The Enlightened Heart of Buddhahood
A Study and Translation of The Third Karma pa Rang byung rdo rje's Work on
Tathagatagarbha
The De bzhin gshegs pa'i snying po gTan la dbab pa

by

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# Table of Contents

Abbreviations .................................................................................................................... ii

Introduction ....................................................................................................................... 1

Chapter One- The Life of Rang byung rdo rje ............................................................ 6

Chapter Two- The Textual Corpus of Rang byung.................................................. 14

Chapter Three- Rang byung and Dol po pa Shes rab rgyal mtshan ...................... 25

Chapter Four- Explication of the Snying bstan .......................................................... 37

Chapter Five- Apophatic and Kataphatic Tensions in the Snying bstan ............... 72

Chapter Six- The Pronouncement on the Enlightened Heart of Buddhahood .......... 93

Chapter Seven- Diplomatic Edition of the Snying bstan ........................................... 110

Bibliography-

One- Tibetan .................................................................................................................. 132

Two- Sanskrit .................................................................................................................. 140

Three- Secondary ......................................................................................................... 143

Four- Works on Apophasis and Kataphasis ............................................................ 165

Appendix One- Kong sprul's outline of the Snying bstan (Tibetan/English) ...... 168

Appendix Two- Indian canonical works quoted in the Snying bstan ................. 173

Appendix Three- Song on kun gzhi and snying po from Rang byung mgur ....... 174

Appendix Four- Chapter titles of the Zab mo nang don ......................................... 178

Appendix Five- Fragments from the Zab mo nang don auto-commentary .......... 179

Appendix Six- Chronology of Rang byung's Life from Si tu ................................. 181

Appendix Seven- Colophons from Rang byung mgur ........................................... 183
Abbreviations-

Blue Annals: George Roerich's translation of the Deb ther sngon po.
D: Dkon mchog yan lag's edition of the De gshegs snying po
IBK: Indogaku Bukkyōgaku Kenkyū/ Journal of Indian and Buddhist Studies
JAOS: Journal of the American Oriental Society
JIP: Journal of Indian Philosophy
JIABS: Journal of the International Association of Buddhist Studies
PEW: Philosophy East and West
R: edition of the De gshegs snying po found in the Rumtek edition of the Rnam shes ye shes
Rantagotra: Ratnagotravibhāgaśāstra/Uttaratantra
Si tu: Si tu's history of the Karma Bka' brgyud school, the Sgrub brgyud karma kañ tshang brgyud pa rin po che'i rnam par thar pa
Snying bstan: De bzhin gshegs pa'i snying po bstan pa by Rang byung rdo rje
Sūtrasāṃkāra: Mahāyānasūtrālaṃkāra
Tak: A Study of the Ratagotravibhāga by Jikido Takasaki
Z: edition of the De gshegs snying po found in the Rumtek edition of the Zab mo nang don
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O Thou, far off and here, whole and yet broken,
Who in necessity and in bounty wait,
Whose truth is light and dark, mute though spoken,
By Thy wide grace show me Thy narrow gate.

"To the Holy Spirit"
Wendell Berry

Eternal nothingness is OK, if you're dressed for it.

Woody Allen
Introduction-

The present work is a study of tathāgatagarbha (often referred to as Buddha Nature) thought, crystallized in a short text by one of the great religious scholars of fourteenth-century Tibet, the Third Zhwa nag Karma pa of the Bka' brgyud school, Rang byung rdo rje (1284-1339). This verse text, entitled "A Pronouncement on the Enlightened Heart of Buddhahood" (De bzhin gshegs pa'i snying po gtan la dbab pa, or De bzhin gshegs pa'i snying po bstan pa) blends scriptural quotations from both sūtra and tantra with Rang byung's own words, creating an evocative picture of the relation between the primordially pure enlightened state- symbolized by the Enlightened Heart (snying po)- human existence, and Buddhahood. While Rang byung has relied heavily on the Ratnagotravibhilgasastra, (known in Tibet as the Uttaratantra, or Rgyud bla ma), the syncretism of various strands of Mahāyāna and Vajrayāna apparent in the text is particular to Tibet. Tathāgatagarbha, Madhyamaka, Yogācāra, Mahāmudrā, and Anuttarayogatantra all coalesce in this work, which is a testament to the hundreds of years of appropriation and synthesis of Indian and Tibetan Buddhist thought that preceded it.

The leitmotif of the Snying bstan is the indivisibility of the transcendent, absolute nature of reality and the immanent, ordinary human mode of reality. This indivisibility is embodied in the concept of the Enlightened Heart (snying po). To paraphrase, it is precisely because all beings possess the Enlightened Heart of Buddhahood that they are, but for obscuring defilements, essentially Buddhas.

The Snying bstan falls somewhere between religious poetry and religious philosophy: On the one hand it is evocative, promoting faith in the reader with striking imagery and a derision of reason as a means to apprehend the absolute. On the other hand it does attempt to systematize the relation between the absolute reality and ordinary human reality, arguing against other views of this
relation, and methodically describing the continuum of existence from ordinary human existence to Buddhahood.

This study consists of seven chapters. Chapter one is a paraphrase of the earliest known biography of Rang byung, the Red Annals (Deb ther dmar po).

Chapter two is a description of Rang byung's textual corpus, in which I have very briefly described all of the texts attributed to him which I have been able to locate at the University of Washington.

Chapter three is a short discussion of the historical and doctrinal relation between Rang byung and Dol po pa Shes rab rgyal mtshan (1292-1361), generally recognized as the initiator of the gzhan stong (emptiness of other) system. While later Tibetan scholars such as 'Jam mgon Kong sprul blo 'gros mtha' yas (1813-1899) assimilate these two thinkers, referring to them both as Gzhan stong pas, differences can be discerned in their thought. This chapter merely begins to untangle a complicated relationship that will require a considerable amount of research in order to provide anything approaching a complete picture.

Chapter four is an explication of the ideas of the Snying bstan. In brief, the Enlightened Heart (snying po) is present as a precondition for human existence, throughout human existence, and at the time of awakening, of Buddhahood. In order to highlight this idea I will present the thought of Rang byung's work in a four-fold interpretive model which is intended to represent the existential moments or phases through which the Enlightened Heart moves, all the while remaining unchanged from an absolute standpoint by this movement. These moments are:

1. **The pre-phenomenal.** The Enlightened Heart as a pre-condition for existence.
2. **The phenomenal.** The Enlightened Heart obscured within our ordinary consciousness.
3. **The post-phenomenal.** The Enlightened Heart revealed at the time of Buddhahood.

4. **The re-phenomenal.** Buddhahood acting in the world to aid beings, in a manner in which the Enlightened Heart is not obscured.

While I have drawn inspiration from certain traditional interpretive schemes, I have developed this model independently of any one Tibetan scheme in order to highlight the relationships posited in the *Snying bstan* between the Enlightened Heart and ordinary consciousness.

Throughout this four-fold movement the Enlightened Heart is the unchanging force compelling human beings toward enlightenment. It is equally present in all stages, albeit unseen in the phenomenal phase. Although this four-fold scheme is not explicitly stated in the text, it has the advantage of clearly presenting the relationship between the Enlightened Heart, ordinary human existence, and Buddhahood.

Chapter five continues the interpretive discussion begun in chapter four. Specifically, it deals with the use of language in the *Snying bstan* in terms of the tension between apophatic or negative language and kataphatic or positive language as means to refer to the absolute. This topic has a long history in western thought, especially Eastern Christianity and Neo-Platonism. David Seyfort-Ruegg has recently described *tathāgatagarbha* as a kataphatic term. I would like to expand upon his work by suggesting that within the *Snying bstan* the Enlightened Heart is elicited through both kataphatic and apophatic language.

Chapter six is an annotated translation the work, which I have titled in English *The Pronouncement on the Enlightened Heart of Buddhism.*
Finally, chapter seven presents a diplomatic edition of the *Snying bstan*, as well as the commentarial annotations to the text written by the fifth Zhwa dmar Dkon mchog yan lag (1525-1583), otherwise known as Dkon mchog 'bangs.

*The term "Enlightened Heart of Buddhahood"*-  
Before I turn to the body of the work, it seems warranted that I should comment at the outset on my decision to translate the term *snying po*, by the phrase "Enlightened Heart." This is, of course, the central theme of Rang byung's text, and the translation proffered here is somewhat unorthodox.

"Enlightened Heart" is a translation of *snying po* which attempts to evoke a feeling of centrality and vitality, while also trying to retain a personal and emotive feeling that translations like "nucleus," "nature," or "essence" seem to loose. It certainly would not do as a translation of the Sanskrit word *garbha*, "womb" or "matrix," but the *Snying bstan* is an indigenous Tibetan text. Therefore in this context it is appropriate to focus on the variety of meanings of the Tibetan term itself. In a Tibetan translation of an Indian work it might be more appropriate to choose terms which give precedence to the semantic range of the original term. But even when *snying po* is considered merely as translationese, the matter is not so simple. The fact that the Tibetan translators used the term *snying po* as a translation for Sanskrit *hrdaya*, as in *Shes rab gyi pha rol tu phyin pa'i snying po'i mdo* for *Prajñāpāramitāhṛdayasūtra*, known to us as *The Heart Sutra*, clearly indicates that *snying po* had a range of meanings which included the notion of "heart".

Deriving from the root *snying*, which means the physical heart, *snying po* is used in Tibetan phrases such as *srog gi snying po*, "the heart of life", and the *don gyi snying po*, "the heart of the matter," in which it acts much as our English
metaphorical use of the word "heart" does. Stephan Strasser, in *The Phenomenology of Feeling*, provides one particular meaning from the continuum of metaphorically related meanings of the word "heart" which is well suited for its use here: He writes that the heart is "The 'oneness of our inner self', in which the spirit opens up 'as unto its wholeness', yet in which the spiritual power is treated chiefly in relation to a disposition, inclination, conviction." Ruegg, in fact, although he does not use the term in his own translations, has mentioned "heart" as a possible translation of *snying po*.

The "Enlightened" in "Enlightened Heart" is added to stress the metaphorical nature of the term, and to indicate its ultimate identity with the enlightened state, Buddhahood. I have also done this with the term *sku*, which I translate as "enlightened body" in order to distinguish it from *lus*, the physical body.

Further, in view of the fact that the *Snying bstan* stresses the tantric theme of the ultimate identity of the human body (*lus*) and the enlightened beneficent qualities (*yon tan*), it seems fitting to use a word that traverses a continuum of meaning from the bodily to the spiritual-metaphorical in order to refer to that which functions as the link between ordinary human existence and the enlightened state of Buddhahood. The Enlightened Heart is not just some abstract essence, somewhere in the ontological background. It is, as the second verse of the *Snying bstan* tell us, that which motivates human life in its phenomenal aspects as well as in its yearning for enlightenment. It is, to extend the metaphor, that which makes life "pulse."

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1 See the *Bod rgya tshig mdzod chen mo* (p. 1095).
2 Strasser (p.199).
Chapter One- The Life of Rang byung rdo rje (1284-1339)

We are fortunate to possess several biographies of Rang byung extant in Tibetan. Stories of his life can be found in Tshal pa Kun dga' rdo rje's (1309-1364) Deb ther dmor po, composed between 1346 and 1363; the Second Zhwa dmar Mkha' spyod dbang po's (1350-1405) Chos rje thams cad mkhyen pa rang byung rdo rje'i rnam thar tshigs bcad ma; 'Gos lo tsa ba Gzhon nu dpal's (1392-1481) Deb ther sngon po or Blue Annals, written between 1476 and 1478; Dpa' bo Gtsug lag 'phreng ba's (1504-1566) Dam pa'ichos kyi 'khor los bsgyur ba rnams kyi byung gsal bar byed pa mkhas pa'i dga' ston, completed in 1565; Si tu Pan chen Chos kyi 'byung gnas' (1700-1774) Sgrub brgyud karma kam tshang brgyud pa rin po che'i rnam par thar pa rab 'byams nor bu zla ba chu sel gyi phreng ba; and Sman sdong mtshams pa's Chos rje karma pa sku 'phreng rim byon gyi rnam thar mdor bsdus dpag bsam khri shing, written late in the nineteenth century.

Among these, Si tu's work is the most comprehensive, incorporating large portions of earlier biographies, and providing a lengthy list of texts received and studied (gsan yig) by Rang byung.1 All the biographies agree for the most part on the chronology of major events, and the later authors were almost certainly aware of the earlier works. Indeed, Sman sdong mtsham pa's Karma sku 'phreng is little more that a brief summary of the former biographies.

Rang byung rdo rje's life story has been retold several times in English and German. Dieter Schuh (1977, pp.128-142) has paraphrased Si tu's biography, including a transliteration and translation of two letters of invitation from Yuan emperors to Rang byung included in Si tu's text. H. R. Richardson (1958) has also studied those letters, and L. Petech (1990) has described Rang byung's involvement with the Yuan courts of Togh Temür (reigned 1328-1332) and

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1 See Si tu (pp.192-203).
Toghan Temüü (reigned 1332-1368). The *Blue Annals* (Roerich 1988 pp.488-493) contains a full account of Rang byung's life, and mentions him numerous times in connection with other religious figures of the time. Finally, modern English retellings of his life, based on Tibetan sources, have been compiled by Nik Douglas and Meryl White (1990), and Karma Thinley (1980).

Here I shall present a paraphrase of the Peking edition of the *Deb ther dmar po*, "The Red Annals". It is considerably shorter than either Dpa' bo Gtsug lag 'phreng ba's *Mkhas pa'i dga' ston* or Si tu's work. Nevertheless it is the earliest account of Rang byung's life that we now have². An acquaintance with this text will also allow us to determine which narrative events are present in the later texts that are *not* present in this one. To aid in this project I have provided a chronology of Rang byung's life incorporating all of the dates mentioned in Si tu's biography as an appendix. The presence of these events in the later texts could indicate that the later writers possessed other earlier biographical works on Rang byung that are no longer extant, though it is also possible that certain events are constructed by analogy from other biographies.

I have annotated the geographical names in this section using the classic works by Ferrari and Wylie, as well as references to *The Blue Annals*. I have also cross-referenced the place names with the maps contained in the back of Dorje and Kapstein's invaluable reference book, volume two of Dudjom Rinpoche's *The Nyingma School of Tibetan Buddhism*. For the portions of the biography in which Rang byung travels to the Yuan Mongol court, I have received help from Petech's *Central Tibet and the Mongols*.

A paraphrase of the *Deb ther dmar po*, Peking edition, 1981. (pp.94.22-106.19).

² But see Petech (p.2-3) for his reservations about the authenticity of the Karma Bka' brgyud chapter of the *Deb ther dmar po*. 
[95.22] Rang byung rdo rje was born on the eighth day of the first month of the Wood Male Monkey Year (January 21, 1284). His father was known as Chos dpal, and was a Rnying ma Mantra holder.

[96.5] When Rang byung was two or three years old, his family took him to a public offering ceremony in Glang 'khor, Ding ri, where he received blessings from the holy statue of Pha dam pa sangs rgyas. They also went to Skyid grong, where, in the presence of the Spyan ras gzigs (Avalokiteśvara) statue, the enlightened mind awoke in Rang byung.

[96.12] Between the ages of three and seven he met O rgyan pa in Sbud krar sang. O rgyan pa cared for him, and he was granted the lay disciple's vow.

[97.9] When he was seven years old he took novice vows from the abbot Kun ldan shes rab, and he was given the name "Rang byung rdo rje," which was the secret name of his previous embodiment (Karma Pakshi). In Las stod grod lung, he saw O rgyan pa as Bde mchog during a ceremony. He met Rgod tshang pa in pure and impure visions. The Lord of Sbud krar ma told him to proceed quickly to Mtshur phu, and he did so.

[97.23] In the Horse Year (1294), the knots in the channels of Rang byung's body were untied, and an impartial primordial awareness arose within him.

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3 Ferrari (p. 154, note 544) tells us that in 1097 Pha dam pa sangs rgyas, the Southern Indian famous for the žhi byed practices, made Glang 'khor his Tibetan home. Glang 'khor is mentioned throughout the chapter on Žhi byed in the Blue Annals (pp.867-981). See also Dorje and Kapstein, map four.

4 See Ferrari (p. 154, note 552), and Dorje and Kapstein, map four.

5 O rgyan pa Rin chen seng ge dpal (1229/1230-1309) was a disciple of Rgod tshang pa (1189-1258). See Blue Annals (pp.696-702).

6 This seems to be the monastery of Rgod tshang pa and O rgyan pa in Las stod. See Blue Annals (p.198 and p.698), where it is spelled Sbu tra.

7 On the name "Rang byung rdo rje" and Karma Pakşi see Kapstein (1985). This name seems not to have been very secret, as Karma Pakşi uses it continuously in his auto-biography. See Karma Pakši's rang rnam (p.2.3 and passim).

8 See Ferrari (p.66, p.153, note 542, and p.154, note 547).

9 Deb ther dmar po (p.97.15); nyams snang dag snang

10 Deb ther dmar po (p.97.17); Sbud krar ma mgon. Blue Annals (p.489) specifies that Mahakāla and Snyags bdag gave him this order.

11 This is the abbatial seat of the Karma Bka' brgyud, founded in 1189 by Dus gsum mkhyen pa (1110-1193), See Blue Annals (pp.474-480), and Dorje and Kapstein, map six.

12 Deb ther dmar po (pp.97.22-98.1); lus kyi rtsa mdud grol zhing ye shes phyogs med du shar/
When he was eighteen years old (1301) he was fully ordained by Abbot Gzhon nu byang chub and Disciplinary Instructor Dge 'dun rin chen. He received instruction in the five principal subjects from Shakya gzhon nu.

From Snye mdo pa Kun dga' don grub he received the complete teaching cycles of Pha dam pa sangs rgyas and O rgyan pa. From Bla ma Rdzogs ldan gnam mtsho ba he received instructions of the Dwags po Bka' brgyud and the teaching cycles of his previous two embodiments.

In pure visions, in actualized form, and in dreams Rang byung met with Śākyamuni, Aṣṭobhya Buddha, Amitābha Buddha, Gandhahasti Buddha, Samantabhadra, Mañjughoṣa, Avalokiteśvāra, Guhyapati, Maitreya, Gandhahasti, Saraha, Nāgārjuna, Asaṅga and Vasubandhu, Dharmakirti, Padmasambhava, Tilopa, Kamalaśila, Vimalamitra, Mi la ras pa, Sgam po pa, Rgod tshang pa and others.

He visited Mdo khams and Sa skya. In Lha steng, Mdo khams he miraculously stopped a great fire blazing in the forest. He traveled to Sgam po and was received by Rdo rje dpal rtsegs. He quelled the fighting in Kolati, to the East. At Gnas sgo in Mdo kham, and at Khyung rdzong in Mtshur phu O rgyan pa came to Rang byung in pure visions, taught him the remainder of the previous Karmapa's instructions.

1. tshad ma (pramāṇa); 2. phar phyin (prajñāparamitā); 3. dbu ma (madhyamaka); 4. mdzod (abhidharmakośa); 5. 'dul ba bcas (vinaya). See Deb ther dmar po (p.416, note 473).

Si tu (p.199.1) identifies this teacher as the abbot of Gsang phu monastery. The Blue Annals (p.490) specifies that he was abbot of the lower monastery of Gsang phu. Could this be the Jam dbyangs Sakya gzhon nu mentioned by Onoda (1989, p.209)? Gsang phu was founded 1073 by Rngog legs pa'i shes rab, and lies south of Lhasa. See Dorje and Kapstein, map six. On its early history, see van der Kuijp (1987), and Onoda (1989).

Dus gsum mkhyen pa and Karma Pakṣi.

See Gyatso (1992) for a brief discussion of pure visions (dag snang).

A general name for Amdo and Kham. See Dorje and Kapstein, maps seven through eleven.

See Dorje and Kapstein, map six.

Not located.

See Ferrari (p.118, note 168), and Blue Annals, (p.96).

This is a hermitage above Mtshur phu. See Ferrari (p.164, note 710).
[99.17] Having travelled to Dbus from Mdo kham, he was received by lords of the land in such places as Gnyan chen thang lha\textsuperscript{22}. At Mtshur phu he was received by the Dharma Protector Lcam dral. In Lhasa Rang byung offered a golden parasol for the top of the Jo bo Śākyamuni statue. While staying in Gang dkar, he encountered signs which indicated that he should travel to the Kong po\textsuperscript{23} region to benefit beings there. He settled the dispute in Kong po using both religious and civil guidelines\textsuperscript{24}.

[100.1] In the Rkungs Hermitage\textsuperscript{25} at Mtshur phu he saw all the inner channels, energies and vital points, and thus came to know the astrological times of the exterior planets and stars. He composed a treatise on astrology\textsuperscript{26}. At Mtshur phu he also erected a temple with a gilded roof\textsuperscript{27}. In Gru bzhi\textsuperscript{28} he established the Bde chen Hermitage\textsuperscript{29}.

[100.11] While at Bde chen Hermitage, Rang byung saw a sign which indicated that he should travel to Dwags po and Kong po, and thus proceeded to those places. He founded Nag phu Hermitage\textsuperscript{30}. At Lkog phrang\textsuperscript{31} he composed a commentary on the inner meaning of the secret mantra\textsuperscript{32}. In Shar phyogs las kyi gshin rje'i gnas\textsuperscript{33} he saw reality as it is.

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\textsuperscript{22} A mountain range southeast of Tingri. See Wylie (p.115, note 14).
\textsuperscript{23} South-eastern Tibet. See Ferrari (p.122, note 210), and Dorje and Kapstein, map eight.
\textsuperscript{24} Deb ther dmar po (p.99.23-100.1): chos dang rgyal khrims.
\textsuperscript{25} Deb ther dmar po (p.100.1); rkungs kyi ri khrod. Si tu (p.205.5); spungs kyi ri khrod.
\textsuperscript{26} On this work see Schuh (1973, p.35-35).
\textsuperscript{27} Deb ther dmar po (p.100.3); rgya phibs. The Bod rgya tshig mdzod chen mo (p.553) defines rgya phibs as gser zangs sogs las bzos pa'i khang pa'i thog khebs ; "The roof of a building which is made of gold or copper."
\textsuperscript{28} Unidentified, presumably in Mtshur phu valley.
\textsuperscript{29} In Mtshur phu. See Si tu (p.206.4). This is also called Bde chen stengs; see Blue Annals (p.491). It is here that Rang byung composed both the Zab mo nang don and the Rnam shes ye shes, according to their respective colophons.
\textsuperscript{30} According the The Blue Annals (p.492) this hermitage is in Kong po.
\textsuperscript{31} In his annotations to the Deb ther dmar po (p.418, note 480) Dung dkar Blo bzang 'phrin las locates this in Kong po.
\textsuperscript{32} This refers to his auto-commentary to the Zab mo nang don. See Si tu (p.210.2), and Blue Annals (p.492).
\textsuperscript{33} In Kong po; See Deb ther dmar po (p.418, note 481).
[100.20] In the Tiger Year (1326) Rang byung went to Dbus, reconciling a disagreement between Mtschal pas and Khams pas while there. He journeyed to Mdo khams and restored the Skar ma temple\textsuperscript{34}. Understanding the teachings of Nāgārjuna, he composed a commentary on the \textit{Dharmadhatustotra}\textsuperscript{35}.

[101.1] In the first month of the Serpent Year (1329) Rang byung made a bridge over the Sog chu River\textsuperscript{36}. Exhorted by Spyan ras gzigs he took up retreat in Nags phu hermitage. While there a prophecy came to him, indicating that he should journey to the palace of the Yuan emperor. In the summer of the Serpent Year the Wisdom Dākiṇī came to him and taught him the essence of the \textit{Rgyud kyi rgyal po'i bum pa}\textsuperscript{37}. He then took up retreat in Rtsa ri\textsuperscript{38}.

[101.12] An invitation from the Mongol Emperor Thog Themür\textsuperscript{39} was sent to Rang byung, carried by Mgon po tshal ching\textsuperscript{40}. Rang byung was promoted\textsuperscript{41} in the seventh month of the Sheep Year (1331). He travelled to Dbus, and on the Lhasan central plain he was met by Ti shri Kundga' rgyal mtshan\textsuperscript{42}. On the way to China there was much thunder and snowfall, and an eclipse occurred. By these signs Rang byung knew that the Emperor would soon die, so he returned to Mtsshur phu. In the second month of the Monkey year (1332) he resumed his journey. He established a community in Kyin jang hu\textsuperscript{43}. On the eighteenth day of the tenth month he arrived at the Yuan court.

\textsuperscript{34} Si tu (p.212.3) reads; dpal ldan karma'i gystug lag khang. The Blue Annals (p. 409) locates this in Khams. See Dorje and Kapstein, map seven.
\textsuperscript{35} This commentary is not extant.
\textsuperscript{36} Sog is another name for Mongolia. Petech (p.63) identifies this river as a left bank tributary of the Nag chu, or Salween. See Dorje and Kapstein, map seven.
\textsuperscript{37} Unidentified.
\textsuperscript{38} South of Dwags po. See Ferrari (p.127, note 262). See Dorje and Kapstein, map eight.
\textsuperscript{39} Reigned 1329-1332. See Petech (p.143).
\textsuperscript{40} See Petech (p.87), and Schuh (1977).
\textsuperscript{41} 	extit{Deb ther dmar po} (p.101, line 15); btegs. I am not sure what manner of promotion this refers to.
\textsuperscript{42} See Petech (p.86).
\textsuperscript{43} See Petech (p.74).
[102.4] On the day of the full moon, in the first month of the Bird Year (1333), he met the Emperor Toghan Themür in Ta'i tu44. He then travelled to Zhal ta45 and settled a dispute. On the day of the full moon, in the fifth month of the Dog Year (1334) he was promoted, and the Mtshur phu Valley was granted tax exemption46.

[103.1] Rang byung then took leave of the Emperor and travelled to Rtse Inga47 and Mi nyag 'gar48. In Mi nyag he restored an old temple and established the abbatial see. He travelled through Dmar khams49 to Skar ma, and on the twenty-fifth day of the eighth month of the Pig Year (1335) he arrived in 'Dam50. He was received by the landlords of Dbus Tsang. In the ninth month of 1335 he arrived in Mtshur phu.

[103.11] In the winter of that year he stayed in Bsam yas, at Mchims phu monastery.51 In Tshal pa he consecrated the work on the Bstan 'gyur.

[103.18] Acquiescing to his former promise to return to the Yuan court in Peking, he left the eighth month of the Mouse Year (1336), staying in 'Dam for fifteen days before proceeding to the Yuan court.

[104.6] In the eighth month of the Ox Year (1337) he saved many people in the Yuan court from an earthquake that he had foreseen by leading them to a safe open plain.

[104.12] Up to this point Tshal pa Kun dga' rdo rje claims to have "quoted from the longer and shorter biographies of His Holiness [Rang byung rdo rje] himself." But from this point on the work has been "copied from chronicles
heard, from disciples, from the account by Dkon mchog 'byung gnas, and from the writings of Bkra shis 'bum.'

[105.9] Among the activities of his last years, Rang byung had a maṇḍala\textsuperscript{52} painted in the palace at Ta'i tu, the Yuan court, featuring many Bka' brgyud pa teachers.

[105.18] In the eighth month of the Horse Year (1338), at an assembly of Mongol officials, Rang byung said "I, a yogin, am like a cloud. May all those who wish to grasp the meaning of my teachings quickly do so." At dawn of the fifth day of the fifth month of the Rabbit Year (1339), not waking from his sleep, he passed on, just like the cloud to which he had compared himself [106.1].

\textsuperscript{52} Kun dga' rdo rje refers to a blo sbsangs, that is, a maṇḍala which "uplifts the mind" and prepares it for meditation.
Chapter Two- The Textual Corpus of Rang byung rdo rje-

**Extant texts-**

While the Third Zhwa dmar Chos dpal ye shes (1406-1452) is reported to have heard the Collected Works of Rang byung (*Rang byung ba'i bka' 'bum*) from one Bka' bzhi pa Rig pa'i ral gri in the early fifteenth century\(^1\), no such collection has come down to us. I have been able to locate twenty-four works by Rang byung in the Tibetan collection of the East Asian Library of the University of Washington. These are fully cited in the bibliography. Here I will briefly categorize them, and, where possible, indicate their date and place of composition.

Rang byung wrote several works on *Phyag rgya chen po* (Mahāmudra) system, so treasured among *Bka' brgyud pas*, including what is perhaps his most popular text, the verse text *Nges don phyag rgya chen po'i smon lam*\(^2\). Other works include the *Rlung sems gnyis med*, the *Phyag rgya chen po lhan cig skyes sbyor gyi khrid yig*, which, according to it's colophon was written in Wood Male Mouse Year (1324), at Bde chen stengs, a hermitage above Mtshur phu Monastery; and finally the *Phyag rgya chen po ganggā ma'i gzhung sa bcad* and *Phyag rgya chen po ganggā ma'i 'grel pa*, a topical outline and commentary on Tilopa's *Phyag rgya chen po ganggā ma'i gzhung*, also known as the *Phyag rgya chen po'i man ngag* (Mahāmudropadesa)\(^3\). The colophon to these last two state that they were written at Mtshur phu Monastery in the Sheep Year, possibly 1307 or 1319.

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\(^1\) See *Blue Annals* (p.548). This is mentioned also in Si tu (p.489.6-7), which states; kong por rim pas byon te ba yo dgon dang nye ba dgon sar rgya mtho sgang du re zhig bzhugs nas / sog dbon bka' bzhi pa rin chen bzang po / ston grags kyi mthshan gzhans rig pa'i ral gri zhes pa'i drung du / thams cad mkhyen pa rang byung rdo je'i bka' 'bum yongs su rdzogs pa'i lung.... gsan zhing /

\(^2\) This text has been translated by Erik Schmidt in Chokyi Nyima Rinpoche (1992). See also Ramon Prats' work (1988) on the *smon lam* by 'Jigs med gling pa, where he points out two lines in that work taken from Rang byung's *Phyag chen smon lam*.

\(^3\) In *Gdams ngag mdzod* (volume five, pp.33-36), and in Sde dge *Bstan 'gyur* (#2303).
Rang byung was also renowned as a systematizer of the Gcod teachings developed by Ma gcig lab sgron⁴. His texts on Gcod include the Gcod kyi khrid yig; the Gcod bka’ tshoms chen mo’i sa bcad which consists of a topical outline of and commentary on Ma gcig lab sgron’s Shes rab kyi pha rol tu phyin pa zab mo gcod kyi man ngag gi gzhung bka’ tshoms chen mo⁵; the Tshogs las yon tan kun ‘byung; the lengthy Gcod kyi tshogs las rin po che’i phreng ba ‘don bsgrigs bltas chog tu bdod pa gcod kyi lugs sor bzhag; the Ma lab sgron la gsol ba ‘debs pa’i mgur ma; the Zab mo bdud kyi gcod yul kyi khrid yig, and finally the Gcod kyi nyams len.

A work on the Six Yogas of Nāropa has come down to us, the Zab lam nā ro chos drug gi gsal byed spyi chings khrid yig dang bcas pa, otherwise known as the Karma pa rang byung rdo rjes mdzad pa’i chos drug gser zhun mar grags so.

Three works by Rang byung are available in the Rin chen gter mdzod; two sādhana texts, entitled Rtsa gsum dril sgrub and Rta mgrin bde gshegs thugs dril; and a philosophical work on the Rdzogs chen Snying thig system of Vimalamitra, known as the Karma snying thig, entitled Nyams len lag khrigs ma’i khrid ngo mishar can bzhugs so.

Rang byung is the author of sixty-seven jātaka tales, written as a supplement to the Jatakanalā.

A collection of short versified songs of realization, numbering over one-hundred, are available as the Rang byung rdo rje’i mgur rnam. This hundred-folio text in dbus med contains numerous dates of composition in the concluding verses of individual songs.

A small two-folio text on Bde mchog is extant, entitled Bde mchog lha lnga’i bskang ba.

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⁴ Janet Gyatso (1985) has discussed Rang byung’s involvement with Gcod. ⁵ In Gdams ngag mdzod, (volume nine, pp.456-466).
A lengthy commentary on Saraha's three cycles of *Doha* is available, the *Doha mdzod kyi glu'i don gsal bar byed pa tshig gi rgyan dri ma med pa'i sgron me.*

Rang byung's verse work on *tathāgatagarbha*, which draws together strands of thought from *Mahāyāna, Tantra, and Mahāmudra*, is titled *De bzhin gshegs pa'i snying po bstan pa*. The texts runs four folios. There is no information about the date or place of its composition.

