

*Subtle Mind and  
Primordial Wisdom*

Mi-pam-gya-tsho's  
*Analysis of Fundamental Mind*

Chapter 3

with oral commentary by  
Khetsun Sangpo



Jeffrey Hopkins

Dual language edition by Craig Preston & William Magee

UMA INSTITUTE  
FOR TIBETAN STUDIES



# SUBTLE MIND AND PRIMORDIAL WISDOM

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# Education in Compassion and Wisdom

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*Supported by generous grants from  
the Pierre and Pamela Omidyar Fund  
the Silicon Valley Community Foundation  
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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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7330 Harris Mountain Lane  
Dyke, VA 22935-1008  
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Version: June, 2018

ISBN: 978-1-941381-36-6

Library of Congress Control Number:

Hopkins, Jeffrey, 1940-

Subtle mind and primordial wisdom: mi-pam-gya-tsho's analysis of fundamental mind chapter 3 with oral commentary by khetsun sangpo / by Jeffrey Hopkins.

[Gnyug sems 'od gsal gyi don la dpyad pa rdzogs pa chen po gzhi lam 'bras bu'i shan 'byed blo gros snang ba. English]

Includes bibliographical references.

ISBN: 978-1-941381-36-6

1. Rdzogs-chen. 2. Rnying-ma-pa (Sect)--Doctrines. 3. Tantra. 4. Wisdom--Religious aspects--Buddhism. I. Hopkins, Jeffrey. II. Mi-pham-rgya-mtsho, 'Jam-mgon 'Ju, 1846-1912. III. Khetsun Sangpo Rinpoche, 1920-2009. Title.

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# Preface

This book is mainly an explained translation of the third chapter of *Analysis of the Meaning of Fundamental Mind, Clear Light, Distinguishing the Basis, Path, and Fruit of the Great Completeness: Illumination of Intelligence*<sup>a</sup> by the great Tibetan scholar-yogi Mi-pam-gya-tsho<sup>b</sup> (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 expounds on the Great Completeness, the foundational nature in which spiritual development is grounded.

Commenting on the text, Khetsun Sangpo Rinpoche (1920-2009) expands on his ground-breaking presentation of the preliminary Tantric practices in *Tantric Practice in Nyingma*<sup>c</sup> 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*,<sup>d</sup> published as *Fundamental Mind: The Nyingma View of the Great Completeness*.<sup>e</sup> In that book Khetsun Sangpo provides a short biography of Mi-pam-gya-tsho, drawn from his *Biographical Dictionary of Tibet and Tibetan Buddhism*,<sup>f</sup> 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<sup>g</sup> union of luminosity and emptiness;

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

<sup>b</sup> *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*.

<sup>c</sup> 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).

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

<sup>e</sup> Ithaca: Snow Lion Publications, 2006.

<sup>f</sup> Dharamsala, India: Library of Tibetan Works and Archives, 1973.

<sup>g</sup> *'dus ma byas, asaṃskṛta.*

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

In that 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-

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<sup>a</sup> *'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*<sup>a</sup> 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 Dharmasala, 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 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.

Since this book moves from delineation of the view in the first two chapters to more nitty-gritty considerations of psychological practice here in the third chapter, the book begins with an essay collected from Khetsun Sangpo's teachings introducing high reaches of the practice of the Great Completeness.

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<sup>a</sup> Dharmasala, India: Library of Tibetan Works and Archives, 1973.



# Technical Notes

In this work, the transliteration of Tibetan follows the system formulated by Turrell Wylie,<sup>a</sup> 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. Chapter and section titles have been added to the translation to facilitate accessibility.

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



# Simultaneous (Sudden) and Gradual Enlightenment in Nyingma

Oral teachings by Khetsun Sangpo

Collected, translated, and edited by Jeffrey Hopkins

The Great Vehicle doctrines are rare in the world nowadays, but even rarer are the inconceivable quintessential instructions of Secret Mantra, and within that also, the quintessential instructions of the Great Completeness are even rarer. It appears that the Great Completeness formerly spread to China because portions of quintessential instructions appear here and there in the literature, but there was no complete translation as was done in Tibet. From the manuscripts retrieved from Tunhuang, occasionally a page or two, containing small sections, stanzas and the like, set forth the quintessential instructions of the Great Completeness. There are some stanzas concerning the Vajrasattva repetition according to Atiyoga and 25 to 30 pages on the Novika Tantras of Mahāyoga. Based on these, it is clear that it did spread to China in the past, but it is also clear that it did not spread anywhere else in the world.

In Tibet before entering the path of breakthrough and leapover it is absolutely necessary to accumulate a hundred thousand refuges, mind-generations, Vajrasattva repetitions, and maṇḍala offerings as well as one million two hundred thousand guru-yogas. No matter who persons were, they had to finish these before hearing anything about the higher path. However nowadays people are very busy and this doctrine of quintessential instructions is about to be annihilated. Thus, after long discussion among Nying-ma lamas, we have decided that it would be better to explain this doctrine to interested foreigners. In the past people were not so busy and were able to climb the ladder purifying actions and afflictions, and making identifications. However, nowadays neither the teacher nor the student has this time. If it were strictly held that all of the preparatory practices had to be finished before hearing a word of the higher doctrine, then almost no one could hear them.

If such a profound doctrine of quintessential instructions disappeared, it would be very sad; therefore, at this time of rapid disappearance, as at sunset, it is necessary to reveal the secrets. These instructions will serve as means of completing the potencies of listeners, whereupon it will be realized that initiation is needed in order to ripen their minds, and that these quintessential instructions must be sought in detail.

How is the basis of the Great Completeness identified? It is not sufficient to identify the basis as merely the essential purity, nor as only spontaneity, but as a union of essential purity and spontaneity. The essential purity is posited from the viewpoint of the mode of being, emptiness; however, unlike the annihilated emptiness of the Nihilists, all auspicious attributes are spontaneously established from within it, and from this point of view spontaneity is positive. All virtuous and nonvirtuous karmas are planted in this basis-of-all (*kun gzhi, ālaya*). When realized, it causes the attainment of Buddhahood; when not realized, it is the place of wandering in cyclic existence.

Although it is the basis of mistake, the mistake is to be abandoned, not the basis of the mistake. When a battle is fought, the enemy is to be defeated, not the area where the battle is fought, and there is no way that one could destroy it. Similarly, there is no way that this basis could be destroyed. Until it is vividly realized, words are used as signs causing realization, but the words are not the fact.

In Nying-ma the two aspects of the expanse of emptiness and wisdom are so completely unified that they do not involve an aggregation coming together or separation-dispersal. The union of these two does not need to be newly produced, but has always been unchangeable like a vajra, which is stated as a symbol for this which cannot be symbolized—stable, hard, unobstructible, unchangeable, indestructible, and unbreakable.

There are two doors of entry to practice, the mode of simultaneous persons and the mode of a gradual persons. Simultaneous persons are ones who over many lifetimes have accumulated the proper actions and predispositions, and when they receive initiation and identification, attain immediate high realization. Gradual persons, on the other hand, are not the gradualists of Sūtra systems who achieve enlightenment only after countless eons of practice, but proceed only on the Mantra path and complete the auspicious attributes, finishing the grounds and the paths gradually even in one lifetime. They are unable to progress over these paths simultaneously upon identification of reality, but have to proceed in stages. Thus, even the gradual path is not necessarily long.

When Milarepa was first taught the Great Completeness doctrine, he thought he could attain Buddhahood without meditation and remained relaxed without meditating, and thus attained no mental development. Therefore, when his lama tested him and found he had made no progress, he said, “I have made a mistake. Though the Great Completeness is indeed inconceivable, you are indeed a loose person and not fitted for this easy doctrine. You will have to proceed with great difficulty on the gradual path. Therefore, you should go to the south, appear before the Translator



Marpa and proceed on the difficult path of the gradualist. You have not succeeded in the means of attaining Buddhahood without difficulty.” Thus he had to send him away, whereupon Milarepa underwent untold difficulties, but through the power of devoted effort was able to achieve Buddhahood. Milarepa told his supreme disciple Gampopa, who had received all of his teachings, he would give him—upon his departure—his final quintessential instruction. Gampopa knew that Milarepa had indeed transmitted all of his quintessential instructions, like pouring water from one pot to another, and wondered what this more profound doctrine could be. He remained without forgetting that this was to come, and when he was about to leave, reminded Milarepa that he was to receive this final quintessential instruction. Milarepa said, “Oh, yes, yes. My final quintessential instruction is this,” and pulled up his robe, revealing the cheeks of his rear which were like the hooves of an animal due to having sat for so long with such great effort without a cushion. He said, “My attainment of great realization came from this. You need such effort, not any other doctrine. This is my quintessential instruction. Whether you become a Buddha or not depends on effort. With effort there is no question about your liberation. Like a child, do what your father says.”

Mindfulness and introspection are the basis of the path. Mindfulness keeps you from forgetting what is to be adopted and what is to be discarded, and introspection causes you to know the virtues that are to be achieved and the ill-deeds that are to be forsaken. Since this is the case, whether one is eating, lying down, working, going outside, or whatever, if mindfulness and introspection do not dwell tightly in the mind, then there is no way to tell the difference between an ordinary person and practitioner. The division is made not by clothing, but by the mind; clothes do not achieve Buddhahood, the mind does. Mindfulness and introspection must be maintained tightly and continuously; otherwise, whether one studies or practices, one is not on the path.

The student must be one who has accumulated actions and predispositions over many lifetimes. The lama must have great realization and attainment. When the two sit down to make the introduction and identification of the Great Completeness, the student is an ordinary being, but upon identifying his or her own mind, the student is released, and when he or she rises, rises as a Superior. This is because the difference between an ordinary being and a Superior comes only from the force of knowing or not knowing the mode of one’s own mind. One who is capable of being released immediately after the lama’s quintessential instruction is a simul-

taneous person. If this does not occur, one enters the gradual way, developing the mind in stages over many months, proceeding over the grounds and paths.

Those of simultaneous faculties, however, realize that the mode of being of the mind is released from the very beginning. Then why is it that we are ordinary beings? Because of being obstructed by temporary adventitious defilements. Then why are we not released immediately? Because aside from forming a general image we cannot realize this mode of being directly. For instance, one can form an understanding about a distant city that one does not know through hearing about it from another, but because one cannot see it directly, it is only an understanding. Simultaneous persons, on the other hand, do not just understand the mode of being of the mind, they perceive it directly upon the lama's identification, feeling "I have been so pathetic, mistaken over such a small source of mistake, having to undergo this huge mistake of limitless cyclic existence such great suffering! Amazing!" There is just the small difference of knowing or not knowing, but the resultant mistake is huge, there being no beginning to birth in cyclic existence.

As it says in Atisha's biography, every day he saw a woman who sometimes was crying and sometimes laughing. One day he asked her, "Why is it that for no apparent reason you are crying and then again for no apparent reason you are laughing? Do you have some sort of mental distress?"

"No. I do not. Because you people do, I cry."

"Why?"

"The Buddha matrix, one's own basic mind, has been a Buddha from beginningless lifetimes until now, and there is this great mess from such a small base of mistake, not just for one or two sentient beings but for hundreds of thousands. Whereas their own minds are Buddhas, they undergo such great confusion. Not being able to bear the suffering of so many beings, I cry. And then, I laugh because when this small basis of mistake is known—when one's own mind is known—one is released. Enjoying the fact that sentient beings can so easily be released from suffering, I laugh, knowing that they are ready to be liberated."

She was identifying the base for him. Having penetratingly realized this basis, the person of simultaneous faculties [on the sudden path] immediately proceeds to Buddhahood without relying on entering the gradual path in order to complete the potencies.

If you do not succeed on the simultaneous path, it is necessary to proceed on the gradual. You externally train in the mode of appearance of the

expanse of emptiness and internally perfect wisdom, increasing those factors needing enhancement and completing potencies.

The expanse of emptiness and pristine wisdom are the basis of release. The external expanse is the expanse of the sky; the internal expanse is the empty expanse of the mind; the secret expanse is the wisdom mind released from all extremes once the mind expanse has been purified. In the Middle Way this is called having separated from all conceptual proliferations without anything to point to and with the eight extremes of production from self, other, both, and neither, coming, going, sameness and difference, refuted—a complete cessation of all proliferations. This inconceivable emptiness, having passed beyond all conceptual proliferations, is the Middle Way view free from proliferations, which in Mantra is identified through a process beginning with the lama's pointing out and your identifying your own mind.

Just after completing the preparatory practices, you examine:

from where the mind arises,  
then where it dwells,  
and finally into what it ceases.

These are called the arising, dwelling, and going of the mind. At first you think solely about what mind is and where it comes from, without any further instruction, seeking the place of its arising. Then, once you have understood that mind is something that cannot become entirely nonexistent, for it is happy, sad, desirous, hateful and so forth—once it is understood as existing—you examine the upper, middle and lower parts of the body for its place of dwelling, since it is not suitable for it to dwell in external phenomena such as a house. You spend a month or two in this search with great intensity in solitary retreat, whereupon you understand that mind has no place of dwelling in the body, though temporarily it appears to be here or there. Then, since last year's or yesterday's mind does not exist today, you examine where it disappeared, into what it ceased. What is the entity of the place of cessation of this mind that ceases and is forgotten? At this point you arrive at something that is empty, and when this has to a good measure been understood, the teaching of breakthrough is begun.

Once the eight extremes are stopped, this empty expanse that is the mode of being of the mind is identified not merely as like space, but as an entity of wisdom, with all the auspicious attributes of knowledge, empathy, and power spontaneously established. If everything is considered to be conceptually elaborative and is denied, concluding that all is nonexist-

ent, then what would be the point of practice! The great wisdom that spontaneously has the Buddha attributes of knowledge, empathy, and power is identified by the lama, whereupon you must abide in this path by way of mindfulness and introspection and thereby proceed to Buddhahood. Except for proceeding this way, external rearrangements—through changes in clothing and so forth—cannot achieve Buddhahood. However, this does not mean that fabricated practices are not to be done. Until the doctrine which the lama reveals has been actualized, effort and exertion are needed. Without them, the true essence is lost.

By relying on mindfulness and introspection, the potencies of wisdom are gradually fulfilled like a moon shining in darkness, shining forth from within, not from the outside; unimpeded knowledge dawns. When knowledge shines forth from within, all phenomena asserted as conventional or ultimate are simultaneously released, whereupon the realization of the great self-release is generated. At that time, you effortlessly attain the great Buddhahood, the expanse of emptiness and the wisdom of self-release.

No matter how many or what types of external objects appear, because internal appearances have been brought to fulfilment, attachment is not generated. Grasping is not involved because all conceptual proliferations have been eliminated; the source of a sense of subject (apprehender) and object (apprehended) has been concluded. Because a wisdom beyond stoppage and achievement has appeared from within, there is nothing to be cast aside in abandonment and nothing to be achieved; you are beyond the external subjects and objects of adoption and abandonment.

The auspicious Buddha attributes are spontaneously established in this union of the expanse of profound emptiness and wisdom. It is called the expanse and wisdom of the way of spontaneous completion. For, just as a snake that has been tied tightly into many knots can free itself, so can the mind undo its own knots. If knots are tied in a rope, someone is needed to unravel them; however, the knots of contaminated actions, afflictions, and predispositions tied over many lifetimes can be undone like those of a snake.

This which when known, you are a Buddha, and when unknown, you wander in cyclic existence, in itself is beyond both cyclic existence and *nirvāṇa*. You have arrived at a high place where the proliferations of these two are eliminated. Since the auspicious attributes of a Buddha are completed from within, how could you be reborn in cyclic existence?! The potencies of the wisdom of a Buddha are complete; thus, how could the

paths of solitary peace of the Lesser Vehicle be generated?! This path taking countless eons in the sūtra system can be accomplished by one mind untying its own knots. It is decided from within.

The waves of conceptual thought naturally come to a standstill. Unobstructed and empty, but without being overextended, this state of union is blissful. Union is inherent, not something new and something old joined together. The self-arisen nature of phenomena is understood to be free from views. The expanse of emptiness and wisdom are not overly vast and thereby lacking the spontaneous establishment of the qualities of a Buddha. They are not extended to the point where they need to be pieced back together; nor are they partial since they are the one pervasive sphere of Buddha wisdom, one great spontaneous pervasive entity. This view has abided from the very beginning, obscured by actions and predispositions which when peeled away, leave just this immutable view.

Aside from pointing out what is to be illustrated—the mode of being—through illustrative words, this is not a case of just thinking about the meaning of words. However, in dependence on these signs you can actualize the mode of being of your own mind.

#### THE MODE OF PROCEDURE

There are two lineages with regard to the style of identification, one in terms of breakthrough and one in terms of spontaneous leapover, both involving the four appearances:

- increase of appearances (*snang ba gong 'phel*)
- awareness arriving at its peak (*rig pa rtser pheb*)
- extinguishment in reality (*chos nyid zad sa*)
- direct perception of reality (*chos nyid mngon sum*).

When identified in terms of breakthrough, the essential purity, the lama begins with identifying direct perception of reality and then increase of appearances, awareness arriving at its peak, and extinguishment in reality. This mode begins with identification of the reality of emptiness—the Truth Body and then completes the potencies of spontaneity.

When it is done in terms of spontaneity and leapover, first the factors of spontaneity are identified and then the potencies are gradually completed with the appearances becoming purified finally in the Truth Body. The reason for these two styles is that there are two modes of appearance, one that is the mode of being of the mind and another that involves external appearances to the eye itself. Initially, it is difficult to cause your awareness or mind to increase, and then when they have appeared, it is difficult

for these to increase, and then when your awareness is increased, it is difficult to cause them to be purified. For this reason, concentration has to be sustained for a long time.

Even for those relying solely on the factors of essential purity and breakthrough, the lama initially points put the peaceful Truth Body beyond all conceptual proliferations, and when this is cultivated, the potencies of experience and realization gradually shine forth. Thus, even here the potencies must be completed.

In leapover, identification of reality is made after the potencies have shined forth, whereas in breakthrough the meaning of reality is identified with nothing to see, after which you must meditate until the factors of spontaneity shine forth. One identification is by way of spontaneous factors, and the other is by way of the Truth Body. The one proceeds up from the bottom, and the other, down from the top, but since both accomplish the same purpose, there is essentially no difference. Both systems can be presented to a student to determine which will be more conducive. Whereas breakthrough begins with identification of empty reality, leapover begins with identification of a divine body and wisdom. Just as an external harvest needs to be ripened, so even when spontaneous factors have been identified, the potencies of appearance of your mind must be brought to completion.

There are four modes of instruction for completing potencies—white, black, red, and yellow, related with the colors of the elements. The black instruction is a retreat in darkness, every day of which involves specific identifications. The texts set forth specifications for the retreat house so that food can be taken, instructions given, and so forth, without the least entry of light and allowing varieties in the circulation of air depending on the nature of the meditator. Retreats range from a week to twenty-one or even forty-nine days. Once the appearances begin, they are increased greatly, much like dreaming. Though in dreams one does not see appearances with one's eyes, here you see them with the eyes to the point where you think might hurt the eye. Just as one sees an image of one's face in a mirror, so images or reflections of your mind dawn in front of yourself. Finally, these shine forth as divine bodies and wisdom.

In this practice of leapover the teacher instructs the student in how to look at these appearances with the eyes, whether askance, upward, downward, and so forth. The teacher points out what physical conditions give rise to specific appearances and explains the relationship between spiritual experience and appearances, explaining how to increase the potencies of the appearances with specific meditations. When students proceed well

based on the preparatory practices, in a short time they see rainbows, drops, suns, moons, and various creations.

