

A Study and Translation of Potowa's Middle Way, An Early Tibetan Commentary on Atiśa's *Madhyamakopadeśa*

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Introduction

This article examines and furnishes an English translation, along with a diplomatic Tibetan edition, of the *Explanation of the Special Instructions of the Middle Way, The System of Potowa and His Spiritual Sons* (Dbu ma'i man ngag gi bshad pa, Pu to yab sras kyi lugs) [abbr. *Potowa's Middle Way*] by an anonymous Kadampa (bka' gdams pa) author. *Potowa's Middle Way*, preserved in a brief and partly illegible manuscript, is a short commentary (tig chung) on Atiśa's *Special Instructions on the Middle Way* (*Madhyamakopadeśa*). *Potowa's Middle Way* represents one the earliest extant Tibetan commentaries on the meditation practices of Atiśa's Middle Way (*madhyamaka*) among his eleventh century followers at the contemplative community of Ra-dreng (*rwa sgreng*).

Although the commentary in its colophon provides part of the title of the text as "*The System of Potowa and His Spiritual Sons*," the Kadampa master Potowa Rinchen Sal (*po ta ba rin chen gsal*, 1027–1105) is only mentioned twice (*ad* fol. 4b3, 9b3) in the text and he is not the author of the work. Along with multiple mentions of Atiśa (eight times), six Tibetans are mentioned by name in the commentary including Gönpawa (*dgon pa ba dbang phyug rgyal mtshan*, 1016–1083), Ngok sherab (*rngog legs pa'i shes rab*, eleventh century), Dromtön (*'brom ston rgyal ba'i 'byung gnas*, 1004–1064), Chengawa Tsuktrim Bar (*spyen snga ba tshul khrims 'bar*, 1038–1103), and Potowa. The probable identity of the anonymous Kadampa author who initially wrote down these oral commentarial instructions on Atiśa's root text is provided below.

As mentioned, *Potowa's Middle Way* is a brief Tibetan explanatory commentary, or *tig chung*,¹ on Atiśa's *Special Instructions on the Middle way* (*Madhyamakopadeśa*). The *Madhyamakopadeśa* is a short text on the practice of Madhyamaka in meditation. The term *upadeśa* "special

¹ *Tig* according to the *sMon lam tshig mdzod* means: *snying bo bsdus pa ste / (dper na /) man ngag gi yang tig gzhung lugs kyi snying tig sman gyi zin tig ces pa lta bu* ("Essence condensed, for example, like the essential point of instructions, the essence of the system, the essential extract of medicine.")

instructions” in the title of Atiśa’s basic text is a term that has a long history in Indian Buddhism with different connotations over the centuries, the primary understanding being direct instruction on the practice of meditation. The *Madhyamakopadéśa* is therefore special guidance or instructions concerning the practice of Middle Way philosophy. I have already published English translations of Atiśa’s *Special Instructions*, the *Madhyamakopadéśavṛtti*, an Indian Buddhist commentary by Prajñāmukti, and the Tibetan *Collection on the Two Realities* (*bden gnyis kyi ’bum*) by an anonymous Kadampa author (Apple 2018). *Potowa’s Middle Way* compliments these works with additional information on Atiśa’s *Madhyamakopadéśa*. An alternative colophon to Atiśa’s *Madhyamakopadéśa* found among Tibetan Tengyurs (*bstan ’gyur*), previously untranslated, provides a synopsis for the circumstances of Atiśa composing, teaching, and having the *Madhyamakopadéśa* translated into Tibetan:

“*The Special Instructions of the Middle Way*,” composed by the paṇḍita Dīpaṃkara, is complete. The translator, the bhikṣu Tsultrim Gyalwa, translated, revised, and established [this text] at Lha-sa Trulnang. At the great Ra-sa Trulnang Temple, Tsultrim Gyalwa translated, revised, and established [this text] for the learned one called Marme Dzepal [Dīpaṃkaraśrī] [96a7]. At the great Ra-sa Trulnang Temple, Ngok Tsūn Lekpai Sherap of Tibet, having requested it, I translated [it]. The sthavira Dīpaṃkaraśrī said, “[One who] upholds the textual system of the three types of individuals [of the graduated teachings], will not go astray on the path of error.” So Naktso Tsultrim Gyalwa spoke.²

Atiśa wrote and gave a lecture on this version of the *Madhyamakopadéśa* in Lhasa based on the request from his disciple Ngok lekpai sherab (*rngog legs pa’i shes rab*). The work was translated by Atiśa’s long standing disciple Naktso Tsultrim Gyalwa. Atiśa had been in Tibet at least seven years at the time of this teaching.³ Based on Atiśa’s

² dbu ma’i man ngag ces bya ba, mdo ’grel (ki), D3929, 96a6 (also GT3327, 149a) dbu ma’i man ngag ces bya ba paN+Di ta dī paM ka ras mdzad pa rdzogs so // / lo tsA ba dge slong tshul khrims rgyal bas lha sa ’phrul snang du bsgyur cing zhus te gtan la phab pa’o // // ra sa ’phrul snang gtsug lag khang chen du // / mar me mdzad dpal [96a7] zhes bya’i mkhas pa la / tshul khrims rgyal bas lha sa ’phrul snang du bsgyur cing zhus te gtan la phab pa’o // // ra sa ’phrul snang gtsug lag khang chen du // / mar me mdzad dpal zhes bya’i mkhas pa la // bod kyi rngog btsun legs pa’i shes rab kyi // / gsol ba btan nas bdag gis bsgyur ba yin // / gnas brtan mar me mdzad dpal gyis // / gzhang lugs skyes bu gsum ’dzin pa // / gol ba’i lam du mi ’gro zhes // / nag tsho tshul khrims rgyal bas smras // //.

³ According to Las chen kun dga’ rgyal mtshan, Atiśa spent thirteen years in Tibet, including the first three at mNga’ ris, four years in Dbus-gtsang, and six years in sNye-thang (*de ltar na jo bos mnga’ ris su lo gsum / dbus gtsang gzhan du lo bzhi / snye thang du lo drug stel bod du lo bcu gsum ’gro ba’i don mdzad nas /...* (Rnam par thar pa, 97). See also Alaka Chattopadhyaya, *Atiśa and Tibet; life and works of Dīpaṃkara Śrījñāna in relation to the history and religion of Tibet* (Calcutta: Indian Studies Past &

biography, and texts attributed to him found in the *Collected Works of the Kadampas* (*bka' gdams gsung 'bum*), we know that he gave a number of teachings on Madhyamaka in India and later in Tibet, both before and after giving this teaching in Lhasa (see Apple 2018; Apple 2019). For the purposes of this article, an important point is that this version of Atiśa's special instructions of Madhyamaka became the written canonical version that is preserved among the currently known five editions of the Tibetan Tengyur. The written canonical version is the version that is commented upon in *Potowa's Middle Way*, just like the version commented upon in the *Kadampa Collection on the Two Realities* (*bden gnyis kyi 'bum*) (Apple 2018: 291-326).

These commentaries were taught and orally disseminated at Radreng (*rwa sgren*) monastery as well as at regional Kadampa monasteries in the Phenyul (*'phan yul*) and Meldro (*mal gro*) regions during the eleventh and twelfth centuries. This can be inferred by the fact that the *Madhyamakopadeśa*, in addition to the *Collection on the Two Realities* and *Potowa's Middle Way* taught at Radreng, was incorporated into the works of Kadampa authors like Sharawa Yönten Drak (*sha ra ba yon tan grags*, 1070-1141) and his disciple Chekhawa Yeshe Dorje (*'chad kha ba ye shes rdo rje*, 1101-1175). Sharawa Yönten Drak patterns his analysis of the lack of essence of things according to Atiśa's *Madhyamakopadeśa* in the insight section of his *Stages of the Path* (*Zhang sha ra bas mdzad pa'i lam rim*, 2019, 201-202). Chekhawa Yeshé Dorjé, a disciple of Sharawa, explicitly discusses his receiving the oral transmission of these teachings when he states in the latter portion of his *Great Stages of the Path Treatise* (*lam rim chen mo*),

"When the Geshé Gönpawa gave the special instructions of meditating on non-arising, he said, "This is exactly what the Princely-Lord (*jo bo*) gave me," and he gave the words of *The Special Instructions of the Middle Way* without missing any of them. Having heard the meaning of the two realities in this way, and relying on thinking about them, the attainment of certainty is called "vision" (*lta ba*). When meditating on that, one meditates on the union of skillful means (*thabs*) and wisdom (*shes rab*) relying on the two realities, as previously explained. "It is not like those fully accomplished Great Perfection (*rdzogs chen*) practitioners who, when entering simultaneously, say that emptiness alone is sufficient. The most profound of those who speak of the Madhyamaka vision is the teacher Candrakīrti; if they deny the Buddha, cause and effect (*hetuphala*), happiness and suffering, etc., know that their understanding is the opposite of what should be known," he said.⁴

Present, 1967), 330-366, and Vetturini, *bKa' gdams pa School*, 89.

⁴ Chekhawa Yeshé Dorjé (*'chad kha ba ye shes rdo rje*, 1101-1175). *Lam rim chen mo*,

These points of emphasis on the *Madhyamakopadeśa* described by Chekhawa Yeshé Dorjé are also found in *Potowa's Middle Way*. *Potowa's Middle Way* mentions instructions on non-arising (*ad* 4a1), the two realities (*ad* 1b4-6, 2a3, 2b4, 9b2), as well as the union of skillful means and wisdom (*ad* 3a4) while advocating the system of Candrakīrti (*ad* 8b6).

However, as I have mentioned in previous publications, several different lineages of this type of instruction and practice on Madhyamaka were brought into Tibet. Along these lines, different versions of Atiśa's Middle Way Instructions (*dbu ma'i man ngag*) circulated in Tibet including *Middle Way Special Instructions for Cultivating All the Qualities in the Scriptures* (*Sde snod kyi chos thams cad sgom pa dbu ma'i man ngag*; translated in Apple 2019, 175-179) and *The Uncommon Instructions of the Princely-Lord [Atiśa]* (*jo bo'i gdam ngag thun mong ma yin pa*; translated below in Appendix 1). These lineages of Atiśa's Middle Way Instructions (*dbu ma'i man*) were commented upon at least up until the 13th century. Kyotön Monlam Tsultrim (*skyo ston smon lam tshul khriims*, 1219-1299), eighth abbot of Nartang Monastery (*snar thang dgon*), wrote several brief texts on this topic including one entitled *Instructions on the Middle Way of Dīpaṃkara* (*mar me mdzad kyi dbu ma'i man ngag*).⁵

Manuscript of Potowa's Middle Way, the *Dbu ma'i man ngag gi bshad pa*, *Pu to yab sras kyi lugs*

The facsimile reproduction of *Potowa's Middle Way* manuscript is found in Volume 19 of the Bka' gdams gsung 'bum published by Dpal brtsegs bod yig dpe rnying zhib 'jug khang (2003). As the Dpal brtsegs editors state, "Apart from just saying that this is the completion of the explanation of the Madhyamaka instructions, because there is no colophon, it is not clearly known who the author is."⁶ The manuscript title page in the facsimile has the section marker *phyi rtsa* and the 'Bras spungs *dkar chag* provides the entry number 015617 noting that the script is *dpe tshugs*, a type of *dbu med* Tibetan script, often used for

folio 67a5: dge bshes dgon pa bas skye ba myed pa sgom pa'i man ngag gnam tsa na / nged la jo bos gnam ba 'di nyid yin gsung nas dbu ma'i man ngag gi tshig sgros kyang ma nyams par gnam gsung / de ltar bden ba gnyis kyi don thos shing bsams pa la brten nas / nges pa [67a6] thob pa ni lta ba zhes bya la de nyid sgom pa'i dus na bden pa gnyis la brten nas sngar bstan pa bzhin du thabs dang shes rab zung du 'brel pa nyid du sgom pa yin gyi / rang cag cig car 'jug pa'i lhaq rol lus pa'i rdzogs chen pa dag stong pa nyid cig pus chog zer ba bzhin du men / dbu ma'i lta ba smra ba rnams kyi zab shos slob dpon zla bag rags pa yin te sangs rgyas dang rgyu 'bras dang bde [67a7] sdug la stsogs pa 'gog na / shes bya phyin ci log tur togs pa yin par shes par byis shig ces gsung /

⁵ See K. Phuntsho 2023, vi, on these texts, and pp. 719-728 for Tibetan editions.

⁶ / 'dir 'bras spungs gnas bchu lha khang dpe rtags ang phyi tsa 114 nang bzhugs... mdzad byang myed pas mdzad pa po su yin gsal bshad du ma shes /

handwriting. *'Bras spungs dkar chag* also states that "It is clear that this is said to be the intention of Putowa and his spiritual son."⁷ The manuscript of the *Potowa's Middle Way*, whose content is a brief commentary on Atiśa's *Madhyamakopadeśa*, consists of nine folios (1a-9b3, Roman pp. 318–334), six lines per page written in Tibetan headless cursive script (*dbu med*). The handwriting contains several archaic abbreviations in which some parts of the text are difficult to discern. The manuscript has the following orthographic characteristics:

- Consistent use of *tsheg* before a *shad*;
- Palatalisation of *ma* by *ya btags* before vowels *i* and *e* (e.g. *myed*, *myin*);
- Consistent spelling of *lasogs pa* for *la sogs pa*;
- The use of Arabic numbers for abbreviations, [e.g. 2 for *gnyis*, 1b4]

Sources and Content of *Potowa's Middle Way*

The content of *Potowa's Middle Way* is comprised of teachings received from a lineage upheld by Gönpawa directly descended from Atiśa. Gönpawa Wangchuk Gyaltsen (1016–82) was an important early disciple of Atiśa and Dromtönpa. He initially met Atiśa in Nyantso and later became known for his meditative abilities and insight and was among the younger generation of Atiśa's initial Tibetan disciples who were receptive to Atiśa's distinctive Madhyamaka teachings (Apple 2018; Apple 2025). The colophon to Atiśa's *mahāmudrā* instructions on coemergent union (Apple 2019, 245–50) indicates that Gönpawa was the first Tibetan disciple to receive these advanced teachings. Gönpawa later became an important figure in the monastic community of Radreng. After the passing of Amé Jangchup Rinchen in 1078, Gönpawa became the third abbot of Radreng, roughly from 1078 to 1082. As noted above, the commentary mentions by name other figures at Radreng monastery including Ngok sherab, Dromtön, Chengawa, and Potowa, situating the late eleventh century as a *terminus a quo* for the initial composition of the text (cf. Hugon 2023, 188).

The commentary is composed without the presence of the root text of Atiśa's *Madhyamakopadeśa* embedded in the text, demonstrating the oral nature of the teaching and reception of the text, as the root text was kept as a separate text, either upheld through memorization or

⁷ *'Bras spungs dkar chag* = bsTan 'dzin phun tshogs. *'Bras spungs dgon du bzhugs su gsol ba'i dpe rnying dkar chag*. 2 vols. Beijing: Mi rigs dpe skrun khang, 2004, entry 015617, *pu to ba yab sras kyi bzhed pa yin zhes pa gsal* /

copied down in separate work. An oral tradition of these teachings at Radreng is also evident because the Kadampa author of *Potowa's Middle Way* cites the very same verse on the reasoning indicating there is not arising without a cause as does the Kadampa author of the *Collection of Instructions on the Middle Way* (Apple 2018, 309); neither Kadampa author correctly attributes the verse to Dharmakīrti in their citations.

The contents clearly indicate that Gönpawa, Potowa and his spiritual sons, closely followed the Madhyamaka thought of Atiśa and Dromtönpa based on the teachings of Nāgārjuna, Āryadeva, Candrakīrti, and Avadhūtipa. *Potowa's Middle Way* describes the system (*lugs*) of these masters with the crucial phrase “the five who are of the Madhyamaka meditative system” (*sgom lugs dbu ma sras po lnga*, ad 8b5). The term “meditative system” (*sgom lugs*) has previously been associated with the figure of Tsen Khawoche (*btsan kha bo che*, b. 1021) and the tradition of exegesis surrounding the *Ratnagotravibhāga*.⁸ The term as it occurs in *Potowa's Middle Way* is directly related to Atiśa's *Bodhimārgapradīpapañjikā* which specifies to “Meditate on only the special instructions of the lineage of the Ārya Nāgārjuna, Āryadeva, Candrakīrti, Bhavya, and Śāntideva” (Apple 2018, 332: Tib. Sherburne 2000, 250). These are the Madhyamaka masters that Atiśa and *Potowa's Middle Way* advocate as a “meditative system” (*sgom lugs*). *Potowa's Middle Way*, however, does not actually cite Bhavya and Śāntideva in the work, but appears to be emphasizing the systematic concordance between these masters, including Candrakīrti, and Atiśa's teacher Avadhūtipa.

A great amount of the structure and content of *Potowa's Middle Way* is shared with the Kadampa *Collection of Special Instructions* (Apple 2018, 293-326). *Potowa's Middle Way* outlines the Middle Way of Nāgārjuna (3a1-2), *Potowa's Middle Way* explains that while all four major traditions⁹ of the Buddha teach a Middle Way, the instructions of Atiśa concern the Middle Way between the two extremes of existence and nonexistence based on the framework of the two realities (Apple 2018, 271). *Potowa's Middle Way* outlines the proper observance of cause and effect (ad 3a2-6), the distinction between conventional and

⁸ On *btsan kha bo che* and *sgom lugs* see van der Kuijp (1983, 40-43), Mathes (2008), and Kano (2016, 12, 47-49).

⁹ The four great Buddhist doctrinal systems (*sangs rgyas pa'i gzhung chen po bzhi bo*) referred to within the text include Vaibhāṣika (*bye brag smra ba*), Sautrāntika (*mdo sde ba*), Cittamātra (*sems tsam pa*), and Madhyamaka (*dbu ma pa*). In later texts such as Konchog Jigme Wangpo's (*dkon mchog 'jigs med dbang po*, 1728-91) *Precious Garland of Tenets* (*grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba*) these four are known as the “four schools of tenets” (*grub mtha' rnam bzhi*) (Khyen rab dbang phyug, 1996, 1, 60).

ultimate reality (*ad* 3a6-3b2), the four great reasonings among Mādhyamikas and its application in meditation (*ad* 3b2-7a4), along with the nature of mind and the use of reasoning (*ad* 7a5-7b4). A doctrine of importance found in this section of *Potowa's Middle Way* is that clear light awareness, or luminosity, withstands the analysis of reasoning (*ad* 7a5-7b4). Along these lines, the characteristic of non-appearance (*snang ba myed pa*) is described as luminosity, implying that “non-appearance” means the non-appearance of entities within the yogic vision of luminosity. The text discusses the faults of sinking and agitation in meditation (*ad* 7b1-8a1), the vajra-like concentration (*vajropama-samādhi*) (*ad* 8b4-5), Avadhūtipa and Candrakīrti's system of buddhahood (*ad* 8b5-6), and the ambivalent position of Dromtönpa regarding the relation of appearances and buddhahood (9a5–9b1).

In commenting upon Atiśa's *Madhyamakopadeśa* along with citing Atiśa's *Satyadvayāvatāra*, *Potowa's Middle Way* elaborates upon Candrakīrti's system of Madhyamaka where mind, mental factors, and conceptuality are “cut-off” in the state of Buddhahood. The text advocates a faith-based Madhyamaka based on Mahāyāna *sūtras* and *śāstras*, placing emphasis on scriptural authority (*āgama; lung*) and reasoning (*yukti*) that is beyond the scope of logic (*rtog ge'i yul ≈ tark-agocara*) (*ad* 9a2). Along these lines, the Kadampa author will directly cite, or refer to, the Madhyamaka works of Nāgārjuna (five times), Āryadeva, Jñānagarbha (twice), Śāntarakṣita, Bhāviveka, and Candrakīrti (four) as well as cite Atiśa's *Satyadvāvatāra* (twice) without mentioning any divisions between them. The commentary exhibits an understanding of Madhyamaka thinkers as not being against each other as *Potowa's Middle Way* does not mention any divisions or subdivisions within Madhyamaka traditions. Along these lines, Śāntarakṣita's *Madhyamakālaṃkāra* is cited as an “authoritative” text of reasoning demonstrating the importance of continuity of scholarship from the empire period.

As alluded to above, the author will unexpectedly cite Dharmakīrti's *Pramāṇavārttika* as proof for the reasoning that things do not arise without a cause that is found in the first chapter of Nāgārjuna's *Mūlamadhyamakakārikā*. The Kadampa author, like other Indian and Tibetan scholars between the 11th and 13th century, may have considered Dharmakīrti as a Mādhyamika (Steinkellner 1990). Be that as it may, *Potowa's Middle Way* uses Madhyamaka reasonings to perform its mereological analysis of material and nonmaterial entities rather than employing such texts as Dharmakīrti's *Examination of Relations* (*Sam-bandhaparīkṣā*) (Aitken 2023, pp. 283-305) for its analysis.

Authorship and Date of *Potowa's Middle Way*

Potowa's Middle Way is a manuscript copy without a definitive colophon listing the authorship of the text. As mentioned above, the commentary mentions by name other figures at Radreng monastery including Ngok sherab, Dromtön, Chengawa, and Potowa, situating the late eleventh century as a *terminus a quo* for the initial composition of the text. A good candidate for the authorship of our text, someone who was in the presence of Gönpawa in the latter part of his life and who is within the timeframe of the commentarial statement, would be Neuzurpa Yeshe Bar (*sne'u zur ba ye shes 'bar*, 1042–1118). According to the *Blue Annals* (Roerich 1979, p. 311), Neuzurpa Yeshe Bar was the principle disciple of Gönpawa and then later became a disciple of Potowa following the death of Gönpawa. In addition, Neuzurpa Yeshe Bar was also considered the direct successor of Chengawa (*spyen snga ba tshul khrims 'bar*) in several Bka'-gdams-pa circles of transmission (Sørensen et al. 2007, p. 466). As discussed by Roesler (2015,6), the eleventh-century Kadampa environment was a transitional phase from oral teachings to textual written works wherein the instructions of significant masters were written down by their disciples. As in other cases of Potowa, whose disciples recorded his teachings from memory after his passing in 1105, *Potowa's Middle Way* may have been put in writing in the late eleventh century. In any case, a definitive attribution of authorship cannot be made at this time based on the current available evidence.

A Note on the Translation and Diplomatic Edition

In the translation which follows I have placed in bold print text which corresponds with Atiśa's *Madhyamakopadeśa*. I have structured the English translation of the commentary, as well as the Tibetan edition, based on my own division of Atiśa's *Madhyamakopadeśa* corresponding to the content of *Potowa's Middle Way*. The translation and edition have the following sections: introduction, translator's homage, Atiśa's homage, followed by a sequence of five paragraphs. A colophon to Atiśa's *Madhyamakopadeśa* is not mentioned in *Potowa's Middle Way*. The Roman transliteration of Tibetan follows the Wylie System proposed in Wylie (1959). Further symbols used in the transliteration are noted at the end of the article before the Bibliography.

English Translation of *Potowa's Middle Way*

The System of Potowa and his Spiritual Sons

[Introduction]

[1b1] I will compose this nectar of Dharma, having relied on the speech of the spiritual friend (*mitra*), that [speech] of the path which is free from imputation and deprecation, which reaches the prisoners of cyclic existence. This teaching was requested by Geshé Sangpuwa.¹⁰ At the time when Princely-Lord [Atiśa] made empowerments for all on account of Geshé Tönpa,¹¹ he also performed many preliminary rituals. Because Ngok (*rngog*) was needed for the preliminary rite, as well as for his own purpose, he was a suitable vessel [for the teaching]. He emerged supreme [1b2] by merely hearing the sound of emptiness.¹² To all the disciples at his feet, [the Princely-Lord] spoke of the reality of objects and awakening. Because a yogi does not believe in the existence of things, but finds certainty in the pacification of nature, he is reliable because he is disciplined. What Gonpawa¹³ said to me, appears written here, this Dharma of liberation spoken to me in private.

[These teachings are] granted to those who are endowed with capacity, given to all, and to those who are disciplined in conduct, sentient beings [1b3] whose minds are capable of being tamed. Nowadays there does not exist experiential understanding and realization of the nature of contemplation. Since [this teaching] exists on the mountain as a pillar for all, having passed the limit of arising and increasing, [this teaching] has become incalculable. This Dharma-teaching is profound because it relies on individual analysis to ascertain objects and holds the wind-teaching method of mantra.

[Translator's Homage]

[In the Indian language: *Madhyamakopadeśa*.

[In the Tibetan language: *Dbu ma'i man ngag ces bya ba* [Special Instructions on the Middle Way].

I bow down to the Protector of the World.]

¹⁰ *dge bshes gsang phu ba*, also known as Ngok Lekpai Sherap (*rngog legs pa'i shes rab*, eleventh century).

¹¹ *dge bshes ston pa*, also known as Dromtönpa Gyalwai Jungné ('*brom ston rgyal ba'i 'byung gnas*, 1004–64).

¹² This passage evokes *Madhyamakāvatāra* 6.4: "Even ordinary persons when hearing about emptiness, sheer joy surges again and again within their heart, tears born of such joy fill their eyes, and their hair stands up in their follicles (translation Jinpa, 2021)."

¹³ *dgon pa ba*, also known as Gönpawa Wangchuk Gyaltsen (*dgon pa ba dbang phyug rgyal mtshan*, 1016–82).

These are the discourse of the translator. The purpose is entirely in three aspects, a statement for the sake of the Indian language.¹⁴ [1b4] Now, among the two, the actual meaning and examination, since it is also the two extremes according to the two realities, by cultivating cause and effect and so forth to conventionally exist, first one turns away from non-virtuous actions and avoids the extreme of deprecation.¹⁵ Then, while taking rebirth in cyclic existence in a sequential continuum of cause and effect without [karmic] accumulation, until one ultimately clears away the extreme of superimposition, one should cultivate the selflessness of the person to turn away from a Self. Since the Mind-only (*sems tsam pa* $\approx$ *cittamātra*) and lower [proponents] [1b5] do not even produce the wisdom which eradicates grasping at things as substantially existent, to turn away from all at the end one should cultivate that all things (*chos tham cad* $\approx$ *sarvadharma*) are not at all established. Then, having attained buddhahood, even while residing in equipoise in the stage of non-conceptuality, one's awakened activities will actually benefit all sentient beings.¹⁶ This small text, since it is practical to understand, cultivate, and realize by an easy method, it is **special instructions** (*man ngag* $\approx$ *upadeśa*). That which remains in the mind, whether it is a written text, sound, or general meaning, is an imputation. [1b6] The [translators] homage is harmonious with Indian letters, but it is not congruent with the decree.¹⁷ Moreover, the meaning of the

¹⁴ The Kadam Collection on the Two Realities (Apple 2018, 140) mentions the three aspects as follows: "the necessity to know that [the text] was created in India and to show gratitude for its creation, the necessity of [showing] its authenticity (*khungs btsun pa*), and the necessity of the Indian-language title's utility to quickly apprehend the words transcribed as an equivalent to the Tibetan language."

