ་མཐར་ཕྱིན་པ་ལས་
 སྐྱིབ་གཉིས་བག་ཆགས་དང་བཅས་པ་དག་པའི་ཚོ་ཚོས་ཉིད་ལ་
 སྐྱིབ་པའི་ཆ་ །ད་པ་ན། ཚོས་ཉིད་ཇི་ལྟ་བུ་མངོན་དུ་གྱིགས་
 པའི་སངས་རྒྱས་ཀྱི་མཉམ་བཞག་ཡི་ཤེས་འབྱུང་ལ། དེ་ལ་མཉམ་
 པར་བཞག་བཞིན་ཚོས་ཅན་ཇི་སྟེད་པའང་ཚོས་ཉིད་དེ་ལས་མ་
 འདས་པའི་གནད་ཀྱིས་བདེན་གཉིས་ཅིག་ཆར་གྱིགས་པ་
 སངས་རྒྱས་ཀྱི་ས་ན་སྟོབས་བཅུའི་ཡོན་ཏན་མངོན་གྱུར་དུ་ཡོད་
 ལ།

Khetsun Sangpo: Just as in an ocean all of the waves, bubbles, froth, and so on do not pass beyond the ocean, so in this meditative

equipoise on the sameness of the mode of abiding, all whatsoever phenomena are perceived as not passing beyond the noumenon.

Therefore, in terms of the impact of the noumenal mode of abiding, the noumenon has primordially not undergone pollution from the two obstructions [to liberation and to omniscience] as well as their predispositions.

དེའི་ཕྱིར་ཚོས་ཉིད་ཀྱི་གནས་ལུགས་དབང་བཅོན་བྱས་ན། ཚོས་
ཉིད་ལ་སྐྱེ་བ་གཉིས་བག་ཆགས་དང་བཅས་པས་ཡི་ནས་གོས་མ་
སྤོང་བ་ཡིན་ཡང་།

Khetsun Sangpo: If we take the mode of abiding of the noumenon as our predominant perspective rather than taking as our predominant perspective phenomena that have this reality, the noumenon has primordially not undergone pollution.

However, not only is that noumenon not manifest—just as it is—to sentient beings who have not abandoned the two obstructions, but also even if a certain portion of the attributes of the element of attributes is manifest to Learner Superiors [on the ten Bodhisattva grounds] who have abandoned some level of the two obstructions, all of the attributes of the sphere [of reality] are not manifest as they are to a Buddha, due to which Learner Superiors do not have the pristine wisdoms of the ten powers.

Therefore, in consideration of this fact, it is said in sūtra that the matrix-of-one-gone-to-bliss is an object only of a Buddha, and it is said that although even Bodhisattvas who are lords of the ten grounds [that is, tenth ground Bodhisattvas] have perceived that the sphere [of reality] merely is primordially endowed with attributes, they are unable to manifestly perceive those qualities.

སྐྱེ་བ་གཉིས་མ་སྤང་བའི་སེམས་ཅན་རྣམས་ལ་ཚོས་ཉིད་དེ་རི་ལྟ་
བ་བཞིན་དུ་མངོན་དུ་མ་གྱུར་པར་མ་ །ད། སྐྱེ་བ་གཉིས་ཅི་རིགས་
སྤངས་པའི་འཕགས་པ་སྐྱོབ་པ་རྣམས་ལ་ཚོས་ཀྱི་དབྱིངས་ཀྱི་ཡོན་
ཏན་གྱི་ཆ་ཅི་རིགས་མངོན་དུ་གྱུར་ནའང་། སངས་རྒྱས་ལྟར་
དབྱིངས་ཀྱི་ཡོན་ཏན་མཐའ་དག་མངོན་དུ་མ་གྱུར་པས་སྐྱོབས་
བརྩའི་ཡི་ཤེས་མེད་པའི་ཕྱིར། ཚུལ་དེ་ལ་དགོངས་ནས། བདེ་

གཤེགས་སྒྲིང་པོ་ནི་སངས་རྒྱས་ཁོ་ནའི་ཡུལ་ཡིན་གྱི། ས་བཅུའི་
 དབང་ལྷག་རྣམས་ཀྱིས་ཀྱང་དབྱིངས་དེ་ཡོན་ཏན་ཡི་ལྷན་ཡིན་
 པ་ཅམ་གཤིགས་ཀྱང། ཡོན་ཏན་མངོན་གྱུར་དུ་གཤིགས་མི་རུས་
 པའི་ཚུལ་མངོ་ལས་གསུངས་སོ།

Thus, these uncontaminated attributes surpassing the number of particles—the ten powers and so forth of a Buddha perceiving the final attributes of the sphere [of reality] just as they are—are attributes of the noumenon itself, and are not attributes of something else. Hence, it being the case that all phenomena do not pass beyond the state of the naturally pure noumenon, all phenomena abide—by way of their own mode of abiding—in the aspect of inestimable mansions, gods, goddesses, principal deity, retinues, and so forth of a Pure Land of a Complete Enjoyment Body. Therefore, even present impure appearances do not pass beyond being appearances of self-arisen pristine wisdom that is not different from the sphere [of reality].

དེ་ལྟ་ན་དབྱིངས་ཀྱི་ཡོན་ཏན་མཐར་ཐུག་པ་དེ་ཇི་ལྟ་བ་བཞིན་
 གཤིགས་པ་སངས་རྒྱས་ཀྱི་སྟོབས་བཅུ་སོགས་ །ག་མེད་ཀྱི་ཚོས་
 རུལ་གྱི་གངས་ལས་འདས་པ་དེ་དག་ཀྱང་དབྱིངས་ཀྱི་ཡོན་ཏན་
 ཡིན་གྱི་གཞན་གྱི་ཡོན་ཏན་མིན་པས། དབྱིངས་རང་བཞིན་རྣམ་
 དག་གི་ངང་ཚུལ་ལས་མ་འདས་པའི་ཚོས་ཐམས་ཅད་རང་རང་
 གི་གནས་ལུགས་ཀྱི་ལོངས་སྤྱིའི་ཞིང་ཁམས་རྣམ་པར་དག་པའི་
 གཞུལ་ཡས་ཁང་དང་། ལྷ་དང་ལྷ་མོ་དང་། གཙོ་བོ་དང་འཁོར་
 སོགས་ཀྱི་རྣམ་པར་གནས་པ་ཡིན་པས། ད་ལྟ་མ་དག་པའི་སྤྱང་
 བ་རྣམས་ཀྱང་དབྱིངས་དང་ཐ་མི་དད་པའི་རང་བྱུང་ཡེ་ཤེས་ཀྱི་
 སྤྱང་བ་ལས་མ་འདས་པའི་ཕྱིར།

Khetsun Sangpo: All of our impure appearances of the three realms abide without any difference from the sphere [of reality]

that is the basis of their appearance. There is no way that the appearances of cyclic existence could be outside the noumenon of self-arisen pristine wisdom.