The *Rnam shes ye shes 'byed pa'i bstan bcos* concisely outlines in verse how the conceptual modes of consciousness (*rnam shes*) transform into the five modes of primordial awareness (*ye shes*), and how these relate to the enlightened bodies (*sku*) of Buddhas. This text runs only three folios. The colophon states that it was written in the Hog Year, most likely 1323, at Bde chen steng.

Rang byung's most famous, and perhaps most difficult work is yet another verse text, his *Zab mo nang don*, on the *Anuttarayogatantras*. This eleven-chapter work is thirty-two folios in length. According to a colophon provided by Kong sprul, it was written in the Water Male Dog Year, 1322, at Bde chen steng. The colophons to the present redactions say only that it was written in the Dog Year.

Finally, a work on astrology, the *Rtsis kyi bstan bcos kun las btus pa'i rtogs pa*, has come down to us. From Si tu's biography (p.205.5) we know that this text was composed at the Spungs hermitage around Mtshur phu Monastery, between 1313 and 1320.

Aside from the work done by Schuh on the last mentioned astrological text, none of available writings of Rang byung rdo rje have received any scholarly attention. Given his fame among the Bka' brgyud pas, and the breadth of topics

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6 I thank Mr. Cyrus Stearns for bring this text to my attention. Roger Jackson's review article on Guenther's recent work (1994) contains a survey of the scholarly literature on Saraha's *Doha*.
7 See appendix for chapter titles.
8 See Kong sprul's commentary to the *Zab mo nang don* (f.188b).
9 This text is not, to my knowledge available in the Tibetan collection at the University of Washington. Dieter Schuh has a copy in his private collection, and has discussed it in Schuh (1973).
upon which he wrote, it is hoped that he will receive more attention in the future.

Non-extant texts of Rang byung-

Several texts are attributed to Rang byung in the biographies that have not come down to us. I mention them here, listing them as they occur in Situ, in order to facilitate their eventual rediscovery, and to illustrate further the breadth of Rang byung's work.

*Kun spyod kyi 'grel pa* (Si tu 200.2); probably a commentary to the *Kun tu bzang po spyod pa'i smon lam*, which closes the *Avatamsakasūtra*.

*Dgyes rdo brtag gnyis kyi 'grel pa* (Si tu 201.5); a commentary on the *Hevajratantra*. This work was composed sometime between 1301 and 1310.

*Dkon brtsegs kyi bsdus don* (Si tu 209.1); possibly a summary text on the *Ratnakūta Sūtras*.

*Zab mo nang don byi rnam bshad* (Si tu 210.2); The auto-commentary to his *Zab mo nang don*, often referred to as the *Rang 'grel*. This text was written between 1324 and 1326. It seems to have been around until this century, as Kong sprul makes reference to its contents.10

*Chos dbyings bstod pa'i 'grel pa* (Si tu 212.4); a commentary on the *Dharmadhātustotra*, attributed to Nāgārjuna. This work was written in either 1326 or 1327.

*Rnal 'byor gsum snying gi 'grel pa* (Si tu 213.1); possibly a commentary on the *Rnal 'byor gsum gyi snying po gsal ba shes bya ba* (*Triyogahṛdayaprakāśa*), Sde Dge #1371.

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10 I have heard that an unpublished copy of this work exists at Rumtek monastery, Sikkim.
Kun bzang gi spyod pa'i smon lam (Si tu 213.1); possibly an independent work of Rang byung, but curiously similar to the first-mentioned work.

Commentaries on the writings of Rang byung rdo rje-

A number of commentaries on Rang byung’s writings are available. However, these commentaries cover only four of his texts, the Phyag chen smon lam, the Rnam shes ye shes, the De bzhin gshegs pa’i snying po bstan pa, and the Zab mo nang don. The later three, all in seven syllable verse, seem to have been treated as something of a trilogy by the tradition, as can be seen by the groupings of the commentaries. I will list and briefly describe these works in chronological order.

Dwags rams pa Chos rgyal bstan pa (1449-1524), a disciple of the Seventh Karma pa Chos grags rgya mt sho (1454-1506), has written a massive commentary of over four-hundred folios on the Zab mo nang don, entitled Dpal rdo rje’i tshig zab mo nang gi don gyi ‘grel bshad sms kyi rnam par gsal bar byed pa’i rgyan. This work contains an extensive discussion of de bzhin gshegs pa’i snying po in the section on the first chapter of the Zab mo. The colophon indicates that the work was completed in the Wood-Female-Hare Year, 1495.11

Dkon mchog ’bangs/yan lag, the Fifth Zhwa Dmar (1525-1583), has written commentaries on the later three of the above mentioned texts. His work of annotations (mchan bu) to the Rnam shes ye shes is entitled Rnam shes dang ye shes brtag pa zhes bya ba’i bstan bcos bzhugs so. This economical text consists of brief additions to Rang byung’s verse, connected by dots to the point in the verse where they are to be inserted while reading.12 The root text and the annotations are both in dbu med, “headless” cursive, and thus the small annotations are sometimes difficult to read. He has performed a similar annotation for the De

11 See Dwags ram pa Chos rgyal bstan pa, (p.802.4).
12 See Wayman (1984) on this style of commentary.
gshegs snying po, the De bzhin gshegs pa'i snying po gtan la dbab pa zhes bya ba'i bstan bcos. The writing of these two texts is mentioned in Si tu's *Karma kam tshang*, and they can be dated to 1566. The writing of these two texts is mentioned in Si tu’s *Karma kam tshang*, and they can be dated to 1566. Finally, Dkon mchog 'bangs has written a full-fledged commentary on the Zab mo nang don, the Rje rang byung rdo rjes mdzad bla na med pa'i rgyud 'grel zab mo nang don gyi ston thun.

Si tu Pañ chen Chos kyi 'byung gnas (1700-1774) has written a fifty-folio commentary on the Phyag chen smon lam, entitled Nges don phyag rgya chen po'i smon lam geyi 'grel pa grub pa mchog gi zhal lung.

Jam mgon Kong sprul blo gro mtha' yas (1813-1899) seems to have been a great admirer of Rang byung rdo rje, counting him along with Dol po pa Shes rab rgyal mtshan (1292-1360) as a Gzhan stong pa, and claiming to base his commentary on the Ratnagotravibhāga almost wholly on Rang byung. Incorporating the annotations of Dkon mchog 'bangs, Kong sprul has written interlinear commentaries (*mchan 'grel*) for both the Rnam shes ye shes and the De gshegs snying bstan, respectively entitled Rnam par shes pa dang ye shes 'byed pa'i bstan bcos kyi tshig don go gsal du 'grel ba rang byung dgongs pa'i rgyan ces bya ba bzhugs so, and De bzhin gshegs pa'i snying po bstan pa'i bstan bcos kyi rnam 'grel rang byung dgongs gsal ces bya ba bzhugs so. Kong sprul’s commentary on the Zab mo nang don, the Rnal 'byor bla na med pa'i rgyud sde rgya mtsho'i snying po bsdu pa zab mo nang gi don nyung ngu'i tshig gis rnam par 'grol ba zab don snang byed ces bya ba bzhugs so, is also written in the interlinear style. All three of these works are well organized with topical outlines (*sa bcad*), and contain numerous quotes from Indian sources. Kong sprul also uses the three root texts to comment upon each other.

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13 Si tu (volume 2, p.105.7). I thank Prof. Leonard van der Kuijp for pointing this passage out to me.
14 This has recently been translated as *Mahāmudrā Teachings of the Supreme Siddhas.*
Mkha' khyab rdo rje, the Fifteenth Zhwa nag Karma pa (1871-1922), has also commented upon the above three texts: His work on the *Rnam shes ye shes* is the *Rnam par shes pa dang ye shes 'byed pa'i bstan bcos kyi mchan 'grel rje bstun 'jam pa'i dbyangs kyi zhal lung nor bu ke ta ka dri ma med pa'i 'od*; on the *De gshegs snying po*, the *De bzhin gshegs pa'i snying po bstan pa'i bstan bcos kyi mchan 'grel byams mgon dgyes pa'i zhal lung nor bu dbang po dri ma med pa'i 'od*; and on the *Zab mo nang don*, the *Zab mo nang gi don gsal bar ston pa'i gzhung bde blag tu rtogs par byed pa'i mchan 'grel rdo rje sems dpa'i zhal lung nor bu rnam par snang ba dri med pa'i 'od*. However, Mkha' khyab has done little more than reproduce Kong sprul's commentaries relieved of all canonical quotations. The topical outlines are identical, save for a few slight differences. The value of Mkha' khyab's texts lies in their printing style. While Kong sprul's commentary makes no differentiation between root text and commentary, Mkha' khyab's texts identify the words of the root text within the interlinear commentary by enlarging them. It is thus possible to use Mkha' khyab's works to discern the root text in those of Kong sprul.

Finally, mention should be made of the works of Mi bskyod rdo rje, the Eighth Karmapa (1507-1554). While it appears that he wrote no commentaries to any of Rang byung's works, he frequently draws from them in his own work. The precise relationship between the two scholar's views, however, remains to be studied.

It is both tragic and somewhat baffling that the collected works of such a highly revered figure in Tibetan history should be lost. One can now only guess

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16 See appendix for *Zab mo nang don rang 'grel* fragments found in a work of Mi bskyod, the *Sku gsun ngo spro dkyi rnam pa bshad pa*. See also the *Rje ye bzang rite ba'i rgyud gsun gsang ba dang pa'n chen shakya mchog ldan gyi sde mchog rnam bshad gnus kyi mthar thug gi 'bral bu gzhis dus ky gnas lugs lam dus kyi rnal 'byor rnam s la dpyad pa bshad rtsi'i dri mchog* in the *Rnal 'byor rgyud kyi rman bshad sogs* (volume 3, pp.249-347).
at the size and contents of *Rang byung ba'i bka' 'bum* received by the third Zhwa dmar in the fifteenth century.

*Editions of the Snying bstan-*

The *Snying bstan* is a short work consisting of two-hundred and twenty-six lines of seven syllable verse. It is quite terse in some places, and thus occasionally difficult to understand without the aid of commentaries. We currently possess five different editions of the text, three of which are embedded within the three commentaries to it that have come down to us.

Two modern editions are found appended to the Rumtek xylographic reprints of the *Zab mo nang don* and the *Rnam shes ye shes*. These two redactions agree almost entirely in terms of textual variants.

Dkon mchog 'bangs/yan lag (1525-1583) comments on the *Snying bstan* by means of annotations (*mchan bu*), which are connected by lines of dots to the verse. This has the advantage of allowing the root verses to stand free of the annotations, so that one can read them with or without commentary. This text is in *dbu med*, and the annotations are sometimes difficult to discern.

The interlineary commentaries of both Kong sprul and Mkha' khyab contain the *Snying bstan* embedded within them. Mkha' khyab's text distinguishes the root text by enlarging its words within each line of commentary. Kong sprul's commentary makes no word-size differentiation. As mentioned previously, Mkha' khyab's work is a reproduction of that of Kong sprul, and thus can be used to determine which words are commentary and which are root in Kong sprul's work.

*The diplomatic edition: description and textual apparatus-*
I have provided a diplomatic edition of the *Snying bstan* as it occurs in Dkon mchog 'bangs' work. This hand-written edition is most likely the oldest that we possess, though there is no way to be certain. The running text of the diplomatic edition is supplemented with all variants from the two versions of the text appended the *Zab mo nang don* [hereafter Z] and the *Rnam shes ye shes* [hereafter R]. The only variants listed from Kong sprul and Mkha' khyab's texts are those which seriously change the meaning of the text. I have chosen not to list all the orthographic variants from these two versions because many of these are due to the morphological constraints of inserting the root text into a running commentary (*sandhi* variants, so to speak).

However, Kong sprul and Mkha' khyab's works have had an effect on the shape of the diplomatic edition, for I have divided the verses on the basis of their topical outlines, which, as previously mentioned, are nearly identical. This is warranted by the fact that the outline separates Indian canonical quotations from Rang byung's text, and that the divisions imposed on the root text by it do indeed provide an easily read text. I have provided this topical outline as an appendix, and have collated its divisions with the lines of root text in the diplomatic edition.

Also included in the diplomatic edition are the annotations of Dkon mchog 'bangs'. I have chosen to include them because I draw heavily upon them for the translation and interpretation of the *Snying bstan*, and because the annotations are sometimes difficult and tedious to read in their original form because of their small size.

My system of presenting these is as follows: Under each verse the commentary appears. In order to portray the dotted lines linking each annotation to the correct point in the verse, I have listed the word that the dotted
line goes to, followed by the annotation. The annotations can come at the beginning of a line, in which case I have indicated their positions by

__(verse word)__- (annotation).

Annotations coming in the middle of a verse are usually connected to a _tsheg_ (dot) between words, and are indicated by

(verse word)__- (annotation).

In some cases it is unclear whether an annotation should proceed or follow a verse word. This situation is indicated by

(verse word)__- (annotation).

This system has much the same effect as Dkon mchog 'bangs handwritten text: The reader can read the root verse by itself, and can also easily refer to the commentary.

The footnotes provided for the edition include all variants from Z and R, discussions of these variants, and an identification of quotations as well as the Sanskrit version of those quotations where available. I have also indicated where Rang byung has clearly alluded to or paraphrased his Indian sources, and have cited the relevant passages. Further, I have indicated where verses of _Snying bstan_ have been quoted by other authors.

Textual apparatus of the translation-

The reliance on Dkon mchog 'bangs' annotations for the translation of the text have prompted me to use the brackets { } where I have incorporated his words into the translation itself. The brackets [ ] are used where I have added a word- most often a copula or a noun in place of a pronoun- in order to make up for the laconic style of the verse. The footnotes provided for the translation include discussions of translation choice, references to quotations from Indian sources as well as to other translation of those quotes, as well as short
discussions of the meaning of certain terms. The annotations of Dkon mchog 'bangs are also frequently referred to.
Chapter Three- Rang Byung rdo rje and Dol po pa Shes rab rgyal mtshan (1292-1361): Rang byung as a Gzhan stong pa?¹

While the life story recounted in Chapter One from the Red annals is interesting in its own right, it does little to situate Rang byung as a thinker in the religious philosophical milieu of early fourteenth-century Tibet. To do any justice to this difficult task one would have to consult a wide variety of biographical, expository, and polemical literature in order to come to terms not only with the thought of Rang byung himself, but of his contemporaries as well. To contextualize a relatively minor work such as the Snying bstan is perhaps more difficult, for if a text does not come under any polemical fire in writing, of course, we have no record of the ways in which it might have been important at the time of its composition. Indeed, this is the case with the Snying bstan. I have as yet found no mention of it earlier than the sixteenth century, when Dkon mchog yan lag annotated both it and the Rnam shes ye shes.²

In this chapter I wish to take up one issue that bears upon Rang byung as a religious thinker situated within a particular historical setting. This issue is his position vis-a-vis the gzhan stong (emptiness of other) doctrine of Dol po pa Shes rab rgyal mtshan (1292-1361). Recent scholars have alluded to Rang byung's affinity, purported or actual, with gzhan stong³, and thus it seems the appropriate time to explore this relation more closely. The relation between Dol po pa, generally recognized as the innovator of the gzhan stong view, and Rang byung

¹ This chapter would not have been possible without the generous guidance and assistance of Mr. Cyrus Stearns. He discussed the issues at length with me, and helped me locate passages from the writings of Dol po pa. I thank him also for providing me with drafts of several unpublished manuscripts which he is presently preparing.

² The Zab mo nang don, however, is alluded to in the Spyi lan ring mo, a defense of the Bka' bgyud teachings, in a way that suggests that this anonymous work was composed during Rang byung's lifetime. It states (152.3-4); da ita'i bla ma l tsi gu 'dis mzdad pa'i / Zab mo nang don / "jig rten gsum sgron /
I have not found this curious name attributed to Rang byung elsewhere.

rdo rje is perhaps quite complicated, and may never, due to lack of specific historical or biographical materials, be fully reconstructed in our time. The availability of new texts, particularly Rang byung’s auto-commentary to the zab mo nang don, will most likely allow us to understand this matter more fully.

Nevertheless it is possible to establish a rough chronology of their respective major writings, as well as begin to differentiate their views on certain topics. Here I wish only to do two things. First I would like to address the historical validity of the portrayal of Rang byung as a Gzhan stong pa. Secondly, I will point to several instances in the respective writings of Rang byung and Dol po pa where it is fairly clear that they were at odds philosophically.

Disentangling the thought and lives can (but should not be) be made more difficult by the fact that later Tibetans, most notably Kong sprul, tend to assimilate their views. According to Kong sprul, Rang byung, Dol po pa, and Klong chen pa Dri med 'od zer (1308-1364) were the three primary propagators of gzhan stong in Tibet. This claim, fascinating as it is as an example of the non-sectarian (ris med) project of Kong sprul and other nineteenth-century figures, is historically suspect.

The first full-length treatment on gzhan stong as a religious-philosophical tradition in Tibet is S.K. Hookham's The Buddha Within. It with this groundbreaking work that I would like to begin my discussion of Kong sprul's claim about Rang byung. The great strength of the book lies in its presentation

5 See also, for instance 'Jam dbyangs Mkhyen brtse dbang po's Gzhan stong dbu ma'i rnam gzhag snying por dril ba bzhugs (p.220).
6 In Gzhan stong dbu ma chen po'i lta khrid (p.584.1-2); lo tsā ba gzu btsan rnam gnyis nas bzung da lta'i bar du bod kyi yul 'dir yang gzhan stong dbu mar grags pa'i 'chad nyan srol ka ci rigs par byung ba las / shing ria'i srol 'byed chen po ni / thams cad mkhyen pa rang byung rdo rje / kun mkhyen dol po pa / kun mkhyen dri med 'od zer dang gsum po yin la /
   See also the Shes bya kun khyab (I, p.456).
7 See Gene Smith's introduction to Kong sprul's Shes bya kun khyab.
of hitherto unnoticed works on gzhan stong, and the development of a general theory of what gzhan stong is for nineteenth-century and contemporary Tibetan scholars. Its weakness is the fact that it seems to rely so heavily on the statements of Kong sprul for its historical and philosophical portrayal of fourteenth-century religious-philosophical developments. This is a hermeneutical error, for in doing this Hookham overlooks the fact that Kong sprul certainly had his own reasons, stemming from the cultural pressures of the non-sectarian movement, for his syncretic portrayal of his spiritual ancestors. This leads her to make generalizations about the figures of the fourteenth century, in particular Rang byung rdo rje, which are historically unfounded.

Throughout the book, Hookham assimilates Rang byung rdo rje to Dol po pa, referring to him as a proponent of gzhan stong. She states, "Rangjung Dorje.... was a close colleague of Dolpopa and favored his Shentong interpretation of the the RGV [Ratnagotra] as did and do- with slight variations of their own- the Rimay teachers of the nineteenth and twentieth centuries."8 Further, she claims that "There is plenty of evidence in the Zab mo nang don, Snying po bstan pa and Rnam shes ye shes 'byed pa by Rangjung Dorje that his view on Tathagatagarbha [sic] accords with Shentong...."9

In short, these claims seem to be both historically and critical-philosophically inaccurate. In the biographies currently available there is only one meeting between the two figures recorded, and according to Si tu this comes between 1320 and 1324.10 Here we see Rang byung prophesying a great change in the spiritual outlook of Dol po pa. The passage runs;

"At that time [Rang byung] met with the great Omniscient Dol po pa. [Rang byung] said, "You will come to realize a distinct and noble view which is unlike

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8 Hookham (p.136).
9 Hookham (p.174).
10 See Situ (p.208.1-.2). The year 1320 can be found at (p.207.2), and the year 1324 at (p.209.3).
your present one." Though at that time he [Dol po pa] had chosen the Emptiness of Self Middle Way system, not long after that he came to know just as it is the pith of Emptiness of Other, the Great Middle Way." 11

It is known that the Zab mo nang don, Rang byung's major work, was written in 1322. This work contains none of the controversial terminology associated with Dol po pa's gzhan stong. It is now also known that Dol po pa did not start using the rhetoric of the gzhan stong/rang stong distinction until 1330.12 Given this relative chronology, it seems inaccurate to call Rang byung a "Gzhan stong pa", since the term gzhan stong does not seem to have been in use until after he wrote his major works. Even as late as 1324, the date of Rang byung's last datable writing, we see no evidence of gzhan stong rhetoric.13 Once again, the appearance of the auto-commentary to the Zab mo nang don, written between 1324 and 1326, may shed more light on this issue.

It is clear that the two scholars did meet, and did have some type of favorable relationship. But this limited knowledge does not warrant the generalizations made by Hookham. As Cyrus Stearns has pointed out to me, it is more likely that Rang byung was influential in the development of Dol po pa, given that Rang byung was his senior, as well as a highly revered figure of the time, and given that his major works were completed by the time of Dol po pa's realization of gzhan stong.

For Kong sprul, Rang byung and Dol po pa are both to be considered Gzhan stong pas.14 As a traditional account of the relations between the viewpoints of

11 Situ (p.208.1-2); kun mkhyen dol po ma [sic] chen pos kyang 'di skabs mjal bar 'dug cing kyed kyis da lta'i 'di ma yin pa'i lta ba khyad 'phags zhis rgtogs par 'dug gsungs pa / khong de skabs dbu ma rang stong gi grub mthar dgyes kyang / mi ring bar gzhan stong dbu ma chen po'i gnad ji bzhin du mkhyen pa la dgongs par 'dug /
The year 1320 can be found at (207.2), and the year 1324 at (209.3).
12 See Stearns' forthcoming article in Etudes Asiatiques/Asiatische Studien.
13 See the Phyag rgya chen po lhan cig skyes sb Hoy gi khrid yig.
14 See Rgya chen bka' mch'od- A collection of the Writings of 'Jam-mgon kong-sprul blo-gros-mtha'-yas (volume seven p.585.2), and the Shes bya kun mkhyab (volume one, p.456.6).
two great scholars this must be acknowledged, and is interesting in its own right. Nevertheless it begs the question, "What is a Gzhan stong pa?". I do not intend to discuss the philosophical ramifications of this title— a project far too large. Rather I wish merely to differentiate two types of classification in which Rang byung may or may not be considered to be a Gzhan stong pa, one based on the nature of the ideas presented, and one based on the terminology employed. In making this distinction I am hoping to help clarify the historical situation of Rang byung's relation to gzhan stong, while still showing the validity of Kong sprul's assimilation as a traditional hermeneutical account of the philosophical development of gzhan stong.

The first sense is one in which a certain figure can be seen as promoting ideas which are generally compatible with the thought of Dol po pa. That is, Rang byung is a Gzhan stong pa if it can be shown that his philosophical-religious outlook is concordant with that of Dol po pa. This is an assimilative definition which can encompass a large group of writers, for interpretive plasticity makes it possible to combine even the most divergent views into a relatively coherent whole. It is in this sense that Kong sprul can say that Rang byung and others, including Klong chen pa Dri ma'i 'od zer (1308-1364), are Gzhang stong pas. Further, it has been suggested that Kong sprul developed a version of gzhan stong which did not strictly adhere to Dol po pa's claims, was sufficiently general enough to include more mainstream thinkers from the Bka' brgyud schools.15 This allows Kong sprul to include Rang byung and Dol po pa under one philosophical position, the (newly reformulated) gzhan stong.

The second, and far narrower sense, in which one might be considered a Gzhan stong pa, is a rhetorical classification based upon the terminology employed by a certain author. This is for the most part an exclusionary

15 See Broido (1989, p.89).
concept, perhaps more attractive to the historian than to the traditional exegete. The value of this category is that it compels the historian to carefully attend to the actual language of the two writers, a procedure perhaps overlooked in the face of the traditional assimilation. Dol po pa is now recognized as the innovator of a powerful rhetoric of newly coined technical terms, including the phrase *gzhan stong*, "emptiness of other", which he opposed to *rang stong*, "emptiness of self". These two terms where the kingpins of a larger set of opposing terms, such as *kun gzhi ye shes*, the "universal ground primordial awareness", also coined by Dol po pa, and *kun gzhi rnam shes*, the "universal ground consciousness". In several texts these terms, and others more familiar, where employed by Dol po pa in long (one might say relentless) lists of contrasting pairs, with one half being descriptive of the absolute, the *gzhan stong*, and the other half the relative, the *rang stong*.

So, from a rhetorical standpoint, one would be considered a *Gzhan stong pa* if one promoted this body of peculiar terminology in a manner similar to Dol po pa. This would include such figures as the Jo nang pa Taranatha (1575-1635), the Sa skya pa scholar Shakya mchog ldan (1428-1507), the Eighth Karmapa Mi bskyod rdo rje (1507-1554), and Kong sprul, all of whom have positively employed the term *Gzhan stong*.

A slavish adherence to either one of these classifications can obscure the particularities of any one thinker. The latter, terminologically-based definition can obscure similarities. For instance, were one to agree with the ideas of Dol po pa, but for sectarian reasons not be able to use his rhetoric in defense or support of those ideas, one would not be considered a *Gzhan stong pa* according to the latter definition. Conversely, this classification may obscure differences, as is

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16 See Stearns' forthcoming article in Etudes Asiatiques/Asiatische Studien.
17 See Kun gzhi'i rab tu byed ba khyad par du 'phags pa (Collected Works, pp.105-133), and Stong pa nyid kyi rab tu dbye ba khyad par du 'phags pa (Collected Works, pp.135-158).
18 At least for part of his life. See Ruegg (1988).
most likely the case with the above-mentioned scholars, Taranātha and Shākyamchog ldan. Or, as it seems Kong sprul has done, one may employ all the terms of Dol po pa in order to assimilate a divergent view to his.

The idea-based classification can gloss over differences if sufficiently broad enough, and can exclude relatively similar systems if sufficiently narrow. From a critical-historical point of view, each may be used as a corrective for the other, to point out differences or similarities that the other may lead us to overlook.

The issue of whether Rang byung rdo rje is a Gzhan stong pa should be considered under both of these rubrics. In terms of the latter, rhetorical, definition, Rang byung is as of yet provisionally disqualified. The term gzhan stong can be found in none of his extant writings. The situation with kun gzhi ye shes is somewhat more complicated. Though the term does not occur in any of the extant writings, it may occur in his auto-commentary to the Zab mo nang don. Kong sprul alludes to this, but does not quote the auto-commentary directly.19 Mi bskyod rdo rje also mentions Rang byung in the context of kun gzhi ye shes, but neither mentions nor quotes a source for this.20 At this point in time, then, there is far more reason to divide Rang byung and Dol po pa in terms of the terminology of gzhan stong than there is to conflate them.

The former, philosophically based definition is much more difficult to approach, for to properly research this one would need to have a thorough knowledge of the thought of both Rang byung and Dol po pa. This may in fact never be possible, for while the major works of Dol po pa are now available, it is

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19 See his Rnal 'byor bla na med pa'i rgyud sde rgya mtsho'i snying po bsdus pa zab mo nang gi don nyung ngu'i tshig gis rnam par 'gro' ba zab don snang byed [17b.4-18a.1]; /'dir rang 'gro' las / khor 'das thams cad kyi gzhir gyur pa'i chos nyid de bzhin nyid la kun gzhii'i sgrar gsungs nas de'i nang gses dag pa dang bcas la kun gzhii'i ye shes dang sa bon thams cad pa'i cha kun gzhii ram shes su gsungs te sens la dag ma dag gnyis su dbye / kun gzhii'i ram shes las 'khor ba snang ba'i tshul dang kun gzhii'i ye shes las myang 'das snang ba'i tshul sgrub byed theg pa gong' og gi khyad par dang bcas pa gsungs so /

20 See his Rje ye bzung ri'se ba'i rgyud gsun gsang ba dang pan chen shakya mchog ldan gyi sde mchog rnam bshad gnyis kyi mihar thug gi 'bras bu gzhii dus kyi gnas lugs / lam dus kyi rnal 'byor rnams la dbyad pa bdud ris'i dri ma mchog, contained in Rnal 'byor rgyud kyi rnam bshad sogs volume three [p.301.3-4].
fairly clear that we possess only a fragment of the complete works of Rang byung. Further, in order to address the claims of Kong sprul, one would have to develop a detailed account of his particular gzhan stong system and its place in the non-sectarian movement. This task will also aid in beginning to separate Dol po pa from Kong sprul.

Nevertheless, even a cursory study such as I now offer suggests several philosophical differences between the two fourteenth-century thinkers. Here I will compare just two small passages from the writings of Rang byung with several passages of Dol po pa's Bka' bsdus bzhi pa.21

The first passage has been referred to already in the last chapter. This verse, taken from one of Rang byung's songs, claims that the universal grol is the basis of both cyclic existence and liberation. The pivotal point between the two states is between realization and non-realization:

\[
\begin{align*}
kun \text{ gzhi 'khor 'das kun gyi gzhi} & // \\
ma \text{ rtog}^{22} \text{ dus na 'khor ba ste} & // \\
rtoogs na de bzhin gshegs pa'i thugs & // \\
kun \text{ gzhi'i ngo bo brjod pa lags} & //^{23}
\end{align*}
\]

The universal ground is the ground of the totality of cyclic existence and liberation.

When you do not realize this, it is cyclic existence.

When you realize this, it is the mind of the Buddha.

The essence of the universal ground is so expressed.

By contrast, this idea is anathema to Dol po pa, who writes at length against realization or non-realization making any difference for the absolute. For example, he states;

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21 I thank Mr. Stearns for providing me with a draft translation of this text.
22 Better here would be rtogs, which I translate as "realize".
23 Rang byung mgur [p.97.6-7].
Unable to acquiesce to those who accept, "Even this mass of defilement, concepts, and consciousness are the enlightened body of reality if realized, and impurity if not realized,"

I join together my palms and cry out an appeal, "Be in agreement with the teachings of the perfect age!"

What difference do you see in asserting: "If realized it is gold, if not realized it is brass,"

"If realized it is a horse, if not realized it is an ox,"

"If realized it is illumination, if not realized it is darkness,"

"If realized it is medicine, if not realized it is poison?"

Interestingly enough, as his scriptural support for his argument Dol po pa cites a verse from the Ratnagotra which Rang byung also includes in the Snying bstan;

As it is before so it is after,

Abiding essentially unchanging.

Dol po pa concludes from this verse that realization or non-realization is totally superfluous to the eternal purity of the tathāgataagarbha. For Rang byung this verse more likely indicates that the Enlightened Heart remains pure

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24 Bka' bs dus bzhi pa [21b.5-22a.2 (Collected works p.404-405)]; nyon mongs rnam rtog mam shes tshogs 'di yang //
rtogs na chos sku ma rtogs dri ma zhes //
bzhed pa rnam la bdag ni ma phod te //
rjogs ldan chos dang mthun par mdzod cig ces //
thal mo sbyar nas skad gtong gros 'debs so //
rtogs na gser yin ma rtogs ra gan yin //
rtogs na rta yin ma rtogs ba land yin //
rtogs na snang ba ma rtogs mun pa yin //
rtogs na sman yin ma rtogs dug yin zhes //
'dod pa mams dang khyad par ci mchis gzigs //

All passages from Dol po pa's Bka' bs dus bzhi pa have been translated by Cyrus Stearns. I have altered certain terms for consistency with the rest of the present work.

25 Bka' bs dus bzhi pa'i rang 'grel (f.31.2-3 [Collected Works p.645]);
ji ltar sn gar bz hin phyis de bz hin //
'gyur ba med pa nyid du gnas so zhes

This is quite close to Ratnagotra 1.51c-d;
ji ltar sn gar bz hin phyis de bz hin //
'gyur ba med pa'i chos nyid do //

Rang byung quotes 1.51c (Snying bstan line 136).
despite its total immanence within the non-realized state. Despite their mutual favoring of this verse, it is clear that they do not agree on the relation between realization and the absolute.

The next passage that I wish to discuss comes from chapter nine of the Zab mo nang don. Here Rang byung tells us that the Enlightened Heart encompasses both the the presencing (snang ba) of relative truth (kun rdzob bden pa), and the emptiness of the absolute truth (don dam bden pa). Further, the Enlightened Heart, including both truths, is naturally present within sentient beings. He states;

\[
\begin{align*}
\text{sens can khams ni sangs rgyas kyi } & // \\
\text{snying po dri med bden gnyis ldan } & // \\
\text{'di ni ye shes rdo rje ru } & // \\
\text{kun rdzob gzung 'dzin snang ba ste } & // \\
\text{bden pa chu zla lta bu'o } & // \\
\text{don dam stong nyid bco brgyad de } & // \\
\text{bden pa gnyis med ye shes brjod } & // 26
\end{align*}
\]

The essence of sentient beings is endowed with the two truths,

[It is] the immaculate Enlightened Heart of Buddhahood.