¹⁵ The following sentences may be compared with Āryadeva's *Catuhśataka* (Chapter 8, v. 15): "At first overturn nonvirtue; midway, one should overturn [the notion of] "self"; in the end one should overturn everything. One who understands in this way is wise." See Apple 2018, p. 296, and note 786.

¹⁶ The Kadam Collection of Special Instructions on the Middle Way (Apple 2018, 306) states in regards to upper level bodhisattvas sending out emanations that, "Appearances are never at all suitable if substantially established."

¹⁷ "...not congruent with the decree (*bkas bcad dang myi mthun*);" The author is emphasizing that the translators homage ('*gyur phyag*) correctly provides the Sanskrit text but does not follow the imperially decreed stipulation (*bkas bcad*), attributed to the time of Emperor Ralpacan (i.e., *khri gtsug lde btsan*, ca. 806-38), that a translator's homage must match the section of the Tripiṭaka to which the translation corresponds. The First Dalai Lama, dGe 'dun grub pa (1391-1474) (n.d., page 3), briefly discusses this decree in his commentary to the *Abhidharmakośa*, "regarding the Homage of Translation: 'Homage to Mañjuśrī, the youthful!' So it is said. Moreover, this accords with the injunctions (*bkas bcad*) for previous translators: At the beginning of the Sūtra section, pay homage to the Buddha and the Bodhisattvas. At the beginning of the Vinaya Piṭaka, pay homage to the Omniscient One. At the beginning of the Abhidharma Piṭaka, pay homage to Mañjuśrī. Thus it was decreed

two realities is the domain of the everlasting buddha,¹⁸ it occurs with the text since the **Protector of the World** is a buddha.

[Atiśa's Homage]

[I bow down to that supreme holy person, whose light rays of speech
opens the lotuses of the hearts of all the deluded like me without exception.]

From the spiritual instructions of the Princely-Lord [Atiśa] himself, firstly, the necessity of making prostrations is in accordance with the previous excellent ones, and the commencement is completely accomplished, and obstacles will not occur.

When Ngok Sherab (i.e., *rngog legs pa'i shes rab*) requested with faith in the Princely-Lord's (*jo bo*) heart, [2a1] without relying on this text, he made offerings to the Three Jewels (*dkon mchog*) and to offer prayers that benefit faith in the Buddha's Dharma; here, whatever we do first, we offer and present offerings to the most precious [Three Jewels]. The supplication is made for the sake of understanding the practices. Generally, there are three ways to praise the Buddha: through cause, result, and activity. Here, it is praised through the aspect of activity. With the actions of a **supreme holy person**, one can also obtain the [2a2] qualities of the result [of awakening]. Among miraculous actions, there are also three, the miraculous action of speech is also praised. Through the miraculous activity¹⁹ of [a Buddha's] body, having shown miracles, he tames [beings]. Through the activity of [his] mind, he blesses those endowed with fortune and explains many meaningful deeds. The teachings of the emanation of Dharma, through universally providing and subsequently showing the activities of speech, is more important than merely disciplining [beings]. Generally, because sound is connected with that **supreme holy being**, [2a3] it is similar²⁰ to how the golden

(*bkas bcad*)"([*'gyur gi phyag*] ni / '*jam dpal gzhon nur gyur pa la phyag 'tshal lo zhes so* / / '*di yang sngon gyi lo tsa' ba rnams kyis bkas bcad dang bstun pa ste* / *mdo sde'i thog mar sangs rgyas dang byang sems la phyag 'tshal* / '*dul ba'i sde snod kyi thog mar thams cad mkhen pa la phyag 'tshal* / *mngon pa'i sde snod kyi thog mar 'jam dpal la phyag 'tshal zhes bkas bcad pas so* / /.) The translators of Atiśa's work, Naktsö Tsultrim Gyalwa and Atiśa himself, pay homage to the "Protector of the World" (*'jig rten mgon po* ≈ *lokanātha*), which does not fit with the decree.

¹⁸ "domain of the everlasting buddha" (*sangs rgyas rtag cig gi spyod yul*); see Eckel (1992, 109-114, 162-3) on the "permanent Buddha" based on *Madhyamakahrdayakārikā* and Tarkajvālā (Chapter 3), and Mathes (2019) for understanding of the everlasting, or permanent, buddha.

¹⁹ '*phrin las* = *karman*, *kārya* (MSA).

²⁰ Interlinear note underneath: *sangs rgyas nyi ma cher ste 'jig rten kyi kham la la na nyi ma chen po shar nub myed pa yod pa yin* ("When the Buddhas are very numerous, in some world realms there will be no rising or setting of the great sun.").

rays of the sun dispel darkness, opens the lotus, and makes the whole world happy, and it is in accordance with the Dharma. The buddha who understands the two realities, objects of knowledge, by the golden **light of his speech** of the twelve limbs of scriptures,²¹ or the three baskets (*tripiṭaka*) and so forth, pervades all fortunate sentient beings without exception and the sky-like expanse. Through clearing away by clearing away the darkness of delusion for the two realities, objects of knowledge, [2a4] [a Buddha] is worshipped as the supreme of the two-legged who produces happiness by **opening the lotus of the heart**. I pay homage with body, speech, and mind to the Buddha, the **supreme holy individual** who possesses the qualities of a tenth-level bodhi-sattva and whose deeds and speech are such that even the great earth cannot bear the weight of a single juniper seed, and to the elder Princely-Lord whose actions are such that no youth anywhere can accomplish them.

The text states “**I**”, as it is the Princely-Lord [Atiśa] himself that arises the virtuous qualities of one who has exceedingly purified [himself]. The commentary on the *Mahāyānasaṃgraha*²² states that “**heart**” [2a5] is explained as mental consciousness.²³ As the mainstream schools assert that mental consciousness resides in the **heart/mind**, since it is the support of the mind, the actually meaning of abiding in the middle is the **heart/mind**. Misknowledge and discernment are mental factors (*caitta*) and since a mental factor has the nature to be produced as a concomitant of the mind it is explained in this section as such. Generally, the five sciences²⁴ eliminate the darkness of **delusion** and arise from a Buddha. For the fortunate, “the Buddha does

²¹ The twelve limbs, or categories, of scripture (S. *dvādaśāṅgapravacana*; T. *gsung rab yan lag bcu gnyis*) (1.) discourses (S. *sūtra*; T. *mdo*), (2.) aphorisms in mixed prose and verse (S. *geya*; T. *dbyangs bsnyad*), (3.) prophecies (S. *vyākaraṇa*; T. *lung bstan*), (4.) verses (S. *gāthā*; T. *tshig bcad*), (5.) utterances/meaningful expressions (S. *udāna*; T. *ched du brjod pa*), (6.) framing stories (S. *nidāna*; T. *gleng gzhi*), (7.) expanded teachings (S. *vaipulya*; T. *shin tu rgy as pa*), (8.) tales of previous lives (S. *jātaka*; T. *skyes rabs*), (9.) marvelous events (S. *adbhutadharma*; T. *rmad du byung*), (10.) narratives (S. *avadāna*; T. *rtogs pa brjod pa*, (11.) fables (S. *itivṛttaka*; T. *de lta bu byung ba*, (12.) instructions (S. *upadeśa*; T. *gtan phab*). See Buswell and Lopez 2014, “twelves.”

²² Note that Atiśa translated the *theg pa bsdu pa'i 'grel pa* into Tibetan.

²³ See Brunnhölzl 2018, volume 2, on heart, mental consciousness in 607, 855, 943 note 58, 1010-12 note 301, 1207-9 note 206. Atiśa's understanding here goes against Tsongkhapa see Brunnhölzl 2018, 1010-11.

²⁴ Also known as five fields of knowledge See Apple 2018, five fields of knowledge, 26, 82, 133, 135, 168–69, 176, 281, 320, 324, 375n395. The five sciences (*pañcavidyāsthāna*): linguistic science (*śabda*), logical science (*hetu*), “inner” science (*adhyātma*), medical science (*cikitsā*), and the science of fine arts and crafts (*śilapakarmasthāna*).

[2a6] not pass into *nirvāṇa*, the Dharma also does not disappear.”²⁵ Thus and in this regard, “never does a buddha not reside.”²⁶ Thus, constantly abiding, the **light rays of his speech** dispel the darkness of **delusion**.

From the common vehicle, when the Blessed One came to *Jambudvīpa*, he enthroned Ajita [*Maitreya*] as regent and taught this Dharma in *Tuṣita*; And when he was conceived in his mother's womb, he taught this, and so forth. [2b1] At the time of being awakened as a Buddha he taught this Dharma to the merchants Trapuṣa and Bhallika (*tshong pa ga gon bzang po*). Finally, when [he] passed into *parinirvāṇa* in the grove of Śāla trees, he taught, “Remove suffering, do it for the teacher and individual liberation. Be established in mindfulness.” This is the record of the final testament that [he] taught.

According to the uncommon great vehicle, he taught to many tenth stage bodhisattvas at the time of dwelling in the womb of his mother [2b2] and then in the Dharma viihara of Magadha in the rainy season, taught the great śrāvakas like Śāriputra and so forth immeasurable groups [of teachings] not heard before. All of that eradicates the **delusion** of sentient beings. In all ways above the Blessed One completes those who are to be trained. Since the teachings abide for five hundred years²⁷ after his *nirvāṇa* [the Dharma] clears away the **delusion** of sentient beings. [2b3] Furthermore, since it clears in stages, when one does not rely on outsider views by understanding that [the Dharma] is the supreme refuge of all beings who wander in existence, it clears away gradually. When one understands that all happiness and suffering arises from karma, all views which speak of causelessness and unharmonious causes are cleared away.²⁸ It especially clears away at the time

²⁵ *Suvarṇaprabhāsa* 2.30. Kadampa citation differs from Kangyur (Toh 557, vol. pha, 6a5): *sangs rgyas mya ngan mi 'da' zhing* {Kangyur: *yong mi 'da'*} / / *chos kyang nub par ma gyur te* {*mi 'gyur te*} / / *sems can rnam ni gdul ba'i phyir* {*yongs su smin mdzad phyir*} / / *mya ngan 'das pa'i tshul bstan to* {*yongs su mya ngan 'da' ba ston*} / . Skt. (Bagchi 1967, 9): *na buddhaḥ parinirvāṭi na dharma parihīyate / sattvānāṃ paripākāya parinirvāṇaṃ nidarśayet* / / . This verse is also cited by Jñānagarbha and Haribhadra; see Inagaki 1977, 141.

²⁶ *Ratnolkādhāraṇī* (*dkon mchog ta la la'i gzungs*), Jackson 2020, 62: “2.60 [‘Those who have constant mindfulness of the Buddha will always see inconceivable buddhas. Those who always see inconceivable buddhas] *will never have buddhas not residing*.’; Derge Tib. (fol. 64b): [*gang dag sangs rgyas rjes dran mi phyed pa* / / *de dag rtag tu sangs rgyas bsam yas mthong* / / *gang dag sangs rgyas bsam yas rtag mthong ba* / /] *de la nam yang sangs rgyas mi bzhugs min* / / . Skt. [*yeṣu anumṛti buddha abhedyā / te sada paśyīya cintiya buddhān* / / *ye sada paśyīya cintiya buddhān* /] *tesa na jātu na tiṣṭhāti buddhaḥ* / / (*Śikṣāsamuccaya*, Bendall 1902; for English translations see also Bendall 1922, 4; Goodman 2016, 5).

²⁷ On the timetables of the decline of the Buddha's Dharma see Nattier (1991), particular pages 28-33 on five hundred years.

²⁸ “all views which speak of causelessness and unharmonious causes are cleared

of cultivating the path by realizing all existence as suffering. In this regard, by not being satisfied with one's own liberation, by training in the integration of wisdom and method for the sake of all sentient beings, [2b4] when one attains buddhahood, all that is completely clear. All that is to be known by scriptural tradition (*lung* ≈ *āgama*).

[First Paragraph]

[The special instructions of the Mahāyāna's Middle Way are as follows: Conventionally, all things, from the perspective of the deluded whose vision is narrow, including all presentations of cause and effect and so forth, are real according to how they appear. Ultimately or actually, when the conventional as it appears is closely examined and clarified by the great reasonings, one should thoroughly understand with certainty that even something the size of the tip of a hair that is split a hundred times cannot be grasped.]

In this way, having sought out the speech, from the commencement of the treatise is the introduction (*gleng bslang ba*, *upodghāta*) of the Dharma and the purpose-connection (*dgos 'brel*)²⁹ is taught. The subject matter (*brjod bya*, *abhideya*) is the two realities, the purpose (*dgos pa*, *prayojana*) is to create an understanding of the nature of the two realities. The purpose of the purpose (*dgos pa'i dgos pa*, *prayojanaprayojana*), having cultivated just as arising from this, one attains buddhahood and fulfills the aims of sentient beings, and [2b5] these indicate the relations (*'brel pa*, *sambandha*) that arise along with method.

Because "Great Vehicle" excludes the *śrāvakas*, it is explained that the Great Vehicle (*theg pa chen po* ≈ *mahāyāna*) is endowed with seven greatnesses.³⁰ As the greatness of the profound and extensive are

away" (*rgyu myed dang myi mthun ba rgyur smra ba'i lta ba thams cad gsal ba*); these points relate to "non-causes" (*rgyu med pa*; **ahetu*) for which Bhāviveka and Avalokitavrata offer counterarguments against Lokāyatikas in their commentaries see Del Toso 2023.

²⁹ The Kadampa master employs a fourfold connected purpose (*dgos 'brel bzhi*) in his exegesis. Buddhist and non-Buddhist commentaries often use four requisites stated at the beginning of work, the *anubandhacatuṣṭaya*. In Buddhist exegesis, the set of terms used is called a *purpose connection* (*dgos 'brel*), a term found in Indian and Tibetan commentaries (Schoening 1995, 33). The purpose connection often comprises a set of five terms: *purpose* (*dgos pa*; *prayojana*), *connection* (*'brel pa*; *sambandha*), *text* (*rjod pa*; *abhidhāna*), *subject matter* (*brjod par bya ba*; *abhidheya*), and *purpose of the purpose* (*dgos pa'i dgos pa*; *prayojanaprayojana*). See Apple (2018, 303), Apple (2025, 117) for use of these terms among Kadampa commentaries.

³⁰ The following discussion on seven greatnesses is based on *Mahāyānasūtrālamkāra* 19.59–60 and *Bhāṣya*. MSA 19.59–60: Tib. *theg pa chen po nyid rnam par dbye ba'i tshigs su bcad pa gnyis te / dmigs pa che ba nyid dang ni / de bzhin sgrub pa gnyis dag dang / / ye shes brtson 'grus rtsom pa dang / / thabs la mkhas par gyur pa dang / / 59 / /*

yang dag 'grub pa chen po dang / / sangs rgyas phrin las chen po ste / / chen po 'di dang ldan pa'i phyir / / theg chen zhes ni nges pa brjod / / 60 / / ;Skt. / / mahāyānamahatva-vavibhāge dvau ślokaḥ / / ālambanamahatvaṃ ca pratipatter dvayos tathā / / jñānasya vīryārambhasya upāye kauśalasya ca / / 59 / / udāgamamahatvaṃ ca mahatvaṃ bud-dhakarmanah / / etan mahatvayogād dhi mahāyānam nirucyate / / 60 / / ("Regarding] the section on the greatness of the Mahāyāna, [there are] two verses: Greatness of object (ālambanamahatvaṃ ca), and likewise of the two kinds of practice (pratipatter dvayos tathā), the greatness of knowledge (jñānasya), the commencement of vigor (vīryārambhasya), skill in means (upāye kauśalasya ca), 59, the greatness of attainment (udāgamamahatvaṃ ca), and the greatness of Buddha-activity (mahatvaṃ bud-dhakarmanah). It is because of possessing these greatnesses (etan mahatvayogād dhi) that it is called the Mahāyāna (mahāyānam nirucyate).; Bhāṣya: chen po (247b1) nyid rnam pa bdun dang ldan pa'i phyir theg pa chen po zhes nges par brjod de / **dmigs pa chen po nyid** ni mdo'i sde la sogs pa'i chos rgya chen po dpag tu med pa dang ldan pa'i phyir ro / / **sgrub pa chen po nyid** ni / rang gi don dang gzhan gyi don gnyis bsgrub pa'i phyir ro / / **ye shes chen po nyid** ni rtogs pa'i 'dus na gang zag la bdag med pa dang chos la bdag med pa gnyis shes pa'i phyir ro / / **brtson 'grus rtsom pa chen po nyid** ni / bskal pa grangs med pa gsum du rtag tu gus par byas te sbyor ba'i phyir ro / / **thabs la mkhas pa chen po nyid** ni 'khor ba yongs su mi gter zhing kun nas nyon mongs pa med pa'i phyir ro / / **yang dag par 'grub pa chen po nyid** ni / stobs dang mi 'jigs pa dang sangs rgyas kyi chos ma 'dres pa yang dag par 'grub pa'i phyir ro / / **sangs rgyas kyi phrin las chen po nyid** ni / yang dang yang du mngon par rdzogs par byang chub pa dang / / mya ngan las 'das pa chen po kun tu ston pa'i phyir ro / / theg pa chen po bsdu pa'i rnam par dbye ba'i tshigs su bcad pa gnyis te / ;Skt. saptavidhamahatvayogān mahāyānam ity ucyate / ālambanamahatvena apramāṇavistīrṇasūtrādidharmayogāt / pratipattimahatvena dvayor pratipatteḥ svārthe parārthe ca / jñānamahatvena dvayor jñānatmapudgalanairātmyasya dharmanairātmyasya ca prativedhakāle / vīryārambhamahatvena trīṇi kalpāsāṅkhyeyāni sātatyasatkṛtyaprayogāt / upāyakaūśalyamahatvena saṃsārāparityāgāsamkleśataḥ / samudāgamamahatvena balaḥvaiśāradyāveṇīkabuddhadharmasamudāgamāt / **buddhakarmamahatvena** ca punaḥ punar abhisāṅbodhimahāparinirvāṇasaṃdarśanataḥ / ("Due to [its] connection with seven kinds of greatness, it is called the Mahāyāna. Due to the greatness of the object, [there is] connection with immeasurable, vast dharmas such as sūtras, etc. Due to the greatness of accomplishment, [there is] the accomplishment of both one's own and another's purpose. Due to the greatness of knowledge, [there is] understanding of both—at the time of penetrating the selflessness of the person (pudgalanairātmya) and the essencelessness of things. Due to the greatness of the setting out of energy for three incalculable eons, [there is] continuous and revered practice. Due to the greatness of skillful means, [there is] non-abandonment of saṃsāra and non-affliction. Due to the greatness of attainment, [there is] the attainment of powers, confidences, and the unique qualities of the Buddha. And due to the greatness of Buddha activity, [there is] the repeated demonstration of complete perfect awakening (abhisāṅbodhi) and great complete nirvāṇa (mahāparinirvāṇa)." Also, Sthiramati's *Madhyāntavibhāṅgāṭikā* (Pandeya 1999, 150.10-16): saptavidhamā punar mahattvaṃ ālambanapratipattijñānavīryopāyaprāptikarmamahatvaṃ / tatrālambanamahatvaṃ śatasāhasrikādyanantasūtrādiharmālamānād bodhisattvamārgasya pratipattimahatvaṃ ("Therefore, its sevenfold greatness [refers to] greatness in regard to objective support, spiritual practice, direct intuition, vigour, expedients, attainment, and action. Of these, the universality in regard to objective support refers to the Dharma of the endless sūtras, such as the *Śatasāhasrikā* [Prajñāpāramitā], for these form the objective support for the path of the bodhi-sattva; [and to] greatness in regard to spiritual practice."); see also Brunnhölzl

grouped into two, the extensive is the (1) great object since it is the desire to fulfill the purpose of all sentient beings, not being satisfied with the object for the small and the (2) great achievement for the aim of oneself and others, [2b6] and the (3) greatness of gnosis which cognizes both types of essencelessness since there is not establishment by apprehending [things] as substantially existent. With respect to this, the incredible length of time is the (4) great effort which puts forth for three incalculable eons³¹ [effort] which is necessary for [full Buddhahood]. In this regard, wisdom and compassion are necessary for the (5) skill in means to apprehend cyclic existence. After accomplishing (6) the great achievement of practice, attaining buddhahood, through twelve acts³² of (7) great miraculous activity one becomes a benefactor of sentient beings.

The text states “**middle**” as this clears away Mind-only Proponents (*cittamātra*). [2b7] Due to imputing a person of the Tīrthikas, the outsiders deprecate cause and effect and all Buddhists, even though they do not accept a personal Self as even conventionally real, they do accept that life, death, karma, and its effects, and so forth exist conventionally (*saṃvṛti*), and therefore they are all proponents of the Middle Way (*dbu ma pa*).

In this regard, all four great Buddhist schools each individually assert a middle.³³ The Śrāvaka schools do not impute the Self of a person like the Tīrthikas. [3a1] They do not deprecate apprehending subject

2014, 1133, note 1870; Kano 2008, 351 on Vinītadeva's enumeration; Skilling 2004, 142-43 citing *Abhidharmasamuccaya*.

³¹ As Buswell and Lopez 2014 note, “The bodhisattva path leading to buddhahood is presumed to take not one but three “incalculable eons” (*asaṃkheya kalpa*) to complete, because the store of merit (*puṇya*), knowledge (*jñāna*), and wholesome actions (*kuśala-karma patha*) that must be accumulated by a bodhisattva in the course of his training is infinitely massive. According to Sadakata (1997, 97, 130), *asaṃkheya* “is a number representing 10 to the power of 59. Three *asaṃkheya kalpas*, the time deemed necessary to train to become a buddha, is therefore 3×10^{59} .” On various formulations for calculating the length of time in the bodhisattva path see Drewes 2021, 148-152.

³² The list of twelve deeds of a buddha (Skt. *dvadasābuddhakārya*, Tib. *mdzad pa bcu gnyis*) varies based on different sources but in general (Buswell and Lopez, 2014, p. 1087): 1. the descent from Tuṣita heaven (*dga' ldan gyi gnas nas 'pho ba*), 2. entering the mother's womb (*lhums su zhugs pa*), 3. taking birth (*sku bltams pa*), 4. becoming skilled in various arts (*bzo yi gnas la mkhas pa*), 5. delighting in the company of royal consorts (*btsun mo'i 'khor dgyes rol ba*), 6. developing renunciation (*rab tu byung ba*), 7. practicing austerities (*dka' ba spyad pa*), 8. going to the bodhimāṇḍa (*byang chub snying por gshegs pa*), 9. subjugating Māra (*bdud btul ba*), 10. becoming fully enlightened (*mngon par rdzogs par sangs rgyas pa*), 11. turning the wheel of Dharma (*chos kyi 'khor lo bskor ba*), and 12. passing into *parinirvāṇa* (*mya ngan las 'das pa*).

³³ See Cozort and Preston, *Buddhist Philosophy* (2003, 22-25) for a discussion from a Geluk (*dge lugs*) perspective of how each of the four major Buddhist schools posits a middle way.

and apprehended object like the Mind-only Proponents, saying “Ours is the Middle [Way].” What about the Mind-only Proponents? They do not superimpose the apprehending subject and apprehended object as the mainstream schools. [The Mind-only proponent states,] “We do not deprecate the self-awareness (*rang rig*) which is free from the apprehending subject and apprehended object as the middle. Ours is the Middle [Way].” Here, a conventional self is also not deprecated. As it is ultimate reality, it is totally removed from the extremes of reification and deprecation, it is the middle and as [3a2] there is little difficulty in training and realizing the means of the path it is **special instructions** (*man ngag* ≈ *upadeśa*).

All these teachings of the Ācārya Nāgārjuna and so forth grouped here are only letters and concepts and as the means, trainings, and realizations comprehend the meaning of these, realizing skillful means in the path it is a **special instruction** (*upadeśa*).

That is explained as “**the middle**” and it is said that the meaning of the middle and the two realities is to be free from the two extremes. This is an explanation of what is called the “**Middle Way**,” because, by taking the **conventional** (*saṃvṛti*), it has gone beyond the extreme of deprecation, and stating “**ultimately**” is to avoid the extreme of imputation. The explanation “**all dharmas**” is cause and effect and so forth. **Conventionally, all dharmas** which are grouped into aggregates, elements, and sense spheres, that which is perceived by **those of narrow vision** (*tshul rol mthong ba*),³⁴ all dharmas in that perspective are apprehended as substantially existent as one does not perceive the truth of reality (*dharmatā*).

[3a3] Due to ignorance (*ma rig pa*) being **deluded** about **cause and effect**, one accumulates unwholesome actions, resulting in rebirth in the hells and other lower realms, and so forth, the cause and effect of bad migrations. Furthermore, due to ignorance being deluded, practicing the ten virtues results in the cause and effect of being born as gods and humans in the desire realm (*kāmadhātu*). Immovable actions³⁵

³⁴ The perspective of those with narrow vision (*tshu rol thong ba*, *arvāgdarśana*), the ordinary worldly person before the path of vision. The Sanskrit equivalents for *tshu rol thong ba* are *arvāgdarśana*, *arvāgdrś*, or *aparadarśana*. As noted by Keira (2004, p. 94), Kamalaśīla explains in his *Tattvasaṃgrahapañjikā* that people of narrow vision (*tshu rol thong ba*) have three types of direct perception—sense cognition (*indriyajñānam*), mental [cognition] (*mānasam*), and reflexive cognition (*ātmasaṃvedana*), but such people do not have *yogipratyakṣa* which directly understands emptiness (*śūnyatā*). Atiśa and the bKa' gdams pa commentators will repeatedly mention that the direct perception and inferences of those with narrow vision cannot understand the two realities nor cognize emptiness. See *Jewels of the Middle Way* (Apple 2018, 122, 130, 135, 140, 155, 169, 199).