Hence, delineation that these bases [that is, phenomena] appearing in the manner of impure cyclic existence are spontaneously established as entities of the fruit of the pure great pristine wisdom:

Whether [Buddha] attributes are manifest or not, or whether [things] appear as pure or impure, all phenomena of the basis, path, and fruit are buddhafied in the nature of the nature body, the One-Gone-Thus's pristine wisdom endowed with all aspects.

is the mode of delineation of the standpoint (*dgongs pa*) of primordial buddhification through the view.

ཡོན་ཏན་མངོན་དུ་གྱུར་ཅུང་མ་གྱུར་ཅུང་། དག་པ་དང་མ་དག་
 པ་ལྟར་སྣང་ཅུང་མ་སྣང་ཅུང་། གཞི་ལམ་འབྲས་བུའི་ཚོས་ཐམས་
 ཅད་དེ་བཞིན་གཤེགས་པའི་ཡེ་ཤེས་རྣམ་པ་ཐམས་ཅད་པ་ངོ་བོ་
 ཉིད་སྐྱུའི་རང་བཞིན་དུ་སངས་རྒྱས་པ་ཡིན་ཅོ་ཞེས་པ། མ་དག་
 འཁོར་བ་ལྟར་སྣང་བའི་གཞི་རྣམས། དག་པ་ཡེ་ཤེས་ཚེན་པའི་
 འབྲས་བུའི་ངོ་བོར་སྤྱན་གྱིས་གྲུབ་པ་ཉིད་གཏན་ལ་འབེབས་པ་
 རྟེན་ཡེ་སངས་རྒྱས་པའི་དགོངས་པ་ལྟ་བུས་གཏན་ལ་ཕབ་ཚུལ་
 ཡིན་ལ།

Khetsun Sangpo: At this juncture, the delineation is by way of the philosophical view; it is not that it is manifest this way now.

Through practicing such by meditating in accordance with how one has distinguished [this basic standpoint of phenomena] through the view and enhancing it through behavior, the person who is the meditator comes to manifestly actualize the meaning of this delineation of how the basis is primordially buddhafied, and finalization right through to the Buddha ground arises. When, through the view, the final meaning of delineating the basis as a great equality of purity is manifestly actualized, one is said to be “buddhafied also with respect to the mode of appearance.”

ལྟ་བུས་ཇི་ལྟར་བཅད་པ་ལྟར་སྣོམ་པས་ཉམས་སུ་སྣང་ཞིང་སྦྱོང་

པས་བོགས་བཏོན་པས། གཞི་ཇི་ལྟར་ཡེ་སངས་རྒྱས་པར་གཏན་
 ལ་དབབ་པའི་དོན་དེ། སྒོམ་པ་བའི་གང་། །ག་གིས་མངོན་དུ་གྱུར་
 པ་འབྱུང་སྟེ་མཐར་ཕྱིན་སངས་རྒྱས་ཀྱི་སའི་བར་དུ་འབྱུང་ཞིང་།
 ལྟ་བུས་གཞི་དག་མཉམ་ཆེན་པོར་གཏན་ལ་པབ་པའི་དོན་མཐར་
 ཐུག་པ་མངོན་དུ་གྱུར་པ་ན་སྣང་ཚུལ་ལ་ཡང་སངས་རྒྱས་པ་ཞེས་
 བྱ་སྟེ།

Khetsun Sangpo: Not only in terms of the mode of abiding, but in the mode of appearance, one is buddhafied.

It being the case that what is primordially buddhafied cannot be made [into being buddhafied] presently by means of the path, rather upon completing familiarization in accordance with what has been determined by way of the view, [the final meaning of delineating the basis as a great equality of purity] is manifestly actualized, and for this the convention of becoming buddhafied is used.

ཡེ་སངས་རྒྱས་པ་ལ་ད་ལམ་གྱིས་བསྐྱབ་དུ་མེད་པར་ལྟ་བུས་ཐག་
 བཅད་པ་ལྟར། གོམས་པ་རྫོགས་ནས་མངོན་དུ་གྱུར་པ་ལ་ཡང་
 སངས་རྒྱས་པའི་བ་སྟངས་མཛད་དོ། །

Khetsun Sangpo: Once the attributes of foundational buddhafication are in primordial endowment, there is no way that they can be newly achieved through presently cultivating the path.

As is said, it is not so much meditation (*sgom pa*) as it is familiarization (*khoms pa*). Through completing familiarization with the view, all those attributes are manifestly actualized, at which point the convention “Buddha” is used.

The Original Protector (*gdod ma'i mgon po*), having manifestly actualized such meaning, was released from the situation of appearances of the basis to the situation of the basis without there being any mistake to be abandoned, and hence is called the “Initial Buddha” (*thog ma'i sangs rgyas*).

དེ་ལྟ་བུའི་དོན་དེ་གདོད་མའི་མགོན་པོས་མངོན་དུ་བྱས་ཏེ་

འབྲུལ་བ་སྤང་དུ་མེད་པར་གཞི་སྣང་གི་ཐོག་ནས་གཞི་ཐོག་དུ་
གྲོལ་བས་ཐོག་མའི་སངས་རྒྱལ་ཞེས་བྱ་སྟེ།

Khetsun Sangpo: Here Mi-pam-gya-tsho is explaining how Samantabhadra was released. The Original Protector, or Samantabhadra Body of Attributes, having manifestly actualized the foundational noumenon—the foundational mode of abiding—was released into the stronghold, the secure state, of the effect within the context of appearances of the basis themselves without actualizing paths that gradually abandon mistake, and thus was released in the context of the foundational body of attributes itself. Due to having this mode of release that differs from that of others, the Samantabhadra Body of Attributes is designated with the name “Initial Buddha” (*thog ma’i sangs rgyas*).

Because the standpoint (*dgongs pa*) of the Initial Buddha is such, it must be asserted that [the Initial Buddha] is primordially buddhafied.

ཐོག་མའི་སངས་རྒྱལ་གྱི་དགོངས་པ་དེ་ལྟ་བུའི་ཕྱིར་ཡེ་སངས་
རྒྱལ་པར་འདོད་དགོས་སོ། །

You might think: Since sentient beings, different from [the Initial Buddha], have already generated mistake, they have mistake that is to be abandoned, due to which they are not Buddhas [that is to say, are not primordially buddhafied].

སེམས་ཅན་རྣམས་དེ་དང་མི་འདྲ་སྟེ་འབྲུལ་བར་སྦྱིས་ཀྱིན་པས་
འབྲུལ་བ་སྤང་དུ་ཡོད་པས་སངས་རྒྱལ་མིན་ལྟོས་ན་

Answer: Since there is no mistake in the basis, even at the time of appearances of the basis it is definite that in all aspects mistake is natureless, and [those appearances of the basis] do not pass beyond the naturally pure noumenon. Therefore, although—in the perspective of sentient beings who have adventitious mistake—the basis and fruit do not dawn as being undifferentiable, [their situation] should not be taken as predominant, since that is a mistaken appearance.^a

^a The *King of Meditative Stabilizations Sūtra* has the first two lines; I have not checked for last two.

