



universität  
wien

# DISSERTATION

Titel der Dissertation

„When Sūtra Meets Tantra – Sgam po pa’s Four  
Dharma Doctrine as an Example for his Synthesis of  
the Bka’ gdams- and Mahāmudrā-Systems“

Verfasser

Mag. Rolf Scheuermann

angestrebter akademischer Grad

Doktor der Philosophie (Dr. phil.)

Wien, 2015

Studienkennzahl lt. Studienblatt:

A 792 389 392

Dissertationsgebiet lt. Studienblatt:

Sprachen und Kulturen Südasiens und Tibets, Fachbereich: Tibetologie und Buddhismuskunde

Betreuer:

Univ.-Prof. Dr. Klaus-Dieter Mathes



Acknowledgements.....	8
Introduction.....	9
The Subject.....	9
Outline .....	18
Methods and Aims.....	24
State of Research.....	27
Part I – <i>Four Dharmas of Sgam po pa</i> .....	31
1. <i>Four Dharmas of Sgam po pa</i> and its Role in Sgam po pa’s Doctrinal System.....	33
1.1 Formulations.....	33
1.1.1 General Remarks.....	33
1.1.2 The <i>dharma</i> .....	35
1.1.3 The <i>dharma</i> that Turns toward the <i>dharma</i> .....	38
1.1.4 The <i>dharma</i> that Turns toward the Path.....	43
1.1.5 The Path that Dispels Delusions .....	44
1.1.6 Delusions that Appear as Wisdom .....	46
1.2 General Overview of the Doctrine .....	48
1.2.1 Commentaries Contained in <i>Dwags po’i bka’ ’bum</i> .....	48
1.2.2 <i>Four Dharmas of Sgam po pa</i> and the Stages of the Path.....	50
1.2.3 <i>Four Dharmas of Sgam po pa</i> and the Three Paths .....	54
1.2.4 Summary .....	57
1.3 The Role of <i>Four Dharmas of Sgam po pa</i> in Sgam po pa’s Doctrinal System ..	58
1.3.1 The Relationship between <i>Four Dharmas of Sgam po pa</i> and <i>Dwags po thar rgyan</i> .....	58
1.3.2 The Relationship between <i>Four Dharmas of Sgam po pa</i> and the Preliminary Practices for <i>Mahāmudrā</i> .....	65
1.3.3 The <i>Four Dharmas of Sgam po pa</i> – A Systematic Way to Buddhahood, Both Gradual and Sudden? .....	69
2. Doctrines Related to <i>Four Dharmas of Sgam po pa</i> .....	73
2.1 General Remarks .....	73
2.2 The Relationship between <i>Four Dharmas of Sgam po pa</i> and <i>Zhen pa bzhi bral</i> 74	
2.2.1 Existing Commentaries .....	74
2.2.2 The Relationship between the Two Systems .....	78
2.3 The Relationship between <i>Four Dharmas of Sgam po pa</i> and Other Doctrines..	85
2.3.1 <i>Four Dharmas</i> in the Rnying ma tradition.....	85

2.3.2	<i>Four Dharmas</i> in Bo dong Paṅ chen's <i>Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba</i> .....	88
2.3.3	Tsong kha pa's <i>Lam gtso rnam gsum</i> .....	90
2.3.4	Jo nang rje btsun Tāranātha's <i>Five Mistaken Stains</i> in the <i>Bdud rtsi'i nying khu</i> .....	94
3.	Origin of <i>Four Dharmas of Sgam po pa</i> .....	97
3.1	Introductory Remarks .....	97
3.2	The Question of Origin .....	102
3.2.1	A Fourfold Topos of Bka gdams origin? .....	102
3.2.2	A Short Quotation Attributed to Dge bshes Phu chung ba .....	103
3.2.3	A Short Quotation attributed to Po to ba .....	105
3.2.4	<i>Bstan rim chen mo'i don bsdu'am lam rim</i> , attributed to Gro lung pa .....	107
3.2.5	Possible Indian Forerunners for the Fourfold Topos and <i>Four Dharmas of Sgam po pa</i> .....	111
4.	An Overview of the Different Commentarial Traditions of <i>Four Dharmas of Sgam po pa</i> and their Development .....	121
4.1	Overview of the Commentarial Literature .....	121
4.2	Individual Commentarial Traditions .....	129
4.2.1	Introduction .....	129
4.2.2	La yag pa's <i>Mnyam med dwags po'i chos bzhir grags pa'i gzhung</i> and its Commentary .....	130
4.2.3	Different Commentaries by Phag mo gru pa Rdo rje rgyal po .....	137
4.2.4	Padma dkar po's Commentaries on <i>Four Dharmas of Sgam po pa</i> .....	141
4.2.5	Further Commentaries .....	147
Part II – Selected Texts .....		151
1.	Pseudepigrapha Attributed to Sgam po pa in <i>Dwags po'i bka' 'bum</i> .....	153
1.1	Introduction to the Texts .....	153
1.2	Two Short Texts from <i>Tshogs chos yon tan phun tshogs</i> .....	158
1.2.1	Tibetan Text Edition of Text 1 .....	158
1.2.2	Translation of Text 1 .....	164
1.2.3	Tibetan Text Edition of Text 2 .....	170
1.2.4	Translation of Text 2 .....	173
1.3	A Passage from <i>Tshogs chos chen mo</i> .....	177
1.3.1	Tibetan Text Edition .....	177

1.3.2	Translation.....	182
1.4	A Passage from <i>Dus gsum mkhyen pa'i zhu lan</i> .....	186
1.4.1	Tibetan Text Edition.....	186
1.4.2	Translation.....	188
1.5	A Passage from <i>Chos rje dwags po lha rje'i gsung sgros dum sgrigs ma</i> .....	189
1.5.1	Tibetan Text Edition.....	189
1.5.2	Translation.....	191
1.6	<i>Chos bzhi mdor bsdus pa legs</i> .....	193
1.6.1	Tibetan Text Edition.....	193
1.6.2	Translation.....	197
2.	Texts Attributed to Sgam po pa Transmitted separately from the Xylographic Print Editions of <i>Dwags po'i bka' 'bum</i> .....	201
2.1	Introduction to the Texts .....	201
2.2	<i>Mnyam med dwags po'i chos bzhir grags pa'i gzhung</i> .....	204
2.2.1	Tibetan Text Edition.....	204
2.2.2	English Translation .....	214
2.3	<i>Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba</i> .....	231
2.3.1	Tibetan Text Edition.....	231
2.3.2	English Translation .....	233
3.	A Selection of Commentaries on <i>Four Dharmas of Sgam po pa</i> .....	237
3.1	Introduction to the Texts .....	237
3.2	<i>Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa</i> by Sgam po Tshul khrims snying po .....	242
3.2.1	Tibetan Text Edition.....	242
3.2.2	English Translation .....	245
3.3	Synopsis Section of <i>Chos bzhir grags pa'i gzhung gi 'grel pa syning po gsal ba</i> by La yag pa .....	250
3.3.1	Tibetan Text Edition.....	250
3.3.2	English Translation .....	254
3.4	<i>Skyes bu gsum gyi lam rim blo bzlog bzhi</i> by Phag mo gru pa .....	259
3.4.1	Tibetan Text Edition.....	259
3.4.2	English Translation .....	271

3.5	Summary Section of the <i>Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa</i> —By Padma dkar po .....	288
3.5.1	Tibetan Text Edition.....	288
3.5.2	English Translation .....	295
Part III	– Conclusion.....	305
	Concluding Remarks .....	307
	Bibliography .....	313
	Sigla .....	313
	Bibliography and Abbreviations .....	313
	Tibetan Works.....	313
	Other Works.....	335
	Tibetan Buddhist Masters .....	350
	Abstract.....	351
	Deutsche Zusammenfassung.....	352
	Curriculum Vitae .....	353

**With respect to myself and all sentient beings,**  
**Grant [your] blessing so that the mind turns toward the *dharma***  
**Grant [your] blessing so that the *dharma* turns toward the path.**  
**Grant [your] blessing so that the path dispels delusions.**  
**Grant [your] blessing so that delusions appear as wisdom.<sup>1</sup>**

*Four Dharmas of Sgam po pa*

---

<sup>1</sup> A formulation of the *Four Dharmas of Sgam po pa* in the form of a prayer to the guru as it is commonly used today in Tibetan Buddhism. The above cited prayer is part of a prayer to the guru that occurs in the context of a guru-yoga-ritual for Mi la ras pa compiled by 'Jam mgon kong sprul blo gros mtha' yas (1813-1899/99). See MLG, 466,5–6: *bdag dang sems can thams cad blo chos su 'gro bar byin gyis brlab tu gsol| chos lam du 'gro bar byin gyis brlab tu gsol| lam 'khrul pa sel bar byin gyis brlab tu gsol| 'khrul pa ye shes su 'char bar byin gyis brlab tu gsol|*. It is also used as a prayer before lectures and when entering a temple. See for example RANGJUNG YESHE 2011, 35–36.