³⁵ On immovable actions (Skt. *aniṅjyakarman*, Tib. *mi g.yo ba'i las*) see Buswell and Lopez (2014, 47) who state, in part, according to the *Abhidharmakośabhāṣya*, “when

result in the cause and effect of being born in the higher realms (*ūrdhavadhātu*). When ignorance is exhausted, accumulating actions without outflows (*anāsrava*), one obtains the result of the Noble Ones (*ārya*), the cause and effect of the hearers (*śrāvaka*) and solitary buddhas (*pratyekabuddha*). [3a4] By training in the union of skillful means and wisdom, one obtains omniscience itself, the cause and effect of the Great Vehicle (Mahāyāna). All presentations of affliction and purification according to the scholar Śāntipa are real/true however they may be designated by those who lack discernment.

Those with narrow vision for as long as apprehending imputations as real/true, [the imputations] are nondeceptively real/true as their apparent objects. The great guru Avadhūtipa³⁶ has said that by disregarding the most subtle karmic action having expectations in emptiness that nowadays there are many yogis, having said these words, who dwell in this place as hell-beings. Geshé Tönpa [3a5] has taught “Fire is empty, the hand is also empty, so in words also emptiness is expressed, and placing the hand in the fire, there is burning, the object to be burned, and the agent that burns”³⁷ Furthermore, the profound dependent arising that is dear to Princely-Lord [Atiśa’s] heart is not suitable to be taught.³⁸ If conventional cause and effect did not at all exist, even unassembled collections of cause and effect, collections not included in cause and effect, would be causeless. Furthermore, what of the teachings regarding the eight doorways dependently arising³⁹

a meditator attains the fundamental state (*maula*) of a *dhyāna* (concentration) in the realm of subtle materiality (*rūpadhātu*) or the immaterial realm (*ārūpyadhātu*), the force of the action is *aniñjya* and will definitely lead to rebirth as a deity in the corresponding heaven in the next life.”; Scheuermann 2015, 274, note 1653.

³⁶ Avadhūtipa instructs Atiśa that, “For as long as self-grasping is not exhausted, the most subtle of subtle karmic actions should be understood to yield a result” (Apple 2018, 28). On this spiritual teacher of Atiśa see Apple (2018, s.v. Avadhūtipa), Apple (2019, 12-14).

³⁷ This analogy is also attributed to Geshé Tönpa in the *Collection of Special Instructions on the Middle Way* (Apple 2018, 305).

³⁸ The meaning of “profound” (*zab mo’i don*, *gambhīrārtha*), as noted by Scherrer-Schaub (1991, 207n355), signifies the “deep” understanding of dharmas that is a nonunderstanding, free of discursive knowledge, and peaceful. See Ruegg 1981, 44 and note 110; Apple 2018, 139, 376, note 404.

³⁹ Eight doorways dependent-arising (*rten ’brel sgo brgyad*) is not clear but the text may be referring to “dependent-arising divided into eight” (*rten ’brel brgyad du dbye ba*) listed according to the Dung dkar tshig mdzod as “(1) The dependent-arising of the arising of consciousness (*viññāna*), (2) the dependent-arising of birth and transmigration, (3) the external dependent-arising of the uninterrupted continuum, (4) the dependent-arising of distinction by container (*bhājana*), (5) the dependent-arising of distinction by livelihood, (6) the dependent-arising of distinction by movement. The first two are the external dependent-arising of the external receptacle. The other four depend on the internal essence, sentient beings. (7) The dependent-arising of distinction by complete purification (*viśuddhi*), (8) The

within accumulations or the six realms of the accumulations of sentient beings. [3a6]

“Sentient beings among the lineages of hell-beings, animals, hungry ghosts, asuras, gods, and men—the Lion of Men designated as conventional.”⁴⁰

And so forth, many discourses include the saying. “All (*kun*)” means everything without exception, “obscuring” (*rdzob*) since it is the ancient language of Zhang zhung, [the conventional] is understood to mean “totally false.”⁴¹ The *Madhyamakāvatāra*⁴² and the *Satyadvayāvatāra*⁴³ explain the meaning [of conventional] as obstructing the perception of the correct/real object. [3b1] The characteristic of the conventional is that the appearance exists, although not substantially, like the hairs seen by one with eye disease or like the false appearance of a vanishing rainbow. The post-meditative cognition of one training on the [bodhisattva] stages perceives only suchness and

dependent-arising of distinction by power (*mtshu stobs*). These are related to the meaning of direct perception (*abhijñā*) (*rnam par shes pa byung pa'i rten 'brel / skye ba dang 'chi 'pho ba 'byung ba'i rten 'brel / rgyun mi 'chad pa 'phyi'i rten 'brel / snod kyiis rab tu 'bye ba'i rten 'brel / 'tsho bas rnam par dbye bar rten 'brel / 'gro ba rab tu dbye ba'i rten 'brel te / 'phyi'i gnyis ni 'phyi 'jog rten snod kyi brten pa dang / gzhan bzhi po nang bcud sems can la brten pa dang / rnam par dag pas rab tu dbye ba'i rten 'brel / mthu stobs kyiis rab tu dbye ba'i rten 'brel te / mngon shes kyi don dang 'brel ba'o /*).

⁴⁰ MABH D3862, 274b (LVP, 1907-1912:175): *dbu ma la 'jug pa'i bshad pa zhes bya ba (madhyamakāvatārabhāṣya-nāma): sems can dmyal dang dud 'gro yi dags dang / / lha min ris dang mi dang lha yi rnam / / mi yi seng ges kun rdzob btags pa mdzad / / rigs dma' de bzhin mtho ba'i rigs rnam dang / / 'phyug po'i khyim dang dbul [275a]; Tattvanirdeśasamādhisūtra. ; Prajñākaramati, Bodhicaryāvatārapañjika BCP (Vaidya 1960, 227): saṃvṛti prajñapayī narasiṃhaḥ saṅgatayo bhaṇi sattvagaṇānām / narakagatīśca tathāiva ca pretān āsurakāya narāṇśca marūṇśca / /; Śāntideva, Śikṣāsāmuccaya (Bendall 1922, 237 (English); Bendall, Skt. 256: saṃvṛti prajñamayī narasiṃhaḥ śaḍgatayo bhaṇi satvagaṇānāṇi / narakatiraś ca tathāiva ca pretān āsurakāya narāṇś ca marūṇś ca / / . Pitāputrasamāgamana (yab dang sras mjal ba), Toh. 60, 183b: sems can tshogs kyi 'gro drug gang bstan pa / / sems can dmyal dang dud 'gro yi dvags dang / / lha min ris dang mi dang lha yi rnam / / mi yi seng ges kun rdzob btags pa mdzad / / . “Whichever of the six migrations of the multitude of sentient beings was indicated: sentient beings of hell, animals, hungry ghosts, anti-god status, men and the gods –the Lion of Men designated [as] the conventional.”*

⁴¹ This Tibetan etymology of *kun rdzob* related to the language of Zhang zhung is also found in the *Collection of Special Instructions on the Middle Way* (Apple 2018, 303).

⁴² *Madhyamakāvatāra* 6.28: “Because delusion obscures intrinsic nature, it is called “all-concealing,” and due to this what is fabricated appears to be real. The Sage said this is conventionally real and that an entity that is fabricated is only conventional.”; Translation in Huntington 1989, 160; Dunne 1996, 541–42; Skt., BCAP, 171 (Li 2014): *mohaḥ svabhāvāvarāṇāḍ dhi saṃvṛtiḥ satyaṃ tayā khyāti yad eva kṛtrimaṃ / jagāda tat saṃvṛtisatyam ity asau munih padārthaṃ kṛtakaṃ ca saṃvṛtiḥ / /*. For earlier Kadampa commentary on this verse in context of Atiśa's SDA see Apple 2018, 193.

⁴³ The SDA does not discuss the etymology of *saṃvṛti*, but an early Kadampa does provide a discussion in commenting on Atiśa's SDA, see Apple 2018, 148.

Candrakīrti also explains [this] as the mere conventional.⁴⁴ Since it is the highest of objects to be achieved it is called ultimate or since it is the cognitive object of the highest wisdom it is called the ultimate or since it is conventional undeceiving when examined by reasoning [3b2] it is explained as the ultimate.⁴⁵ Also explained as “ultimate” or alternatively called “the unproduced.” When explained as the “real” that is otherwise called “the clear light nature.”⁴⁶ Alternatively, regarding the ultimate,

“When the conventional that appears is analytically examined just as it is, nothing whatsoever is found. The unfindable itself is the ultimate...”⁴⁷

That experience of certainty to not exist according to reasoning, since it is undeceiving, *the 3 from the East* have explained as the enumerated ultimate.⁴⁸ [3b3] Or, when another subsequent cognition

⁴⁴ Candrakīrti explains the “mere conventional” (*kun rdzob tsam* ≈ *saṃvṛtimātra*) in MABH ad 6.28, see Apple 2018, 47.

⁴⁵ The Kadampa author provides three interpretations of *paramārtha* based on the MV, Bhāviveka’s *Tarkajvālā*, and Jñānagarbha’s SDV. According to Bhāviveka, the compound *paramārtha* may be understood in three ways: as “(1) an appositional (*karmadhāraya*) compound, (2) a case-determined (*tatpuruṣa*) compound, and (3) a possessive (*bahuvrīhi*) compound” (Keira 2022, 453). Bhāviveka explains these three interpretations in his *Blaze of Reasoning* (*Tarkajvālā*) as follows: “*Paramārtha* means, “the most excellent.” The compound *parama-artha* [can be interpreted in three ways]. (1) It means “the most excellent object” because it is the object and the most excellent (*karmadhāraya* compound) (2) Or, it is the object of the most excellent. That is, because it is the object of the most excellent knowledge that is beyond discrimination (*nirvikalpa-jñāna*), it means the object of the most excellent (*tatpuruṣa* compound) (3) Or, it is “conformable to *paramārtha*” (*paramāsthānukūla*). That is, since there is that *paramārtha* in wisdom (*prajñā*) which is conformable to obtaining of *paramārtha*, it means “one which is in conformity with *paramārtha*” (*bahuvrīhi* compound)” (Translation Watanabe 1994, 18–19; citation Bouthillette, 2022, 354–55). See also Saito 1998 for discussion.

⁴⁶ On “the clear light nature” (*rang bzhin ’od gsal ba* ≈ *prakṛtiprabhāsvara*) in Atiśa’s thought see Apple 2017 and Apple 2018, s.v. mind, luminosity of.

⁴⁷ *Satyadvayāvatāra*, vs. 21a–c (Apple 2018, 121, 165; Apple 2019, 130).

⁴⁸ The Kadam commentaries reference “the 3 from the East” (*shar 3 nas*) refers in later Tibetan traditions (post-thirteenth century) to the so-called Three Eastern Svātantrika-Madhyamaka (*rang rgyud shar gsum*) works of Śāntarakṣita’s *Madhyamakālaṃkāra*, Kamalaśīla’s *Madhyamakāloka*, and Jñānagarbha’s *Satyadvaya-vibhaṅga* (Mimaki 1982, 4–5; Eckel 1987, 15; Tauscher 1999, 387n2; Apple 2018). Note that the Kadampa author does not use the term *rang rgyud* (*Svātantrika*), as this Kadampa commentary does not know of any subclassifications of Madhyamaka traditions. The Kadampa author references the “enumerated ultimate” (*rnam grangs kyi don dam* = *paryāya-paramārtha*). As Mimaki (1982, 160–61) points out, the term *paryāya-paramārtha* does not appear in the works of Jñānagarbha, Śāntarakṣita, or Kamalaśīla. However, the equivalent of this term, *don dam pa dang mthun pa* [*i don da pa* (= *paramāsthānukūla*[*paramārtha*]), was known to these authors. The counterpart term, *rnam grangs ma yin don dam* (= *aparyāyaparamārtha*), does appear in Śāntarakṣita’s *Satyadvayavibhaṅgapañjikā*. Both *paryāya-paramārtha*

arises after seeing through reasoning, even that, being present in name only, is deceptive in appearance; because it is refuted by higher and higher distinctive awarenesses it is deceptive, it is conventional.⁴⁹ To say “real” is to say that it is the suchness which abides from the very beginning, it is said that,

“The suchness of all things, whether there are buddhas and so forth, this suchness of dharmas resides.”⁵⁰

Thus, since it is not produced by causes and conditions it is not artificial. [3b4] In this regard, when investigating and illuminating in proper order, “ultimate” or “real” is the term applied; the text states “clear,” clarity does not have a cause and since it is known [by reasoning], the substance of what is called conventional is not different when on the side of emptiness known as ultimate.⁵¹

This very **conventional which appears**,⁵² when⁵³ clarified by the

and *aparyāyaparamārtha* appear in the *Madhyamakārthasamgraha* v. 4 attributed to Bhāviveka. Ruegg (2010, 157) and Del Toso (2011) argue that this work is not by the Bhāviveka who wrote the *Madhyamakahrdayakārikā* and *Tarkajvālā*, and most likely dates to the eighth-century time period of Jñānagarbha. Along these lines, Del Toso (2011, 354–55) demonstrates that both *paryāya-paramārtha* and *aparyāyaparamārtha* also appear in the eighth-century *Sarvayānālokaviśeṣabhāṣya* attributed to Subhūtiśoṣa. See also Macdonald 1988, 94; Tauscher 1988.

⁴⁹ The Madhyamaka tradition of Atiśa and the early Kadampas follow a hierarchical model in which awarenesses are ranked higher and lower based on the understanding that yogic awareness invalidates the awareness of ordinary individuals. This model is also found in Candrakīrti (MA 6.30) and Śāntideva (BCA 9.3–4ab); see Apple 2018, 181, 194.

⁵⁰ Kadampa author citation differs from canonical readings. Cf. *Sālistambasūtra*, *kārikā* 12cd (Schoening 1995, 2: 537, 594): *sangs rgyas byung rung ma byung rung* [12c] / *chos kyi nyid 'di ni gnas pa yin*. See also Reat 1993, 33–34. Similar to MRP (D 275b5–6) citation; compare with Sanskrit quoted in Yaśomitra's *Abhidharmakośavyākhyā* (Wogihara 1971, 293): *utpādād vā tathāgatānām anutpādād vā tathāgatānām sthitaiveyam dharṃatā dharmasthititā dharmaniyāmatā tathatā avitathatā ananyatathatā bhūtātā satyātā tattvam aviparītātāvipyastatā*. See Apple 2018, 258 for citation in another Bka' gdams pa manuscript. See also *Laṅkāvatārasūtra* (Nanjio 1923, 143); *Prasannapadā* 40 (Ruegg 2002, 77); MA 6.222a–c; Cox 2000; Takasaki 1966b; Macdonald 2015, Vol. 2, Appendix X, pp. 374–375.

⁵¹ See Apple 2018, 302 and note 789 citing from Jñānagarbha's *Satyadvaya-vibhaṅgakārikā*, 17a, “Suchness in conventional reality is considered to be the same as that of the ultimate reality; because of non-difference, this reasoning also accords with what appears” (*saṃvṛtes tathatā yaiva paramārthasya sāmānāyikā / abhedāt so 'pi ni nyāyo yathādarśanam āsthitah* /); Sanskrit in Haribhadra's AAA (Wogihara 1932, 407.25).

⁵² In addition to occurring in *Madhyamakopadeśa* (Section I), the phrase “the conventional that appears” also is found in Atiśa's SDA (vs. 21a) and commentary, see Apple 2018, 165.

⁵³ Interlinear gloss: “Although it is done as four [great reasonings] (*gtan tshigs chen po bzhi*), it is one or two because whatever is asserted between cause and effect is refuted. “Dependent arising is asserted of production and cessation” and because the diamond-splinters and the refutation of arising from the four extremes, state

four great reasonings,⁵⁴ the diamond slivers, the production and cessation of existence and nonexistence, the production and cessation of the four limits, and the reasoning of unity and multiplicity, [3b5] the establishment as substantially existent which does not abide by reasoning, even a mere one hundredth part of the **tip of a hair** is not established since it is empty of intrinsic existence, the comprehension by means of attaining certainty by repeatedly contemplating through study and contemplation is called "vision."⁵⁵ This text is composed through the influence of the three aspects of wisdom.

[Second Paragraph]

[While sitting in a cross-legged position on a comfortable seat, [contemplate] for a while as follows: there are two kinds of entities, material and non-material. In this regard, material entities are collections of minute particles. When these are closely examined and broken up according to their directional parts, not even the most subtle [part] remains, and they are completely without appearance. Non-material is the mind. In regard to this, the past mind has ceased and perished. The mind of the future has not yet arisen or occurred. Even the mind of the present is extremely difficult to examine: it has no color and is devoid of shape, since it is similar to space, it is not established, and since it is free of unity and multiplicity, unproduced, and having a luminous nature and so forth, when it is analyzed and examined with the weapon of reasoning, one realizes that it is not established.]

"if it arises, it arises in this way," are themselves the reason of dependent arising, they belong to the past, future, and present, other than the diamond-splinters. That which belongs to production and cessation is also itself **the reason** of dependent arising. The pervasion is not established in stating "the lack of intrinsic existence because it is a dependent arising" and if it existed with a nature at the time of pervasion "How empty" the tetralemma, production and cessation, and diamond slivers would be said to exist since it is produced. Now, one may ask if it is established "as it is construed to be due to many...").

⁵⁴ Apple 2018, 357, note 176: "Atiśa will state four great reasons (*gtan tshigs chen po bzhi*) in his *Bodhimārgapradīpapañjikā* (Sherburne 2000, 230–36), including the reason refuting production according to the tetralemma (*mu bzhi skye 'gog gi gtan tshigs, catuskoṭyutpāda- pratīśedha*), the diamond-splinters reason (*rdo rje gzebs ma'i gtan tshigs, vajra- kaṇa*), the reason of being neither one nor many (*gcig du bral gyi gtan tshigs, ekānekaviyogahetu*), and the reason consisting in dependent-arising (*rten 'brel gyi gtan tshigs, pratītyasamutpādahetu*). Atiśa leaves out the reason refuting the production of existent and nonexistent things (*yod med skye 'gog gi gtan tshigs, *sadasadut- pādapratīśedha*) that is discussed by earlier Mādhyamikas like Kamalaśīla (Keira 2004, 13)."

⁵⁵ Tib. *lta ba* ≈ *darśana*. Apple 2018, 159. Ruegg (1981, 1n3, 2n6, 3; 2000, 133–36) notes the difference between *dr̥ṣṭi* and *darśana* in the works of Nāgārjuna and Candrakīrti. See also Huntington 2003, 75–77, on Candrakīrti's use of *darśana*.

From this point forward the text is in the context of the wisdom of cultivation (*bhāvanamayī prajñā*). In this way having understood the necessity of cutting through and ascertainment with vision, [3b6] as established in the accounts of scholarly chronicles, that is not enough, it is necessary to practice meditation. Furthermore,⁵⁶ having relied on moral conduct, having relied on mind, since it is necessary for training in wisdom, the mind needs to abide in concentration (*samādhi*) and accordingly meditate with wisdom (*prajñā*).

[4a1] In this regard, presently, remain comfortably on scattered Tibetan grass or give a little grass to a horse, having heard, meditate [4a1] sit with contentment and face outward.

Thinking that one has experienced pointless suffering due to apprehending things as real from beginningless time, meditate on non-arising (*skye ba med pa*) as an antidote to grasping at things as real. Abandon all negative actions, purify moral conduct while being endowed with the accumulation of serenity. Have few desires, reside in solitude, Princely-Lord [Atiśa] will explain below the importance for the view. Cultivate thoroughly a little bit and “Just as it is said that even if one has all kinds of qualities, there is no need to rely on old stories and foolish words, similarly, having turned one’s back on the Dharma, the sheepish say [4a2] there is no need for any of this.”

First, while **sitting on a comfortable seat** meditate on the characteristic of refuge, the greatness of the Three Jewels. Then, meditate with a solid awareness by cultivating, while remaining on a **comfortable seat**, all factors comprised of method such as the cause and effect of karmic actions, the faults of cyclic existence, love and compassion, and so forth. In daily activities⁵⁷ [4a3] should one not sit in the vajra-posture of Vairocana?⁵⁸ One should center the mental intention as well. Straighten up the concentration and so forth according to the *Stages of Meditation* (*Bhāvanākrama*) and make salutations with imaginary

⁵⁶ Interlinear gloss: “here, it is special insight as previously taught. Serenity (*śamatha*) is necessary as a prerequisite to this and since the accumulations are necessary,”

⁵⁷ “daily activities” (*spyod lam*) consist of the four daily activities (*spyod lam rnam bzhi*) of walking (‘chags pa), standing (‘greng ba), sitting (‘dug pa), and sleeping (nyal ba). See Callahan 2019, 646.

⁵⁸ The Kadampa author references the posture of Vairocana rather than the “five-point posture of Amitābha” (*snang mtha’ yi chos lnga ldan*; Apple 2020) found in other early Kadampa authors. The more frequent “seven-point posture of Vairocana” (*rnam snang gi chos bdun*): “(1) legs in the vajra posture (*rkang pa skyil khrung*), (2) hands in the positions of equipoise (*lag pa mnyam bzhag*), (3) spine straight (*sgal tshigs drang por bsrang ba*), (4) neck slightly bent (*mgrin cung zad grug pa*), (5) shoulders spread like the wings of a vulture (*dpung ba rgod gshog ltar brkyangs pa*), (6) gaze resting at the tip of the nose (*mig sna rtser phabs pa*), (7) tongue touching the palate (*lce ya rkan la sbyar ba*)” (Buswell and Lopez 2014:1078).

visualizations to all the Buddhas and bodhisattvas. Even if an actual [physical] arrangement is not present, make offerings without attachment and which arise from offerings of faith. Thinking, "I shall meditate on emptiness," meditate, intending to attain Buddhahood on behalf of all sentient beings who are suffering due to apprehending things as real. [4a4] Since "**for a while**" (*re shig*) is a word that indicates sequence, it means "gradually" or "at first."

To state that functioning **entities** are causally efficacious indicates selflessness and since a Self of a person is not established as an entity, what is its purpose as it is causally inefficacious? In refuting [such a Self], it is necessary to meditate on whether this [Self] is identical with or distinct from the aggregates and so forth.

Regarding **form**, the Vaibhāṣika accept ten types of form including the aggregate of form, elements, and the sense spheres and five types [4a5] among the eight types of conditioned factors in the aspect of the element and sense sphere of dharma. The Vaibhāṣika accept [these fifteen] as form. The Sautrāntika accept four types as form. With respect to that, **material form is entirely subtle particles**⁵⁹ and the most subtle dust mote in a sunbeam has more than three and half hundred thousand subtle particles. A subtle particle is one part of that. Furthermore, the parts of the six or ten **directions** when differentiated, pacified, or broken down, are not established as real. One among two Mantrikas in Khams was asked, "What becomes of everything when seeing the individual parts of subtle particles?" [4a6] Since one of them replied that when perceiving the individual parts of subtle atoms everything becomes space, the appearance as an object of the mind of meditative equipoise is not established. Regarding all forms which are perceived by deluded perception, the yogi explains through the example of a chariot, the example of the ox cart, or the husk of a plant for nearby possibilities [to place] under analysis.⁶⁰

Since the mind consists of the aggregates of the four names (i.e., consciousness, sensation, conception, and formation) which are **immaterial**, the seven consciousness elements,⁶¹ [4b1] first one analyzes by

⁵⁹ Line underneath reads: 'dod na dbang po myed pa la // sgra spyed gra rab dul sngas brgya las ldan la rdzas dgu ste // dbang po gzhan la rdzas bcu'o ches par ltar ("In the Desire Realm, a minute particle of matter that lacks sensory faculties and sound is composed of eight substances. One that possesses the tactile faculty (body faculty) has nine substances, while those possessing other sensory faculties have ten substances. This is the accepted view". See AK 1.22)

⁶⁰ Candrakīrti employs the example of a chariot in his analysis in his *Mad-dhyamakāvatāra*, Chapter 6. See, for example, Jones 2023.

⁶¹ *rnam par shes pa'i kham bdun: kham bco brgyad las rnam shes kyi phung po'i char gtogs pa bdun te / mig gi rnam par shes pa'i kham nas yid kyi rnam par shes pa'i kham bar drug dang / yid kyi kham bcas bdun no /*. (Seven dhātus of consciousness (vijñāna): Out of the eighteen dhātus, [these] seven belong to the category of the aggregate

way of the three times examining into three the arising of the past, present, and future. Accordingly, as well, the first part of life and later parts of life are three. That [time of life] is analyzed into years, months, and days. The breaths in a day are twenty-one thousand six hundred and even so much as by stopping twenty hundred or three hundred sixty on the mountain of a single cognition. Because both the past and future mind cease, they do not arise. Therefore, there is no establishment by reasoning in the interval of the purified present mind. [4b2] Although [the mind] exists and continues momentarily, it is not established due to the analysis of the three times.

"If the instant has a final moment, we must assume that it has the other two moments as well, namely, the initial and the middle;"⁶²

Thus a nature (*ngo bo*) like this is **difficult to examine under analysis** and is not established. Since it is immaterial, **colors** such as white and so forth does not exist. It is **free from shape** such as length and so forth. Although that is not established as having form, does it immaterially exist? [4b3] As the immaterial is not even established with analytical wisdom in the purview of reasoning, **it is like space**. As this is just how it is in meditation, accordingly, in this way [the text saying] "**two**"⁶³ explained below here is also applicable and is applicable to all of the above.

When this alone is examined by individually investigating, there is no friend more important than this tendency towards liberation. Pu to ba is pleased only with individual analysis. What good is a teacher who, lacking experience and understanding, [4b4] is more foolish than even his student? Meditating on this is pleasing in a delightful manner. The reasoning does not destroy this, nor does it strengthen this, in this way it is an object of meditation. All reasonings may be grouped into two—[the reasoning of] dependent arising of cessation which does not

of consciousness (*vijñānaskandha*), namely: From the *dhātu* of eye-consciousness (*cakṣurvijñānadhātu*) up to the *dhātu* of mind-consciousness (*manovijñānadhātu*) are six, and together with the *dhātu* of mind (*manodhātu*) are seven.