Once these are seen, they are increased, and ultimately you see inconceivable unlimited appearances, like looking at movies. Then, once these potencies have been brought to fulfillment, the appearances begin to reduce.

In the beginning, it was difficult for them to appear; then the appearances are excessively manifold; then they reduce, and in the end, you meditate until there is just empty sky. Through effort you bring the meditation to the point of one great empty sky at which time clairvoyance, mental and physical emanation, and so forth are attained.

There are modes of procedure, modes of meditation, and identifications for each of the steps on the process. When the appearances have been increased and purified, and you arrive in the factor of emptiness, then you know firsthand the meaning of these explanations given nowadays to you in gloom about the view. This is direct perception of reality, the nature of phenomena. This is the quick path on which in this lifetime, with one body, you can quickly actualize the state of Buddhahood.

When you enter the path yourself and see these appearances and undergo these experiences, you realize that emanations of Buddhas and so forth are not nonexistent, but definitely do exist, that your own previous doubts were due merely to not having engaged in practice. Each day these ascertainments become stronger and stronger; even people who have fallen from vows and pledges and murdered many are capable of becoming enlightened through the practice of spontaneous leapover, viewing these appearances night and day like movies, increasing them, and attaining stability of mind within complete comfort. If within such increase you take a meal with someone else, or have a conversation with someone, then you are left for a week in darkness like switching off a light. As is said in the *Discipline*, the force of ill-deeds will affect oneself. Others' ill-deeds are infectious, like a contagious illness. For instance, if a cat comes on your lap in the midst of such increase of appearances, it immediately affects the appearances, whereupon you realize the truth of lamas' warnings against mixing with sinful persons. Advice not understood when read from books is realized immediately, for at that point you are proceeding on the basis of internal knowledge.

When you gain initiation and transmission of the quintessential instructions and then retreat to a solitary place, you can undergo these experiences yourself. Then when you die, it will be like returning home to mother without the least worry.





*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

༄༅། བཀུན་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's oral commentary is embedded in the translation in clearly marked indents and in bracketed additions within the translation.

The third chapter, continuing from *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.



### 3. Distinguishing between Subtle Mind and Pristine Wisdom

Consequently, the statement in the sūtras of the Great Vehicle that the matrix-of-one-gone-to-bliss is primordially endowed with the Buddha attributes of the powers and so forth is also in that way to be taken as a definitive meaning. However, there are those who hold the following:

1. Taking the mode of appearance to sentient beings, they hold to a system asserting: What need is there to consider whether the Buddha attributes of the ten powers manifestly exist in the ordinary continuums of common sentient beings, such as dogs, pigs, and so forth! It cannot even be established that [such sentient beings] manifestly have the mere realization of a Stream Enterer, or even the wisdom of an ordinary common being. Therefore, statements that [common sentient beings] are primordially endowed with [Buddha] attributes require interpretation, due to which the reference is only to *causes* [of such attributes] at Buddhahood.

དེའི་ཕྱིར་ཐེག་ཆེན་གྱི་མངོན་རྣམས་ལས། བདེ་གཤེགས་སྣང་པོ་  
སྟོབས་སོགས་གྱི་ཡོན་ཏན་ཡེ་ལྡན་དུ་གསུངས་པ་ཡང་ཚུལ་དེ་  
དང་འདྲ་བར་ངེས་དོན་ཡིན་ཡང་། སེམས་ཅན་རྣམས་ལ་སྣང་  
ཚུལ་གྱི་དབང་དུ་བྱས་ན། སེམས་ཅན་སལ་པ་གྲི་ཕག་སོགས་ཐ་  
མལ་པའི་རྒྱུད་ན་སྟོབས་བཅུའི་ཡོན་ཏན་མངོན་གྱུར་དུ་ཡོད་པ་  
ལྟ་ཅི། རྒྱུན་ལྷགས་ཞིག་གི་རྟོགས་པ་<sup>[9b]</sup>ཅམ་དང་། སོ་སྐྱེ་སལ་པ་  
ཞིག་གི་ཤེས་རབ་ཀྱང་མངོན་གྱུར་དུ་ཡོད་པ་སྐྱབ་དུ་མེད་པས་  
ཡོན་ཏན་ཡེ་ལྡན་གསུངས་པ་དང་དོན་དུ་བྱས་ནས་སངས་རྒྱུས་  
གྱི་རྒྱ་ཅམ་དུ་ཁས་ལེན་པའི་ལྷགས་དེ་འདྲིན་པ་དང་།

Khetsun Sangpo: These scholars assert that such attributes do not exist in the foundational mode of abiding, which just has *capacities* for generating these Buddha attributes.

2. Also, they think that even the explanations in Inner Mantra that basis and fruit are undifferentiable are in consideration of the mere existence of causes of Buddhahood in that way.

ལྷགས་ནང་པ་གཞི་འབྲས་དབྱེར་མེད་དུ་བཤད་པ་ལའང་། དེའི་  
ཚུལ་གྱིས་སངས་རྒྱས་ཀྱི་རྒྱ་ཡོད་པ་ཙམ་ལ་དགོངས་སོ་ཞེས་དང་།

Khetsun Sangpo: Inner Mantra are the highest three vehicles—Mahāyoga, Anuyoga, and Atiyoga, the last being the Great Completeness. In these systems it is said that one need merely be introduced to and recognize that the Buddha attributes of the final fruit state are primordially endowed in the foundational mode of abiding, as one taste with and undifferentiable from the foundational mode of abiding.

3. Also, they think that mere representations (*rnam pa*) of the deities of the effect state such as the pure five lineages [of Buddhas] are to be taken as the path, but these individual representations are not actual [Buddhas]. Although practitioners of the generation-stage must meditate within imagining that they are an actual Vajrasattva, they think, “Since I do not have even a sesame grain of Buddha attributes, my mental and physical aggregates and constituents are not actual Buddhas.”

འབྲས་བུ་རྣམ་དག་རིགས་ལྗེ་ལ་སོགས་པའི་སྣའི་རྣམ་པ་ཙམ་  
ལམ་དུ་བྱེད་ཀྱི། དེ་དང་དེ་དངོས་མ་ཡིན་ཏེ། བསྐྱེད་རིམ་པས་  
བདག་འོ་རྗེ་སེམས་དཔའ་དངོས་ཡིན་པར་མོས་པས་བསྐྱོམ་  
དགོས་ཀྱང་སངས་རྒྱས་ཀྱི་ཡོན་ཏན་ཏིལ་འབྲུ་ཙམ་ཡང་བདག་  
ལ་མེད་པས་སྤང་ཁམས་རྣམས་སངས་རྒྱས་དངོས་མ་ཡིན་ནོ་སྣམ་  
དུ་བསམ་པ་དང་།

Khetsun Sangpo: In practicing deity yoga, they hold that the specific Buddhas from among the five Buddha lineages meditated are not actual Buddhas, but are just being meditated in the perspective of the mind.

4. Also, they think that meditative cultivations of the illusory body and appearance of clear light and so forth in the completion-stage of Mantra are not takings of the uncompounded nature of the foundational sphere [of reality] as the path. Rather, through having meditatively cultivated the respective representations of those with a compounded mind, then on the occasion of mental thorough purification [at Buddhahood], a momentary mutable mind:

- realizes all phenomena
- manifestly constructs (*mngon par 'du byed pa*) (1) a vajra body that is permanent in the sense of its continuum [going on forever], (2) a body of great bliss endowed with the feeling of bliss which is an object of experience by it, and (3) various activities of that [vajra body]
- knows all phenomena from the viewpoint of dualistic differentiation between knower and known
- is released from cyclic existence
- and is the pristine wisdom perceiver of such release.

ལྷགས་ཀྱི་རྫོགས་རིམ་གྱི་སྐྱུ་ལུས་དང་། འོད་གསལ་གྱི་སྣང་བ་  
 བསྐྱེམ་པ་སོགས་ཀྱང་གཞི་དབྱིངས་འདུས་མ་བྱས་ཀྱི་ངོ་བོ་ཉིད་  
 ལམ་དུ་བྱེད་པ་མིན་པར། འདུས་བྱས་སེམས་ཀྱིས་དེ་དང་དེའི་  
 རྣམ་པ་བསྐྱེམ་པས་སེམས་ཡོངས་སུ་དག་པའི་གནས་སྐབས་ན་  
 སྐད་ཅིག་མའི་སེམས་འགྱུར་བ་ཅན་དེས་ཚོས་ཐམས་ཅད་མཐུན་  
 པ་དང་། དེ་རྒྱུན་གྱིས་ཉལ་པའི་དོ་རྗེའི་སྐྱུ་དང་། དེ་ཚུང་བྱར་  
 གྱུར་པའི་བདེན་པའི་ཚོར་བ་<sup>[10a]</sup>དང་ལྡན་པའི་བདེ་ཆེན་གྱི་སྐྱུ་  
 དང་། དེའི་ཐིམ་ལས་སྣ་ཚོགས་མངོན་པར་འདུ་བྱེད་པ་དང་།  
 དེས་ཚོས་ཐམས་ཅད་མཐུན་པ་པོ་དང་མཐུན་བྱ་གཉིས་སུ་འབྱེད་  
 པའི་སློན་ལས་ཤེས་པ་དང་། དེ་འཁོར་བ་ལས་རྣམ་པར་གྲོལ་བ་  
 དང་། རྣམ་གྲོལ་དེ་ལྟ་བུའི་ཡེ་ཤེས་གཟིགས་པ་པོ་ཡིན་ནོ་སྣམ་དུ།

<sup>a</sup> Correcting *sgru* to *sgyu*.

5. Thinking such, they hold that a Buddha is a special person endowed with the five momentary and manifold aggregates, purified of the defects of cyclic existence, and differentiated as a separate continuum though not conceived as self.

འཁོར་བའི་སྐྱོན་གྱིས་དག་པའི་ཕུང་པོ་ལྔ་སྐད་ཅིག་དང་དུ་མའི་  
ཚོས་ཅན། བདག་དུ་མི་འཛིན་ཡང་རྒྱུད་ཐ་དད་དུ་ཕྱེ་བ་ཞིག་གི་  
གང་ཟག་ཁྱུང་པར་ཅན་ཞིག་ལ་སངས་རྒྱས་སུ་འཛིན་པས་ནི།

Hence, not understanding even a portion of the pristine wisdom body of a Buddha and holding in their hearts a tenet positing an individual person called “Buddha,” they set forth in that way all of the presentations of the paths of sūtra and tantra, and they find fault with the dawning of an *un-compounded* body of Buddha pristine wisdom *endowed with all aspects*.

སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་སྐྱའི་ཕྱོགས་ཚམ་མ་ཤེས་ཏེ། སངས་རྒྱས་  
ཞེས་པའི་གང་ཟག་རང་རྒྱུད་པ་ཞིག་དུ་རྣམ་པར་བཞག་པའི་  
གྲུབ་མཐའ་སྣང་ལ་འཆང་ནས་མདོ་སྔགས་ལམ་གྱི་རྣམ་བཞག་  
ཐམས་ཅད་དེ་སྟར་འཆད་ཅིང་སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་ཀྱི་སྐྱ་  
འདུས་མ་བྱས་རྣམ་པ་ཐམས་ཅད་པར་འཆར་བ་ལ་སྐྱོན་བརྗོད་  
པ་ནི་

Khetsun Sangpo: They assert that a Buddha is a common person who has slightly higher attributes than those of an ordinary being.

These explanations and criticisms are indeed cases of not having even gone in the direction of the meaning of the thought of the Great Vehicle, but since, for the time being, such seems to easily appear to the perspective of those of low intelligence, they run after the mode of appearance to totally obstructed consciousness, like the statement by the protector Maitreya:

Those who have interest in the low, whose disposition also is  
very low,  
Completely surrounded by low friends,  
Do not become interested  
In the elegant doctrine profound and vast.

ཐེག་པ་ཆེན་པོའི་དགོངས་དོན་ལ་སྟོགས་སུ་མ་བྱེན་པ་ཡིན་མོད་  
 གྱུ། རེ་ཞིག་སློ་རྒྱུང་རྣམས་གྱི་ངོར་འཆར་བདེ་བདེ་འདྲ་བས་  
 ཐམས་ཅད་སྐྱེ་བ་པ་དང་བཅས་པའི་རྣམ་ཤེས་ལ་སྣང་ཚུལ་དེའི་  
 རྗེས་སུ་སྟེགས་པ་ན། མགོན་པོ་བྱམས་པས། དམན་པར་མོས་ཤིང་  
 ཁམས་ཀྱང་ཤིན་ཏུ་དམན། །<sup>[10b]</sup>སྟོགས་པོ་དམན་པ་དག་གི་  
 ཡོངས་སུ་བསྐྱོར་བ། །ཟབ་དང་རྒྱ་ཆེ་ལེགས་པར་བཤད་པའི་  
 ཚོས། །འདི་ལ་གལ་ཏེ་མོས་མེད་བྱུབ་པ་ཡིན། ། ཞེས་གསུངས་པ་  
 བཞིན་ལོ། །

Khetsun Sangpo: They do not know the mode of appearance of pristine wisdom.

[THE PATH OF RELEASE]

Therefore, when the noumenon of the mind, the Great Completeness, is realized, it is established as a definitive Buddha primordially released in the nonduality of cyclic existence and nirvāṇa. That path does not rely on any paths having marks [or, having objects of observation,] that would be superior to it—such as binding the winds [in the pot-like breath-control meditation], the trifling clear light upon the stoppage of coarse conceptions, and so on. Thus, it is said that it is not necessary to make exertion and achievement by way of the ten natures.

དེས་ན་སེམས་གྱི་ཚོས་ཉིད་རྗེས་པ་ཆེན་པོ་རྟོགས་ན། འཁོར་  
 འདས་གཉིས་སུ་མེད་པར་ཡོ་ནས་གོལ་བའི་ངེས་པ་དོན་གྱི་  
 མངས་རྒྱས་སུ་འགྲུབ་ལྟེ། ལམ་དེ་ནི་དེ་ལས་སྟག་པའི་རྒྱུང་བཅིང་  
 བ་དང་ཀུན་རྟོག་རགས་པ་བཀག་པའི་འོད་གསལ་ཉི་ཚེ་བ་  
 སོགས་མཚན་བཅས་གྱི་ལམ་གང་ལའང་མི་སྟོས་ཏེ། རང་བཞིན་  
 བརྩ་ཡིས་རྩེལ་ཞིང་སྐྱབ་མི་དགོས། ཞེས་གསུངས་པས།

Khetsun Sangpo: The Great Completeness can be achieved in simultaneous [sudden] enlightenment without relying on the gradual path of the ten grounds and so forth.

Therefore, the *All-Creating Monarch*<sup>a</sup> says that:

- This is the vehicle devoid of exertion.
- Appearances of cyclic existence and nirvāṇa are arrayed as self-dawnings from the noumenon of the mind, the foundational primordial mode of abiding, but in terms of the mode of abiding all whatsoever appearances are primordially wheels of exalted body, reverberations [of sounds] are primordially wheels of exalted speech, and memories and conceptions are primordially wheels of exalted mind.
- The teacher three bodies are arisen from the mind of enlightenment.

ཚུལ་བྲལ་གྱི་ཐེག་པ་ཡིན་པ་དང་སེམས་ཀྱི་ཚོས་ཉིད་གཞི་གདོད་  
མའི་གནས་ལུགས་དེ་ལས་འཁོར་འདས་ཀྱི་སྣང་བ་རང་ཤར་དུ་  
བཀོད་ཀྱང་གནས་ལུགས་ལ་ཇི་ལྟར་སྣང་བ་ཐམས་ཅད་སྐྱབས་གྲགས་  
པ་གསུང་དུན་རྒྱུ་ལྷན་གྱི་འཁོར་ལོར་ཡེ་ནས་ཡིན་པ་དང་།  
སྟོན་པ་སྐྱབས་གསུམ་ཡང་བྱང་ལྷུ་གྱི་སེམས་ལས་བྱུང་བ་ཡིན་པར་  
ཀུན་བྱེད་རྒྱལ་པོ་ལས་གསུངས་ཤིང་།

Khetsun Sangpo: The teacher body of attributes is Samantabhadra; the teacher complete enjoyment body is the five victor lineages; the teacher emanation body in particular here is our teacher Shākyamuni Buddha, although there are many emanation bodies such as Ga-rab-dor-je (*dga' rab rdo rje*) and so forth.

Since such is also stated in Long-chen-rab-jam's<sup>b</sup> *Treasury of the Element of Attributes*<sup>c</sup> and so forth in accordance with the meaning of the thought of that [tantra], these are undeniably established.

<sup>a</sup> *kun byed rgyal po / chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po (sarvadharmamahāśāntibodhicittakulayarāja)*, in *bka' 'gyur (sde dge par phud, 828) TBRC W22084.97:1b1-86a7* (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

<sup>b</sup> *klong chen rab 'byams / klong chen dri med 'od zer, 1308-1363*

<sup>c</sup> *chos dbyings rin po che'i mdzod*, in *mdzod bdun*, TBRC W12639 (Gangtok, Sikkim: Lama Dawa & Sherab Gyaltzen, 1984).



ཚོས་དབྱེངས་མཚོན་སོགས་སུ་དེའི་དགོངས་དོན་ལྟར་བཀོད་པ་  
ཡིན་ན་འདི་སྟོན་མེད་དུ་གྲུབ་པ་ཡིན་ཅོ། །

Consequently, there are not any proliferations in such a noumenon of the mind, the naturally luminous self-arisen pristine wisdom (*ye shes*); hence, the conventions of dualistic phenomena such as newly realizing or not, and so forth, do not exist in it. Mind (*sems*) exists in the dualistic manner of realizing and not realizing. Therefore, the noumenon of the mind is the primordially abiding suchness to be realized by the path, and the agent realizing it is *awareness (blo)*—that is to say, the wisdoms of hearing, thinking, and meditating, which are *mentality (yid)* during occasions when the conceptuality of listening and so forth has not stopped.

དེའི་ཕྱིར་དེ་འདྲའི་སེམས་ཀྱི་ཚོས་ཉིད་རང་བྱུང་གི་ཡེ་ཤེས་རང་  
བཞིན་གྱིས་འོད་<sup>[11a]</sup>གསལ་བ་དེ་ལ་སྒྲོས་པ་གང་ཡང་མེད་པས་  
དེ་ལ་གསར་དུ་རྟོགས་མ་རྟོགས་གཉིས་ཚོས་ཀྱི་ཐ་སྐད་མེད་དོ། །  
སེམས་ལ་ནི་རྟོགས་མ་རྟོགས་གཉིས་སུ་ཡོད་དོ། ། དེའི་ཕྱིར་  
སེམས་ཀྱི་ཚོས་ཉིད་དེ་ལ་མ་གྱིས་རྟོགས་བྱ་ཡེ་ནས་གནས་པའི་དེ་  
བཞིན་ཉིད་ཡིན་ལ་དེ་རྟོགས་བྱེད་ནི་སྣོ་སྟེ། མོས་བསམ་བསྐྱོམ་  
པའི་ཤེས་རབ་ཡིན་ལ། དེ་ནི་ཉན་པ་སོགས་ཀྱི་རྣམ་རྟོག་མ་  
འགག་པའི་སྐབས་ཀྱི་ཡིད་ཡིན་ཅོ། །

Khetsun Sangpo: From the viewpoint of the noumenon there is utterly no increase or decrease, improvement or degeneration, but due to the fact that our minds are obstructed, to the extent that these adventitious obstructions are purified, our realization of the noumenon improves.