# Acknowledgements

Any attempt comprehensively to acknowledge the support that I have received from so many different individuals during my years of study would definitely turn this section into one of the largest parts of this dissertation. In retrospective, countless causes and conditions had to come together in order to bring this work to a conclusion, which in itself should serve as a valid proof for establishing the Buddhist doctrine of dependent occurrence or *pratītyasamutpāda*. To list all of the causes and conditions would definitely exceed the accepted limits of such a section. Still, by way of example, I will mention at least a few of the individuals who greatly supported me in this endeavor, foremost among whom of course is my wonderful wife, Emese, who largely raised our son Florian alone during the final phase of this dissertation, and my family and friends who always supported me in many ways.

This project was conducted within the framework of the Initiativkolleg (doctoral college) “Cultural Transfers and Cross-Contacts in the Himalayan Borderlands”, funded by the Austrian Science Fund (FWF), under the leadership of Professor Martin Gaenzle and Professor Klaus-Dieter Mathes. I am greatly indebted to Professor Klaus-Dieter Mathes who admitted me to this program, and who was my supervisor in the truest sense of the word, offering me help and valuable advice whenever needed. The exchange with associated researchers and fellow PhD candidates who formed the learning community of the doctoral college also provided me with constant intellectual stimulus.

During several fieldwork trips, mostly to India, I was able to engage with numerous Tibetan scholars<sup>2</sup> of the Karmapa International Buddhist Institute (New Delhi), the Shri Diwakar Vihara Institute (Kalimpong), the Drikung Kagyu Institute/Songtsen Library (Dehra Dun), the Central University of Tibetan Studies (Sarnath) and the Vajra Vidya Institute (Sarnath) who helped me tremendously with their vast knowledge and overview of Tibetan Buddhist literature.

Finally, I would like to particularly thank my colleagues and friends Cécile Ducher, Tina Draszczyk, Casey Kemp, Khenpo Konchok Tamphel, Khenpo Smṛti, Tasha Kimmet, Alexander Schiller, Kurt Tropper, Gregory Forgues and Sue Casson as well as my brother Hans Adler for proofreading parts of this dissertation and for their numerous valuable suggestions and corrections!

---

<sup>2</sup> See the list of Tibetan Buddhist masters provided at the end of this dissertation.



# Introduction

## The Subject

Tibetologists and Buddhologists, particularly those with a leaning toward a philological approach, are often criticized for their overt specialization or exhaustive treatment of very limited phenomena such as single terms and their evolution. Since this thesis deals with no more than four short formulations that approximately form the size of a single stanza, one might be misled into assuming that such criticism is justified here also. Its subject, the root text of the *Dwags po chos bzhi* or *Four Dharmas of Sgam po pa*<sup>3</sup> said to have been authored by Sgam po pa Bsod nams rin chen (1079–1153), could possibly be explained within a few lines or pages. In fact, as the available textual witnesses that will be presented in this thesis illustrate, it has often been treated in such a manner. On top of that, being mostly viewed as an introduction to the Buddhist doctrine, many masters of the tradition would certainly not consider this topic particularly relevant for advanced studies in the field of Buddhism.<sup>4</sup>

It may thus be surprising to hear that the brevity of this work was an important feature that influenced me to choose it as the subject of my dissertation project. The main motivation, however, was not the idea that a delimited topic could be easily covered within the narrow time-frame of a three-year research grant. On the one hand, I was intrigued to learn more about its author, historical context, and content, and I also had a strong personal interest in this subject paired with a wish to make sense of these rather obscure formulations. On the other hand, and more importantly, I assumed that the brevity of the formulations might allow me easily to compare and trace the influences and transfer processes among and beyond Sgam po pa's own tradition, which I hoped would produce some interesting findings. In the end, this proved to be the case, as I was able to identify a fourfold topos that is present in almost every Tibetan Buddhist tradition which I could trace back to the early Bka' gdams circles around 'Brom ston Rgyal ba'i 'byung gnas (1004/5–1064). This study of the cross-traditional dynamics that were at play during the later dissemination (*phyi dar*) of Buddhism in Tibet may therefore prove

---

<sup>3</sup> Henceforth referred to as *Four Dharmas of Sgam po pa*.

<sup>4</sup> In several interviews conducted with Tibetan masters in Europe and during my fieldwork in India, it was indeed frequently mentioned that it would be advisable to focus on studying more comprehensive texts instead, if time allowed.

very important for a better understanding of the processes underlying the formation of different Buddhist traditions in Tibet.

As the name *Four Dharmas of Sgam po pa* suggests, adherents of the Bka' brgyud traditions believe that Sgam po pa Bsod nams rin chen, commonly known as Sgam po pa, was the originator of these lines. He lived during a period which was crucial for the formation of Buddhism in Tibet, the so-called early phase of reception<sup>5</sup> during the later dissemination of Buddhism, a time when distinct Tibetan religious schools had not yet been formally established or institutionalized. This period, from the tenth to the twelfth century, has consequently been called a "period of institutionalization of Buddhism",<sup>6</sup> and is characterized by cross-cultural contact between India, China and Tibet.

Furthermore, the later Bka' brgyud tradition generally considers the translator Mar pa Chos kyi blo gros (11<sup>th</sup> cent.), the famous yogi Mi la ras pa (1040/52–1123/35), and the monk Sgam po pa as their three founding fathers. This is also illustrated by the expression *The triumvirate of Mar, Mi, and Dwags* (*mar mi dwags gsum*).

While all three are equally revered by the tradition, it is particularly Sgam po pa, also known as Dwags po Rin po che, who played a unique role in shaping the tradition. Traditional accounts state that he started his career as a householder and physician, but became a monk after his wife and two children died of small pox. He then received extensive monastic training under several masters in the Bka' gdams-tradition, which can be traced back to the Indian master Atiśa Dīpaṃkāra Śrījñāna (980–1054), before he encountered the famous Tibetan yogi Mi la ras pa. Sgam po pa finally became the latter's chief disciple and lineage holder of his Bka' brgyud-teachings. He also founded Dwags lha sgam po, the tradition's first monastic seat in the region of Dwags po on the Sgam po mountain, Southern Tibet.<sup>7</sup>

Soon afterwards, many more monasteries were established by his disciples and their followers, which eventually gave rise to several sub-schools that came to be known as

---

<sup>5</sup> This doxographical classification follows TAUSCHER 1995, 10.

<sup>6</sup> See KOLLMAR-PAULENZ 2006, 57–75: "Institutionalisierung des Buddhismus und tibetische Identität (10–12. Jahrhundert)".

<sup>7</sup> For an overview of the most important biographical sources and a detailed discussion of Sgam po pa's life, see GYALTRUL 2004, 21ff.

*Four great and eight minor Bka' brgyud traditions (bka' brgyud che bzhi chung brgyud).*<sup>8</sup> These are often collectively referred to by the generic name Dwags po bka' brgyud. Still, the term Dwags po bka' brgyud is also used more narrowly to refer to the Dwags po bka' brgyud proper, i.e., the monastic tradition upheld and administrated at Dwags lha sgam po itself.<sup>9</sup>

While the two earlier Tibetan lineage-holders before Sgam po pa, Mar pa and Mi la ras pa, had followed the life-style of a yogi, Sgam po pa is considered as one of Tibet's first monk-yogis. His approach of combining the two *prima facie* irreconcilable life-styles of a tantric yogi practicing the highest teachings of the Yoginītantras with that of a monastic became a model for the Dwags po bka' brgyud pa,<sup>10</sup> and probably influenced the overall development of Buddhism in Tibet. A particularity of Sgam po pa's three-vow system is that of harmonizing these two seemingly conflicting approaches.<sup>11</sup>

His time was a vibrant period of cultural exchange during which diverse Buddhist doctrines reached Tibet from India and China via different pathways of transmission and had to be assessed and harmonized with the existing stock of doctrines dating back to earlier periods. Even though Sgam po pa never visited India himself, he can still be considered one of the key players involved in the cultural appropriation of Buddhism in Tibet. Sgam po pa's syncretic doctrinal system is particularly famous for combining two

---

<sup>8</sup> This classification is found in the encyclopedic *Shes bya kun khyab* (TSD) of Kong sprul Blo gros mtha' yas, but is probably a later attempt to classify the existent Bka' brgyud sub-schools. See SCHILLER 2014, 17–18.

<sup>9</sup> As Gene Smith explained, even though the term “Dwags po bka' brgyud pa proper became identified with Sgam po pa's monastery and lineage”, it was also used as a generic term for all the traditions originating from Sgam po pa that alludes to their shared provenance and it is thus “appropriate that all of the schools collectively are known as the Dwags po bka' brgyud pa.” SMITH 2001, 41–42.