Eye, ear, and nose are not valid.
 Tongue, body, and mind also are not valid.
 If these sense powers were valid cognitions,
 Of what use would a Superior's path be to anyone?

Therefore, within taking the perception by undefiled pristine wisdom distinguishing the mode of abiding as predominant, it has to be established, in accordance with Samantabhadra's perception, that [sentient beings] are primordially buddhified.

གཞི་ལ་འཇུག་པ་མེད་པས། གཞི་སྣང་གི་དུས་ནའང་འཇུག་པ་
 རང་བཞིན་མེད་པར་རྣམ་པ་ཀུན་ཏུ་ངེས་ཏེ་རང་བཞིན་རྣམ་
 དག་གི་ཚོས་ཉིད་ལས་མི་འདའོ། ། དེས་ན་འཇུག་པ་སྣོ་བྱུང་བ་
 ཅན་གྱི་སེམས་ཅན་གྱི་ངོར་གཞི་འབྲས་དབྱེར་མེད་མི་འཆར་
 ཡང་། དེ་འཇུག་སྣང་ཡིན་པས་དེ་ཉིད་དབང་བཅན་དུ་མི་བྱ་སྟེ།
 མིག་དང་རྣ་བ་སྣ་ཡང་ཚད་མ་མིན། །སྟེ་དང་ལྷས་དང་ཡིད་ཀྱང་
 ཚད་མ་མིན། །གལ་ཏེ་དབང་པོ་འདི་དག་ཚད་མ་ཡིན་
 བ། །འཕགས་པའི་ལམ་གྱིས་སྤུ་ལ་ཅི་ཞིག་བྱ། ། ཞེས་གསུངས།
 དེས་ན་གནས་ལྷགས་དཔྱོད་པའི་ངོ་མ་མེད་པའི་ཡེ་ཤེས་གྱི་
 གོ་གས་པ་དབང་བཅན་དུ་བྱས་ཏེ། ཀུན་ཏུ་བཤང་པའི་གོ་གས་
 པ་ལྟར་ཡེ་ནས་སངས་རྒྱས་པར་བསྐྱབ་དགོས་ཏེ།

Though they are not Initial Buddhas, even all Buddhas of the three times—buddhified in the place of release of the essentially pure great clear light of the basis upon having conquered predispositions for mistake by means of the vajra-like pristine wisdom—perceive that objects of abandonment are primordially nonexistent and that the naturally pure sphere [of reality] is endowed with all [uncontaminated Buddha attributes. The Buddhas of the three times] do not perceive, in accordance with the outlook of sentient beings, that the [spontaneously established] attributes of the effect state are suitable to be separated^a from the noumenon and also do not perceive that objects of abandonment exist in the basis.

^a Literally, "are not unsuitable to be separated from the noumenon."

ཐོག་མའི་སངས་རྒྱས་མེན་ཡང་དོ་རྗེ་ལྟ་བུའི་ཡེ་ཤེས་ཀྱིས་འབྲུལ་
 པའི་བག་ཆགས་བཅོམ་ནས་གཞི་གཏུག་འོད་གསལ་ཆེན་པོའི་
 རྒྱལ་སར་སངས་རྒྱས་པའི་དུས་གསུམ་གྱི་སངས་རྒྱས་ཐམས་ཅད་
 ཀྱིས་ཀྱང་། སྤང་བྱ་ཡེ་ནས་མེད་པར་དབྱེངས་རང་བཞིན་རྣམ་
 དག་ཤིག་མེད་ཡོན་ཏན་ཀུན་དང་ལྡན་པར་གྱིགས་ཀྱི་སེམས་
 ཅན་རྣམས་ཀྱིས་མཐོང་བ་ལྟར་གཞི་ལ་འབྲས་བུའི་ཡོན་ཏན་
 འབྲུལ་མི་རུང་དུ་མེད་པར་མི་གྱིགས་ལ། སྤང་བྱ་རྣམས་ཡོད་
 པར་ཡང་མི་གྱིགས་ཏེ།

Khetsun Sangpo: The entity of the noumenon is not polluted with defilement even if adventitious defilements need to be removed.

Therefore, not by the impact of the standpoint of sentient beings ranging from the ordinary [who have not generated any of the attributes of the path in their continuums] up to great Bodhisattvas at the end of their continuum [as sentient beings], but in accordance with the impact of the standpoint of singular sole Buddhahood in which the equal noumenon, unalterable and immutable in the three times, is perceived, there is no tenet of the Vajra Vehicle exceeding ascertainment by the view that basis and fruit are undifferentiable in a great sameness. This is to be known as the final meaning.

དེའི་སྤྱིར་སེམས་ཅན་པལ་ནས་རྒྱུན་མཐའི་སེམས་དཔའ་ཆེན་
 པོ་རྣམས་ཀྱི་བར་གྱི་དགོངས་པའི་དབང་གིས་མ་ཡིན་པར།
 སངས་རྒྱས་ཉག་གཅིག་གི་དགོངས་པ་དུས་གསུམ་འཕོ་འགྱུར་
 མེད་པའི་ཚོས་ཉིད་མཉམ་པ་ཉིད་གྱིགས་པ་དེའི་དབང་དུ་བྱས་
 བ་ནས་གཞི་འབྲས་དབྱེར་མེད་མཉམ་པ་ཆེན་པོར་ལྟ་བུས་གཏན་ལ་
 བབ་པ་དེ་ལས་ལྷག་པའི་དོ་རྗེ་ཐེག་པའི་བྱུང་མཐའ་གང་ཡང་
 མེད་དེ་མཐར་ཐུག་གི་དོན་དུ་ཤེས་པར་བྱའོ། །

Nevertheless, because a Buddha realizes the noumenon just as it is, the body of pristine wisdom nondual with the noumenal element of attributes is permanent and stable as long as space lasts, and appearances of cyclic existence vanish as unstable.

དེ་ལྟར་ན་ཡང་སངས་རྒྱས་ཀྱིས་ཚོས་ཉིད་ཇི་ལྟ་བུ་བཞིན་རྟོགས་
 པའི་ས།^a ཚོས་ཉིད་ཚོས་ཀྱི་དབྱིངས་དང་གཉིས་སུ་མེད་པའི་ཡེ་
 ཤེས་ཀྱི་སྐྱེ་བའ་མཁའ་ཇི་སྲིད་དུ་རྟག་པ་བརྟན་པ་ཡིན་ལ།
 འཁོར་བའི་སྣང་བ་རྣམས་མི་བརྟན་པར་ཚྲོག་པ་ཡིན་ནོ། །

Khetsun Sangpo: Because appearances to the six collections of consciousness are solely mistaken appearances of apprehended-object and apprehending-subject, they vanish in the face of perception of the noumenon.