When this mentality is introduced to and identifies the noumenon, this mentality itself—in its realization within the noumenon—does not exist in a manner of different apprehended-object and apprehending-subject.

ཡིད་དེས་ཚོས་ཉིད་དེ་དོ་འཕྲོད་དུས། ཡིད་རང་ཀྱང་ཚོས་ཉིད་  
དེའི་རང་དུ་རྟོགས་པ་ལ་གཟུང་འཛིན་ཐ་དང་དུ་མེད་དོ། །

Khetsun Sangpo: When mentality—that is to say, the mental consciousness—identifies the natural entity of this inconceivable reality, it no longer involves different apprehended-object and apprehending-subject; rather, object and subject become indivisible, the mind itself dissolving into the noumenon.

It is said that there is a jewel that causes everything seen to appear golden. Like this, when the inconceivable noumenon manifests, all factors of conceptuality vanish, turning into the noumenon itself.

Hence, you should understand that although the conventions of realizing and not realizing do not exist in the foundational noumenon, these conventions of realizing and not realizing are due to the impact of sentient beings' awareness dawning from within the context of the noumenon.

དེས་ན་གཞི་ཚམས་ཉིད་ལ་རྟོགས་མ་རྟོགས་ཀྱི་ཐ་སྐད་མེད་ཀྱང་།  
 རྟོགས་མ་རྟོགས་ཀྱི་ཐ་སྐད་འདི་ཚམས་ཉིད་ཀྱི་ངང་ལས་ཤར་བའི་  
 སེམས་ཅན་གྱི་སློང་ཡི་དབང་ལས་ཡིན་པར་ཤེས་པར་བྱའོ། །

Khetsun Sangpo: When you realize appearances of the basis as such, you are a Buddha, and when you do not realize it, you are a sentient being. This difference comes by way of appearances of the basis, that is to say, appearances from the basis, in the context of which we can speak of realizing or not realizing. Therefore, although in terms of the foundational reality itself there are no conventions of realizing or not realizing, such conventions are applicable due to the force of sentient beings' awarenesses that appear from within the foundational reality. When you recognize these appearances as appearances of the basis dawning from this basis, you are released.

Concerning this, when by means of the Path of Release you are introduced to and identify the noumenal foundational clear light, or mode of abiding, you sustain its continuum whereby familiarization jells.

Khetsun Sangpo: This is what is called meditation. Through meditation, you attain stability with respect to the foundational clear light, which is the Samantabhadra of the foundational mode of abiding.

At that time the consciousnesses of the five doors [of the senses] dissolve into mentality.

དེ་ལ་གྲོལ་ལམ་གྱིས་ཚོས་ཉིད་གཞིའི་འོད་གསལ་ལམ་གནས་  
 ལྷགས་ངོ་འཕྲོད་ན་དེའི་རྒྱན་བསྐྱུང་བས། གོམས་པ་ཆགས་པའི་  
 ཚོ་སྒྲིལ་ལྷིང་ལྷིང་ལ་ཐེམ།

Khetsun Sangpo: Like what happens when you fall to sleep, the five sense consciousnesses—eye, ear, nose, tongue, and body consciousnesses—cease, due to which conceptuality cannot involve itself much in external objects.

Mentality dissolves into the mind-basis-of-all, which dissolves into the basis-of-all, which dissolves into the foundational noumenal clear light emptiness. At this point, the consciousnesses of the eight collections have been entirely reversed and are nonexistent. Nevertheless, self-arisen clear light wisdom itself, the effulgence of noumenal intrinsic awareness (*chos nyid kyi rig gdangs*)—internal, manifestly enlightened clear light exemplified by space devoid of the three polluting conditions—is identified due to earlier familiarization.

ཡིད་ཀྱི་གཞིའི་རྣམ་ཤེས་དང་། དེ་ཀྱི་གཞི། དེ་གཞི་ཚོས་ཉིད་  
 འོད་གསལ་སྒྲོང་པ་ཉིད་ལ་ཐེམ་ཚེ་ཚོགས་བརྒྱུད་ཀྱི་རྣམ་ཤེས་  
 གཏན་ནས་ལོག་སྟེ་མེད་ནའང་། ཚོས་ཉིད་ཀྱི་རིག་གཏངས་རང་  
 བྱུང་འོད་<sup>[11b]</sup>གསལ་གྱི་ཤེས་རབ་ཉིད། ལྷན་གོམས་པ་དེའི་དབང་  
 གིས་སྒྲོང་/སྒྲོད་ཕྱེད་རྒྱན་གསུམ་བུལ་བའི་ནམ་མཁའ་དབེར་  
 བྱས་པ་ལྷ་བུའི་ནང་གི་མངོན་པར་བྱང་ཆུབ་པ་འོད་གསལ་ངོས་  
 ཟེན་པ་འབྱུང་ངོ་། །

Khetsun Sangpo: All conceptual consciousnesses dissolve into the mind-basis-of-all, and it dissolves into the basis-of-all, and it dissolves into the noumenon; all of our usual consciousnesses in their entirety disappear totally and do not exist.

You might wonder whether if all consciousnesses of the eight types dissolve and disappear, you are in a state of total unconsciousness; however, this is not the case, because due to the force

<sup>a</sup> Indicating that *slong* could be read as *slong* or *slod*.

of familiarization gained from earlier practice, at that point you identify the clear light that is internal manifest enlightenment. A special wisdom unlike our usual consciousness dawns.

This internal manifest enlightenment is exemplified by space, or sky, that is devoid of the three conditions that pollute (*slod*) its natural face—moonlight, sunlight, and darkness. Or, in another way [of reading the text] the comparison is to space that is devoid of these same three conditions that raise up or drive (*slong*) “conceptuality,” which is a name for all of our usual consciousnesses.<sup>a</sup> When these conditions have totally dissolved, conceptuality cannot rise up, and thus it is like totally clear space, empty and open. You recognize your own entity, your own face, clear light, the inconceivable noumenon.

For ordinary persons without the conditioning of the path, even (1) after the reversal of the eight collections of consciousness at the time of death and (2) during thick sleep the noumenal mind, or fundamental mind, could not possibly be reversed. Since it is uncompounded and unchanging, it is not nonexistent, but because it is not recognized, this state is designated as “a state of mindless darkness” (*sems med mun pa'i gnas skabs*).

ལམ་རྒྱུན་དང་མི་ལྡན་པའི་པལ་བ་རྣམས་ལ་འཆི་དུས་དང་  
གཉིད་མ་ཐུག་གི་དུས་སུ་ཚོགས་བརྒྱད་ལོག་རྗེས་སུ་ཡང་། ཚོས་  
ཉིད་ཀྱི་སེམས་སམ། གཏུག་སེམས་ལྗོན་པ་མི་སྲིད་དེ་འདུས་མ་  
བྱས་འཕོ་འགྱུར་མེད་པ་ཡིན་པས། དེ་མེད་པ་མ་ཡིན་ཀྱང་། དེ་  
ངོས་མི་ཟིན་ཏེ་དེའི་ཕྱིར་དེ་སྐབས་སེམས་མེད་ལྷན་པའི་གནས་  
སྐབས་ཞེས་བཏགས་སོ། །

Khetsun Sangpo: If through a lama’s introducing you to the empty noumenon you have been able to gain familiarity with the effulgence of noumenal intrinsic awareness, you can recognize fundamental mind when the eight collections of consciousness disappear and cease; and right with recognition, you gain the steadfastness of release. However, in the case of an ordinary person who

<sup>a</sup> “Our usual consciousnesses” whether conceptual or nonconceptual, such as sense consciousnesses. The three conditions are an observed-object-condition, a proprietary condition, and immediately preceding condition.

does not have the training of gaining familiarity with such meditation but is influenced only by earlier conceptuality of the usual type and thus is subject to mistake, at the time of death or at the time of the deep sleep of thick darkness when the eight collections of consciousness disappear, the mind of reality is not recognized, and you are lost in utter darkness as if totally mindless. Since there is no more than that, this is called “a state of mindless darkness.” However, it is not that the noumenal clear light is nonexistent. Why not? Although fundamental mind is uncompounded and immutable, it has just not been identified due to lack of familiarity from meditation.

### [THE PATH OF METHOD]

In order to manifest the mind of clear light through the Path of Method, yogis—having previously practiced the generation-stage, vajra repetition, and so forth—in the completion-stage hold the mind on a subtle drop at the heart, whereupon they experience images of mirages and so forth.

རྣལ་འབྱོར་པས་ཐབས་གྱི་ལམ་གྱིས་འོད་གསལ་བའི་སེམས་  
མངོན་དུ་འགྱུར་ཕྱིར་བསྐྱེད་པའི་རིམ་པ་དང་། རྗེས་བཞུས་  
སོགས་སློན་དུ་བཏང་ནས། རྗེས་སེམས་སྐྱེད་གི་རྣམ་པ་སྐྱེད་པ་ལ་  
སེམས་ཟེན་པའི་སློག་རྒྱུ་ལ་སོགས་པའི་རྣམ་པ་དང་།

Khetsun Sangpo: Yogis, in order to manifest the mind of clear light not yet actualized, engage in various techniques within the Path of Method, such as the *Guhyasamāja Tantra*. What are the methods at which they strive and make exertion? They practice the generation-stage during which they imagine themselves as instantaneously appearing as their favored deity, and then when they are able to visualize such, they practice a type of intensive mantra repetition, called vajra repetition, which involves holding and lengthening the breath through the pot-like breathing practice and so forth. Having done these practices, then in the completion-stage in which there is particular emphasis on channels, winds, and drops and meditating on their empty mode of abiding, they hold the mind on a very subtle object of observation—a tiny drop—at the heart of their body visualized as the favored deity. The drop is

<sup>a</sup> Correcting *thabs kyis* to *thabs kyi*.

extremely small like a hair and has a triple winding symbolizing the three subtle minds of white appearance, red or orange increase of appearance, and black near-attainment. When they hold their mind on that tiny drop, there are many external visions of illusory appearances such as mirages, dreams, and so forth.

Then on the occasion of the three [phases] of appearance, increase of appearance, and near-attainment they experience three appearances—vivid white, vivid red or orange, and vivid black—at the end of which a visionary experience like a cloudless sky is generated.

Khetsun Sangpo: In this phase, yogis pass through three deeper states called appearance, increase of appearance, and near-attainment. During the first, they experience something like a vast sky pervaded by white moonlight; then, when the mind of vivid white appearance dissolves into the mind of vivid red increase, they experience an increase of intensity, like a vast sky pervaded by reddish sunlight; then when the mind of increase of appearance dissolves into the mind of near-attainment, they experience thick darkness, hardly able to remain conscious. At this point ordinary beings lose consciousness, but highly developed yogis, though they experience the onset of darkness, due to prior familiarization immediately actualize the mind of clear light even for long periods. What they experience at this point is like a cloudless sky.

Since at that time subtle mentality has not ceased, this is not the actual foundational clear light but is just partially similar in aspect to it.

Khetsun Sangpo: During this experience of vivid vacuity like a completely clean sky devoid of any pollutant, such as dust particles, clouds, and so forth, a completely focused subtle mind still remains, due to which this is not the primordial basis, though similar to it. While not the actual noumenal clear light, it is very similar to it.

By familiarizing with it again and again it eventually becomes the realizational actual clear light (*rtogs pa don gyi 'od gsal*).

སྒྲུང་མཚེད་ཐོབ་གསུམ་གྱི་སྐབས་སུ། དཀར་ལམ་དམར་ལམ་  
 རྒྱུ་ལམ་གྱི་སྒྲུང་བ་གསུམ་མཐར་སླིན་མེད་ནམ་མཁའ་ལྗང་བུའི་  
 ཉམས་སྐྱེས་པ་དེའི་ཚེ་ཡིད་ཕྱེད་མ་འགགས་པས་གཞི་ཡི་འོད་

གསལ་དངོས་མ་ཡིན་ཡང་། དེའི་རྣམ་པ་ཆ་འདྲ་ཙམ་ཡིན་ལ། དེ་  
 ལ་ཡང་ཡང་གོམས་བས་རྟོགས་པ་དོན་གྱི་འོད་གསལ་གྱི་<sup>[12a]</sup>བར་  
 དུ་འགྱུར་རོ། །

Khetsun Sangpo: The problem with ordinary beings is that we are strongly accustomed to experience of impure appearances and thus are dragged along by what we are used to. Since we are not accustomed to pure appearances, we are immediately drawn into mistake. Thus we have to become accustomed to the pure. When this experience of cloudless sky similar in aspect to the clear light dawns, yogis who have familiarized with the view of reality know from the force of their prior meditation that they need to catch hold of this clear light even though it is not the actual one, and again and again get used to it. In time, through increasing familiarization with taut, one-pointed attention to the fundamental immutable noumenal clear light, not allowing straying into mistake, they make progress to the point where the secure haven, the actual clear light of true realization, is reached.

Not only [is the above visionary experience that is like a cloudless sky not the actual clear light], but also through holding the mind at night on a white *A* (ཨ) inside the heart, then when [the sense consciousnesses] are withdrawn into sleep-consciousness, visionary experiences of the three appearances and something partially similar to clear light like pure space dawn.

དེར་མ་ཟད་མཚན་མོ་སྣང་ནང་གི་ཨ་དཀར་པོ་ལ་སེམས་བཟུང་  
 བས། གཉིད་གྱི་ཤེས་པ་ནང་དུ་སྐྱུད་ཆེ་སྤང་བ་གསུམ་གྱི་ཉམས་  
 དང་། རྣམ་མཐའ་དག་པ་ལྟ་བུའི་འོད་གསལ་ཆ་འདྲ་འཆར་བ་  
 དང་།

Khetsun Sangpo: A quintessential instruction for apprehending the clear light is to contemplate a white *A* (ཨ) at your heart as you are about to sleep at night. When your imagination of it becomes stable, gradually increase it in size, first pervading your entire body, then expanding it beyond your body gradually until it fills

the entire expanse of worldly realms. Falling asleep within apprehending this, you can easily catch hold of the noumenal clear light.

Going to sleep, all consciousnesses are uncontrollably withdrawn inside, but due to the force of earlier practice you can experience the three appearances—white, red, and black—and the fourth, clear light, which naturally occur during the process of going to sleep but usually are not noticed. Grosser versions of these occur when dying, whereas subtler versions occur when going to sleep and thus are harder to catch hold of. If you can catch hold of them while going to sleep, it will be easy to do so when dying.

And also, by way of various quintessential instructions such as the three-fold space and so forth a visionary experience like vivid luminous space dawns.

ནམ་མཁའ་སྐྱམ་ཕྱུག་སོགས་གདམས་པ་སྣ་ཚོགས་ཀྱི་སྒྲོ་ནས་  
 ཀྱང་། དྲངས་གསལ་ནམ་མཁའ་འདྲ་བའི་ཉམས་འཆར་ཏེ་

Khetsun Sangpo: The three types of space are external space which is the sky in a vast view, internal space which is our usual empty mind, and secret space which is empty intrinsic awareness itself. In accordance with quintessential instructions for this practice, you go to an isolated place where there is a vast view, such as on a high mountain, and gaze at external space in a cloudless sky—you could look from the top of a building in a city away from anyone else, though the noise of the city would likely distract you from keeping with intrinsic awareness. In a comfortable position high on a mountain you stare at the sky, mixing external, internal, and secret space for as long as you can without any conceptuality interfering. When you can sustain the continuum of this meditation for a period of time with the three types of space mixed as one taste in a vivid vacuity into which your mind has dissolved, eventually you will even think that your body almost does not exist—everything having turned into space. If conceptuality arises, you might break that posture and do the pot-like breath meditation or perform exercises in order to remove unfavorable winds and so forth, and then enter back into meditation on the threefold space mixed as one taste without interference from conceptuality. If you have not been introduced to and identified intrinsic awareness, you do the same practice merely with the view of emptiness to which you are accustomed.



Over the period of a week, for instance, you can, through such uncommon quintessential instructions, attain progress that would be gained otherwise over months and years. In retreat away from everyone, your mind becomes totally isolated from all your activities and the like for however long you stay there—be it for a few days, a week, or more—with amazing insight within the natural flow of the mind. In time, a visionary experience like space dawns.

All these are suitable as mere partial similarities with the clear light, but are not the realizational actual clear light; they are visionary experiences (*nyams*). “Visionary experiences” are dawnings to the mind of aspects partially similar to the clear light that is the mode of abiding; they are also called “metaphoric clear light” (*dpe’i ’od gsal*).

དེ་ཀྱུན་འོད་གསལ་དང་ཆ་འདྲ་ཙམ་དུ་རྩང་མོད་ཀྱི། རྟོགས་པ་  
 དོན་གྱི་འོད་གསལ་དངོས་མ་ཡིན་ཏེ་ཉམས་ཡིན་ལ། ཉམས་ཞེས་  
 པ་སེམས་ལ་གནས་ལུགས་འོད་གསལ་དེའི་རྣམ་པ་ཆ་འདྲ་ཤར་  
 བ་སྟེ་དཔེ་ཡི་འོད་གསལ་ཡང་ཟེར་རོ། །

Khetsun Sangpo: These experiences, though like the mind of clear light, are not the noumenal clear light. They are visionary experiences that merely accord with a portion of the clear light and are precursors to it, like the smoke that emerges when sticks get hotter and hotter but fire is not yet visible. We distinguish between visionary experience (*nyams*) and realization (*rtogs pa*). A more general usage of “experience” (*nyams*) also refers to mental events on the level of our usual impure modes of appearance, but here the term refers to spiritual experience on a level when although you cannot generate realization, you have many fantastic visionary experiences, the dawning of which you never experienced before. Even if the luminous mode of abiding cannot dawn in actuality to your mind, representations of it—something similar to it—shine forth. This is like training for a profession; as you get close to graduating from school, it appears to you as you take your finals and so forth that soon you will reach that level. In the same way, even though you have not arrived at the level of actual realization, you are certain that it will dawn. When these visionary experiences progress to higher and higher levels, the actual realizational clear light can dawn; you are getting closer and closer.

This is why these experiences of the clear light are called

“metaphoric clear light”; they are metaphors or examples exemplifying the realizational clear light, which is therefore called the actual, or exemplified, clear light (*don gyi 'od gsal*). They are capable of serving as substitutes for the time being. They are signs of the body of attributes; since they are its effulgence, they cannot be considered entities separate from pristine wisdom, even if they are not pristine wisdom itself.

The entity of pristine wisdom is not called “visionary experience”; it is called “actual clear light” (*don gyi 'od gsal*).

Therefore, all meditations on “clear light” or “emptiness” by regular mentality (*vid rang mtshan pa*) in the manner of apprehended-object and apprehending-subject are like a moon in a painting, although an aspect partially similar to empty clear light dawns.

ཡེ་ཤེས་ཀྱི་ངོ་བོ་ལ་ཉམས་ཞེས་མི་བྱ་སྟེ། རོན་གྱི་འོད་གསལ་ཞེས་  
བྱའོ། ། དེས་ན་ཡིད་རང་མཚན་པས་བསྐྱོམ་བྱ་འོད་གསལ་ལམ་  
སྟོང་ཉིད་ཞེས་གཟུང་འཇིག་དུ་སྐྱོམ་པ་ཐམས་ཅད། རྣམ་པ་སྟོང་  
ཉིད་འོད་གསལ་གྱི་ཆ་འདྲ་ཤར་གྲུང་རི་མོ་བྲིས་པའི་ཟླ་བ་ལྟ་བུ་  
ཡིན་ལ།

Khetsun Sangpo: No matter whether you are meditating on emptiness, if you are doing so with regular, or common, mentality, the object of meditation is constructed by the mind. Indeed, since you are on a level of practicing through imagination, except for imagining it to be the actual emptiness, you have not arrived at the inconceivable view transcending imagination.