<sup>10</sup> Since the Yoginītantras involved sexual practices to some extent, it was generally considered an inappropriate practice for monastics in Indian Buddhism and during the early phase of Buddhism in Tibet. Trungram Gyaltrul Rinpoche Sherpa addresses Sgam po pa's conflict after becoming a disciple of the yogi Mi la ras pa in a section (GYALTRUL 2004, 180–182) where he mentions that Sgam po pa “found many mantric practices he had to accept were incompatible with his monastic vows”, but that he finally “gained insight into how to resolve the apparent contradiction.” GYALTRUL 2004, 180.

<sup>11</sup> In his research on the three vows in Tibetan Buddhism, Jan-Ulrich Sobisch stated that “the earliest Tibetan doctrinal formulations on the three vows” that he was able to identify were those found in the *Dwags po'i bka' 'bum*. (SOBISCH 2002, 177) The term *three vows* (*sdom gsum*) is most commonly understood as referring to the *prātimokṣa* vows, the bodhisattva vows and the tantric vows or *samaya*, and the associated intellectual discussion of if or how these can be practiced by a single individual. Jan-Ulrich Sobisch also lists further existent associations with this term in Buddhism. SOBISCH 2002, 9–10.

of the prevalent traditions that reached Tibet from India during the later dissemination of Buddhism, i.e., Atiśa's Bka' gdams system and Mar pa's *mahāmudrā* system. Even though he is known today as one of the three founding fathers and a lineage holder within each of the various Dwags po bka' brgyud traditions, it seems that he "regarded himself as a Kadampa, probably more than as a Kagyupa", as Trungram Gyaltrul Rinpoche Sherpa noted, who further observes:

His first-person speech begins with, "We Kadampas" (*nged bka' gdams*), at least several times in his *Collected Works*, as well as in his medical text '*Thor 'bum*, but I have yet to come across any of his first-person speeches that begin, 'We Kagyupas'.<sup>12</sup>

This is also understandable when we consider that he spent relatively little time with Mi la ras pa<sup>13</sup> compared to his many years of training in a Bka' gdams pa environment. Furthermore, the Tibetan term *bka' brgyud* was probably not yet coined as a name for a distinct tradition, implying school affiliation, during Sgam po pa's time. Throughout the *Dwags po'i bka' 'bum* or the *Collected Works of Sgam po pa*, apart from colophons that might have been added at a later stage, the term rarely occurs and rather seems to have been used by Sgam po pa in a more general sense, referring to a transmission lineage of Buddhist teachings. It was therefore also used by him in this sense for teachings tracing back to Atiśa, as the following quotation from his *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* shows:

From inside the marrow and the bottom of the heart, I bow down to the authentic gurus of Atiśa's transmission lineage of the (Buddha's) words (*jo bo'i bka' brgyud*).<sup>14</sup>

Thus, even though later followers of the tradition primarily depict him as a Bka' brgyud pa, and the lineage holder of Mi la ras pa's *mahāmudrā* transmission, the influence of the Bka' gdams teachings on his doctrinal system cannot be neglected. This of course also

---

<sup>12</sup> GYALTRUL 2004, 91.

<sup>13</sup> Ulrich Kragh speaks of eleven months (Kragh 1999, 68) that Sgam po pa trained directly with Mi la ras pa while Trungram Gyaltrul Rinpoche Sherpa mentions thirteen months (GYALTRUL 2004, 92).

<sup>14</sup> *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (CLP). These are the last two lines of the introductory stanzas of this work. See also part II, chapter 2.3 of this dissertation. Part II, chapter 2.3.1: *jo bo'i bka' brgyud bla ma dam pa la | rkang gi khong dang snying gi dkyil nas 'dud |*.

did not go unnoticed by the tradition, and the system set down in his works—which forms the doctrinal ground for all of the later Bka' brgyud traditions—was consequently described as the “unity of Bka' gdams and *mahāmudrā*” (*bka' phyag zung 'brel*).<sup>15</sup>

A distinguishing feature of this syncretic doctrinal system is that of teaching the three paths (*lam gsum*) of sūtra, mantra and *mahāmudrā* as different approaches along the stages of the path (*lam rim*) for beings of varying capacity.<sup>16</sup> Although the *mahāmudrā* system is commonly associated mainly with the tantras, Sgam po pa also taught *mahāmudrā* in the context of both sūtra and tantra. Consequently, later followers of his tradition tended to describe his approach of teaching *mahāmudrā* to beginner disciples without prior initiation as “sūtra-*mahāmudrā*.” This was strongly criticized by Sa skya Paṇḍita (1182–1251), who suspected the influence of earlier Sino-Tibetan “simultaneist” or “instantaneist” (*cig car ba*) traditions.<sup>17</sup>

Sgam po pa's most elaborate presentation of the system and also his most famous work is certainly the influential *Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan* or *Jewel Ornament of Liberation, the Wish-Fulfilling Gem of the Noble Dharma*, which is generally referred to in Tibetan by its short title *Dwags po thar rgyan* or *Sgam po pa's [Jewel] Ornament of Liberation*.<sup>18</sup> It belongs to the Tibetan genre of *lam rim* or stages of the path literature, which finds its forerunners already in Indian works such as Buddhagoṣa's *Visuddhimagga* and other works of this kind, fulfilling “the need for systematic and practical synthesis of the major themes of Buddhist thought and praxis.”<sup>19</sup> It became very prominent after the rise of the Bka' gdams-tradition due to the influence of Atiśa's famous *Bodhipathapradīpa* and its auto-commentary, the *Bodhimārgapradīpapañjikā*, introducing the system of the three types of beings (*skyes bu*

---

<sup>15</sup> See the section “Synthesis of Kadam and Kagyu teaching: *bka' phyag zung 'brel*”, GYALTRUL 2004, 158.

<sup>16</sup> MATHES 2006 briefly discusses the three paths with reference to a quotation from the *Tshogs chos yon tan phun tshogs* (TYP), where the path of the sūtras is described as the path of inference (*rjes dpag lam*), the path of mantra is described as the path of blessing (*byin rlabs kyi lam*), and the path of *mahāmudrā* is described as the path of direct perception (*mngon sum lam*). Klaus-Dieter Mathes notes that “For Sgam po pa, this last approach of direct perception is supreme and of definitive meaning, in that it is based on direct cognitions as opposed to inferences, as on the general Mahāyāna path.” MATHES 2006, 203.

<sup>17</sup> For a detailed presentation of Sa skya Paṇḍita's criticism, see JACKSON 1994. See also MATHES 2007.

<sup>18</sup> See bibliography: DTG.

<sup>19</sup> HIGGINS 2013, 223, fn. 551

*gsum*).<sup>20</sup> The Bka' brgyud tradition generally accepts that the subject of this thesis, *Four Dharmas of Sgam po pa*, is itself also a very short work of the stages of the path genre which constitutes the most condensed presentation of Sgam po pa's doctrinal system as laid out in *Dwags po thar rgyan*.

The following root text for *Four Dharmas of Sgam po pa* originates from *Chos bzhi mdor bsdus pa legs* or *Excellent Synopsis of Four Dharmas* (CZD)<sup>21</sup> contained in *Dwags po'i bka' 'bum*:

[It] says that one needs:

[1.] A *dharma* that turns toward the *dharma*

[2.] A *dharma* that turns toward the path,

[3.] A path that dispels delusions,

[4.] And delusions that appear as wisdom.<sup>22</sup>

After stating these four short formulations, Sgam po pa briefly describes each one, which can be summarized as follows:

[1.] Unless one has developed determination with respect to cyclic existence (*niḥsaraṇa*, *yiḍ byung*) through recollecting impermanence, the law of *karman* and the shortcomings of cyclic existence, one's mind is not wholeheartedly oriented toward the *dharma*, but follows worldly motives. In other words, one's practice of the *dharma* is not yet authentic or a "real" *dharma*.<sup>23</sup>

[2.] Developing loving kindness and compassion, relative *bodhicitta*, as well as an understanding of the illusory nature of phenomena or emptiness, ultimate *bodhicitta*,

---

<sup>20</sup> In the *Bodhipathapradīpa*, Atiśa explains the three types of beings, i.e., beings of lesser, middling and greater capacities. Beings of lesser capacity are said to strive for worldly pleasures, corresponding to a mundane path. Beings of middling capacity are said to strive for their own liberation, which encompasses both the Śrāvaka- and the Pratyekabuddha-yāna. Beings of greater capacity are consequently defined as striving to eliminate the sufferings of others, which corresponds to the Mahāyāna. Cf. EIMER 1978, 104–107.

<sup>21</sup> DKB-Dwags, NGMPP reel no. L 0595/01, fol. 401a,5–404a,2. Cf. DKB-Bkra, vol. 2, 387,3–388,6. See part II, chapter 1.6 of this dissertation for an edition and English translation of this text.