This [is explained] in the Vajrajñānasamuccayatantra: 27

The relative is the presencing of the apprehended and apprehender.

This truth is like the moon on the water.

The absolute is the eighteen [types of] emptiness.

This truth is called "non-dual primordial awareness."

Statements such as this are certainly not acceptable for Dol po pa, for they represent a confusion of the absolute with the relative. In the Bka' bs dus bzhi pa he lays out the view that he is criticizing;

26 Zab mo nang don (22b.6-23a.1).
27 Sde dge Bka’ gyur #447.
Without separating the two truths into two realms,
They assert that whatever presences is relative truth,
And whatever is empty is absolute truth.
They say that since that which presences and that which is empty are in
essence indivisible,
There is a single essence but with different facets.28

This is indeed what Rang byung says in the above verse. To this Dol po pa
retorts;

*If everything presencing is relative cyclic existence,*

*The manifestation of the absolute would also be relative cyclic existence.*29

He continues,

*If that is asserted, the consequence would be that even all suffering and its
origin are absolute liberation.*30

And finally, he challenges the reader;

*If the two truths, and cyclic existence and liberation, are identical in
essence,*

*Examine whether it is feasible or not to separate*

*The Enlightened Heart of the Blissful One and the adventitious impurities!*31

Of course, for Dol po pa this separation would be impossible. To bind both
relative and absolute truth to a single essence is to make it impossible to

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28 Bka’ bs dus bzhi pa (f.3a.6-3b.1 [Collected Works p.367-368]);
bden gnyis rgyal khams gnyis su mi 'byed par //
snang ba gan yin kun rdzob bden pa dang //
stong pa gang yin don dam bden par 'dod/ /
snang ston de dag ngo bo dbyer med pas //
go bo gcig la ldog pa tha dad smra //

29 Bka’ bs dus bzhi pa (f.3b.4-.5);
snang tshang kun rdzob 'khor ba yin na ni //
don dam snang ba'ang kun rdzob 'khor bar 'gyur //

30 Bka’ bs dus bzhi pa (f.3b.5-.6);
'dod na sdug bsngal kun 'byung thams cad kyang //
don dam myang 'das yin par thal bar 'gyur //

31 Bka’ bs dus bzhi pa (f.4a.5-.6 [Collected Works p.369]);
bden gnyis 'khor 'das ngo bo gcig na ni //
bd gshegs snying po glo bur dri ma dang //
brai du rung ngam mi rung btag par mzdod //
distinguish the delusory phenomenal world and the liberated state. A Buddha appearing in this world would be subject to the relative truth status, and paradoxically, all beings would be enlightened anyway. The distinctions between the two states would be reduced to meaninglessness. This is unacceptable for Dol po pa.

This preliminary investigation is enough to show that, though both Rang byung and Dol po pa are considered to be Gzhan stong pas by Kong sprul and others, on certain issues at least they cannot be so easily assimilated. Thus from the perspective of the history of religious thought we are, at this stage of research, not warranted in uncritically following Kong sprul's labeling of Rang byung rdo rje.
The purpose of the present chapter is to present and interpret the course of thought in the *Snying bstan* in a manner that allows the reader to follow the implicit logic of the work. It is synthetic in that it draws the various elements of thought evoked in the work together in a hierarchy, which, though implied throughout the work itself, is somewhat artificial in its arrangement.

Being quite terse in some passages, the *Snying bstan* is occasionally quite obscure, and it is not always immediately apparent what place any individual verse holds within the overall structure of the text. Rang byung alternately uses creative poetic imagery, standardized epithetic lists, or technical terms and systems which rely upon citations from a variety of canonical works, all resulting in a dizzying panoply which lasts but two-hundred and thirty verse lines. An external organizational framework as well as exegesis will, hopefully, aid in a rich reading of this work.

Certainly Kong Sprul's topical outline (*sa bcad*) of the work, is a valuable resource for breaking down the text into its component parts. For the most part, it simply and clearly describes the subject matter of each verse or set of verses, enabling the reader to quickly grasp the progression of the work. I wish to step back from such a pragmatic ordering of the work, and reorganize it in order to shed light upon the following questions: According to the *Snying bstan*, what is the function of the Enlightened Heart, and what is its relation to phenomenal life, humanity, and Buddhas or Buddhahood? Further, what is the reason for our bondage in cyclic existence, given the existence of the Enlightened

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1 An edition and translation of this topical outline are provided as appendices.
Heart? The *Snying bstan* does strive to provide answers to these questions, and I hope to present these with the aid of the following scheme.

The Enlightened Heart is the source of all life.\(^2\) It is present as a precondition for human existence. It is present throughout human existence, and at the time of human liberation, Buddhahood. This presence throughout varying modes can be represented by a four-limbed scheme displaying the moments through which the Enlightened Heart moves in relation to the phenomenal world in which humans and other beings dwell. Here I take "phenomenal" to mean the mental-physical process of objectification and apprehension, in which humans as objectified subjects perceive objectified phenomena, objects. The Enlightened Heart, as will be seen, cannot be determined within this system.

The scheme is as follows: The first is the pre-phenomenal phase, in which the Enlightened Heart is a precondition for existence. The second is the phenomenal phase, in which the Enlightened Heart is obscured by deluded human consciousness, but nevertheless is immanent in humans compelling them toward Buddhahood. Thirdly, the post-phenomenal phase is the moment when the Enlightened Heart is revealed as the Enlightened Body of Reality (*chos sku, dharmakāya*), Buddhahood is realized, and all the associated modes or primordial awareness (*ye shes, jñāna*) become operative. Lastly, the re-phenomenal phase is that in which a Buddha engages in the phenomenal world in order to aid living beings, yet does so such that the Enlightened Heart remains continuously manifest as the active modes of primordial awareness and the beneficent qualities of the three enlightened bodies of a Buddha.

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\(^2\) While the *Snying bstan* begins by stating that the Enlightened Heart is the source of all phenomenal life as well as human spiritual life, it does not dwell on its role as the wellspring of inanimate phenomena such as rocks, mountains, or hats. This is left an implicit assumption, in contrast to other formations of Buddha Nature thought such as that of Dōgen, who explicitly equates insentient phenomena with Buddha Nature. See Kim (p.124).
Synthetic organizational schemes of this sort are certainly not unknown in Tibetan literature itself, and I must admit that the inspiration for my proposed scheme came from two very common indigenous groupings. These are both mentioned in Rang byung's *Phyag chen smon lam*: The first is the three-fold division of the spiritual process into the ground (*gzhi*), the path (*lam*), and the result (*'bras bu*). The ground is the Mind as such (*sems nyid*), the absolute truth (*don dam bden pa*), as well as the various manifestations of the Mind as such which constitute the relative truth (*kun rdzob*). The path is the process of cultivating awareness and merit. The result is Buddhahood which is both intrinsically and extrinsically beneficial. Rang byung states;

The meaning of the ground is the two truths free from the extremes of eternalism and nihilism.

Through the highest path, the two accumulations free from the extremes of exaggeration and denigration,

While obtaining the result, the two benefits free from becoming and extinction,

May we meet with teachings which are without error.\(^3\)

The second organizational tool that Rang byung mentions is a four-fold scheme revolving around purification. These are the ground of purification, that which needs to be purified, that which purifies, and the purified result. In Rang byung's words;

Within the ground of purification, the mind as such, the coalescence of radiance and emptiness,

By that which purifies, the great adamantine meditative practice of the Great Seal,

\(^3\) *Nges don phyag rgya chen po'i smon lam* verse six (2b.2-4):

rtag chad mtha' bral bden gnyis gzhi yi don //
sgro skur mtha' bral tshogs gnyis lam mchog gis //
srid zhi'i mtha' bral don gnyis 'bras thob pa'i //
gol 'chugs med pa'i chos dang 'phrad par shog /
The defilements of adventitious bewilderment are purified.

May the purified result, the enlightened body of reality free from defilement, come to be actualized.4

The relation between these two systems and my proposed scheme can be illustrated as follows:

| pre-phenomenal | ground | ground of purification |
| phenominal     | ground/path | purifier /to be purified |
| post-phenomenal| result   | purified result        |
| re-phenomenal  | "        | "                      |

Throughout this four-fold movement the Enlightened Heart is simultaneously that which remains the same, and that which moves. As an unmoving base, it is what allows existence to pour forth, and as the motivating force on the path to enlightenment, it is what moves through the four phases. This can be seen as a process of emanation and return, albeit a process which is ultimately paradoxical because of the identity of that which emanates and returns with that from which it emanates and that to which it returns. From the pre-phenomenal phase phenomenal life emanates. But this is ultimately the self-presenter (rang-snang) of the Enlightened Heart, which in this phase is obscured by the defilements and ignorance concomitant with human existence. This might also be characterized as the ingress of the Enlightened Heart. The post-phenomenal moment can be seen as the emanation of the Enlightened Heart when it egresses, emerging from the defilements. Yet, this phase can also be seen as the return of the Enlightened Heart to its natural, unobscured state. The re-phenomenal, salvific phase is a return to the world of human delusion, and

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4 *Phyag chen smon lam* verse seven (2b.4-3a.1):
  sbyang gzhis nyid gsal stong zung jug la //
  sbyong byed phyag chen rdo rje rnal byor ches //
  sbyang bya glo bur khrul pa'i dri ma rnams //
  sbyangs 'bras dri bral chos sku mngon gyur shog /
simultaneously a recapitulation of the original emanation, divested of all obscuring factors.

In what follows I will discuss each phase of this scheme separately, discussing the relevant passages of the *Snying bstan* in turn. Then I will return to what I have termed the leitmotif of the work, the indivisibility of the four-phases and the paradox of the Enlightened Heart being both transcendent and immanent.

*The pre-phenomenal phase: the Enlightened Heart as the ground from which and in which the totality of existence appears.*

1. *The supportive, stable aspect of the Enlightened Heart, which remains the same throughout the subsequent phases—*

The second verse which Rang byung presents to us in the *Snying bstan* is the famous passage from the lost *Mahayanaabhidharmasutra*, which has been used both to describe the universal ground consciousness (*kun gzhi rnam shes, ālayavijñāna*) and the Enlightened Heart (*de gshegs snying po, tathāgatagarbha*). In this context it sets the stage for a discussion of the vicissitudes of the Enlightened Heart. Rang byung has certainly taken the verse from the *Ratnagotravākyā*;

*The beginningless essence (the cause of Buddhahood)*

*Is the support of all phenomena.*

*Because it exists, so do all beings,*

*As well as the attainment of liberation from suffering.*

This is the most fundamental role of the Enlightened Heart, here called the "essence" (*khams, dhatu*). Without the Enlightened Heart there simply would be no life.

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*Snying bstan* lines 8-11.
In the *Ratnagotravāyākhyā* the commentator elaborates on this verse, breaking it down into its component parts and glossing them with references to the Śrīmālavādeśīṣṭūtra. Rang byung also performs this type of glossing in the following lines:

*Here (the essence) is referred to as "beginningless",*

*[Because] there is nothing at all previous to that.*

Given that there is nothing existing prior to the Enlightened Heart, even the phenomenal world and our bewildered perspective ('khrul pa) on this life stem from it:

*The time (in which bewilderment arises)*

*is that precise moment.*

*[Bewilderment] does not come forth from elsewhere.*

Rang byung's concise words on the Enlightened Heart as the ground of existence accord without any difficulty to the parallel passage in the *Ratnagotravāyākhyā.*

2. *The potentializing, energetic aspect of the Enlightened Heart, which dwells within sentient beings and propels them toward Buddhahood.*

The potentializing aspect of the Enlightened Heart is that part which is within all beings in some sense, propelling them, compelling them toward Buddhahood. Its presence is the sole reason that beings are capable of bringing and end to the vicious cycle of existence ('khor ba, saṃsāra). The problem situation in which humans find themselves, however, is that while the Enlightened Heart is present within, humans, with their deluded manner of conceptualizing and emotionality, are incapable of perceiving it. Rang byung begins the *Snying bstan* with a verse from the *Ratnagotra-vāyākhyā* which spells out this conundrum;

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6 See Tak (p.291-293).
7 *Snying bstan* lines 15-16
8 *Snying bstan* lines 17-18.
Though beginningless, [cyclic existence] has an end.

[The Enlightened Heart of Buddhahood], pure by nature,
endowed with eternity,
Is unseen, being enveloped by a beginningless sheath.

As, for example, a gold statue covered over [by mud].

That the Enlightened Heart, pure in itself, is unseen is the reason that all humans are not presently enlightened, as well as the reason that a spiritual path is needed. As mentioned above, it is unseen by virtue of the delusion concomitant with human existence. Rang byung continues;

That very purity presently exists.
But, even though it exists, it is not seen due to ignorant pervasive conceptualization.

Because of this, [this purity] is cyclic existence.

The presence of this ignorant conceptualization in no way affects the immaculate and all-encompassing nature of the Enlightened Heart. The grounding aspect described above still holds sway here, for the apparent dichotomy between the Enlightened Heart as a motivating force within humans and the delusion which obscures it is in fact rooted in the Enlightened Heart itself. Rang byung states;

The site [of cyclic existence and liberation] is the Enlightened Heart of the Sovereign.

[Even] faulty pervasive conceptualization
Is situated within the purity of the mind.

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9 Snying bstan lines 4-7. This verse, which is quoted in the Ratnagotra-Vyakhya, is attributed the Mahayana-Bhaharmasutra by both Dkon mchog 'bangs and Kong sprul. Tak (p.224) states that the source is unknown.
10 ma rig kun rta, *avidya parikalpita
11 Snying bstan lines 30-32.
12 Snying bstan lines 27-29.
It can be seen from the last two sections that dividing the Enlightened Heart into two aspects, a grounding and a potentializing, is an artificial move which, although descriptive of the roles that it plays, is quickly overruled by the assertion of the ultimate unity of the pre-phenomenal and the phenomenal phases. This oscillation between the creation and collapse of categories is an ever-present facet of the Snying bstan, one which need not be resolved in a final move to either side. This will be dealt with more fully in the chapter on apophatism and kataphatism.

Now I will turn to a discussion of the phenomenal phase of the Enlightened Heart.

The phenomenal phase: the bewildered subjective awareness which binds one to cyclic existence, and the objective phenomena correlative to that awareness.

1. The initial error which causes cyclic existence, and the resulting state of ignorance, which binds one to cyclic existence.

As mentioned above, the bewildered mode ('khrul pa) of human existence emanates from nowhere but the Enlightened Heart itself. The Enlightened Heart is said to be beginningless, and bewilderment also shares that quality.

Here (the essence) is referred to as "beginningless",

[Because] there is nothing at all previous to that.

The time (in which bewilderment arises)

is that precise moment.

[Bewilderment] does not come forth from elsewhere.13

Although this explains where bewilderment comes from, the essence, the Enlightened Heart, it does not explain the manner in which it arose, or why it did

13 Snying bstan lines 15-18.
so. In other words, if the Enlightened Heart is naturally pure, liberated from the outset, and if humanity is endowed with the Enlightened Heart, how does bewilderment come to be? In another passage, the "location" of cyclic existence is given;

*The site [of cyclic existence and liberation] is the Enlightened Heart of the Sovereign.*

*Even* faulty pervasive conceptualization

Is situated within the purity of the mind.

These two verses, however, only speak to the "temporal" (or rather atemporal) and "locational" aspects of the origins of bewilderment. Indeed the *Snying bstan* elaborates on these questions regarding the origin of cyclic existence no further than this. Elsewhere, however, in the first chapter of the *Zab mo nang don*, Rang byung does address the mechanism by which cyclic existence is first turned;

*The cause: Even though the beginningless Mind as such
Has no distinction or partiality,
From its unimpeded playfulness-
Its essence empty and its nature radiant-
Aspects shine forth everywhere without hindrance.
That very [Mind as such] un-knows itself.*

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14 This is one of the most troubling questions for Enlightened Heart thought, and trends of Buddhist thought that posit some type of original purity in general. That this was a debated issue in Rang byung rdo rje's time and intellectual circle can be seen in the letter of questions that Klong chen pa addressed to Rang byung, where he asks this very same question (See Klong chen pa's *Rgyal ba rang byung rdo rje la phul ba'i dri yig*, p.374).

15 *Snying bstan* lines 27-29.

16 See Kapstein (1992) for a discussion of a *Rdzogs chen* origin myth.

17 *Zab mo nang don* f.2b.4-5;

Rgyu ni sens nyid thag med la //
rgya chad phyogs lhung ma mchis kyang //
de nyid ma 'gags rol pa las //
ngo bo stong la rang bzhin gsal //
nam pa 'gag med cir yang 'char //
de nyid rang gis rang ma rig //
In this passage "Mind as such" (sems nyid) is essentially synonymous with the "Enlightened Heart" (snying po). Here the Mind as such just plays, and thus aspects (rnam pa) of the phenomenal world spring forth. The fact that aspects shine forth is in itself not problematic. The problematic situation arises when the Mind as such, the Enlightened Heart, un-knows itself (rang gis rang ma rig), or becomes ignorant with regard to its own status. Dkon mchog yan lag, in his commentary to this verse of the Zab mo nang don, provides a humorous simile, saying that this process of un-knowing is like "a foolish old man traveling around in search of himself." From this the whole process of dualistic mentation ensues, for as Dkon mchog yan lag tells us in his annotations to the Snying bstan, when the Mind as such un-knows itself, defiled subjectivity (nyon yid, kliṣṭamanas) apprehends the mind as an ego, a self.

This is the limit of the search for origins in the Snying bstan or the Zab mo nang don. The next question that might be asked is, "Why does the Mind as such un-know itself?" These two texts leave this question unanswered. Rather, they move forward to describe deluded human consciousness, and to prescribe means for extricating oneself from this situation.

2. The mind and subjectivity, the ordinary mental states brought about by ignorance, and the varieties of consciousness which stem from the mind and subjectivity.

Rang byung begins his discussion of the phenomenal world directly following the opening verses on the Enlightened Heart itself;

Phenomena are said to presence as both

Cyclic existence and liberation,

And are referred to as the ground of unknowing habitual propensities.

18 See Rje Rang byung rdo rjes mdzad pa'i bla na med pa'i rgyud 'grel zab mo nang don gyi gtong thun (p.15.2); rgan pos blun pos rang nyid 'tshol du phyin pa la dpe tsam du mdzad cing / Annotation to Snying bstan line 35; sems nyid rang gis rang ma rig nas sems la nga bdag tu 'dzin pa'i nyon yid.

19
Conceptualization, correct or incorrect, is a quavering constructive factor,
And is the productive cause of the coming into being of both cyclic existence
and liberation.

The causal condition is explained as the universal ground.20

Phenomena (chos) are the building blocks of the deluded human
consciousness. They presence (snang ba) as cyclic existence, and by virtue of the
dichotomy imposed upon them by conceptuality (nam rtog pa, vikalpa), they also
presence as the "opposite" of cyclic existence, liberation from suffering (mya ngan
'das). These phenomena act as the objects which are desired or rejected, and thus
act as the base of habitual propensities (bag chags, vāsana). Habitual propensities
are of two types; white, good, and black, bad. The former compel human beings
to engage in correct thinking (yang dag rtog) about reality, while the latter compel
humans to think incorrectly (yang dag ma yin par rtog pa). These two modes of
thought lead, respectively, toward liberation or toward continued cyclic
existence. The "condition," or the vehicle by which these habitual propensities
cycle, is the universal ground (kun gzhi), which in this case must be construed as
the universal ground consciousness (kun gzhi rnam shes, alayavijñāna).

Rang byung continues his description of the devolution into deluded
consciousness with the following verse;

Like the wind, compositional factors
Have created actions and defilements.
Because of these the aggregates, sense spheres, sense powers;
All dualistically appearing phenomena are presented.21

In his annotations to this passage of the Snying bstan, Dkon mchog yan lag
extends the metaphor begun by Rang byung: Compositional factors (du 'byed,
sanskāra) stir up action (las, karma) and defilements (nyon mongs, klesa) which are

21 Snying bstan lines 36-39.
likened to water. Following this the five aggregates (\textit{phung po, skandha}) twelve sense powers (\textit{skye mched, ayätana}) and eighteen sense spheres (\textit{khams, dhātu}), which then are compared to the "ground" (\textit{sa}) upon which which all phenomena appear. This progression from the absolute state, the Mind as such (\textit{sems nyid}) to deluded consciousness is fully and more systematically presented in the first chapter of the \textit{Zab mo nang don}.\footnote{See \textit{Zab mo nang don}, f2b.4-3b.2}

Another device which Rang byung makes use of in his discussion of the phenomenal world is the \textit{Yogācāra} concept of the three natures (\textit{rang bzhin gsum, trisvabhāva}). He weaves this into a discussion of the phenomenal emanation of the Enlightened Heart.

\textit{[The Enlightened Heart] is as it is [even in its presented qualities]. Due to uncertainty [about this],}

\textit{What is non-existent has been hypostatized as being existent.}

\textit{The conceptualization produced by that [hypostatized object] is relative.}

\textit{Not being aware of the consummated,}

\textit{Through one's own actions one is afflicted- What a pity!}

\textit{Awareness of the truth of these attributes of the enlightened body of reality is true awareness.}

\textit{But now limited ability has discarded true awareness,}

\textit{And fabricated untruth.}

\textit{Following upon that, unsteady [bewildered conceptualization] results.}\footnote{Snying bstan lines 80-90.}

Here we are told that Enlightened Heart remains unchanged despite its unimpeded effulgence of manifold aspects. Due to not realizing the nature of the absolute reality, or the consummated (\textit{yong su grub pa, pariniśpanna}), the manifold aspects are hypostatized or reified (\textit{kun btags, parikalpita}). What follows
from this reification is conceptuality (rtog pa) which is relative (gzhan dbang, paratantra), that is dependently arisen. 24

Despite this perceived fall from the absolute state, the phenomenal world and phenomenal consciousness remain indivisible from the Mind as such, the Enlightened Heart. This can be considered the refrain of the Snying bstan. Because of this unity in diversity/diversity in unity, it is as inappropriate to denigrate the phenomenal as it is to cling to it, for to do so is, in an ultimate sense, to spurn the Enlightened Heart itself. If phenomena are the self-presencing of the absolute, then as Rang byung states;

One who accepts and rejects those [dualistically presencing hypostatizations]

is mistaken.

For, rejecting self-presencing, where does one stop?

[Conversely,] in accepting self-presencing, what arises?

Dualistic grasping, is it not false? 25

In rejecting this self-presencing, one cannot stop at phenomena alone, for the distinction between the phenomenal and the absolute is ultimately false. In acceptance, what else can there possibly be but the Enlightened Heart? Nothing arises anew, for the absolute is already perfected, even in its manifestations.

3. Overcoming bewilderment: metaphorical descriptions of progress on the path to liberation, which consists of letting the continually present Enlightened Heart shine forth.

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24 See Takasaki (1966, pp.902-903), and King (1991 p.42-48) for further discussions of the trisvabhāva theory and tathāgatagarbha thought. For a general account of the three nature theory see Nagao's article, "The Buddhist World View as Elucidated in the Three-Nature Theory and Its Similes," (1991, chap.6) The trisvabhāva are not mentioned in the Ratnagotra or he Sūrtālamkāra, the two works which Rang byung seems to rely on most heavily. His source for this doctrine is thus uncertain.

25 Snying bstan lines 40-43.
In Enlightened Heart thought the crucial step on the path to Buddhahood is the removal of impure emotional affliction and conceptualization, which obscures the fundamentally enlightened, originally liberated status of all beings. Rang byung integrates a verse from the Hevajratantra toward the beginning of the Snying bstan, a verse which succinctly states the problem:

Sentient beings are simply Buddhas.

Save for being obscured by adventitious impurity.

If just this [impurity] is removed, there is Buddhahood.26

Further on in the Snying bstan this same idea is proffered in verses dedicated to the purity of the Enlightened heart and its relation as ground to the phenomenal world of cyclic existence;

The site [of cyclic existence and liberation] is the Enlightened Heart of the Sovereign.

[Even] faulty pervasive conceptualization Is situated within the purity of the mind.

That very purity presently exists.

But, even though it exists, it is not seen due to ignorant pervasive conceptualization.

Because of this, [this purity] is cyclic existence.

If just that [impurity] were removed, liberation would occur.

That is conventionally referred to as "the end" [of cyclic existence].27

The Snying bstan does speak of "progress" toward the enlightened state. But this idea is severely attenuated by the ultimate pervasion of that which must be purified with that which has always been pure. What progress comes to mean in this context is just the removal of obscurity from the primordially enlightened

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26 Snying bstan lines 12-14. Hevajratantra II.iv, verse 69.
27 Snying bstan lines 27-34.
reality inherent within sentient beings. Rang byung quotes the *Ratnagotra* on this point;

*Impure, [both] pure and impure,*

*Completely pure, according to this order*

*There are three states: sentient being,*

*Bodhisattva, and Buddha.***

*Though this is said, a Buddha is not newly arisen.*

*As it is before, so it is after,*

*The Enlightened Heart of Buddhahood is unchanging.*

*[Therefore] “change” refers only to becoming free from impurity.*

The actual practice of removing these impurities is beyond the scope of the *Snying bstan.* This type of teaching would more likely occur in a meditation manual. Instead Rang byung provides two similes which poetically illustrate the process. The first one is taken from the *Ratnagotra,* which in turn borrows it from the *Dhāraṇīrājasūtra.*

He states;

*By way of a simile: within a beryl in the rough*

*Positive attributes are not apparent.*

*Cleansed with hair and salt water,*

*Cleansed with acid and wool,*

*Cleansed with clear water and cotton,*

*It is purified, and the sought after gem appears.*

Having presented the simile, Rang byung proceeds to compare beryl to the mind;

*So it is also for the beryl which is the mind.*

*In order to be cleansed of the three coverings,*

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28 *Snying bstan* lines 131-138. Lines 131-134 correspond to *Ratnagotra* verse 1.47. Line 136 corresponds to *Ratnagotra* verse 1.51b.

29 See Tak (p.150-151).

30 *Snying bstan* lines 113-118.
Defilements, objects of knowledge, [and] meditative absorption,
[The mind] is completely purified on the [paths of] accumulation and connection, on the seven impure grounds,
And the three purified grounds.\textsuperscript{31}

In an ascending order of subtlety, three processes of purification are referred to here, correlated to the five paths and ten grounds.\textsuperscript{32} It is not entirely clear which covering or obscuring factor is removed on which path or ground, especially since there are three obscurations and four divisions of path and ground mentioned. Nevertheless, I give here a provisional structure.

Defilements (nyon mongs, kleśa) such as avarice (ser sna)\textsuperscript{33} are purified on the path of accumulation (tshogs lam, sambhāramārga) and the path of connection (sbyor lam, prayogamārga), which are the first and second of the five paths. Objects of knowledge, which comprise the three-fold conceptual cycle of agent, action, and act,\textsuperscript{34} are purified on the seven impure grounds, being the first seven of the ten grounds (sa bcu, daśabhūmi) of the bodhisattva. The first of these seven corresponds to the third path, the path of seeing (mthong lam, darśanamārga), while two through seven correspond to the earlier stages of the fourth, the path of cultivation (sgom lam, bhāvanamārga). Finally, obscurations to meditative absorption (snyoms 'jug, samāpatti) are purified on the final three grounds.

The second simile evoked in the Snying bstan to illustrate the overcoming of obscuration speaks to the efficacy of conceptual thought on the path toward enlightenment;

Like the [mutual] burning of two sticks,

\textsuperscript{31} Snying bstan lines 119-123.
\textsuperscript{32} See Buswell and Gimello (1992 p.7-9) for summary charts of some of the more prevalent schemes involving paths and grounds; Guenther (1986 p.232-256); Dayal (1978 p.270-291). For a quick reference chart combining the five paths, ten grounds or levels, and the thirty even factors, see Guenter (1975 volume one pp.241-244).
\textsuperscript{33} See Dkon mchog yan lag's annotations to the Snying bstan line 120.
\textsuperscript{34} See annotations to line 120.
Owing to the encounter of incorrect and correct pervasive conceptualization,
[One is] free from [all] pervasive conceptualization.
[One is then] free from the four apprehended signs; 
Cleansing, antidote, the conception of suchness, and effect.35
Correct pervasive conceptualization (yang dag kun rtog), which includes 
correct concepts of impermanence and selflessness, can be used as an antidote to 
incorrect pervasive conceptualization, consisting of the apprehension of selfhood and permanence.36 The application of one to the other will in effect burn up or short-circuit the whole cycle of conceptualizing. When this is done one no longer creates the categories which separate the absolute and the relative, and which lead to dualistic grasping ('dzin pa) after the process of purification, or the purified absolute itself.37
This simile certainly allows critical conceptual thinking a role in the process of removing the obscurations from the Enlightened Heart. Given the ultimate identity of the absolute and the relative, this only makes sense. But even correct concepts can become reified, and thus perpetuate the harmful dichotomic thinking. Thus Rang byung issues this warning;

While there is indeed knowledge which is said to be antidotal,
The conception of non-duality is untrue,
Because [what is actually a] non-conceptual [awareness] has become conceptual.
"You! You concept of emptiness, who has divided form and the like,
Are you not yourself mistaken?"
Still, [this concept of emptiness] has been taught in order to thwart attachment to a substantial truth.38

35 Snying bstan lines 124-128.
36 See Dkon mchog yan lag's annotations to lines 124-125.
37 I have as yet been able to find no canonical source for these mishan 'dzin bzhi.
38 Snying bstan lines 43-49.
Despite the discussion of progressive stages toward purification, and the provisionally placed value on correct concepts, this entire process is sublated by the repeated affirmation of the ultimate inseparability of the Enlightened Heart and the phenomenal world which it (self-) presences, as well as passages attesting to its primordial and all-pervasive purity. Thus perhaps the most powerful statement that Rang byung makes about the practice of removing obscurity is through citing the famous verse occurring in the Ratnagotra:

Here there is nothing at all to remove,
Not even the slightest to be added.
Truly seeing just that which is true,
In true vision there is liberation. 39

The post-phenomenal phase: primordial awareness (ye shes), the epistemological status of buddhahood which transcends bewildered subjective awareness.

What I have termed the post-phenomenal phase is perhaps the most artificial element of the model. In actuality, the modes of primordial awareness are integral to the enlightened bodies of Buddhahood, and cannot be separated from their activities, as will be apparent in the ensuing discussion. This of course means that the post and re-phenomenal phases are identical. Nevertheless, in order to clearly deliniate the various types of awareness which are actualized at the moment of Buddhahood, as well as the differences between primordial awareness and human consciousness (rnam shes), I felt that the creation of a separate category was merited.

When the factors obscuring the everpresent Enlightened Heart have been removed, Buddhahood ensues. This moment is described in the Snying bstan

39 Snying bstan lines 92-95.
either positively, as the acquisition of certain types of awareness, ability, and formal organization (sku), or negatively as freedom from the constraints of the phenomenal phase.

[Buddhas] do not regress,

Because of having actualized that which is as it is.

Impurity never again arises,

Because [Buddhas] are free from divisive and pervasive conceptualizing.\textsuperscript{40}

Dkon mchog yan lag tells us that what has been actualized, or brought into an active state in this world "as it is", is the abiding mode of reality (gnas lugs), or the actual status of the Enlightened Heart in its pre-phenomenal phase. Impurity never returns, for at this time the un-knowing (ma rig pa), which was the cause of the initial devolution, has been eradicated. Following this, one is free from all thinking which takes the apprehended object and the apprehending subject as truly existent.\textsuperscript{41}

On the positive side Buddhahood is credited with several types of primordial awareness (ye shes)\textsuperscript{42}. In this discussion Rang byung alludes to two classically formulated categorical schemes, the two-fold and four-fold collections of primordial awareness. As he does not cite any specific text in these passages it is difficult to determine his precise canonical sources for these topics. Nevertheless, a structural comparison between Rang byung’s statements and the statements of two of his primary sources, the Ratnagotra and the Sūtrālāmākāra, is possible.

The two-fold consists of a qualitative primordial awareness (ji lta ba ye shes, yathāvad-bhāvikāta-jnana) and a quantitative primordial awareness (ji snyed pa ye

\textsuperscript{40} Snying bstan lines 198-201

\textsuperscript{41} Dkon mchog’s annotation’s to Snying bstan lines 198-201.