This is because you are engaging in analytical meditation investigating whether phenomena truly exist or not, and upon not finding whatever phenomenon is under analysis, you come to the conclusion that it is empty of true existence, thinking, “It indeed is empty,” and in this sense you are taking emptiness as your apprehended-object and maintaining apprehension of it without forgetting it. This type of meditation does not pass beyond apprehended-object and apprehending-subject. It is hard for beginners to have meditation transcending apprehended-object and apprehending-subject.

Something like emptiness dawns, but because it is in the scope

of conceptual minds, it is subject to being forgotten upon the appearance of something else. Since it can disappear, it is essentially essenceless, like a painting of the moon which, unlike the actual moon, cannot illuminate anything. To use another example: Even if you carry a picture of a brilliant lamp with you in the dark, it also is swallowed up in darkness and cannot light up anything.

When you decide—forthrightly without needing analytical adjustment—the mode of abiding of the birthlessness of your own mind in accordance with the meaning of the introduced and identified intrinsic mind (*sems nyid*) of the Great Completeness, this is the actual metaphoric pristine wisdom (*dpe'i ye shes dngos*), like the form of the moon in water.

རྫོགས་ཚེན་གྱི་སེམས་ཉིད་ལོ་སྤྱད་པའི་དོན་བཞིན་རང་སེམས་སྐྱེ་  
མེད་གྱི་གནས་ལུགས་ཐད་ཀར་བཟོ་བཅོས་དཔྱད་ར་མི་དགོས་  
པར་ཐག་ཚོད་ན། དཔེ་ཡི་ཡེ་ཤེས་དངོས་ཡིན་ཏེ། ལུ་ལང་གི་ལྷ་  
གཟུགས་ལྷ་བུའོ། །

Khetsun Sangpo: How do you meditatively cultivate the view of the Great Completeness? Initially, the student performs the preliminary practices,<sup>a</sup> and then in the actual phase of investigation there are many uncommon techniques for identifying intrinsic mind in the tradition of the Great Completeness, at the conclusion of which the lama announces, “This indeed is the empty mode of abiding of the mind.”

- First, the lama introduces the student, or causes the student to recognize, the mistaken levels of mind—this mind now so ready from even a tiny circumstance to become happy, laugh, become sad, cry, turn angry and fight—changing this way and that. This is mistaken mind, the maker of cyclic existence.
- Then, the lama directs the student to look for the basic reality of the mind, the noumenal mind, to find out what it is like. If the student cannot get ahold of it, the lama directs the student to search for the mind itself from the crown of the head to the soles of the feet, investigating from where it initially arises; then, inbetween, where it resides; and finally where it

<sup>a</sup> As described, for instance, in *Tantric Practice in Nyingma*.

ceases—seeking its production, abiding, and ceasing, its coming and going.

- Then, the lama introduces the student to the noumenon of the mind as empty, devoid of production, abiding, and ceasing, coming and going. But this emptiness is not like an empty vessel; rather, it has a nature of primordial Buddhahood, the immutable body of attributes. The noumenal emptiness of your mind, this changeless empty mode of abiding, is the Buddha existing within you. This is it! Separate from this, there is no view, no delineation of an outlook, no proliferations to be eliminated. When you recognize the empty mode of abiding of your own mind, this right now is the final view allowing Buddhafication!

This is how the lama introduces the body of attributes contained within.

Through this, you yourself come to a conclusion regarding the view; there is no need to look into this and look into that out of doubt. Doubt at this point is poison with respect to the view; it makes the view of the Great Completeness, the view of reality, impossible. Instead, you stay with just the view that you have delineated. No matter what a thousand scholars and a hundred adepts might explain, you do not budge from your view, adjusting it this way or that, without a moment of hope or fear. You have no more need for analysis; you have decided it yourself within yourself. This is the type of decisiveness that is needed.

When you have come to such conclusiveness about the view and eliminated proliferations, this is the actual metaphoric pristine wisdom. Like a metaphor, or example, it can serve to characterize, to make known to you, what the exemplified actual pristine wisdom is. Like a reflection of the moon in water which, although it is not the moon in the sky, has the same shape, color, size, and so forth as the moon in the sky without any noticeable difference. Similarly, you have now encountered and comprehended the actual noumenon.

Meditators who realize this sort of mode of abiding of the mind—the Great Seal or Great Completeness—do not realize it with inference; rather, they directly realize it themselves, due to which many holy beings have even said, “This is the Mantra path of seeing.”

འདི་འདྲའི་<sup>[12b]</sup>སེམས་ཀྱི་གནས་ལུགས་ལྷན་ཆེན་ནམ་རྗེས་ལྗོན་པའི་རྣམས་ཀྱིས་འདི་རྗེས་དཔག་གིས་  
རྣམས་པ་མ་ཡིན་ཏེ། རང་གིས་མངོན་སུམ་དུ་རྣམས་པ་ཡིན་པས།  
སྐྱེས་བུ་དམ་པ་མང་པོས་ཀྱང་འདི་ལྷན་ཆེན་ལམ་ཡིན་  
ཞེས་གསུངས།

Khetsun Sangpo: This mode of abiding of the mind, called the Great Seal in the Ka-gyu tradition and called the Great Completeness in the Nyingma tradition, is itself what you are realizing. Someone might wonder whether this realization by metaphoric pristine wisdom is a case of making an inference, a supposition based on scripture and reasoning, but it is not. Then what is it? Based on the lama's first introducing you to the noumenon, you gain familiarity with this mode of abiding, and in the end actualize it in direct perception from within your own experience.

They explain that the absence of the twelve sets of a hundred attributes and so forth [which are supposed to be gained with the path of seeing] is due to being obstructed by the shell of the body.

ཡོན་ཏན་བརྒྱ་སྐབས་བརྒྱ་གཞིས་སོགས་མེད་པ་ནི་ལུས་རྒྱས་སྐྱེབ་  
པ་སོགས་སུ་འཆད།

Khetsun Sangpo: Upon attainment of the path of seeing, one also attains twelve sets of hundred attributes. At that moment one can:

1. see a hundred Buddhas in one instant
2. receive the blessings of a hundred Buddhas
3. go to a hundred Buddha Lands
4. illuminate a hundred lands
5. vibrate a hundred worldly realms
6. live for a hundred eons
7. see with true wisdom the past and future of a hundred eons
8. enter into and rising from a hundred meditative stabilizations
9. open a hundred different doors of doctrine
10. ripen a hundred sentient beings
11. emanate a hundred versions of one's own body

12. surround each of the hundred bodies with a hundred Bodhi-sattvas

Thus, the question arises: If one has manifestly perceived the Great Completeness and if this is called the path of seeing of Mantra, why does one not have any of these twelve sets of one hundred wonderful attributes? In reply, many holy beings of the past have explained that it is because of being obstructed by the shell of the body. The mind is trapped by the shell of consciousness, and consciousness is trapped by the shell of the body—the mental and physical aggregates that have been stuck in suffering over many lives. Thus, until mind is released from the shell of the body, the one hundred sets of twelve attributes and so forth cannot manifest themselves. It is said that for someone who has manifested metaphoric pristine wisdom, when the mind has cast aside the shell of the body and has emerged, the one hundred sets of twelve attributes and so forth instantaneously and spontaneously manifest themselves.

Long-chen-rab-jam asserts that although this [metaphoric pristine wisdom] is not the actual path of seeing of Mantra, it is an actual realization of noumenal thusness (*chos nyid de bzhin nyid*), and since a path of seeing must have the twelve sets of a hundred attributes and so forth, although this is self-cognizing direct perception (*rang rig mngon sum*), it is metaphoric pristine wisdom. He asserts that the actual [exemplified] pristine wisdom is the path of seeing, like actually seeing the moon.

སྐྱོང་ཆེན་རབ་འབྱམས་ཀྱིས་སྤྲུགས་ཀྱི་མཐོང་ལམ་དངོས་མིན་  
 ཡང་ཚོས་ཉིད་དེ་བཞིན་ཉིད་དངོས་སུ་རྟོགས་པ་ཡིན། མཐོང་  
 ལམ་ལ་ཡོན་ཏན་བརྒྱ་ཕྱག་བསུ་གཉིས་སོགས་ཡོད་དགོས་པས།  
 འདི་རང་རིག་མངོན་སུམ་ཡིན་ཡང་དབེ་ཡི་ཡེ་ཤེས་སུ་བཞིན།  
 དོན་གྱི་ཡེ་ཤེས་ལྷ་བ་དངོས་མཐོང་བ་ལྷ་བུ་མཐོང་ལམ་དུ་བཞིན་  
 དོ། །

Khetsun Sangpo: The omniscient Long-chen-rab-jam, the inconceivably wise master of Nyingma, says that in terms of view this is actual realization of the noumenon, but because the attributes associated with the path of seeing are not complete due to the shell

of the body, this is not the actual pristine wisdom that, like actually seeing the moon, is the path of seeing in terms of both manifestly perceiving the noumenon and actualizing the attributes of that level, but is a metaphoric pristine wisdom.

[FUNDAMENTAL MIND IS NOT TO BE CONFUSED WITH A SUBTLE MIND]

Hence, there are those for whom pristine wisdom does not dawn and who seek for the meaning of the Great Completeness in consciousness due to confusing the object of realization and the means of realization and also due to the fact that mentality among the eight collections of consciousness and self-arisen discriminative wisdom that is self-projective prowess beyond the eight collections are similar in having the character of discrimination. They propound that “fundamental mind,” which is what is taught by the Great Completeness, is a subtle mentality [mental consciousness].

དེས་ན་རྟོགས་བྱ་དང་རྟོགས་བྱེད་ལོ་རྒྱུ་ལ་བྱེད་ཀྱི་  
 རང་ཚལ་གྱི་ཡིད་དང་རྟོགས་བྱེད་ལས་འདས་པའི་ཡེ་ཤེས་གྱི་  
 རང་རྒྱལ་དཔྱེད་བྱེད་གྱི་ཤེས་རབ་རང་བྱུང་གཉེས། ཚེས་རྣམས་  
 རྣམ་པར་འབྱེད་པའི་མཚན་ཉིད་དུ་མཚུངས་པས། ཡེ་ཤེས་ནི་མ་  
 ཤར་ཞིང་། རྣམ་ཤེས་ལ་རྟོགས་ཚེན་གྱི་དོན་འཚོལ་བ་དག་གིས།  
 རྟོགས་པ་ཚེན་པོས་བཟླ་བྱ། གཏུག་མའི་སེམས་ཞེས་པ་ཡིད་ཤྲ་  
 བ་ཡིན་ལོ་ཞེས་སྟེ།

Khetsun Sangpo: The object of realization is what you are seeking to actualize, the profound view. Among the means of realization is a subtle, compounded mind. Some people have confused these two, due to which they seek for the Great Completeness within consciousness. Also, for a beginner it is difficult to differentiate between mentality, which is within the eight collections of consciousness, and self-arisen discriminative wisdom, which actually is the self-projective prowess of pristine wisdom beyond consciousness, because these are similar in having the nature of wisdom, which is discrimination of what is real and what is not. To beginners these two might seem to be similar.

This is extremely erroneous; for, although fundamental mind, matrix-of-One-Gone-to-Bliss, mind of clear light, ultimate mind of enlightenment, self-arisen pristine wisdom, and element of attributes are different in the sense of being isolated by way of their names, they do not differ in meaning, and although the two—cyclic existence and nirvāṇa—appear from within the sphere of such an uncompounded fundamental mind of clear light, it is not that the clear light itself is established as the continuum of those two, cyclic existence or nirvāṇa, or is established as them.

དེ་ཤིན་ཏུ་རྗོར་ཏེ། <sup>[13a]</sup>གཞུག་སེམས་དང་། བདེ་གཤེགས་སྣང་པོ།  
 འོད་གསལ་བའི་སེམས་དང་། དོན་དམ་བྱང་ཚུབ་ཀྱི་སེམས་དང་།  
 རང་བྱུང་གི་ཡེ་ཤེས་དང་། ཚོས་ཀྱི་དབྱིངས་རྣམས་མིང་གི་ལྗོན་  
 བས་ཐ་དད་ཀྱང་། དོན་གྱི་ཐ་མི་དད་པ་ཡིན་ལ། དེ་འདྲའི་  
 གཞུག་མ་འོད་གསལ་བའི་སེམས་འདུས་མ་བྱས་ཀྱི་དབྱིངས་ལས་  
 འཁོར་འདས་གཉིས་སྣང་བ་ཡིན་ཡང་། འོད་གསལ་དེ་ཉིད་དེའི་  
 རྒྱུད་དང་འཁོར་འདས་གཉིས་སུ་བྱུབ་པ་ནི་མ་ཡིན་ལོ། །

Khetsun Sangpo: Pristine wisdom—the inconceivable noumenon beyond subtle mind—dawns naturally and spontaneously, not from making adjustments within consciousness. Therefore, those who confuse the Great Completeness with subtle mind and seek it within consciousness err greatly. One such scholar is Ja-pa Do-ngag.<sup>a</sup>

Ja-pa Do-ngag made a huge mistake because although cyclic existence and nirvāṇa appear from within the sphere of the uncompounded fundamental mind of clear light like clouds, birds, and so forth appearing in space, the noumenal clear light does not thereby become changeable, just as the entity of space does not change due to the presence of clouds and so on. In the face of the mind of clear light, cyclic existence and nirvāṇa are not dual; rather, the mind of clear light is all-pervasive, like space.

<sup>a</sup> 'ja' pa mdo sngags. For Mi-pam-gya-tsho's extensive refutation of Ja-pa Do-ngag's opinions, see *Fundamental Mind: The Nyingma View of the Great Completeness*, 23ff. and chapters three and four.



This present mentality included within the continuums of individual sentient beings is:

ད་ལྷ་སེམས་ཅན་སོ་སོའི་རྒྱུད་ཀྱིས་བསྐྱུས་པའི་ཡིད་འདི་ནི་

Khetsun Sangpo: The phrase “included within the continuum” refers in general to all factors pervaded by a particular being’s feeling. Here “included within the continuum” refers to a particular being’s eight consciousnesses.

- a compounded phenomenon produced from four conditions

རྒྱུན་བཞི་ལས་སྐྱེས་པའི་འདུས་བྱས་དང་།

Khetsun Sangpo: Mentality is produced from four conditions—causal condition, immediately preceding condition, observed-object-condition, and empowering condition. Except for being produced in dependence upon these conditions, the eight consciousnesses are not self-arisen, like fundamental mind, due to which they are compounded phenomena.

- a mind whose obstructions are not yet purified
- included within trifling continuums

ལྷོ་བ་པའི་མ་དག་པའི་སེམས་དང་། རྒྱུད་ཉི་ཚོ་བས་བསྐྱུས་པ་  
དང་།

Khetsun Sangpo: The eight consciousnesses operate in those whose scope of thought is tiny.

- involved with apprehended-object and apprehending-subject
- restricted (*ris su chad pa*) because of not being all-pervasive

and so forth.

གཟུང་འཛིན་ཅན་དང་། ཀུན་ལ་བྱུང་བ་མ་ཡིན་པས་རིས་སུ་  
ཆད་པ་སོགས་ཡིན་པས་

Khetsun Sangpo: Unlike the all-pervasive noumenon, mentality pervades only your own consciousnesses.

Therefore, if [this subtle mind that is a type of mentality] were the matrix-of-One-Gone-to-Bliss and foundational clear light Great Completeness, then [fundamental mind] would have to be the above-mentioned five—compounded and so forth. Yet, not even in any text [neither in India nor

in Tibet] teaching the Great Completeness is it taught that the noumenon is compounded, impure, included within a trifling continuum, involved with apprehended-object and apprehending-subject, and restricted without being all-pervasive. Hence, since this [teaching that the Great Completeness is a compounded subtle mind] is not the Great Completeness known by Ga-rab-dor-Jay (*dga' rab rdo rje*) and so forth, it is suitable to analyze who, in this later time, taught this Great Completeness that goes beyond the earlier teachers and their lineages, but it is not suitable to repeat what occurs in [their fabrications].

འདི་བདེ་གསེགས་སླིང་པོ་དང་གཞི་ཡི་འོད་གསལ་རྫོགས་པ་ཆེན་  
 པོ་ཡིན་ན་འདུས་བྱས་ལ་སོགས་པ་གོང་བཤད་ལྡེ་པོར་ལ་གྱུར་  
 དགོས་ན། རྫོགས་ཆེན་བསྟན་པའི་གཞུང་གང་དུའང་། ཆོས་ཉིད་  
 འདུས་བྱས་དང་། མ་དག་པ་དང་། རྒྱུད་ཉི་ཆོ་བསྟུས་པ་དང་།  
 གཟུང་འཛིན་ཅན་དང་། ཀུན་ལ་བྱབ་པ་མིན་པར་རིས་ཆད་དུ་  
 བསྟན་པ་མེད་པས། འདི་ནི་དགའ་རབ་དོ་རྗེ་སོགས་ཀྱིས་མཁྱེན་  
 པའི་རྫོགས་<sup>[13b]</sup>ཆེན་དེ་ནི་མ་ཡིན་པས། དུས་ཕྱིས་སྤར་གྱི་སྟོན་པ་  
 བརྒྱད་པར་བཅས་པ་ལས་སྟག་པའི་རྫོགས་ཆེན་དེ་སྲུ་ཞིག་གིས་  
 བསྟན་པའི་རྫོགས་ཆེན་ཡིན་ཞེས་དབྱུང་པར་བྱ་འོས་ཀྱི་གང་བྱུང་  
 དེའི་རྗེས་བརྗོད་བྱ་འོས་མིན་ལོ། །

Khetsun Sangpo: Coming upon such an explanation, we should look into who taught it, since it contradicts what was taught earlier by the great masters of the Nyingma tradition.

This explanation that:

- all of cyclic existence and nirvāṇa appears from within the sphere of the Great Completeness, intrinsic awareness, the mind of enlightenment,
- but all appearances and occurrences—due to not becoming other than the noumenon—are spontaneously established without exertion as naturally pure Buddha Lands

is the central topic taught by the vehicle of the exertionless Great Completeness, a distinctive feature of that path.

ཚྲོགས་པ་ཆེན་པོ་རིག་པ་བྱང་ཚུབ་སེམས་ཀྱི་སྐྱོང་ནས་འཁོར་  
འདས་ཐམས་ཅད་སྤང་ཡང་། ཚོས་ཉིད་ལས་གཞན་དུ་མ་གྱུར་  
པའི་དབང་གིས་སྤང་བྱིན་ཐམས་ཅད་རང་བཞིན་གྱིས་རྣམ་པར་  
དག་པའི་སངས་རྒྱས་ཀྱི་ཞིང་དུ་ཚྲོལ་བ་མེད་པར་སྤྱོད་གྱིས་གྲུབ་  
པར་བཤད་པ་འདི་ཚྲོལ་མེད་ཚྲོགས་པ་ཆེན་པོའི་ཐོག་པས་བསྟན་  
བྱའི་གཙོ་བོ་ལམ་དེའི་བྱང་ཚོས་ཡིན།

Khetsun Sangpo: Though all the phenomena of cyclic existence and nirvāṇa dawn from within the sphere of the Great Completeness, they never deviate from the naturally pure domain of the Great Completeness, at all times unchanging like space. Because all views are complete in its domain, it is called the Great Completeness.