<sup>22</sup> CZD, NGMPP reel no. L 0595/01, fol. 401a,6: *chos chos su 'gro ba| chos lam du 'gro ba| lam 'khrul pa sel ba| 'khrul pa ye shes su 'char ba zhig* [text: *cig*] *dgos gsung*]. Cf. part II, chapter 1.6.1 of this dissertation.

<sup>23</sup> *Ibid.*, fol. 402a,6 – 402b,5. Cf. part II, chapter 1.6 of this dissertation.

transforms one's practice so that the tentative practice of the *dharma* turns into an actual path leading toward liberation from cyclic existence.<sup>24</sup>

[3.] If followed correctly, it is then a path which clears away the different delusions, in that each delusion is remedied by its specific antidote in a gradual process, from coarse to subtle, along the path. This of course implies that, if it does not clear away the different delusions, it is not the real path.<sup>25</sup>

[4.] While the first three *dharmas* mainly cover Buddhist topics of a general gradualist approach, like definite emergence, refuge, *bodhicitta* and the process of purification, the formulation of the fourth *dharma* “delusions that appear as wisdom” has been understood quite differently by various commentators who either saw it as referring to the path, to the process of transformation, or to the result, fruition. Still, in *Chos bzhi mdor bsdu pa legs* at least, Sgam po pa understands the fourth *dharma* merely as the result of the path, fruition:

“Delusions that appear as wisdom” refers to (the realization) that the entirety of whatever appears or is comprehended is severed in its own nature through the power of having meditated that all phenomena are free from birth and cessation in an ultimate sense.<sup>26</sup>

*Four Dharmas of Sgam po pa* thus consists of no more than four short, ambiguous formulations, but is nevertheless said to summarize the intent of all the Buddha's teachings of sūtra and mantra.<sup>27</sup> Present-day teachers of the tradition explain that Sgam po pa's presentations of his own doctrinal system can be subdivided into elaborate, medium and brief expositions. According to these types of explanations, the most elaborate description was provided by Sgam po pa in his famous *Dwags po thar rgyan* (DTG). The medium comprehensive explanation is generally said to be *Rje sgam po pa'i zhal gdams lam mchog rin po che'i phreng ba* or *Jewel Garland for the Supreme Path*

<sup>24</sup> Ibid., fol. 402b,5–6. Cf. part II, chapter 1.6 of this dissertation.

<sup>25</sup> Ibid., fol. 402b,6–403a,1. Cf. part II, chapter 1.6 of this dissertation.

<sup>26</sup> Ibid., fol. 403a,1–403a,2. Cf. part II, chapter 1.6 of this dissertation.

<sup>27</sup> See for example Bla ma zhang Brtson 'grus grags pa's (1121/1123–1193) *Dwags po chos bzhi'i ngo sprod* (ZSB, vol.3, 558–568).

(ZLP) and the most condensed presentation is found in the form of *Four Dharmas of Sgam po pa*.<sup>28</sup>

Works like *Dwags po thar rgyan* and *Four Dharmas of Sgam po pa*, which are attributed to a tradition's founding father, and are said to put his soteriological system and its practical implementation into writing, naturally play an important role in the formation of the tradition's identity. It is therefore unsurprising that *Four Dharmas of Sgam po pa* have been instrumentalized as a rough outline for even very extensive meditation manuals, such as 'Khrul zhig Nam mkha'i rnal 'byor's (15<sup>th</sup> cent.) *Phyag rgya chen po gsal ba'i 'phreng ba*. In the adapted form of a prayer, four *dharmas* appear also in numerous meditation rituals and have even been used as inscriptions above the entrance gate of the 'Bri gung bka' brgyud tradition's new main exile monastery in Dehra Dun, India.<sup>29</sup> Still, its influence was not limited to the different Bka' brgyud traditions alone. *Four Dharmas of Sgam po pa* occurs also for example as topical outline in Bo dong Paṅ chen's (1376–1451) extensive work of the stages of the path genre, *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*,<sup>30</sup> and has been commented on by the important Rdzogs chen master Klong chen Rab 'byams pa Dri med 'od zer (1308–1364) in his *Chos bzhi rin po che'i 'phreng ba*.<sup>31</sup>

While traditional Buddhist scholars generally prefer to focus on studying more elaborate explanations of the Buddhist path, short, systematic presentations have been highly regarded by the general Buddhist practitioner. They are also of enormous interest to the comparatist, since the brevity of their formulation confines the author to the information he considers the most essential. Thus, without having to gather and analyze large amounts of data, one can easily obtain interesting information about an author's doctrinal system, seeing immediately what he considers crucial, at least for the context of a specific audience.

---

<sup>28</sup> This threefold presentation was first explained to me by Khenpo Lobsang Thogme during a recorded interview conducted at the Central Institute of Higher Tibetan Studies, Sarnath, December 12, 2011, and later repeated by several other Tibetan masters. More details are given in part I, chapter 1.3 of this dissertation.

<sup>29</sup> I witnessed this during a month-long fieldwork visit to Drikung Kagyu Songtsen Library and Drikung Kagyu Institute in Dehra Dun, January, 2012.

<sup>30</sup> See bibliography KGK.

<sup>31</sup> See bibliography KRP.



This brevity of the four formulations is also often reflected in the commentaries, a majority of which covers no more than a few pages. This is again an advantage which simplifies any examination of the doctrine's reception history and comparison of the explanatory approaches of different authors for establishing the possible connections and influences between them.

One of course needs to be cautious and bear in mind that such explanations were often used for public talks and as an introduction for new students. When addressing a more general audience,<sup>32</sup> the treatment of advanced topics may be simplified, superficial or even omit subjects deemed suitable solely for the advanced. As a further side-effect of brevity, such presentations are often ambiguous. This opens the door to differing interpretations, which can be found in the varying commentaries on *Four Dharmas of Sgam po pa*.<sup>33</sup>

---

<sup>32</sup> Many of the commentaries on *Four Dharmas of Sgam po pa* indeed form part of collections belonging to the *tshogs chos* or *teachings to the assembly-type*. According to Khenchen Nyima Gyaltzen, these are teachings presented to mixed gatherings of older and newer students, so the explanations of specific subjects were probably more of a general type. (KNG, Dehra Dun, January 24, 2012)

<sup>33</sup> See for example the varying interpretations of the *four dharmas* in the selected commentaries presented in part II of this dissertation.

## Outline

In any attempt to address the content of an author's œuvre, the most natural starting point is an examination of the concerned work or works created by the author himself. Thus, my attempt to explore *Four Dharmas of Sgam po pa* and the role it plays in Sgam po pa's doctrinal system ideally would begin with Sgam po pa's "own" writings. Still, one has to be cautious here since Western and Tibetan scholars alike observed that a degree of uncertainty remains regarding the authorship of many of the texts contained in *Dwags po'i bka' 'bum*, many of which seem to be notes by disciples rather than authored works.<sup>34</sup> A substantial part of the writings attributed to Sgam po pa was certainly not authored by him personally, particularly the six works addressing *Four Dharmas of Sgam po pa*, but may be records of teachings he delivered. They may have undergone alterations over time and thus may not always reflect his words or ideas precisely and accurately.<sup>35</sup> Still, they contain important information which contributes to our understanding of the predominant thoughts and practices attributed to him by his direct disciples and the early *Dwags po bka' brgyud* tradition. Thus, in the course of this thesis, relevant sections within the *Dwags po'i bka' 'bum* are identified, edited, translated and analyzed to enhance our understanding of the doctrine's "original" form.

Two further works on the subject attributed to Sgam po pa, but transmitted independently of the *Dwags po'i bka' 'bum*, are of equal interest for this study: *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* or *Root Text Known as Four Dharmas of the Unequaled Sgam po pa*<sup>36</sup> and *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* or *Root Text of Four Dharmas of Sgam po pa – The Garland of the Precious Supreme Path for the Three Types of Beings*.<sup>37</sup> Furthermore, commentaries

---

<sup>34</sup> See for example SOBISCH 2002, 180–181 and KRAGH 2013.

<sup>35</sup> It becomes clear that many of the works contained in *Dwags po'i bka' 'bum* are not actual compositions by Sgam po pa if one considers that suspicious genre-indications such as questions and responses (*dris lan*), exchanges (*zhu lan*), fragmented talks (*gsung sgros*) and teachings to the assembly (*tshogs chos*) appear frequently in the titles of individual works. Sgam po pa's instructions are also frequently presented as quotations, and one rarely finds a colophon attributing authorship directly to Sgam po pa.

<sup>36</sup> LCZ. This is the famous *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* (LCZ, 1–9) on which La yag pa's longer commentary is based. While it is still incorporated in the 14/15<sup>th</sup> century Lha dbang dpal 'byor manuscript of *Dwags po'i bka' 'bum* which was reproduced in *'Bri gung bka' brgyud chos mdzod chen mo* (DKB-BC), it is absent from later print editions based on the *Dwags lha sgam po*-block print (DKB-Dwags).