\textsuperscript{42} "Primordial awareness" is a translation of ye shes which attempts to account for both elements of the term; ye, "primordial", "aboriginal", "originary", and shes, "awareness". This term is glossed by the phrase ye nas shes pa, "aware from the beginning", and can be seen as the cognitive aspect of the Enlightened Heart which is continually present. The rich interpretive discussions of this term have yet to be studied in any systematic way. See Germano (1992 pp.920), Karmay (1988 pp.131-132).
shes, yaśvad-bhāvikatā-jñāna). Reference to these can be found in the Ratnagotra. 43

There qualitative awareness is said to fully understand the non-substantiality (nairātmya) of all phenomena, while quantitative awareness is said to perceive the tathāgatagarbha present in all beings.

Rang byung refers only to one of these 44, quantitative primordial awareness, in the following verse;

Though the full extent of the bewilderment of sentient beings
Appears as an object to primordial awareness,
Primordial awareness is not sullied by bewilderment.
As a simile, though the great elements
Appear in the sky, coming into and going out of being,
[The sky] is not sullied, does not come into and go out of being. 45

This primordial awareness, even activated in the world, cognizing the extent (ji snyed pa) of sentient beings, is still not subject to a regression into dualistic conceptualizing. It is rather like the sky, constantly present to behold the clouds and so forth, but itself unchanging, unaffected by the clouds of bewilderment.

Rang byung also discusses the four-fold scheme of primordial awareness, which is canonically formulated in chapter nine of the Sūtralaṃkāra. 46 This consists of mirror-like awareness (me long lta bu'i ye shes, ādarśanajñāna), sameness (samatā, mnyam nyid) awareness, discerning (so sor rtog pa, pratyāveksanā) awareness, and efficacious (bya bya grub pa, kṛtyānusthāna) awareness. In brief, mirror-like primordial awareness, which merely reflects all without taking an object, is the basis of the other three types. Sameness awareness is the purity of meditation which is totally compassionate. Discerning

43 verses 1.15-16. See Tak (p.174-175).
44 See Kong sprul's topical outline 4.4.4.4.
45 Snying bstan lines 165-170.
awareness is able to attend to all things knowable, while efficacious awareness does what needs to be done for the sake of all beings.\(^{47}\)

Now these types of awareness are directly linked to the three enlightened bodies of Buddhahood. Together, the four types of awareness and the three bodies are manifest when the eight types of consciousness (\textit{rnam shes tshogs brgyad}) transform from their deluded state into the enlightened state. This is referred to as a basic revolution (\textit{gnas 'gyur, aśrayapaśārtti}).\(^{48}\) As Takasaki has noted\(^{49}\), within \textit{Yogācāra} thought this basic revolution came to mean that the \textit{ālayavijñāna} transforms, that is, loses its former status as the base of deluded human existence and revolves into a new status, that of the enlightened bodies. In \textit{tathāgatagarbha} thought, however, this revolution can be only apparent, for the enlightened bodies are inherent throughout human existence, in the form of the \textit{garbha}. The basic revolution then comes to refer to the removal of obscurations and the subsequent revelation of the inherently pure nature.

Rang byung discusses this basic revolution more fully in his \textit{Rnam shes ye shes bstan bcos}, where he uses a four-fold scheme of enlightened bodies\(^{50}\), adding the essential body (\textit{ngo bo myid kyi sku, svabhāvikakāya}) and a five-fold scheme of primordial awareness, adding the awareness of the expanse of reality (\textit{chos dbyings ye shes, dharma dhātu vijñāna}). According to this text, the universal ground consciousness revolves into the mirror-like primordial awareness, which is linked to the enlightened body of reality. This awareness in turn becomes the source of the three subsequent types. The seventh consciousness, afflicted subjective consciousness revolves into the sameness awareness, which corresponds to the enlightened body of communal enjoyment. The sixth

\(^{47}\) See Griffiths (1994) for an extended discussion of these types of awareness in relation to the three Buddha bodies. See also Wayman (1971).

\(^{48}\) See Nagao (1991, p.254) for a diagram of Sthiramati's formulation of these transformations.

\(^{49}\) See Tak (pp.41-44).

\(^{50}\) See Makransky and Sakuma for discussions of the relation between the three and four body theories.
consciousness, mental, revolves into discerning awareness, also corresponding to the communal body. The five sense types of sense consciousness, visual, auditory, olfactory, gustatory, and tactile, revolve into efficacious awareness, linked with the enlightened body of emanation.

Up to this point Rang byung's account accords with that of Sthiramati. To this, however, he adds the primordial awareness of the expanse of reality and connects this to the essential enlightened body. These are said to encompass the previous bodies and types of awareness. The addition of the five-fold division seems to be a tantric innovation, although the literary-historical development of these schemes has not been fully researched. There seems to have been a fairly wide latitude in the precise formations. For instance, Dudjom Rinpoche equates the primordial awareness of the expanse of reality with qualitative primordial awareness, and the other four with quantitative awareness, and rearranges the relation of the bodies and types of awareness. The following diagram illustrates these relations as they occur in the Rnam shes ye shes:

\[
\begin{array}{ccc}
\text{rnam shes} & \text{ye shes} & \text{sku} \\
\text{Kun gzhi rnam shes} & \text{me long lta bu} & \text{chos sku} \\
\text{nyon mongs yid} & \text{mnyam nyid} & \text{longs spyod sku} \\
\text{yid kyi rnam shes} & \text{so sor rtog pa} & " \\
\text{mig sogs rnam shes} & \text{bya ba grub pa} & \text{sprul sku} \\
\text{chos dbyings ye shes} & & \text{ngo bo nyid sku}
\end{array}
\]

52 See for instance the Samvarodayatantara (Tsuda p.248), and Wayman (1971).
53 Dudjom Rinpoche (volume one, p.140).
In the *Rnam shes ye shes* Rang byung summarizes these four bodies and five types of primordial awareness by equating them with the universal ground and the Enlightened Heart;

*The actualization of the nature of the five primordial awarenesses and the four enlightened bodies is Buddhahood.*

*That which is endowed with the impurities of mind, subjectivity, and consciousness is the universal ground.*

*[When this is] free from impurity, it is called the Enlightened Heart of the Sovereign.*

Thus it appears that even within the context of the eight groups of consciousness, for Rang byung the transformation from the phenomenal phase to the enlightened post-phenomenal phase is a process of the removal of impurity from the naturally enlightened state, the Enlightened Heart.

In the *Snying bstan* Rang byung discusses the four types of primordial awareness in a less systematic manner, not mentioning the fifth type. The first of these, mirror-like, is merely alluded to in the following passage;

*If it is asserted that [primordial awareness] grasps at its self-presence,*

*Then also a mirror* would come to possess conceptualization which grasps the appearance in it.*

This comparison points out the absurd consequences of saying that the mirror-like primordial awareness is endowed with apprehensive conceptualization (*dzin rtog*). This attribution is denied in the *Sūtrālāṃkāra*, and

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54 *Rnam shes ye shes*; See Dkon mchog yan lag’s annotated edition (p.457);

55 *Snying bstan* lines 162-164.

56 See Dkon mchog yan lag’s annotations to line 162.
thus this passage seems to be in accord with at least this particular canonical formulation.57

Sameness primordial awareness, which is the result of the basic revolution of the defiled subjective consciousness, is explained as follows;

*The subjectivity which abides purified of the three obscurations
Is "sameness [primordial awareness]", as well as quiescence."58

When the subjective consciousness is cleansed of objects of knowledge (*shes bya*), emotional defilement (*nyon mongs*), and absorption in trance (*snyoms 'jug*)59, it becomes the primordial awareness which is aware of self and other as essentially the same.

Of discerning primordial awareness, Rang byung states;

*[The enlightened activities] are not referred to by the term "compositional factors",
[But rather by the term] "discerning primordial awareness".*60

According to Dkon mchog yan lag this awareness knows each individual human being with their particular mental characteristics, seeing throughout all worlds.61 As with the mirror-like awareness, here Rang byung is at pains to differentiate this enlightened awareness which acts in the world from any type of worldly knowledge which is created through cause and condition by compositional factors.

Finally, Rang byung makes a parallel comment regarding the fourth type of primordial awareness;

*The Sovereign’s primordial awareness is not sullied,
Even though it is involved with sentient beings.
This [involvement] is not referred to by the term "bewilderment."

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58 *Snying bstan* lines 175-176.
59 See Kong sprul's *Snying bstan* commentary (ff.33a.6-33b.1).
60 *Snying bstan* lines 148-149.
61 Annotation to *Snying bstan* line 148.
It is called "efficacious [primordial awareness]."62

As mentioned before, in the Rnam shes ye shes this type of awareness is connected with the activity of the emanational body in the world. Dkon mchog yan lag adds that this awareness is totally effortless.63

In the Snying bstan these four primordial awarenesses are evoked primarily to extoll the virtues of Buddhahood and its activity in the world for the sake of bewildered humans. The technical details of the basic revolutions (gnas 'gyur) which link the defiled modes of consciousness to these enlightened modes are not mentioned. This is left to the Rnam shes ye shes, which has yet to receive modern scholarly treatment.

In this post-phenomenal moment I have also chosen to include Rang byung's particular formation of a verse from the Sūtrālāṃkāra (9.66) dealing with the three enlightened bodies;

These [enlightened bodies] are identical
In support, intention and enlightened activity.
In nature, uninterruptedness and continuity,
They are eternal.64

The commentary goes on to equate the eternality nature (rang bzhin) with the essential enlightened body (ngo bo nyid kyi sku), in other words the enlightened body of reality (chos sku); the eternality of uninterruptedness (rgyun mi 'chad) with the communal enjoyment body (longs sypod sku); and the eternality of continuity (rgyun) with the emanation body (sprul sku).65

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62 Snying bstan lines 171-174.
63 Annotation to Snying bstan line 171.
64 Sde dge Bstan 'gyur (volume 123, p.23.3-4);
   de dag rten dang dgongs pa dang //
   'phrin las kyi ni mnyam pa nyid //
   rang bzhin dang ni rgyun mi 'chad //
   rgyun gyis de dag rtag pa nyid //
Rang byung paraphrases this verse by turning it on its head and referring to three types of eternal primordial awareness, which he then associates with the three enlightened bodies. He states:

*Primordial awareness is eternal [in] three [ways].*

*The enlightened body of reality is naturally eternal.*

*The enlightened body of communal enjoyment is eternal in its continuity.*

*The enlightened body of emanation is uninterrupted.*

This accords with the canonical verse, with the exception that the eternal modes of continuity and uninterruptedness have been paired with the opposite bodies. By calling these modes of awareness eternal Rang byung stresses their unchanging transcendent value, thus linking the awareness that manifests at the time of Buddhahood with the inherent enlightenment eternally present as the Enlightened Heart. This description of the absolute may also be seen as what Ruegg calls a "positive definition through inversion of what is specific to the conditioned." That is, the modes of primordial awareness must be characterized as eternal in order to stress that they are not subject to the momentariness and condition nature of ordinary modes of knowing, even when primordial awareness is active in the world. Indeed Rang byung proceeds to make this distinction himself:

*Related to this, there are three non-eternals.*

*Emptiness which is intellectualized is not eternal.*

*Fickle conceptual subjectivity is not eternal.*

*The six groups [of consciousness] are not eternal, [because they are] composites.*

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66 Snying bstan lines 181-184.
68 Snying bstan lines 185-188.
Finally the refrain of the *Snying bstan* returns, emphasizing the inseparability of the transcendent and the immanent modes of reality. Rang byung states;

*Nevertheless, within those there exist three eternals.*

*The three non-eternals are impure,*

*And the three eternals are primordial awareness.*

The re-phenomenal phase- The bodies and qualities of Buddhahood: The realized status of a Buddha which is at once transcendant from and immanent in the phenomenal world.

In addition to the varieties of awareness actualized at the moment of Buddhahood, enlightenment also entails the actualization of the enlightened bodies (*sku, kāya*) and the beneficent qualities (*yon tan, guṇa*) associated with those bodies. Rang byung describes this moment thus;

*At that time, flowers of beneficent qualities Blossom upon one endowed with the enlightened body of sky.*

Dkon mchog yan lag refers to these qualities as "light rays of intelligent compassion," and to the flowers as the two form bodies (*gzugs sku, rūpakāya*) which act for the welfare of sentient beings. These remarks capture the central import of the enlightened bodies. They are the means by which Buddhas perform enlightened activities (*'phrin las*) or salvific acts, and in the context of this text can be seen as the actualization of the transcendent nature of the Enlightened Heart in the phenomenal world. As with primordial awareness, Rang byung is here concerned to show that even though these bodies presence

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69 *Snying bstan* lines 189-191.
70 *Snying bstan* lines 129-130.
71 See annotations to *Snying bstan* lines 129-130.
in the world to aid humans, they are not negatively effected by the pitfalls of human consciousness.

First, however, he alludes to the source of these qualities, and then proceeds to list them. This list seems to be based exclusively on chapter three of the Ratnagotra, and consists of three groups of associated qualities: the ten powers, the four types of fearlessness and the eighteen exclusive properties.72

Rang byung begins with a terse statement regarding the origin of the qualities;

*From the uninterrupted playfulness of that very [Enlightened Heart]*

*[Come] the sixty-four beneficent qualities (of Buddhahood).*

*This is a rough estimate,*

*As each [quality] is said to [consist of] tens of millions.*73

As has been pointed out earlier, the first line of this verse occurs elsewhere in Rang byung's *Zab mo nang don*, in the context of the origin, or devolution of phenomenal life itself.74 There "unimpeded play" is attributed to the Mind as such, which in turn is described as having a three-fold structure: Its nature (*rang bzhin*) is empty (*stong pa*), its essence (*ngo bo*) is radiant (*gsal ba*), and its aspects (*rnam pa*) are unimpeded (*'gag med*).75 Phenomenal life is the radiance of multifarious aspects continuously shining forth from the playfulness of the Mind as such.

In his comments to the present verse, Kong sprul uses this same structure to explain the actualization of the beneficent qualities, substituting the Enlightened

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72 See Tak (pp.338-343).
73 *Snying bstan* lines 58-61.
74 See *Zab mo nang don* (2b.4-5), quoted in the notes to the section of the present chapter dedicated to the phenomenal phase.
75 This triune structuring of the relation between ground and emanation is shared by the Rnying ma and Bka' brgyud. Rang byung rdo rje equates attributes it to the de gshegs snying po as well as gnas lugs in in his *Rdzogs chen Snying thig* text (see his *Nyams len tag khrig ngor mishar can* p.455). See Germano (1992, p.880) and Neumaier-Dargyay (1992, p.31-36).
Heart of the Sovereign as that which is endowed with this triune emanational structure. This would mean that aspects (rnam pa) of phenomenal life and the beneficent qualities (yon tan) of Buddhahood both come from the Enlightened Heart, and that they both emanate due to that same triune structure. It is understandable, then that Rang byung would be at pains to differentiate the enlightened qualities from the characteristics of the world of cyclic existence. I will return to this after presenting the sixty-four qualities.

The following qualities are divided into two sets of thirty-two. The first set is attributed to the enlightened body of reality. The second set, which Rang byung does not list, belong to the two form bodies, the body of communal enjoyment and the emanational body.

Rang byung paraphrases the Ratnagotra, listing the qualities in the same order as that work. First are the ten powers;

- [The ten powers associated with Buddhahood are-]
  - The knowledge of the proper and improper place,
  - Of the maturation [of actions], the elements, the faculties,
  - Knowledge of faith, the path which leads everywhere,
  - Contemplation, the divine eye,
  - Memory of previous states, and quiescence.

He follows with the four types of fearlessness or intrepidity;

- On these ten powers are based the [four types of] fearlessness:
  - The enlightenment of all phenomena, the teaching of obstacles,
  - The teaching of the path, and of cessation. [Regarding this] there is no quarrel whatsoever.
Finally, Rang byung lists the eighteen properties exclusive to Buddhas;

Owing to those, the eighteen [exclusive properties of Buddhas come about]:

[Buddhas possess] neither bewilderment nor clamorous [speech].

[Buddhas have] uncorrupted recollection and continuous mental composition.

[They possess] no pluralistic conception,

Are neither indifferent nor without consideration.

[They are] indefatigable in aspiration, diligence, memory,

Meditative concentration, discriminating intelligence,

And in the vision of primordial awareness of liberation.

[Buddhas'] acts are preceded by primordial awareness,

[Which] is unimpeded in the [three] times. These are the eighteen

[exclusive properties].

Just so, the enlightened body of reality is endowed with thirty-two

[beneficent qualities].

It may be noted that these "qualities" are almost entirely made up of modes of awareness and activity, and are not static attributes. Given this description, the enlightened body of reality seems to be an interrelated structure of salvific actions, rather than a single mental or physical entity.

The second set of thirty-two defines the physical characteristics of a great person (mahāpuruṣa), in otherwords a Buddha manifest by means of a communal body or an emanation body. Of these Rang byung says only;

Furthermore, the nature of the two enlightened bodies of form, {the communal body and the emanation body},

[Exhibits] thirty-two characteristics, [as well as] minor marks.

The minor marks (dpe byad) are not listed in the Ratnagotra.

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80 Snying bstan lines 70-79. See Ratnagotra 3.11-15 (Tak pp.341-343).
82 See Mahāvyutpatti #268-349 for a list of these minor marks (Sakaki pp.24-29).
Rang byung now proceeds to differentiate the beneficent qualities associated with the three enlightened bodies from the aspects which are taken as objects in the phenomenal phase. For, as has been described in the preceding section, the enlightened bodies and the four modes of primordial awareness act in the world for the sake of beings, and yet are not subject to the bonds of phenomenal consciousness. Rang byung states:

[Pure] compositional factors [which are manifest by Buddhas] appear to be momentarily coming into and going out of being, 

[In a manner] similar to impure compositional factors.

If this were not the case, 

The continuum of the enlightened activities of the form bodies would be interrupted.

Still, [these enlightened activities] are not referred to by the term 

"compositional factors", 

[But rather by the term] "discerning primordial awareness".

Indeed, Rang byung goes on to say the phenomenal world and the re-phenomenal modes of action and awareness are identical in terms of their mode of presencing (snang ba);

[Though] the nature of the great elements 

is associated with apprehension, 

[At the time of enlightenment their] essence exhibits [enlightened] efficacy.

Between bewilderment and non-bewilderment

There is not the slightest difference in presence.

Though they may take on the immanent garb of the phenomenal world in order to be effective, nevertheless these primordially aware actions are, so to speak, not confused by the alluring radiance of the garments. According to Rang byung this is the key;

83 Snying bstan lines 144-149.
84 Snying bstan lines 150-153.
Whether there is dualistic grasping or not is the difference.

If this were not the case,

How could the enlightened activities of the Sovereign be undertaken?85

Indeed, if this epistemological matter is the primary difference between enlightened Buddha activities and deluded human activities, then there is, once again, no ontological difference between the two states. It is to this theme, which has surfaced frequently, that I will now turn.

The leitmotif of the Snying bstan- "As it is before, so is it after." The indivisibility of the pre-phenomenal, phenomenal, post- and re-phenomenal; The indivisibility of cyclic existence and awakened existence.

The essential identity of the various modes of existence is a central theme in the Snying bstan. This has been apparent throughout the preceding discussion. Categories are developed, progress is measured, states of purity and impurity posited, only to be collapsed and devalued by assertions of the all-pervasiveness of the Enlightened Heart or the underlying/overarching unity of Buddhahood and human life. The differences may be crucial, but nevertheless they are superficial. Rang byung signals this as a primary theme in the introductory lines of the Snying bstan with a quote from the Hevajratantra;

Sentient beings are Simply Buddhas

Save for being obscured by adventitious impurity.

If just this [impurity] is removed, there is Buddhahood.86

Despite the stages of the spiritual path, then, Buddhahood is always present in a fundamental sense. This leads Rang byung to restrict the sense in which any transformation occurs between the state of sentient being and that of

85 Snying bstan lines 154-156.
86 Snying bstan lines 12-14. Hevajratantra II.iv, verse 69 (Snellgrove 1959, part II p.71).
Buddhahood. Again, with heavy reliance on the words of the *Ratnagotra* a
heirarchy of spiritual progress is developed, and then immediately attenuated;

*Impure, [both] pure and impure,*

*Completely pure, according to this order*

*There are three states; sentient being*

*Bodhisattva, and Buddha.*

This heirarchy is perfectly consistent with the discussion of the purification of
conceptual thought on the five paths and the ten levels. Still, this does not affect
the eternal and all-pervasive status of the Enlightened Heart;

*Though this is said, a Buddha is not newly arisen.*

*As it is before, so is it after,*

*The Enlightened Heart of Buddhahood is unchanging.*

[Therefore] "change" refers only to becoming free from impurity.

It is with regard to this theme that Rang byung evokes the tantric concept of
the identity of the physical body (*lus*) with the enlightened bodies (*sku*). This
seems to be a development of the Mahāyānistic equation of cyclic existence and
liberation, brought to its most personal, bodily conclusion. In the following
passage he links the qualities (*yon tan*) of Buddhahood with the physical body
(*lus*), and asserts that the crucial moment in the realization of this fact is the
removal of the transformation of consciousness (*rnam 'gyur, pariṇāma*) that give
rise to dualistic thought. He states;

*The acquired beneficent qualities are one's own body.*

*That body is not created by fortune or ḹiśvara,*

*By Brahman, by externally real atoms,*

*Or by some arcane means.*

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88 *Ratnagotra* 1.51b (Tak p.234).
89 Snying bstan lines 135-138.
When the transformations of object and subject,

[Perceived by] the five [sense] doors—have been cleansed

This is what was conventionally referred to [above] as "acquisition."90

He then continues, specifically linking the channels (rtṣa, nādi), breath (rlung, prāṇa), and essential points (thig le, bindu) with the two enlightened form bodies, the communal enjoyment body and the emanation body.

Therefore the purified channels, breath, and essential points

Are the pure enlightened bodies of form.

[When] uncleansed, the enlightened bodies of form are impure.91

While these ideas receive only a brief mention in the Snying bstan, they are fully developed in Rang byung's work on Highest Yoga Tantra, the Zab mo nang don.92 Still, even there the Enlightened Heart plays an important role, laying the groundwork in the first chapter for the ensuing discussion.93

Finally, I would like to draw attention to a recurring phrase in the Snying bstan that seems to embody the notion of transcendence in immanence. Rang byung states that the Enlightened Heart "Is just as it is."94 That is, the Enlightened Heart is nothing other than itself throughout all phases. Even in the phenomenal phase, the Enlightened Heart, and the beneficent qualities (yon tan) connected with the awakened actualization of the Enlightened Heart— the body of reality (chos sku)— are fully existent in their pure presence. Thus Rang byung writes that it is uncertainty about the qualities existing "just as they are" right now that leads to the vicious cycle of reification and affliction.95 He then goes on to exhort the reader to recognize this and thereby actualize the capability of the enlightened qualities just as they are;

90 Snying bstan lines 103-109.
91 Snying bstan lines 110-112.
92 See also the fragments from the Zab mo nang don gyi rang 'grel in the appendix.
93 See the Zab mo nang don (2a.4).
94 yin la yin bzhin du. See Snying bstan lines 81, 91, 199.
95 See Snying bstan lines 80-90.
Be aware that (the mind as such, Buddhahood) is just as it is right now,
And thereby achieve the ability [of the beneficent qualities].

This idea is neatly summarized in a verse from one of Rang byung's spiritual songs. Here the Mind of Buddhahood, enlightened awareness, is equated with the universal ground, the ground of the phenomenal and the post- and re-phenomenal phases. There is no essential difference between these two. The only difference from the human perspective is realization of their unity. Rang byung writes;

*The universal ground is the ground of the totality of cyclic existence and liberation.*

When you do not realize this, it is cyclic existence.

When you realize this, it is the mind of Buddhahood.

The essence of the universal ground is so expressed.

The song goes on to state that cyclic existence and the enlightened state are essentially uniform. If this is realized, the Enlightened Heart, primordially existing 'just as it is', becomes actualized.

Of its own accord, this dualistic grasping at object and subject Arises as an appearance in the expanse.

Therefore, if you do not realize that cyclic existence and liberation are non-dual, of a single essence, then you are bewildered.

When you realize this, you are free.

Even though the thought and the thinker are not two,

Taking them as two is the ground of cyclic existence.

When you see the non-dual essence,

The Enlightened Heart of the Sovereign becomes actualized.

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96 Snying bstan lines 91-92.
97 Rang byung mgur (f.97.6-7). See Appendix for a full edition and translation of this song.
98 Rang byung mgur (f.98.1-3)
One of the most striking features of the Snying bstan, and of tathāgatagarbha thought in general, is its presentation of positive affirmations of an absolute which cannot by its very nature be apprehended through language, or even thought. Indeed, "Enlightened Heart" is a name for the unnameable. The eighth Karmapa, Mi bskyod rdo rje (1507-1554), has said that "'Enlightened Heart of Buddhahood' is the name of the self which is selfless."¹ This conundrum embodies the way in which negatively tinged affirmations of the absolute reality are used in the Snying bstan. In this chapter I wish to discuss this under the rubric of apophatism and kataphatism, or negating language and affirming language.

D.S. Ruegg has mentioned several times that tathāgatagarbha thought is positive in its use of language, in contradistinction with Madhyamaka thought, with its emphasis on all phenomena being empty (śūnya, stong pa) and without essence (nihsvabhāva, ngo bo med pa). He states;

"The relation between a positive or mystical current and a negative or analytical one- for example a cataphatic approach and positive theory and an apophatic approach and negative theory concerning insight and Awakening- or between the Emptiness of the heterogeneous (gzhan stong) and the Emptiness of own-nature (rang stong) theories of sūnyata and the tathāgatagarbha can provide the comparativist with interesting and methodologically instructive cases of opposed theories and approaches existing in tension."²

I wish to continue the work on this subject that Rueg has brought to Buddhology by elaborating upon his suggestive comments. First I will provide a brief sketch of negative/apophatic and positive/kataphatic language, summarizing the history and development of this pair of interrelated concepts as they have appeared in Christianity and Neo-Platonism. Following that I will sketch

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¹ See his Dbu ma gzhan stong smra ba'i srol legs par phyé ba'i sgron me (f.8b.1); de bzhin gshegs pa'i snying po ni bdag med pa'i bdag gi ming du rtogs shing. /  
² See Ruegg (1989 p.10).
Ruegg’s view on the kataphatic nature of tathagatagarbha thought. I will then discuss the structure of apophatic and kataphatic language based upon the work of Michael Sells and Raoul Mortley. Finally I will apply these ideas to Rang byung’s Snying bstan.

Apophatism and kataphatism in western thought—

Apophatism and kataphatism have a long history in the west. These two terms have their origin in Greek philosophy, and are defined by Aristotle as follows: "Assertion (kataphasis) is a statement affirming one thing of another: negation (apophasis) is a statement of something away from another." Mortley traces the discussion of the relative merits of positive or negative language to Plato’s dialogue the Parmeneides, in which Plato concludes that since the One, the absolute reality is outside of time, it therefore is beyond description, knowledge, or perception. All that we can do is say what the One is not. It is in the Enneads of the Neo-Platonist Plotinus (205-270 c.e.) that this theme is taken up again and given the formation that would fuel the Neo-Platonic discussion of apophatism and kataphatism. Proclus (c.412-484 c.e.) was to provide the fullest synthetic Neo-Platonic treatment of the relationship of language to the One in his Platonic Theology.

The Christian discussion of this topic can be traced from Justin in the second century C.E., through Clement, and Origen. In Greek Christianity the fourth century

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3 I have included a bibliography of publications on apophatism and kataphatism, most of which will not be referred to in this discussion. Nevertheless, these works have provided a necessary background for my appropriation of these concepts for use in a Buddhological context, and will provide further researchers with a solid foundation in the literature. Raoul Mortley’s From Word to Silence is the most thorough discussion of the literary-historical development of these interrelated concepts. See also Nicholas Gendle’s work “The Apophatic Approach to God in the Early Greek Fathers.”

4 On Interpretation 17a25, translated by Mortley in his two-volume work From Word to Silence (volume 1, p.126). All references to Mortley are to this work.

5 See McGinn, The Foundations of Mysticism (p.33) and Mortley (volume 1, p.129).

6 For a translation of Enneads 6.9, which is the locus classicus for the Neo-Platonic discussion of language and the One, can be found in O’Brien, The Essential Plotinus (pp.72-89).

7 See Mortley (volume 2, p.97-119).
century Cappadocian fathers Basil, Gregory of Nazianzus, and Gregory of Nyssa were the primary contributors to the ongoing dialogue. Finally, in the sixth century, standing between Neo-Platonism and Christianity, Pseudo-Dionysius wrote *The Mystical Theology*, which was to provide the primary source for further Christian philosophical discourse on apophatism and kataphatism.

The need to differentiate between apophatic, negating language, and kataphatic language, which puts forth positive propositions, grew out of a desire to express the absolute reality in language, coupled with a distrust of language's ability to adequately do so. The One, the absolute, is the source of all creation, and yet it is beyond this creation. Since it is beyond creation, it is not a "thing" to which one can refer, because to be a thing is to be something created, distinguishable from some other thing, existing only in relation to some other thing. When one attempts to refer to the absolute one immediately brings it into the realm of thinghood, separating it from other things, making it an object of our subjectivity. As Mortley says, "The paradox is that the one is involved in everything without being itself a thing, so that the mode of apprehending things will find itself inapplicable when confronted with the essence of these things." Language, based upon the assumption that there are separate objects to which we can refer, is not well suited to deal with this conception of the One. "Differentiation is the fundamental technique of discourse: this is the crux of Neoplatonism. ....This divisive activity is seen as working to the disadvantage of the holistic vision of reality which is ultimately dictated by the underlying existence of the One itself."

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9 See McGinn (pp.157-182), and Mortley (volume 2, pp.221-241). A translation of *The Mystical Theology* can be found in Jones (1980).
10 Mortley (v.2 p.45).
11 Mortley (v.2 p.45).
Apophasis was the preferred mode of discourse about the absolute for the Neo-Platonists, as well as the Cappadocian fathers, Gregory of Nazianzus, Basil of Caesarea, and Gregory of Nyssa. Jerome Pelikan describes the theology of these three thinkers as follows:

"Against any and all "fabulous imaginations," natural theology was in the first instance negative theology: its subject matter was, as Basil of Caesarea put it... "inexpressible by the human voice," and it was "incomprehensible to human reason"; it was outside every linguistic system of meaning, and it was outside the analytic and reflective powers of the rational soul. Negative theology was indispensable, because resorting to either language or thought in hopes of comprehending the Incomprehensible was like playing a children's game and deluding oneself into imagining that the fantasy was for real."12

Certainly, the same could be said for the problem of expressing the absolute in Buddhism. A fear of the hypostatizing power of positive language was the primary impetus for developing apophatic language.

That notwithstanding, if one wants to talk about the absolute, one has no choice but to use language. This is the dilemma faced by writers throughout religious literary history wanting to speak of the transcendent, be it the One, God, or Tathāgatagarbha. If the primary disadvantage of language is that it posits entities, and would reify the absolute in this very positing, then the alternative is to use language to say what the absolute is not: The absolute is not created, not time-bound, not a thing, without a beginning, etc. This would seem to avoid the problems entailed in a positive reference. And yet this negative reference can never be perfectly carried out in language, because even in a negative statement the absolute is still being referred to as some "thing" which does not have certain properties. The structure of any single proposition, positive or negative, objectifies the absolute.

It is for this reason that Sells has characterized apophasis as a type of language that talks about the absolute through an oscillation between negations and affirmations:

12 Pelikan (pp.41-42).
"In order to claim that the transcendent is beyond names..., I must give it a name, "the transcendent." Any statement of ineffability, "X is beyond names," generates the aporia that the subject of the statement must be named (as X) in order for us to affirm that it is beyond names. ...To say "X is beyond names," if true, entails that it cannot then be called by the name "X." In turn, the statement "it cannot then be called X" becomes suspect, since the "it," as a pronoun, substitutes for a name, but the transcendent is beyond all names. As I attempt to state the aporia of transcendence, I am caught in a linguistic regress."13

Thus, "Apophasis is a discourse in which any single proposition is acknowledged as falsifying, as reifying. It is a discourse of double propositions, in which meaning is generated through the tension between the saying and the unsaying."14 Sells' characterization of apophasis clearly draws out the implications of Pseudo-Dionysus' statement about the absolute in the conclusion of The Mystical Theology: "It is beyond assertion and denial. We make assertions and denials of what is next to it, but never of it, for it is both beyond every assertion, being the perfect and unique cause of all things, and, by virtue of its preeminently simple and absolute nature, free of every limitation; it is also beyond every denial."15

Apophasis and kataphasis can be seen as dependent on each other. A kataphatic statement is made about the absolute, such as "it is goodness." Then an apophatic statement is made, "it is not goodness, because it cannot be delimited." When these two statements are held in tension, the result is a linguistic oscillation which implies that the absolute is beyond goodness or non-goodness. Speaking primarily of Plotinus, Mortley neatly summarizes the dilemma faced when talking about the absolute:

"The One, or the Good, that principle also known as God, is the axis of Plotinus' philosophy, and much turns on the problem of grasping it or putting it into language. The paradox which runs across the pages of the Enneads is that Plotinus insists as much upon the impossibility of representing the One as he does upon the need to find the correct image for alluding to it. Images are constantly preferred, only to be retouched in various ways, and Plotinus'
constant effort is to provide the imagination with approaches which combine the familiar with the unfamiliar. That process of modifying the familiar image is the negative process. ....For Plotinus the negative method is like the stonemason's chisel: it reshapes the given by removing part of it."^{16}

It is the tension between apophatism and kataphatism that fuels this manner of speaking about the absolute. I shall return to this after a discussion of Ruegg's view on _tathāgatagarbha_ as a kataphatic notion.