Therefore, this called the ultimate body of the noumenon of the basis (*gzhi don dam chos nyid kyi sku*) or body of attributes (*chos sku*) of the basis is the actual body of attributes. The object of realization [what we are finally aiming at] is the body of attributes, and from such realization the pristine wisdom body of attributes perceiving the varieties of phenomena—while being nondualistic with the sphere of non-proliferation—is achieved.

དེའི་ཕྱིར་གཞི་དོན་དམ་ཚོས་ཉིད་ཀྱི་སྐྱེ་འམ་ཚོས་སྐྱེ་ཞེས་བྱ་བ་
 དེ་ཚོས་སྐྱེ་དངོས་ཡིན་ཏེ། རྟོགས་བྱ་ཚོས་སྐྱེ་ཡིན་ལ། དེ་ལྟར་
 རྟོགས་པ་ལས་སྐྱོས་མེད་ཀྱི་དབྱིངས་དང་གཉིས་སུ་མེད་བཞིན་
 ཚོས་ཅན་ཇི་སྲིད་པ་གྲགས་པའི་ཡེ་ཤེས་ཚོས་སྐྱེ་འགྲུབ་པ་དང་།

Khetsun Sangpo: In it there are no conceptual or dualistic proliferations.

And this luminosity is the final subtle basis of the Complete Enjoyment Body. Since [the pristine wisdom body of attributes] is the basis of the dawning of the effulgence of the five lights, the Complete Enjoyment Body dawns from it, and unbiased all-pervasive compassion is the final basis of the dawning of Emanation Bodies.

^a Correcting *rtogs pa'i sa* in ? to *rtogs pas* in accordance with 1972 Gangtok, 8a.3.

གསལ་བ་དེ་ལོངས་སྐྱའི་གཞི་སྒྲ་པ་མཐར་ཐུག་ཡིན་ཏེ། འོད་ལྗང་གི་
 གདངས་ཀྱི་འཆར་གཞི་ཡིན་པས་དེ་ལས་ལོངས་སྐྱའི་འཆར་བ་
 དང་། ཐུགས་རྗེ་ཀུན་བྱུང་བའི་མེད་པ་ནི་སྐྱལ་སྐྱའི་འཆར་གཞི་
 མཐར་ཐུག་ཡིན་པས།

Khetsun Sangpo: All-pervasive compassion is unbiased in the sense that it pervades all factors of cyclic existence and nirvāṇa. Thus, it cannot be said that it pervades nirvāṇa but does not pervade cyclic existence.

Hence, this intrinsic awareness (*rig pa*), which [contains] the undifferentiable three bodies of the foundational time, is primordially enlightened (*ye nas byang chub pa*) as the entity of the Nature Body because its own entity does not fluctuate from such and is primordially unpolluted by adventitious defilements.

གཞི་དུས་ཀྱི་སྐྱེ་གསུམ་དབྱེར་མེད་ཀྱི་རིག་པ་འདི་ངོ་བོ་ཉིད་སྐྱའི་
 ངོ་བོར་ཡེ་ནས་བྱང་ཚུབ་པ་སྟེ། རང་གི་ངོ་བོ་དེ་ལྟ་བུ་ལས་མི་
 གཡོ་ལ། དྲི་མ་སྐྱོ་བུར་བས་ཡེ་ནས་མ་གོས་པའི་ཕྱིར་རོ། །

Khetsun Sangpo: It does not deviate, due to factors such as concreteness, from a nature of the undifferentiable three bodies.

Someone might wonder: If, in that way, [intrinsic awareness] is primordially buddha, then how does mistake arise! [Meaning, it could not arise!]

དེ་ལྟར་ཡེ་ནས་སངས་རྒྱས་ཡིན་ན་འབྲུལ་བ་ག་ལ་འབྱུང་སྟམ་ན།

Answer: [Sentient beings'] mistake never exists in the sphere [of reality, the foundational mode of abiding]; mistake never occurs [in] the sphere [of reality, emptiness].

འབྲུལ་བ་དབྱིངས་ལ་ནམ་ཡང་ཡོད་པ་མ་ཡིན་ཏེ། དབྱིངས་ནམ་
 ཡང་འབྲུལ་མི་སྲིད་དོ། །

Question: Well then, [if mistake never occurs that way,] who mistakes?

འོ་ན་སྤྱོད་ལྟུང་ལ་ན།

Answer: Within the context of appearances arisen from that sphere [of reality], due to apprehension as a self the fact that the sphere [of reality] is without I and self (*nga bdag med pa*) is not realized, and one is mistaken.

By realizing the sphere [of reality] in the context of appearances of the sphere [of reality], Samantabhadra arose primordially released. Still, in the entity of the sphere [of reality], both release and mistake are essentially pure (*ka nas dag*), and just as earlier, so even at the time of appearing as cyclic existence and nirvāṇa [the entity of the sphere (of reality)] does not fluctuate from suchness to something else.

དབྱིངས་ལས་བྱུང་བའི་སྣང་བའི་སྣང་ནས་བདག་ཏུ་འཛིན་པས་
 དབྱིངས་ང་བདག་མེད་པའི་དོན་མ་རྟོགས་ཏེ་འཇུག་ཞིང་།
 དབྱིངས་སྣང་གི་སྣང་ནས་དབྱིངས་རྟོགས་པས་ཀུན་ཏུ་བཤང་པོ་
 ཡི་ནས་གོལ་བ་བྱུང་བ་ཡིན་གྱི། དབྱིངས་ཀྱི་ངོ་བོ་ལ་གོལ་འཇུག་
 གཉིས་ཀ་ནས་དག་པ་ཡིན་ཞིང་། ཇི་ལྟར་སྤར་བཞིན་འཁོར་
 འདས་གང་ཏུ་སྣང་བའི་དུས་སྤྱོད་ཡང་དེ་བཞིན་ཉིད་ལས་གཞན་
 དུ་མི་གཡོའོ། །

Khetsun Sangpo: Appearances of the basis appear, and in this context whereas there is no self, there is new generation of apprehension as self; despite there being utterly no I and self in that sphere [of reality], there is conception of I and I, self and self, and thus because the mode of abiding of the sphere [of reality] is not realized, it is perversely conceptualized, mistaken.

Samantabhadra was able—right within the context of appearances of the sphere [of reality]—to realize them as they are and secure the stronghold of release without wandering in cyclic existence, and thus is said to be primordially released.

The sphere of reality—in its entity exactly as it is—is neither released nor mistaken, whereby release and mistake are “pure from the letter *ka*” (*ka nas dag pa*), that is to say, pure in its own essence (*rang ngo dag pa*), essentially pure.