<sup>37</sup> CLP. This short text attributed to Sgam po pa is not present in the *Dwags po'i bka' 'bum*, but survived in Padma dkar po's collected works, where it occurs as a supplement to Padma dkar

authored by direct disciples, most importantly the very extensive *Chos bzhiḡrags pa'i gzhuḡg gi 'grel pa syḡning po gsal ba* or *Ornament which Clarifies the Essence, a Commentary for the Root Text Known as Four Dharmas of the Unequaled Sgam po pa*<sup>38</sup> by La yag pa Byang chub dḡngos grub (12<sup>th</sup> cent.) and different shorter commentaries by Phag mo gru pa Rdo rje rgyal po (1110-1170) have also been taken into consideration.

The first part of this study will thus approach the subject of *Four Dharmas of Sgam po pa* by focusing on the overall content of the doctrine and its role within the doctrinal system of Sgam po pa,<sup>39</sup> the relationship with similar doctrines existent in other Tibetan religious traditions,<sup>40</sup> its origin and possible forerunners,<sup>41</sup> and its reception history.<sup>42</sup> This will be complemented by a second part consisting of selected commentaries on the theme which will exemplify the points made in the first part, and a third part in the form of a summarizing conclusion.

Since the formulations of *Four Dharmas of Sgam po pa* are very ambiguous and since several variants of the formulations are in use today, it seems appropriate to begin this study with a close examination and discussion of the literal meaning of the formulations.<sup>43</sup> In this respect, it also needs to be considered that *Four Dharmas of Sgam po pa* include word play which may indicate that the formulations themselves were probably not translated from Sanskrit but indeed composed directly in Tibetan, as the custom of attributing authorship to Sgam po pa suggests. Apart from an analysis of the grammatical and lexical phenomena concerned, different variants and interpretations of the formulations are explored in the light of early Tibetan commentaries. This is then followed by a general overview of the doctrine on the basis of works contained in the *Dwags po'i bka' 'bum* which attempts to identify the topics discussed.<sup>44</sup> This part will then conclude with an examination of the role that four *dharmas* played in Sgam po pa's

---

po's longer commentary on *Four Dharmas of Sgam po pa*, *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* (CNL).

<sup>38</sup> LCZ, 11–241.

<sup>39</sup> See part I, chapter 1 of this dissertation.

<sup>40</sup> See part I, chapter 2 of this dissertation.

<sup>41</sup> See part I, chapter 3 of this dissertation.

<sup>42</sup> See part I, chapter 4 of this dissertation.

<sup>43</sup> See part I, chapter 1.1 of this dissertation.

<sup>44</sup> See part I, chapter 1.2 of this dissertation.

doctrinal system which will highlight the parallels with Sgam po pa's most important work, *Dwags po thar rgyan*.<sup>45</sup>

The second chapter of the first part<sup>46</sup> focuses on various doctrines which display a strong resemblance to *Four Dharmas of Sgam po pa*. Apart from lengthy works on the stages of the path, almost all of the various Tibetan Buddhist traditions embrace specific pith instructions (*man ngag*) said to lay out the entire path in only a few sentences or a stanza. This genre encompasses well-known presentations such as *Zhen pa bzhi bral* or *Parting from the Four Attachments* of Sa chen Kun dga' snying po, Tsong kha pa's *Lam gtso rnam gsum* or *Three Main Aspects of the Path*, Klong chen pa's *Chos bzhi rin po che'i 'phreng ba* or *Precious Garland of Four Dharmas*, and a few further works. All of the involved traditions consider these instructions to be concise summaries representing the individual doctrinal system laid out by their respective founding father or an otherwise important figure. In examining their commonalities, a common fourfold topos which is present in the respective teachings existent in all of the major Tibetan Buddhist traditions was identified. This fourfold topos can also be considered a highly condensed summary of works belonging to the stages of the path genre.

The third chapter then discusses the question of the origin of *Four Dharmas of Sgam po pa*.<sup>47</sup> Even though the name of this doctrine suggests Sgam po pa's authorship and the tradition unanimously accepts this, we find few clear statements to this effect in the early literature.<sup>48</sup> This question therefore has to be raised, and the possible influences or forerunners that may have led to its development were identified. Despite varying formulations, the afore-mentioned fourfold topos present in pith instructions of different Tibetan traditions suggest that they may have shared a common origin, and an attempt is made to trace the topos back to the early Bka' gdams tradition and circles around 'Brom ston Rgyal ba'i 'byung gnas (1004/5–1064).

The fourth chapter on the reception history of *Four Dharmas of Sgam po pa* starts with an overview of the existent literature on the subject. To the best of my knowledge, there did

---

<sup>45</sup> See part I, chapter 1.3 of this dissertation.

<sup>46</sup> See part I, chapter 2 of this dissertation.

<sup>47</sup> See part I, chapter 3 of this dissertation.

<sup>48</sup> The few indications one finds are usually very brief. At the beginning of the *Zhus lan gnad kyi sgron me chung ngu*, Lo ras pa uses for example the formulation "four dharmas created by Sgam po pa" (*dwags po rin po ches mdzad pa'i chos bzhi po*). LZG, 295,4.

not exist any bibliographical account with a comprehensive overview of the existent commentaries on *Four Dharmas of Sgam po pa* within either the Tibetan tradition or the scientific community. The bibliographical information presented in this chapter may therefore be of interest for both,<sup>49</sup> and may allow further, more detailed research in this area.<sup>50</sup>

Furthermore, a comparison of Sgam po pa and his close disciples' presentations with the differing positions of later exegetes aims to produce insights into the transformation processes of religious concepts and doctrinal positions. The great variety of commentarial literature on *Four Dharmas of Sgam po pa* that evolved shortly after Sgam po pa, ranging from a few lines to several hundred pages, substantiates the importance attributed to these lines by the early Dwags po bka' brgyud tradition.<sup>51</sup> Given the ambiguity of the original formulations, it is also unsurprising that different interpretative models developed. Tradition generally considers two of the larger commentaries to be most important, representing two major trends of interpretation.<sup>52</sup> These are the earlier mentioned: *Chos bzhir grags pa'i gzhung gi 'grel pa syning po gsal ba* or *Ornament which Clarifies the Essence, a Commentary for the Root Text Known as Four Dharmas of the Unequaled Sgam po pa* by La yag pa,<sup>53</sup> and the much later *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* or *Sun of the Path of the Three Types of Beings, An Explanation of Four Dharmas of Sgam po pa* by the fourth 'Brug chen, Kun

---

<sup>49</sup> That it would also be of interest for the Tibetan Buddhist tradition became apparent during my research when I was approached by a Tibetan Buddhist teacher who sought my cooperation in producing a print edition of a collection focusing on the available commentaries on *Four Dharmas of Sgam po pa*. Furthermore, during fieldwork at Karmapa International Buddhist Institute, New Delhi, where I had been invited to assist with the implementation of the institute's new curriculum, I witnessed that the fourth Zhwa dmar pa's commentary on *Four Dharmas of Sgam po pa*, *Dwags po chos bzhi gsal ba'i sgron ma*, was introduced as a subject for the institute's new B.A. program. See <http://www.kibi-edu.org/academic-course/academic-course-2014-2015/course-descriptions/> [last accessed 28.03.2015].

<sup>50</sup> See part I, chapter 4.1 of this dissertation.

<sup>51</sup> The Explanation of *Four Dharmas of Sgam po pa* by Gtsang pa rgya ras Ye shes rdo rje, 'Brug chen I. (1161–1211), contained in his *Tshogs chos mno 'khor che ba*, almost two lines in length, is certainly one of the shortest existent commentaries (TNK, 415, 2–3). Quite differently, 'Khrul zhig Nam mkha'i rnal 'byor's (15<sup>th</sup> cent.) *Phyag rgya chen po gsal ba'i 'phreng ba* spans over three hundred and sixty-seven pages and is so far the longest commentary I was able to find (PSP, 1–367).

<sup>52</sup> These are discussed briefly in GYALTRUL 2004, 139–141.

<sup>53</sup> LCZ, 11–241. See part I, chapter 4.2.2 of this dissertation.

mkhyen Padma dkar po (1527–1592).<sup>54</sup> Since these works have been very influential, this section will discuss them in detail.

A further interpretative model dates back to Phag mo gru pa Rdo rje rgyal po (1110–1170) who is considered the founding father of the eight Bka' brgyud sub-traditions, often referred to as the eight minor Bka' brgyud traditions. One would consequently expect that the interpretative model tracing back to Phag mo gru pa would have become very popular in some of these Bka' brgyud sub-traditions.<sup>55</sup>

As far as the structure is concerned, La yag pa's commentary is more in line with presentations of *Four Dharmas of Sgam po pa* found in the *Dwags po'i bka' 'bum*, but Phag mo gru pa's commentaries such as *Skyes bu gsum gyi lam rim blo bzlog bzhi* or *Illustration of Fourfold Mental Reorientation, Stages of the Path for the Three Types of Beings* differ substantially and it is difficult to harmonize these two interpretative models. Padma dkar po, who appears to base his work on writings on the subject by Sgam po pa, La yag pa and Phag mo gru pa, establishes yet a further approach for interpreting *Four Dharmas of Sgam po pa*.