**Ruegg on _tathāgatagarbha_ as kataphatic**

Ruegg has mentioned the apophatic-kataphatic distinction several times^{17}, but his fullest treatment of the topic occurs in his collection of Jordan Lectures, _Buddha Nature, Mind and the Problem of Gradualism in a Comparative Perspective_. In the introduction Ruegg previews his discussion, stating that the term _tathāgatagarbha_ "...is not a referring term for any entity (bhāva), but a metatheoretical expression or counter."^{18} While the description of _tathāgatagarbha_ as not being a referring term is reminiscent of the above discussion of the One not being an object to which language can refer, Ruegg does not explain what he means by "metatheoretical" in this context. It would not seem appropriate, for instance, to speak of a "theory of a theory" here. Thus I would imagine that what Ruegg intends here is that _tathāgatagarbha_ is "beyond theory."

Ruegg formulates the main theme of his observations as follows:

"If.... _tathāgatagarbha_ ....has been described cataphatically by the positive terms 'permanent', 'immutable', 'blissful', etc., it is not because this reality is regarded as some kind of permanent substantial entity endowed with these attributes as inhering properties, but rather because the _paramārtha_ [absolute truth, K.S.] is so characterized in order to distinguish it from the _saṃvrti_ [conventional, K.S.] level that is properly characterized by the _saṃskṛtalaksānas_ [marks of the conditioned, K.S.] of impermanent, painful, etc. It is therefore thought by some interpreters that, when applied to the unconditioned, this positive definition through inversion of what is specific to the conditioned does not imply the existence of the _paramārtha_ as a permanent substantial entity established 'in truth', i.e.

^{16} Mortley (v.2 p.45).
^{17} See Ruegg (1969 p.362); (1971 p.463); (1977 p.34).
^{18} Ruegg (1989 p.5).
hypostatically (*bden par grup pa*). Inasmuch as such a definition uses terms in a descriptive and systematic context without, however, applying them to a thing regarded as an entity having self-existence (*svabhāva*), it is perhaps what might be called metatheoretical; that is, it does not refer to some objective, first-order entity."¹⁹

Ruegg’s description of the *tathāgatagarbha* as kataphatic accords with what Sells and Mortley might characterize as the positive content remaining after an apophatic statement. He continues in this vein:

"....The *tathāgatagarbha* and *paramātman* theories in Buddhism, together with the procedure of characterization of the absolute by inversion in relation to the relative, may be seen as intended to neutralize and cancel both *atmanavida* and *anatmanavada* in so far as they represent a binary pair of conceptually antithetical positions that the Buddhist Middle Way is to transcend. Thus, at a certain stage in Buddhist thought, these theories serve as a sort of metatheory that founds a metalinguistic description of the absolute— which is itself inexpressible within the binary pair structure of discursive thinking (*vikalpa*) and the four positions of the tetralemma (*catuṣkoṭi*), and hence in a language presupposing positive and negative entities."²⁰

Ruegg provides an excellent summary of the linguistic role of *tathāgatagarbha*, holding an absent place for the absolute, beyond subject-object predication, beyond affirmation and negation. The properties which he attributes to the term *tathāgatagarbha* all have parallels in the western discussion of apophatism and kataphatism. What seems to be missing in Ruegg’s account here is any discussion of the manner in which the kataphatic term *tathāgatagarbha* comes to possess such thoroughly apophatic characteristics. In fact, *tathāgatagarbha* can be seen as an apophatically kataphatic term. It achieves this status through a dialectic of propositions and negations, followed by new propositions which are tempered by the negations. It is the tension between apophatism and kataphatism that gives life to the term *tathāgatagarbha*. Indeed, in another work Ruegg has made mention of this process. Speaking of the *Ratnagotra*, he says,

"....especially in treatments of the *paramārtha* (which are by their nature so to speak 'raids on the unspeakable') apophatism and kataphatism come to be used

²⁰ Ruegg (1989 p.54).
in 'torsional' complementarity in the (no doubt paradoxical) attempt to lend conceptual form and verbal expression to the paramārtha."\textsuperscript{21}

It is this complimentarity that I want to highlight in Rang byung's Snying bstan. First, however, I would like to return to Sells and Mortley in order to emphasize the nuances in the relationship between apophatism and kataphatism.

The creative tension between apophatism and kataphatism-

According to both Sells and Mortley, there can be no apophatic statement without a prior kataphatic assertion. "There is no negative without a positive: we can have no negative theology without firstly the enunciation of certain statements of positions, and certain images. Negative theology is parasitic of positive theology, and will not be able to function until the assertion of positive statements has been carried out."\textsuperscript{22} Apophatism is not merely the refusal to say anything about the absolute. It is a linguistic maneuver that intends to transform one's view of the subject at hand. Moreover, it is not the total negation of a positive statement, for this would reify the absolute as an entity that holds its objective status precisely because it does not contain certain properties. A meaningful statement about the absolute occurs when a positive assertion and its negation are held together. Both steps are indispensable. Without assertion there is no subject, no context, and without negation the subject becomes reified as an object.

The positive assertion to be negated cannot be just any assertion. Apophasis occurs within a system of propositions that should make sense on its own. Thus the kataphatic statement must hold a valid position within one's theory of the absolute. For instance, one would probably not say that the absolute is entirely made of peanut butter, and then proceed to negate this. This would give the

\textsuperscript{21} Ruegg (1977 p.34).
\textsuperscript{22} Mortley (v.2 p.252).
ensuing negation no forcefulness whatsoever, for any reference to a cataphatic system would be lost. Sells comments, "The apophatic paradoxes are constructed upon a foundation of conventional logical distinctions; the more highly tuned the rationality of the kataphatic context, the more successful will be the apophatic paradox."23 In the context of tathāgatagarbha thought, then, one would say that the tathāgatagarbha is the transcendent source of all, and then proceed to negate this, either by calling upon the purely linguistic status of the term, or by stating that the tathāgatagarbha is also in fact fully immanent, thus creating the paradox of something being totally transcendent and immanent at the same time. As Mortley states,

"Clearly the positive value of the words negated have some importance: otherwise they would not have been selected. A list of negatives attached to a series of positives somehow fix thought in a certain direction. ....The fact that these positives are negated does not dismiss them from the mind, or annul them completely."24

This interplay between affirmation and negation, which Sells and Mortley call apophatism, is the process by which the term tathāgatagarbha achieves its evocative power while avoiding any connotations of objectification. While Ruegg has called this a kataphatic term, and I would mostly agree with his assessment, it is the process which is important. Whether the outcome is primarily positive or negative in its characteristic is in many ways secondary to the dereification of the absolute through apophasis. As Ruegg has shown, tathāgatagarbha is beyond the subject-object dualism of discursive thinking, and beyond the tetralemma. But it did not achieve this status merely through an assertive proposition. Tathāgatagarbha can be more accurately characterized as an apophatically kataphatic term, or a post-negation affirmation. Its positive sense, connoting the ground of all existence, or the source of people's ability to become

23 Sells (p.212).
24 Mortley (v.2 p251).
Buddhas, is tempered by negation and paradox. It is as if our attention is drawn toward a particular point on the horizon, and then the point vanishes. One no longer sees the point, but even in its absence one's view of the horizon is permanently altered due to having focused on that point. Mortley has eloquently summarized this tension:

"The via negativa thus has a twofold mode of operating: in the first place the positive concepts selected fix the thought in a certain approach, and in the second place the negative opens it up to the vastness of that same concept in a fuller and more perfect mode. This "opening up to vastness" is an essential part of the function of the via negativa, but even in this phase, it is still parasitic on prior affirmations made."  

With this summary in mind, I now want to turn to the Snying bstan itself, and point out several ways in which the tension between apophasis and kataphasis are used.

Three ways in which apophatism and kataphatism work together in the Snying bstan-

The oscillation between negation and affirmation forms one of the primary underlying structures of the Snying bstan. The reader is drawn in by images of the tathagatagarbha as the source of all life, which are then deconstructed, only to be reinstated with an object-less connotative power at the end of the text. Despite the apophatic reversals to which the assertions are subject, it is clear that the tone of the text is positive, kataphatic. The text does indeed wish to elucidate the absolute. But to do this only through assertion would be to draw the absolute down into the confines of dualistic conceptualization. Even though the absolute is named, "tathagatagarbha," this name occurs within an apophatic "opening up to vastness." This apophatic kataphatism is not unknown in Christian writings. Pelikan has shown that the Cappadocian fathers used certain positive terms, such as the Holy Spirit, with apophatic connotations. Of such terms he

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25 Mortley (v.2 p.253).
states, "Regardless of whether they were cataphatic or apophatic grammatically, the names used for God..., referred to qualities and attributes that it would be blasphemous to predicate of the eternal one in a positive or literal sense."\textsuperscript{26}

Three separate processes of assertion and negation can be discerned in the \textit{Snying bstan}, as well as several of Rang byung's other works. The first, and most prevalent, is where a kataphatic statement or series of statements is made, and following that an apophatic statement is made which delimits the referential power of the former statements. The second process, akin to the first, is that in which a kataphatic and apophatic statement are simultaneously employed and rejected. Finally, several reflexive acts are attributed to the absolute which appear to be wholly positive, but upon closer inspection are seen to be paradoxical, and thus contain an apophatic element implicit within them.

1. A \textit{kataphatic statement} is made, then an \textit{apophatic statement} delimits its referential power-

The \textit{Snying bstan} begins with two verses which set the stage for the rest of the work. They are wholly kataphatic, stating that the Enlightened Heart is the source of every mode of existence, from the totality of phenomena to ordinary human existence, to Buddhahood. It is pure by its very nature, and it is eternal. Furthermore, the first verse affirms that cyclic existence, that is, human suffering as experienced in a continual round of death and rebirth, has an endpoint. This is no doubt guaranteed by the presence of the Enlightened Heart within all beings. Lastly, the Enlightened Heart is said to be hidden from us due to being concealed by a sheath of unknowing that has also always been present.

The text opens:

\textit{Though beginningless, [cyclic existence] has an end.}

\textsuperscript{26} Pelikan (p.45).
[The Enlightened Heart of Buddhahood], pure by nature,
endowed with eternity,
Is unseen, being enveloped by a beginningless sheath,
As, for example, a gold statue obscured by mud.27

The beginningless essence
Is the support of all phenomena.
Because it exists, so do all beings,
As well as the attainment of liberation from suffering.28

Elaborating on these opening verses, Rang byung rdo rje emphasises that the Enlightened Heart is the truly existent source from which deluded human thought originates, and on which it continually depends.

The site [of cyclic existence and liberation] is the Enlightened Heart of the Sovereign.

[Even] faulty pervasive conceptualization
Is situated within the purity of the mind.

That purity presently exists.
But, even though it exists, it is not seen due to ignorant pervasive conceptualization.
Because of this [this purity] is cyclic existence.
If just that [impurity] were removed, liberation would come about.
That is conventionally referred to as "the end" [of cyclic existence].29

After setting up the Enlightened Heart in a purely kataphatic manner, with this last line Rang byung begins to undermine the referential power of the

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27 Snying bstan lines 4-7.
28 Snying bstan lines 8-11.
29 Snying bstan lines 27-34.
previous lines. By relegating the end of cyclic existence to the status of a mere conventional term (*tha snyad pa, vyavahāra*), Rang byung cautions the reader against positing an absolute gap between ordinary human existence and the enlightened state of Buddhahood. For, as we shall see, the two states are identical. With these next lines he altogether pulls the rug out from under the preceding affirmations of the existence of the Enlightened Heart:

*{The hypostatizations} "beginning" and "end" are based on pervasive conceptualization itself.*

Here the referential power of the assertions that there is a beginning or end of cyclic existence is nullified. The beginning of human existence and its culmination in the liberated state of Buddhahood, are hypostatizations (*sgro btags, samāropa*), reifications of concepts created by our dualistic consciousness which have no objective status of their own. The actual process by which these transformations in existential status actually occur cannot be delineated by conceptualization (*kun rtog, parikalpa*). Ruegg clarifies this idea:

"If the texts affirm that the paramārtha [ultimate meaning, K.S.] is ineffable, this means that discursive language cannot grasp its very nature; for such language is inextricably bound up with pragmatic and discursive usage (vyavahāra) and the dichotomizing conceptual construction (vikalpa) inherent in discursive proliferation (prapanca)."*

Despite this restriction of referential capacity with which Rang byung reins in his opening statements, the reader is not left with a blank slate. To be sure, the Enlightened Heart retains its place as the topic of the work despite its attenuated position. The main apophatic point is that phrases such as "Enlightened Heart" and "the beginning and end of cyclic existence" do not refer to objects within the structure of dualistic consciousness. Further, language is so bound to this mode or ordinary consciousness that any single proposition almost universally leads to

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30 *Snying bstan* line 35.
31 Ruegg (1989 p.45).
the reification of the subject at hand. Nevertheless, regardless of the fact that the
term "Enlightened Heart" is effective only on the linguistic level, the Enlightened
Heart has a "meaning" (don, artha) which informs human existence. The
following two lines, eschewing a simple kataphatism, yet allude to a truth
beyond affirmation.

Even though [the Enlightened Heart] is expressed through many
conventional designations,
Its meaning is not known through verbal expression.32

2. Kataphatic and apophatic statements employed simultaneously
to cancel each other out-

This second type of play between affirmation and negation might be seen as
a more potent relative of that just discussed. The following two verses are taken
from Rang byung rdo rje's Prayer of the Great Seal (Phyag chen smon lam), perhaps
his most popular text.

It is not existent, because even the victorious ones do not see it.
It is not non-existent, because it is the base of the totality of cyclic existence
and liberation.
This is not a contradiction, rather the coalescent middle path.
May the nature of the mind be realized free from extremes.

No one can illustrate it by saying "This is it."
No one can reject it by saying "This is not it."
This nature, free from conceptualization, is unconditioned.
May certainty be achieved about the correctness of this
utterly pure truth.33

32 Snying bstan lines 56-57.
33 Phyag rgya chen po'i smon lam, verses 11-12:
Here one is told that the absolute, the highest truth, can neither be affirmed nor denied. Apophatism plays a far stronger role in these verses, where the very act of predication, either affirmative or negative, is called into question. Nevertheless, kataphatism can be discerned at two levels. First, in the double negation, "not non-existent," coming in the second line of the first verse a type of real status is implied of the absolute, even if this status is beyond predication. Here an affirmation is hinted at through the negation of negation. Second, the absolute is given a name, "utterly pure truth," (yang dag don) at the conclusion of the second verse. Like the "Enlightened Heart" in the preceding discussion, this kataphatic naming follows upon the apophatic process, and thus means to stand beyond affirmation and negation. Again, the two are seen to stand in tension, creating a text that is at once inspirational in its vision of the highest truth, and critical towards its own ability to capture that truth.

The verse from the Sūtrālāṃkāra that Rang byung quotes toward the end of the Snying bstan also illustrates this principle.

*Just like the abatement of heat in iron,*

*And just like [the removal] of a cataract in the eye,*

*The mind and primordial awareness of Buddhahood*

*Are not said to be existent or non-existent.*

Here Buddhahood and the awareness associated with that state are likened to iron in the first line and the eye in the second, while desire (′dod chags) and ignorance (ma rig pa) are implicitly compared to heat and cataracts, which are to

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Snying bstan lines 204-208. Sūtrālāṃkāra verse 9.25.
be removed.\textsuperscript{35} At the time of the removal of these unwanted defilements, Buddhahood cannot be said to exist, for this would imply that it is a subjective state which actually posses the defilements, thus bringing Buddhahood down into dichotomizing conceptualization. Conversely, it cannot be said to not exist, for Buddhahood is the pacification (\textit{zhi ba}), freedom from the defilements.\textsuperscript{36} Dkon mchog 'bangs comments that pacification is free from the binary pair; ordinary human mind versus enlightened awareness.\textsuperscript{37} To maintain or deny either side of this pair is to uphold the dichotomy.

Finally, Rang byung makes use of this juxtaposition and ultimate denial of positive and negative statements in the following lines:

\begin{quote}
[While] all is not true, neither is it false.

\textit{Astute people maintain [that phenomena] are like the moon in water}.\textsuperscript{38}
\end{quote}

The reflection of the moon in still waters cannot be said to exist as a object, for it is merely a reflection. Still, the appearance of this reflection cannot be denied. It is present to our vision, despite its apparitional status.

3. \textit{Apophatism implicit in logic of kataphatic statement: reflexive activity-}

This last type of description of the absolute predicates an activity for the highest truth, but the logic of the activity reduces the predication to absurdity, thus revealing an apophatic moment within the affirmation. This is done by attributing reflexive activities to the absolute such as self-production, self-knowing, and self-presencing or appearance. The paradox of these actions stems from a breakdown in the standard of causality where the agent is separate from the object on which it performs the action. In order to complete these reflexive

\textsuperscript{35} See Dkon mchog 'bangs' commentary to these lines.

\textsuperscript{36} Griffiths (1990a pp.58-59) for further discussion of this verse.

\textsuperscript{37} See commentary to line 209; Zhi ba ni de sems dang ye shes gnyis ka las grol ba'i phyir.

\textsuperscript{38} \textit{Snying bstan} lines 50-51.
actions, the agent is also the object. It acts upon itself. To do this the agent must
in some sense precede the action, and thus must, paradoxically, precede itself.

For instance, in order to create oneself, one must already exist as something
which is able to create, thus one cannot create oneself because one is already
there. This leads to an infinite regress in which one must forever precede
oneself. Similarly, if one is to know oneself, one must divide oneself into a
subject that knows and and object that is known. But, to fully know oneself the
subject must also be known, and so must be made an object. This entails yet
another subject.... ad infinitum.

Two examples of the reflexive activity of the absolute occur at the end of the
Snying bstan, in the discussion of self-cognizing primordial awareness (rang rig ye
shes), and self-arising confidence (rang byung dad pa):

[The Enlightened Heart] is the object of self-cognizing primordial
awareness.

The benificent qualities are produced by self-arisen confidence.

Alas, not realizing this matter

Innocents wander the ocean of cyclic existence.39

This verse shares its theme with a verse from the Ratnagotra, which Dkon
mchog 'bangs has quoted in his commentary, where the Buddha is referred to as
the Self-arisen one (rang byung):

The highest truth of the Self-arisen
Can be realized only by confidence.
The brilliant disk of the sun
Cannot be seen by those with no eyes.40

These reflexive activities are well-suited as indicators of the absolute for they
at once break down our ordinary notion of causality, which necessitates a

39 Snying bstan lines 221-224.
40 Ratnagotra verse 1.153.
separation between actor and acted-upon, while still providing a name for that which transcends conceptualization. In yet another example of apophatism and kataphatism acting in tension, it is the very paradoxical nature of self-production that places the absolute beyond the pale of our ordinary linguistic-conceptual conventions. In fact, the absolute is the only "thing" for which reflexive activity makes any sense at all. Mortley provides a useful explanation;

"The highest principle is the only being who knows himself, who sees himself, who names himself, who comprehends himself; his is his own mind, his own eye, his own mouth, and his own form. He conceives himself, he sees himself, and speaks himself.... There is a negation implicit in all this which is the negation of the ordinary human self-relation. Ordinary human experience differentiates between each of the bodily functions, of epistemological functions: the human persona knows a difference between itself and its eyes, ears and mouth. It likewise knows a difference between itself and its conceiving, thinking and speaking abilities, since these are all object-directed. They are not capable of reflexive action, since one cannot self-think, self-conceive, or self-speak: such activity is possible only for the highest being."

Self-presencing (rang snang) is another reflexive activity which refers to the absolute. In this case, however, the emphasis is on the identity of of the absolute reality and phenomenal reality, and the futility of grasping or repelling the phenomenal world. If the phenomenal world is the self-appearance of the absolute, this means that the ordinary human is also the absolute. Therefore, what point is there to desire or loath that which is essentially identical with the one who desires or loathes?

One who accepts and rejects those [dualistic phenomena] is mistaken.

For, rejecting self-presence, where does one stop?

[Conversely,] in accepting self-presence, what arises?

Dualistic grasping, is it not false?

Rang byung mentions self-appearance later in the text, in a discussion of primordial awareness:

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41 Mortley (v.2 p.26).
42 Snying bstan lines 40-43.
If it is asserted that [primordial awareness] grasps at its self-presence,
Then even a mirror
Would come to possess conceptualization which grasps
the appearance in it.43

Here the paradox of self-presence negates the possibility of the self-presencing grasping itself. Just as a mirror is not an agent which takes that which appears on it as an object, so primordial awareness, by virtue of its being beyond the dichotomoy of agent and object, is incapable of taking an object.

Lastly, the concept of inseparability (dbyar med, avinirbhaga) expressed in the following verse can be seen as a kataphatic statement about the absolute which ultimately unties itself, leaving the reader swinging between apophatism and kataphatism.

While the essence is empty of the incidental [defilements],
Which are separate from it,
It is not empty of the unexcelled qualities [of Buddhahood]
Which are inseparable from it.44

To state that the qualities of a Buddha which manifest in the world to aid deluded beings are inseparable from their source is to break down the notion of predication, for a quality is something, an objective attribute, that a subject possesses. This, of course, is not descriptive of Buddhahood, and so the qualities are said to be inseparable. But this in effect says that the qualities are no different than the state, which in turn negates what is usually ment by "quality." Again, a kataphatic statement about the absolute contains an apophatic moment.

To conclude I return to Ruegg, who states;

"What is of paramount importance in the last analysis is perhaps not so much whether absolute reality is to be described positively or negatively, as whether the theory adopted actually avoids representing this reality either as the nihilistic

43  Snying bstan lines 162-64.
44  Snying bstan line 97-100. This is oft quoted Ratnagotra verse 1.155.
destruction of some (pre-existing) entity or as a real void to which one might cling dogmatically." 45

These aims are indeed achieved in the Snying bstan, and I hope that I have shown the mechanisms by which this occurs. Affirmation of the absolute is the preferred means of evocation in this text, which runs counter to the negatively toned Madhyamaka of Nagarjuna, at least as modern scholars have characterized it. Nevertheless, the affirmation is what I would term a negatively circumscribed affirmation, or an apophatic kataphatism.

As Peter Gregory has shown, the kataphatic style was also the preferred mode of referring to the absolute in the Hua-yen school of Chinese Buddhism. It is ironic that his article is a response to Robert Thurman's work, which champions the Tibetan form of negation as the pinnacle of Buddhist hermeneutics, for Gregory's conclusions regarding Chinese kataphatism could well apply to Rang Byung's Snying bstan;

"The kataphasis of Tu-shun and of other varieties of Mahāyāna alternative to Śūnyavāda is not a simpleminded and complete rejection of Nagarjuna's sound distrust of word and concept. Neither Tu-shun, nor the authors of the Madhyāntavibhāga and Sarvādhirnirmocanasūtra, nor most Tathāgatagarbha thinkers believed, for example, that there are positive locutions and conceptualizations which can provide accurate, descriptive purchase on the utter reality of things. None have reverted to an ignorant confidence in the referential capacity of language. However, both Tu-shun and these other Mahāyāna thinkers did hold that there are certain positive and affirmative uses of language which may perform salvifically necessary tasks that negation cannot perform, and which may even be better than denial and apophasis at those very tasks of dissolving error and destroying false views that Nagarjuna had assigned only to denial and negation." 46

This tension between apophatism and kataphatism, which I hope to have shown is a crucial element in the both the style and philosophical outlook of the Snying bstan, is present in many Tibetan and Indian works. As a general theory of the relation between language and the absolute reality, this could certainly be a helpful analytical tool with which to study a variety of texts. Concepts of

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45 Reugg (1989 p.44).
original purity, which seem for the most part to be treated kataphatically, are widespread throughout Tibetan literature. Nevertheless these concepts must in most cases be brought in agreement with the apophatic themes of emptiness and exclusion from the subject-object dichotomy. Indian Buddhist studies dealing with themes other than the *tathāgatagarbha*, may also profit from a nuanced model of apophatism and kataphatism. For example, Nāgārjuna's *Dharmadhatustotra*, with its positive statements regarding the expanse of reality (*dharmadhātu*) might be a text for which this is relevant. In this chapter I hope only to have continued to develop a valuable explanatory model within the context of Rang byung rdo rje's short work.
Chapter Six- Translation of the *Snying bstan*—The Pronouncement on the Enlightened Heart of Buddhahood

A Treatise Entitled Pronouncement on the Enlightened Heart of Buddhahood\(^1\) (1-2)

Homage to all Buddhas and Bodhisattvas! (3)

Though beginningless, [cyclic existence] has an end\(^2\).

*The Enlightened Heart*\(^3\), pure by nature, endowed with eternity,
Is unseen, being enveloped by\(^4\) a beginningless sheath\(^5\).
As, for example, a gold statue covered over [by clay]\(^6\). (4-7) \(^7\)

The beginningless essence\(^8\)
Is the support\(^9\) of all phenomena.
Because it exists, so do all beings,

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1 I have translated D's *gian la dbab pa* by "Pronouncement". Z and R's *bstan pa* would be "A Teaching on the Enlightened Heart".
2 Dkon mchog yan lag states that the end of cyclic existence is when there is recognition (*rang ngo shes pa*), presumably of one's inherently pure nature.
3 As was mentioned in the introduction, the parentheses { } indicate that I have filled in the verse based Dkon mchog yan lag's annotations. In rare cases, such as the present one, I have also used Kong sprul's commentary to the *Snying bstan* (4b.1). Unless indicated, all such parentheses will refer to Dkon mchog yan lag's notes.
4 Reading Z, R's *kyis*, for this agrees with both the Tibetan critical and Sanskrit editions.
5 Dkon mchog yan lag states that this sheath is the "impure co-emergent un-knowing."
6 This is reminiscent of the ninth simile showing how the tathāgatagarbhā is concealed by impurities. See Ratnagotra verse 1.124 (Tak p.276).
7 This verse occurs in the Ratnagotra-vaśyāhyā 1.41. See Tak (p.224), Obermiller (p.178).
8 *khams (dhātu)*: here this is a synonym for *snying po*. See Dkon mchog yan lag's annotation to line nineteen. In his annotation to line eight he states that this is the cause of Buddhahood (*sangs rgyas kyi rgyu*).
9 *gnas*: Dkon mchog yan lag states that another name for this support is the universal ground (*kun gzhi, alaya*), which consists of a mixture of primordial awareness (*ye shes*) and consciousness (*ruam shes*).
As well as the attainment of liberation from suffering. (8-11)

Sentient beings are simply Buddhas.

Save for being obscured by adventitious impurity.

If just this [impurity] is removed, there is Buddhahood. (12-14)

Here [the essence] is referred to as "beginningless",

[Because] there is nothing at all previous to that.

The "moment" [in which bewilderment arises] is the very same.

[Bewilderment] does not come forth from any other support. (15-18).

Even though this "essence" has no creator

[Nevertheless] because it possesses particular characteristics

it is spoken of in that manner. (19-20)

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10 This popular verse can be found in the commentary to Ratnakotra 1.152, where it is attributed to the now lost Mahāyānābhidharmasūtra. As Tak (p.291) has pointed out, where this verse occurs in the Mahāyānasamgraha, dhātu, "essence," is translated by the Tibetans as dbyings, while in the Ratnakotra it is translated by khams. This indicates, as we would expect, that Rang byung was relying on the Ratnakotra as his source for the verse. The verse has been used both as an argument for the existence of ālayavijñāna and for tathāgatagarbha. In the context of this text it would seem clear that it refers to the tathāgatagarbha. For different translations and further discussion on this verse, see Tak (p.291), Obermiller (p.230), Lammote (1973 v.1.2 pp.12-13), Ruegg (1973 p.90), Sparham (1993 p.123), Keenan (1982 p.11), Gonta (1992 p.6). Interestingly, Klong chen pa (1308-1364) says that this verse is from the "sūtra which clearly teaches the Enlightened Heart" (snying po rab tu bstan pa'i mdo). See his Sems dang ye shes kyi dri lan (Gsung thar bu volume one, p.381.6), which by the way treats many of the same themes as Rang byung's Snying po bstan pa and Rnam shes ye shes. It seems that this verse, and because of it the lost sūtra in general, had a reputation for its explanation of the tathāgatagarbha in Tibet.

11 This famous verse is from the Hevajratantra (II.iv, verse 69). See Snellgrove (1959 pt.I, p.107). This equation of ordinary beings and Buddhas, so prominent in Tantric thought, can be seen here as making explicit what was only implied in the preceding verse from the Abhidharmasūtra. Its presence at the beginning of the Pronouncement also illustrates that, while the majority of the text is devoted to Mahāyāna themes, these themes are to be considered within a Tantric context. See the last line (230) of the Pronouncement, where Rang byung refers to the work as comprising the "heart of the Adamantine Path," himself styling the text as a contribution to Tantric literature.

12 This refers in general to the two opening verses, both considered to be from the Abhidharmasūtra by Dkon mchog yan lag, which will now be commented upon by Rang byung in lines 15-35.

13 This refers to line eight.

14 This "moment" is the beginningless time (dus) of line eight.

15 This refers to the essence (khams) of line eight.
"Phenomena"\textsuperscript{16} are said to appear as both Cyclic existence and liberation, And are referred to as the ground of unknowing, habitual propensities. Conceptualization, correct or incorrect, is an unsteady compositional factor, And is the productive cause of the coming into being {of both cyclic existence and liberation}. The causal condition is explained as the universal ground\textsuperscript{17}. (21-26)

The "support" [of cyclic existence and liberation] is the Enlightened Heart of the Sovereign. [Even] faulty pervasive conceptualization Is situated within the purity of the mind. (27-29)

That very purity presently exists\textsuperscript{18}. But, even though it exists, it is not seen due to ignorant pervasive conceptualization. Because of this, [this purity] is cyclic existence. (30-32)

If just that [impurity] were removed, liberation would occur.

\textsuperscript{16} This refers to the phenomena (chos) of line nine.
\textsuperscript{17} This must be construed as the universal ground consciousness (kun gzhi rnam shes, \textit{alayavijñāna}), for it is in this that the habitual propensities are collected. In other writings of Rang byung it seems that "universal ground" refers to the inherently pure ground of existence, and hence becomes synonymous with such terms as Enlightened Heart (snying po) and Mind as such (sems nyid). For instance, see The \textit{Prayer of the Great Seal}, verse thirteen, where reality (chos nyid) and the universal ground (kun gzhi) are equated. In his commentary to the Prayer, Situ states that the universal ground must not be confused with the universal ground consciousness (See Nges don phyag rgya chen po'i smon lam gyi 'grel ba p.47). See Germano (1992, p.858) for a discussion of this in the Rdzogs chen context. The interplay between these two terms deserves attention, both as a literary-historical and a philosophical problem.
\textsuperscript{18} This refers to line ten. Dkon mchog yan lag states that the pure nature of the three enlightened bodies presently exists.
That is conventionally referred to as "the end"¹⁹ of cyclic existence. (33-34)

{The hypostatizations} "beginning" and "end" are based on pervasive conceptualization itself²⁰.

Like the wind, compositional factors have created actions and defilements.

Because of these,²¹ the aggregates, sense spheres, sense powers;

The totality²² of dualistically appearing phenomena are presented.²³ (35-39)

One who accepts and rejects those {dualistically presencing hypostatizations} is mistaken.

For, rejecting self-presence²⁴, where does one stop?

[Conversely,] in accepting self-presence, what arises?

Dualistic grasping, is it not false? (40-43)

While there is indeed knowledge which is said to be antidotal,

The conception of non-duality is untrue,

Because [what is actually a] non-conceptual [awareness] has become conceptual.