If a subtle mind within the eight collections of consciousness is the noumenal fundamental mind, then are you going to propound that even such a primeval foundational clear light that is not differentiated into cyclic existence and nirvāṇa arises from within the present momentary subtle mind? If so, then subtle mind would have to exist prior to the primeval clear light, and are you going to assert that this subtle mind pervades all past Buddhas, such as Dīpaṃkara and so forth, the six types [of transmigrating beings], and all the stable and the moving [that is, the inanimate and the animate] and that they abide within it? Such a momentary [subtle mind] is amazing!

ཚྲོགས་བརྒྱད་ཀྱི་ནང་ཚན་གྱི་ཡིད་སྤྲོ་བ་དེ་ཚོས་ཉིད་གཞུག་མའི་  
སེམས་ཡིན་ན། དེ་འདྲའི་ཡེ་ཐོག་གཞིའི་འོད་གསལ་འཁོར་  
འདས་གང་དུ་མ་སྤེ་བ་དེ་ཡང་ད་སྟེང་ཡིད་སྤྲོ་བ་སྐྱེད་ཅིག་མ་  
དེའི་ངང་ལས་བྱུང་ཞེས་སྤྲུའམ། སྤྲོ་ན་ཡེ་ཐོག་གཞོད་མའི་འོད་  
གསལ་གྱི་སྤོན་དུ་ཡིད་སྤྲོ་བ་ཡོད་དགོས་ལ། མར་མེ་མཇེད་སོགས་  
འདས་པའི་སངས་རྒྱས་དང་། རིགས་རྒྱུག་བརྟན་གཡོ་ཐམས་

ཅང་ཡིད་སྤྲ་བ་དེས་བྱུང་ཅིང་དེའི་ངང་དུ་གནས་ཞེས་འདོད་  
དམ། དེ་འདྲའི་སྐད་ཅིག་མ་ཡ་མཚན་རྟོ། །

Khetsun Sangpo: Such a momentary subtle mind that Ja-pa Dongag asserts is indeed strange; it has never existed among objects of knowledge.

When such a subtle mind is realized, how does it help in manifesting the perspective that all appearing and occurring phenomena are naturally pure? Have you not asserted that when someone, who has not previously experienced meditation upon having delineated emptiness by means of that [subtle mind], newly meditates on emptiness by means of it, it is a cause of a Buddha's omniscient exalted mind? Therefore, since the foundational noumenon has not been identified from having realized that [subtle mind] and having taken it as the path, that [subtle mind] is a particular instance of a mind of a sentient being, and hence how could it be fundamental mind! If fundamental mind is noumenal mind, or pristine wisdom, dwelling in all minds the way moisture pervades water, this [subtle mind] is exhausted as one particular subject limited (*nyi tshé ba*) [to that person's continuum], and is not mixed with the basis-of-all, mind-basis-of-all, coarse mentality, or the consciousnesses of the five doors [that is, the five sense consciousnesses]—not mixed with any of them because you have asserted that it does not exist in those factors that are the consciousnesses of the five doors, coarse mentality (*yid rags pa*), and the basis-of-all.

དེ་འདྲའི་ཡིད་སྤྲ་བ་དེ་རྟོགས་ན་སྤང་སྲིད་<sup>[14a]</sup> གྱི་ཚོས་ཐམས་  
ཅད་རང་བཞིན་རྣམ་དག་གི་དགོངས་པ་མངོན་དུ་འགྱུར་བ་ལ་  
ཅི་ཞིག་པན་ཏེ། དེས་སྤང་སྲིད་ཉིད་གཏན་ལ་འབབས་ནས་  
བསྐྱོམ་མ་སྤྱོད་བ་ལ། གསར་དུ་དེས་སྲིད་ཉིད་བསྐྱོམ་ནས་སངས་  
རྒྱས་ཀྱི་ཐུགས་རྣམ་མཁྱེན་གྱི་རྒྱ་ཡིན་པར་བྱེད་རང་གི་ཁས་མ་  
བྲངས་སམ། དེས་ན་དེ་རྟོགས་ཤིང་ལམ་དུ་བྱས་པ་ལས་གཞིའི་  
ཚོས་ཉིད་ངོས་མི་ཟེན་པས། དེ་ནི་སེམས་ཅན་གྱི་སེམས་ཀྱི་བྱེ་  
བྱུག་ཞིག་ཡིན་པས་གཏུག་སེམས་ག་ལ་ཡིན་ཏེ། གཏུག་སེམས་ནི་

སེམས་ཐམས་ཅད་ལ་ཚུ་ལ་བརྒྱུན་གྱིས་བྱུང་བ་ལྟར་གནས་པའི་  
 ཚོས་ཉིད་གྱི་སེམས་སམ་ཡི་ཤེས་ཡིན་ན། འདི་ནི་རང་ཉི་ཚོ་བའི་  
 ཚོས་ཅན་གྱི་བྱུང་བ་གཅིག་ཏུ་བྱེད་ཀྱི། ཀུན་གཞི་དང་། ཀུན་  
 གཞིའི་རྣམ་ཤེས་དང་། ཡིད་རགས་པ་དང་། ལྷོ་ལྷའི་ཤེས་པ་གང་  
 དང་ཡང་མི་འདྲེ་སྟེ། ལྷོ་ལྷའི་ཤེས་པ་དང་། ཡིད་རགས་པ་དང་།  
 ཀུན་གཞིའི་ཆ་འདི་ལ་མེད་པར་ཁས་སྐྱང་བའི་སྟེན།

Therefore, since on occasions when the consciousnesses of the six collec-  
 tions have not ceased, the Great Completeness could not be introduced and  
 identified by the wisdoms of hearing and thinking, the statements that the  
 Great Completeness is the Path of Release that is the lama’s final quintes-  
 sential instruction would be senseless. Since introduction and identifica-  
 tion [of the Great Completeness] upon hearing a lama’s guidance could  
 not occur, it would most absurdly follow that all of these texts would be  
 senseless!

དེས་ན་ཚོགས་དྲུག་གི་ཤེས་པ་མ་འགག་པའི་སྐབས་སུ་ཐོས་  
 བསམ་གྱི་ཤེས་རབ་གྱིས་རྫོགས་པ་ཆེན་པོ་དོ་སྤྱད་དུ་མེད་ན།  
 རྫོགས་ཆེན་ནི་གོ་ལ་ལམ་སྐྱོ་མའི་མན་ངག་མཐར་ཐུག་ཏུ་  
 གསུངས་པ་དོན་མེད་པར་འགྱུར་ཞིང་། དེའི་གདམས་ངག་ཉན་  
 [14b]ནས་དོ་སྤྱད་པ་མི་སྲིད་པས་གཞུང་འདི་ཐམས་ཅད་དོན་མེད་  
 དུ་བལ་ལོ། །

*If you think:* There is no fallacy; even at a time when the six conscious-  
 nesses exist, this [subtle mind] is fundamental mind, due to which it exists  
 without stoppage, and hence it is introduced and identified.

མི་སྦྱོན་ཏེ་ཚོགས་དྲུག་གི་ཤེས་པ་ཡོད་པའི་དུས་སུ་འང་འདི་  
 གཞུགས་སེམས་ཡིན་པས་མ་འགགས་པར་ཡོད་པས་དེ་ལ་དོ་སྦྱོད་  
 ལྷོ་ལ།

*Response:* Then it is senseless to make a differentiation into gross and subtle [minds]. When this present consciousness itself is introduced and identified as productionless, the foundational clear light, or noumenon of the mind, has been realized, but you need to explain the meaning [of your assertion that] the Great Completeness is not identifiable in the context of the consciousnesses of the five doors as well as the coarse mental consciousness but is identifiable in the context of the subtle.

སྤྱ་རྒྱལ་སྤྱུ་ཕྱེ་བ་དོན་མེད་དེ། ད་ལྟའི་ཤེས་པ་འདི་ཉིད་སྐྱེ་མེད་  
དུ་ངོ་འཕྲོད་ཚེ་གཞིའི་འོད་གསལ་ལམ། སེམས་ཀྱི་ཚོས་ཉིད་དེ་  
རྟོགས་པར་བྱས་ཀྱི། སྐྱོ་ལྡེ་ཡིད་ཤེས་རྒྱལ་བ་དང་བཅས་པ་ལ་  
རྫོགས་ཚེན་ངོ་སྤྲད་དུ་མེད་ལ། སྤྱ་བ་ལ་རྫོགས་ཚེན་ངོ་སྤྲད་པའི་  
དོན་བཤད་དགོས་སོ། །

Furthermore, if the continuum of this fundamental mind [which you assert to be a subtle mind] never halts, it would have to be the taker of rebirth and would have to be the agent of buddhification.

Khetsun Sangpo: The actual fundamental mind itself exists forever, never ceasing.

Hence, what fallacy would there be if it is asserted that [this subtle mind] is a self of persons? If you think, “Because it is impermanent, it not a self,” then if you asserted an impermanent self, it would be totally okay for these! Moreover, is it suitable to assert that the foundational noumenon or path noumenon is impermanent?

གཞན་ཡང་གཏུག་སེམས་འདི་རྒྱན་ནམ་ཡང་མི་ཚྭ་ན། འདི་སྐྱེ་  
བ་ལེན་པ་པོ་དང་། སངས་རྒྱལ་བ་པོ་ཡིན་དགོས་པས། འདི་གང་  
ཟག་གི་བདག་ཏུ་འདོད་ན་སྐྱེན་ཅི་ཡོད། འདི་མི་རྟག་པའི་ཕྱིར་  
བདག་མིན་སྟམ་ན། མི་རྟག་པའི་བདག་ཞིག་ཁས་སྐྱབས་ན་འདི་  
ལ་ཤིན་ཏུ་འགྲིག་གོ། གཞན་ཡང་གཞིའོམ་ལམ་གྱི་ཚོས་ཉིད་མི་  
རྟག་པར་ཁས་ལེན་བྱུང་ངམ།

Therefore, a noumenal pristine wisdom or a mind of naturally clear light that is not a subtle mind is established as existing. The regent Maitreya says:<sup>a</sup>

It is said that aside from noumenal mind

<sup>a</sup> Maitreya, *Ornament of the Great Vehicle Sūtras, theg pa chen po mdo sde'i rgyan zhes bya ba'i tshig le'ur byas pa (mahāyānasūtrālamkārikā)*, in *bstan 'gyur (sde dge, 4020)*, TBRC W23703.123:3-80 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985); XIII.19. Sanskrit in Lévi, *Mahāyāna-Sūtrālamkāra*, 88:

*matam ca cittam prakṛtiprabhāsvaraṃ sadā tadāgantukadośadūṣitam/  
na dharmatācittamṛte 'nyacetasaḥ prabhāsvartvaṃ prakṛtau vidhīyate//*

Döl-po-pa Shay-rab-gyal-tshan's citation of these lines provides more context:

*Objection:* Since water and gold are compounded phenomena, they are not fit to be examples of an immutable entity.

*Answer:* Here, although those two change moment by moment, they are not used as examples from that viewpoint; rather, it is in consideration of their unchanging continuum during states of having and not having defilement. Hence, there is no fault because Maitreya's *Ornament for the Great Vehicle Sūtras* (XIII.18-19) says:

Just as when water becomes clean of dirt,  
That clarity is not produced from this [cleansing]  
And it is only separated from defilement,  
So the mode of purification of the mind is similar.  
The mind is asserted as always clear light by nature.  
It is flawed by adventitious faults.  
It is said that aside from the noumenal mind  
Any other mind has a nature that is not clear light.

and Vasubandhu's commentary on that also says:

Just as water, aside from being naturally clean, is dirtied by adventitious pollutants, so the mind, aside from asserting that it is naturally clear light, is flawed by adventitious flaws. Except for the noumenal mind, other minds—that is, those having the other-powered character—are not described as naturally clear light. Hence, it is to be known that mind is here only noumenal mind.

*Objection:* If in that way adventitious flaws make it flawed, it is contradictory for that mind of natural clear light to be uncompounded, hard like a vajra, uncuttable, indestructible, firm, stable, and so forth.

*Answer:* There is no fault because although harm is not done to the entity of natural clear light, [that adventitious flaws make it flawed] is said in consideration that those [adventitious flaws] hinder its manifestation. Maitreya's *Sublime Continuum of the Great Vehicle* also says at length (II.5bc), "The clear light is not made," and (I.63cd) "Due to adventitious defilements it does not become afflicted," and so forth.

See Jeffrey Hopkins, *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix* (Ithaca, N.Y.: Snow Lion Publications, 2006), 520-521.

Any other mind has a nature that is not clear light.

Consequently, it is a great mistake to designate a subtle mind as the fundamental mind of clear light; the natural mind of clear light, or pristine wisdom of clear light, and subtle mind are extremely contradictory, and hence are different.

[15a] དེས་ན་ཡིད་ཕྱ་བ་མ་ཡིན་པའི་ཚོས་ཉིད་ཀྱི་ཡེ་ཤེས་དང་།  
 རང་བཞིན་འོད་གསལ་བའི་སེམས་ཞིག་ཡོད་པར་གྱུབ་སྟེ། རྒྱལ་  
 ཚོལ་བྱམས་པས། ཚོས་ཉིད་སེམས་ལས་གཞན་པའི་སེམས་གཞན་  
 རི། །འོད་གསལ་མ་ཡིན་རང་བཞིན་ལ་བརྗོད་དོ། ། ཞེས་  
 གསུངས། ། དེས་ན་ཡིད་ཕྱ་བ་ལ་འོད་གསལ་གཞུག་མའི་སེམས་  
 སྲུ་བཏགས་པ་ནི་ཤིན་ཏུ་མོར་ཏེ། རང་བཞིན་འོད་གསལ་བའི་  
 སེམས་སམ་ཡེ་ཤེས་དང་ཡིད་ཕྱ་བ་ཤིན་ཏུ་རྒྱབ་འགལ་དུ་སོང་  
 བས་ཐ་དད་པ་ཡིན་ནོ། །

Khetsun Sangpo: It is necessary to differentiate between immutable noumenal mind and mistaken mind; they are entirely opposite, like fire and water. Minds other than the ultimate noumenal mind are not fundamental minds and not minds of clear light. What are they? They are the mistaken minds of ordinary beings, like the ones we presently have.

Moreover, does this subtle mind exist or not at a time when coarse mental conceptualization (*gid kyi kun rtoḡ rags pa*) has not stopped? If it does not, then it is not fundamental mind because a continuation (*rgyun*) of it does not exist.

གཞན་ཡང་ཡིད་ཕྱ་བ་འདི། ཡིད་ཀྱི་ཀུན་རྟོག་རགས་པ་མ་  
 འགག་པའི་དུས་སུ་ཡོད་དམ་མེད། མེད་ན་གཞུག་སེམས་མ་ཡིན་  
 ཏེ་དེའི་རྒྱུ་མེད་པའི་སྟེང་།

Khetsun Sangpo: If this subtle mind that is claimed to be fundamental mind does not exist when minds of coarse conceptuality are operating, then its continuum has ceased and does not exist at



that time. Thus, how could it be fundamental mind? It could not.

If this subtle mind does exist at a time when coarse mental conceptualization has not stopped, does it exist as one with or different from coarse mind? If it exists as one with coarse mind, then you would be asserting that this mental consciousness is both a subtlety in which coarse conceptualization does not exist and a coarseness in which coarse conceptualization does exist. This new Great Completeness having that strange assertion combining contradictions in one substratum is astonishing!

ཡོད་ན་ཡིད་རགས་པ་དང་གཅིག་ཏུ་ཡོད་དམ། ཐ་དད་ཏུ་ཡོད།  
 དང་པོ་ལྟར་ན། ཡིད་ཤེས་འདི་ཀུན་རྟོག་རགས་པ་མེད་པའི་སྤྱི་  
 བའང་ཡིན་ལ། ཡོད་པའི་རགས་པའང་ཡིན་ཞེས་ཚུལ་གཅིག་ལ་  
 ཀུན་རྟོག་རགས་པ་ཡོད་མེད་གཉིས་སུ་ཁས་ལེན་པ་ནི་འགལ་བ་  
 གཞི་གཅིག་ལ་སྤྱད་པའི་ཁས་ལེན་ངོ་མཚར་ཅན་རྗོགས་ཆེན་  
 གསར་པ་འདི་ཡ་མཚན་ནོ། །

If this subtle mind exists as different from coarse mind, it must exist as different from coarse mind that is generated from the four conditions;<sup>a</sup> different effective things are due to different causes. In that case, two continuums of mentality must exist with equal capacity in the continuum of one person.

ཐ་དད་ཏུ་ཡོད་ན། འདི་ནི་རྐྱེན་བཞི་ལས་སྐྱེས་པའི་རགས་པ་  
 ལས་ཐ་དད་ཏུ་ཡོད་དགོས་ཏེ། དངོས་པོ་ཐ་དད་ནི་རྒྱ་ཐ་དད་  
 པའི་དབང་གིས་ཡིན་ནོ། ། དེ་ལྟར་ན་ཡིད་གྱི་རྒྱ་གཉིས་གང་ཟེག་  
 གཅིག་གི་རྒྱ་ལ་རྣམས་མཚུངས་སུ་ཡོད་དགོས་སོ། །

Khetsun Sangpo: One person would have to have two mental consciousnesses, one coarse and another subtle, at the same time.

*You might think:* Even though two continuums of mentality exist with equal capacity in the continuum of one person, there is no fallacy, as is the case with the eight collections of consciousness.

<sup>a</sup> Causal condition, immediately preceding condition, observed-object-condition, and empowering condition.

ཡིད་ཀྱང་མི་སྐྱོན་ཏེ་ཚོགས་བརྒྱད་བཞིན་ལོ་སྣམ་ན།

Khetsun Sangpo: The opponent objects that there is no problem at all with having two mental consciousnesses at the same time, since, for example, one sentient being similarly has all eight consciousnesses at the same time.

*Answer:* Among the eight collections of consciousness,

- the mind-basis-of-all is the cause of all sentient beings and is luminous and non-conceptual,

Khetsun Sangpo: Predispositions deposited in the mind-basis-of-all by former actions ripen as the lives of sentient beings. The mind-basis-of-all itself is luminous and non-conceptual.

- mentality (*vid*) differentiates everything external and internal

Khetsun Sangpo: Here, “mentality” is the mental consciousness, which performs both external and internal activities and also distinguishes between the external and the internal.

- the five doors [that is, the five sense consciousnesses] are differentiated from viewpoint of depending on the sense powers that are their dominant conditions,

Khetsun Sangpo: Just as the eye sense power acts as the dominant condition of an eye consciousness, so it is with the other sense powers—ear, nose, tongue, and body. In dependence upon their individual dominant conditions, the five sense consciousnesses perform their respective functions without confusion.

but they are one continuum that is included internally within the consciousnesses of one being. However, if coarse and subtle minds are not just states—in which case [the mind] would be subtle upon the absence of the coarse and would be coarse upon the absence of the subtle—then two minds must exist simultaneously, with the subtle always subtle and not experienced as coarse, and the coarse [always coarse and] not experienced as subtle.