⁶² Ratnāvalī I.69-70abc; English Dunne/McClintock 1997. Tib. *ji ltar skad cig mtha' yod pa / / de bzhin thog ma dbus brtag go / / de ltar skad cig gsum bdag phyir / / 'jig rten skad cig gnas pa min / [1.69] / thog ma dbus dang tha ma yang / / skad cig bzhin du bsam par bya / / thog ma dbus dang tha ma nyid / [1.70abc]*. Skt. *yathānto 'sti kṣaṇasyaivam ādimadhyam ca kalpyatām / tryātmakatvāt kṣaṇasyaivam na lokasya kṣaṇam sthitiḥ / [69] / ādimadhyāvāsānāni cintyāni kṣaṇavat punaḥ / ādimadhyāvāsānatvaṃ / [70abc]*, "If the instant has a final moment, we must assume that it has the other two moments as well, namely, the initial and the middle; but inasmuch as the instant consists of three moments, the world cannot have the duration of the instant (I.69). Again, beginning, middle, and end must be considered to be like the instant, namely, each one divided into three moments; the condition of being beginning, middle, and end [is not existent by itself nor by another.]; Apple 2018, 316.

⁶³ That is, material and nonmaterial entities.

establish arising in the three times and [the reasoning of] unity and multiplicity of cessation which does not establish an essence for unity or an essence for a multiplicity for both cause and effect. [4b5] The *Madhyamakāloka* mentions all four reasonings.⁶⁴ The *Tarkajvālā*, *Madhyamakāvatāra*, the *Mūlamadhyamaka[kārikā]* of the Ācārya [Nāgārjuna] himself, and all miscellaneous works mention only the diamond slivers [reasoning]. The production and cessation of the four limits is explained from the *Satyadvay[āvatāra]*, *[Madhyamak]āloka*, and the forest of the chapter on the [bodhisattva] Sadāprarudita in the commentary on the *Aṣṭasāhasrikā* [*Prajñāpāramitā*].

The above **two kinds of entities** [i.e., material and immaterial] are free from unity and multiplicity. When analyzing the aggregate of material form, both material form of the cause and the material form of the effect and [4b6] the four major elements of the cause—earth, water, fire, and air—each one along with the other three are not established as a unity because a single pervading property (*khyab byed* ≈ *vyāpaka*) is not established. Since a pervading property that accumulates for that is also not established, as the cause is unestablished the effect is also unestablished, and all the sense objects and sense faculties are assembled into subtle particles. If asserting a subtle particle as a sense object,

“In the desire realm a subtle particle that does not involve sound and which does not involve any sense faculty includes eight [kinds of] substances.”⁶⁵

[5a1] The four major elements—earth, water, fire, and air—and visible form, odor, taste, and touch are assembled into eight. In the chapter on faculties,

“When the body sense faculty is involved nine substances are included and when other sense faculties are involved ten substances are included.”⁶⁶

By stating thus, because the body exists as a whole, and the ten past sense faculties are assembled, and because the eleventh that have sound are assembled within that, a unity is not established, and because if it is not established, a multiplicity is also not established, therefore the aggregate of material form does not exist. As that does not exist, the ruling condition and the referential condition do not establish a sense faculty and sense object [5a2] and if both of those do not exist the five sense consciousnesses do not occur. Since the non-existent five sense consciousnesses immediately do not arise, the mental consciousness does not occur. When the mental consciousness does not exist, the

⁶⁴ See Keira (2004) on the four reasonings in the *Madhyamakāloka*.

⁶⁵ AK 2.22ab (Sangpo 2012, vol. 1, p. 507): *kāme 'ṣṭadravyako 'śabdaḥ paramāṇur anindriyah* /

⁶⁶ AK 2.22cd, (Sangpo 2012, vol. 1, p. 507): ;Tib. D4089: *chos mngon pa'i mdzod kyi tshid le'ur byas pa (abhidharmakośakārikā)*, 4b.

mental factors (*caitta*) which arise concomitant with that [mental consciousness] are not established. In this way, since form, consciousness, and mental factors that arise are not established, the non-associated compositional factors⁶⁷ in the interval of that are not established. As the conditional factors are not established, as the relation does not exist, the unconditioned is also not established.

If it is understood as established, is the unconditioned an object of knowledge or not an object of knowledge? [5a3] If it is an object of knowledge, as knowledge exists successively the object of knowledge also will be successive, and the momentary will not be established. If it is not an object of knowledge, that itself is not established. As space that pervades in the directions will become connected with directional parts, it will not be established. Candrakīrti states that since the unconditioned is not produced by causes and conditions, it is not established because it is not produced by causes and conditions.⁶⁸

Accordingly,

“Whatever object one examines, there is not a unity. [5a4] As there is not a unity, a multiplicity does not exist.”⁶⁹

Thus, an entity in the approach of an authoritative text of reasoning is not established. Alternatively, since material form as above is refuted, the four names (i.e., consciousness, sensation, perception, and formation) are refuted from the [reasoning] of unity and multiplicity. When classified by way of nature, sensations are three—pleasant, painful, and impartial. When classified by means of sense object, the collection of awarenesses will be either six or eighteen. [5a5] The nature of perception (*saṃjñā* ≈ ‘*du shes*) is to apprehend phenomenal marks, there are six types when classified by means of sense objects.⁷⁰ When classified according to realm, perception is three—small,

⁶⁷ Also translated as “conditioned forces dissociated from thought” ([*sems*] *mi ldan pa’i* ‘*du byed*, [*citta*] *viprayuktasaṃskāra*), see Apple 2018, 142 and 377, note 416 for another Kadam early commentary discussion on this topic.

⁶⁸ Cf. Candrakīrti’s *Pañcaskandhaprakaraṇa* (Lindtner 1979, 113): *de la re zhig ’dus ma byas rnam ni rten cin ’brel par ’byung ba ma yin pa nyid kyi kyang rang gi ngo bor med la / byas pa ma yin pas kyang rang gi ngo bor med de / ’dus ma byas ni tshig tsam yin pas mam par dpyad pa gzhus par mi bya’o* / (“Those that are unconditioned (*asaṃskṛta*) are without intrinsic nature, even by virtue of not being dependently originated. And also, by virtue of not being conditioned, they are without intrinsic nature. The unconditioned (*asaṃskṛta*) is merely a term; therefore, analysis should not be applied to it.”) Note that the *Pañcaskandhaprakaraṇa* was translated into Tibetan by Atiśa and Nag tsho lo tsa ba tshul khrims rgyal ba.

⁶⁹ *Madhyamakālaṃkāra* 61 (Ichigō 1989, 210). Aitken 2021, p.7.

⁷⁰ This definition appears to be drawn from the *Abhidharmakośa* and *Bhāṣya*: *saṃjñā nimittodgrahaṇātinikā* (1.14cd) // [...] *sa punar bhidyamānaḥ ṣaṭ saṃjñākāyā vedanāvāt* // (Pradhan 1975, 10.15–17). See Sangpo (2012, 372–379) and Kramer (2012, 123–125) for analysis of *saṃjñā* in its Abhidharma context.

extensive, and immeasurable (*tshad med pa*).⁷¹

For formations (*saṃskāra* ≈ 'du byed), there are fourteen or fifty-one formations which concurrently manifest with the mind. Consciousness (*viññāna* ≈ *rnam par shes pa*)⁷² has the characteristic of awareness toward individual sense objects and there are six or eight types [of consciousness]. When classified according to sense object, even a single visual consciousness (*caḥsurviññāna*) will become diverse, so a unity is not established. [5a6] Alternatively, consciousness also, as explained above, may be analyzed into three—sensation, perception, and formations—according to [the reasoning of] unity and multiplicity. Moreover, **material form and the immaterial** when analyzed by means of the created phenomenon, the object created, and the effect, may be produced from an existent, a non-existent, or from both. In this regard, the existent cannot be produced since it is already existent; the nonexistent cannot be produced, since it is nonexistent; since they are incompatible dharmas, there is not existence and nonexistence.⁷³ Since there is no purpose for producing the existent, [5b1] there is no certainty for production when producing from an existent, therefore it is not suitable to produce from an existent. As the nonexistent cannot be produced, since it is nonexistent, it is not suitable to produce because it is empty of all potency and sovereignty. As for production from both, since it is not suitable to accept at the same time incompatible dharmas which are existent and nonexistent for a single thing (*dharma*) their production is not suitable. As the *Catuhśataka* states,

"Pillars and so forth as ornaments of houses are meaningless to those who assert an effect as existent and [5b2] to those who assert an effect as nonexistent."⁷⁴

The non-Buddhist (*tīrthika*) Sāṃkhya proponent accepts an existent as an effect [already present] in the cause, due to the production of something previous indiscernible that is later discernible by a condition. The śrāvaka Vaibhāṣika who accepts the three times as

⁷¹ Cf. Candrakīrti's *Pañcaskandhaprakaraṇa* (Lindtner 1979, 105): *yang rnam pa gsum du 'gyur te / chung ngu dang / chen por gyur pa dang / tshad med pa'o /* / .

⁷² Line underneath: *dbang po drug de re re la' du ma y[o]d / de'i 'khas sems byung du ma yod rtsa /* .

⁷³ Cf. *Sūnyatāsatptati*, v. 4 (Lindtner 1997, 94): *yod phyir yod pa skye min te / / med phyir med pa skye ma yin / / chos mi mthun phyir yod med min / / skye ba med pas gnas 'gag med /* . See also Apple 2018, 307.

⁷⁴ *Catuhśataka* (11.15). The manuscript (Lang 1986, 106) reads: *'bras bu yod par gang 'dod dang / / 'bras bu myed par [5b2] gang 'dod pa / / ka ba lasogs pa khyim don du / / bgyan pa'i don yang myed par 'gyur* {Lang: *khyim gyi don du ka ba la / / sogs pa'i rgyan ni don med 'gyur*}. Śkt. (Lang 1986, 106): *stambhādīnām alaṃkāro grhasārthe nirarthakaḥ / satkāryam eva yasteṣaṃ yasyāsatkāryam eva ca /* . This verse is also cited in the Bka' gdams pa *Collection of Special Instructions on the Middle Way* (Apple 2018, 307), but attributed in that work to Candrakīrti's *Madhyamakāvatāra*.

substantially existent, by drawing out a condition in the present as an existent from a future effect, by accepting as an existent an effect to the cause, accept production from an existent. [5b3] Because of being an existent, at the time of the cause, pillars and so forth, there would [already] be the effect, the house. It follows that the exertions for ornaments and so forth for the sake of the house would be meaningless. The Śrāvaka Sautrāntikas accept a non-existent effect to the cause from a scripture that states,

“Monks, these perpetuating aggregates arise from a non-existent, pacification having arisen, they will become nothing at all.”

The Mind Only Proponents (*cittamātra*) accepts a non-existent effect to the cause due to the arising from latencies of the storehouse consciousness, [5b4] the cause, but not the arising from an occurrence at the very time of the cause when [there is already] an existent effect for the cause.

The non-Buddhist (*tīrthika*) Vaiśeṣika proponent assert that since the atoms of a destroyed world remain as distinct entities, and since the world does not exist in them, they believe that the effect does not exist in the cause, and thus they assert that it arises from non-existence. Because of the non-existent effect to the cause, it would be meaningless to make efforts in the cause for the sake of the effect, like sand being nurtured for sesame oil.

When analyzed by way of the creative cause, [5b5] is production from an existent cause or production from a non-existent [cause]? If produced from an existent, there is either production from itself, production from other, or production from both [self and other]. Production from itself would be without purpose and endless due to arising itself from itself. As it would follow that due to the seed itself arising from a seed, a sprout and so forth would not be produced. Since it also contradicts direct perception and consensus, there is not a cause for production from itself.

If produced from other,

“How can it be from other? [5b6] The other is other in dependence on another.”⁷⁵

As it is not established itself, the other in relation to that is not established. [Nevertheless,] let it be as established. If producing an other from other, because it is similar to the other, anything could be

⁷⁵ This verse is an old Tibetan translation of MMK 14.5ab, which reads: / / gzhan ni gzhan la ltos te gzhan / / gzhan myin gzhan du ga la 'gyur /. This version differs from the canonical Tibetan translation, which reads (Toh 3824, vol. tsa, 8b2): / gzhan ni gzhan la brten te gzhan / / gzhan med par gzhan gzhan mi 'gyur / / gang la brten te gang yin pa / / de ni de las gzhan mi 'thad /. Skt. (Katsura and Siderits 2013, 149–50): *anyad anyat pratītyānyan nānyad anyad rte 'nyataḥ / yat pratītya ca yat tasmāt tad anyan nopapadyate*. See also Apple 2018, 419, note 800.

produced from anything, [so, for example,] dense darkness would be produced from fire tongs. As it is said,

"If cause and effect were other, cause and noncause would be equivalent."⁷⁶

Moreover, if there is production from other, [6a1] it is either production from a permanent [other] or production from an impermanent [other]. If there is production from a permanent [other], the effect would be produced instantaneously or gradually. If produced instantaneously all effects would be discernable by direct perception since they would occur at the same time. If it is produced gradually, just as there is another gradualness in the cause, there is also another gradualness in the effect, so permanence is impaired. If produced from an impermanent other, it would either be produced from the past, produced from the future, [6a2] or produced from a present occurrence. In this regard, production is not suitable since there does not exist an intrinsic nature which is free from the vanishing, ceasing past. The future, the not yet arrived, is not suitable for production. A completed cause producing an effect is without purpose and contradicts consensus. Now, if it arises from the present, does it arise from cause and effect being simultaneous, or does it arise from cause and effect being without a cause? If wondering why there is not production simultaneously, like either side of a mountain peak [6a3] or like the Vindhya mountains and the Himalaya mountains,⁷⁷ as anything at all would be free by not examining, the relation of cause and effect is not established. If something previous transformed later then as the previous cause would be the later effect, and since it would be produced from the past, the present is not established. If there were a later cause for a previous effect,

"Since it arises after [the fact, impermanence] cannot be the cause of a thing. Even if is the effect, how can it be conclusive?"⁷⁸

Thus, a completed cause producing an effect has no purpose.

Some mainstream schools (*nikāya*) [6a4] accept production from the present like an arrow moving up and down in the direction of producing the effect at the time of the ceased cause. In this regard, does it arise by being separated by time and place, or does it arise without being

⁷⁶ MMK 20.20cd: *rgyu dang 'bras bu gzhan nyid na / / rgyu dang rgyu min mtshungs par 'gyur / /* (Tib. Tg, tsa 12a4-5); Skt. *prthaktve phalahetvoh syāt tulyo hetur ahetunā* (La Vallée Poussin (1913) 404,1-2).

⁷⁷ See Keira 2004, 176 on the example of two mutually unrelated things not having an epistemic relation (*gamyagamakabhāva*) such as the Vindhya mountains (*ri 'bigs byed*) and the Himalaya mountains (*gangs can*) drawn from the *Madhyamakāloka*.

⁷⁸ Old Tibetan translation of Dharmakīrti, *Pramāṇavārttisvavṛtti* I:33cd (Gnoli 1960). English translation adapted from Dreyfus 1997, 63; 476, note 8, canonical Tib. *phyis 'byung phyir na rgyu nyid min / / 'bras bu na yang ga la nges / /*. Skt. *pāścād bhāvān na hetutvaṃ phale 'py ekāntatā kutaḥ / /*.

separated? If it arises separated, then it is not established now. If it arises unseparated, then is it unseparated by all of itself, or is it unseparated by one part? If it is unseparated by all of itself, then all results will arise simultaneously, which is absurd. If it is unseparated by one part [6a5], then in relation to the cause, there is one part that is separated in relation to the cause; and in relation to the result, there are one or two parts that are unseparated. And in relation to the result, there is one part that is separated in relation to the cause; and in relation to the result, there are one or two parts that are unseparated. Therefore, arising from action at present is not established and if it has parts, then **arising is not possible** because it is harmed by unity and by multiplicity. If both arise, then to illustrate the external, from the seed arises the sprout, from the seed element, [6a6] and other [external factors] such as fields and water accumulation. Or the example of the internal, the condition of the cause which produces consciousness from the four conditions, and since it is the other three conditions, what is the production from both? Because the seed and the sprout are different, arising from oneself is not established. If it arises from another, then the fault is the same as before.

From among the two, asserting a cause where there is no cause, and asserting an inferior cause where there is absolutely no cause, [6b1] the refutation of an inferior cause, a cause imputed by positing such things as inherent nature and happiness and suffering, occurs from all the great texts of Madhyamaka. For those who accept a completely non-existent cause, an internal example is the variegated display of the peacock and the external [example] of the filaments and patterns of a lotus flower,⁷⁹ and so forth, if they did not arise from a cause, who created them? If that very example harms [the argument] by resulting in causelessness, then because it resembles causelessness, why does it not apply to ravens and crows as well? [6b2] Why does it not apply to rhododendrons and cows as well? Because it arises in peacocks and lotuses without arising in others, [it] is definitely established as being produced from a cause.

Furthermore, something causeless is refuted, even explained as worthless.

Śāryadeva⁸⁰ states,

⁷⁹ Cf. Eltschinger 2021, 102: “Śāntarakṣita’s *svabhāvavādin*s adduce the following example: “Who creates the diversity of the filaments of the lotus, etc.? Who makes the eyes of the peacock’s tail [so] variegated?” (TS111: *rājīvakasaraḍīnāṇvaicitryamka[h]karotihi / mayūracandrakāḍiroāvicitraḥ kena nirmitaḥ /*.” See also Bka’ gdams pa commentary *Collection of Special Instruction on the Middle Way* (Apple 2018, 309).

⁸⁰ Citation is actually from Dharmakīrti, *Pramāṇavārttika* 1.35; see Apple 2018, 309, and 419, note 801. See following note.

"Because that which is causeless does not depend on anything else, it would be either permanently existent or permanently nonexistent. Things occur intermittently because they are dependent."⁸¹

Thus, causeless production [6b3] is not suitable. §§

Production is not established even when examining with the four limits,

"Many do not produce one, many do not produce many, one does not produce many, and one does not produce one,"⁸²

A single effect does not exist due to many causes. If, for example, one illustrates how consciousness (*rnam par shes pa* ≈ *vijñāna*) arises from the four conditions (*rkyen pa* ≈ *pratyaya*), then, since it is not possible to explain from which causal condition (*rgyu'i rkyen* ≈ *hetu-pratyaya*) it arises, one must accept [it as such]. If you say that [6b4] from many instances of the immediately preceding condition, the dominant condition (*adhipati-pratyaya*), and the objective condition (*ālambana-pratyaya*), a single result, namely consciousness, arises, then: Generally, since the effect necessarily follows the cause, and since different effects do not arise from three different causes, but rather from a single consciousness, the effect does not arise following the cause. Therefore, due to the fallacy of subsequent occurrence, the effect becomes causeless. When [the effect] is causeless, [the effect] will become either permanently existent or [permanently] non-existent. If it is said that consciousness alone arises from the three, [6b5] and that it has the power to produce others, but others do not have that power, then, since consciousness does not produce similar karmic results, in the second moment, there will be changes such as going, coming, and so forth.⁸³ Because many causes produce many effects, immediately after that, [it] is made into the nature of the reasoning that the condition is able to produce consciousness, and the dominant condition, the sense faculty, apprehends the object, and if one says that the referential condition produces something that accords with that, [then...] [6b6] Are those [conditions] and consciousness one or different? If they are one, are the properties one with consciousness? The three properties of cognizing and so forth would be a unity. If they are a unity as

⁸¹ Old Tibetan citation is actually from Dharmakīrti, *Pramāṇavārttika* 1.35. English translation Dunne 2004, 336–37. Skt. (PV3.35, Miyasaka 1971–72, 118): *nityaṃ sattoṃ asattoṃ vā 'hetor anyānapekṣaṇāt / apekṣāto hi bhāvānāṃ kādācitkatvasambhavaḥ / /*. Tib. (Miyasaka 1971–72, 119): *rgyu med gzhan la mi ltos phyir / rtag tu yod pa'am med par 'gyur / dngos po rnams ni res 'ga' zhig / 'byung ba ltos pa las yin no / /*. See Apple 2018, 309. The verse is also preserved in Candrarāṣa's *Ratnamālā*, Toh 3901, vol. a, 67a3–4. Eltschinger 2021, 99, notes 18, 20. Note Thukten Losang Chökyi Nyima (2009) comment on Bka' gdams pa mix up of textual citation.

⁸² Jñānagarbha, *Satyadvayavibhaṅgakārikā* (v. 14, trans. Eckel 1987:80). See Apple 2018, 309.

⁸³ See Eckel 1987, 132–133, note 76 on this point.

consciousness, there would be the fault of producing a unity by a multiplicity. If cognition and so forth are a unity, then consciousness, the observable quality, would become a multiplicity according to the three properties. If they are a multiplicity then even production would not be established because of not accepting a multiplicity.

Furthermore, if cognition and so forth are a unity [7a1] since the observable quality of production with only the three properties does not produce consciousness then the production would be explained as causeless consciousness.⁸⁴ If they are distinct there would be the otherwise fault of production a unity by a unity. Alternatively, if it is distinct, consciousness will arise without a cause, because the function of the cause is newly applied to something else.

What about production by a collection [of causes]?⁸⁵ Each and every cognition and so forth, combining three and three there would be arising from each result, it will arise from a cause that does not exist. [7a2] Each single cause would produce many effects.

What if it is asserted that a single sense faculty produces two effects, namely, consciousness and a similar type?⁸⁶ There would be a causeless effect because of the mistaken concomitance of cause and effect by the occurrence of many effects that do not exist from a single cause.

What if the cause also produces something that is similar in nature to the effect, like consciousness, so that there is a difference?" There would be the fault [7a3] of producing a multiplicity by a multiplicity. Fearing that fault, one cause produces one result.

What of the capability to produce a single consciousness effect by a single cause like a sense-faculty? Is the ability one or different with the sense-faculty? If it is one, does it produce consciousness or produce a concordant type? Because consciousness (*rnam shes*) does not generate its own similar type, there is the fault of becoming like a blind person who goes, and so forth. If similar types are produced, then similar types that lack consciousness will not be produced; and defects such as not being able to speak or move, [7a4] blindness, and so forth, will also occur. If different it contradicts the explanation by Dharmakīrti and even worldly persons do not accept.

What about accepting that it is neither one nor different? As consciousness would be produced by a single sense faculty, the other [sense faculties] would be without purpose. As there would occur the fault of producing consciousness at all times and the fault of not

⁸⁴ Compare with *Collection of Special Instruction on the Middle Way* (Apple 2018, 310).

⁸⁵ Line underneath reads: *tha dad ma yin pa skye de na / tha dad pas mi skye na / tha dad myed pas myi skyed do* ("If it is not different, then how can origination occur? If it does not originate from difference, how can it originate from non-difference?").

⁸⁶ Textual insertion above line: *ris 'thun skye pa'i dbang po des / rnam shes skye pa'i dbang pa 1 gi tha dad / dad pa ltar na /*.

producing at any time, even producing one by one [7a5] is not suitable.

Furthermore, in this regard, other reasonings are not necessary as the nature of the mind is **luminous, the natural state** of the mind, as the *The Higher Teaching* (*rgyud bla ma*) states,

“There is no other state of mind other than the mind of suchness (*dharmatā*), it is declared because the nature is luminous.”⁸⁷

Quiescent from the beginning, unproduced, naturally pure like water when seen, correctly seeing reality is observed as the only sign of proof and this emerges for the analysis given above. Now is the time of necessary analysis, [the luminous awareness] will emerge based on this analysis. Gönpawa⁸⁸ has taught without having time to examine everything, [7a6] here is a little bit. Chengawa⁸⁹ also has a similar meditation as just this. There is not an assemblage not included within these reasonings. However, produced firmly, gathered as free from the two extremes of elaboration which occur above, these [assemblages] gather “without inherent existence.”

[Paragraph Three]

[In this way, when those two are not established as having any nature at all and do not exist, the very wisdom that individually discriminates is not established either. For example, through the condition of fire occurring by rubbing two sticks together, the two sticks are burned up and become nonexistent. Just as the very fire [D96a1] that has burned subsides by itself, likewise when all specific and generally characterized things are established as nonexistent, wisdom itself, without appearance and luminous, is not established with any nature at all. All faults such as laxity and excitement and so forth are eliminated. In this interval of meditation, consciousness does not conceptualize, does not apprehend anything at all. All recollection and mental engagement is eliminated. Consciousness should reside in this way for as long as the enemies or thieves of phenomenal marks and conceptual thought do not arise. When you wish to arise, slowly release from the cross-legged position and stand up. Then, with a mind that sees all things like illusions, do as many virtuous deeds as you are able with body, speech, and mind.]

⁸⁷ Citation is actually MSA 13.19cd: *chos nyid sems las gzhan pa sems gzhan ni / / 'od gsal ma yin rang bzhin la brjod do / /*. Skt. *na dharmatācittamṛte 'nyacetasaḥ prabhāsva-ratvaṃ prakṛtau vidhīyate / /*. (“Apart from the mind of reality (*dharmatācitta*), the natural luminosity (*prabhāsvaratvaṃ prakṛtau*) of any other mind (*anyacetasaḥ*) is not prescribed (*vidhīyate*).”)

⁸⁸ Dgon pa ba dbang phyug rgyal mtshan, 1016–1082.

⁸⁹ Spyan snga ba [Tshul khrims 'bar], 1038–1103.

Accordingly, in the **perspective** of reasoning both material form and the immaterial are objects of knowledge, they are not at all established nor exist in relation to that perspective, yet the very cognition of reasoning is also not established. When discernment depends on the knowable (*shes bya* $\approx$ *jñeya*), it is wisdom (*shes rab* $\approx$ *prajñā*); [7b1] but when the knowable ceases to exist, what kind of wisdom is there to know? For example, even the fire itself dissipates after a tree is burned by fire, likewise the **specific characteristic** of the object of knowledge, like firewood, moving from form up to the manifestation of omniscience and the **general characteristic**, all conditioned things are impermanent, from that, all contaminated things are suffering, all things are selfless, all nirvāṇas [7b2] are peaceful, or the great **general characteristic**, the suchness of things establishes that all exist as non-existent things without pervasion, even **the very wisdom** which is like fire is **not established**. Alternatively, even if one meditates without individual analysis, even a little bit is not enough. Although when the wisdom of reasoning appears, since it is conceptual thought, the light is not clear, but since there is no aversion to it, it is **clear light**. [7b3] Does not appear even in the perspective of +++ explanation of **non-appearance**. The explanation of **luminous** is that it is free from the extremes of elaborations. Furthermore, the characteristic of **non-appearance** is **luminosity**. The cause of **luminosity** is being free from the extremes of elaboration and even the cause of being free from the extremes of elaboration is not at all established. One explains one. Moreover, even emptiness does not appear. Since the *dharmatā* is primordially pure, [7b4] it is unobscured by grasping at entities, [therefore it is] **luminosity**. Free from the extremes of elaboration such as production, cessation, and so forth, no real entity is established in any way. Because the sequence of that was not established, therefore, "**In this interval**" is inserted there.