Even though the above mentioned commentarial approaches are certainly the most influential, there are a few less well-known commentaries and texts related to *Four Dharmas of Sgam po pa* that either reflect independent approaches to the subject or cannot be clearly identified.

The second part of this dissertation will facilitate a comparison of the differing models of interpretation by offering Tibetan editions of the six pseudepigraphic commentaries on *Four Dharmas of Sgam po pa* found in *Dwags po'i bka' 'bum* along with their English translations<sup>56</sup> as well as those of two further texts attributed to Sgam po pa that have been transmitted outside this collection.<sup>57</sup> This is complemented by text editions and English translations of two short commentaries and two exemplary excerpts of longer commentaries on *Four Dharmas of Sgam po pa*, representing major trends within the reception history of the doctrine.<sup>58</sup>

---

<sup>54</sup> CNL. See part I, chapter 4.2.4 of this dissertation.

<sup>55</sup> See part I, chapter 4.2.3 of this dissertation.

<sup>56</sup> See part II, chapter 1 of this dissertation.

<sup>57</sup> See part II, chapter 2 of this dissertation.

<sup>58</sup> See part II, chapter 3 of this dissertation.

Finally, the third part of this dissertation consists of a conclusion which summarizes the content and major findings, and provides an overview of the conclusions that can be drawn from these.<sup>59</sup> By showing that the boundaries between the different Tibetan traditions and their doctrines have been subjected to a continuous process of cultural exchange, it becomes clear that these religious schools were in fact far more interconnected and intertwined than is popularly believed. The conclusion also identifies further follow-up questions that may be relevant for future research on this subject.

---

<sup>59</sup> See part III of this dissertation.

## Methods and Aims

Since this thesis is the first attempt to treat this subject more comprehensively, it was first necessary to gain an overview of the relevant literature by identifying related passages within the *Dwags po'i bka' 'bum* and assessing the existent commentaries. This involved the careful reading of large amounts of Tibetan texts related to the subject in order to contextualize and better understand the material and religio-philosophical concepts and models of interpretation expressed therein.

This work included also an evaluation of the exegetes' individual background, when not known already, on the basis of hagiographies (*rnam thar*), religio-historical works (*chos 'byung*) and records of received teachings (*gsan yig/ thob yig*). Collected works of masters present in the records of teachings received associated with the subject were then more closely examined, as were larger collections like *'Brug lugs chos mdzod*. (101 vols.), *'Bri gung bka' brgyud chos mdzod chen mo* (151 vols.) and *Gdams ngag mdzod* (18 vols.), or collections of the stages of the path literature like *Blo sbyong brgya rtsa* (2 vols.).<sup>60</sup>

The topic of this research also required a good overview of a large corpus of Tibetan literature, so frequent cooperation with scholars of the Tibetan tradition proved beneficial. Since Buddhist philosophy in general, and the subject of this thesis in particular, is closely linked to spiritual practice,<sup>61</sup> such cooperation provided valuable information on the practical implications of these teachings, allowed an insight into the existent oral tradition, and minimized the risk of making ethno-centric judgments. Due to several fieldwork visits to India and the excellent infrastructure developed at the Institute of South Asian, Tibetan and Buddhist Studies (ISTB) at the University of Vienna, the undertaking profited greatly from the possibility of constant interchanges with Tibetan scholars from different Tibetan religious traditions.

Overall, this project drew on a plurality of methodological approaches, including research foci such as acculturation, syncretism, inclusivism and hybridization, which

---

<sup>60</sup> This work also incorporated thorough internet research on the subject, most notably with the help of different online databases such as TBRC and RK&TS, as well as a few searchable text editions such as *Dwags po'i bka' 'bum*. Internet research should of course not be solely relied upon, but needs to be seen as a complementary tool whose results require verification through conventional text studies, i.e., by examining and reading the original texts.

<sup>61</sup> SCHMITHAUSEN 1973.



allowed me to approach the subject from a variety of angles, fostering methodological multiperspectivity. The diachronic approach of the philological-historical method was thereby complemented by synchronic elements of comparative analysis and cultural transfer or exchange.<sup>62</sup>

Examining the processes of cultural exchange concerned, the main focus was not only on exchange processes with a mainly geographical dimension, e.g. those occurring between India, China and Tibet, but also those occurring between cultural sub-units such as between the Tibetan religious traditions and sub-traditions. Cultural exchange processes are not necessarily confined to nation states, but may also take place between different cultural sub-units. Just like nation states, Tibetan Buddhist traditions uphold their own sense of identity, in which works that reflect the doctrinal system propounded by a founding father play an important role.

The approach of *histoire croisée* or *entangled history* developed by Michael Werner and Bénédicte Zimmermann<sup>63</sup> provided a methodological framework for integrating both synchronic and diachronic observations such as comparative analysis and cultural transfer theory. Understanding culture as a hybrid construct that is in constant flux, the entangled processes of cultural exchange could be analyzed and used to demonstrate their role in religious identity formation.

The research also sought to promote our understanding of the philosophical viewpoints and their connection with the underlying sense of a collective religious identity present in

---

<sup>62</sup> The term “cultural transfer” has been coined by Michele Espagne and Michael Werner who focused on the processes of cultural transfer between France and Germany. For an introduction to cultural transfer theory see ESPAGNE 1988. Peter Burke considered the term “cultural transfer” too narrow and suggested “cultural exchange” or “Kultureller Austausch” (BURKE 2000) instead. By using this term he thereby stresses that the transfer of knowledge, technology etc. between two cultures is not a linear process, but a reciprocal one, i.e., that in “an encounter between two cultures, information usually flows in both directions, even if in unequal amounts.” (BURKE 2009, 70) He also voiced some reservation that the term exchange can be understood in the sense that the good exchanged “remains more or less unchanged”, and that “it has become increasingly apparent in the last generation, in studies ranging from sociology to literature, that ‘reception’ is not passive but active.” (BURKE 2009, 70) Even though Burke therefore suggested using the term “cultural translation” instead of “cultural exchange”, the term *exchange* does not necessarily need to be understood in such a restrictive sense, and I therefore saw no need to introduce yet a further term. In my understanding, an *exchange* can also imply a discourse or exchange of ideas, entailing the more or less active participation of all parties involved. If understood in this way, the term *exchange* is also adequate for describing an active discourse which affects both the agents and the objects involved in the cultural exchange process.

<sup>63</sup> WERNER 2006.

the Tibetan Buddhist traditions. Following Andrew Brown in understanding collective identities as the totality of multiple identity-relevant narratives,<sup>64</sup> it can be shown that collective identity is not a monolithic whole, but the outcome of dynamic networks of transfer and exchange processes.

Overall, by focusing on *Four Dharmas of Sgam po pa*, a central doctrine of the early Dwags po bka' brgyud tradition, this thesis attempts to advance the field by investigating a hitherto relatively neglected subject, but also attempts to add to our knowledge and understanding of the early Dwags po bka' brgyud traditions' processes of identity formation.

---

<sup>64</sup> BROWN 2006.

## State of Research

When this undertaking began, relatively little had been published on the subject in either Western academic writings or the general Western Buddhist literature. To date, no critical editions of the entire *Dwags po'i bka' 'bum* nor of any of the various commentaries on *Four Dharmas of Sgam po pa* exist. The first printed version of *Dwags po'i bka' 'bum* was compiled as late as the sixteenth century by Sgam po pa Bsod nams lhun grub (1488-1552) at Dwags lha sgam po. The Nepal-German Manuscript Preservation Project (NGMPP) microfilmed a copy of this print in 1995.<sup>65</sup> This work proved to be an important reference. Its colophon states that it was printed at Ri bo shan ti,<sup>66</sup> an alternative name for Dwags lha sgam po.<sup>67</sup> All later print editions differ only slightly in content and Trungram Gyaltrul Rinpoche Sherpa presents a short overview of the different editions<sup>68</sup> and their varying contents<sup>69</sup> in his dissertation “Gampopa, the Monk and the Yogi: His Life and Teachings.” All of these later print editions were most likely based on the earlier Dwags lha sgam po-edition or one of its off-spring.<sup>70</sup>

Having learned of the existence of a manuscript which supposedly dates from the fourteenth to fifteenth century,<sup>71</sup> which might therefore predate the first print editions, I tried to gain access to this, but unfortunately achieved to do so only recently, i.e., shortly before the deadline for the completion of this thesis. According to Ulrich Kragh, who follows here Trungram Gyaltrul Rinpoche Sherpa, the original manuscript is in the possession of Khenpo Shedup Tenzin in Kathmandu,<sup>72</sup> but I was unable to verify this.<sup>73</sup> The manuscript consists of five volumes, using white ink on black paper, and fortunately

---

<sup>65</sup> See bibliography: DKB-Dwags.