ཚོགས་བརྒྱད་ཀྱི་ཀུན་གཞིའི་རྣམ་ཤེས་ནི། སེམས་ཅན་ཐམས་  
ཅད་ཀྱི་རྒྱ་<sup>[15b]</sup>གསལ་ལ་རྟོག་མེད་དང་། ཡིད་ནི་བྱི་ནང་ཀུན་  
འབྱེད་པ་དང་། སྒོ་ལྡན་ལོ་བདག་རྒྱུན་དབང་པོ་ལ་བརྟེན་པའི་ཆ་

ནས་སོ་སོར་འབྱེད་པར་བྱས་ཀྱང་། རང་དུ་སྐྱེས་བུ་གཅིག་གི་ཤེས་  
 པས་བསྐྱེས་པའི་རྒྱུད་གཅིག་ཡིན་ལ། ཡིད་སྤྲ་རགས་ནི། རགས་པ་  
 འོར་ནས་སྤྲ་བ། སྤྲ་བ་འོར་ནས་རགས་པར་གྱུར་པའི་གནས་  
 སྐབས་ཅམ་མིན་པར། སྤྲ་བ་ནི་རྟག་ཏུ་སྤྲ་ཡི་རགས་མ་སྤྱོད་།  
 རགས་པ་སྤྲ་མ་སྤྱོད་པའི་ཡིད་གཉིས་དུས་མཉམ་ཡོད་དགོས་ན།

Khetsun Sangpo: If the coarse and subtle minds are not just the states of one mind, they would be two minds existing simultaneously—the coarse mind would always be coarse, and the subtle mind would always be subtle.

In that case, whereas persons through their own direct perception know in their own experience the two—coarse mind such as while awake and subtle mind such as during dreams—how do they know that this sort of subtle mind exists? Is it through direct perception, through inference, or through scripture?

སྐྱེས་བུ་རང་གི་མངོན་སུམ་གྱིས་སང་དུས་ལྟ་བུའི་ཡིད་རགས་པ་  
 དང་། མི་ལམ་གྱི་དུས་ལྟར་ཡིད་སྤྲ་བ་གཉིས་རང་གི་སྤྱོད་བས་  
 ཤེས་ཀྱང་། འདི་འདྲའི་ཡིད་སྤྲ་བ་ཞིག་ཡོད་པར་མངོན་སུམ་མམ།  
 རྗེས་དཔག་གམ། ལུང་གང་གིས་དཔོག་།

If it is the case that when this subtle [mind] trains in meditating on emptiness and so forth, it is fit to apprehend these, why does it not also apprehend coarse objects?

སྤྲ་བ་དེ་སྤྱོད་ཉིད་བསྐྱོམ་པ་སོགས་བསྐྱབ་ན་འཛིན་དུ་བྱང་བ་  
 ཡིན་ན། དེར་རགས་པའི་ཡུལ་ཡང་ཅིས་མི་འཛིན།

Khetsun Sangpo: If subtle mind engages in a process of learning emptiness, then it would have to apprehend coarse objects.

If it does not also apprehend coarse objects, then how is it able to delineate that all phenomena—the external and internal sense-spheres and so forth—are empty? Therefore, what is the use of causing it to meditate on

emptiness? Consequently, the assertion of such a fundamental mind is a very great error.

མི་འཇོན་ན་སྤྱི་ནང་གི་སྐྱེ་མཆེད་དྲུག་སོགས་ཚོས་ཐམས་ཅད་  
 ལྟོང་པར་དེས་ཇི་ལྟར་གཏན་ལ་འབབས་ལུས། མ་ལུས་ན་དེས་  
 ལྟོང་ཉིད་ཇི་ལྟར་རྟོགས། དེས་ན་དེ་ལ་ལྟོང་ཉིད་བསྐྱེལ་བཅུག་  
 པའི་ཅི་ཞིག་བྱ། དེས་ན་དེ་འདྲའི་གཞུག་སེམས་འདོད་པ་ནི་ཏྲ་  
 ཅད་ལོར་བ་ཆེན་པོ་ཡིན་ནོ། །

Furthermore, with respect to the difference between consciousness and pristine wisdom, since conceptualization of the three spheres [of object, agent, and action] is the obstruction to omniscience, that which abandons it is non-conceptual pristine wisdom. The vajra-like meditative stabilization—the uninterrupted path at the end of the continuum [of being a sentient being] which is the final pristine wisdom on the paths of learning [the paths of accumulation, preparation, seeing, and meditation]—eradicates the predispositions of the conceptualization of dualistic appearance, whereby one becomes a Buddha not at all having the defilements of the two obstructions from that point on. Therefore, since all minds and mental factors included within the three realms [of desire, form, and formlessness] do not pass beyond conceptuality, they are called “consciousness.” Jñānagarbha’s *Two Truths* says:<sup>a</sup>

Minds and mental factors involved in the three realms

Are conceptual consciousnesses having the aspect of superimposition.

གཞན་ཡང་རྣམ་ཤེས་དང་ཡེ་ཤེས་<sup>[16a]</sup>གྱི་བྱང་པར། འཁོར་གསུམ་  
 དུ་རྣམ་པར་རྟོག་པ་ཤེས་སྐྱེབ་ཡིན་པས། དེ་སྟོང་བྱེད་རྣམ་པར་མི་  
 རྟོག་པའི་ཡེ་ཤེས་ཡིན་ཏེ། དེ་སྟོང་ལམ་གྱི་ཡེ་ཤེས་མཐར་ཐུག་པ་  
 ལྷན་མཐའི་བར་ཆད་མེད་ལམ་རྣོར་ཏིང་གིས། གཉིས་སྣང་གི་  
 རྣམ་པར་རྟོག་པའི་བག་ཆགས་རྩད་ནས་བཅོམ་པས་དེ་ཕན་སྐྱེབ་

<sup>a</sup> Jñānagarbha, *bden pa gnyis rnam par 'byed pa'i tshig le'ur byas pa*, in *bstan 'gyur (sde dge*, 3881), TBRC W23703.107:4-8 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

གཉིས་ཀྱི་དྲི་མ་གཏན་ནས་མི་མངའ་བའི་སངས་རྒྱལ་ཉིད་དུ་  
 འགྱུར། དེས་ན་ཁམས་གསུམ་གྱིས་བསྐྱུས་པའི་སེམས་སེམས་བྱུང་  
 ཐམས་ཅད་ནི་རྣམ་པར་རྟོག་པ་ལས་མ་འདས་པས་རྣམ་ཤེས་  
 ཞེས་བྱ་སྟེ། བདེན་གཉིས་ལས། སེམས་དང་སེམས་བྱུང་ཁམས་  
 གསུམ་པ། སློབ་བཏགས་རྣམ་པ་ཅན་རྟོགས་ཡིན། ། ཞེས་དང་།

Khetsun Sangpo: The six main minds and fifty-one mental factors of the desire, form, and formless realms are all involved in superimpositions, exaggerations of what in fact do not exist. None of these are established in fact.

and the master Dignāga says:

There is not anything to be called cyclic existence  
 Aside from conceptuality.  
 Through having become separated from conceptuality  
 You thoroughly pass beyond sorrow.

སློབ་དཔོན་ཕྱོགས་ཀྱི་སྤང་པོས། རྣམ་པར་རྟོག་ལས་མ་རྟོགས་  
 པ། །འཁོར་བ་ཞེས་བྱ་གང་ཡང་མེད། །རྣམ་རྟོག་དེ་དང་བྲལ་བས་  
 བ། །སྤོང་ནི་རབ་དུ་མྱ་ངན་འདས། ། ཞེས་གསུངས།

Khetsun Sangpo: If you search for cyclic existence as something other than conceptuality, you will not find it. When conceptuality is eradicated, then everything is nirvāṇa.

In brief, because conceptuality (*rnam rtog*) is consciousness (*rnam shes*), and non-conceptuality (*rnam par mi rtog pa*) is primordial consciousness (*ye shes*), these two are very different.

མདོར་ན་རྣམ་པར་རྟོག་པ་ནི་རྣམ་ཤེས། རྣམ་པར་མི་རྟོག་པ་ནི་  
 ཡེ་ཤེས་ཡིན་པས་འདི་གཉིས་བྱུང་པར་ཤིན་དུ་ཆེ།

Khetsun Sangpo: How are conceptuality and pristine wisdom to be distinguished? In brief, conceptual consciousnesses are the six types of consciousness with which we are familiar—eye consciousness, ear consciousness, and so forth. We are all familiar with them—their respective activities, agents, and objects, but

what we do not know is non-conceptuality, pristine wisdom. Since it is the inconceivable noumenon, the final fruit, the great pristine wisdom, we do not presently recognize it, and thus it is to be ascertained by way of the view. You need to differentiate between pristine wisdom, which is an object of activity of Superiors, and the consciousnesses of ordinary beings. The difference is very great, like the difference between earth and sky.

On the occasion of the final pristine wisdom, the movement of minds and mental factors totally stops.

ཡེ་ཤེས་མཐར་ཐུག་པའི་སྐབས་སུ་སེམས་སེམས་བྱུང་གི་རྒྱ་བ་  
གཏན་ལོག་པ་ཡིན་ཏེ།

Khetsun Sangpo: At the time of the final pristine wisdom, the movement of the six consciousnesses and fifty-one mental factors—all of the various movements of taking to mind all sorts of things, remembering this and remembering that, as well appearances of good, bad, and so forth—utterly cease, becoming nonexistent.

A tantra says, “The Buddhas of the three times have separated from mind.”

Khetsun Sangpo: By giving up mind the past, present, and future Buddhas attain the fruit of Buddhahood.

and a sūtra says:

Shāntamati, the inconceivable secrecy of exalted mind (*thugs*) of a One-Gone-Thus is separated from mind (*sems*), mentality (*vid*), and consciousness (*rnam shes*), but it has not discarded the state of meditative stabilization. This is the inconceivable secrecy of exalted mind of a One-Gone-Thus.

རྒྱུད་ལས། དུས་གསུམ་སངས་རྒྱས་སེམས་དང་བྲལ། ། ཞེས་དང་།  
མདོ་ལས། ཞི་<sup>[16b]</sup>བའི་སྣོ་གྲོས་དེ་བཞིན་གཤེགས་པའི་ཐུགས་གྱི་  
གསང་བ་བསམ་གྱིས་མི་བྱུང་བ་ནི་སེམས་དང་ཡིད་དང་རྣམ་  
པར་ཤེས་པ་དང་བྲལ་ལ་ཉིང་ངེ་འཇིན་གྱི་གནས་ཀྱང་མི་འདོད་

བ་སྟེ། འདི་ནི་དེ་བཞིན་གཤེགས་པའི་སྤྱགས་ཀྱི་གསང་བ་བསམ་  
གྱིས་མི་བྱུང་བའོ། ། ཞེས་དང་།

Khetsun Sangpo: A Buddha has separated from the six collections of consciousness, but does this mean that a Buddha's mind has become like matter? No, it does not. Being endowed with pristine wisdom beyond consciousness, it has not abandoned, does not discard the status of inconceivable meditative stabilization. This pristine wisdom—the replacement, so to speak, of mind—is the inconceivable secrecy of exalted mind of a One-Gone-Thus, the natural, innate, pristine wisdom that, attained in dependence upon the Mantra path, makes achievement so quick.

and:

Separated from words, not polluted by the path of speech,  
Thusness, the nature of phenomena, like space,  
Thoroughly released from the movements of mind and mentality,  
The supreme, the highest, the fantastic, the sacred is to be  
known.

This factuality cannot be known through letters.

It is known by the astute.

When sentient beings, remaining after the previous Buddhas,

Hear this doctrine, they develop belief.

and Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"* also says: "Minds having ceased, it is actualized by the body."<sup>a</sup>

ཚོག་བྲལ་ངག་གི་ལམ་གྱིས་མི་གོས་པ། །དེ་བཞིན་ཉིད་ཚོས་རང་  
བཞིན་ནམ་མཁའ་འདྲ། །སེམས་དང་ཡིད་ཀྱི་རྒྱ་བ་རབ་གྲོལ་  
བ། །མཚོག་རབ་ངོ་མཚར་ཆེ་བ་དམ་པ་ཤེས། །དོན་ཚུལ་འདི་ནི་  
ཡི་གེ་རྣམས་གྱིས་སྟུ། །ཤེས་པར་མི་རུས་མཛངས་པས་རིག་པ་  
ཡིན། །སློན་གྱི་རྒྱལ་ལ་ལྷག་བྱས་སེམས་ཅན་རྣམས། །དེ་དག་ཚོས་

<sup>a</sup> Chandrakīrti, *dbu ma la 'jug pa'i bshad pa (madhyamakāvatārahāṣyanāma)*, in *bstan 'gyur (sde dge, 3862)*, TBRC W23703.102:442-697 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985); XI.17d/XII.8d; *sde dge 3862, dbu ma*, vol. 'a, 332a.1; La Vallée Poussin, *Madhyamakāvatāra*, 362.6.

འདི་ཐོས་ན་ཡིད་ཚེས་འགྱུར། ། ཞེས་དང་། འཇུག་པར་ཡང་།  
 སེམས་འགག་པ་སྟེ་སྐྱེ་ཡི་མངོན་སུམ་མཛད། ། ཞེས་གསུངས།

Therefore, when even predispositions for dualistic appearance no longer exist, how could there be consciousness involving dualistic appearance or apprehended-object and apprehending-subject?

Khetsun Sangpo: When not only manifest dualistic appearance but even predispositions for such appearance no longer exist, not even a little bit of consciousness involved in apprehended-object and apprehending-subject could possibly exist.

There is non-conceptual pristine wisdom; it is the great pristine wisdom, the exalted mind of a Buddha. That pristine wisdom vividly knows all phenomena while not having conceptuality.

Khetsun Sangpo: It knows the mode of abiding or noumenon of all phenomena ranging from forms through to omniscience vividly like olives in the palm of the hand. For this reason, it is not called “mind”; mind has stopped—it is the pristine wisdom that is the final fruit.

Hence, such pristine wisdom is not called “mind” because of being pristine wisdom that has passed beyond mind

དེས་ན། གཉིས་སྣང་གི་བག་ཆགས་ཀྱང་མེད་པ་ལ་གཉིས་སྣང་  
 ངམ་གཟུང་འཛིན་ཅན་གྱི་རྣམ་ཤེས་ག་ལ་ཡོད། མི་རྟོག་ཡི་ཤེས་  
 བྱི་ཡོད་དེ་སངས་རྒྱས་ཀྱི་སྤྱད་ཤེས་ཆེན་པོ་ཡིན་ཅོ། ། དེས་  
 ཚེས་ཀྱི་རྣམ་པ་ཐམས་ཅད་རྣམ་རྟོག་མི་མངའ་བཞིན་དུ་ས་ལེར་  
 མཐུན། དེས་ན་འདི་འདྲའི་ཡི་ཤེས་དེ་ལ་སེམས་ཞེས་མི་བྱ་སྟེ།  
 སེམས་ལས་འདས་པའི་ཡི་ཤེས་ཡིན་པའི་སྤྱིར་རོ། <sup>[17a]</sup>

If it is nominally designated as “mind” from the viewpoint of its factor of knowing and so forth, it is specified as great mind (*sems chen po*), or fundamental mind, or the mind of clear light, and so forth, but since it is without any aspect of ordinary conceptuality, apprehended-object and apprehending-subject, and the eight collections of consciousness, it is called



“non-conceptual pristine wisdom,” “nondualistic pristine wisdom,” and with the names of the five pristine wisdoms.

གལ་ཏེ་མ་ལྷོན་ཆ་སོགས་ཀྱི་ཆ་ནས་སེམས་སུ་བཏགས་ན། སེམས་  
 ཆེན་པོ་འཕྲ། གཞུག་སེམས་དང་། འོད་གསལ་བའི་སེམས་སོགས་  
 ཀྱི་ལྷན་པར་ལྷིས་ནས་སྟོན་གྱི། རྣམ་པར་རྟོག་པའི་སེམས་ཐ་མལ་  
 པ་དང་། གཟུང་འཇོན་ཅན་དང་། ཚོགས་བརྒྱད་ཀྱི་རྣམ་པ་མེད་  
 པས། མི་རྟོག་ཡེ་ཤེས་དང་། གཉིས་སྣང་མེད་པའི་ཡེ་ཤེས་དང་།  
 ཡེ་ཤེས་ལྗེ་མིང་གིས་བརྗོད་པ་ཡིན་ལོ། །

Khetsun Sangpo: Even if, thinking about the fact that pristine wisdom knows and, similarly, our minds know this and that, we merely nominally designate pristine wisdom as “mind” from the viewpoint of its factor of knowing and so forth, we indeed have to understand that it really is not mind, much as when a child is named “Buddha” but actually is not a Buddha.

If a Buddha’s pristine wisdom still had conceptuality or still involved the dualistic appearance of apprehended-object and apprehending-subject or were ordinary like the basis-of-all, mentality, or the like, then it would not be reasonable to assert that through the power of the path the predispositions of conceptuality and the predispositions of dualistic appearance are extinguished or the eight collections of consciousness are transformed into the five pristine wisdoms.

སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་ད་དུང་རྣམ་རྟོག་ཅན་དང་། གཟུང་འཇོན་  
 གཉིས་སྣང་ཅན་དང་། ཀུན་གཞི་དང་ཡིད་སོགས་ཐ་མལ་པ་ཡིན་  
 ར་ལས་གྱི་སྟོབས་ལས་རྣམ་རྟོག་གི་བག་ཆགས་དང་། གཉིས་སྣང་  
 གི་བག་ཆགས་ཟད་པ་དང་། ཚོགས་བརྒྱད་ཡེ་ཤེས་ལྗེ་གནས་  
 ལྷུང་པར་ཁས་ལེན་མི་རིགས་པར་འགྱུར་ཏེ།

Khetsun Sangpo: Absurdly, you would have to say that the predispositions of conceptuality and the predispositions of dualistic appearance could not be removed through the power of realizing emptiness—the inconceivable noumenon—upon meditatively

cultivating the five paths and ten Bodhisattva grounds. Transformation of the eight collections of consciousness into Buddhahood would be impossible.

Nevertheless, in the perspective of how things appear to trainees, there are designations of a Buddha’s eye consciousness, mental consciousness, and so forth, which are cases of designating the effect with the name of the cause. However, the consciousnesses of the causal state, having ceased, are a body of pristine wisdom of the effect state, and hence these are not regular ordinary consciousnesses and aggregates.

འོན་ཀྱང་གངུལ་བྱའི་སྣང་ངོར། སངས་རྒྱལ་གྱི་སྦྱོན་ཤེས། ཡིད་  
ཤེས་ཞེས་རྒྱ་མིང་འབྲས་བུར་བཏགས་པའི་ཐ་སྟངས་ཅོམ་བྱས་  
ཀྱང་། རྒྱ་དུས་གྱི་རྣམ་ཤེས་འགག་ནས། འབྲས་བུས་གྱི་ཡེ་ཤེས་གྱི་  
སྦྱོལ་ཡིན་པས་ཐ་མལ་པའི་ཕྱང་པོ་རྣམ་ཤེས་རང་མཚན་པ་མིན་  
ནོ། །

In your system [that is, Ja-pa Do-ngag’s system], apprehensional and conceptual love, and so on, and six perfections are the path, but love and so on and the six perfections that are conjoined with pristine wisdom without apprehension of the three spheres [of object, agent, and action] and are non-conceptual would not be right paths. In that case, worldly perfections, love, and so on would be the actual perfections, whereas supramundane perfections and so forth would not be right paths.