Laxity and **excitement** are the principal obscurations of meditative serenity. **Phenomenal marks** are the obscuration of special insight. In this regard, talk -according to the stages of meditation- of not apprehending the object of obscuring the mind [7b5] is **laxity**, which is cleared away by meditating on an entity at first such as recollection of the Buddha and so forth.

Now, washing the face and rinsing the feet, as well as other things, should be done according to what is explained in the Vinaya; this is the instruction. If the mind, the sense faculty scattering on the sense object becomes excited, lofty like a reed, [7b6] one should clear away the five faults by meditating from time to time on a characteristic such as meditating on impermanence and so forth. The superior antidote of both **laxity** and **excitement** is only emptiness. Laxity and excitement are not established in emptiness. It is also taught that impermanence clears away both [laxity and excitement]. The object to be examined,

the analyzer,⁹⁰ and the wisdom of individual analysis are not established, nothing whatsoever is **conceptualized**.

Since the cognition of the apprehender [8a1] by means of the object apprehended is not established, **no** phenomenal marks **whatsoever are apprehended**. "Non-conceptual" is explained by stating "**recollection**." Stating "not apprehended" explains "all **mental engagement**." **Recollection**, the object of recollection,⁹¹ the intrinsic nature of mental activity, and the object of mental activity are not fixated upon; clear luminosity in the absence of laxity and excitement, one arrives at the lack of apprehending things as real. [8a2] Non-conceptuality and non-grasping are not concordant with conceptual thought and phenomenal marks. Regarding this, if one thinks, "What is the duration of abiding?" that is called "phenomenal mark" and phenomenal marks are explained as ten.⁹² When arriving with a manner of stealing, that phenomenal mark is an **enemy**. When they arrive in the manner of robbing spirits they are called "**thieves** of conceptual thought" or both are applied to the two. To abide in such a non-conceptual state is to abide without resting on anything. [8a3] There is not even a basis for enemies. It is meditation which clears away harm. It is not just meditating while huddled, but also rising up and doing other virtuous deeds. When harm arises to body and mind, or when one looks at the object from time to time,⁹³ until **arising**, in this way, all phenomena are empty, but since sentient beings do not realize this, one meditates with compassion in one's heart, and dedicates the roots of virtue for the sake of sentient beings, making it have the essence of emptiness and compassion. [8a4] How difficult is it to generate compassion for that which is without intrinsic nature? Therefore, according to Gönpawa it is a great sickness to be tamed. After arising, getting distracted in imputing general boastfulness in thinking that one is a great meditator by understanding **things are like illusions** in the post-meditative state, one should engage in circumambulation with the body, chanting recitations with speech, and so forth. Among all **body** and **speech**, the root of wisdom is the **mind**. One should strive in the four means of gathering disciples⁹⁴ which bring together the six perfections, the virtue of

⁹⁰ *rtog 'khan* [= *mkhan*] See Jäschke (1881:53a), *mkhan* is an affix denoting "1. One who knows a thing thoroughly..." Western Tibet usage in *A Grammar of Purik Tibetan* (p. 461) by Marius Zemp.

⁹¹ Textual insertion above line: *sems kyi bdug pa thams cad ste/ gzugs sems gshes pa* ("all obscurations of the mind, and the separation of form and mind").

⁹² See the Kadam *Collection on the Two Realities* (Apple 2018, 318), "Distinguishing phenomenal marks include the five objects of form and so forth; the three times, persons, and the distinguishing marks of women make ten."

⁹³ Illegible interlinear gloss at top of folio 8a: /***a lo ba'i skabs re byed pa 'di gal che ba yin de myed na physis zhes pa gras pa bzhin ngan ba* _____*

⁹⁴ The four means of gathering disciples (*bsdu ba'i dngos po, saṃgrahavastu*) are

the cause of giving [8a5] to sentient beings and the accumulation of great awakening, including the two accumulations⁹⁵ and the ten perfections. This is possible if one does not cling to appearances. Since all fixations of mind are determined by whether or not they accord with equanimity, one should refrain from calling out spells like “Prince Vajra.” How to meditate on applying that has been taught.

[Paragraph Four]

[Accordingly, when one practices with devotion, for a long time and uninterruptedly, then those with good fortune will see reality in this very life and all things will be directly realized, effortlessly and spontaneously, like the center of space. Through the attainment [of wisdom] after [meditation], all things are understood to be like illusions and so forth. From the point of time onward when the vajra-like concentration has been realized, [buddhas] will not have any subsequent attainment, as they are settled in meditative equipoise at all times.]

Since suffering is thought not to cease until grasping at objects is exhausted, one must exert effort. [8a6] Like entering a house ablaze everywhere, without expecting cool water, **devotion** is necessary for meditation. **Devotion** does not exist if one does not strike the vital points like a clenched fist on a stone. Like a child desiring barley dough(?), it is necessary to meditate on [things] as unestablished. Make efforts for the antidote in any inabilities. Because one must meditate until buddhahood is attained, it takes **a long time**.⁹⁶ But one can completely devote this lifetime to meditation from now on. Even if one thinks of the sun in the sky as a smokeless fire, [8b1] it is interrupted by bad northerly winds, and later, if the foundation of learning has to be done, it will not be complete. Just as fire is produced from a rubbing stick, how much effort is made by *other actions* after the initial connection is interrupted? If one exerts oneself in meditation just as [the master] did it for the sake of meditation, then, having accumulated merit and wisdom in the path of accumulation and the path of application for one countless kalpa, one will **see the truth [8b2] in this very life**, just like

generosity (*dāna*), kind words (*priyavādita*), beneficial acts (*arthacarya*), and sympathy (*samānārthatā*). *Mahāvūyutpatti*, 924–28.

⁹⁵ The accumulations of merit (*bsod nams kyi tshogs* ≈ *pūṇyasambhāraḥ*) and of wisdom (*ye shes kyi tshogs* ≈ *jñānasambhāraḥ*).

⁹⁶ Line underneath reads: *ngan song 3 la sogs pa bar du ma bcad par bsgom pa na phra pa mer cig na mthong lam skye pa pa de bar du so /* (“Meditating without interruption on the three lower realms, etc., causes the path of vision to arise in an instant.”)

[he did]. From seeing **truth** arise and falsehood be defeated, through the arising of the path of vision, one sees the suchness (*de bzhin nyid* ≈ *tathatā*) of all phenomena. All mantra practitioners call the intermediate state (*antarābhava*) and so forth by that name, as it is equivalent to the measure of accomplishment of the Great Seal (*mahāmudrā*). Explaining the very seeing of truth/reality is called “**all things (dharma)**.” Since all phenomena are understood through emptiness, [8b3] without beginning, end, or middle, like setting out to establish a center and an edge when neither edge nor center can be established, effort through previously directing the mind, and exertion arising from that, are absent. Like casting a great raft into a vast ocean, **spontaneously** accomplishing is made manifest. The explanation of **effortlessness** is from its own particular nature.

The Ācārya Candrakīrti explains that there is not a distinction in realizing suchness during meditative equipoise from the first [bodhisattva] stage up until the tenth [bodhisattva] stage. The *Commentary on the Summary Verses*⁹⁷ [8b4] explains that there is not a distinction in meditative equipoise from the first stage up until buddhahood. “An illusionary object moves an illusionary object” and, for example, stating “a master of illusion” accordingly, through the subsequent knowledge of that [meditative equipoise] all things although appearing as composites, due to not clinging as substantially existent, one directly realizes they are like an **illusion**. Then, having completed the path of training by meditating in association with a firm meditative equipoise and **subsequent meditative attainment** for two countless eons, a vajra directly destroys nearby all things [8b5] while it is indestructible, likewise the **vajra-like meditative concentration**⁹⁸ destroys without exception all grasping at things as real, things which are nearby, while at the time of the excellent expanse of the indestructible, the excellence of wisdom, self-arisen, is like self-arisen light rays of the sun free from clouds. At the level of buddhahood **subsequent attainment** is not asserted according to the Guru Avadhūtipa. Since it is concordant with the five who are of the Madhyamaka meditative system,⁹⁹ [8b6] it is the system of the Ācārya Candrakīrti. Furthermore, if there is non-apprehension of knowable objects, then conceptualization

⁹⁷ This refers to Haribhadra's *Bhagavadratnaguṇasañcayagāthā-nāma-pañjikā* (Bcom ldan 'das yon tan rin po che sdud pa'i tshigs su bcad pa'i dka' 'grel). Tōh. no. 3792. Dergé Tanjur, vol. JA, folios 1v.1-78r.7. Tr. by Jetahaṇdu Śāntibhadra and 'Bru Seng dkar Shākya 'od.

⁹⁸ Tib. *rdo rje lta bu'i ting nge 'dzin* ≈ *vajropamasamādhī*. Compare Apple 2018, 321. Also AKBH on AK 6.44. Ruegg 1989, 167.

⁹⁹ Cf. Atiśa's BMPP: “Meditate on only the special instructions of the lineage of the Ārya Nāgārjuna, Āryadeva, Candrakīrti, Bhavya, and Śāntideva” (Apple 2018, 332); Tib. Sherburne 2000, 250: / 'phags pa klu sgrub 'phags pa'i lha / / zla grags bha bya zhi ba'i lha / / brgyud pa'i man ngag 'ba' zhig bsgom /.

arises. Just as reflections appear on a crystal, the Buddhas, having comprehended all knowable objects, both how they are and how many there are, within the two realities, do not have subsequent conceptualization.¹⁰⁰

"When not subsequently perceiving consciousness, objects of knowledge, or self, then because phenomenal marks do not emerge, one's concentration is firm, one does not get up."¹⁰¹

[9a1] Because of not settling for faults and arising, and because there is no purpose for views, one always settles in equanimity in a state of non-conceptualization. As it is considered that falling asleep or entering a state of drowsiness occurs within a moment,

"In a moment of wisdom it encompasses every object of knowledge."¹⁰²

[Paragraph Five]

[I will not speak here regarding the reasonings and scriptures that make statements such as, "If it is not like that, what is the difference from bodhisattvas?" Through the power of gathering the accumulations and making aspiration prayers for countless eons for the welfare of others, [buddhas] will become just as those who are to be taught wish [them to be]. There are many scriptures and reasonings [on this topic], but I will not elaborate on them here.]

All the masters of the tenth [bodhisattva] stage activities are nonconceptual from a general way of speaking of the measure of the sun among the clouds. [9a2]. Especially from all the discourses of the Buddha,

"Hey! Son of the Victorious One, what is always the object of meditative equipoise for the buddha? Hey! Son of the Victorious One, the object of meditative equipoise for the buddha at all times is the welfare of sentient beings."

It is not possible as an object in the scope of logic but one progresses

¹⁰⁰ Insertion underneath illegible.

¹⁰¹ Jñānagarbha, *Satyadvayavibhāṅgakārikā* (Eckel 1987, 101, v. 39; Tib., Eckel 1987, 187): gang tshe shes dang shes bya dang / / bdag nyid rjes su mi mthong ba / / de ni mtshan ma mi 'byung phyir / / gnas pa brtan phyir mi bzheng so / / . Prajñāmukti citation differs: gang tshe shes dang shes bya dag / / bdag nyid rjes su mi mthong bas / / de tshe mtshan ma mi 'byung phyir / / gnas pa brten phyir mi bzhengs so / / . Jñānagarbha, vs. 39 (Eckel 1987:101). See Apple 2018, 286. Related to Mahāsāṃghika, Nikāya, AKBH (Sangpo).

¹⁰² Jñānagarbha, *Satyadvayavibhāṅgakārikā* (Eckel 1987, 102, v. 2ab; Tib., Eckel 1987, 188); Candrakīrti, MA 11.11 (Poussin 1912, 356): ro mnyam nyid du yang dag thugs su chud par mdzad gyur na / / mkhyen bzang khyod kyis skad cig gis ni shes bya thugs su chud / (Huntington 1989, 190).

through resolute faith. Even though one speaks in detail, it does not reach certainty. For the bodhisattva in meditative equipoise while having postmeditative attainment, reasoning sees all dharmas like the center of space; for the bodhisattva who has both meditation and postmeditation when mastering the postmeditative state [9a3] because the path of training is not created, reasonings that do not attain a result and so forth and existent objects are not elaborated.

If someone asks, “Even without subsequent attainment activity, will the benefit of others cease?” Each moment of the first [bodhisattva] stage is equivalent to the accumulation of one countless eon. Then, so great is the accumulations on each moment up through the seventh [bodhisattva] stage. The first moment of the eighth [bodhisattva] stage accumulates equal to two countless eons on the seventh [bodhisattva] stage and lower [9a4] and likewise for the three [bodhisattva] levels of the result.¹⁰³ All of the above are counted as equivalent to a single moment that arises in the vajra-like meditative concentration.

In this way, by the power of **making aspirational prayers** to arise spontaneously, with neither effort nor toil, to benefit sentient beings and **gathering the accumulations** of merit, like a great wish-fulfilling jewel, the benefit of sentient beings arises just as desired [9a5] while there is the fortune of disciplining in one moment all sentient beings, the stage of buddhahood is attained at that time. Due to not having a subsequent meditative state, in one instant objects of knowledge are known. Therefore, one does not proceed with deep darkness. Everything occurs spontaneously as it is not necessary to put forth effort and

¹⁰³ The phrase “three [bodhisattva] levels of the result” (*’bras bu’i sa gsum ka*) is explained by Atiśa in his *Byang chub sems dpa’i spyod pa la ’jug pa’i bshad pa* (Bodhisattva-cāryāvatārabhāṣya) (2006:) (Mochizuki 1999:56-57, section 2.2) / *da ni lo ga las ’das pa’i sa bcur ’gro ba’i rim pa bshad na dang po ste / rten gyi gang zag gi rigs de ni ji skad bya ba’i rigs yin na / ’bras bu dang mthun pa’i rigs ’di ni sa gnyis pa dri ma med pa la seng ge rnam par ’gyings pa’i ting nge ’dzin gyis rjes thob zag pa dang bcas pa dang / mnyam bzhas zag pa med pa tha mi dad sgrubs pa’i rigs so / / ’o na sa dang po [p.57] byas pa la / spyir na lam bzhi ste / thar pa’i cha dang mthun pa’i lam nges par ’byed pa’i cha dang mthun pa’i lam dang / slob pa phyir mi ldog pa’i lam dang / spyir slob pa phyir mi ldog sa bdun man chad mi slob phyir mi ldog ’bras bu’i sa gsum yin te / (“Now, explaining the stages of going to the ten supramundane *bhūmis*, firstly: What is the nature of the basis, the individual? This nature, which is in accordance with the result, is the second *bhūmi*, the Immaculate. In it, through the *ting nge ’dzin* (Skt. *śamādhi*) of a lion in full stride, the subsequent attainment is with outflows (*sāgrava*), and the equipoise is without outflows (*anāgrava*). This is the nature of establishing the non-difference. Then, regarding the accomplishment of the first *bhūmi* [p. 57]: Generally, there are four paths: The path of the qualities that accord with liberation (*mokṣa*), the path of the qualities that accord with definite emergence, the path of the *śaikṣa* (*slob pa*) of non-returning, and generally, the *śaikṣa* of non-returning, the seven *bhūmis* and above, the *śaikṣa* (*mi slob*) of non-returning, are the three *bhūmis* of the result”).*

strive as previously in the path of training.

When Geshe Tönpa was questioned about the Buddha stage, he explained that whether it is suitable or not suitable for a buddha to have a continuum of wisdom, [9b1] it is suitable that even though [a buddha] does not have a postmeditative attainment, [a buddha] arises without distinction in giving counsel and having subsequent attainment for the benefit of sentient beings.

On this fundamental point, at the time of producing the awakening mind which aspires, all sentient beings are benefitted with purification from being looked after as guests. At the time of hope for one's own refuge, one should understand accordingly. One should also understand accordingly if wishing to perform actions for the benefit of sentient beings. [9b2] Moreover, it is as follows, conventionally all things (*dharma*) exist for those of limited vision (*tshu rol mthong ba*) and so forth and exist according to the **scripture and reasoning** of the two realities (*satyadvaya*). They especially exist according to **scripture and reasoning** up until enlightened activity that is **not elaborated here** in this small text.

This indicates the meaning of the changeless. In meditative yoga, this meaning is more important than life. From the first three syllables and the two realities,¹⁰⁴ [9b3] to whatever peace there is, explaining everything completely up to the activity of the Buddhas, it is said that [this text] remains as a great teaching. Valuing the Guru's teaching, I composed this small summary on the special instructions of the Middle Way that is the system of the master Pu to ba and his spiritual son(s). If one examines this meaning well, analyze again to the end. The *Explanation of the Special instructions of the Middle Way* is completed.

Diplomatic Tibetan Edition of *Potowa's Middle Way*

Pu to yab sras kyi lugs

[Introduction]

[1b1] [318.1] // *myi tra'i gsung las brten byas nas* / / / / *des den sgro*
[btags] skur ['debs] bral ba'i lam / / / / *'khor ba'i brtson ra rnam phyin pa:*
/ chos kyi bdud rtsi 'di rtsom mo / / / / *chos 'di dge bshes gsang phu bas*
zhus nas mdzad de / *dge bshes ston pa la kun la jo bos dbang skur mdzad pa'i*
dus na sngon 'gro'i cho ga mang po yang mdzad / *rngog la *sngon* 'gro rang*
gyi dgos par ngas pas snod dang 'dan pa / *stong pa nyid kyi sgra thos pa*

¹⁰⁴ Interlinear gloss: "Asserting the wisdom of postmeditative attainment, a continuum of wisdom is also taught from the texts of Ācārya Asaṅga. Not asserting the wisdom of postmeditative attainment and asserting the continuum of wisdom at the time of meditative equipoise, this is a teaching of Atiśa."

tsam gyis [1b2] lhag lhag yong ba / zhabs 'og *gi* sde bu kun la [...] na dngos po dang sad pa da bzhin du gsung zhi / / dngos po yod pa la yid mi ches par rang bzhin myes pa la nges pa nyed pa rnal 'byor pa zhig po cig la bdan bas yid brtan du rung ba yin / / dgon pa ba'i zhal nas nga la lkog du sgrol pa'i chos de 'di na bris nas snang ba la gsung skad / / snod dang ldan pa de kun la gnang pa dang de kun spyen sdoms pa de blo gtud thub pa'i [1b3] [318.3] sems clan te / / da lta sgoms pa'i nyam myong dang rtogs pa ni myed / thams cad kyi ka ba la ri na yod pas bdug skyed kyi ched du song ba las rtsis myed par song ste / / chos 'di kun so sor rtog pa la brten nas dmigs pa tshob ba bya ba sngags kyi rlung bstan thabs su 'dzin pa bas zab pa yin /

[Translator's Homage]

/ / rgya gar skad du / ma ng+h+ya ma u pa de sha nA ma /
bod skad du / dbu ma'i man ngag ces bya ba /
 'jig rten mgon po la phyag 'tshal lo / /

/ / 'di rnam lo tsa ba'i gtam yin te / dgos pa rnam pa gsum la gtan nas [***] rgya gar skad slad du smos / / [1b4] da don dngos dang brtags pa ba 2 las / / bden gnyis kyis mtha' gnyis yang pas / rgyu 'bras lasogs pa kun rdzob du yod par bsgom pas dang por bsod nams ma yin bya las bzlog pas skur pa'i mtha' yong / de nas rgyu 'bras cig nas cig du brgyud pa'i 'khor bas skye nas sags pa myed pa na / don dam pas sgro btags pa'i mtha' yang bas bar du bdag las bzlog pa gang zag gi bdag myed sgom / / sems tsam man [1b5] dngos por 'dzin pa la drod kyi ye shes kyang mi skye bas tha mar kun las bzlog pa chos thams cad cir yang ma grub *par* bsgom pas sang rgyas thob nas myi rtog pa'i sa la mnyam par bzhag kyang 'phrin las kyis sems can thams cad kyi don 'thung ba de dngos yin / / de gzhung nyung du 'dis go ba dang bsgom du btub pas thabs bla bas rtogs pas man ngag yin / / gzhung ye ger bris pa dang sgra 'am don gyi spyi *gang zhig* blo la gnas pa de btags pa yin / [1b6] [lo tsa] ba'i phyag rgya gar yi ge dang 'thun bkas bcad dang myi mtshun / / yang na bden par 2 kyi don sangs rgyas rtag cig gi spyod yul yin pa 'jig rten 'gon pa sangs rgyas yin bas gzhung dang 'byun /

[Atiśa's Homage]

/ / gang gi gsung gi 'od zer gyis / / bdag sogs rmongs pa ma lus pa'i /
 / snying gi pad+ma kha 'byed pa'i / / dam pa'i skyes mchog de la 'dud / /

/ / jo bo nyid kyi bka' lung las dang por phyag 'tshal ba'i dgos pa sngon gyi ya rabs dang rjes su 'thun pa dang / / brtsam pa mthar phyin pa dang /
 / bar chad myi 'byung ba yin te /

* rngog s[hes] rab zhus pa la / jo bo'i thugs dad pa'i zhugs kyis [2a1] \$
 / / gzhung 'di la myi ltos par dkon mchog la mkhod pa dang / sangs rgyas kyi chos 'dad pa la phan ba'i gsol ba btab ngos te / 'dir byas pa rang cag sngon

la ci byed pa dkon mchog la mchod pa dbul / gsol ba btab nas byed ba la lag len shes par bya ba'i ched yin / / spyir sangs rgyas la rgyu dang 'bras bu dang 'phrin las pa bstod pa gsum yod pa las dir 'phrin las kyi sgo nas 'stod pa yin te / / **dam pa'i skyes bus mchog** byas pas 'bras bu'i [2a2] yon tan yang zin du rung / / 'phrin las la yang gsum yod pa las 'di gsung gi 'phrin las yang bstod pa yin / sku'i 'phrin las la rdzu 'phrul bstan nas 'dul ba dang / / thugs kyi 'phrin las kyis skal pa dang ldan bas byin gyis brlabs shing don mdzad pa mang po bshad / / gsung gi 'phrin las kun sprod pa dang rjes su 'stan pa'i chos sprul gyis chos bstan pas 'dul ba tsam che yin / gang spyir sgra yin yang dam pa'i **skyes bu mchog** des [2a3] 'brel bas / dper na¹⁰⁵ nyi ma'i 'od gser kyis mun pa sel pa dang pad ma kha phye nas 'jig rten thams cad dga' bar byed pa dang chos 'thun ba / / shes bya bden pa gnyis thug su chud pa'i sangs rgyas kyis gsung rab yang lag bcu 2 sam / sde snod gsum lasogs pa'i **gsung gi 'od gser** gyis skal pa dang¹⁰⁶ ldan pa'i sems can ma lus pa ste nam mkha' mthos byab kyi / shes bya bden pa gnyis la rmongs pa'i mun pa bsal nas gsal bar byas pas snying gi **pad ma kha** [2a4] **'byed pas** dga' ba skyed pa'i rkang 2 rnams kyi mchog du gur pa / sa bcu'i byang chub sems dpa' dang yang sa chen po'i de lta bu rgya shug gi tshig gu tsam gyi byad yod pa'i **dam pa'i skyes bu mchog** sangs rgyas de la lus ngag yid gsum dang pas dud pa jo bo bgres ka gang kun du yang gzhon nu sus kyang myi nus pa'i phyag mdzad spyod skad /

bdag ces jo bo nyid kyis bsal ba ches pa'i yon tan nas 'byung ba de bzhin du yin / theg pa bsdu pa'i 'grel pa snying bya ba [2a5] yid kyi nam shes la bshad de / / sde pa shas shig yid kyi rnam shes **snying** la gnas pa 'dod pas yid kyi rten yin bas dbus na gnas pa'i don gyis na **snying** yin te / / ma rig pa dang shes rab sems byung yin la sems byung yid kyi 'khor du skye pa chos nyid yin bas bshad pa de skabs su babs su skad / / spyir rigs pa'i gnas lnga kas **rmongs pa'i** mun pa sel ba yin te / sangs rgyas las 'byung ba yin / skal ba can la / sangs rgyas mya ngan [2a6] yong mi 'das / / chos kyang nu[b] par myi 'gyur te / ces pa dang / de la nam yang sangs rgyas myi bzhugs myin / ces pas dus rtag du bzhugs nas **gsung ba'i 'od gzer gyis rmongs pa'i** mun pa sel ba yod /

/ theg pa thun mong nas bcom ldan *'das* 'dzam bu'i gling du byon ba'i dus na myi pham rgyal tshab du dbang skur nas dga' ldan du chos 'di gsungs bya bthung / yum la bltam dus na 'di gsungs bya ba lasogs rnams dang / [2b1] sangs rgyas nas tshong pa ga gon bzang po la chos 'di gsungs bya ba nas / tha ma shing pa la drung gi tshal du myang ngan las 'das dus na / dug

¹⁰⁵ Line underneath: sangs rgyas nyi ma cher ste 'jig rten kyi kham la la na nyi ma chen po shar nub myed pa yod pa yin ("When the Buddhas are very numerous, in some world realms there will be no rising or setting of the great sun.")