Thus, while the foundational noumenon does not ever fluctuate from that pure entity, the variegated array of the basis, path, and fruit dawn from

within its situation [like smoke arising from fire]—the vast and limitless appearances of cyclic existence and nirvāṇa [the latter including all levels of realization of Hearer, Solitary Realizer, and Bodhisattva Superiors right through to Buddhahood] without the temporal boundaries of an earlier limit and a later limit [such as a beginning of cyclic existence and an end of cyclic existence] and illimitable by divisional factors such as east and so on. In brief, all of these boundless appearances of the sphere [of reality] dawn within never fluctuating from the situation (*ngang*) of the very pure foundational sphere [of reality] indivisible into factors of time and direction as projective prowess (*rtsal*) and are arrayed as ornament (*rgyan*) and sport (*rol pa*).

Hence, in the Great Completeness in which the three times are realized as timeless, no phenomena of the ten directions and three times are incomplete (*ma rdzogs pa med*):

It is vast. It is great. The great *dharma*.

The antidote of the small.

དེ་ལྟར་ན་གཞི་ཚམས་ཉིད་རྣམ་དག་གི་ངོ་བོ་དེ་ལས་ནམ་ཡང་
 གཡོ་མི་མྱོད་བཞིན་དུ། གཞི་དང་ལམ་དང་འབྲས་བུའི་བཀོད་པ།
 འཁོར་འདས་ཀྱི་སྣང་བ་རྒྱ་ཆེ་ཞིང་སྲུ་མེད་པ། ལྷ་མཐའ་དང་སྤྱི་
 མཐའི་དུས་གདུགས་པ་མེད་པ། ཤར་ལ་སོགས་ཀྱི་ཆས་སྤྱེ་བའི་
 མཐའ་ལྷག་པ་མེད་པ་མདོར་ན་ཚམས་ཀྱི་དབྱིངས་ཀྱིས་གྲས་པའི་
 སྣང་བ་ཐམས་ཅད། དུས་དང་སྤྱོད་ཀྱི་ཆར་འབྱེད་པ་མེད་པའི་
 གཞི་དབྱིངས་ཤིན་ཏུ་རྣམ་དག་གི་དང་ལས་ནམ་ཡང་གཡོ་མི་
 མྱོད་པར། དེའི་དང་ལས་རྩལ་ཏུ་ཤར་ཞིང་རྒྱན་དང་རོལ་པར་
 བཀོད་པ་ཡིན་པས་ཡངས་སོ་ཆེའོ་ཚམས་ཆེན་པོ། ། རྒྱང་ཏུ་རྣམས་
 ཀྱི་གཉེན་པོ་ཡིན། ། ཞེས་རྣམས་པ་ཆེན་པོ་དུས་གསུམ་དུས་མེད་
 དུ་རྟོགས་པ་ལ་སྤྱོད་ཀྱི་བཅུ་དུས་གསུམ་གྱི་ཚམས་མ་རྣམས་པ་མེད་
 དོ། །

Therefore, the apprehensions that:

- This is the body of attributes at the time of the basis [ordinary view-point]: due to not having purified adventitious defilements it has not matured into the entity of the fruit.
- This is the noumenon at the time of the path; some level of the obstructions has been purified [but not all].
- This is the noumenon at the time of the fruit: all adventitious defilements have been purified.

are this way with respect to the mode of appearance to sentient beings. However, in terms of the mode of abiding of the noumenon there are no divisions by way of the three times, differentiations into pure and impure states, or divisions of dualistic phenomena such as sentient being and Buddha, and so forth. There is not the least fluctuation from abiding in equality.

དེའི་ཕྱིར་འདི་ནི་གཞི་དུས་ཀྱི་ཚོས་སྐྱེ་སྐྱོ་སྐྱེ་བུར་གྱི་སྐྱིབ་པ་མ་
 དག་པས་འབྲས་བུའི་ངོ་བོར་མ་སྐྱོན་པའོ། ། འདི་ནི་ལམ་དུས་ཀྱི་
 ཚོས་ཉིད་དེ་སྐྱིབ་པ་ཅི་རིགས་དག་པའོ། ། འདི་ནི་འབྲས་བུའི་
 དུས་ཀྱི་ཚོས་ཉིད་དེ་སྐྱེ་བུར་གྱི་སྐྱིབ་པ་མཐའ་དག་དག་པའོ། །
 ཞེས་འཇིན་པ་ནི་སེམས་ཅན་རྣམས་ཀྱི་སྣང་ཚུལ་ལ་དེ་ལྟར་ཡིན་
 ཡང། ཚོས་ཉིད་ཀྱི་གནས་ཚུལ་གྱི་དབང་དུ་བྱས་ན་དུས་གསུམ་
 གྱིས་སྐྱེ་བ་དང་། དག་མ་དག་ཏུ་འབྱེད་པ་དང་། སེམས་ཅན་
 དང་སངས་རྒྱས་སོགས་གཉིས་ཚོས་ཀྱི་དབྱེ་བ་གང་ཡང་མེད་པར་
 མཉམ་པ་ཉིད་དུ་གནས་པ་ལས་ཚུང་། ། ད་གཡོ་བ་མི་སྲིད་པས་ན།

Consequently, [the noumenon] should not be posited in accordance with the mode of appearance when the basis has not been realized and has not been ascertained just as it is during the basal [that is, ordinary] time of sentient beings and during the path states of Bodhisattvas. For, the perception in the perspective of the perception of the fruit, very pure Buddhahood, that just this foundational sphere [of reality] is primordially devoid of obstructions and that the Buddha attributes are primordially complete is pristine wisdom perceiving the final mode of abiding. In it the mode of abiding and mode of appearance are in full agreement.

གཞི་ཇི་བཞིན་མ་རྟོགས་པ་མ་ངེས་པའི་སྣང་ཚུལ་གཞི་སེམས་
 ཅན་གྱི་དུས་དང་། ལམ་བྱང་ཚུབ་སེམས་དཔའི་གནས་སྐབས་ཀྱི་
 སྣང་བ་ལྟར་མི་བཞག་སྟེ། འབྲས་བུ་ཤིན་ཏུ་རྣམ་དག་སངས་རྒྱས་
 ཀྱི་གཤེགས་འོར་གཞི་དབྱིངས་དེ་ཉིད་སྐྱེབ་པ་ཡི་དག ། ཡོན་
 ཏན་ཡི་རྫོགས་སུ་གཤེགས་པའི་གཤེགས་པ་དེ་གནས་ལུགས་
 མཐར་ཐུག་གཤེགས་པའི་ཡི་ཤེས་གནས་སྣང་རྣམ་པ་ཀུན་ཏུ་
 མཐུན་པ་ཡིན་པའི་ཕྱིར།

Khetsun Sangpo: Such final mode of perception is a concordance in all ways between how things actually are and how they appear.