<sup>66</sup> NGMPP reel no. L 0596/01, fol. 265b,6–7: *par 'di nyid| rje nyid kyi dpon po| spyan snga chos kyi rje| bsod nams lhun bgrub zla 'od rgyal mtshan dpal bzang pos| ri bo shantir| bka' brgyud kyi bstan pa spel pa'i| bslad du par du bgyis pa'o||*.

<sup>67</sup> GYALTRUL 2004, X, fn.1.

<sup>68</sup> *Ibid.*, 94–95.

<sup>69</sup> *Ibid.*, 300–308.

<sup>70</sup> KRAGH 2013, 370, fn. 25.

<sup>71</sup> *Ibid.*, 370.

<sup>72</sup> *Ibid.*, 371. Cf. GYALTRUL 2004 who refers to the manuscript as “DKB-Nag” in his bibliography and remarks “Khenpo Shedup Tenzin of Kathmandu was kind enough to send a copy to me”. GYALTRUL 2004, 323.

<sup>73</sup> I discussed this manuscript with Khenpo Shedup Tenzin via email in 2011. Even though he was otherwise very helpful and supportive, and informed me of his possession of two other xylographic print editions, he appeared to know little about the manuscript. I also tried to contact Trungram Gyaltrul Rinpoche Sherpa twice via email who unfortunately did not reply.

'*Bri gung bka' brgyud chos mdzod chen mo*<sup>74</sup> contains a negative reproduction of four of its five volumes.<sup>75</sup>

The thesis of Trungram Gyaltrul Rinpoche Sherpa provides a brief overview of earlier studies on Sgam po pa and his works in general,<sup>76</sup> but is also of special interest to this project since it also contains a very brief introduction (about four pages-long) to *Four Dharmas of Sgam po pa*.<sup>77</sup> To the best of my knowledge, there exists no further academic writing on *Four Dharmas of Sgam po pa*, although there exist a few translations into Western languages of shorter Tibetan works and commentaries, the earliest of which is probably a translation of Klong chen rab 'byams pa Dri med 'od zer's short commentary on the four *dharmas*, *Chos bzhi rin po che'i 'phreng ba*,<sup>78</sup> which has been produced by Alexander Berzin in conjunction with Sherpa Tulku and Matthew Kapstein under the title "The four-themed precious garland. An Introduction to Dzog-ch'en, the Great Completeness."<sup>79</sup> As the English title suggests, rather than being in line with Sgam po pa's doctrinal system, this work bears witness to Klong chen pa's attempt to adapt the four *dharmas* to his own Rdzogs chen-system.

A more recent publication is the excellent translation by Karl Brunnhölzl of *Dwags po'i chos bzhi gsal ba'i sgron ma*<sup>80</sup> authored by Zhwa dmar Chos grags ye shes (1453–1524).<sup>81</sup> This work is a summary of La yag pa's extensive and influential root verses and commentary.

Furthermore, three of the six works contained in *Dwags po'i bka' 'bum* have recently been translated into English by Ringu Tulku and Tony Duff. These translations are generally of good quality, but are based entirely on xylographic print editions of *Dwags po'i bka' 'bum* alone and therefore do not consider the variant readings contained in the manuscript.

---

<sup>74</sup> See bibliography: BCD.

<sup>75</sup> I became aware of this through an article on the collection by Ulrich Kragh. (See KRAGH 2013.

<sup>76</sup> GYALTRUL 2004, 14–16. Of these, KRAGH 1998, SOBISCH 2002 and JACKSON 1994 have been of particular interest for this study.

<sup>77</sup> Ibid., 137–141.

<sup>78</sup> KRP.

<sup>79</sup> BERZIN 1979.

<sup>80</sup> CSG.

<sup>81</sup> BRUNNHÖLZL 2007.

Ringu Tulku produced a translation of the entire *Tshogs chos chen mo*<sup>82</sup> or *Great Teachings to the Assembly* attributed to Sgam po pa along with his own comments,<sup>83</sup> which includes a section on *Four Dharmas of Sgam po pa*.<sup>84</sup> Tony Duff presented translations of *Chos bzhi mdor bsdus pa legs* or *Excellent Synopsis of Four Dharmas*,<sup>85</sup> and a passage which discusses four *dharmas* in the *Dus gsum mkhyen pa'i zhu lan* or *Exchanges with Dus gsum mkhyen pa*<sup>86</sup> in a publication titled “*Gampopa Teaches Essence Mahamudra. Interviews with his Heart Disciples, Dusum Khyenpa and Others.*”<sup>87</sup> He also produced a translation of the second 'Brug chen, Kun dga' dpal 'byor's (1428–1476) *Zab don dgongs pa'i gter mdzod grub pa'i shing rta*,<sup>88</sup> the first part of which contains a very short section on *Four Dharmas of Sgam po pa*.<sup>89</sup>

Another closely related publication is “*Dakini Teachings*” by Erik Pema Kunsang, also known as Erik Hein Schmidt, a very productive Danish Buddhist translator. It contains a translation of a passage on four *dharmas* from *Jo mo zhu lan*<sup>90</sup> attributed to Myang ral Nyi ma 'od zer (1136–1204) which closely resembles explanations of *Four Dharmas of Sgam po pa*. This translation is not unproblematic since it seems to be based on a text collage.<sup>91</sup>

In addition, there are also a few English publications available that contain transcripts of talks delivered by different contemporary Tibetan Buddhist masters on *Four Dharmas of Sgam po pa*<sup>92</sup> as well as various audio and video recordings.

---

<sup>82</sup> See bibliography TCC.

<sup>83</sup> RINGU 2012.

<sup>84</sup> RINGU 2012, 34–50.

<sup>85</sup> CZD.

<sup>86</sup> DKZ, NGMPP reel no. L 0594/1, fol. 447b,2–447b,5.

<sup>87</sup> DUFF 2011 (1).

<sup>88</sup> ZGT.

<sup>89</sup> DUFF 2011 (2), 8–9.

<sup>90</sup> JZL, 139,3–7.

<sup>91</sup> For an English translation of the passage in *Jo mo zhu lan* discussed, see KUNZANG 1999, 69–70. According to the translator's preface, the translation is a text collage drawing on material from different *gter ma* texts. Two of these texts are attributed to Myang ral Nyi ma 'od zer and one to Sangs rgyas gling pa. (KUNZANG 1999, x–xiii) Unfortunately, no further details are provided regarding on what material the individual translations are based, and the translation of the concerned passage on the four *dharmas* in *Jo mo zhu lan* seems to include material from another source which I have been unable to identify.

<sup>92</sup> See for example KALU 1986, 43–54, and THRANGU 1993.



# Part I – *Four Dharmas of Sgam po pa*







# 1. *Four Dharmas of Sgam po pa* and its Role in Sgam po pa's Doctrinal System

## 1.1 Formulations<sup>93</sup>

### 1.1.1 General Remarks

Before discussing the actual content of the doctrine and the ways in which the four formulations may be interpreted, it is of course necessary to look more closely at the actual wording. As mentioned in the introduction, the Tibetan tradition generally considers these formulations as summarizing Sgam po pa's doctrinal system. The latter has been described as the union of Bka' gdams and *mahāmudrā*, and *Four Dharmas of Sgam po pa* is also seen as a summary of all of the Buddha's teachings.

Since the wording of these formulations is highly ambiguous, they can be interpreted in different ways, and have in fact been interpreted very differently by a variety of Tibetan authors throughout history. The literature on the subject is very diverse, not only in size but also in scope, consisting for example of actual commentaries,<sup>94</sup> recorded teachings of different kinds,<sup>95</sup> stages of the path works,<sup>96</sup> *gter ma*-texts,<sup>97</sup> prayers<sup>98</sup> and meditation manuals.<sup>99</sup>

Unlike other related doctrines of similar importance such as *Zhen pa bzhi bral* in the Sa skya tradition or Tsong kha pa's *Lam gtso rnam gsum*,<sup>100</sup> there does not exist any comparable explanation of its origination or an etiological myth. Still, there is no debate within the tradition that Sgam po pa authored the original wording of the formulations, and I have not come across any evidence to suggest otherwise. The doctrine occurs in a great number of writings of the early Dwags po bka' brgyud tradition, and is

---

<sup>93</sup> This chapter is largely based on a paper delivered at the workshop "Translating and Transferring Buddhist Literature: From Theory to Practice" organized by the doctoral college (IK) "Cultural Transfers and Cross-Contacts in the Himalayan Borderlands" and the Khyentse Foundation Buddhist Translation Studies Program at the University of Vienna, May 21, 2014.