¹⁰⁶ Line underneath: spyir gsang rgyas kyi sems can thams cad kyi don du gsungs/ 'od ser lag pa ska la dang ldan pa rnams la yin (Generally, it was spoken for the benefit of all sentient beings of the Buddha. It is for those who possess golden light, hands, and scales.)

de ra dul bar 'gyur gyis / ston pa so sor thar pa la gyis / gnas dran ba nye
 bar gzhag pa la chos shig go ces zhal chems gsungs pa'i cag cag lo 'byung /
 / theg pa chen po thun mongs ma yin nas / yum gyi lhum na bzhugs
 pa'i dus su sa bcu'i byang chub sems [2b2] dpa' mang po la gsung pa dang /
 ma ga ta dbyar 'byed chos kyi dgon pa der gsungs pa sha ri'i bu lasogs pa
 nyan thos chen po de nyid na 'dug bzhin du ma thos pa la tshogs pa tshad
 myed pa 'byung ste / de thams cad kyi sems can gyis **rmongs pa** sel ba yin
 / / kun du rgyu rab bzong yan chod du bcom ldan 'das rngos kyi gdul bya
 rdzogs / / mya ngan las 'das rje la bstan pa lo lnga brgya phrag bcu ba'i gnas
 pas kyang sems can gyi rmong pa sel / [2b3] ba yin / / de yang rim par sel
 bas skye dgu brid pa 'khyams pa'i dgon dkon mchog yin ba shes nas phyi rol
 ba'i lta la myi rten tsa na rim cig bsal ba yin / bde sdug thams cad las las
 byung bar shes tsa na rgyu myed dang myi mthun ba rgyur smra ba'i lta ba
 thams cad gsal ba yin / / srid pa thams cad sdug bsngal du rtogs nas lam
 sgom tsa na shin du bsal ba yin / / de las rang cig du thar bas myi chog pas
 sems can thams cad kyi ched [2b4] de thabs shes rab zung 'jug du bslabs pas
 sangs rgyas thob pa na gtan bsal ba yin te / / de thams cad lung gis shes
 pa byed pa yin /

[First Paragraph]

[/ theg pa chen po dbu ma'i man ngag ni 'di yin te / kun rdzob tu
 [D95b3] chos thams cad tshu rol mthong ba'i ngor byas nas / rgyu
 'bras la sogs pa rnam par gzhag pa thams cad ji ltar snang ba bzhin
 du bden pa yin la / don dam par ram yang dag par na kun rdzob ji ltar
 snang ba de kho na gtan tshigs chen po rnam kyis gzhigs shing bsal
 na / skra'i rtse mo brgyar [D95b4] gshags pa'i tshad kyang bzung du
 med do zhes nges par khong du chud par bya'o /]

/ de ltar lngag 'tshol nas bstan 'chos brtsam pa las chos kyi gleng bslangs
 ba dang dgos 'brel bstan pa yin te / / brjod bya bden pa gnyis / dgos pa bden
 ba gnyis ji ltar yin ba'i go ba skye ba / dgos pa'i dgos pa 'di nas 'byung ba
 bzhin du bsgoms nas sangs rgyas thob te sems can kyi don byed pa yin la
 [2b5] de rnam thabs dang bcas pa las byung bas 'brel ba bstan pa'o /

/ **theg pa chen po'i** ces pas nyan thos bsal ba las / chen po bdun dang
 ldan pa theg pa chen por bshad de / / zab pa dang sgya che ba gnyis su 'dus
 pas / rgya che ba sems can thams cad kyi don byed 'dod pas nyung ngu chung
 du la dmigs pas myi mchog pas dmyigs pa chen po dang / rang bzhan gyi don
 la bsgrub pa chen po dang / / de rdzas su 'dzin pas myi 'grub pas [2b6] bdag
 myed pa gnyi ga rtogs pa'i ye shes chen po dgos / / de la yun thung dus myi
 rtogs pas bskal pa grangs myed pa gsum du rtsom pa'i brtson 'grus chen po
 dgos / / de la shes rab dang snying rje 'khor ba 'dzin pa'i thabs la mkhas pa
 dgos / rgyu de la blabs pa 'grub pa chen po sangs rgyas thob nas / / 'phrin
 las chen po mdzad pa bcu gnyis kyis sems can gyi don byed po yin /

/ **dbu ma** ces pas sems [2b7] tsam pa bsal ba yin / / mu stegs pa'i gang

zag du sgro 'dogs / phyi rol bas las 'bras la skur pa 'debs pa la / sangs rgyas pas gang zag gi bdag kun rdzob du yang myed la tshe par dang las 'bras lasogs pa kun rdzob du yod par 'dod pa thams cad kyang dbu ma pa yin /

/ de la sangs rgyas pa'i gzhung chen po bzhi bo thams can rang rang gi de dbu mar 'dod de / / nyan thos sde pas mu stegs la bzhin tu gang zag gi dag du sgro mi 'dogs la [3a1] \$/ / sems tsam pa bzhin du gzung 'dzin la skur pa myi sdebs pa nged kyi 'di dbu ma yin zer / / sems tsam pa na re sde pa bzhin du gzung 'dzin du sgro mi 'dogs / dbu ma' ltar gzung 'dzin dang bral ba'i rang rig la skur pa myi 'debs pa nged kyi 'di dbu ma yin zer / / 'dir kun rdzob kyi bdag par la yang skur myi 'debs / don dam pa'i *bden pas* cir yang sgro myi 'dogs las mtha' gnyis dang bral bas dbu ma yin la / / de tshegs chung dus [3a2] *lam thabs slobs rtogs pa de **man ngag** yin / *yi ge ru sdon rgya chen po rtag par bya ba yin ne / slob dpon klu grub lasogs pa pa'i gsungs pa de dag thams cad ye ge rtog pa kha na po 'dir 'dus pa dang / de dag gi don 'dis go bar byas pas* / **dbu ma** ces pa'i bshad pa yin de te / *bden pa 2 dang dbu ma don mtha' 2 dang bral ba / la zer ba yin * / **dbu ma** ces pa'i bshad pa yin te / **kun rdzob du** byas pas skur pa'i mtha' song pa / **don dam par** ces pas sgro 'dog pa'i mtha' yong ba bstan te / **chos thams cad** ces pa bshad pa rgyu 'bras lasogs pa yin te / **kun rdzob du** phung po dang khams dang skye mched kyis bsdu pa'i **chos thams cad tshu rol mthong ba** bya ba chos thams cad kyis rol chos nyid bden pa ma thong ba dngos po la mngon ba zhen pa'i ngor

[3a3] **rgyu dang 'bras bu la rmongs pa'i** ma rig pas myi dge ba'i las la sags pas dmyal lasogs pa skye ba / ngan song gi rgyu 'bras dang / / de khon na rmongs pa'i ma rig pas dge ba bcu spyad pas 'dod khams kyi lha mi skye ba'i rgyu 'bras dang / / myi g.yo ba'i las kyis khams gong mar skye ba'i rgyu 'bras dang / / ma rig pa zad na zag pa myed pa'i las bsags pas 'phags pa'i 'bras bu 'thob pa nyan thos dang rang sangs rgyas kyi rgyu 'bras de'i [3a4] thabs shes rab zung 'jug du bsabs pas thams cad mkhyen pa nyid 'thob pa theg pa chen po'i rgyu 'bras ste / kun nas nyon mongs pa dang rnam par byang ba'i rnam pa gzahg pa thams cad mkhas pa san pa ti nas blun mngo ba glang sji la ji tar grags pa bzhin du bden pa /

***tshu rol thong pas** sgra brtag yang bden par 'dzin pa de tshe du de dag gi don pa 'byed la myi slu ba bden pa'o* bla ma +a va 'du ti ba chen po'i zhal nas stong pa nyid la re ltos byas nas las phra mo khyad du bsad pas da lta rnal 'byor ba 'di skad bya ba sems can dmyal ba 'di na 'dug bya ba mang po gsung skad / / dge bshes [3a5] ston pa'i zhal nas me yang stong pa lag pa yang stong pa yin gyis tshig du yang stong pa brjod cing lag pa mer chug dang sreg bya sreg byed yin bas 'tshig gsung ba dang / / yang rten cing 'brel par 'byung ba zab jo bo ba snying khams cher myi rung gsung skad / / kun rdzob rgyu 'bras la ci yang myed pas rgyu 'bras ma tshogs pa byas kyang rgyu 'bras su ma 'dus pa'i bsdu rgyu myed / / yang btshogs khongs su rten 'brel sgo brgyad dam sems can tshogs kyi 'gro [3a6] drug gang bstan pa /

/ sems can dmyal dang dud 'gro yi dag pa dang lha min ris dang mi yi
rigs rnam dang // mi yi seng ges kun rdzob btags pa mdzad¹⁰⁷ /

ces pa lasogs pa rnam grangs mang pos gsungs pa de sdud / / kun bya
ba ma lus pa sdzob bya ba rnying skad dam zhang zhung gi skad yin bas kun
bsdzun bya ba yong ba yin / / dbu ma 'jug pa dang / bden pa gnyis la 'jug
par yang dag pa'i don mthong ba la sgrib pa'i don du bshad / [3b1] kun rdzob
kyi mtshan nyid snang ba yod kyang rdzas myed pa rab rib can gyi skra shad
lta bu 'am / 'ja tshon lta bu 'al byi 'ol gyi bsdzun snang yin te / sa byong
pa'i rjes shes kyis de kho na bzhig gzigz pa yin te / / *zla grags kyis* kun
rdzob tsam bya ba yang bshad / / bsgrub bya'i don gyi dam pa yin pas don
dam pa 'am¹⁰⁸ / ye shes dam pa'i yul yin bas don dam pa 'am / rigs pas brtags
na kun rdzob bzhin du mi slu bas [3b2] don dam pa bya bar bshad de / / **don**
dam par ram ces pa bshad pa yang na de ma skyes pas sam ces pa'o / / **yang**
dag par na ces pa bshad pa yang na de rang bzhin 'od gsal ba ces pa'o / /
yang na don dam pa bya ba

/ kun rdzob 'di ltar snang ba 'di // rigs pas 'rtags na 'ga' myi snyed //
ma snyed pa nyid don dam ste /

ces pa yin te rigs pas myed nges snyam pa de mi slu bas / *shar 3 nas*
rnam grangs gyi don dam pa bya bar bshad / [3b3] yang na rigs pas mthong
ngam rnam yang phyis rtogs pa gzhan re skyes pa na / de yang mying du
'dug rnam du slu ba dang / gong ma gong ma'i blo khyad kyis gnod pas slu
bas kun rdzob yin / yang dag bya ba ye nas gnas pa'i chos nyid do ces pa de
yin bas /

chos thams cad kyi chos nyid sangs rgyas lasogs pa das kyang ma byas
chos rnam kyis chos nyid 'di ni gnas pa'o /

ces pa rgyu rkyen gyis ma bskyed pas bcom ma ma yin ba'o / / [3b4] de
la go rims gzhihs shing gsal na don dam par ram / yang dag par na sgra' ces
sbyar ro / bsal zer yang bsal rgyu myed 'dug lugs de *rigs pas* shes par byed
pa yin pas / / kun rdzob bya ba'i rdzas [***] shig don dam bya ba'i stong pa

¹⁰⁷ MABH D3862, 274b (LVP, 1907-1912:175): dbu ma la 'jug pa'i bshad pa zhes bya ba
(madhyamakāvatārabhāṣya-nāma): sems can dmyal dang dud 'gro yi dags dang / / lha
min ris dang mi dang lha yi rnam / / mi yi seng ges kun rdzob btags pa mdzad / / rigs
dma' de bzhin mtho ba'i rigs rnam dang / phyug po'i khyim dang dbul [275a];
Tatvotanirdeśasamādhisūtra. ; Prajñākaramati, Bodhicaryāvatārapañjikā BCP (Vaidya
1960, 227): saṃvṛti prajñāpayī naraśiṃhaḥ śaṅgatayo bhaṇi satvagaṇānām /
narakagatīśca tathāiva ca pretān āsurakāya narāṇīśca marūṇīśca //; Śāntideva,
Śikṣāsamuccaya (Bendall 1922, 237 (English); Bendall, Skt. 256: saṃvṛti prajñāmayī
naraśiṃhaḥ śaṅgatayo bhaṇi satvagaṇānām / narakatiraś ca tathāiva ca pretān āsurakāya
narāṇīś ca marūṇīś ca // . Pitāputrasamāgamana (yab dang sras mjal ba), Toh. 60, 183b:
sems can tshogs kyi 'gro drug gang bstan pa // sems can dmyal dang dud 'gro yi dvags
dang // lha min ris dang mi dang lha yi rnam / / mi yi sengges kun rdzob btags pa
mdzad / /. "Whichever of the six migrations of the multitude of sentient beings
was indicated: sentient beings of hell, animals, hungry ghosts, anti-god status, men
and the gods –the Lion of Men designated [as] the deceptive."

¹⁰⁸ Illegible small phrase above line.

cig logs na tha dad myed /

/ **kun rdzob ji ltar na snang ba** 'di nyid la¹⁰⁹ rdo rje gzezs ma dang /
yod myed skye 'gog dang / mu bzhi skye 'gog dang / gcig dang du bral gyi
gtan tshigs chen po [3b5] **bzhi** gzhigs shing bsal na /

rigs pas myi gnös pa'i rdzas su grub pa sgra'i **rtse mo brgyas gshegs**
pa'i cha tsam yang mi 'grub rang bzhin stong pa yin bas thos bsam gyis
yang dang yang du bsam pas nges pa thob pa'i sgo nas khong du chud pa la
lta ba zer / / gzhung 'di shes rab rnam gsum gyi dbang du byas pa yin /

[Second Paragraph]

/ / **stan bde ba la skyil mo krung bcas te 'dug la** / 'di ltar re zhig
dngos po gnyis te / gzugs can dang / gzugs can ma yin pa'o / / de la
gzugs can rnams ni rdul phra rab 'dus pa yin la / de yang [D95b5] **phy-**
ogs cha'i dbye bas phy zhing gzhigs na / shin tu phra ba yang lus pa
med cing shin tu snang ba yang med do / / gzugs can ma yin pa ni sems
yin la / de yang 'di ltar 'das pa'i sems ni 'gags shing zhig / ma 'ongs
pa'i sems ni ma skyes shing ma byung / da ltar gyi sems ni [D95b6] 'di
ltar yang shin tu brtag dka' ste / kha dog med cing dbyibs dang bral ba
/ nam mkha' dang 'dra bas ma grub pa'am / yang na gcig dang du ma
dang bral bas sam / yang na ma skyes pas sam / yang na de rang bzhin
gyis 'od gsal ba la sogs pa / rigs pa'i mtshon gyis [D95b7] **dpyad cing**
gzhigs na ma grub par rtogs so]

/ / 'di man chod bsgom pa'i shes rab kyi dbang du byas pa yin te / / de
ltar ltas bas chod pa dang nges ya [3b6] byas pa'i dgos pa shes par byas nas
thang yig 'khan {em. mkhan} gyi lo rgyus ltar bzhag pas mi chog bsgom nyam
su len dgos / / de yang¹¹⁰ tshul 'khrims la brten nas sems la brten nas
shes rab la slob dgos pas / sems ting nge 'dzin du gnas pa cig gis shes rab kyis
'di ltar sgom pa yin /

/ 'di nas da ltar bod kyi zhing rmed 'phro la **stan** la 'dug pa 'am rta la
rtsa chun cig byin *thos* nas bsgoms pas [4a1] \$ / / chog pa ltar 'dug te des
phyi ngo / / thog ma myed pa'i dus nas dngos por 'dzin pas don myed pa'i
sdug bsngal snyams su myong snyam nas dngos por 'dzin pa'i gnyen por skye
ba myed pa sgom pa la / bya ba ngan pa thams cad spangs pa zhi gnas kyi
tshogs dang ldan pa * tshul khrims dag / 'dod pa chung pa / dben pa gnas pa

¹⁰⁹ Interlinear gloss: bzhi byas kyang yin te rgyu dang 'bras dang gang gis bar 'dod kyang
de 'gogs pa 1ig du 2 pa yin la / skye 'gogs pa la rten 'brel zer te rdo rje gzezs ma dang mu
bzhi skye 'gog skye na 'di ltar zhes pa rten 'brel gyi gtan tshigs nyid yin pas der gtogs 'das
pa dang ma 'ong pa dang da ltar rdo rje gzezs ma'i gzhan / skye 'gog par gtogs pa de yang
rten 'brel gyi **gtan tshigs** nyid yin / rten 'brel yin pa'i phyir rang bzhin myed ces pa la
khyab pa ma grub ste de yin yang rang bzhin yod na ci stong zer ba'i khyab skab pa mu na
skye 'gag dang rdo rje gzezs ma ste / ma las skye nas yod de ces rtsod / da gis du ma byas
nas yod dam ces bya ba latsogs pa sgrub pa'o /

¹¹⁰ Interlinear gloss: 'dir lhag mthong sngon du gsungs / 'di'i sngon du zhi gnas dgos de la
tshogs dgos pas

/ yul dang nye rnam yang jo bo man chad lta 'bra 1 gal che * cig gis bsgom pa na ji lta bu la yang en re yongs ste / gna' gtam gog po la dang dgos kyi mdo myed zer ba ltar chos dang rgyab spras nas lug pas 'o cag la 'di kun gyis [4a2] dgos pa myed /

/ dang po skyabs gnas kyi mtshan nyid dkon mchog gsum gyi che ba yang **stan bde ba la** 'dug pa'i bsgom / de nas las dang 'bras bu dang / 'khor ba'i nyes dmyigs dang / byams pa snying rje lasogs pa thabs kyi chas bsdu pa thams cad **stan bde ba la** 'dug pa bsgom pas blo 'thas pa cig gis sgom pa yin te / de la stan na tsha pa ban bde ba yang sems gnas pa yod na gal bche ba yin / spyod lam rnam par snang [4a3] mdzad kyi ltar rdo rje skyil mi krung ngam / sems pa'i lta bu byed dkyil bya ste / 'dus drang por bsrang ba lasogs sgom rin nas 'byung ba ltar byas la / sangs rgyas dang byang chub sems pa' thams cad la yid kyi dmigs yid kyi phyag bya / / dngos su bsham pa myed kyang yongs su bzung ba myed pa dang mos pa'i mchod pa las byung ba'i mchod pa dbul / dngos por 'dzin pas sdug sngal ba'i sems can thams cad kyi ched du sangs rgyas thob par bya'i ched du stong pa [4a4] nyid bsgom snyam du sams la bsgom la / ba shig rin pa ston pa'i sgra yin pas rim gyis sam thog mar bya ba'i don yin /

/ **dngos po** bya ba don byed nus pa la zer bas bdag myed par ston te / gang zag gi bdag dngos por ma grub pas ci'i don byed kyang mi nus / / de' gag dang phung po gcig gam tha dad bya ba lasogs pas sgom dgos /

gzugs can gzugs kyi phung po dang kham dang skye mched kyi gzugs can bcu dang / chos kyi kham [4a5] dang skye mched kyi phyogs cig na 'dus byas brgyad kyi lnga bye brag smra bas gzugs su 'dod / mdo sde bas bzhi gzugs su 'dod / de la **gzugs can rdul phra rab**¹¹¹ lus pa yin la / nyi zer gyi rdul phra shos cig la rdul phra rab 'bum tsha phye dang gsum ltag 'byung / de'i cha gcig yin / de yang phyogs drug *nyi shus nas* gam bcu'i *rgyan nas* cha shas kyi phye zhi gzhihs na dngos por grub pa myed de / kham na sngags pa gnyis kyi gcig shes rdul phra rab kha [4a6] o por ltas na cir 'gyur zer 'dri ba la / gcig na re rdul phra rab kha so sor ltas na rnam mkhar 'gyur zer ba ltar yin bas / mnyam bzhang gi blo'i yul du snang ba myi 'grub / *khrul pa'i shes pas mthong ba'i gzugs can de thams cad rnal 'byor pas* de ltar shing rta'i dpes bshad pa 'am / sa lang gi shig pa 'am shun pa'i spyang gi dpes lus la dpyad na mu thag nyer /

/ gzugs pa ma yin ba mying bzhi'i phung po rnam par shes pa'i kham bdun yin pas sems yin la / de dus gsum gyis [4b1] [324.1] dpyad pas dang po tshe snga ma dang phyi ma dang da ltar skye ba gsum du dpyad / de ltar 'ang tshe stod tshe smad bar gsum / de' lo zla zhag du dpyad / zhag gcig par

¹¹¹ Line underneath reads: 'dod na dbang po myed pa la // sgra spyed gra rab dul sngas brgya las ldan la rdzas dgu ste / / dbang po gzhan la rdzas bcu'o ches par ltar ("In the Desire Realm, a minute particle of matter that lacks sensory faculties and sound is composed of eight substances. One that possesses the tactile faculty (body faculty) has nine substances, while those possessing other sensory faculties have ten substances. This is the accepted view." See AK 1.22)

dbugs nyi khri tshig stong drug brgya rgyu la / tha na me gol rtogs pa gcig
gi ri la¹¹² skad cig ma¹¹³ brgya nyi shu 'am sum brgya drug bcu 'gag pas /
'das pa dang ma 'ongs pa'i sems gnyis 'gags pa dang ma skyes pa'i phyir myed
tsa na / da ltar gyi sems byang ba de'i bar na [4b2] rigs par grub pa myed de
/ de yod du chug de yang skad cig ma gnas pas dus gsum gyis dpyad pas mi
'grub /

ji ltar skad cig mtha' yod pa / / de bzhin thog mtha' dbus brtag dgos /
ces *pas* dpyad na **brtag dka' ste** 'di lta bu bya ba'i ngo bor myi 'grub
/ / gzugs can ma yin pas dkar po lasogs pa'i **kha dog** myed / / ring po
lasogs pa'i **dbiyibs dang bral ba'o** / de gzugs can du ma grub kyang gzugs
can ma yin bar [4b3] yod do zhe na / gzugs can ma yin pa rigs pa'i ngo bor
tha na so sor rtog pa'i shes rab du yang myi 'grub pas **nam mkha' dang 'dra**
'o / / de ltar bu nyid bsgoms pa yin pas / de ltar gnyis pa ces pa man chad
'dir yang sbyar la 'og ma thams cad la' sbyar / 'di kho na ltar so sor rtog par
brtag pa na thar pa'i bag chags 'di las grung ba myed / pu to ba so sor rtags
kho na la dgyes / / slob dpon nyam myong *dang* go ba myed pa [4b4] cig
gis slob ma de bas kyang rmongs pa cig la yod pas ci yang myi 'ong / de bas
'di shog phyer du bsgom pa dga' / / / \$ rigs pas de ma shigs nas 'di snon
pa ma yin yang na 'di ltar yang sgom bya ba yin / rigs pa thams cad kyang
dus gsum du skye ba mi 'grub par 'gogs pa'i rten 'brel dang / rgyu 'bras
gnyis ka gcig gi ngo bo dang du ma'i ngo bor myi 'grub par 'gog pa'i gcig du
du bral gnyis su 'du ba yin / [4b5] dbu ma snang ba rigs pa bzhi ka gsungs
/ rtog ge la 'bar ba dang / dbu ma la 'jug pa dang / slob dpon nyid kyi dbu
ma rtsa ba dang / chang chung mdzad pa thams cad nas rdo rje gzegs ma kho
na gsungs / mu bzhi skye 'gog bden gnyis dang / snang ba dang / brgyad
stong 'grel gyi rtag tu ngu'i le'u gyi nags byam nas bshad /

gong gi dngos po gnyis po gcig dang du ma dang bral ba / / gzugs kyi
phung po la dpyad na rgyu'i gzugs dang 'bras bu'i [4b6] gzugs gnyis la /
rgyu sa chu me slung 'byung ba chen po bzhi dang / de re re yang gsum gsum
dang bcas pas gcig myi 'grub / khyab byed gcig myi 'grub pa'i phyir / de
bsags pa'i khyab byed du ma yang myi 'grub pas / rgyu ma grub pas 'bras bu
yang myi 'grub pa 'am / / yul dang dbang po thams cad rdul phra rab 'dus
pa yin / rdul yang yul gyi la /

'dod na dbang po myed la dang / / sgra myed phra rab rdul rdzas brgyad/
ces pas [5a1] \$ / / sa chu me rlung 'byung ba bzhi / / gzugs dang dri
ro reg bya brgyad 'dus / / dbang po'i la /

lus dbang ldan la rdzas dgu ste / / dbang po gzhang la rdzas bcu bo /
ces pas lus spyi byas du yod pa dang / dbang po so so'i das bcu 'dus la
/ de nyid sgra yod pa'i bcu gcig 'dus pa yin bas / gcig mi 'grub la ma grub
pas du ma mi 'grub pas gzugs kyi phung po myed / de myed pas bdag po'i
rkyen dang dmigs pa'i skyen dbang po dang yul mi 'grub / [5a2] ste / de

¹¹² Line above reads: zla bas

¹¹³ Illegible line above.