Therefore, taken in terms of the perspective of that final perception of the ultimate, this assertion by the texts of the Great Completeness that all phenomena are primordially buddhified as entities of the fruit, Buddhahood, is established by final analytical reasoning/~~reasoning analyzing the final fact~~; hence, not even anyone can counter that it is not so.

དོན་དམ་གཤེགས་པ་མཐར་ཐུག་པ་དེའི་གཤེགས་འོར་དབང་དུ་
 བྱས་ཏེ། ཚེས་ཐམས་ཅད་འབྲས་བུ་སངས་རྒྱས་ཀྱི་འོར་ལོ་ཡི་ནས་
 སངས་རྒྱས་པར་རྫོགས་པ་ཆེན་པོའི་གཞུང་གིས་བཞེད་པ་འདི་ནི་
 མཐར་ཐུག་དཔྱད་པའི་རིགས་པས་གྲུབ་པ་ཡིན་པས་དེ་མ་ཡིན་
 པར་སྲུས་ཀྱང་བཀལ་མི་རུས་སོ། །

Glossary

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
abbot	mkan po	
actual	rang mtshan pa	
actual clear light/ exemplified clear light	don gyi 'od gsal	
actual mode of subsisting	don gyi bzhugs tshul	
actuality/ effective actuality/ effective thing/ thing/ actuality	dngos po	bhāva
adventitious	glo bur	
appearance-perspective	snang ngo	
appearances that are signs of the clear light	rtags snang	
appearing clear light / clear light of appearance	snang ba'i 'od gsal	
apprehended-object and apprehending-subject	gzung 'dzin	
artifice/ projective artifice/ projective prowess / dynamism	rtsal	
aspect/ representation	mam pa	ākāra
awareness	blo	
bare emptiness	stong rkyang	
appearances of the basis	gzhi snang	
foundational clear light	gzhi'i 'od gsal	
foundational element/ sphere/ sphere [of reality]	dbyings	dhātu
foundational essentially pure great clear light	gzhi ka dag 'od gsal chen po	
foundational ultimate body of the noumenon	gzhi don dam chos nyid kyi sku	
body of attributes	chos sku	
body of great transference	'pho ba chen po'i sku	
causes of appearances	snang ba'i rgyu	
clear light	'od gsal	
clear light of appearance/ appearing clear light	snang ba'i 'od gsal	
coarse mental conceptualization	yid kyi kun rtog rags pa	
coarse mentality	yid rags pa	
complete within unrestricted equality	ris med mnyam pa'i ngang du rdzogs pa/mnyam rdzogs	
compounded	'dus byas	saṃskṛta
conceptual impression	rtog pa'i snang ba	
conceptuality	rnam rtog	
conclusiveness	la bzla ba	
consciousness	rnam shes	
construct (verb)	mngon par 'du byed pa	
construct/ sign/ mark	mtshan ma	nimitta
continuation	rgyun	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
delicate clear light	srab mo'i 'od gsal	
effective actuality/ effective thing/ thing/ actuality	dngos po	
effective thing/ effective actuality	dngos po	
effulgence of noumenal intrinsic awareness	chos nyid kyi rig gdangs	
element of attributes/ sphere [of real- ity]	chos kyi dbyings	dharmadhātu
emptiness	stong pa nyid	śūnyatā
empty and luminous	stong gsal	
empty forms that are appearances of the projective prowess of funda- mental mind	gnyug sems kyi rtsal snang stong gzugs	
enumerative emptiness	stong nyid mam grangs pa	
equal and complete	mnyam rdzogs	
essential purity	ka dag	
everlasting	ther zug	
exalted mind	thugs	
exists naturally	chos nyid kiyis yod pa	
experiential perspective	dgongs nyams	
feeling-bliss	tshor bde	
fully qualified/ regular	rang mtshan pa	
functioning actuality/ effective thing	dngos po	
fundamental	gnyug ma	
fundamental cognition	gnyug ma'i yid	
fundamental mind	gnyug ma'i sems/ gnyug sems	
grand permanence	rtag pa chen po	
grand uncompoundedness	'dus ma byas chen	
great collection of wheels of letters	yi ge 'khor lo tshogs chen	
Great Completeness	rdzogs chen	
great equality of purity	dag mnyam chen po	
great mind	sems chen po	
Great Seal	phyag rgya chen po	mahāmudrā
hammer breaking the youthful en- cased body	gzhon nu bum sku gcag pa'i tho ba	
immutable mind	mi 'gyur ba'i sems	
in isolation	ldog cha nas	
inanimate and animate/ the stable and the moving	brtan g.yo	
incomplete	ma rdzogs pa med	
Initial Buddha	thog ma'i sangs rgyas	
integrally/ intrinsically	rang chas su	
intrinsic awareness/ knowing	rig pa	
intrinsic mind	sems nyid	
intrinsically aware emptiness	rig stong	
intrinsically aware pristine wisdom	rig pa ye shes	
intrinsically/ integrally	rang chas su	
involving constructs	mtshan bcas	samitta
I-self	nga bdag	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
knowing/ intrinsic awareness	rig pa	
Knowledge-Bearer	rig 'dzin	
leapover	thod rgal	
limited/ trifling	nyi tshe ba	
lotus of non-attachment	ma chags padma	
luminous and knowing	gsal rig	
manifestly constructs	mngon par 'du byed pa	
mark/ sign/ construct	mtshan ma	nimitta
master	slob dpon	
matrix-of-one-gone-to-bliss	bde gshegs snying po/ bde bar gshegs pa'i snying po	
mental consciousness	yid shes/ yid kyi nram shes	
mentality	yid	manas
metaphoric clear light	dpe'i 'od gsal	
metaphoric pristine wisdom	dpe'i ye shes	
mind	sems	
mind-basis-of-all	kun gzhi nram par shes pa	ālayavijñāna
mind-vajra	sems kyi rdo rje	
mode of abiding	gnas lugs	
momentary mental awareness	blo rig skad cig ma	
mutable blissful feeling	tshor bde 'gyur ba can	
natural innateness of mind	sems kyi lhan skyes	
natural maṇḍala	rang bzhin gyi dkyil 'khor	
natural mind of clear light	rang bzhin 'od gsal ba'i sems	
natural path	rang lam	
natural sign	rang rtags	
naturally flowing noumenon	rang bzhin bab kyi chos nyid	
naturally luminous self-arisen pristine wisdom	rang byung gi ye shes rang bzhin gyis 'od gsal ba	
non-conceptuality	mam par mi rtog pa	
not appear in experience as isolatedly different	tha dad du yan gar myong bar mi snang	
noumenal fundamental mind	chos nyid gnyug ma'i sems	
noumenal mind	chos nyid kyi sems	
noumenal mode of abiding	chos nyid kyi gnas lugs	
noumenal reasoning	chos nyid kyi rigs pa	
noumenal thusness	chos nyid de bzhin nyid	
noumenon	chos nyid	dharmatā
One-Gone-Thus	de bzhin gshegs pa	tathāgata
One-Gone-to-Bliss	bde bar gshegs pa	sugata
original foundational noumenon	gdod ma gzhi yi chos nyid	
Original Lord	gdod ma'i mgon po	
ornament	rgyan	
phenomena and noumenon	chos dang chos nyid	
primeval	ye thog	
primeval foundational mode of abiding	ye thog gzhi'i gnas lugs	
primeval basis	ye thog gi gzhi	
primordial buddhification	ye sangs rgyas pa	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
primordial emptiness and luminosity	ye stong 'od gsal	
primordial endowment	ye ldan	
primordially buddhified	ye nas sangs rgyas pa	
primordially enlightened	ye nas byang chub pa	
pristine wisdom	ye shes	
pristine wisdom of clear light	'od gsal ba'i ye shes	
producers of appearances	snang ba'i skyed byed	
projective artifice/ projective prowess/ artifice	rtsal	
proliferation	spros pa	prapañca
pure from the letter ka/ pure from the beginning	ka nas dag pa/ ka dag	
pure in its own essence/ essentially pure	rang ngo dag pa	
reading-transmission	bshad lung	
realization	rtogs pa	
realizational actual clear light	rtogs pa don gyi 'od gsal	
reasoning of dependence	ltos pa'i rigs pa	apekṣāyukti
reasoning of nature	chos nyid kyi rigs/rig pa	dharmatāyukti
reasoning of performance of function	bya ba byed pa'i rigs pa	
reasoning of tenable proof	'thad pas sgrub pa'i rigs pa	upapattisādhanayukti
regular mentality	yid rang mtshan pa	
regular/ fully qualified	rang mtshan pa	
representation/ aspect	rnam pa	ākāra
restricted	ris su chad pa	
restricted appearances	ris chad kyi snang ba	
sacred emptiness	stong nyid dam pa	
sciences	rig gnas	
secure haven/ stronghold	btsan sa	
self-arisen matrix	rang byung snying po	
self-arisen pristine wisdom	rang byung ye shes	
self-cognizing direct perception	rang rig mngon sum	
self-dawning	rang shar	
self-effulgence	rang mdangs	
self-knowing	rang rig	
self-luminous	rang gsal	
self-projective artifice	rang rtsal	
self-release	rang grol	
serial destruction	rjes gzhi	
sign/ construct/ mark	mtshan ma	nimitta
situation	ngang	
sphere of clear light	'od gsal ba'i dbyings	
sphere of non-proliferation	spros med kyi dbyings	
sphere [of reality]/ element of attributes	chos kyi dbyings	dharmadhātu
sphere/ sphere [of reality]/ foundational element	dbyings	dhātu
spontaneity	lhun grub	
spontaneously established	lhun gyis grub pa	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
sport	rol pa	
stable and the moving	brtan g.yo	
standpoint of primordial buddhification	ye sangs rgyas pa'i dgongs pa	
standpoint/ thought/ intent/ perspective	dgongs pa	
state of mindless darkness	sems med mun pa'i gnas skabs	
subject/ substrata	chos can	
substrata/ subject	chos can	
subtle mind/ subtle mentality	yid phra ba	
teacher three bodies	ston pa sku gsum	
that endowed with the space-vajra pervading space	mkha' khyab mkha' yi rdo rje can	
thorn-apple	thang khrom/ thang phrom	dhattūra
Translated Word of Buddha	bka' 'gyur	
trifling subjects	chos can nyi tshe ba	
trifling/ limited	nyi tshe ba	
ultimate emptiness	stong nyid dam pa	
uncompounded	'dus ma byas	asamskrta
unhindered	zang thal	
Victor Knowledge-Bearer	rgyal ba rig 'dzin	
visionary experience	nyams	
whole withdrawal	ril 'dzin	
without I-self	nga bdag med pa	
youthful encased body	gzhon nu bum pa'i sku	