You! You concept of emptiness, who has divided form and the like,

Are you not yourself mistaken?

---

¹⁹ This refers to line eleven.

²⁰ Dkon mchog yan lag states (annotation to line 35) that pervasive conceptualization results from the defiled subjectivity apprehending the mind as a self, which in turn results from the mind as such un-knowing itself.

²¹ Reading Z, R yis, as a causal relation between lines 37 and 38 makes more sense than D's genitive.

²² Reading Z, R kun rather than D's sku (enlightened body), which makes no sense in this context.

²³ Chapter one of Rang byung's Zab mo nang don elaborates on this process.

²⁴ rang snang: This reflexive action is ambiguous in terms of who or what is doing the action. Presence, or appearance could be the result of one's own mind, or the action of the Mind as such or the Enlightened Heart itself. Most probably it includes both aspects. See Dkon mchog yan lag's annotation to line 35, where the actions of the Mind as such and the mind are related. On the interrelation of the two senses, see Germano (1992 pp.824-826).
Still, [this concept of emptiness] has been taught in order to thwart attachment to a substantial truth. (43-49).

[While] all is not true, neither is it false.25

Astute people maintain [that phenomena are] like the moon on water.26

Ordinary awareness,27 just that,

Is called the expanse of reality28, the Enlightened Heart of the Sovereign29.

Nobles do not make [the Enlightened Heart] any better.

Sentient beings do not make it worse.30

Even though [The Enlightened Heart] is expressed through many conventional designations,

It’s value is not known through verbal expression.31 (50-57)

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25 Dkon mchog yan lag states (annotation to line 50) that the following verse is a presentation of the essence of the Enlightened Heart, which he glosses rather tersely with four attributes; presence (snang ba), cognizance (rig), emptiness (stong pa), and bliss (bde ba). These, presumably, are the aspects which cannot be considered to be either true or false.

26 Lines 50-51 are a restatement of a verse from the Hevajra tantra (II.iii, v.36; Snellgrove 1959, Part One, p.98), of which Dkon mchog yan lag quotes a part (annotation to line 50). The verse, used to explain the nature of the aggregates (phung po) and sense spheres (khams) is as follows:

Naturally unborn from the beginning,
Neither true nor false,
All is asserted to be like the moon in water.
Therefore, meditators, so should you understand.

27 thun ma lus pa’ This is a key term in Mahamudra thought, and is present at the beginnings of the tradition in Tibet. Sgam po pa (1079-1153) equates ordinary awareness with the absolute truth (dam bden pa), as well as with co-emergent primordial awareness (than cig skyes pa’i ’og phyis) which follows upon realization (rito po). See his Tshogs mchod chen mo (Collected Works, volume two p.100.2, 101.3 and passim). See Namgyal (p.245) for a translation of this passage from Sgam po pa, as well as for his own discussion of ordinary awareness (pp.244-247).

28 chos dbying; Skt. dharmadhātu.

29 The identity of the dharmadhātu and tathāgatagarbha has been discussed by Takasaki (1966(a)), and by Habito (1985) and (1986). See Ratnagotra 1.28 and the commentary (Tak p.197-198) where the fact that the dharmadhātu pervades all living beings is one of the reasons that all beings possess the tathāgatagarbha.

30 This line and the previous are consistent with Ratnagotra verse 154 (Tak p.300), quoted in the Snying bstan (lines 93-96).

31 Dkon mchog yan lag states (annotation to lin 57) that even though the value or meaning (don) of the Enlightened Heart cannot be known perfectly through language, it is nevertheless necessary to teach in order to overcome the five faults, which are; 1. despairing that one will never attain Buddhahood; 2. despising other sentient beings; 3. taking the impurities to be truly existent; 4. taking the benificent qualities to be non-existent; 5. pridefully thinking that one is the best.
From the uninterrupted playfulness of that very\textsuperscript{3} \cite{EnlightenedHeart} \cite{ReadingZRnyid}

[Come] the sixty-four beneficent qualities [of the body of dharmas and the form bodies].

This is a rough estimate,

As each [quality] is said to [consist of] tens of millions. (58-61).

[The ten powers associated with Buddhahood are-]

The knowledge of the proper and improper place,

[Of] the maturation [of actions], the elements, the faculties,

Knowledge of faith, the path which leads everywhere,

Contemplation, the divine eye,

Memory of previous states, and quiescence. (62-66).\textsuperscript{34}

On these ten powers are based the [four types of] fearlessness:

The enlightenment of all phenomena, the teaching of obstacles,

The teaching of the path, and of cessation. [Regarding this] there is no quarrel whatsoever. (67-69).\textsuperscript{35}

Owing to those, the eighteen [exclusive properties of Buddhas come about]:

[Buddhas possess] neither bewilderment nor clamorous [speech].

\textsuperscript{32} Reading Z R nyid
\textsuperscript{33} Dkon mchog yan lag states (annotation to line 58) that it is the play of presence (snang ba), luminosity (gsal), cognizance (rig), and bliss (bde ba) that gives rise to the qualities. This is almost the same as the four-fold set that he attributed to the Enlightened Heart in annotation to line 50, with the exception that here luminosity stands in place of emptiness. Undoubtedly there is an explication of this set of terms to be found in early Bka' brgyud literature, though I have yet to locate such a passage.
\textsuperscript{34} See Tak (p.338), Obermiller (p.259).
\textsuperscript{35} See Tak (p.339), Obermiller (p.260).
[Buddhas have] uncorrupted recollection and continuous mental composition. 

[They possess] no pluralistic conception, 

Are neither indifferent nor without consideration. 

[They are] indefatigable in aspiration, diligence, memory, 

Meditative concentration, discriminating intelligence, 

And in the vision of primordial awareness of liberation. 

[Buddhas'] acts are preceded by primordial awareness, 

[Which] is unimpeded in the [three] times. These are the eighteen [properties].

Just so, the enlightened body of reality is endowed with 

thirty-two [beneficent qualities]. (70-79).

Right now those [qualities] are mistaken. 

[The Enlightened Heart] is as it is [even in its presenced qualities]. Due to 

uncertainty [about this], 

What is non-existent has been hypostatized as being existent. 

The conceptualization produced by that [hypostatized object] is relative. 

Unaware of the consummated, 

Through one's own actions one is afflicted- What a pity! 

Awareness of the truth of these qualities of the enlightened body of reality 

is true awareness. 

But now limited ability has discarded true awareness, 

And fabricated untruth. 

Following upon that, unsteady [bewildered conceptualization] results. (80-90)

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36 See Tak (p.341-342), Obermiller (p.261-262). 
37 This verse mentions the three natures (rang bzhin gsum, trisvabhāva) developed within Yogācāra thought: the hypostatized or imaginary (kun briags, parikalpita), the relative or dependent (gzhan dbang, paratantra), and the consummated or fully established (yongs su grub pa, parinispāna). See Nagao (1991, pp.61-74), Tola and Dragonetti (1983), and Yamada (1977) for discussions of this important formulation of the relation between the absolute and the relative modes of reality. It is unfortunate that neither Rang byung nor any of his commentators provides a source for this doctrine.
Be aware that {the Mind as such, Buddhahood} is just as it is right now,
And thereupon achieve the ability of the [the qualities].
Here there is nothing at all to remove,
Not even the slightest to be added.
Truly seeing just that which is true,
In true vision there is liberation.
While the essence is empty of the incidental [defilements],
Which are separate from it,
It is not empty of the unexcelled qualities [of Buddhahood]
Which are inseparable from it. (91-100)38

Furthermore, the nature of the two enlightened bodies of form, {the communal
body and the emanation body},
[Exhibits] thirty-two characteristics, [as well as] minor marks. (101-102)

[Those] acquired beneficent qualities are one's own body.39
That body is not created by fortune or Īśvara,40
By Brahman, by externally real atoms,
Or by some arcane means41.
When the transformations42 of object and subject,

38 lines 93-100 are the famous Ratnagotra verses 1.154-155. See Tak (p.300-301), Obermiller (p.235). Verse 1.154 can also be found in Sgam po pa's Jewel Ornament (See Guenther 1986, p.215), and in most Tibetan discussions of tathāgatagarbha.
39 This line introduces a clearly Tantric theme, which has up to this point in the text has only been implicit. This essential identity of the qualities and the physical body (lus) is dealt with more fully by Rang byung in his Zab mo nang don, chapters 3-5.
40 See Chemparathy (1968-69) and Kumoi (1966) for discussions of Buddhist critiques of Īśvara.
41 phag na mo: This phrase is unclear to me. Kong sprul gloses phag with lóg, secret. The Ḥishig mažod chen mo (p.103) gives a similar phrase, lóg na mo, which it defines as lóg gyur, "secret".
42 rnam 'gyur (parināma): See Yamada (1977, pp.161-164) on the types of consciousness transformation as developed by Vasubandhu. As with the three natures, one can only
[Perceived by] the five [sense] gates- have been cleansed
This is what was conventionally referred to [above] as "acquisition." (103-109)

Therefore the purified channels, breath, and essential points
Are the pure enlightened bodies of form.
[When] uncleansed, the enlightened bodies of form are impure.43 (110-112)

By way of a simile: within a beryl44 in the rough
Positive attributes are not apparent.
Cleansed with hair and salt water,
Cleansed with acid and wool,
Cleansed with clear water and cotton,
It is purified, and the sought after gem45 appears. (113-118) 46

So it is also for the beryl which is the mind.
In order to be cleansed of the three coverings-
Defilements, objects of knowledge, [and] indifference-
[The mind] is completely purified on the [paths of] accumulation and
connection, on the seven impure grounds,
And the three purified grounds.47 (119-123)

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make a guess as to which sources Rang byung is drawing from for his incorporation
Yogācāra concepts into this text.
43 Elaborating on this verse, Dkon mchog yag lag employs the four-fold scheme of purification
(See Rang byung’s Prayer of the Great Seal, verse seven). He equates the channels, breath
and essential points with the basis of purification (sbyang gzhi), the two form bodies with the
purified result (sbyangs byas), and the impurity (ma dag) with that to be purified (sbyang bya).
44 Buddruss (1980) shows that vai{lurya cannot mean lapis lazuli, as it is often taken to. See also
Finot (1896) where he argues for vai{lurya as "cats-eye." In Tibetan literature, however, we
find different colors of vai{lurya, which we can also find for beryl. See also Winder (1990).
45 Reading Z R’s bu, as ‘byung is intransitive
46 This simile is taken from the Ratnagotra-vyakhya 1.2 (Tak p.150-151, Obermiller p.119-120).
47 See Chapter three, section on the phenomenal phase.
Like the [mutual] burning of two sticks

Owing to the encounter of correct and incorrect pervasive conceptualization

[One is] free from [all] pervasive conceptualization.

[One is then] free from the four apprehended signs;

Cleansing, antidote, the conception of suchness, and effect. (124-128)

At that time, flowers of positive attributes

Blossom upon one endowed with the enlightened body of sky.

Impure, [both] pure and impure,

Completely pure, according to this order

There are three states, sentient being

Bodhisattva, and Buddha. (129-138)

Though this is taught, a Buddha is not newly arisen.

As it is before, so is it after,

The Enlightened Heart of Buddhahood is unchanging.

[Therefore] "change" refers only to becoming free from impurity.

Some, adhering to negative views,

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48 A related burning stick-consciousness metaphor can be found in the Hevajratantra (II.iii. 37; see Snellgrove pt.II, p.98). It concerns, however the coming into being of consciousness.

49 These signs (mitshan) appear to be the concepts (rtog pa) of these experiences, which are divorced from the actual experience and then clung to. I have not been able to locate any other works that discuss this four-fold group of signs. Dkon mchog yan lag states (annotation to line 128) that the concepts of cleansing and antidote are cleared away by perceiving suchness, a perception which is a non-conceptual awareness which apprehends birth, existence, and quiescence as identical. On the eighth ground (sa brgyad pa) of the ten-fold series of grounds only the sign of the result remains.

50 Dkon mchog yan lag states (annotation to line 129) that the "time" is when one is free from even the sign of the result.

51 See Ratnagotra-nyākyā 1.26 (Tak p.193), where the nature of the Buddha's body is likened to the sky. Dkon mchog yan lag (annotations to lines 129-130) equates the attributes with light rays of intelligent compassion, and the flowers with the salvific activity of the two form bodies.

52 Ratnagotra 1.47 (Tak p.230-231, Obermiller p.183)

53 Ratnagotra 1.51b (Tak p.234)
Posit that the beneficent qualities of Buddhahood are causeless,\(^{54}\)
Or that they are not self-existent within the mind as such, but rather produced
by external causes and conditions.\(^{55}\)
What difference is there [between these views and, respectively] extreme
eternalism and nihilism? (139-143)

[Pure] compositional factors [which are manifest by Buddhas] appear to be
momentarily coming into and going out of being,
[In a manner] similar to impure compositional factors.\(^{56}\)
If this were not the case,
The continuum of the enlightened activities of the form bodies would be
interrupted.
Still, [these enlightened activities] are not refered to by the term "compositional
factors",
[But rather by the term]\(^{57}\) "discerning primordial awareness".\(^{58}\) (144-149)

[Though] the nature of the great elements
is associated with apprehension,
[At the time of enlightenment their] essence exhibits [enlightened] efficacy.
Between bewilderment and non-bewilderment

\(^{54}\) Dkon mchog yan lag (annotation to line 140) attributes this faulty view to the Gcer bu pa, or Nirgrantha Jainas. See Ratnagotra-\(v\)yākhyā 1.33 (Tak p. 203).
\(^{55}\) According to Dkon mchog yan lag (annotation to line 142) these are learning, contemplation, and meditation.
\(^{56}\) A Buddha is said to be seen by ordinary humans, despite being totally unaffected by its involvement in the world. See Ratnagotra 1.69-79 (Tak p.253-254). Dkon mchog yan lag identifies (annotation to line 144) these compositional factors as the work of discerning primordial awareness which instantly knows the minds of all sentient beings.
\(^{57}\) Line 149 ends rather awkwardly with a genitive, to which Dkon mchog yan lag adds; \(ming du brjod\), "is called."
\(^{58}\) The third of the four primordial awaremesses. See Sutrālāṃkāra verse 9.72 (Limaye p.141).
There is not the slightest difference in presence.\(^{59}\) (150-153)

Whether there is dualistic grasping or not is the difference.
If this were not the case,
How could the enlightened activities of the Sovereign be undertaken? (154-156)

Examples such as the wish-fulfilling jewel
Are illustrative of non-conceptual efficacy.\(^{60}\) (157-158)

Given this explanation, {the two form bodies and their enlightened activities} are
not merely in some other [person's mental] continuum.\(^{61}\)
If that were so, primordial awareness would exist only in the continuum of
another.
If that is posited, primordial awareness [itself] becomes erroneous. (159-161)

If it is asserted that [primordial awareness] grasps at its self-presence
Then even a mirror
Would come to possess conceptualization which grasps the appearance in it.
(162-164)

Though the full extent of the bewilderment of sentient beings
Appears as an object to primordial awareness,\(^{62}\)

\(^{59}\) Dkon mchog yan lag (annotation to line 153) provides a simile for this. He states that this is
like the appearance of an horse or a cow in a magic show to the magician and the spectator.
Both see the same magical illusion despite the fact that one knows that it is unreal, and one
does not.

\(^{60}\) See Ratnagotra 2.50 (Tak p.328).

\(^{61}\) Dkon mchog yan lag (annotation to line 159) indicates that they are not merely the pure
visions (dag snang) of a disciple. This seems to allude to an issue that was a matter of current
debate.

\(^{62}\) See Ratnagotra-\(\)vy\(\)\(\)\(\)\(\)khy\(\)\(\)a 1.16-15 (Tak 173-175).
Primordial awareness is not sullied by bewilderment.
As a simile, though the great elements
Appear in the sky, coming into and going out of being
[The sky] is not sullied, does not come into and go out of being. (165-170)

Just so, the Sovereign's primordial awareness is not sullied,
Even though it is involved with sentient beings.
This [involvement] is not referred to by the term "bewilderment."
It is called "efficacious [primordial awareness]." (171-174)

The subjectivity which abides purified of the three obscurations
Is equanimity, as well as quiescence.
[Nevertheless,] possessing great kindness and compassion,
The enlightened body of communion and so forth appear to [sentient beings].
Some [say] that when Buddhahood is obtained
One becomes similar to [an arhat of the] lesser vehicle. In order to refute [that
incorrect view, this] has been spoken. (175-180)

Primordial awareness is eternal [in] three [ways].
The enlightened body of reality is naturally eternal.
The enlightened body of communion is eternal in terms of its continuum.
The enlightened body of emanation is an unbroken continuum. (181-184)

Related to this, there are three non-etrnals.

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63 See Sūtraśāntakara verse 9.74 (Limaye p.142).
64 See Sūtraśāntakara verse 9.66 (Griffiths, et. al 1989, pp.67-68)
65 I translate Z,R's sku, as the next enlightened bodies are mentioned in the following two lines.
66 chos sku; Sanskrit dharmakāya. Harrison(1992) has discussed the problem of translating this term in Indian sources.
Emptiness which is intellectualized is not eternal.
Fickle conceptual subjectivity is not eternal.
The six groups [of awareness] are not eternal, [because they are] composites. (185-188)

Nevertheless, within those there exist three eternals.
The three non-eternals are impure,
And the three eternals are primordial awareness. (189-191)

{The Enlightened Heart of Buddhahood} is not similar to the {permanent} self of non-Buddhists,
Because it is not imputed as [a self] is imputed by subjectivity.67 (192-193)

[Buddhahood] is not similar to the pacification of the Hearers and Solitary realizers,
Because it exhibits all the qualities of the the enlightened bodies of form. (194-195)

It is not similar to the body of sentient beings,
Because it is not produced by contaminated conditions. (196-197)

[Buddhas] do not regress,
Because of having actualized that which is as it is 68. (198-199)

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67 In order to explicate this verse Dkon mchog 'bangs cites verse twenty-four of the Dharma\dhatu\sutra, for which see Ruegg (1971). The verse runs;
Because that which is the expanse of reality is not a self,
It is neither male nor female.
Totally free from object and subject,
How can it be conceived of as a self?

68 Here Dkon mchog 'bangs has added gnas lugs, which may be translated as "mode of reality," "ontological status," or "abidingness." Thus, a Buddha would not regress to the
Impurity never again arises
Because [Buddhas] are free from divisive and pervasive conceptualizing. (200-201)

Therefore, this Mind as such, Buddhahood,
Though presently existing, is not cognized. (202-203)

When there is realization,
Just as the abatement of heat in iron,
And like [the removal of] a cataract in the eye,
Buddhahood, mind and primordial awareness
Are not said to be [either] existent or non-existent. (204-208)

As there is no coming into being in the ultimate reality,
In suchness there is also no liberation.
As the sky is, so is Buddhahood.
Sentient beings [and Buddhas] are of a single character.
As there is no birth in this world or the next
By nature there is also no release from suffering.
Therefore composite phenomena, manifestly empty,
Are the objects of omniscient primordial awareness. (209-216)

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state of an ordinary deluded human being when manifesting, because that Buddha is actually a manifestation of reality. This term seems to have a range of meanings, and is used in both Bka' brgyud and Rnying ma writings. Broido (1979, 1984, 1985) has studied Padma dkar po's use of the term dgnos po'i gnas lugs. 

69 Lines 205-208 are Sūtrālāṃkāra verse 9.25. For an English translation from the Sanskrit, see Griffiths (1990, p.52). He also discusses this verse in the same paper (pp.58-59).

60 Dkon mchog yan lag (annotation to line 209) equates the ultimate reality with the Enlightened Heart of Buddhahood.

71 Lines 209-216 are Mahāyānaviṃśātka v.2-3. For an English translation from the Sanskrit, see Tucci, (1986, p.205). See also Bhattacharya (p.13).
As it is subtle, [the Enlightened Heart of Buddhahood] is not an object of learning.
As it is the ultimate meaning, it is not [an object] of thought.
As it is profound reality,
It is not an object of worldly meditation.\(^{(217-220)}\)\(^3\)

[The Enlightened Heart] is the object of self-cognizing primordial awareness.
The benificent qualities\(^{(74)}\) are produced by self-arisen confidence.
Alas, not realizing this matter
Innocents wander the ocean of cyclic existence. \((221-224)\)\(^{15}\)

With the aid of the Great Sage, Mañjughoṣa
Maitreya, and Avalokiteśvara
[This work] was composed by Rang byung rdo rje. \((225-227)\)

May all beings come to know fully and without error
This Enlightened Heart of Buddhahood.

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\(^{(72)}\) Dkon mchog yan lag tells us that learning, contemplation, and meditation are three types of discriminating awareness (*shes rab, prajñā*).
\(^{(73)}\) Lines 217-220 are *Ratnagotra* verse 2.32. See Tak (p.323) and Obermiller (p.249).
\(^{(74)}\) Z and R have absolute truth (*don dam*) in place of benificent qualities. This variation could be based on *Ratnagotra* verse 2.32, where *don dam* occurs.
\(^{(75)}\) This verse is reminiscent of *Ratnagotra* verse 1.153, which Dkon mchog ’bangs quotes. The verse runs:

- The highest truth of the Self-arisen
- Can be realized only by confidence.
- The brilliant disk of the sun
- Cannot be seen by those with no eyes.

It is interesting to note that Tak (p.296) glosses over the term self-arisen (*rang byung, stavyamabhū*), with the term Buddhas. While this is not doubt a correct identification, this substitution obscures a fascinating epithet, whose history and meaning deserves study in its own right.
The Pronouncement on the Enlightened Heart of Buddhahood, the Heart of the Adamantine Vehicle, is complete. (228-230)

This concluding play on words indicates that Rang byung considered this text to be a part of the Vajrayana, despite the overwhelming presence of ideas and scriptural citations from Mahayana sources.

Here it seems warranted to present Dkon mchog yan lag’s colophon;
"Adamantine" is the unchanging Buddha, and travelling on that path is the "vehicle". Either the Victor’s sons arriving on that [vehicle] or the indestructable Enlightened Heart of Buddhahood, is the base which does not move throughout the totality of cyclic existence and liberation. Therefore, this is the Adamantine Vehicle. It has been taught in the Uttaratantra (Ratnagotra 1.144a-b, Tak p.284, Obermiller p.142);
The [triune] nature of this [essence] is the body of reality
Suchness, and the matrix.
Therefore, the resultant enlightened body of reality and the causal matrix are of an unchanging essence, [which is] suchness.
These annotations were composed by the fifth Zhwa dmar.
Chapter Seven- A Diplomatic Edition of the *Snying bstan*

1. (460) de bzhin gshegs pa'i snying po
gtan la dbab pa¹ zhes bya ba'i bstan bcos
sangs rgyas dang byang chub sems dpa' tham cad la phyag 'tshal lo

*bzhin-* 'di ni don la mshan du btags so
*bstan-* don ldan sgrub pa lhur len sdu bsgal byin pa'i
__bcos-* 'di ni drang tsrong bka' bzhin spyi bor long zhig gdul bya'i blo phyin ci ma
log par 'chos sdu bsgal mtha' dag las skyob
*sangs-* mdo sde dang mthun par

thog med gyur kyang tham ma dang ldan pa

5. rang bzhin gyis dag rtag pa'i chos can ni
thog med sbubs kyi² sgrib³ phyir mi mthong ste
dper na gser gyi gzugs ni (461) bsgrigs⁴ pa bzhin⁵

thog__- lung gi mdor bstan la mngon pa'i mdo⁶ las gsungs pa rdzas bden pa'i dang
dus rgyud pa'i__
med- ma gyis ka
tha- rang ngo shes pa'i tshe
rang bzhin gyis__- rnam par
rtag__- gnas skabs thams cad ngo bo mi 'gyur bas
sbubs- dri ma lhan cigs skyes pa'i ma rig pa'i
gser gyi__- sangs rgyas kyi sku
__bsgrigs- sa 'jam gyis
bzhin- mthong

thog ma med pa'i dus kyi khams
chos rnams kun gyi gnas yin te

10. de yod pas na 'gro kun dang

1. Z R bstan pa, "teaching" for gtan la dbab pa, "pronouncement"
2. Z R kyi
3. R bsgribs
4. Z R sgrib
5. Lines 4-7: *Ratnagotra-vyakhya* 1.41; in Sanskrit (Johnston p.37.6):
anādiḥḥūta 'pi hi cāvasānikāh
svabhavaśuddho dhruvadharmasamhitāḥ /
anādikosiar bahir vṛttā na dṛṣyate
suvarnamimbāṁ pariccheditarī yathā /

The Tibetan (Nakamura p.71) runs as follows:
/thog med gyur kyang tham ma dang ldan pa /
/rang bzhin gyis dag rtag pa'i chos can ni /
/thog med sbubs kyi gyi bsgribs mi mthong ste /
/ji llar gser gyi gzugs ni bsgribs pa bzhin /
At this point Z and R insert /zhes gsungs so /

6. Both Dkon mchog yan lag and Kong sprul attribute this opening verse to the lost *Abhilaharmasūtra*. Tak (p.224) states that the source of this verse is unknown to him.
mya ngan 'das pa'ang thob pa yin //

dus kyi__- sangs rgyas kyi rgyu'i
khams- ni
chos- kun dang rnam byang
gnas yin- spyi ming du kun gzhi zhes bya ba ye shes rnam shes 'dres ma ste/ yang
'byed 'phrul sde las sa chu 'dres pa rnyog ma'i dpes gsungs

sems can rnam s ni sangs rgyas nyid //
'on kyang glo bur dri mas bsgribs8 //
de nyid bsal na sangs rgyas so //

__sems- he badzra las

15 de la thog med ces bya ba //
de yi10 sngon pa11 med pa nyid //
dus ni ska12 cig de nyid de //

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7 Lines 8-11: Ratnagotra-vyäkhyä; (Johnston p.72.13); anadikaliko dhatuḥ sarvadharmaśamāryaḥ /
tasmin sati gatiḥ sarvā nirvānādhyāgo 'pi ca //
The Tibetan runs (Nakamura p.141);
chos rnam kun gyi gnas yin te /
de yod pas na 'gro kun dang /
mya ngan 'das pa'ang thob par 'gyur //

See also Mahāyānasamgraha-bhāṣya in (Lamotte 1973 v.1 p.4) which dhatuḥ has been rendered by dbyings, rather than khamṣ. On this see Tak (p.290-291 n.175). The khamṣ reading is generally taken to refer to the snyang po (garbhā), while the dbyings reading is taken to refer to the kun gzhi rnam shes (alāyavijnana). For instance, Tsong kha pa uses the dbyings reading in his discussion of alāyavijnana (Sparham p.215), while Bu ston (Ruegg 1973 p.90) discusses both readings. Clearly Rang byung intends this to refer to the snyang po. This popular verse is from the Mahāyānabhidharmasūtra, now lost in its entirety. Six fragment verses can be found in the Mahāyānasamgraha-bhāṣya. See Lamotte (1973 v.2, pp.12, 13, 47, 122, 125).

8 Z bsgrib
9 Lines 12-14: Hevajra Tantra II.iv, vs. 69, (Snellgrove pt.II, p.70); sattva buddha eva kim tu āgantukamālayāḥ //
tasyāpakaśanat sattvā buddha eva na saṁśayaḥ //
The Tibetan runs (Snellgrove pt.II, p.71);
sems can rnam s ni sangs rgyas nyid // 'on kyang gol bur dri mas bsgribs //
de nyid bsal na sangs rgyas nyid //

This verse is also quoted by Kong sprul in his commentary on Rang byung’s Zab mo nang don, f.288b.6. At this point Z and R insert /zhes rgyud lung ngo /.
gzhan gnas¹³ brgyud de 'ongs pa min¹⁴ //

___de la- mgon pa'i lung don bshad pa
___de yi- khams
sngon pa med--- na de las ma byung ba'i sangs rgyas sems can gang yang
___dus- 'khrul pa'i
___de nyid- yid 'gyu ba chu rlabs lta bu
___gzhan- gnas
gzhan- zhig
min--- te snga ma'i 'khrul pa kha rgyud nas 'byung ba'o

kham ni byed po med kyang ni //
20 rang mtshan(462) 'dzin pas de skad brjod //

khams-- kyi don
khams ni-- kham sngas rgyas kyi snying po de la yon tan sngar med gsar du
byed po-- gzan
mtshan-- yon tan mi 'gyur bar
brjod-- de rgyu'i don no

chos ni 'khor dang mya ngan 'das //
gnyis su snang la bshad pa ste //
ma rig bag chags sa zhes bya //
yang dag rtog¹⁵ dang yang dag min //

'du byed g.yo ba bskyed rgyu yin //
rgyu yi rkyen de¹⁶ kun gzihr bshad //

___ma rig- de gnyis kyi bag chags tshogs pa de la
bya-- de ni
rtog-- pa'i yid g.yo ba
min-- rtog gi yid g.yo ba gnyis
'du byed-- kyang de la ma gos cing
rgyu-- gnyis kyi yang rgyu
yin-- pas

gnas ni rgyal ba'i snying po ste //
yang dag ma yin kun rtog¹⁷ ni //
sems kyi dag pa la rab gnas //

___gnas- 'khor 'das thams cad kyi
rtog-- dang des bskyed pa'i las nyon sdu gbsgal thams cad kyang
sems kyi-- rang bzhin rnam par

¹³ Z R gzan nas, K Mkh gnas gzan
¹⁴ R ci
¹⁵ Z R rtogs
¹⁶ Z R te
¹⁷ Z rtag
rab__ - tu brten cing

dag pa de nyid da¹⁸ ltar yod //
yod kyang ma rig kun rtog gis //
ma¹⁹ mthong phyir na 'khor ba yin //

__dag- sems rang bzhin
nyid__- sku gsum kyi rang bzhin du
ltar__- bzhugs nas
rig__- pa'i
rtog gis__- bsgribs nas

de nyid gsal na mya ngan 'das //
de la tha ma'i tha snyad byas //

de nyid__- gzod nas ma grub par shes te
__de la- dri ma bral ba'i cha
__de la- 'khor ba'i

thog mtha' kun rtog nyid la brten //
'du byed rlung dang 'dra ba yis //
las dang nyon mongs bsgrubs²⁰ pa ste //
de yi²¹ phung po khams skye mched //
gnyis snang chos sku²² ston pa yin //

__thog mtha'- dus kyi
thog mtha'__- gi sgro brtags pa
rtog__- sems nyid rang gis rang ma rig nas sems la nga bdag tu 'dzin pa'i nyon yid
mongs- chu lta bu
mched__- sa lta bu sgrub
__gnyis- bden par med cing

de la blang dor byed mkhan 'khrul //
rang snang dor bas gang du²³ 'gag //
rang snang blangs nas²⁴ ci zhig 'byung //
gnyis 'dzin brdzun²⁵ pa(463) ma yin nam //

¹⁸ R de
¹⁹ Z R mi
²⁰ Z R bsgrub
²¹ Z R yis
²² Z R kun
²³ Z tu
²⁴ Z R pas
²⁵ Z R rdzun
de shes gnyan por gsungs mod kyang //
gnyis med rtog 26 de 27 bden pa min //
rtog med rtog 28 par gyur pa'i 29 phyir //
gzugs sogs cha phye 30 stong rtog 31 pa //
khyod rang 'khrul pa ma yin nam //
'on kyang bden zhen dgag 32 phyir gsungs //

de shes gnyis por gsungs mod kyang //
gnyis med rtog 26 de 27 bden pa min //
rtog med rtog 28 par gyur pa'i 29 phyir //
gzugs sogs cha phye 30 stong rtog 31 pa //
khyod rang 'khrul pa ma yin nam //
'on kyang bden zhen dgag 32 phyir gsungs //

thams cad bden min brdzun 33 min ste //
chu zla bzhin du mkhas rnams 'dod //
tha mal shes pa de nyid la //
chos dbhyings rgyal ba'i snying po zer //
bzang du 'phags pas btang ba med //

---

26 Z R rtogs
27 R te
28 Z R rtogs
29 Z R 'gyur ba'i
30 Z R phyes
31 Z R rtogs
32 Z R bkag
33 Z R rdzun
34 Lines 50-51 are a paraphrase of Hevajra Tantra II.iii, v.36, as Dkon mchog yan lag points out by quoting part of that verse.
35 Lines 52-61 are quoted by Mi bskyod rdo rje in his commentary to Karma Pakshi's Sku gsum ngo sprod (Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha'dag gi e 'wam phyag rgya, volume 3, pp.95.6-96.2)
36 Lines 50-53 are quoted by Dkon mchog yan lag in his commentary on Rang byung's Zab mo nang don; f.19.2
ngan du sems can gyis ma btang //
tha snyad du ma brjod mod kyang //
brjod\textsuperscript{37} pa\textsuperscript{38} (464) de yi don mi shes //

\textsuperscript{37} Z rjod
\textsuperscript{38} Z R pas

\textit{Hevajra Tantra} II.iii, v.36b-d; Snellgrove (1959) Part Two, p.57. The full verse runs; rang bzhin gdod nas ma skyes pa // brdzun min bden min de bzhin du // thams cad chu yi zla ba ltar // 'dod pas rnal 'byor ma shes kyi//

This phrase is difficult to discern.