བྱེད་གྱི་ལྷགས་ལ། དམིགས་པ་ཅན་དང་། རྣམ་པར་རྟོག་པའི་  
བྱམས་སོགས་དང་བྱིན་རྒྱལ་ལམ་ཡིན་གྱི། འཁོར་གསུམ་དམིགས་  
མེད་<sup>[17b]</sup>དང་། རྣམ་པར་མི་རྟོག་པའི་ཡེ་ཤེས་གྱིས་བློན་པའི་  
བྱམས་སོགས་བྱིན་རྒྱལ་ལམ་ཡང་དག་མིན་པར་འགྱུར་རོ། ། དེ་  
ལྟར་ལྟ་ན་འཇིག་རྟེན་པའི་པར་བྱིན་དང་བྱམས་སོགས་པར་བྱིན་  
དངོས་ཡིན་ལ། འཇིག་རྟེན་ལས་འདས་པའི་པར་བྱིན་སོགས་ལམ་  
ཡང་དག་མིན་པར་འགྱུར་རོ། །

*Question:* Just what is non-conceptual pristine wisdom?

*Answer:* It does not conceptualize anything.

Khetsun Sangpo: No matter what appears to us—forms, sounds, odors, tastes, touches, and so forth—it does not conceptualize anything.

Why? Because it is pristine wisdom realizing the mode of abiding, the sphere [of reality].

དེ་ལ་རྣམ་པར་མི་རྟོག་པར་ཡི་ཤེས་དེ་ཅི་ལྟ་བུ་ཞེ་ན། གང་དུའང་  
མི་རྟོག་པ་ཡིན་ཏེ། དེ་ཅིའི་སྤྱིར་ཞེ་ན། དེ་གནས་ལུགས་ཚོས་ཀྱི་  
དབྱིངས་རྟོགས་པའི་ཡི་ཤེས་ཡིན་པའི་སྤྱིར།

Khetsun Sangpo: If it does not conceptualize anything, would it be a case of the mind's totally going blank? No, the reason why it does not conceptualize anything is that it does not involve any mistaken mind but is the pristine wisdom that is the final fruit realizing the inconceivable mode of abiding.

The sphere [of reality] has not fallen to an extreme of thing or non-thing, existing or not existing. Aside from being the undifferentiability of the two truths [conventional and ultimate truth that have become one taste, beyond all words] known by oneself individually, it is beyond all conventional designations of the objects of activity of conceptuality. Due to this the Victor-Child Shāntideva says:<sup>a</sup>

When things and non-things  
Do not dwell in front of awareness,  
Then since there is no other aspect,  
It is thoroughly pacified in non-apprehension.

ཚོས་ཀྱི་དབྱིངས་ནི་དངོས་པོའམ་དངོས་པོ་མེད་པ། ཡོད་པའམ་  
མེད་པའི་མཐར་ལྷུང་བ་མེད་དེ། བདེན་གཉིས་དབྱེར་མེད་སོ་སོ་

<sup>a</sup> Shāntideva, *byang chub sems dpa'i spyod pa la 'jug pa (bodhi[sattva]caryāvatāra)*, in *bstan 'gyur (sde dge, 3871)*, TBRC W23703.105:3-81 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985); IX.35; D3871, *dbu ma*, vol. *la*, 32a.4-6; see also the translation in Stephen Batchelor, *A Guide to the Bodhisattva's Way of Life* (Dharmasala, India: Library of Tibetan Works and Archives, 1979), 140; Sanskrit in Das Shastri, *Bodhicaryāvatāra*, 305.

རང་གིས་རིག་པར་བྱ་བ་ལས། རྣམ་པར་རྟོག་པའི་སྤྱོད་ལུལ་ཐ་  
 ལྷན་དུ་བྱ་བ་ཐམས་ཅད་ལས་འདས་པ་ཡིན་པས་ན། རྒྱལ་སྐས་ནི་  
 བ་ལྷས། གང་ཚེ་དངོས་དང་དངོས་མེད་དག། རྣོ་ཡི་ལུལ་ན་མི་  
 གནས་པ། །དེ་ཚེ་རྣམ་པ་གཞན་མེད་པས། །དམིགས་པ་མེད་པར་  
 རབ་དུ་ཞི། །ཞེས་དང་།

and a tantra says:

Whoever does not know the unapprehendable  
 Does not know the sphere [of reality].  
 Therefore, know that it is without apprehension  
 Since things and non-things have disintegrated.

The *Vajragarbha Commentary* says:<sup>a</sup>

From a millet seed  
 Rice does not emerge.  
 The fruit arising from  
 A conceptual seed is conceptual.

རྒྱུད་ལས། གང་གིས་དམིགས་མེད་མི་ཤེས་པ། །དེ་ཡིས་ཚོས་གྱི་  
 དབྱིངས་མི་ཤེས། །དེ་ཕྱིར་དངོས་དང་དངོས་མེད་པ། །འཇིག་  
 པས་དམིགས་མེད་ཤེས་པར་གྱིས། །ཞེས་དང་། རྣོ་རྗེ་སྤྱིང་འགྲེལ་  
 ལས། ཀོ་ཏ་པ་ཡི་ས་བོན་ལས། །<sup>[18a]</sup>སྤྱི་ལུའི་འབྲུ་ནི་འབྲུང་བ་  
 མེད། །རྣམ་རྟོག་ས་བོན་ལས་བྱུང་བའི། །འབྲས་བུ་རྣམ་རྟོག་  
 བཅས་པར་འགྱུར། །རྣམ་པར་མི་རྟོག་ལས་སྐྱེས་པའི། །འབྲས་བུ་  
 རྣམ་པར་མི་རྟོག་འགྱུར། །ཞེས་གསུངས།

Khetsun Sangpo: Just as a seed of a poisonous plant produces only

<sup>a</sup> Vajragarbha's (*rdo rje snying po*) *Extensive Commentary on the "Condensed Meaning of the Hevajra Tantra," kye'i rdo rje bsdu pa'i don gyi rgya cher 'grel pa (heva-jrapinḍārthafikā)*, in *bstan 'gyur (sde dge*, 1180(a)), TBRC W23703.2:2-253 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985); Peking 2310, vol. 53.

poison, so any fruit that arises from a seed of conceptuality is only conceptual. Just as from a seed of a medicinal plant, a medicinal plant arises, so the fruits produced from non-conceptuality are non-conceptual.

Hence, a non-conceptual pristine wisdom observing an emptiness that is a non-affirming negative utterly does not exist.

དེས་ན་མེད་དགག་གི་སྣོང་ཉིད་ལ་དམིགས་པའི་རྣམ་པར་མི་  
རྟོག་པའི་ཡེ་ཤེས་ཞིག་གཏན་ནས་མེད་དེ།

Khetsun Sangpo: When the object of observation is a mere emptiness—for instance, the absence of production—one is thinking “This is empty.” With this as the cause, the effect could not possibly be non-conceptual pristine wisdom.

If it is necessary to observe the absence of true existence, then although indeed one would not be conceptualizing true existence, why would one not be conceptualizing the absence of true existence? If one is conceptualizing, then no matter whether one conceptualizes a thing or a non-thing, it does not pass beyond conceptuality.

བདེན་མེད་ལ་དམིགས་དགོས་ན། བདེན་གྲུབ་ཏུ་མི་རྟོག་མོད།  
བདེན་མེད་དུ་རྣམ་པར་ཅི་མི་རྟོག། རྟོག་ན་དངོས་པོའམ་དངོས་  
མེད་གང་དུ་རྟོག་གྲང་རྣམ་རྟོག་ལས་མི་འདའ་སྟེ།

Khetsun Sangpo: If you are conceptualizing a thing involving apprehended-object and apprehending-subject or if you are conceptualizing a non-thing such a uncompounded space or a mere emptiness, except for conceptualizing either of these, you cannot realize what is beyond conceptuality.

This is like the fact that when one conceptualizes that the horn of a rabbit does not exist, even though one does not have conceptuality apprehending the horn of a rabbit, one has conceptuality apprehending the horn of a rabbit as nonexistent—there is no way to avoid conceptuality that has an absence of true existence as its object. If there is no [way to avoid conceptuality that has an absence of true existence as its object], then even if one is not apprehending [phenomena] as truly established, how could one avoid the conceptuality of all phenomena such as pots and so forth? That is to say, there is no way to avoid such conceptuality.

Therefore, whether it is a conceptual consciousness of a negative phenomenon or a conceptual consciousness of a positive phenomenon, it does not pass beyond conceptual consciousness. Non-conceptual pristine wisdom, however, is not either a conceptualization of a negation or a conceptualization of an affirmative phenomenon; it does not conceptualize anything.

རི་བོང་རུ་མེད་དུ་རྟོག་པ་ལ། རི་བོང་གི་རུ་འཛིན་པའི་རྣམ་རྟོག་  
མེད་ཀྱང་། རུ་མེད་དུ་འཛིན་པའི་རྣམ་རྟོག་ཡོད་པ་བཞིན་ཏེ།  
བདེན་མེད་གྱི་ཡུལ་ཅན་གྱི་རྣམ་རྟོག་ཚྭ་པའི་ཐབས་མེད་དོ། །  
དེ་མེད་ན་བདེན་གྲུབ་དུ་མི་འཛིན་ནའང་བྱམ་སོགས་ཚོས་ཐམས་  
ཅད་གྱི་རྣམ་རྟོག་ག་ལ་ཚྭ་སྟེ་ཚྭ་པའི་ཐབས་མེད་དོ། ། དེས་  
ན་དགག་རྟོག་རྒྱབ་རྟོག་གང་ཡིན་ཡང་རྣམ་རྟོག་ལས་མི་འདའ་  
ལ། མི་རྟོག་ཡེ་ཤེས་ནི། དགག་རྟོག་རྒྱབ་རྟོག་གང་ཡང་མིན་ཏེ།  
གང་དུའང་མི་རྟོག་པ་ཡིན་ནོ། །

*Objection:* The subject,<sup>a</sup> a non-conceptual pristine wisdom, is a conceptualization of a negative phenomenon because of being devoid of proliferation. It is a conceptualization negating proliferation and a conceptualization affirming voidness of proliferation.

*Answer:* Within the stoppage of all proliferations, how could there be apprehension thinking, “This is voidness of proliferation”? If there is [such a thought], then all proliferations still would not have ceased, whereby it would not be devoid of proliferations.

ཁ་ཅིག་ན་རེ། མི་རྟོག་ཡེ་ཤེས་ཚོས་ཅན། དགག་རྟོག་ཡིན་ཏེ། ལྷོས་  
པ་དང་བྲལ་བ་ཡིན་པའི་ཕྱིར། ལྷོས་པ་<sup>[18b]</sup>དགག་པའི་རྟོག་པ་  
དང་། ལྷོས་བྲལ་རྒྱབ་པའི་རྣམ་རྟོག་ཡིན་ནོ་སྟམ་ན། ལྷོས་པ་  
མཐའ་དག་ཞིག་བ་ལ་ལྷོས་པ་དང་བྲལ་ལོ་སྟམ་དུ་འཛིན་པ་ག་

<sup>a</sup> The term “subject” here indicates the subject of the syllogism; the predicate is “a conceptual consciousness”; the reason is “devoid of proliferation.”

ལ་ཡོད། ཡོད་ན་ད་དུང་སྒྲིམ་པ་མ་ཁེགས་པས་སྒྲིམ་བྲལ་མ་ཡིན་  
 རོ། །

Therefore, it must be said that non-conceptual pristine wisdom manifestly actualizes the sphere [of reality], the ultimate, the mode of abiding, and emptiness, but [this so-called ultimate that you are describing] is not [even] the enumerated ultimate and emptiness that is one of the divisions of the two truths. Rather, it is a bare emptiness (*stong rkyang*). Hence, when this is conceptualized, it is a conceptualization of a negation.

The undifferentiable two truths—which is the emptiness endowed with all supreme aspects and the object of individual self-knowledge—is the final sphere [of reality] and the final emptiness. When it is realized, aside from conventionally differentiating that the sphere [of reality] is the object realized and pristine wisdom is the means of realization, in fact these are not in the least different.

དེས་ན་མི་རྟོག་ཡི་ཤེས་ཀྱིས། ཚེས་དབྱིངས་དང་། དོན་དམ་དང་།  
 གནས་ལུགས་དང་། ལྷོང་ཉིད་མངོན་སུམ་བྱས་ཟེར་དགོས་ཀྱང་།  
 རྣམ་གྲངས་པ་བདེན་གཉིས་སྤེ་བའི་ཡ་གྲུལ་གྱི་དོན་དམ་དང་།  
 ལྷོང་ཉིད་དེ་མ་ཡིན་ཏེ། དེ་ལྷོང་རྒྱུང་ཡིན་པས་དེ་ལ་རྟོག་ན་  
 དགག་རྟོག་ཡིན་རོ། ། བདེན་གཉིས་དབྱེར་མེད་རྣམ་ཀུན་མཚོག་  
 ལུགས་ཀྱི་ལྷོང་ཉིད་སོ་སོ་རང་གིས་རིག་པའི་ཡུལ་དེ་ཚེས་དབྱིངས་  
 དང་ལྷོང་ཉིད་མཐར་ཐུག་ཡིན། དེ་རྟོགས་ཚེ་རྟོགས་བྱ་ཚེས་  
 དབྱིངས་རྟོགས་བྱེད་ཡི་ཤེས་ཞེས་ཐ་སྟོན་ཀྱིས་སྤེ་བ་ལས་དོན་ལ་  
 ཐ་དད་ཚུང་ཟད་ཀྱང་མེད་དོ། །

The definition of a consciousness is: that which is a luminous and cognitive and has a nature of conceptuality. The definition of a pristine wisdom is: the clear light nature that is non-conceptual, is the mode of abiding, and is known by oneself individually. The noumenon of consciousness is pristine wisdom.

རྣམ་པར་རྟོག་པའི་རང་བཞིན་ཅན་གྱི་གསལ་ཞིང་རིག་པ་རྣམ་  
 ཤེས་ཀྱི་མཚན་ཉིད། རྣམ་པར་མི་རྟོག་པ་གནས་ལུགས་སོ་སོ་རང་  
 ཤེས་རིག་པའི་རང་བཞིན་འོད་གསལ་བ་ཡི་ཤེས་ཀྱི་མཚན་ཉིད་  
 དོ། ། རྣམ་ཤེས་ཀྱི་ཚོས་ཉིད་ནི་ཡི་ཤེས་སོ། །

Khetsun Sangpo: No matter whether a consciousness is one of the five sense consciousnesses or the mental consciousness, its noumenon, its final reality, is pristine wisdom.

The definition of Buddha is: a final pristine wisdom that is thoroughly purified of the two obstructions [to liberation from cyclic existence and to omniscience] as well as their predispositions.

སྐྱིབ་གཉིས་བག་ཆགས་དང་བཅས་པ་ཡོངས་སུ་དག་པའི་ཡི་ཤེས་  
 མཐར་ཐུག་པ་སངས་རྒྱས་ཀྱི་<sup>[19a]</sup>མཚན་ཉིད།

Khetsun Sangpo: Predispositions are exemplified by the odor of musk left in a cup even after you have removed the musk and cleaned the cup. Even in the cup, the odor of musk remains because musk is so smelly. Similarly, we are so used to the afflictive obstructions and to the obstructions to omniscience for such a long time that were we even to stop those two obstructions and cleanse the mind of them, we would still have the odor, the predispositions, established by those obstructions. However, just as by repeatedly cleaning the cup, the odor of musk is entirely cleaned away, the two obstructions are eventually removed. That is Buddhahood.

By way of conceptually isolatable factors (*ldog cha*), this pristine wisdom is designated “pristine wisdom knowing the mode of being”<sup>a</sup> from the viewpoint of its perception of the noumenon and “pristine wisdom of the diversity” from the viewpoint of its perceiving all of the phenomena qualified by that noumenon,

Khetsun Sangpo: The pristine wisdom that is the exalted mind of a Buddha perceives all conventional phenomena without confusion, keeping all of their details very clear.

<sup>a</sup> *ji lta ba*; literally, “the how,” or more loosely, “the how it is.”



but in entity these do not differ from the one sole pristine wisdom knowing all aspects. This is the pristine wisdom perceiving the final mode of abiding of the undifferentiable two truths.

ཡེ་ཤེས་དེ་ལ་ཚོས་ཉིད་གཟིགས་པའི་ཆ་ནས་ཇི་ལྟ་བུ་མཐུན་པའི་  
 ཡེ་ཤེས་ཞེས་དང་། ཚོས་ཅན་མཐའ་དག་གཟིགས་པའི་ཆ་ནས་ཇི་  
 ལྟོད་པའི་ཡེ་ཤེས་ཞེས་ཚོགས་ཆས་བཏགས་ཀྱི། རོ་བོ་ནི་རྣམ་པ་  
 ཐམས་ཅད་མཐུན་པའི་ཡེ་ཤེས་ཉག་གཅིག་ལས་ཐ་དད་དུ་མེད་  
 དེ། བདེན་གཉིས་དབྱེར་མེད་ཀྱི་གནས་ལུགས་མཐར་ཐུག་  
 གཟིགས་པའི་ཡེ་ཤེས་ཡིན་ལོ། །

Khetsun Sangpo: Though there are these designations of pristine wisdom's knowing the mode of being of phenomena and the diversity of phenomena, their entity is the sole noumenal pristine wisdom that knows all aspects. Aside from that, these are not different. They are simply the Buddha's pristine wisdom perceiving conventional and ultimate truths as the non-different, nondual final mode of abiding of one taste.

Therefore, in accordance with the statement in the *Sūtra Unraveling the Thought*:<sup>a</sup>

The character of the compounded realm and of the ultimate  
 Is a character devoid of sameness and difference.  
 Those who conceptualize either sameness or difference  
 Are involved in improper views.

Long-chen-rab-jam said that the two—the eight collections of consciousness which are phenomena qualified by the noumenon and the pristine wisdom which is their nature—are not assertable as either one or different.

དེས་ན་རྣམ་ཤེས་ཚོགས་བརྒྱད་ཚོས་ཅན་དང་། དེའི་རང་བཞིན་  
 ཚོས་ཉིད་ཀྱི་ཡེ་ཤེས་གཉིས་ནི། གཅིག་ཐ་དད་གང་དུའང་ཁས་

<sup>a</sup> 'phags pa dgongs pa nges par 'grel pa zhes bya ba theg pa chen po'i mdo (*āryasaṃdhinirmocanaṅāmahāyānasūtra*), in *bka' 'gyur (sde dge par phud*, 106), TBRC W22084.49:1b1-55b7 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985). This stanza appears at the end of the third chapter of the *Sūtra Unraveling the Thought*, The Questions of Suvishuddhamati.

རྒྱུ་མེད་པར། དགོངས་འགྲེལ་ལས། འདུ་བྱེད་ཁམས་དང་  
 དོན་དམ་མཚན་ཉིད་ནི། །གཅིག་དང་ཐ་དད་བྲལ་བའི་མཚན་  
 ཉིད་དེ། །གཅིག་དང་ཐ་དད་དུ་ཡང་གང་རྟོག་པ། །དེ་དག་ཚུལ་  
 མིན་ལྟ་ལ་ཞུགས་པ་ཡིན། ། །ཞེས་གསུངས་པའི་ལུང་བཞིན་གློང་  
 ཚེན་རབ་འབྱམས་ཀྱིས་གསུངས་ལ།

Khetsun Sangpo: It cannot be asserted that conventional factors—  
 the eight collections of consciousness—and their noumenal emp-  
 tiness are one, and it cannot be asserted that they are different.  
 Why? Because of being the noumenon devoid of sameness of dif-  
 ference.

Hence, in conventional terms those two are not one because:

- through merely realizing the mind you have not realized the pristine wisdom that is the noumenon of the mind, and
- these two are (1) that which is qualified with the noumenon and (2) the noumenon, and so forth.