List of Abbreviations

- “Dharma” refers to the *sde dge* edition of the Tibetan canon published by Dharma Press: the *Nyingma Edition of the sDe-dge bKa'-'gyur and bsTan-'gyur* (Oakland, Calif.: Dharma Press, 1981).
- “Golden Reprint” refers to the *gser bris bstan 'gyur* (Sichuan, China: krung go'i mtho rim nang bstan slob gling gi bod brgyud nang bstan zhib 'jug khang, 1989).
- “Karmapa *sde dge*” refers to the *sde dge mtshal par bka' 'gyur: A Facsimile Edition of the 18th Century Redaction of Si tu chos kyi 'byung gnas Prepared under the Direction of H.H. the 16th rgyal dbang karma pa* (Delhi, India: Delhi Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1977).
- “P,” standing for “Peking edition,” refers to *The Tibetan Tripitaka* (Tokyo-Kyoto: Tibetan Tripitaka Research Foundation, 1955-1962).
- “*stog Palace*” refers to the *Tog Palace Manuscript of the Tibetan Kanjur* (Leh, Ladakh: Smanrtsis Shesrig Dpemdzod, 1979).
- “THL” refers to The Tibetan and Himalayan Library of the University of Virginia at <http://www.thlib.org>. (The identifications in the endnotes of THL numbers for tantras are tentative.)
- “Toh” refers to *A Complete Catalogue of the Tibetan Buddhist Canons*, edited by Hakuju Ui et al. (Sendai, Japan: Tohoku University, 1934), and *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism*, edited by Yensho Kanakura et al. (Sendai, Japan: Tohoku University, 1953).
- “Tokyo *sde dge*” refers to the *sDe dge Tibetan Tripitaka—bsTan hgyur preserved at the Faculty of Letters, University of Tokyo*, edited by Z. Yamaguchi et al. (Tokyo: Tokyo University Press, 1977-1984).

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1. SŪTRAS AND TANTRAS

All-Creating Monarch

sarvadharmamahāsantibodhicittakulayarāja

kun byed rgyal po/ chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po

THL Ng1.1.2.1

In *bka' 'gyur (sde dge par phud, 828)*. TBRC W22084.97:1b1-86a7 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Compilations of Indicative Verse

udānavarga

ched du brjod pa'i tshom

In *bka' 'gyur (lha sa, 332)*. TBRC W26071.72:644-778 (PDF of Lha sa: Zhol bka' 'gyur par khang, [194-]).

Peking 992, vol. 39

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Compendium of the Thought of the Sūtras

mdo dgongs pa 'dus pa/ de bzhin gshegs pa thams cad kyi dgongs pa 'dus pa'i rgyud

THL Ng2.3.3

In *rnying ma rgyud 'bum (gting skyes)*. TBRC W21518.11:9-545 (PDF of Thimbu: Dingo Khyentse Rimpoche, 1975-1975).