*gnyis myed pa sgo lnga'i rnam shes myi 'byung / sgo lnga'i rnam shes myed pas de ma thag la myi 'byung bas yid kyi rnam shes myi 'byung / yid kyi rnam shes myed par de'i 'khor du skye ba'i sems las byung ba myi 'grub / de *ltar* gzugs dang rnam shes dang sems las byung byung ba ma grub pas / de'i gnas skabs myi ldan ba'i 'du byed mi 'grub / 'dus byas ma 'grub pas ltos pa myed pas 'dus ma byas kyang mi 'grub / grub du chub 'dus ma byas shes bya yin nam / [5a3] ma yin / shes bya yin na shes pa rim can du yod pas shes bya yang rim can du 'gyur bas skad cig mar 'gro 'as myi 'grub / shes bya ma yin na ma grub pa de nyid yin / nam mkhas phyogs la khyab la phyogs cha dang bcas par 'gyur bas myi 'grub bo / zla grags kyis 'dus ma byas bya ba rgyu rkyen gyis ma bskyed pa yin pas / rgyu rkyen gyis ma bskyed pa'i phyir myi 'grub par gsungs / de ltar /*

gang dang gang ma rnam brtags [5a4] pa / / de dang de la gcig nyid myed / / gang la gcig nyid yod myin pa / / de la du ma nyid kyang myed / ces pas rigs pa'i zhung theg pa'i dngos po myi 'grub /

*// \$ yang na gzugs can gong du bkag zin pas / gcig dang du ma dang bral las mying bzhi dgag pa yin te / ngo bo'i sgo nas dbye na tshor ba bde sdug btang snyom pa gsum / yul gyi sgo nas dbyed na rig pa'i tshogs drug las drug gam bco brgyad du 'gyur / / 'du shes [5a5] kyi ngo bo mtshan mar mdzin pa [***] yul gyi sgo nas dbye na drug / kham skyis dbye na chung ngu dang rgya chen po dang tshad myed pa'i 'du shes gsum /*

*'du byed sems mngon bar 'du byed pa kyi ldan pa'i 'du byed bcu bzhi 'am lnga bcu rtsa gcig / rnam par shes pa so sor yul¹¹⁴ rig pa'i mtshan nyid drug gam brgyad du 'gyur / yul gyis phye na myig gi rnam shes gcig pu yang sna tshogs su 'gyur bas gcig myi 'grub / / [5a6] yang na rnam shes kyang gong du bshad zin pas gcig dang du mas tshor ba dang 'du shes 'du byed gsum dpyad pa'o / / yang na gzugs can *dang* gzugs can ma yin ba de ma skyes pa bskyed bya 'bras bu'i ngos nas dpyad na yod pa 'am myed pa 'am / gnyi ga las skye / de la yod pa yod pa'i phyir sky[e] ma yin / myed pa myed pa'i phyir skye ba ma yin / / chos myi mthun bas yod myed myin / yod zin pa la bskyed pa [5b1] dgos pa myed pas / yod bzhin du skye na skye ba la thug pa myed par 'gyur bas / yod pa las skyer myi rung ngo¹¹⁵ / / myed pa myed pa'i phyir nus pa dang bdag nyid thams cad kyis stong ba'i phyir skyer myi rung / / gnyi ga las skye ba chos gcig la yod pa yang yin myed pa yang yin ba chos myi mthun pa lhag cig du khas blang du myi rung bas skyer myi rung ba'o / / bzhi brgya bar /*

'bras bu yod par gang 'dod dang / / 'bras bu myed par [5b2] gang 'dod pa / / ka ba lasogs pa khyim don du / / brgyan pa'i don yang myed par 'gyur

¹¹⁴ Line underneath: *dbang po drug de re re la' du ma y[o]d / de'i 'khas sems byung du ma yod rtsa*

¹¹⁵ Cf. *Sūnyatāsatptati*, v. 4 (Lindtner 1997, 94): *yod phyir yod pa skye min te / / med phyir med pa skye ma yin / / chos mi mthun phyir yod med min / / skye ba med pas gnas 'gag med /*. See also Apple 2018, 307.

/ ces pas / mu stegs grang pa can pa sngar myi gsal ba cig phyis rkyen
gyis gsal bar byas kyi sngar myed pa ma bskyed pas rgyu la 'bras bu yod par
'dod /

nyan thos bye brag du smra ba dus gsum sdzas su 'dod pas 'bras bu ma
'ongs pa'i sa nas yod pa cig da ltar ba'i sar rkyen gyis 'dren pas / rgyu la
'bras *bu* yod par 'dod pas yod pa las [5b3] [326.3] skye bar 'dod de / rgyu
ka ba lasogs pa'i dus na 'bras bu khyim yod pa'i phyir de / khyim bya ba'i don
du ka ba lasogs pas brgyan pa'i 'bad pa don myed par thal lo / / nyan thos
sdo sde ba

dge slong dag nye bar len pa'i phung po 'di dag ni myed pa las byung zhi
byung nas yang myed par 'gyur ro /

ces pa'i lung nas rgyu la 'bras bu myed par 'dod /

◇ / sems tsam par rgyu la 'bras bu yod na rgyu'i dus nyid na 'byung ba
[5b4] las / mi 'byung bas rgyu kun gzhi'i bag chags las 'byung bas rgyu la
'bras bu myed pa 'dod / / mu stegs bye brag pa 'jig rten zhig pa'i rdul phra
rab tha dad du gnas pa la 'jig rten myed pas rgyu la 'bras bu myed par 'dod
pas myed pa las skye bar 'dod de / / rgyu la 'bras bu myed pa'i phyir 'bras
bu'i ched du rgyu la 'bad pa don myed de bye ma ma til mar 'tshor ba bzhin
no / /

/ skyed byed rgyu'i ngos nas dpyad na [5b5] rgyu yod pa las skye 'am /
myed pa las skye / yod pa las skye na / rang las skye 'am / gzhan las skye
'am / gnyi ga las skye / rang las skye na de nyid las de nyid skye bas dgos pa
myed pa dang / thug pa myed pa dang / sa bon las sa bon nyid skye bas rnyu
gu lasogs pa myi skye ba thal bas / mngon sum dang grags pa dang yang 'gal
bas rang las skyer myi rgyus ngo / gzhan las skye na /

gzhan ni gzhan la [5b6] ltos te gzhan / gzhan myin gzhan du ga la 'gyur
/

/ ces pas / / rang ma grub pas de las ltos pa'i gzhan myi 'grub / / grub
du chug / gzhan las gzhan skye na / gzhan du 'dra ba'i phyir thams cad las
thams cad skye par 'gyur bas me len las mun pa 'thug po skye bar 'gyur te /

/ rgyu dang 'bras bu gzhan nyid na / / rgyu dang rgyu myin mtshungs
par 'gyur/¹¹⁶

ce'o /

/ yang gzhan las skye na / [6a1] \$ / / rtag pa las skye 'am / myi rtag
pa las skye / rtag pa las skye na / 'bras bu cig char skyed dam / rim gyis
skyid / gcig char skyed na 'bras bu thams cad dus cig du 'byung bas mngon
sum gyis bsal / / rim gyis skyed na rgyu la rim gzhan yod pa bzhin du /
'bras bu la yang rim gzhan yod pas rtag pa nyams / / myi rtag pa las skye
na / 'das pa las skye 'am / ma 'ongs pa las [6a2] skye 'am / da ltar byung ba
las skye / / de la 'das pa 'gags pa zhig 'bral ba rang gi ngo bo myed pas skyer

¹¹⁶ MMK 20.20cd: rgyu dang 'bras bu gzhan nyid na / / rgyu dang rgyu min mtshungs par
'gyur / / (Tib: Tg, tsa 12a4-5); Skt. prthaktve phalahetvoh syāt tulyo hetur ahetaṇā (La
Vallée Poussin (1913) 404,1-2).

myi rung / / ma 'ongs pa ma phyin pa 'skyer myi rung / / 'bras bu skyes zin pa'i rgyu la dgos pa yang myed grags pa dang yang 'gal lo / / da ltar ba las skye na / rgyu 'bras dus mnyam ba las skye 'am / rgyu 'bras med phyir gyur pa las skye / / dus mnyam ba ma skye snyam na / rwa g.yas g.yon [6a3] nam ri 'bigs byed dang gangs can bzhin du gang gis kyang gang la yang pan ma btags pas rgyu 'bras kyi 'brel pa myi 'grub /

/ snga phyir gyur na rgyu snga la 'bras bu 'phyi bas / 'das pa las skye bar 'gyur bas da ltar myi 'grub / / 'bras bu snga la rgyu 'phyi na

/ phyis 'byung phyir na rgyu ma yin / / 'bras bu la yang ga la nges /¹¹⁷ ces pas 'bras bu skyes zin pa'i rgyu la dgos pa myed /

/ sde pa rgyu 'gags la [6a4] [327.4] byogs tsa na 'bras bu skyes ba phyogs pa sprang mda'i mthon dman bzhin du da ltar las skye bar 'dod de / [***] / de' yul dus kyis chod par skye 'am / ma chod pa skye / chod na da ltar ma grub / ma chod na bdag nyid thams cad kyis ma chod dam / phyogs cig gis ma chod / / bdag nyid thams cad kyis ma chod na / 'bras bu thams cad du cig du skye bar 'gyur bas dmigs thang / / phyogs cig gis ma chod [6a5] na / rgyu la yang rgyu la ltas pa'i chod pa cig / 'bras bu la ltas pa'i ma chod pa'i cha gcig dang gnyis / 'bras bu la yang rgyu la ltas pa'i chod pa'i cha cig dang / 'bras bu la ltas pa ma chod pa'i cha cig dang gnyis 'byung bas da ltar las skye ba ma grub pa dang / / cha dang bcas na gcig dang du mas gnod pas **skye pa myed** do / § / gnyi ga la skye bas phyi ma mtshon na sa bon las myu gu skye [6a6] ba'i sa bon *cha nas* dang / zhing sa dang chu 'dud lasogs pa'i gzhan / / nang gi la mtshon pa rkyen bzhi las rnam shes skye ba'i rgyu'i rkyen *ba* dang / rkyen gsum gzhan yin bas gnyi ga las skye zhe na / ◇ / sa bon dang myu gu tha dad yin bas rang las skye ba myi 'grub / gzhan las skye bar 'gyur na de la nyes pa snga ma yod ba'o /

§ / / rgyu myed la rgyu gtan myed dang dman pa rgyur smra ba gnyis las / / dman pa [6b1] rang bzhin dang dge sdug la sogs pa: gzhaq gyis brtags pa'i rgyu dgag pa dbu ma'i gzhung che pa kun nas mang po 'byung / / sgyu gtan myed dang 'dod pa nang gi mtshon na rma bya'i ri mo bkra ba dang/ phyi pad ma'i ge sar dang ri mo la sogs pa rgyu myed las ma byung na sus bya zer ba la /

/ dpe' de nyid kyis gnod pas rgyu myed du 'byung na rgyu myed du 'dra ba'i phyir / kha ta dang bya rog la yang ci'i phyir mi [6b2] 'ong la / ba lu la dang glang ma la yang ci'i phyir mi 'ong / gzhan la ma byung bar rma bya dang pad ma la byung ba'i phyir rgyu las grub pa nges so / /

◇ yang rgyu myed la sun dbyung rin myed par yang bshad /

§ / 'phags pa lhas /¹¹⁸

¹¹⁷ Old Tibetan translation of Dharmakīrti, *Pramāṇavārttisvavṛtti* I:33cd (Gnoli 1960). English translation adapted from Dreyfus 1997, 63; 476, note 8, canonical Tib. *phyis 'byung phyir na rgyu nyid min* / / 'bras bu na yang ga la nges / /. Skt. *paścād bhāvān na hetutvaṃ phale 'py ekāntatā kutah* / /.

¹¹⁸ Citation is actually from Dharmakīrti, *Pramāṇavārttika* 1.35; see Apple 2018, *Jewels of the Middle Way*, note 789.

rgyu myed gzhan la mi ltos phyir / / rtag tu yod pa 'am myed las 'byung
 / / dngos po rnams ni res 'gal zhig / / 'byung la ltos pa las yin no /
 ces gsung pas rgyu myed las skye [6b3] myi rung 'bo / /
 / mu bzhis dpyad kyang skye ba myi bgrub pas / /
 du mas gcig gi dngos ma byed / / du mas du ma'i dngos ma byed dang
 / / gcig gis su mi dngos mi byed / / gcig gis gcig skye las myin /
 / ces pa yin te / rgyu du mas 'bras bu gcig myed de / / rkyen pa bzhi
 las rnam par shes pa skye ba lta bu phyogs su byas mtshon na / / rgyu'i
 rkyen gang nas kyang bshad pa myi 'byung bas len dgos / / de ma thag [6b4]
 pa'i rkyen dang / bdag po'i rkyen dang / dmyigs pa'i rkyen gyi du ma las /
 'bras bu rnams shes gcig skyed do zhe na / / spyir rgyu'i rjes su 'bras bu 'gro
 la nges pa las / rgyu tha dad pa gsum las 'bras bu tha dad myed pa rnam shes
 gcig las ma byung bas / rgyu'i rjes su 'bras bu ma byung bas rjes 'gro 'khrul
 pa'i phyir 'bras bu rgyu myed du 'gyur / rgyu myed na rtag du yod pa 'am
 myed pa 'gyur ro / / yang de gsum gyis [6b5] rnam shes kho na / skyed
 pas nus kyi gzhan myi nus po zhe na / / nam shes las ris 'thun pa ma bskyed
 pa'i phyir na / skad cig gnyis pa la 'gro ba song ba la sogs pa 'gyur'o / /
 rgyu du mas¹¹⁹ 'bras bu du ma skyed pas / de ma thag pa' rkyen gyis rnam
 shes 'byung nus kyi rig pa'i bdag nyid du byas pa dang / bdag po'i rkyen
 dbang pos yul 'dzin pa dang / dmigs pa'i rkyen las de dang 'thun pa skye'
 zhe na [6b6] de rnam dang rnam shes de gcig gam tha dad / cig na chos cag
 nam shes du cig gam / rtogs pa lasogs pa'i chos gsum po cig / / nam shes su
 cig na du mas gcig skyed pa'i skyon du 'gyur ro / / rtogs pa lasogs pas cig
 na / chos gsum po ltar chos can rnam shes kyang du mas 'gyur / du mar
 gyur na skye ba nyid kyang mi 'grub la / du mar myi 'dod pa'i phyir ro /
 / yang rtogs pa lasogs pa [7a1] \$ / / cig na / chos gsum po kho na bskyed
 kyi chos can rnam shes ma skyed pas rnam shes rgyu myed pas skye bar 'gyur
 pa bshad / / tha dad gcig gis gcig bskyed gi nyes pa gzhan du 'gyur ro ◇ / /
 yang na tha dad na rnam shes rgyu myed las 'byung bar 'gyur te / rgyu'i
 byed pa gzhan du¹²⁰ nye bar sbyar bar byas pa'i phyir ro /
 ◇ / 'dus pas skyed do zhe na /¹²¹ rtogs pa lasogs pa re re yang gsum
 gsum 'dus pas skyed pa las [7a2] 'bras bu re re las ma byung rgyu myed las
 'byung bar 'gyur ro / / rgyu gcig gis 'bras bu du ma skyed de /
 dbang po gcig pus 'bras bu rnam shes dang ris 'thun gnyis skyed do zhe
 na¹²² / rgyu la gcig las myed pa'i 'bras bu du ma byung pas rgyu 'bras kyi
 rjes 'gro 'khrul pa'i phyir 'bras bu rgyu myed du 'gyur / / 'bras bu bzhin du
 rgyu yang rnam shes dang ris 'thun pa skyed pas tha dad yod do zhe na / /
 du mas du ma skyed pa'i [7a3] skyon du 'gyur ro / / nyes pa des 'jigs nas

¹¹⁹ Illegible line underneath.

¹²⁰ Textual insertion above line: rtogs pa la tshogs pa 3 pa skyed pas /.

¹²¹ Line underneath reads: tha dad ma yin pa skye de na / tha dad pas mi skye na / tha dad myed pas myi skyed do /.

¹²² Textual insertion above line: ris 'thun skye pa'i dbang po des / rnam shes skye pa'i dbang pa 1 gi tha dad / dad pa ltar na.

rgyu gcig gis 'bras bu gcig skyed de /
 rgyu dbang po lta bu cig gis 'bras bu rnam shes gcig su skyed *nus pa*
 zhe na / / dbang po dang nus pa de gcig gam tha dad / cig na rnam shes
 skyed dam ris 'thun skyed / / rnam shes na rang rang gi ris 'thun ma bskyed
 pa'i phyir 'gro ba long ba lasogs par 'gyur ba'i skyon yod do / / ris 'thun
 skyed na rnam shes myed pa'i ris 'thun myi 'grub la / /*skad dang nyid ma*
 'gro ba [7a4] long ba lasogs pa'i nyes pa nyid kyang 'byung ngo / / tha dad
 na chos kyi grags pas bshad pa dang 'gal la / 'jig rten pa yang myi 'dod do /
 / / gcig pa yang ma yin tha dad pa yang ma yin ba 'dod do zhe na /
 dbang po gcig pus rnam shes skyed par 'gyur bas gzhan la dgos pa myed par
 'gyur / / dus thams cad du rnam shes skyed pa'i nyes pa dang / dus thams
 cad du myi skyed pa'i nyes par yang 'gyur bas / gcig gis gcig skyed [7a5] du
 yang myi rung ngo /
 / / yang na de la rigs pa gzhan myi dgos sems kyi rang bzhin 'od gsal
 ba *sems kyi chos nyid la bya ste / rgyud bla ma nas
 / chos nyid sems las gzhan pa'i gzhan ni / rang bzhin 'od gsal yin pa
 phyir brjod do
 zhes 'sung *bzod ma nas zhi zhing ma skyes pa / chu rang bzhin gyis
 dag pa lta na / yang dag pa nyid la yang dag par lta ba don 'ba' zhis la dmigs
 pa yin te / gong ma 'ta brtags pa cig la 'di yong / / da lta dpyod dgos pa'i
 dus yin dpyad na 'di'i thog du yong dus yong / dgon pa ba kun la dpyod mi
 [7a6] khom par 'di'i thog du cha gsung / spyā nga yang 'di kho na sgom pa
 'dra / rigs pa de dag du ma 'dus pa'i tshogs bngos na myed de / 'on kyang
 brtan nas skyes pa 'og nas 'byung ba'i spros pa mtha' dag 2 bral ba bsdu /
 rang bzhin myed ces pa sdud /

[Paragraph Three]

[/ de ltar gnyis po ci'i ngo bor yang ma grub cing med tsam na /
 so sor rtogs pa'i shes rab de nyid kyang ma grub ste / dper na shing
 gnyis phan tshun drud pas me byung ba'i rkyen gyis shing gnyis po
 tshig cing med pa'i rjes la / gang gis [D96a1] sreg par byed pa'i me de
 nyid kyang rang zhi ba de bzhin du rang dang spyi'i mtshan nyid kyi
 chos thams cad med par grub tsam na shes rab nyid snang ba med cing
 'od gsal ba ci'i ngo bo yang ma grub pas / [D96a2] bying ba dang rgod
 pa la sogs pa'i skyon du gyur pa thams cad bsal te / bar skabs de shes
 pa cir yang mi rtog / cir yang mi 'dzin / dran pa dang yid la byed pa
 thams cad spangs te / ji srid du mtshan ma'am / rnam par rtog pa'i
 dgra'am / chom rkun ma langs kyi bar du de lta bu la shes pa gnas par
 bya'o / / gang gi tshe ldang bar 'dod na dal bus skyil mo krung bshig
 [D96a3] la langs te / sgyu ma lta bu'i yid kyi lus dang ngag dang yid
 kyi dge ba ci nus kyi bya'o /]

/ de ltar shes bya gzugs can dang gzugs can ma yin pa gnyis rigs pa'i
 ngo: la cir yang ma grub cing myed tsa na ltos pa myed pas rigs pa'i shes la

de nyid kyang mi 'grub ste / shes bya la ltos nas dpyod pa de shes rab yin [7b1] pa las shes bya med par gyur tsa na ci zhig shes pa'i shes rab du 'gyur te / dper na shing mes tshig pa'i shol du me nyid kyang ba lus pa bzhin du / bud shing lta bu'i shes bya'i rang gi mtshan nyid gzugs su rgyu ba nas / rnam pa thams cad mkhyen pa'i mngon du gyi bar dang / spyir'i mtshan nyid bdus byas thams cad myi rtag / de las zag pa dang bcas pa thams cad sdug bsngal / chos thams cad bdag myed / mya ngan las 'das [7b2] pa tham cad zhi ba'am / / spyi'i mtshan nyid chen po chos rnams kyi de bzhin nyid kyis chos thams cad la ma khyab pa myed pa'i chos thams cad yod par grub tsa na me lta bu'i **shes rab de nyid kyang myi 'grub** / yang na so sor rtog pas myed par sgoms kyang chog thug myed du yang mi cha / rigs pa'i shes rab snang na yang rtog pa yin pas 'od myi gsal ba las sdang myed pas '**od gsal lo** / [7b3] snang ba myed pa'i gshad pa [...] ngo bor yang ma snang pa / 'od gsal ba bshad pa spros pa mtha' dag dang bral ba'o / yang na snang ba myed pa'i rgyu mtshan yang '**od gsal ba** / / '**od gsal ba**'i rgyu yang spros pa mtha' dag la bral la / spros pa mtha' dag dang bral ba'i rgyu yang ci'i yongs par ma grub pa ste / / gcig gis gcigs bshad de / tha na stong pa nyid du yang snang ba myed pa / chos nyid gzod [7b4] nas dag pa dngos por 'dzin pas ma bsgribs pas 'od gsal ba / skye 'gags la sogs pa'i [***] spros pa mtha' dag dang bral ba / / dngos po ci yi ngor pa yangs ma grub pa'o / de la go rims ma grub pas bar skabs der ces sbyar ro /

bying ba dang rgod pa gtso cher zhi gnas kyi sgrib pa / **mtshan ma** losogs pa lhag mthong gi sgrib pa yin / de la sems mun [7b5] pa'i rnam par dmigs pa la myi 'dzin par *ces rjes su sgom rim na bkad* gleng de bying na / sangs rgyas rjes su dran pa lasogs pa dang por 'gyur ba'i dngos po bsgoms pas sel te /

da lta gdong bkru pa dang rka pa phyir dbu ba lasogs pa 'dul ba nas bshad pa ltar bya ba man ngag yin / / sems yul la 'phro bas dbang po 'dam bu ltar gzengs mtho ba rgod par gyur na / myi rtag sgoms pa [7b6] lasogs rgyu: mtshan dus dus su bsgom pas nyes pa lnga bsal bar bya / bying ba dang rgod pa gnyi ga'i gnyen por mchog stong pa nyid kho na yin te / stong pa la bying rgod myi 'grub / / myi rtag pas kyang gnyi ga sel ba gsungs / brtag bya'i yul dang / rtog 'khan [= em. mkhan]¹²³ dang so sor rtog pa'i shes rab kyang ma grub pas ci la yang myi rtogs /

gzung bya'i yul nas 'dzin 'khan [8a1] \$\$\$ / / gyi shes pa ma grub pas mtshan ma **cir yang mi 'dzin no** / myi rtog ces pa bshad pa **dran pa dang** ces pa'o / / mi 'dzin ces pa bshad pa **yid ma byed pa thams cad yangs te** ces pa'o / **dran ba** dang dran ba'i yul¹²⁴ dang **yid la byed pa**'i rang gi ngo bo dang yid la byed pa'i yul ma dmyigs pa yin te / bying rgod myed par gsal

¹²³ See Jäschke (1881:53a), *mkhan* is an affix denoting "1. One who knows a thing thoroughly..." Western Tibet usage in *A Grammar of Purik Tibetan* (p. 461) by Marius Zemp.

¹²⁴ Textual insertion above line: *sems kyi bduq pa thams cad ste / gzugs sems gshes pa* ("all obscurations of the mind, and the separation of form and mind").

ba dangs pa dngos por 'dzin pa myed pa cig 'ong pa yin / [8a2] myi rtog pa dang mi 'dzin gyi myi mthun pa rtogs dang mtshan ma'o / / de la yun **ji srid** gnas par bya snyam na mtshan ma ces te / **mtshan ma**¹²⁵ bcu pa¹²⁶ gshad de / rku thabs kyi tshul gyis 'ong bas na mtshan ma'i dgra / / btsan phrogs kyi tshul du 'ong bas na rtog pa'i **chom rkun** ces sbyar ba 'am / gnyi ga la' gnyi ga bya / / myi rtog pa'i ngang de lta bus gnas la de gnas pa myed pa'i gnas [8a3] pa'o / dgra la yang thog du yang ma yin / gnod pa bsal zhing sgom pa yin / ma btus bzhin du sgom pa yang ma yin / langs nas dge ba gzhan byed pa yin / / lus sems la gnod pa byung ba 'am / dmyigs pas dus nas lta na¹²⁷ ma langs kyi bar du de ltar chos thams cad stong pa yin yang sems can rnams kyis ma rtogs pa snying du snying rjes bsgom nas dge rtse sems can gyi ched du sngo ba stong pa snying rje'i snying po can du [8a4] bya ba yin te / rang bzhin myed la snying rje skye ba 'di ga dka' / / de nas dgon pa ba bzhin du dul sus na ba gal che / langs pa'i rjes la sgom chen snyam du yus po che skyi bya bar btags par shor ba bzhin du / rjes la sgyu ma lta bu shes pas lus kyis skor ba ngag gis 'don zlos lasogs pa byed pa / **lus ngag** kun nas blo ba'i rtse ba **yid** yin te / *pha rol du phyin ba bcu tshogs 2* rang gi byang chub chen po'i tshogs dang sems can sbyin pa'i [8a5] [331.5] rgyu'i dge ba pha rol du phyin pa drug du bsdu ba'i dngos po bzhi la 'bad pa yin / / snang yang rjes su ma zhen pa 'di yong du ru ste / yid la byed pa tham cad kyi mnyam bzhag nor ma nor rjes kyis gtan la 'bebs pas / 'gong bya rgyal bu rdo rje zer ba bzhin du mi bya / / de la sbyor ba ji ltar bsgom pa bstan pa yin te /

[Paragraph Four]

[/ de ltar gus pa dang / yun ring ba dang / rgyun ma chad par bsgrubs na skal ba dang ldan pa rnams kyis tshe 'di nyid la bde ba mthong bar 'gyur te / chos thams cad nam mkha'i dkyil lta bur 'bad pa dang [D96a4] rtsol ba med cing rang gi ngang gis lhun gyis grub par mngon sum du byed do / [D96a5] / de'i rjes las thob pas ni chos thams cad sgyu ma la sogs par shes so / / gang gi tshe rdo rje lta bu'i ting nge 'dzin mngon du byas phan chad ni rjes las thob pa yang mi mnga' ste / dus thams cad du mnyam par gzhas pa'o /]

dngos po 'dzin pa ma zad na sdug bsngal mi ldog snyam pas na dkas phul nas / [8a6] [331.6] kun du 'bar pa'i khyim du chud pa chu grang ma dod pa ltar sgom pa la **gus pa** dgos te / rdo la khu tshur ltar gnad du ma song

¹²⁵ Line beneath reads: 'phags pas.

¹²⁶ See *Jewels of the Middle Way*, page 318, "Distinguishing phenomenal marks include the five objects of form and so forth; the three times, persons, and the distinguishing marks of women make ten."