དེའི་སྤྱིར་དེ་གཉིས་ཐ་སྐད་དུ་གཅིག་མ་ཡིན་ཏེ། སེམས་རྟོགས་པ་  
 ཅམ་གྱིས་སེམས་ཀྱི་ཚོས་ཉིད་ཡི་ཤེས་མི་རྟོགས་པ་དང་། ཚོས་  
 ཅན་དང་ཚོས་ཉིད་ཡིན་པ་སོགས་ཀྱི་སྤྱིར་རོ། །

Khetsun Sangpo: The phenomena in which the noumenon dwells  
 and the noumenon itself are not one even in conventional terms.  
 Why? Because through merely being aware of the mind you have  
 not realized the pristine wisdom that is the noumenon of the mind.  
 Also, they are not one because consciousness is that in which the  
 noumenon dwells, and pristine wisdom is the noumenon.

Ultimately, they are not different:

- because when pristine wisdom is realized, mind is not observed as different from it since the nature of the mind is pristine wisdom, and
- because when pristine wisdom is realized, mind dawns in self-release, and so forth.

Khetsun Sangpo: No matter whether a consciousness and the pris-  
 tine wisdom that is its final nature conventionally appear to be

different, ultimately they are not different; that is to say, in the face of realization of the ultimate they are of one taste. The nature, or noumenon, of the mind is pristine wisdom; hence, they cannot be made into being different. When you are able to realize pristine wisdom, the mind that is the substratum, so to speak, of its realization, cannot be observed as different from it. Also, ultimately consciousness and pristine wisdom are not different because when pristine wisdom, difficult to realize, is realized, mind perforce dawns in self-release.

Therefore, this essential is very important.

དོན་དམ་པར་ཐ་དད་མིན་ཏེ། སེམས་གྱི་རང་བཞིན་ཡེ་ཤེས་ཡིན་  
 པས། ཡེ་ཤེས་རྟོགས་དུས་སེམས་ཀྱང་དེ་<sup>[19b]</sup>ལས་ཐ་དད་དུ་མ་  
 དམིགས་པའི་ཕྱིར་དང་། ཡེ་ཤེས་རྟོགས་ཆེ་སེམས་རང་གྲོལ་དུ་  
 འཆར་བ་སོགས་གྱི་ཕྱིར་ནའོ། ། དེས་ན་གནད་འདི་གལ་ཆེའོ། །

When analyzed in that way, the noumenal actual clear light pervades Buddhas and sentient beings as their own mode of abiding, like space.

Khetsun Sangpo: Like space, vast and unlimited, the clear light pervades all beings, ranging from Buddhas through to all sentient beings, as their inconceivable noumenon. There is no Buddha it does not pervade, and there is no sentient being it does not pervade.

However, in its mode of appearance as the separate noumenon of the mind of an individual person, who possesses the continuums of each of the eight collections of minds, [the noumenon] appears to be restricted (*ris chad du snang*), like the space inside a pot. Hence, there also are indeed appearances [of the noumenon] correspondent to the basis, path, and fruit, but in fact, aside from appearing from within the great entirely pervasive noumenon, there is no establishment of it as separate and individual.

དེ་ལྟར་དབྱུང་ན་ཆོས་ཉིད་དོན་གྱི་འོད་གསལ་རང་གི་གནས་  
 ལུགས་ལ་ནམ་མཁའ་ལྟ་བུར་སངས་རྒྱས་དང་སེམས་ཅན་ལ་བྱུང་  
 ཀྱང་། སེམས་ཆོགས་བརྒྱད་རེ་རེའི་རྒྱུད་ཅན་གང་ཟག་སོ་སོའི་  
 སེམས་གྱི་ཆོས་ཉིད་གྲུང་དུ་བཅད་པའི་སྣང་ཚུལ་ལ། ལུགས་ནང་གི་

ནམ་མཁའ་ལྟར་རིས་ཀྱི་དབྱེ་བ་ལྟར་། དེའི་ཕྱིར་དེའི་ངོ་སྤྲོད་  
 གྱི་གཞི་དང་ལམ་དང་འབྲས་བུར་སྤྲོད་བའང་ཡོད་མོད་ཀྱི། དོན་  
 ལ་ཚོས་ཉིད་ཀྱི་བདག་ཆེན་པོའི་ངང་ལས་སྤྲོད་བའལས་ཐ་དང་  
 སོ་སོ་བར་གྲུབ་པ་གང་ཡང་མེད་དོ། །

Khetsun Sangpo: In terms of the mode of appearance of the noumenon of the mind of an individual person who possesses the continuums, like streams of water, of each of the eight collections of consciousness—that is, in terms of the mode of appearance of noumenon in this separated-out fashion as the noumenon of the mind of this person and of that person—the noumenon appears to be limited. It is then like the space inside a pot; even though great space is undifferentiated, we have the sense that there is a small space in a small pot. Hence, there are indeed these appearances of the basal noumenon, path noumenon, and fruit noumenon.

Due to the karmic appearances of each individual sentient being, even though the great pervasive noumenon, reality, dwells in their minds, all that is manifest to them is like the appearance of the tiny space inside a pot. In fact the noumenon pervades all phenomena, from forms through to omniscient knowledge. The minds of a sentient beings dwell within it, but due to mistake, nothing but something most tiny is manifest to them. In their tiny, mistaken perspective they are separated off, but in terms of the noumenal mode of abiding, reality is all-pervasive and of one taste; there is nothing outside of this.

Therefore, regarding sentient beings designated in the context of the mode of appearance of adventitious mistake, it is not necessary that if one is released, all would be released, and if one is mistaken, all would be mistaken.

དེའི་ཕྱིར་སྤྱོད་བུར་འཇུག་བའི་སྤྲོད་ཚུལ་ལ་བཏགས་པའི་སེམས་  
 ཅན་རྣམས་གཅིག་གྲོལ་ན་ཀུན་གྲོལ་བར་འགྱུར་མི་དགོས་ལ།  
 གཅིག་འཇུག་ན་ཀུན་འཇུག་བར་མི་འགྱུར་གྱི།

Khetsun Sangpo: Someone might wonder whether a consequence of this doctrine would be that if one sentient being is liberated, all

would have to be liberated, or if one is not liberated, none would be. However, this is not the case because sentient beings' mental continuums are different.

All mistake and release are similar and do not differ with respect to arising from within the original foundational noumenon; hence, in terms of the primordial naturally pure noumenon it must be posited that sentient beings are primordially buddhified because a Buddha arises from realizing the equality of cyclic existence and peace.

འབྲུལ་གྲོལ་ཐམས་ཅད་གདོད་མའི་གཞི་དབྱིངས་ཀྱི་ངང་ལས་  
བྱུང་བར་ནི་འདྲ་ཞིང་བྱུང་མེད་པས། གདོད་མའི་ཚོས་ཉིད་རང་  
བཞིན་རྣམ་དག་གི་དབང་དུ་བྱས་ཏེ་ཡེ་སངས་རྒྱས་པར་བཞག་  
དགོས་ཏེ་སྲིད་ཞི་མཉམ་ཉིད་དུ་རྟོགས་པ་ལས་སངས་རྒྱས་བྱུང་  
བའི་ཕྱིར་རོ། །

Khetsun Sangpo: When any sentient being realizes the equality of cyclic existence and peace, that sentient being becomes a Buddha.

Hence, all delineations of the profound paths of the cause and effect vehicles are for the sake of attaining the final fruit through delineating the noumenal suchness and thereupon cultivating this in meditation. Consequently, all of the tenets of the Vajra Vehicle are constructed in terms of noumenal reasoning. Not only that, but also even through the path of the Middle Way one realizes the noumenon and thereupon cultivates it in meditation. That one would be released through meditation predominated by the perspective of dualistic appearance of substrata was not set forth by Buddha in any cause or effect vehicle.

དེའི་ཕྱིར་རྒྱ་<sup>[20a]</sup>འབྲས་ཐེག་པའི་ལམ་ཟབ་མོ་གཏན་ལ་དབབ་པ་  
ཐམས་ཅད་ཚོས་ཉིད་དེ་ཁོ་ན་ཉིད་གཏན་ལ་པབ་ནས། དེ་ལྟར་  
བསྐྱོམ་པས་མཐར་ཐུག་གི་འབྲས་བུ་ཐོབ་པའི་ཕྱིར་ན། རྗེ་རྗེ་ཐེག་  
པའི་གྲུབ་མཐའ་ཐམས་ཅད་ནི། ཚོས་ཉིད་ཀྱི་རིགས་པའི་དབང་  
དུ་བྱས་པ་ཡིན་ལ། དེར་མ་ཟད་དབུ་མའི་ལམ་གྱིས་ཀྱང་ཚོས་  
ཉིད་རྟོགས་པར་བྱས་ནས་དེ་བསྐྱོམ་པ་ཡིན་གྱི། ཚོས་ཅན་གཉིས་

སྣང་དབང་བཅོན་དུ་བྱས་ཏེ་དེ་བསྐོམ་པས་གོལ་བར་འགྱུར་བ་  
 རི་སངས་རྒྱས་ཀྱིས་རྒྱ་དང་འབྲས་བུའི་ཐེག་པ་གང་དུའང་མ་  
 གསུངས་སོ། །

Khetsun Sangpo: No one could be liberated through meditation that is organized around substrata—that is to say, around conventional phenomena from between the noumenon and the conventional phenomena that are qualified by the noumenon—because that perspective is dualistic. Buddha did not set forth either the cause vehicle—the sūtra vehicle, the vehicle of the perfections—or in the effect vehicle, the vehicle of mantra, that one could be released through cultivating a path the predominant perspective of which is from the viewpoint of dualistically perceiving consciousness.

In terms of the ultimate mode of abiding in this manner, it must be asserted that all occurring appearances whatsoever are primordially buddhified, and one must meditate that way. However, it is asserted by [all systems] through to the Great Completeness that in terms of the conventional mode of appearance one must discriminate with wisdom that there are three:

- a *basis* that is the lineage of suitability to become buddhified

Khetsun Sangpo: In the basal, or ordinary, state all sentient beings are fit to be enlightened and thus have the Buddha lineage.

- phases of practicing the *path*
- the *fruit* which is the completion of purity.

ཚུལ་དེ་ལྟར་གནས་ལུགས་དོན་དམ་པའི་དབང་དུ་བྱས་ན་སྣང་  
 གྲིད་ཡེ་སངས་རྒྱས་པར་ཁས་ལེན་ཞིང་དེ་ལྟར་བསྐོམ་དགོས་  
 ཀྱང་། སྣང་ལུགས་ཐ་སྟོན་གྱི་དབང་དུ་བྱས་ན། གཞི་སངས་རྒྱ་  
 རུང་གི་རིགས་དང་། ལམ་ཉམས་སུ་ལེན་པའི་སྐབས་དང་། དག་  
 པ་མཐར་ཕྱིན་པའི་འབྲས་བུ་གསུམ་དུ་ཤེས་རབ་ཀྱིས་ཤན་  
 འབྲེད་དུ་ཡོད་པ་ནི་རྫོགས་པ་ཆེན་པོའི་བར་གྱིས་འདོད་དེ།

Khetsun Sangpo: In terms of the conventional mode of appearance of things, one must discriminate with intelligence that there are the three phases of basis, path, and fruit. This is asserted by all vehicles, beginning with the Hearer and Solitary Realizer vehicles, up through the Bodhisattva vehicle, and the outer and inner Tantra vehicles, ending with the Great Completeness—all of these vehicles assert these three phases.

Even the texts of the Great Completeness assert that one is buddhafied by completing the five paths of breakthrough and the four phases of appearance in leapover.

རྣམ་གཤིས་པ་ཆེན་པོའི་གཞུང་གིས་ཀྱང་ཐོག་མའི་ཆོད་གྱི་ལམ་ལྔ་དང་།  
 སྐྱོད་ཀྱི་སྣང་བའི་མཐར་ཕྱིན་ནས་སངས་རྒྱས་པར་ཁས་ལེན་  
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Khetsun Sangpo: The texts of the Great Completeness assert that you are buddhafied by completing five paths—accumulation, preparation, seeing, meditation, and no more learning—in accordance with those in the Middle Way path and by completing the four phases of appearance in the practice of spontaneous leapover: direct perception of the noumenon, increase of visionary appearances, appearances proceeding to their full extent, and extinction of appearances in the noumenon.

With regard to leapover, in *sūtra* there is leapover meditative stabilization, which is the source of the name “leapover” in Nyingma practice but is completely different from leapover here. The leapover meditative stabilization of the *sūtra* path is a case of bypassing levels of meditative stabilization which usually are only generated serially. Because one is jumping over these levels, this type of meditation is called leapover.

Then, what is leapover in the religious vocabulary of Nyingma? It is associated with spontaneity in the division of teachings into those concerning essential purity and those concerning spontaneity. Essential purity refers to the view, the equivalent of “view” in other orders of Tibetan Buddhism. Essential purity is a breakthrough, whereas leapover involves spontaneity. Being led upward from the essential purity to spontaneous leapover is one mode of instruction called “that of the view.” The other mode of instruction begins not with the view, the essential purity,

but with being introduced to and identifying the factors of spontaneity and then finally ascertaining the view of the emptiness of inherent existence of these spontaneous factors.

It is indeed fantastic what can appear to yourself in this practice. Speaking about this is a violation of secrecy, but nowadays secrecy does not help; this valuable teaching is about to disappear in this world. In the past, these practices were engaged gradually, and these particular topics would not be revealed at all until the person arrived at the proper point. However, at this time there are no persons who proceed in such a gradual manner; thus, if these practices are not explained, they will disappear completely.

In the practice of leapover, the teacher even instructs students in how to look at these appearances with their eyes—askance, up, down, and the like. The teacher will point out what physical condition gives rise to what appearances and will indicate the relationship between spiritual experience and appearances. The lama will explain how to increase the potencies of these appearances through specific meditations.

Students initially see rainbows, drops, suns, moons, various creations. When students are well-based due to the preparatory practices, they see these in a short time. Once they are seen, they are increased, and ultimately you see inconceivable unlimited appearances like looking at a movie. Then, you cultivate these gradually and bring this potency to fulfillment, whereupon they begin to reduce.

In the beginning, it was difficult for them to appear; then the appearances are excessively manifold; then they reduce, and in the end, you meditate until there is just empty sky. Through effort, you bring meditation to the point of one great empty sky, at which time you attain clairvoyance, physical emanations, and so forth.

It is never asserted that Buddhahood is achieved without completing the path in terms of the mode of appearance.

Therefore, when these two are distinguished, the darkness of doubt with respect to topics difficult to realize in any of the vehicles—be they cause or effect vehicles—is cleared away, whereupon the illumination of ascertainment is generated in an irreversible manner.

Khetsun Sangpo: When you know how to distinguish between the perspective of the noumenon and the perspective of the mode of appearances of phenomena, special comprehension will dawn in your mental continuum, irreversibly illuminating like sunshine to



clear away the darkness of doubt and misunderstanding confusing what is the path and what is not the path.

Hence, this differentiation is by all means important.

སྣང་ཚུལ་ལ་ལམ་མཐར་མ་སྤྱོན་པར་སངས་<sup>[20b]</sup>རྒྱས་འགྲུབ་པ་ནི་  
 བཅས་ཡང་མི་འདོད་པས། འདི་གཉིས་ཤན་སྤྱོད་ན་རྒྱ་འབྲས་ཀྱི་  
 ཐེག་པ་གང་གི་ཡང་རྟོགས་དཀའ་བའི་གནས་རྣམས་ལ་ཐེ་ཚོམ་  
 ཀྱི་ཐུན་པ་དྲངས་ནས་ངེས་ཤེས་ཀྱི་སྣང་བ་ཚོགས་པ་མེད་པར་སྐྱེ་  
 བར་འགྱུར་བས་ཤན་འབྱེད་པ་འདི་ཅིས་ཀྱང་གལ་ཆེའོ། །



# Glossary

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
abbot	mkhan 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 of the basis	gzhi snang	
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	
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	mam rtog	
conclusiveness	la bzla ba	
consciousness	mam shes	
construct (verb)	mngon par 'du byed pa	
construct/ sign/ mark	mtshan ma	nimitta
continuation	rgyun	
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	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
element of attributes/ sphere [of reality]	chos kyi dbyings	dharmadhātu
emptiness	stong pa nyid	śūnyatā
empty and luminous	stong gsal	
empty forms that are appearances of the projective prowess of fundamental mind	gnyug sems kyi rtsal snang stong gzugs	
enumerative emptiness	stong nyid nam grangs pa	
equal and complete	mnyam rdzogs	
essential purity/ essentially pure/ pure from the letter <i>ka</i> / pure from the letter <i>A</i>	ka dag	
everlasting	ther zug	
exalted mind	thugs	
exists naturally	chos nyid kyis yod pa	
experiential perspective	dgongs nyams	
familiarization	khoms pa	
feeling-bliss	tshor bde	
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	
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 encased 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	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
intrinsically aware pristine wisdom	rig pa ye shes	
intrinsically/ integrally	rang chas su	
involving constructs	mtshan bcas	samitta
I-self	nga bdag	
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	
meditation	sgom pa	
mental consciousness	yid shes/ yid kyi nam 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 rnam 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	rnam 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
noumenon of the basis	gzhi don dam chos nyid kyi sku	
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	
Original Protector	gdod ma'i mgon po	

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
ornament	rgyan	
phenomena and noumenon	chos dang chos nyid	
primeval	ye thog	
primeval basis	ye thog gi gzhi	
primeval foundational mode of abiding	ye thog gzhi'i gnas lugs	
primordial buddhification	ye sangs rgyas pa	
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	
raise up/ drive	slong	
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	upapattisāadhanayukti
regular mentality	yid rang mtshan pa	
regular/ fully qualified	rang mtshan pa	
representation/ aspect	mnam 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

<i>English</i>	<i>Tibetan</i>	<i>Sanskrit</i>
situation	ngang	
sphere [of reality]/ element of attributes	chos kyi dbyings	dharmadhātu
sphere of clear light	'od gsal ba'i dbyings	
sphere of non-proliferation	spros med kyi dbyings	
sphere/ sphere [of reality]/ foundational element	dbyings	dhātu
spontaneity	lhun grub	
spontaneously established	lhun gyis grub pa	
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).



# Bibliography of Works Cited

Sūtras and tantras are listed alphabetically by English title in the first section of the bibliography. Indian and Tibetan treatises are listed alphabetically by author in the second section; other works are listed alphabetically by author in the third section. Works mentioned in the first or second section are not repeated in the third section.

## 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

English translation: W. Woodville Rockhill. *The Udānavarga: A Collection of Verses from the Buddhist Canon*. London: Trübner, 1883. Also: Gareth Sparham. *The Tibetan Dhammapada*.

New Delhi: Mahayana Publications, 1983; rev. ed., London: Wisdom Publications, 1986.

### *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

In *bka' 'gyur (sde dge par phud, 107)*. TBRC W22084.49:113-384 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 775, vol. 29

Sanskrit: Bunyiu Nanjio. *Bibl. Otaniensis*, vol. 1. Kyoto: Otani University Press, 1923. Also: P. L. Vaidya. *Saddharmalaṅkāvatārasūtram*. Buddhist Sanskrit Texts 3. Darbhanga, India: Mithila Institute, 1963.

English translation: D. T. Suzuki. *The Lankavatara Sutra*. London: Routledge and Kegan Paul, 1932.

### *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)  
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- Inlaid Jewels Tantra*  
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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THL Ng3.1.1.8

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THL Ng1.3.3.14

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THL Ng1.5.20

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