Condensed Kālachakra Tantra

śrī-kālacakra-laghu-tantra-rāja-hṛdaya-nāma

dpal dus kyi 'khor lo bsdu pa'i rgyud kyi rgyal po'i snying po

In *bka' 'gyur (lha sa, 373)*. TBRC W26071.79:421-478 (PDF of Lha sa: Zhol bka' 'gyur par khang, [194-]).

See *Kālachakra Tantra*.

Descent into Laṅkā Sūtra

laṅkāvatārasūtra

lang kar gshegs pa'i mdo

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Peking 775, vol. 29

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Foremost Powerful Excellent Great Completeness Tantra

rdzogs pa chen po tje btsan dam pa

THL Ng4.1.16

- In *rnying ma rgyud 'bum (gting skyes)*. TBRC W21518. 1:450-451 (PDF of Thimbu: Dingo Khy-entse Rimpoche, 1975-1975).
- General Tantra of the Great Lotus Sovereign Gone to Bliss*
padma dbang chen bde gshegs spyi dril gyi rgyud/ de bzhin gshegs pa thams cad kyi dgongs pa spyi dril gyi rgyud
THL Ng2.3.4
In *rnying ma rgyud 'bum (mtshams brag dgon pa'i bris ma)*. TBRC W21521. 16:775-800 (PDF of Thimphu: National Library, Royal Government of Bhutan, 1982).
- Great Completeness Lion of the Culmination of Artifice Tantra*
rdzogs chen seng ge rtsal rdzogs kyi rgyud/ seng ge rtsal rdzogs chen po'i rgyud
THL Ng1.3.3.8
In *rnying ma rgyud 'bum (gting skyes)*. TBRC W21518.9:246-371 (PDF of Thimbu: Dingo Khy-entse Rimpoche, 1975-1975).
- Guhyasamāja Tantra*
sarvatathāgatakāyavākiccittarahasyaguhyasamājanāmamahākāparāja
de bzhin gshegs pa thams cad kyi sku gsung thugs kyi gsang chen gsang ba 'dus pa zhes bya ba brtag pa'i rgyal po chen po
In *bka' 'gyur (sde dge par phud, 442)*. TBRC W22084.81:181-297 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 81, vol. 3; D442, vol. ca; Dharma vol. 29
- Hevajra Tantra*
hevajratantrarāja
kye'i rdo rje zhes bya ba rgyud kyi rgyal po
In *bka' 'gyur (sde dge par phud, 417)*. TBRC W22084.80:3-28 (PDF in Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985)
Peking 10, vol. 1
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nor bu phra bkod/ nor bu phra bkod rang gi don thams cad gsal bar byed pa'i rgyud
THL Ng1.3.3.16
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- Introduction to the Forms of Definite and Indefinite Progress Sūtra*
niyatāniyatagatimudrāvātārasūtra
nges pa dang mi nges par 'gro ba'i phyag rgya la 'jug pa'i mdo
In *bstan 'gyur (sde dge par phud, 202)*. TBRC W22084.62:63a5-78a4 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 868, vol. 34 (Toh. 202)
- Kālachakra Tantra*
kālacakranāmatantrarāja
rgyud kyi rgyal po dpal dus kyi 'khor lo
In *bka' 'gyur (sde dge par phud, 362)*. TBRC W22084.77:46-258. (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
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Mad Elephant Tantra

glang po rab 'bog gi rgyud

THL Ng3.1.3.3.5

In *rnying ma rgyud 'bum (gting skyes)*. TBRC W21518.19:207-296 (PDF of Thimbu: Dingo Khyentse Rimpoche, 1975-1975).

Miraculous Secret Essence

śrīguhyagarbhatattvaviniścaya

sgyu 'phrul gsang ba snying po; dpal gsang ba'i snying po de kho na nyid nram par nges pa

THL Ng3.1.1.8

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Miraculous Transcendence Great Tantra

sgyu 'phrul thal ba'i rgyud chen po

THL Ng3.1.2.1.4

In *rnying ma rgyud 'bum (gting skyes)*. TBRC W21518.15: 429-546 (PDF of Thimbu: Dingo Khyentse Rimpoche, 1975-1975).

Mirror of the All-Good Exalted Mind Tantra

kun tu bzang po thugs kyi me long gi rgyud

THL Ng1.3.3.14

In *rig 'dzin padma gling pa'i zab gter chos mdzod rin po che*. TBRC W21727.6:683-698 (PDF of Thimphu: Kunsang Tobgay, 1975-1976).

Monarch of Multitudinous Expanse Tantra

klong chen rab 'byams rgyal po'i rgyud

THL Ng1.2.1

In *rnying ma rgyud 'bum (gting skyes)*. TBRC W21518.3:262-400 (PDF of Thimbu: Dingo Khyentse Rimpoche, 1975-1975).

Monarch of Tantras: The Vajrasattva Magical Net

rgyud kyi rgyal po rdo rje sems dpa' sgyu 'phrul dra ba/ rdo rje sems dpa'i sgyu 'phrul dra ba gsang ba thams cad kyi me long zhes bya ba'i rgyud

THL Ng3.1.2.1.2

In *bka' 'gyur (lha sa)*. TBRC W26071.98:429-649 (PDF of Lha sa: Zhol bka' 'gyur par khang, [194-]).

Non-dual Conquest

ārya-advayasamatā-vijayākhyā-vikalpa-mahārāja

gnyis med mnyam nyid nram rgyal

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Quintessence of the View of the Great Completeness: The Broad Expanse of Space Tantra

rdzogs pa chen po lta ba'i yang snying nam mkha' klong yangs kyi rgyud

THL Ng1.5.20

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rdzogs chen nges don 'dus pa'i rgyud/ lta ba thams cad kyi snying po rin po che mam par bkod pa

THL Ng1.5.17

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kun tu bzang po ye shes klong gi rgyud rin chen gser gyi yang zhun/ rdzogs pa chen po nges don 'dus pa'i yang snying

THL Ng1.5.23

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Tantra of Great Luminous Meaning Devoid of Proliferation

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THL Ng1.5.1

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Tantra of the Great Completeness Equal to Space

[chos thams cad] rdzogs chen nam mkha' dang mnyam pa'i rgyud

THL Ng1.5.24

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ye shes gsang ba'i sgron ma rin po che man ngag gi rgyud

THL Ng1.2.7

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rig pa rang shar chen po'i rgyud

THL Ng1.3.3.3

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THL Ng1.1.3.21

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Tantra of Transcendent Sound

ratnakarashabdamaḥāprasāngatantra

sgra thal 'gyur tsa ba'i rgyud/ rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud

THL Ng1.3.3.2

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catuḥśatakaśāstrakārikā

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vastusamgraha

gzhi bsdu ba

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Peking 5543, vol. 111

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