¹²⁷ Illegible interlinear gloss at top of folio 8a: +++'i skabs re byed pa 'di gal che ba yin de myed na phyis zhes pa gras pa bzhin ngan ba [...]

pas **gus pa** myed de / / byis pa rgang pag [= rkang pag?] 'dod pa ltar mi grub par du sgom dgos / ma btub pa nyid gnyen po byas la 'bad / / sangs rgyas ma thob bar du sgom dgos pas **yun ring ba** yin te /¹²⁸ tshe dus 'di ril gyis sgom nus ni da phan chad btub ste lo / ma me mos¹²⁹ me [8b1] yun du ri rab bsams kyang byangs ngan pas bar du bcad cing phyis gzhis slob de byed dgos par song na tsang myi yong bas / gtsub shing la me 'byin pa bzhin du dang por sbyor ba mtshams pa nas *bya ba gzhan gyis* ji drag du 'bad pa yin / [+]_u bsgom phyir mdzad pa kho na bzhin du bsgre mos na / bskal pa grangs pa myed gcig du tshogs lam dang sbyor lam du bsod nams dang ye shes kyi tshogs bsags [+++]_l rtag tu du lta bu cig gis [8b2] **tshe 'di nyid la bden pa mthong pa yin / bden ba** bya ba de gong brdzun pa mthong ba las / mthong lam skyes pas chos rnams kyi de bzhin nyid mthong ba yin te / / sngags pa kun bar ma do dang zer ba yang de lta bu la zer bas phyag rgya chen po'i dngos grub dang sa tshod mnyam bo yin: / bden pa mthong ba nyid gshad pa **chos thams cad** ces te / dkyil mthas 'jog pa la na mtha' ma grub dkyil ma grub pa ltar chos thams cad [8b3] mtha' dbus myed pa stong phyam gyis rtogs pas / blo sngon du btang ba'i 'bad pa dang / des kun nas bslang ba'i rtsol pa myed pa rgya mtsho chen po la grub po che btang ba bzhin du [...] **lhun kyis grub pa mngon du** byed do / **rtsol ba myed** ci gi bshad pa [...] ces la nas so /

slob dpon zla grags kyi sa dang po nas sa bcu'i bar gyi mnyam gzhas gi chos nyid rtogs pa ma khyad myed par bzhed / / sdud 'grel du [...] mo [8b4] nas sangs rgyas kyi mnyam bzhag la khyad myed par bshad / / sgyu ma'i [...] g.yos sgyu ma'i [...] ces pa dang / dper na sgyu ma'i 'khan po¹³⁰ ces ltar / de'i rjes shes kyi chos thams cad tshogs pa la snang yang rdzas su ma zhen pas **sgyu ma** lta bur dngos su rtogs so / / de nas grangs myed gnyis su mnyam bzhag **rjes thob** zus 'grogs su bsgoms pas slob pa'i lam mthar phyin nas / **rdo rjes** dngos po thams cad par 'joms shi'i tshur dngos gis [8b5] kyang mi gshigs pas bzhin du **rdo rje lta bu**'i ting nge 'dzin gyis dngos por 'dzin *thams* cad ma lus par bcom nas tshur dngos po gang gis kyang mi shigs pa'i yangs pa phun sum tshogs pa'i dus na ye shes phun sum tshogs pa rang 'byung bas / nyi ma sprin dang bral na 'od gzer rang 'byung ba lta bu yin / sangs rgyas kyi sa na **rjes thob** myi bzhed pa bla ma +a va du ti pa'i bzhed pa yin / / gang gi sgom lugs dbu ma sras po lnga dang [8b6] mthun bas / slob dpon zla grags kyi lugs yin / de yang shes bya ma chod pa yod na rtog pa 'byung ba las shes gyi ri la gzugs brnyan tshu 'char ba bzhin du sangs rgyas pas shes bya ji lta ba dang ji snyed pa thams cad bden pa gnyis thugs

¹²⁸ Line underneath reads: ngan song 3 la sogs pa bar du ma bcad par bsgom pa na phra pa mer cig na mthong lam skye pa pa de bar du so / ("Meditating without interruption on the three lower realms, etc., causes the path of vision to arise in an instant.")

¹²⁹ Me ma mur = kukula hell ("burning ashes").

¹³⁰ Insertion underneath: sgyu ma'i rgya ma pas sgyu ma ces pa dang / dper na sgyu ma'i pa'i.

su chud pas rjes thob¹³¹ kyi rtog pa myi 'thad de /
 / gang tshe shes dang she bya dang / / bdag nyid rjes su mi mthong ba
 / /
 / de ni mtshan ma mi 'byung phyir / / gnas pa brtan phyir mi bzhengs
 so /¹³²

[9a1] \$ / nyes pa dang 'byun pas [em.'byung pas] ma nyi bar bzhag pa
 las lta ba'i ched myer pas dus rtag du myi rtog pa'i ngang la mnyam par bzhag
 pa yin te / gnyid log pa 'am 'gog pa la snyoms pa zhugs pa tshod cig du yong
 bar rtsis te /

mkhyen pa'i skad cig gcig pa ni / / shes bya'i dkyil 'khor kun khyab
 phyir /¹³³

[Paragraph Five]

[/ de lta ma yin na byang chub sems dpa' dang khyad par ci yod
 ces bya ba la sogs pa'i rigs pa dang lung 'dir mi brjod do / / gzhan gyi
 don bskal pa grangs med par tshogs bsags pa dang / smon lam btab
 pa'i mthus gdul bya rnams ji ltar 'dod pa bzhin du 'gyur ro / / lung
 dang rigs [D96a6] pa shin tu mang mod kyi / 'dir ma spros so / /]

/ bya ba sa bcu'i dbang phyug kun gyis kyang sprin gseb kyi nyi ma'i
 tshod 'ol spyi cig las myi rtogs pa yin / [9a2] shin du [***] rgyas pa'i mdo
 kun nas /

skye rgyal ba'i sras sangs rgyas dus rtag tu mnyam par bzhag pa'i
 dmyigs pa ci yin / kye rgyal ba'i sras sangs rgyas dus tag tu bzhugs pa'i
 dmyigs pa ni sems can gyi don yin no zhes gsungs so /

/ mos pas 'gro ba las rtog ge'i yul na myi 'dug / zin zin skad byas kyang
 gtan la myi phebs / rjes thob mnga' na *mnyam par bzhag pa ni rigs chos
 thams cad rnam mkha'i dkyil lta bur mthong de' kyang byad rjes thob*
 mnyam bzhag dang rjes thob gnyi ga yod pa'i byang chub [9a3] sems dpa'
 slob [***] pa'i lam pa dang byad myed pa'i phyir 'bras bu ma thob par 'gyur
 ba lasogs pa'i rigs pa dang yul yod pa **ma spros pa** /

/ rjes thob *phrin las* myi mnga' na gzhan don myed par 'gyur ro zhe
 na / sa dang po'i skad cig re re la gong skal pa grang pa myed gcig bsags pa
 dang mnyam pa sogs pa / de nas sa bdun pa'i bar du skad cig re re la de snyed

¹³¹ Insertion underneath illegible.

¹³² Jñānagarbha, *Satyadvayavibhaṅgakārikā* (Eckel 1987, 101, v. 39; Tib., Eckel 1987, 187):
 gang tshe shes dang shes bya dang / / bdag nyid rjes su mi mthong ba / / de ni mtshan
 ma mi 'byung phyir / / gnas pa brtan phyir mi bzheng so / /. Prajñāmukti citation dif-
 fers: gang tshe shes dang shes bya dag / / bdag nyid rjes su mi mthong bas / / de tshe
 mtshan ma mi 'byung phyir / / gnas pa brten phyir mi bzhengs so / /. Jñānagarbha, vs.
 39 (Eckel 1987:101). See Apple 2018, 286.

¹³³ Jñānagarbha, *Satyadvayavibhaṅgakārikā* (Eckel 1987, 102, v. 2ab; Tib., Eckel 1987,
 188); Candrakīrti, MA 11.11 (Poussin 1912, 356): ro mnyam nyid du yang dag thugs
 su chud par mdzad gyur na / / mkhyen bzang khyod kyis skad cig gis ni shes bya thugs
 su chud / (Huntington 1989, 190).

sog / brgyad pa'i skad cig dang po la bdun pa man chad [9a4] [333.4] kyi grangs myed [***] gnyis su bsags pa dang mnyam bsog la / de bzhin du 'bras bu'i sa gsum ka la sog / / rdo rje lta bu'i ting nge 'dzin skyes pa'i skad cig ma de la de gong thams cad dang mnyam ba sog

/ de ltar **tshogs bsags pa** dang / sems can gyi don 'bad rtsol myed par lhun gyis grub par 'byung bar **smon lam btab pa'i mthus** yid bzhin gyi nor bu rin po che chen por ltar sems can gyi don ji ltar 'dod pa bzhin [9a5] 'byung ba sems can *thams cad* skad cig [***] ma gcig la 'dul ba'i skal ba yod kyang sang rgyas kyi sa dus der sleb pa yin / / rjes thob myi mnga' byas pas lan cig shes bya ba mkhyen / de nas nag tings gis ma song / slob pa'i lam bzhin du 'bad rtsol sngon du gtang myi dgos par thams cad lhun grub du 'byung ba yin /

dge bshes ston pa la sangs rgyas kyi sa zhu thug byas pa la / sangs rgyas la ye shes kyi rgyun mi mnga' [9b1] na yang rung / [***] mnga' na' rung / rjes thob myi mnga' yang rung / sems can gyi don la rjes thob mnga' ba dang blon du btang pa dang khyad myed par 'byung ba yin / / de'i gnad kas dang sa smon pa byang chub du sems bskyed pa'i dus na / / sems can thams cad mgron du gnyer nas sbyangs pa'i phan yon yin / rang skyabs su par re ba'i dus na de ltar shes par bya / / rang sems can gyi don bya bar 'dod na yang de ltar shes par gyis [9b2] gsung skad / [***] de yang yin te / kun rdzob du chos thams cad tshu rol mthong ba'i lasogs la / / bden ba gnyis kyi **lung rigs** yod do cog nas / 'phrin las kyi bar du **lung rigs** shin du bas yod de gzhung chung pas 'dir **ma spros pa** yin te /

'dis rtag thub pa'i don du bstan pa yang yin / / rnal 'byor du sgom pa la don 'di tshes las myed / / yi ge 3 yang dang po bden ba gnyis¹³⁴ / [9b3] ji tsam zhi [***] yin pa nas / tha na sangs rgyas kyi 'phrin las kyi bar du thams cad tshang bar bshad pas bstan 'chos chen por bzhugs pa yin gsung / / / bla ma'i gsungs ba gces spras kyis / / dbu ma'i man ngag tig chung byas / / pu to yab sras lugs yin te / / don la brtags na brtag yang thug / / dbu ma'i man ngag gi bshad pa rdzogs so /

Appendix I. An example of Atiśa's Non-Canonical Instructions on the Middle Way

The following work entitled *Jo bo'i gdams pa thun mong ma yin pa* ("The Uncommon Instructions of the Princely-Lord [Atiśa]") is a written non-canonical record of a special teaching that Atiśa gave on Madhyamaka while in Tibet. The special instructions succinctly prescribe the practice of meditation for a Mādhyamika. The work is comparable in content to the canonical version of Atiśa's *Special Instructions on the*

¹³⁴ Interlinear gloss: rjes thob kyi ye shes bzhed pas ye shes rgyun yang bzhed pa slob dpon thogs myed kyi gzhung nas gsungs / rjes thob kyi ye shes myi bzhed pa la mnyam par bzhag pa'i dus na ye shes kyi rgyun bzhed pa +a ti sha'i 'di yin zhes gsungs /.

Middle Way (Madhyamakopadeśa) and its commentaries. The content is parallel to the *Middle Way Special Instructions for Cultivating All the Qualities in the Scriptures* (translated in Apple 2019, 175-79).

Tibetan	English
[296] <i>na mo gu ru / mkhas pa chen po dpal mar me mdzad ye shes kyis sde snod kyi chos thams cad kyi don bdsus te sgom pa ni dbu ma'i man ngag 'di yin te / thog mar 'khor</i>	[296] Homage to the Guru! The great scholar, glorious <i>Mar me mdzad ye shes</i> (Dīpaṃkaraśrīñāna), having gathered the meaning of all the doctrinal teachings, practiced them. This is the essential instruction of the Middle Way (<i>madhyamaka</i>). First, regarding the phenomena of cyclic existence (<i>saṃsāra</i>)
[297] <i>'das kyi chos kun rdzob tub den pas stong pa'i rten 'bral rgyu 'bras mi bslu ba sgyu ma lta bu dang / don dam spros bral nam mkha'i dkyil ltar stong pa nyid du thos bsam gis thag chod par byas la /</i> <i>sgom pa'i dus su sbyor dngos rjes gsum gyis nyams sub lang ste / dang po ni stan bde ba la ting nge 'dzing gyi spyod lam gyis 'dug la / lha dang bla ma la gsol bag dab / lus sems gtan la phab la /</i> <i>bdag gis 'khor ba thog med nas da lta'i bar du / srid rtse nas mnar med du 'khyams te skye shi'i 'dor len thug med cig byas te</i>	and transcendence (<i>nirvāṇa</i>), ascertain through study and contemplation that all conventional truths (<i>saṃvṛtisatya</i>) are empty (<i>śūnyatā</i>) of inherent existence, that dependent arising (<i>pratītyasamutpāda</i>), cause and effect are unfailing, and [all phenomena] are like illusions (<i>māyā</i>). Ultimately all things are ascertained as unelaborated emptiness like the center of space. When practicing meditation (<i>bhāvanā</i>), cultivate experience through the three [aspects]: the preliminary practices, the main practice, and the concluding practice. First, sit comfortably in a posture conducive to meditative absorption (<i>samādhi</i>), supplicate the gods and spiritual teachers, settle the body, and reflect thus: "From beginningless time until now, I have wandered in cyclic existence (<i>saṃsāra</i>) from Peak of

/ gnas 'dir ma skyes bya ba med /
groggs 'di dang ma 'groggs bya ba
med / zas 'di ma zos bya ba med /
sdug bsngal 'di ma myong bya ba
med / da yang 'khor ba 'di ma
bzlog na mtha' med du 'khyam
dgos /

de'i rgyu rnam rtog yin te
srid pa'i sa bon rnam shes te zhes
gsungs / rnam rtog thams cad
bden par 'dzin pa la 'byung /

de yang phyi rol pa nas nang
pa dbu ma rigs grub kyi bar gyi
'dod pa thams cad rtogs pas btags
pa yin te / slob dpon klu sgrub
zhabs kyi lam las ni / / phyi rol
gyur la zhi ba'i thabs med do zhes
gsungs /

mdo las kyang byang chub
sems dpa'i lam mdor bsdus pa ni
gnyis te / thabs dang shes rab bo
zhes gsungs / thabs med na nyan
thos su lhung / shes rab med na
'khor bar 'khyams pas de gnyis ka
tshang dgos / de yang thog mar
thabs sgom pa gal che la / thabs
kyi gtso bo byang chub kyi sems
yin te / byang chub sems med
rgyal 'byung 'jig rten yod med ces
so / /

Existence to Avīci Hell undertak-
ing endless rebirths and deaths.
There is no place where I have not
been born. There is no companion
I have not associated with. There is
no food I have not eaten. There is
no suffering I have not experi-
enced. If I do not reverse this cycle
of existence (*saṃsāra*) now, I will
have to wander endlessly."

Its cause is conceptual thought
(*vikalpa*); the seed of existence is
consciousness (*vijñāna*," as it is
said. All conceptual thoughts
(*vikalpa*) arise from grasping at
things as truly existent.

Moreover, all assertions, from
outsider [non-Buddhists] up
through Buddhist Mādhyamikas
who establish through reasoning,
are imputations by thought. It is
taught that, "There is no means of
finding peace for those outside the
system of the Ācārya Nāgār-
juna."¹³⁵

In the *sūtras* also, it is said,
"The path of a *bodhisattva* is con-
densed into two [aspects]: method
(*upāya*) and wisdom (*prajñā*)." Without
method, one falls into the *śrāvaka*
path; without wisdom, one
wanders in cyclic existence; There-
fore, one must be endowed with
both method and wisdom. Moreo-
ver, at the beginning it is very im-
portant to meditate on method,
and the primary method is the
awakening mind. It is said that,

¹³⁵ Candrakīrti's *Madhyamakāvatāra*, 6.79ab.

<i>thog mar skyabs 'gro lang sum byas la / byams snying rje byang chub kyi sems sgom ste / sems can thams chad kyis bdag gi ma byas de gang gi ltor ma nyal ba'i sems can re yang med ces so / / ma byas drin gyis phan btags gnod pa las skyabs pa'i drin can yin pas / 'di rnams bde ba dang ldan par gyur cig snyam pa'i by- ams pa sgom / sdug bsngal dang bral bar gyur cig snyam pa'i snying rje sgom / de'i ched du sangs rgyas thob par bya snyam pa'i sgom pa'i sems dang / de'i ched du tshogs bsags shing sgrib pa sbyangs / de'i thabs su dbu ma bsgom snyam du sgom pa 'di yan chad</i>	"Without the awakening mind, Victorious Ones will not occur in this world."¹³⁶ First, take refuge (<i>śaraṇa</i>) and generate aspiration [three times], then cultivate loving-kindness (<i>maitrī</i>), compassion (<i>karuṇā</i>), and the resolution for awakening (<i>bo- dhicitta</i>), thinking: "There is no sentient being (<i>sattva</i>) among all sentient beings (<i>sattva</i>) who has not been my mother, where have I not slept in their womb." Since [all beings] have shown kindness by benefiting [me] with their kindness and protecting [me] from harm, cultivate loving-kind- ness (<i>maitrī</i>) with the thought, "May these beings have happi- ness." Cultivate compassion (<i>karuṇā</i>) with the thought, "May they be free from suffering." For that purpose, generate the thought of practicing meditation (<i>bhāvanā</i>) with the intention, "May I attain buddhahood for their sake." For that purpose, accumulate merit and purify obscurations. Cultivate [the view of] the Middle Way (<i>madhyamaka</i>) as a method for that purpose.
[p.298] <i>thabs sgom pa yin / shes rab sgom pa ni shes bya la rigs pas dpyad nas bsgoms te / dngos po ni gnyis te gzugs can dang gzugs can ma yin pa'o zhes pas / jo bo'i gsungs gis gcig dang du bral kho na sgom pa la bde gsung / gzugs can snang ba</i>	It is the practice of skillful means. Practicing wisdom in- volves contemplating phenomena by investigating them with reason. Since it is said that, "There are two kinds of entities, material and non- material," Prince-Lord Atiśa taught, "It is easy to meditate on

¹³⁶ Ratnagaṇaśaṃcayagāthā 5. 5c.

*thams cad shes rab kyis phyed bas
mtshar rdul phran la thug la / de
yang phyogs cha'i phyed na stong
thal gyis 'gro la de thams cad
mtshon pa yin te / gzugs kyid de
bzhi nyer shes na chos thams cad
kyid mdo dang rgyas pa shes par
'gyur ro zhes gsungs /*

*gzugs can ma yin pa sems
yin te / nang du sems la bltas na
'das pa 'gags / ma 'ongs pa ma
skyes / da ltar ba ma grub ste mdo
las 'das pa ni zad pa'i mtshan
nyid do / / ma 'ongs pa ni ma thob
pa'o / / da ltar gyid sems ni 'di ltar
brtag dka' ste gsungs pa ni brtags
kyang mi rnyed pa ste / shes rab
kyis ni phung po'i gting mi rnyed
ces gsungs / dbyibs su ma grub /
kha dog ma grub / ngo bor grub /
gnas med pas te /*

*'od bsrung sems ni sangs
rgyas kyis kyang ma gzigs mi
gzigs gzigs par mi 'gyur ro zhes
gsungs / de ltar sems la sems kyis
bltas pas ma rnyed pa'i ngang la
lhan gyis 'jog par gda' /*

*de skad du sems ni kun du
btsal na mi rnyed do zhes gsungs
/ bral bzhi yul cir yang ma grub
pas yul can sems mi 'grub ste /*

only the reasoning of being free from one and the many.¹³⁷ When all appearances that are form (*gzugs can snang ba thams cad*) are divided by wisdom, they ultimately come down to particles (*rdul phran*). And even those, when divided into directional parts, become empty. All of that is a representation. It is said, "If one truly understands the suchness of form, one will understand the essence and elaboration of all dharmas."

The non-material is the mind. Within the mind, the past has disappeared. The future has not yet come to exist, and the present is not established. A sūtra states that the past has the characteristic of being extinguished. The future is not attained. The mind of the present is difficult to examine. Even analysis cannot be found. Wisdom does not find a foothold among the aggregates. Form is not established. Color is not established. There is no identifiable essence. Things are baseless.

"Kāśyapa, the mind has not been seen, is not seen, and will not be seen by the Buddha."¹³⁸

In this way, one posits the condition of not finding when seeing the mind with the mind.

As it is said,

"When thoroughly examining the mind it cannot be found, since anything at all is not established, the subjective mind is not

¹³⁷ Among the four reasons taught by Atiśa, this refers to the reason of being neither one nor many (*gcig du bral gyi gtan tshigs, ekāṇekaviyogahetu*).

¹³⁸ *Kāśyapaparivarta* §98 (Vorobyova–Desyatovskaya 2002, 35).

<i>mdo las shing gnyis drud pa las ni me 'byung ste / / 'byung po de yis de nyid sreg pa ltar / / de bzhin shes rab dbang po skyes nas kyang / / skyes pa de yis de nyid sreg par byed ces gsungs so /</i> <i>/ shing zad na me mi 'byung ba ltar dpyad bya'i yul dang dpyod byed blo gnyis zhi ba'i ngang la gnas pa de chos nyid kyis 'byung ste</i> <i>/ dpyad bya rnam par dpyad byas na / / rnam dpyod la ni rten yod min / / rten med phyir na mi 'byung ste / / de yang mya ngan 'das par brjod ces so / /</i> <i>de lta bas na spros pa bcad pas mi rtog pa rang babs su skye ba yin gsung / de'i don rtog med kyi ngang la gsal le sing nge 'jog pa'i tshe rnam rtog byung na bshig cing bshig cing sgoms / goms nas thun je ring je ring du bsgom pa man ngag yin gsungs /</i>	established either.” As it is said in the <i>sūtra</i>: “Just as when rubbing two sticks together, fire arises, and then the very fire is incinerated, likewise, although insight is produced from the faculties, that very insight which is produced is incinerated.”¹³⁹ When the wood is exhausted, fire does not arise. Likewise, when the object of investigation and the investigating intellect both abide in a state of quiescence, that arises from the nature of reality (<i>chos nyid</i>). When the object to be investigated has been investigated, there exists no objective support for the investigating mind. Because there does not exist an objective support, the mind does arise, and that is called <i>nirvāṇa</i>.¹⁴⁰ Therefore, it is said that by cutting off elaboration, non-conceptualization arises spontaneously. The meaning of that is, when one places [the mind] in a clear and distinct state of non-conceptuality, if conceptual thoughts arise, one should repeatedly break them down and meditate. It is said that the instruction (<i>man-ngag</i>) is to meditate in sessions that become progressively longer as one becomes accustomed [to the practice].
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¹³⁹ *Kāśyapaparivarta* ('od srung gi le'u, Toh 87, *dkon brtsegs*, vol. *cha*, 133a.7–133b.1). Staël-Holstein 1977 [1926], 102, §69.

¹⁴⁰ *Bodhicaryāvatāra* 9.111, Williams (1998, 15) translation.

<i>brtan pa [p.299] thob nas de las ldog gin yang sbyong bar gda' / rkyen gyis bying rgod du gyur na de'i rgyu spang / rang shugs kyis byed na bsgrim / rgod na glod par gda' /</i> <i>mnyam bzhas las langs nas rjes thob tu 'khor 'das thams cad bden stong sgyu ma lta bur shes par byas la mi dge ba phra ba nas spongs / dge ba phra ba nas sgrub pa gal che /</i> <i>mnyam rjes gnyis kyang dang po re 'jog tu sgoms / goms nas zung 'jug tu bsgom dgos te / mi'i rkang pa dang bya'i gshog pa dang 'dra ba yin gsungs /</i> <i>de ltar drag stong rig stong snang stong la bsblabs pas / skal pa dang ldan pa rnams kyis tshe 'di la bden pa mthong bar 'gyur / 'di la mthong yang phyi ma la nges par mthong bar bzhi brgya pa las bshad gsungs /</i> <i>ting nge 'dzin rgyal po las /</i>	Once stability is attained, it is also necessary to train in reversing from that state [of stability]. If affected by sinking and excitement due to circumstances, abandon their cause. If it arises from one's own momentum, restrain it. If excitement arises, relax. Having arisen from meditative equipoise (<i>mnyam bzhas</i>), in the post-meditation period (<i>rjes thob</i>), recognize all of cyclic existence (<i>saṃsāra</i>) and <i>nirvāṇa</i> as being like an illusion, empty of inherent existence (<i>śūnyatā</i>). Abandon even subtle unwholesome actions (<i>akuśala</i>). Performing even subtle wholesome actions (<i>kuśala</i>) is crucial. Initially, meditate on meditative equipoise (<i>mnyam bzhas</i>) and subsequent attainment (<i>rjes thob</i>) separately. Having become accustomed to this, one must meditate on their union (<i>zung 'jug</i>), for it is said to be like a person's legs and a bird's wings. By training in this way in apparent emptiness (<i>drag stong</i>), awareness emptiness (<i>rig stong</i>), and appearance emptiness (<i>snang stong</i>), those with good fortune will see reality in this lifetime. Even if not perceiving this, one will definitely perceive it in future lifetimes as explained from [Āryadeva's] <i>Four Hundred Verses</i> (<i>Catūṣātaka</i>). From the <i>King of Samādhi Sūtra</i>: When one understands the basic nature of things, then after a long time, one will become the chief of bipeds.
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<i>chos kyi rang bzhin zhi gang gang shes pa / / ring po mi thogs skad gnyis gtso bor 'gyur zhes gsungs so</i> <i>/ / jo bo'i gdam ngag thun mong ma yin pa rdzogs so // //</i>	The uncommon instructions of the Princely-Lord [Atiśa] are completed.
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Symbols used in the Transliteration

I	reversed <i>gi-gu</i>
M	<i>anusvāra</i>
s +ho	<i>sa</i> with subscribed <i>ha</i> plus <i>na-ro</i> vowel sign.
\$	page initial sign head <i>mgo-yig</i>
:	<i>tsheg</i> written with two dots
abc	insertions: letter, word, or phrase written below the line
abc	letters crossed-out by copyist
[abc]xxx	scribal notation written above the line
[#a#]	page and line number
[abc]	supplements; letter illegible or disappeared, but supplied by editor
[...]	illegible letters; number unknown
[---]	illegible letters; number known
[+++]	illegible letters above line; number unknown
[***]	blank space; letters unknown
◇	Scribal notation
§	<i>sbrul shad</i> (Stroke placed at a new section within the Tibetan text)

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