This line also appears in the \textit{Zab mo nang don} (2b.4-5); de nyid ma 'gags rol pa las // ngo bo stong la rang bzhin gsal // rnam pa 'gag med cir yang 'char //

line 53 is identical to Tibetan \textit{Ratna
gotra} 3.27, line one; cf. Nakamura p.181

This line 53 is identical to Tibetan \textit{Ratnagotra} 3.27, line one; cf. Nakamura p.181
mos pa mkhyen dang kun 'gro ba'i
lam dang bsam gtan lha yi mig

65 gnas rjes dran dang zhi ba ni


70 rgyu des ma 'khrul(465) ca co med


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48 K zag bzad pa for zhi ba ni. Tak p.339, n.15 notes that the Chinese has what corresponds to Sanskrit\textit{ asravak{	extsection}aya}, to which zag bzad corresponds.

49 See \textit{Ratnagotra} 3.5-6 (Nakamura p.175);

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50 Z R bcu'o

51 Z R gnas

52 cf. \textit{Ratnagotra} 3.8 (Nakamura p. 177);
'du shes sna tshogs mi mnga' dang //
ma brtags btang snyoms med pa dang //
'dun pa brtson 'grus dran pa dang //
ting 'dzin shes rab ram grol gyi //
ye shes mthong ba nyams mi mnga' //
las rnam ye shes sngon 'gro dang //
dus la sgrib med bco rgyad de //
so gnyis Idan pa chos sku yin //

_rgyu- bag tsha med pa'i
des- sku 'chos rgyan sogs
'khrul- gcig
'khrul- gsung
co- gnyis
dran- thugs la rjes la sogs
nyams- gsum,
nyams- spyod lam
rtag- tu
bzhag- bzhi
'du- 'khor 'das tha dad
mnga'- lnga
'ma brtags- 'dul 'os mi 'os
med pa- spyod pa drug
'dun- chos ston pa'i
'dun pa- bdun
brtson- brgyad
'grus- gdul bya'i don la bsam mi dgos par
dran pa- dgu
ting- chos nyid kyi
dzin- bcu
dzin- ye shes dpag med
shes rab- bcu gcig
shes rab- zag pa sa bon dang bcas pa las
grol- gnyis
ye shes- rtogs pa drug po
las- sku {bcu gsum} gsung {bcu bzhi} thugs {bcu lnga} kyi phrin las
'gro- zhing rjes su 'jug pa'i phrin las gsum
dus- 'das {bcu drug} ma 'ongs {bcu bdun} da lta'i {bcu brgyad}
med- ye shes ma 'dres pa gsum dang

80 da lta de la 'gal bar byed //

_53_ Z R mi nyams pa
_54_ For lines 70-78 see _Ratnagotra_ 3.11-13 (Nakamura p.177);
/'khrul pa ca co mi mnga' ste/ 'stom la dran pa nyams mi mnga'/
/nyam par ma bzhag thugs mi mnga'/ /'du shes sna tshogs kyang mi mnga'/

//ma brtags btang snyoms mi mnga' ste // 'dun pa brtson 'grus dran pa dang //
//shes rab ram grol rnam grol gi // ye she gzigs pa nyams mi mnga' //

//las rnam ye she sngon 'gro dang // dus la ye shes sgrib pa med //
de ltar bco brgyad 'di dang gzhan // ston pa'i ma 'dres yon tan yin //

_55_ Numbers thirteen through eighteen, in brackets, are placed above the annotations in Dkon mchog yan lag's text.
yid\textsuperscript{56} la yin bzhin ma nges pas //
med la yod rtog kun btags byas //
des bskyed rtog ste\textsuperscript{57} bhan dbang yin //
yongs su grub pa ma shes pas //
rang gis byas pas gzir\textsuperscript{58} pa ste //
kye ma chos sku'i yon tan 'di //
bden pa'i shes pa\textsuperscript{59} bden shes yin //
(466) da lta nus pa chung ba de //
bden shes bor nas mi bden bzos //
de la rjes 'brang g.yos pas lan\textsuperscript{60} //

\begin{verbatim}
dai ni yin la yin bzhin du //
shes gyis de la nus pa thob //
'di la bsal bya ci yang med //
bdzag par bya ba cung zad med //
yang dag nyid la yang dag lta //
yang dag mthong na rnam par grol //
rnam dbyer bcas pa'i mtshan nyid can //
glo bur dag pa'i\textsuperscript{61} kham stong gi\textsuperscript{62} //
rnam dbyer med pa'i mtshan nyid can //
\end{verbatim}

\textsuperscript{56} Z R yin
\textsuperscript{57} Z R rtogs de
\textsuperscript{58} Z R gzings
\textsuperscript{59} Z R rtog la
\textsuperscript{60} Z R len
\textsuperscript{61} Z R gi
\textsuperscript{62} Z R gis
bla med chos kyi s stong pa min63 //64

da ni_- sems nyidangsrgyas
shes_- par
gyis_- la
de_- gos
thob- la rtogs par gyis dang des cog go
d__di- ci ste na sems nyid de la rang gi 'du shes 'khrul pa las
di la_- gzhang
d__bzhag- yon tan sngar med bsar du yon tan yod pa
dag__nyid- pa'i sems
nyid__la- rang
la__- rang gis
grol__- de bzhin gshegs pa'o
__rnam- sems nyid dang
bur__- dri ma
khams__- la ma gos pas
__rnam- sems nyid dang
bla__- na
med__- pa'i sangs rgyas kyi
kyis__- kham de
de la gzugs sku gnyis rang bzhin //65
sum cu tsa gnyis mtshan dpe byad //

sku__- longs sprul;

thob pa'i yon tan rang lus te //
lus de phya dang dbang phyug dang66 //
tshangs dang phyi rol bden pa'i rdul //
phag na mo yis byas pa min //
gso lnga gzung dang 'dzin pa yi //
rnam 'gyur ma dag des67 byangs pas //

63 Z R ma yin
64 Lines 93-95; *Ratnagotra* 1.154-155; (Johnston p.76);
napaneyamatah kincidupaneyan kincana /
drastavyan bhutato bhurthan bhutadarsviimucyate // 154
sunya agantukirdhatuh savinirbhagalahaksanaih /
asunyohnuttariardharmairavinirbhagalahksanaih // 155

The Tibetan runs (Nakamura p147-149);
/di la gsal bya ci yang med / /gzhag par bya ba cung zd med /
yang dag nyid la yang dag lta / /yang dag mthong na rnam par grol /
/rnam dyer bcas pa'i mthstan nyid can / /glo bur dag gis khams ston gi /
rnam dyer med pa'i mthstan nyid can / /bla med chos kyi s stong ma yin /

65 Lines 101-112 are quoted by Mi bskyod rdo rje in his commentary to Karma Pakši's *Sku gsum* ngo sprod (Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha' dag gi e wam phyag rgya, volume 3, pp.94.5-95.1)
66 Z R lus de bdag dang phwa dbang phyug /
67 Z R de
de tshe thob par tha snyad byas //

thob__- par byed
lus__- rtsa rlung thig le
rol__- theg dman mams
__phag- phyi don gyi mnam pa gto mkhan
yis__- bden pa yis
min__- gyi sems lus ltar snang ba yin
__de tshe- gzung rdo rje sogs
tshe__- gzung phung gnas 'gyur
byas__- te dang po thob pas kyang dbang lnga 'gyur bas dbang po re res kyang yul
lnga lnga la 'jug

110 (467) de bas rtsa rlung thig le mams //
dag pa dag pa'i gzung sku ste //
ma sbyangs68 ma dag gzung sku 'o //69

bas__- sbyang gzhi
dag- dri ma sbyang byas
pa'i__- dag dang nyon mongs dang ldan phyir shun pa dang bcas pa ma 'dres pa
__ma- sbyang bya
ma__dag- kun nyon mongs med dag phyir gnas gang na kyang ma byung ba'i shun
pa dag par bya pa ltar mnam par dbye ba med chos phyir
sku__- mngal kyi khru ma chos gos nyid ces sogs so70
dper na shun bcas bai dū rya //
de la yon tan mi snang ste71 //

115 re ba ba tshwa'i chus sbyangs72 dang //

68 Z R sbyang
69 In explicating this verse Kong sprul cites Rang byung's Zab mo nang don, as well as a
commentary, which could well be the non-extant autocommentary, the Zab mo nang don
gyi rang 'grel. The whole passage in Kong spul runs (21a.4-21b.5):
De dag kyang thams cad mkhyen pa rang byung zhabz nyid kyi zab mo nang gi don
las gsal bar gsungs te / dag pa'i gnas skabs la dgongs nas /
sku gsum rtsa rlung thig le can // [not yet located])
zhes dang/ ma dag pa'i gnas skabs la dgongs nas /
de ltar phung po khamz skye mched //
rtsa rlung thig le las grub pa //
dri mar bcas pa'i sems nyid las //
byung ste di bcas spurl skur gsungs // [Zab mo f.5b.2-3]
zhes dang/ de'i 'grel par / dir snags kyi thegs pa nas / skye ba sangs rgyas sprul
pa'i skur gsungs pa'i don / phung khams skye mched rim gyes rdzogs pa'i tshe /
mchog gi sprul pa dri ma dang bcas pa gzung kyi sku yin no / dri ma med par
sbyangs pa na / bha gin chos kyi dbayings yin la / zla ba bcu ni sa bcu'i rang bzhin
gyi bsnyen par rdzogs pa ni ye shes / ma ni mkhan po / phru ma ni chos gos / ngag
gi bzlas pa ni a hām / de lus sbyong pa la sogs pa ni dbang bsjur bar byed pa 'od zer
chen po'i tshul/ de gnas skabs bzhin rdzogs pa ni sku bzhī'i sangs rgyas su bzugs
kyang ma rtogs pas 'khor ba'i lus su gyer to / zhes brtag gnyis sogs kyi lung dang
bcas rgyas pa r gsungs pa bzhin no //

70 Source unknown
71 Z R dang
72 Z R sbyong
skyur pos la pas\(^{73}\) sbyangs\(^{74}\) pa dang //
chu gtsang ka shi ka sbyangs na\(^{75}\) //
dag ste\(^{76}\) nor bus\(^{77}\) dgos 'dod 'byung //\(^{78}\)

dper\(^{__}\) - snying po ni
shun- lhun grub nám par mi rtog phyir nor bu la rtog pa med pa ltar nor bu la shun
\(\_\_\) re- yon tan byung phyir dang po
re ba- rtsub mos;
re ba\(^{__}\) - ba
\(\_\_\) skyur- bar du
pos\(^{__}\) - bal gyi
\(\_\_\) chu- miha' mar
shi ka\(^{__}\) - 'i ras srb mos
dag- shun pa
de bzhin sems kyi bai ch'u rya //

120 nyon mongs shes bya snyom\(^{79}\) jug gi //
shun pa gsum po sbyang ba'i phyir //
tshogs sbyor ma dag sa bdun dang //
dag pa'i sa gsum la rab sbyangs\(^{80}\) //

\(\_\_\) nyon- ser sna sog
bya\(^{__}\) - 'khor gsum du rtogs pa
jug- bying rGod
tshogs\(^{__}\) - lam bzhzi gsum bcu gnyis
sbyor\(^{__}\) - lam nges 'byed bzhzi
gsum la\(^{__}\) - mtshan 'dzin bzhzi

yang dag ma yin kun rtog(468) de //

125 dag pa'i kun rtog dang sprad pas //
shing gnyis tshig bzhin kun rtog bral //
spangs\(^{81}\) gnyen de bzhin nyid rtogs\(^{82}\) dang //
'bras bu'i mtshan 'dzin bzhzi bral ba //

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\(^{73}\) Z Iwa bas, R la bas
\(^{74}\) Z R sbyong
\(^{75}\) Z ka sha'i kas sbyong nas, R ka shi'i kas sbyong nas
\(^{76}\) Z R de
\(^{77}\) Z R bu
\(^{78}\) This \textit{vaidūrya} cleansing metaphor is found in the \textit{Ratnagotra-vyākhya}; (Johnston p.6.8-7.1; Nakamura p.7-8). The passage as found in the \textit{Ratnagotra-vyākhya} is a quote from the \textit{Dhāranirājasūtra}.
\(^{79}\) Z R snyoms
\(^{80}\) Z R sbyong
\(^{81}\) Z R spangs
\(^{82}\) Z R rtogs
yang- bdag 'dzin rtag 'dzin sogs
dag pa'i- spang bya'i rtog pa mi rtag bdag med sogs
rtog- gnyen po'i rtog pa
gnyis__- bsrabs pas gnyis ka
rtog__bral- gnyen po spang bya la ltos pa'i phyir spang bya zad pa dang gnyen po'i
__rtog pa yang
spang- mtshan 'dzin bzhi ni
gnyen__- gnyis dang
nyid__- rmi lam gyi chu rmi lam yin par shes bzhi du brgal ba'i rtsol ba byed pa ltar
bzhi__- spang gnyen gyi rtog pa ni de bzhi nyid dmigs kyis sel de ni rnam par mi
rtog pa'i ye shes skye ba dang srid zhi mnyam par 'dzin pa tsam mo / sa
brgyad pa thob ma thag yid 'dzin rtog pa dang bral bas 'bras bu'i mtshan ma
tsam 'byung ste de niangs rgyas gangg'a'i ji snyed kyi zhal bstan nas mi
rtog par las bslang ste sangs rgyas kyi zhung dang byang chub kyi snying po
sbyang ba la 'jug pa ni 'bras bu'i mtshan ma'o /

de tshe nam mkha'i sku can83 la //
mtshan gyi me84 tog rgyas par 'gyur //
ma dag ma dag pa dang //85 86
shin tu rnam dag go rim bzhi //
sems can byang chub sems dpa' dang //
de bzhi gshegs pa'i gnas skabs gsum //87
135
brjod kyang sangs rgyas gsar skyes min //

83 This eloquent metaphor also occurs among the concluding verses of the Zab mo nang don
(31b.2-3):
gryal ba nam mkha'i sku can ye shes nyi ma'i dkyil 'khor las //
phyogs bcu'i 'jig rten kun tu gzugs sku 'khor ba ji srid ston //

84 R mi
85 Z R ma dag ma dag dag pa dang
86 Lines 131-143 are quoted by Mi bskyod rdo rje in his commentary to the Sku gsum ngo sprod
(volume 3, pp.96.5-97.1).
87 lines 131-134 Ratnagotra 1.47; in Sanskrit (Johnston p.40.7);
asuddho 'suddhasuddho 'tha suviśuddho yathatram /
sattvadhaturiti prokto bodhisattvastathagatā //
The Tibetan runs (Nakamura p.77):
/ma dag ma dag dag pa dang / /shin tu rnam dag go rim bzhi /
/sems can byang chub sems dpa' dang / /de bzhi gshegs pa zhes brjod do /

This verse is also quoted in a somewhat altered form in the Zab mo nang don (2a.4):
ma dag ma dag dag pa dang //
shin tu rnam dag go rim bzhi //
sems can lam la gnas pa dang //
de bzhi gshegs rnamzim pa bzhi //

Mi bskyod rdo rje also cites this verse, again slightly altered, as a quote from the Snying bstan
(Sku gsum ngo sprod commentary volume 3. p96.5):
ma dag ma dag dag pa dang //
shin tu rnam dag go rim bzhi //
sems can byang chub sems dpa' dang //
de bzhi gshegs pa'i rim pa gsum //

ji88 ltar sngar89 bzhin phyis de bzhin //90
mi 'gyur sangs rgyas snying po yin //
'gyur ba dri bral de la brjod //

__de tshe- 'bras bu'i mtshan ma yang bral ba
__mtshan- mkyen btse nus pa'i 'od zer
tog__- gzugs sku gnyis kyi 'gro don
sangs rgyas__- sngar med
sngar__- yod pa
phyis__- kyang
__mi- ngo bo
__'gyur ba- de phyir gnas
dri__- ma
bral__- tsam

(469) gang dag lta ngan zhugs pa rnams //
140
sangs rgyas yon tan rgyu med dang //
yang na rang min phyi rol gyi91 //
rgyu rkyen gyis bskyed rtogs pa ni //
phyi rol rtag chad khyad ci yod //

__gang- gsung rab go nyes kyis
ngan__- sems la
__sangs- chos nyid stong nyid pas
tan__- 'byung bar 'dod pa ni
rgyu__- gcer bu pa
med__- las skye bar 'dod
na__- kha cig sems nyid la sangs rgyas kyi yon tan sngar med pa
gyi__- thos bsam sgom gsum sog sgyi
rol__- dbang phyug pa dngos po thams chad dis bskyed 'dod pa dang

'du byed ska92 cig skye 'gag snang //
145
ma dag 'du byed dag dang mtshungs //
gal te de ltar93 ma yin na //
gzugs sku'i phrin las rgyun chad 'gyur //
'on kyang 'du byed ming mi brjod //
so sor rtog\textsuperscript{94} pa'i ye shes kyi / /

\begin{itemize}
\item \textit{'du-} sor rtog ye shes kyi 'jig rten kun la lan drug tu gzigs shing drug yid rnam rtog yo ba'i sems can rnams kyi sems rgyud so sor cig char mkhyen pa'i
\item \textit{yin-} par rgyal ba'i ye shes kyi gdul bya mi mkhyen mi gzigs
\item \textit{gyur-} bas mi rigs so /
\item \textit{kyang-} de la
\item \textit{kyi-} ming du brjod
\end{itemize}

\begin{itemize}
\item \textit{byung ba'che} sogs rang bzhin gang / /
\item \textit{'dzin bcas ngo bo nus ldan ston} / /
\item (470) 'khrul dang ma 'khrul gnyis po yang / /
\item snang ba'i\textsuperscript{95} khyad par ci yang med / /
\end{itemize}

\begin{itemize}
\item \textit{byung-} rgyu
\item \textit{che-} las gzugs sgra dri ro reg
\item \textit{'dzin-} mig sogs
\item \textit{bcas-} kyi dri ma dag pa'i tshe rang rang gi
\item \textit{bo-} sngar las kyang
\item \textit{ldan-} du gyur pas zhing dag pa ci ltar 'dod bzhin longs spyod kun
\item \textit{med-} de sgyu ma'i ltad mo ba dang sgyu ma mkhan gnyis ka la rta glang snang ba lta bu'o /
\item gnyis 'dzin yod med khyad par yin / /
\item gal te de ltar\textsuperscript{96} ma yin na / /
\item rgyal ba'i phrin las ci ltar 'jug / /
\end{itemize}

\begin{itemize}
\item \textit{gnyis-} 'khrul pas ni gzung 'dzin
\item \textit{gnyis-} tha dad du yod cing
\item \textit{'dzin-} pa
\item \textit{yod-} cing ma 'khrul pa la de
\item \textit{med-} pa'i
\item \textit{par yin-} rigs pa drug cu pa las dngos po gzugs brnyan lta bu ni / / ye shes mig gis rab mthong ba /\textsuperscript{97} zhes dang / ting 'dzin rgyal po las rgyal ba gang dag mya ngan 'das pa kun / / thams cad chu zla lta bur gzigs pa na / / zhes gsungs so /
\item \textit{las-} yul gang la tshul
\end{itemize}

\textsuperscript{94} Z rtogs, R rtog: perhaps the s was written, then emended.
\textsuperscript{95} Z R bar
\textsuperscript{96} Z R lta
\textsuperscript{97} Both Dkon mchog yan lag and Kong sprul attribute this verse to Nagārjuna's \textit{Yuktisaśṭikā}, or in Tibetan, the \textit{Rigs pa drug cu pa'i tshig le'ur byas pa}. Kong sprul quotes the full verse in his \textit{Snying bstan} commentary (29a3-4):
\begin{itemize}
\item /dngos po gzugs brnyan lta bur ni / / ye shes mig gis rab mthong ba /
\item /bdag nyid chen po de dag ni / / yul bya'i 'dam la mi chags so /
\end{itemize}

This verse approximately agrees with verse 54 of the \textit{Yuktisaśṭikā} as cited in Lindtner's critical edition (Lindtner 1990, p.116):
\begin{itemize}
\item /bdag nyid che rnams dngos po dag / / gzugs brnyan lta bur ye shes kyi /
\item /mig gis mthong nas yul zhes ni / / bya ba'i 'dam la mi thogs so /
\end{itemize}
yid bzhin nor sogs dpe brjod pa //
rtog pa med par98 nus ston pa99 //100

nor___- dang dpag bsam shing
brjod pa___- ni sangs rgyas la ye shes med pa'i dpe min
par___- gzhans don lhun grub tu 'byung ba'i mkhyen brtse'i
nus___- pas
ston pa___- la

bshad kyis101 gzhans rgyud kho na min //
160
yin na gzhans rgyud ye shes 'gyur //
'dod na ye shes 'khrul par 'gyur //

kyis___- gzhugs sku gnyis sogs phrin las
rgyud___- gzhul bya'i dag snang
min___- gyi thugs rje dang dag snang gnyis ka tshogs dgos
___yin- sangs rgyas la ye shes med cing gzhugs sku gnyis gzhans rgyud gzhul bya'i dag
snang kho na
shes___- yin par
shes 'gyur___- te ye shes gzhans rgyud yin pa'i phyir
par 'gyur___- te gzhul bya'i rgyud 'khrul pa de ye shes yin pa'i phyir

gal te rang snang 'dzin yin zhes //
'dod na me long snang ba yang //
'dzin pa'i rnam rtog can du 'gyur //

te___- sangs rgyas la ye shes yod cing de la rnas can 'khrul pa snang na
yin___- pas ye shes 'dzin rtog can du 'gyur ro
long___- nag du gzhugs brnyan
'gyur___- bar mtshungs

165
sems can 'khrul pa(471) ji102 snyed pa //
ye shes yul du snang gyur kyang //
ye shes 'khrul pas gos pa med103 //

98 Z R pa'i
99 Z R par
100 See Rantagotra vs.4.67-69 (Nakamura pp.233-234);
/ji jilr yid bzhin nor bu ni / /rtog pa med kyang cig car du /
/spyod yul gnas pa rnam s ki ni / /bsam kun so sor rdzogs byed jilr / 
/de bzhin sags rgyas yid bzhin la / /brten nas bsam pa tha dad rnam /
/sna tshogs chos ni thos 'gyur yang / /de ni de la rnam mi rto /
/ji jilr nor bu rin chen rtog med 'dod pa'i dor /
'/bad pa med par gzhans pa dag la rab ster jilr /
/de bzhin thub pa 'bad med ji jilr os par ni / 
gzhans gyi don du srid pa ji srid rtog tu bzhugs /
For the Sanskrit, see Johnston (pp.109-110).
101 Kong sprul's sa bcad actually includes these two syllables in the preceding section.
102 Z R ci
103 Z R min
dper na mkha' la 'byung chen rnams //
skye 'gag snang yang nam mkha' la //
170
gos med104 skye dang 'gag pa med //

__ye shes yul- rgyal ba'i
chen__- bzhi po
gos pa med__- cing nam mkha' la

rgyal ba'i ye shes sems can la //
'jug105 kyang de bzhin gos pa med //
'di la 'khrul pa'i ming mi brjod //
bya ba sgrub pa zhes su brjod //

__rgyal- ma dag pa'i tshe na'ang sgo lnga'i shes pa yul la 'bad med 'jug pa ltar de dri
bral
ye shes- bya bsgrub
ye shes___- 'bad med du
sems can___- kun
kyang- mkha la 'byung ba
__'di- mgon sum ston bral

175 sgrub gsum dag par gnas pa'i yid //
mnyam pa nyid de zhi ba'ang yin //
byams dang snying rje cher106 ldan pas //
longs spyod rdzogs sogs de la snang //
la la sangs rgyas thob pa'i tshe //

180 theg dman mtshungs 'gyur107 dgag phyir brjod //

par___- gyur pa na kun gzhi la
gnas pa'i___- nyon
yid___- nga bdag tu 'dzin pa
__mnyam- bdag gzhan
nyid___- kyi ye shes su 'gyur
de___- srid mthar mi gnas pa'i
__byams- zhi mthar mi gnas pa'i
pas___- mdzad pa mos pa ji ltar bar
__theg- mar me shi ba ltar rgyun chad nas zhi bar 'dod na
'gyur___- bas de

ye shes rtag pa gsum yin te //108

104 Z R min
105 Z R zhugs
106 Z R thugs rje che
107 Z R gyur
108 Lines 181-191 appear to draw on Sūtrālankāra v.9.66 (Sde dge Bstan 'gyur v.123 f.11b.3-4);
de dag rten dang dgongs pa dang //
rang bzhin rtag pa chos kyi dbyings
rgyun gyi rtag pa longs spyod rdzogs
rgyun mi 'chad pa sprul pa'i sku

__rang__- chos sku
dbyings__- 'gyur ba med pa'o
spyod__- nges pa lnga ldan pas so
__rgyun mi- sprul sku
'chad pa__- rtag pa
sku__- 'khor ba ma stong bar 'byung bas so

185
de la mi rtag gsum yod de //
blos(byas stong(472) pa rtag pa min //
g.yo ba'i rtog yid rtag pa min //
tshogs drug 'du(byas rtag pa min //

__blos- phyis
blos__- stong par
byas__- pa'i
min__- te nye tshe ba yin pas so /
g.yo- nyön yid dang des bskyed pa'i
min__- te 'khrul pa yin pas so /
drug- gi shes pa rkyen bzhis
byas__- pa'i phyir

'on kyang de la rtag gsum yod //
190
mi rtag gsum po 'dri ma ste //
rtag pa gsum pa ye shes yin

de__- 'i sbubs
yod__- sms can gyi tshe dri ma ye shes 'dres pas so /

mu stegs bdag dang mtshungs min te //
yid kyis btags dang ma btags phyir //

'phrin las kyis ni mnyam pa nyid //
rang bzhin dang ni rgyun mi 'chad //
rgyun gyis de dag rtag pa nyid //

The Sanskrit runs (Levi p.46);
asrayon'asayonapi karmanā te sama matāh /
prakṛtyā 'sramasanenāpi prabandhenaiśu nityatā //

109 Z R sku
110 Z R gyis
111 Z R sprul sku yin
112 Z R blo
113 Z R 'dus
114 Z R po
115 Z R nyid
_mu-_ 'gyur med kyi snying po ni
bdag_- rtag par 'dod pa
_yid-_ mu ste gs pas
ma btags- 'di gzung 'dzin gyi yul min pas yid kyi
phyir_- klu sgrub kyi_ chos dbｙings gang phyir bdag ma yin // skyes pa ma yin
bu med min // gzung dang 'dzin pa rnam grol ba // ci ltar bdag ces rtog par
byed // 116 ces gsungs so

nyan rang zhi dang mtshungs min te //
195
gzugs sku'i yon tan kun ston phyir //

sems can lus dang mtshungs min te //
zag bcas rkyen gyis ma bskyed phyir //

lus- phung khaps
bcas_- las nyon
phyir_- der ma zad lag med las kyi bsam mi khyab skye ba dang 'chi 'pho yang
med

phyir la ldog par ma 'gyur te //
yin la yin par 117 mngon gyur phyir //
_yin- gnas lugs.

200
dri ma ldang ba gtan med de //
tha dad kun rtog bral ba'i phyir //
_tha- ma rig pa spangs pas gzung 'dzin bden par

de phyir sems nyid sangs rgyas 'di //
de118 ltar yod kyang mi119 shes so //

rgyas_- kyi yon tan thams cad rang chas gnas skabs gsum du 'gyur med pa
kyang_- ma dag pa'i tshe

(473) gang tshe rtogs pa de yi tshe //
205 ji ltar lcags la tsha ba dang //

116 Dharmadhutustotra (Chos kyi dbｙings su stod pa) v.24 (Peking #2010, v.46, p.31.5.7);
//chos dbｙings gang phyir bdag ma yin //bud med ma yin skyes pa min /
gzung ba kun las rnam gral ba //ji ltar bdag ces brtag par bya /
117 Z R bzhin
118 Z R da
119 Z R ma
mig la rab rib zhi ba ltar
sangs rgyas sems dang ye shes la
yod dang med par mi brjod do

**tsha ba** - med pa
**zhi ba ltar** - ni med pa yin la zhi ba'i mtshan nyid lcags mig la yod pas med par mi brjod pa
**rgyas** - rnam kyi
**sems** - la 'dod chags
**shes la** - ma rig pa
**yod** - yod par me brjod de gnyis med pa'i phyir
do - zhi ba ni de sems dang ye shes gnyis las grol ba'i phyir

dam pa'i don du skye med phyir

de nyid du ni grol ba'ang med

**mkha' bzhin** sangs rgyas de bzhin te
sems can dang ni mtshan nyid gcig
**tshu** rol pha rol skye med pas
rang bzhin mya ngan 'das pa'ang med

de phyir 'dus byas mngon par stong

kun kyang ye shes spyod yul yin

**dam**- sang rgyas kyi snying po

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**120** lines 205-208 are *Sūtrālaṃkāra* verse 9.25 (Sde dge Bstan 'gyur v.123, f.9b.5-6);
/ji ltar lcags la cha ba dang / /mig la rab rib zhi ba ltar /
/sang rgyas sems dang ye shes la / /yod dang med par mi brjod do /

The Sanskrit runs (Levi, p.38);
dāhāsānīrīyatā lohe darśane timirasya ca /
cittajñane tatha bauddhe bhāvabhāve da śasyate // 25

**121** Z tshul, R tshu_
**122** K whole line missing
**123** Z R mkhyen

**124** lines 209-216 are *Mahāyānavinśāka* vs.2-3. As Bhattacharya (1931, p.4) has pointed out, there were two Tibetan translations of this text. That quoted by Rang byung accords with Bhattacharya's text number two (ie. Sde dge Bstan 'gyur #3833), (Bhattacharya p.21);
dam pa'i don du skye med phyir /
de nyid du ni grol ba'ang med /
**mkha' bzhin** sangs rgyas de bzhin te /
sems can dang ni mtshan nyid gcig //

pha rol tshu rol skye med pas /
rang bzhin mya ngan 'das pa'ang med /
de bzhin 'dus byas mngon par stong /
kun mkhyen ye shes spyod yul yin //

The Sanskrit runs (Tucci 1986, pp.201-202);
svabhāvena na cotpanā nirvītas ca na tattvatah /
yathākāsaṃ tatha buddhāḥ sattvaḥ caivaikalakasānaḥ // 2
pārāvāraṃ na cotpanāḥ svabhāvena pratītyajāḥ /
te 'pi sūnya hi saṃskāraḥ sarvajñajnanagocaraḥ // 3
don - mgon du med pa'i tshe sngar med gsar
ba'ang - mya ngan las 'das pa
__mkha' - 'gyur med pa
dang - sangs rgyas gnyis
gcig - pas ngo bo gcig
tshu rol - 'khor ba
pha rol - myang 'das gnyis su 'dzin pa
skye - ba
rang bzhin - las gsar du
de phyir - skye 'gag gzung 'dzin sog
__kun- dngos su rdzogs pa ni
shes - kho na'i
yin - gyi gzhan bsam gyi mi khyab po

phra phyir thos pa'i yul min la //
don dam phyir na bsam pas125 min //
chos nyid zab phyir 'jig rten pa'i //
sgom pa la sogs yul ma yin //126

thos pa'i - shes rab kyi
na - rtogs spyod kyi
pas - shes rab
sgom pa - shes rab

rang rig ye shes spyod yul te //
rang byung dad pas yon tan127 bskyed //
(474)kye ma tshul 'di ma rtogs128 pas //
byis pa 'khor ba'i rgya mtshor 'khyams //

__rang rig - rang byung sangs rgyas kyi so so
shes - kyi
__rang byung - rang byung nams kyi don dam ni // dad pa nyid kyi rtogs bya
yin //129
kye ma - rang la yod pa'i snying po shes rab byams pa snying rje chen po rnams
rgyas shing 'phel ba'i

125 Z R pa'i
126 Lines 217-220 Ratnagotra are 2.32 (Nakamura p.165):
/pha phyir thos pa'i yul min te // don dam yin phyir bsam pa'i min /
/chos nyin zab phyir 'jig rten pa'i // sgom pa la sogs yul ma yin /

In Sanskrit (Johnston p.84);
śrutasasyaśayaḥ sauksmyāccintāyāḥ paramārthataḥ /
laukyādibhavanāyaśca dharmatāgahvaratvataḥ // 32
127 Z R don dam
128 Z rtog
129 Ratnagotra verse 1.153a-b. The full verse runs (Nakamura p.143):
/rang byung rnams kyi don dam ste / /dad pa nyid kys rtogs bya yin/
/nyi ma'i dkyil 'khor 'od 'bar ba / /mig med pas ni mthong ba med /
The Sanskrit is as follows (Johnston p.74);
śraddhayaivuññatavāyuḥ paramārthe svayambhuvāṃ /
na hyacakṣuḥ prabhādipamiksaṃ sūryaṃḍalam //
byis- blo shed ma bye ba'i
byis pa_- nams

225

thub pa chen po 'jam pa'i dbyangs //
byams pa spyar ras gzigs dbang gi //
mthu yis rang byung rdo rjes bris //

-thub- phyi'i rkyen
po_- 'i bka' dang de'i dgongs 'grel
gi_- mdzad pa'i bstan bcos sogs 'bum phrag du ma gzigs pa'i rgyu ni
-mthu- nang gi sangs rgyas kyi
yis_- man ngag gi

'gro kun sangs rgyas snying po 'di //
mtthar phyin ma nor shes par shog /

230

sangs rgyas kyi snying po gtan la dbab pa rdo rje theg pa'i snying po
rdzogs so //

[Dkon mchog yan lag's colophon:]

rdo rje ni 'gyur ba med pa'i sangs rgyas yin la de'i lam du 'gro ba ni theg pa ste rgyal
sras rnams der phyin par byed pa'am yang na mi shigs pa'i sangs rgyas snying po ni
'khor 'das thams cad las mi g.yo ba'i gzhi yin pas rdo rje theg pa'o/ rgyud bla ma las
'di yi rang bzhin chos sku dang // de bzhin nyid dang rigs kyang ste //132 zhes
gsangs pas chos sku 'bras bu rigs rgyu ngo bo 'gyur ba med pa de bzhin nyid/ zhes
mchan bu zhwa dmar ba Inga bas bris so / gcig zhus /

130 Z R dpal
131 Z gis
132 Rantagotra v.1.144a-b. The full verse runs as follows (Nakamura p.135):
'/di yi rang bzhin chos sku dang // de bzhin nyid dang rigs kyang ste /
/de ni dpe gsum gcig dang ni // Inga rnams kyi s ni shes par bya /

The Sanskrit runs (Johnston p.69):
svabhāvo dharmaṃkāro 'ṣya tathā gotramityapi /
tribhīrṇeṇa sa jñeyā pañcamhiṣca niḍarṣanaḥ //
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____. *De bzhin gshegs pa’i snying po ghan la dbab pa zhes bya ba’i bstan bcos bzhugs so.* In *Selected Writings on Vajrayana Buddhist Practice.* 1979. Volume 1, pp.459-474.


_____ *Zab mo nang gi don gsal bar ston pa'i gzhung bde blag tu riogs par byed pa'i mchan 'grel rdo rje sens dpa'i zhal lung nor bu rnam par snang ba dri med pa'i 'od ces bya ba bzhugs so.* In *The Collected Works of H. H. the Fifteenth Zhwa nag Karma pa Mkha’ khyab rdo rje.* Rumtek. n.d. Volume 12, pp.75-219


____. **Theg pa chen po rgyud bla ma'i bstan bcos snying po'i don mngon sum lam gyi bshad srol dang sbyar ba'i rnam pa'i grel pa phyir mi ldog pa seng ge nga ro zhes bya ba bzhugs so.** Rumtek. n.d.

____. **De bzhin gshegs pa'i snying po bstan pa'i bstan bcos kyi rnam 'grel rang byung dgongs gsal ces bya ba bzhugs so.** Rumtek. n.d.

____. **Rnam par shes pa dang ye shes 'byed pa'i bstan bcos kyi tshig don go gsal du 'grel ba rang byung dgongs pa'i rgyan ces bya ba bzhugs so.** Rumtek. n.d.

____. **Rnal 'byor bla na med pa'i rgyud sde rgya mtsho'i snying po bsdu pa zab mo nang gi don nyung ngu'i tshig gis rnam par 'grol ba zab don snang byed ces bya ba bzhugs so.** Rumtek. n.d.


Dbu ma gzhan ston smra ba'i srol legs par phyed ba'i sgron me zhes bya ba bzhugs so. n.d.


Smanrtsis Shesrig Spendzod, Volume 3, pp.450-482.


Volume 2, pp.1-471.


_____ Rje rang byung rdo rdes mdzad pa’i gdon tshogs dgu ma dang da bdag drug sbyor. In Good tshogs sgrub skor. n.d. text #3.


Rnam shes ye shes 'byed pa'i bstan bcos bzhugs so. Rumtek, n.d. Includes De bzhin gshegs pa'i snying po bstan pa.

Pha brgyud thabs kyi brgyud pa la gsol ba 'debs pa rje Rang byung rdo rjes so. In Good tshogs sgrub skor. n.d. text#20.


Rtsis kyi bstan bcos kun las btus pa'i rtogs pa. See Schuh (1973), p.34.


Zab mo nang gi don zhes bya ba'i gzhung bzhugs. Rumtek, n.d. Also includes De bzhin gshegs pa'i snying po bstan pa and Rnam shes ye shes.


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Appendix One- Kong sprul's outline of the Snying bstan

This outline occurs in Kong sprul’s commentary to the Snying bstan. On the right-hand side of this chart the first number [K] refers to the folio and line of Kong sprul's text where the outline point occurs, the second [Mkh] to the page and line of Mkha' khyab rdo rje's commentary which follows that of Kong sprul, and the third number refers to the line of the diplomatic edition.

1. rntshan bstan pa K 2b.4/Mkh 244.3/ed. line # 1-2
2. phyag 'tshal ba 3b.1/245.2/2-3
3. lung gis m dor bstan pa (2) 4a.3/245.4/4-14
   3.1 mgnon pa'i mdo las byung ba 4a.4/246.1/4-11
   3.2 he bajra byung ba'o 5a.6/247.3/12-14
4. don rgyas bar bshad pa (5) 6a.5/247.4/15-203
   4.1 mgon pa'i lung don rgyas bshad (6) 6a.6/247.5/15-34
      4.1.1 thog med kyi tshul 6b.1/247.6/15-18
      4.1.2 khaps kyi don 6b.6/248.2/19-20
      4.1.3 de la gnas pa'i chos 7a.2/248.3/21-26
      4.1.4 gnas nyid 7a.5/248.5/27-29
      4.1.5 da ltar yod pa'i tshul 7b.4/249.2/30-32
      4.1.6 tha ma'i don bshad pa'o 8a.2/249.4/33-34
4.2 yang dag pa ma yin pa dang yang dag gi kun rtog bshad pa (3) 8b.3/249.5/35-49
   4.2.1 yang dag pa ma yin pa'i kun rtog la brten nas 'khor ba'i tshul 8b.4/249.6/35-39
   4.2.2 'khrul pa'i rtsa ba blang dor gyis byung ba 9b.1/250.4/40-43
   4.2.3 gnyen po'i rtogs pa'i don 10a.1/251.2/44-49
4.3 sangs rgyas kyi snying po nyid bshad pa (3) 11a.5/252.1/50-138
   4.3.1 rang gi ngo bo bstan pa 11a.6/252.2/50-57
   4.3.2 yon tan bshad pa (2) 13b.3/253.5/58-112
      4.3.2.1 m dor bstan 13b.3/253.6/58-61
      4.3.2.2 rgyas bshad (2) 13b.6/254.1/62-112
         4.3.2.2.1 chos sku'i yon tan (5) 13b.6/254.2/62-100
            4.3.2.2.1.1 stobs bcu 14a.1/254.3/62-66
            4.3.2.2.1.2 mi 'jugs pa bzhi 14b.3/255.2/67-69
            4.3.2.2.1.3 ma 'dres pa bco brgyad 15a.4/255.6/70-79
            4.3.2.2.1.4 da ltar yod kyang mi snang ba'i tshul 16a.3/257.2/80-90
4.3.2.1.5 rtogs par bya ba'i tshul lung dang bcas pa 17a.3/258.3/91-100
4.3.2.2 gzugs sku'i yon tan bshad pa (3) 18a.4/259.4/101-112
4.3.2.2.1 yon tan gi ngo bo 18a.5/259.5/101-102
4.3.2.2.2 de lus la gnas pa'i 'thad pa 18b.4/259.6/103-109
4.3.2.2.3 dag ma dag gi tshul 21a.1/260.5/110-112
4.3.3 dpe don dang sbyar nas bshad pa (4) 21b.5/261.1/113-138
4.3.3.1 dpe dngos bstan 21b.6/261.2/113-118
4.3.3.2 de don dang sbyar 22a.5/261.5/119-123
4.3.3.3 kun rtog gnyis kyis bcom pa'i tshul go rim dang bcas pa 23b.5/262.3/124-128
4.3.3.4 mi 'gyur yang dag thob pa'i tshul lung dang bcas pa 25a.4/263.2/129-138
4.4 brgal lan gyis gtan la dbab pa (7) 26a.2/264.2/139-203
4.4.1 rgyu med pa dang rgyu phyi rol du mi 'thad pa mdor bstan 26a.4/264.3/139-143
4.4.2 yid dag pa dang ma dag pa'i shes pa bshad 27a.3/265.3/144-149
4.4.3 bya ba grub pa'i ye shes kyi ngo bo (2) 27b.6/265.6/150-156
4.4.3.1 sgo Inga'i yul dang yul can snang tshul 28a.1/266.1/150-153
4.4.3.2 khyad par dang gtan tshig 28b.2/266.5/154-156
4.4.4 bya ba grub pa'i phrin las (5) 29b.2/267.2/157-174
4.4.4.1 dpe bshad pa'i don 'god pa 29b.4/267.3/157-158
4.4.4.2 gzhan rgyud kho nar 'dod pa'i skyon brjod pa 31a.1/268.2/159-161
4.4.4.3 snang ba la 'khrul pas ma khyab pa'i dpe dgod nas ma nges par brjod pa 31a.6/268.5/162-164
4.4.4.4 ji snyed pa'i ye shes 'khrul pa ma yin pa'i dpe don bshad pa 31b.4/269.2/165-170
4.4.4.5 phrin las dang 'brel ba'i don bshad pa 32a.5/269.5/171-174
4.4.5 mnyam nyid ye shes kyi don 33a.5/270.1/175-180
4.4.6 sku gsum rtog pa'i tshul (3) 34a.2/270.6/181-191
4.4.6.1 rtog pa'i tshul gsum spyi don 34a.3/271.1/181-184
4.4.6.2 mi rtog pa gsum gyi don 34b.1/271.3/185-188
4.4.6.3 de ye shes dang dri mar bshad pa 34b.4/271.5/189-191
4.4.7 de la ma nges pa spang ba (6) 35a.1/272.1/192-203
4.4.7.1 mu stegs pa'i bdag dang mi mthun pa'i don 35a.3/272.2/192-193
4.4.7.2 nyan rang gi zhi ba dang mi mthungs pa'i don 35b.5/273.1/194-195
4.4.7.3 sems can dang mi mtshungs pa'i don 36a.6/273.4/196-197
4.4.7.4 phyir mi ldog pa'i don 37a.2/273.6/198-199
4.4.7.5 dri ma gtan mi ldang ba'i don 37a.6/274.2/200-201
4.4.7.6 thams cad kyi don bsdu ba
4.5 lung gi ngo bo nyid bshad pa la nges pa bskyed pa (4)
  4.5.1 mdo sde rgyan gyi lung
  4.5.2 'phags pa klu sgrub kyi teg pa chen po nyi shu pa'i lung
  4.5.3 rgyud bla ma'i lung
  4.5.4 mdo rgyud las gsungs pa'i don bs dus pa
5. rnyed tshul gyis mjug bsdu ba (2)
  5.1 rnyed tshul dngos
  5.2 smon lam

36b.3/274.4/202-203
38a.2/274.5/204-224
38a.4/274.6/204-208
38b.4/275.4/209-216
39a.3/276.2/217-220
39b.2/276.6/221-224
40b.1/277.5/225-231
40b.1/277.6/225-227
40b.6/278.3/228-231
1. explanation of the title

2. homage

3. summary with scripture (2)
   3.1 passage from the Abhidharmasūtra
   3.2 from the Hevajratantra

4. extensive explanation (5)
   4.1 elaboration of the meaning of the Abhidharma scripture (6)
      4.1.1 how it is beginningless
      4.1.2 the meaning of essence
      4.1.3 the phenomena based upon that [essence]
      4.1.4 the support itself
      4.1.5 how it exists right now
      4.1.6 explanation of the meaning of "end"
   4.2 explanation of impure and pure pervasive conceptualization (3)
      4.2.1 how cyclic existence is based on impure pervasive conceptualization
      4.2.2 the root of cyclic existence brought forth by accepting and rejecting
      4.2.3 the meaning of antidotal realization
   4.3 explanation of the Enlightened Heart of Buddhahood itself (3)
      4.3.1 teaching its essence
      4.3.2 explanation of its beneficent qualities (2)
         4.3.2.1 summary
         4.3.2.2 extensive explanation (2)
            4.3.2.2.1 the qualities of the body of reality (5)
               4.3.2.2.1.1 the ten powers
               4.3.2.2.1.2 the four fearless states
               4.3.2.2.1.3 the eighteen exclusive properties
               4.3.2.2.1.4 why they don’t appear, even though presently existing
               4.3.2.2.1.5 how this should be realized, with scriptural reference
            4.3.2.2.2 explanation of the qualities of the form bodies (3)
               4.3.2.2.2.1 the essence of the qualities
               4.3.2.2.2.2 the pleasing qualities which reside in the body
               4.3.2.2.2.3 how they are pure or impure
         4.3.3 explanation combining simile and the matter at hand (4)
            4.3.3.1 teaching the actual simile
            4.3.3.2 combined with the matter at hand
            4.3.3.3 the order in which the two conceptualizations are overcome,
4.3.3.4 how unchanging purity is achieved, with scriptural reference

4.4 settling disputes (7)

4.4.1 summarizing the incorrectness of being causeless or externally caused

4.4.2 teaching on the pure and impure awareness of subjective consciousness

4.4.3 the essence of efficacious primordial awareness (2)

4.4.3.1 how the object and subject of the five senses appear

4.4.3.2 the difference and the reason

4.4.4 efficacious enlightened activities (5)

4.4.4.1 establishing the meaning with explanatory example

4.4.4.2 faulty assertion maintaining that they are only in another continuum

4.4.4.3 setting forth an example of not being pervaded by error regarding appearance, erroneous assertions [are refuted]

4.4.4.4 simile explaining that quantitative primordial awareness is not bewildered

4.4.4.5 explanation of the meaning connected with the enlightened activities

4.4.5 the meaning of sameness primordial awareness

4.4.6 how the three enlightened bodies are eternal (3)

4.4.6.1 general meaning of the three modes of being eternal

4.4.6.2 the meaning of the three non-etrnals

4.4.6.3 explanation of primordial awareness with impurity

4.4.7 rejection of erroneous [assertions] regarding this topic (6)

4.4.7.1 the meaning of not being similar to the self of the non-Buddhists

4.4.7.2 the meaning of not being similar to the pacification of the Hearers and Solitary Realizers

4.4.7.3 the meaning of being unlike a sentient beings

4.4.7.4 the meaning of non-regression

4.4.7.5 the meaning of impurity never again arising

4.4.7.6 summarizing the entire meaning

4.5 elicitation of the essential scriptural explanations (4)

4.5.1 the Sūtrālaṃkāra scripture

4.5.2 the Mahāyānavimśīka scripture of noble Nagarjuna

4.5.3 the Uttaratantra scripture

4.5.4 summary of teachings from sūtra and tantra

5. final summary [including] how [this text] was acquired (2)

5.1 how this was actually acquired

5.2 aspirational prayer
Appendix Two- Indian canonical works quoted the Snying bstan-

lines in *Snying bstan* ...........................................................................................................textual source

4-7 ................................................................................................................. *Ratnagotravyākhya* 1.41
8-11 .................................................................................................................. *Ratnagotravyākhya* 1.152
12-14 .................................................................................................................. *Hevajratantra* II.iv, v.69
53...................................................................................................................... *Ratnagotra* 3.27a
93-96 ..................................................................................................................... *Ratnagotra* 1.154
97-100 ............................................................................................................... *Ratnagotra* 1.155
131-134 ............................................................................................................ *Ratnagotra* 1.47
136...................................................................................................................... *Ratnagotra* 1.51c
205-208 ............................................................................................................. *Sūtrālaṃkāra* 9.25
209-212 ............................................................................................................... *Mahāyānaviṃśāka* v.2
213-216 ............................................................................................................... *Mahāyānaviṃśāka* v.3
217-220 .............................................................................................................. *Ratnagotra* 2.32
Appendix Three- A song on the universal ground (kun gzhi) and the Enlightened Heart (snying po) from the Rang byung rdo rje’i mgur rnam: [f.97.5- 98.5]

Reference has been made to this pleasing song in chapters three and six, so it seemed appropriate to provide an edition and translation of the entire work. Rang byung’s songs in general are interesting both as literature and for their philosophical content. They also provide a more intimate view into the lived experience of study-contemplation-realization than do more systematically oriented texts such as the Snying bstan. An interesting stylistic variant occurs in line four, where eight syllables are used in place of the usual seven.

Na mo guru //

rang sems chos sku ston mdzad pa //
bla ma mchog la gsol ba ’debs //

tshig ’di la ’dir bzhug gsan par zhu //
dgos don rtog la nyams su longs //

kun gzhi ’khor ’das kun gyi gzhi //
ma rtog¹ dus na ’khor ba ste //
rtogs na de bzhin gshegs pa’i thugs //
kun gzhi’i ngo bo brjod pa lags //

dper na me long g.ya’ dag la //
gzugs brnyan ’char ba ji ltar bar //

¹ Better would be rtogs, which I have read in the translation.
rang sems dri med dbyings nyid la //
sna tshogs shes pa ldang zhing 'gag //

yul dang yul can gnyis 'dzin 'di //
rang gis dbyings la snang ldang phyir //
'khor 'das gnyis med ngo bo gcig //
ma rtog\(^2\) 'khrul zhing rtogs na grol //

rtog bya rtog byed gnyis med kyang //
gnyis su bzung pas 'khor ba'i gzhi //
gnyis med ngo bo mthong ba na //
rgyal ba'i snying po mngon du gyur //

kun gzhi gtan la 'bebs pa'i glu //
dben pa'i gnas su byung pa lags //
kun gzhi'i sgrib pa kun bsal nas //
rang sems dri med rtog par shog //

ces pa'i mgur ma 'di stod lung rgyal gyi mdo ru //
lug mo zla ba dgu yi yar ngo la //
chos rje rang byung rdo rje yis //
sgom chen ngar ma dpon g.yog la gsungs pa'o //

\(^2\) Read rtogs.
Homage to the teacher!

I petition to the highest teacher,
Who reveals that one's own mind is the enlightened body of reality.

Sit here, please listen to these words.
Realize the intended meaning, and practice thereupon.

The universal ground is the ground of the totality of cyclic existence and liberation.
When you do not realize this, it is cyclic existence.
When you realize this, it is the mind of the Buddha.
The essence of the universal ground is so expressed.

By way of a simile: When rust is cleared from a mirror,
The reflection shines forth. Just so,
In your own mind, itself a stainless expanse,
Sundry cognitions arise and cease.

Of its own accord, this dualistic grasping at object and subject Arises as and appearance in the expanse.
Therefore, if you do not realize that cyclic existence and liberation are non-dual, of a single essence, then you are bewildered.
When you realize this, you are free.

Even though the thought and the thinker are not two,
Taking them as two is the ground of cyclic existence.
When you see the non-dual essence,
The Enlightened Heart of the Sovereign becomes actualized.

This song, which declares the universal ground,
Arose in a place of solitude.
Clearing away all obscurations from the universal ground,
May you realize the immaculate mind in itself.
This song was spoken by Rang byung rdo rje,
To the great meditator Ngar ma and his servant.
In the waxing time of the ninth month of the Sheep year (1319/1331),
In the lower valley of Stod lung.
Appendix Five- Chapter titles of the Zab mo nang don

From time to time throughout this work I have made reference to certain passages in Rang byung's Zab mo nang don. I present here the chapter titles of that work in order to briefly indicate the context in which these references occur. Each title occurs at the end of the chapter.

1. Mdor bstan pa dang rgyu rkyen pa spyir bstan pa ste dang po'o // (3b.2)
2. Mngal du lus grub pa'i tshul te gnyis pa'o // (5b.4)
3. Lus kyi rtsa rgyas par bstan pa ste gsum pa'o // (9b.2)
4. Rlung gyi gryu tshul bstan pa ste bzhi pa'o // (14a.1)
5. Thig le gsum bstan pa ste Inga pa'o // (18a.2)
6. Rnam shes dang ye shes gzhi la 'bras bu'i 'breI bstan pa ste drug pa'o //
   (20b.3)
7. Snod la sbyar la bstan pa ste bdun pa'o // (21b.2)
8. Kun brtags kyi lha 'byung ba'i tshul bshad pa ste brgyad pa'o // (22b.5)
9. Chos kyi sbyang gzhi dang sbyong byed pa bstan pa ste dgu pa'o // (25b.4)
10. Lam dang rim pa sbyar ba ste bcu pa'o // (26b.6)
11. Rtsa lung thig le bsdu pa'i tshul bstan pa ste bcu gcig pa'o // (30a.4).
Appendix Five - Fragments from Rang byung’s auto-commentary to the Zab mo nang don-

It is unfortunate that the Zab mo nang don gyi rang 'grel is not available to us. It seems to have been in use up to the end of the nineteenth century, for Kong sprul refers to it in his commentary on the Zab mo. In its absence, it seems worthwhile to report on any quotes from it found in other works. While perusing Mi bskyod rdo rje's (1507-1554) commentary to Karma Pakṣi's (1204-1283) Sku gsum ngo sprod, I came across two quotes from the Rang 'grel that deal with the Snying po. While I have not yet had the time to scan all two-thousand one-hundred and forty pages of Mi bskyod's work of dense dbu med, I think it probable that one would find more fragments. Here I present what I have found so far.

Sku gsum ngo sprod kyi rnam par bshad pa mdo rgyud bstan pa mtha' dag gi e wam phyag rgya, volume 3, p.93.2-.5:
Dpal karma pa Rang byung rdo rje rgyal ba chen po zab mo nang don gyi rang 'grel las / rdo rje lus de bzhin gshegs pa'i snying po las snang ba rgyu mthun pa'i rab tu zab pa'i gzugs kyi sku mtshan dang dpe byad thams cad dang ldan pa dri ma med pa nyid dri ma dang bcas pa'i lus la gnas par gsungs pa dang / sems dri ma dang bcas pa nyon mongs pa'i sbubs du mas dkris pa 'di sangs rgyas snying po gnas dang gnas ma yin pa mkhyen pa la sogs pa'i stobs dang / mi 'jigs pa dang / ma 'dres pa'i chos rnas kyi yon tan dang ldan par bzhugs so zhes bya ba nang gi don shin tu lkog tu gyur pa ngag mgon du bstan pa /

volume 3, p.97.5-98.4
Zab mo nang don gyi rang 'grel las / bsam gyis mi khyab pa'i tshul 'chad pa ni /
sgs rgyas kyi snying po dri ma med kyiang nyon mongs dang shes bya dri ma
mtha' dag ma spangs kyi bar du sngs rgyas su mi 'gyur ba khams kyi don dang
/ da ltar sngs rgyas kyi yon tan drug cu rtsa gnyis rdzogs par yod kyang __ ?
ba'i nang su chud pa'i nor bu ltar 'bras bu dus kyi yon tan mi snang bas / chos
kyi dbyings shin tu dri ma med pa'i rgyu mthun pa dkar po'i chos kyis ma
bskyed na nus pa mi 'byin pa yon tan gyi do zhes 'byung ba mams la'ang glan ka
brjod par 'gyur la / de ltar brjod pas me nyes so snyam na / rgyal ba sras dang
slob mar bcas pa dag la skyon min la skyon bzung ba las nyes pa che ba ci zhig
yod / de lta na yon tan ye rdzogs kyi rdzogs rim sngs rgyas rang chas su gdod
nas thob par bzhugs kyang slar sngs rgyas dgos so zhes rang byung rgyal bar
chen po bzhed de /
Appendix Six- Chronology of Rang byung’s life taken from Si tu’s biography-

These are all of the dates mentioned in Si tu’s biography of Rang byung. The events that I briefly mention occur between the date provided and the following date, and not necessarily on the date mentioned itself. This list should provide easy access to Si tu’s discussion of specific periods of Rang byung’s life, as well as facilitate comparison between Si tu’s text and the Deb ther dmar po, summarized in Chapter One.

1284: wood male monkey year [page 190.7]- born.
(1288): age five [192.3]- meets O rgyan pa Rin chen dpal.
(1290): age seven [194.2] - takes novice vows.
1294: horse year [195.5]- receives teachings.
(1301): age eighteen [198.5]- receives teachings at Gsang phu ne’u thog monastery.
1303: water hare year [199.6]- meets with ’Jam dbyangs rin chen rgyal mtshan of Sa skya monastery, receives teachings.
1310: iron dog year [204.1]- journeys to Kong po.
1313: water female ox year [205.3]- writes astrology treatise at Mtshur phu monastery, founds Bde chen steng hermitage.
1320: iron male monkey year [207.2]- at Bde chen steng hermitage in Mtshur phu valley, meets Dol po pa Shes rab rgyal mtshan.
1324: wood mouse year [209.3] at Bde chen steng hermitage, writes Zab mo nang don commentary at Lkog ’phreng.
1326: fire tiger year [210.7]- writes commentary on the Dharmadhatustotra.
1328: earth dragon year [212.4]- makes a bridge over Sog chu river, receives prophecy of upcoming journey to Mongol court.
1329: earth serpent year [212.7] - in solitude at Tsa ri, receives invitation from Mongol emperor.

1331: iron sheep year [213.6] - journeys to Central Tibet.

1332: ape year [216.1] - arrives at the Mongol court

1334: wood dog year [218.4] - returns to Tibet, travels to Mtshur phu.

1336: fire male mouse year [221.4] - resides at Bsam yas mchims phu, returns to Mongol court.

1337: ox year [222.6] - saves patrons of Mongol court from earthquake.

1338: tiger year [226.2] - prophesies his own passing.

Appendix Seven- Colophons of songs in the Rang byung rdo rje ngur rnam which mention date and place of composition.

The colophons to the songs of Rang byung’s collection of spiritual songs are a valuable resource for establishing a chronicle of his literary career. Approximately one-third of them provide both a place and a date of composition. Unfortunately, among the latter only a few of these provide both parts of the year name, the element and the animal. Nevertheless, through careful comparison with Si tu’s biography one should be able to determine the exact date of many of the songs. At the very least these partial dates can be used to confirm his presence in certain places. I present here every colophon which states the time and place of composition in order to aid in this project.

24.3-4: ces pa 'di ni sa pho khyi lo [1298] ston zla ba'i tshes brgyad la dben gnas khyung rdzong du tshogs mchod kyi dus su gsungs pa'o //
25.7: ces pa 'di sa pho phag [1299] la dbyar zla ra ba'i tshes bcu gsum la khyung rdzong dbang bskur mdzad pa'i gral du gsungs pa'o //
26.7: zhes sa phag [1299] lo dbyar zla 'bring po'i bcu gsum la khyung rdzong du gsung pa'o //
33.2: rin po che Rang byung rdo rje stag lo zla ba dgu pa'i tshes bco lnga la 'gro phur gsungs pa'o //
34.1-2: chos rje Rang byung rdo rje 'brug lo zla ba lnga pa'i tshes lnga la lha steng gyi ri khrod du gsungs pa'o //
35.3: 'brug lo zla ba bcu pa'i tshes brgyad kyi nub mo tshogs mchod kyi gral du lha stengs su gsungs pa'o //
37.1: 'brug lo bla ba bcu pa'i tshes bcu'i nub mo tshe 'khor gyi gral du lha steng su gsungs pa'o //
38.2: chos rje rang byung rdo rje 'brug lo zla ba bcu gnyis pa'i tshes gsum la lha steng gi ri khrod du gsungs pa'o / /
39.1: ces pa 'di sbrul lo zla ba bcu pa la lha stengs su gsungs pa'o / /
43.6-7: chos rje Rang byung rdo rjes yis sbrul la zla ba bcu gcig gi nyi shu drug la lha stengs su gsungs pa'o / /
52.5: rta'i lo la lha stengs su / / rtog pa'i dum bu bris pa yin / /
53.5: rta lo zla ba bcu gcig pa'i snyi shu la lha steng su Rang byung rdo rjes gsungs pa'o / /
56.4-5: chos rje Rang byung rdo rje yis ngo khro'i nag 'khrug bsrum pa'i du su ko la ti'i gtsug lag khang du / lug lo zla ba bcu gnyis pa'i nyi she brgyad las gsungs pa'o / /
67.2: chos kyi rje Rang byung rdo rje yis / / byi lo zla ba bdun pa'i tshes gsum la tsha ri tra ye shes kyi 'khor lo yi gnas sgo / dpal gyi blang gong du gsungs pa'o /
69.1: ces pa'i mgur ma 'di byi lo zla ba bdun pa'i tshes bcu gsum la tsa'a ri tra bkras shis ljong du gsungs pa'o / /
73.1-2: byi lo zla ba bdun pa tshes bcu bdun la tsa'a ri tra'i g.yu mtsho 'gro du gsungs pa'o / /
74.3-4: ces pa'i mgur ma 'di byi lo zla ba bdun pa'i nyi shu gnyis la tsa ri tra'i bkras shis ljongs su gsungs pa'o / /
76.5: chos rje Rang byung rdo rje yis byi lo zla ba bdun pa nyi shu gnyis la tsa ri tra'i bkra shis ljong du mdzad pa'o / /
79.2: rnal sbyor Rang byung rdo rjes / byi lo zla ba bdun pa'i nyi shu gsum gyi nub mo / bkra shis ljongs du tshogs gral du gsungs pa'o / /
81.3: byi lo zla ba bdun pa'i nyi shi bdun la gnas tsa ri'i bkra shis ljongs su gsungs p'o / /
88.1: ces pa 'di glang lo zla ba bdun pa'i tshes brgyad la / chos rje Rang byung rdo rje jo mo gangs su gsungs pa mkhas so

92.1: stag lo lza ba gnyis pa'i tshes lnga la bkra shis gsar mar gsungs pa'o

98.5: ces pa'i mgur ma 'di stod lung rgyal gyi mdo ru / lug lo zla ba dbu yi yar ngo la / chos rje Rang byung rdo rje yis / sgom chen ngar ma dpon g.yog la gsungs pa'o

102.2: lug lo zla ba dgu pa'i tshes bco lnga la / chos rje Rang byung rdo rje / bod kyi gnas chen bu rag shar gyis ri khrod du gsungs pa'o

135.2: phag lo zla ba bcu gnyis pa'i tshes bco lnga la bde chen steng du gsungs pa'o

137.7: zhes pa 'di byi ba lo la bde chen steng gi ri la byon dus gsungs pa'o

160.1: ces pa'i mgur ma 'di stog lo la ga ram spangs su gsungs so

161.7: zhes bya ba 'di chos rje Rang byung rdo rjes lug lo pa bde chen du shes rab sgom chen la gdams pa'o

164.6-7: chos rje rin po che Rang byung rdo rje'i yos bu lo zla ba brgyad pa'i tshes bco bdun la karma'i ri khrod sgang dgon du gsungs so

173.1: ces pa 'di ni lug lo la lhun grub steng su dbyar bzhugs mdzad pa'i dus / gong ma'i gdan 'dren ___ ___ yon bdag mams kyi mchod pa 'bul ba byas nas hor yul du ni 'byon pa'i zhu ba byas pa'i du gsungs pa'o

203.4: ces pa 'di glang lo zla ba lnga pa la shang gtor gsungs so

203.5: glang lo zla ba bcu pa'i tshes bco gsum gyi nub mo pho brang shang tor rmad lam du byung pa 'gur du gsungs pa ni