<sup>94</sup> See for example LCG or CNL.

<sup>95</sup> See for example DKZ, TCC or TNK.

<sup>96</sup> See for example KGK.

<sup>97</sup> See for example JZL, 139, 3f.

<sup>98</sup> . See for example BZP, 1–2.

<sup>99</sup> See for example CNM.

<sup>100</sup> For the relationship between *Four Dharmas of Sgam po pa* and the doctrines mentioned, see part I, chapter 2 of this dissertation.

unanimously attributed to Sgam po pa. However, this attribution is generally not elaborated upon and is often limited to adding his name or epithet to the title or colophon.

While *Four Dharmas of Sgam po pa* builds on a repertoire of pre-existing notions such as the stages of the path, the three types of beings and so on, these ideas are formulated in Tibetan with a high degree of flexibility and natural ambiguity of expression. This skillful use of language and subtle word play create the impression that these four lines indeed are an autochthonous Tibetan composition.

Occurring during a period of intense cultural exchange and attempts to appropriate the Buddhist ideas and values that arrived from India, the doctrine reflects the maturing self-confidence of a Tibetan Buddhist tradition that was beginning to create its own quasi-canonical literature. The doctrine might therefore be characterized as a case of productive reception that took place during this process of cultural transfer.<sup>101</sup> One may also call it the meta-Indian, as suggested by David Seyfort Rugg in his discussion on “Buddhism in Tibet”, and “Tibetan Buddhism” on the basis of Tsong kha pa’s works, distinguishing between the “Indian” and “Indic” elements during the process of reception. Within this article, he notes:

Tsong kha pa can be said to have embraced in his philosophical thinking the twin spheres of the *Indian*—that is, what is *historically* identifiable as having been taken over from Indian sources—and the *Indic*—that is, the meta-Indian that is *typologically* (if not historically) Indian, continuing as he did to think in line with Indian models and templates found in the canonical sources of the Bka’ ’gyur and Bstan ’gyur.<sup>102</sup>

The large amount of commentarial literature that was produced starting from the early period of the Dwags po bka’ brgyud tradition, right after Sgam po pa’s time, until the sixteenth century, shows that the doctrine must have been considered important and held an elevated status within the tradition. The great amount of commentaries on the subject, and the probably willful ambiguity of the formulations, however, opened the door to different—even partially conflicting—models of interpretation. This development was

---

<sup>101</sup> This relates to Hans Jürgen Lüsebrink’s process of reception as proposed in his simple model of cultural transfer, describing the following three types of processes associated with the phenomenon: processes of selection (*Selektionsprozesse*), processes of mediation (*Vermittlungsprozesse*) and processes of reception (*Rezeptionsprozesse*). LÜSEBRINK 2008, 132–134.

<sup>102</sup> RUEGG 2004. 395.

accompanied by the rise of variants for the formulations, which often seem to aim at narrowing down the lexical ambiguity of the original wording by adding grammatical particles or even replacing terms.

### 1.1.2 The *dharma*

A central term that occurs in these formulations is of course *dharma* or, more precisely, its Tibetan equivalent *chos*, which we find not only in the title, *Four Dharmas of Sgam po pa* (*Dwags po chos bzhi*), but also three times within two of the four short formulations.<sup>103</sup> Leaving aside grammatical particles, four of the sixteen individual morphemes that make up the formulations of *Four Dharmas of Sgam po pa*, including its title, consist of the term *dharma*, which corresponds exactly to a quarter of the entire text.

For terms such as *dharma* where there exists no exactly equivalent translation into English, one can either single out and translate one of its connotations, create a new term with similar connotations, attempt an explanatory translation or use a Sanskrit loan word. Even though it is of course desirable to identify as many exact translation equivalents as possible, this can prove quite challenging with regard to Sanskrit and Tibetan Buddhist terminology. There has been an ongoing discussion in the field of Buddhist Studies, and Peter Burke's following more general remark certainly applies to this field also:

We should not imagine that we, or even our early twentieth-century predecessors, were the first people to be interested in what is specific to particular cultures and to try to preserve that specificity in translation. Some early modern writers were already of the opinion that a successful strategy for understanding other cultures is precisely the refusal to translate their keywords.<sup>104</sup>

Concerning the question of whether one should retain Sanskrit technical terms in translations in general, and specifically also the term *dharma*, Edward Conze remarked:

---

<sup>103</sup> Compare for example the following formulation of *Four Dharmas of Sgam po pa* found in the CZD, NGMPP reel no. L 0595/01, fol. 401a,6: *chos chos su 'gro ba| chos lam du 'gro ba| lam 'khrul pa sel ba| 'khrul pa ye shes su 'char ba*.

<sup>104</sup> BURKE 2009, 76.

Sanskrit words like Buddha, Nirvana, Bodhisattva and Dharma occur on every page. They cannot possibly be eliminated. The word ‘Dharma’, in particular, is deliberately ambiguous, with up to ten meanings. ... it would have been simple to replace the term by its equivalents, but elsewhere two or three meanings are simultaneously intended.<sup>105</sup>

In the case of *Four Dharmas of Sgam po pa*, I have therefore chosen not to translate the term *dharma*, but instead retained the Sanskrit term throughout, following Edward Conze’s advice that “Buddhist thinkers had weighty reasons for preferring ambiguous, multivalent terms, and a mere translator must respect their preference.”<sup>106</sup> When Buddhism took root in Tibet, cultural exchange processes necessarily led to the evolution of new terms and ideas that enriched the Tibetan word pool. The frequent use of words like Buddha and karma (*karman*) in everyday English shows that such processes have begun in the West as well.

Since Sgam po pa utilizes the ambivalence and various connotations of the word *dharma* in the formulations of *Four Dharmas of Sgam po pa*, I not only retained the term *dharma* in translation, but also deviated from the well-established practice of using capitalized “Dharma” to refer to the Buddha’s doctrine and lowercase “dharma” for phenomena or all other connotations the term may have, but instead used italicized, lowercased “*dharma*” throughout, except for titles. This seems necessary in this particular case, but also makes sense in other contexts where the word is used in an ambiguous way.

To gain a better understanding of the term *dharma*, let us return to Conze’s earlier reference to the ten possible different meanings of this term, an allusion to Vasubhandhu’s tenfold definition of *dharma* in *Vyākhyāyukti*:

(The term) *dharma* refers to knowable objects, path, nirvāṇa, mental objects, merit, circumstances of life, sacred words, the future, certainty, and law.<sup>107</sup>

Many of these are also reflected by the different connotations proposed in Heinrich A. Jäschke’s Tibetan-English dictionary under the corresponding lemma *chos*, where he suggests: 1. doctrine, tenet and precept; 2. moral doctrine and religion; 3. religion of the

<sup>105</sup> CONZE 1959, 14–15.

<sup>106</sup> CONZE 1959, 15.

<sup>107</sup> VY, 21,5–8: *chos ni shes bya lam dang ni* |*mya ngan ’das dang yid kyi yul*| |*bsod nams tshe dang gsung rab dang*||’*byung ’gyur* [40b3] *nges dang chos lugs la’o*||.

Buddha; 4. religious writings, writings, books and literature; 5. custom, manner, common usage, fashion, nature and quality; 6. substance, being and thing.

Noteworthy for our discussion, particularly when attempting to translate the title *Four Dharmas of Sgam po pa* (*Dwags po chos bzhi*), is the suggestion that the term *dharma* is sometimes used also in the sense of a quality (or property). To the best of my knowledge, the term *dharma* in the title has mostly remained untranslated in English publications, but in the case of transcripts for oral teachings by contemporary Buddhist masters in Buddhist centers, we prominently find the rendering *Four Teachings* (*/Doctrines*) *of Sgam po pa*.<sup>108</sup> While *dharma* in the title is then mostly interpreted as referring to the teachings or sacred words of the Buddha, I gained the impression that it can often be understood simply in the sense of four qualities that should be achieved along the Buddhist path. In canonical literature, one finds lots of different groups of four *dharmas* presented in various sūtras, and there are even a few sūtras which focus exclusively on presenting different sets of four *dharmas* in the sense of qualities.<sup>109</sup> Still, even when understood as qualities, the overall purpose of the *dharmas* that make up *Four Dharmas of Sgam po pa* is to serve as milestones on the Buddhist path that act as orientation or guidelines for the different phases,<sup>110</sup> and it is thus acceptable to consider them as representing the teachings or sacred words of the Buddha.

The fourth Zhwa dmar pa, Chos kyi grags pa Dpal ye shes bzang po (1453-1524), asserts in his commentary that, of the ten meanings listed in *Vyākhyāyukti*, the term refers here to “sacred words”, the expresser, and “path”, the expressed, i.e., to the two aspects of the *dharma* related to scripture (*āgama, lung*) and realization (*adhigama, rtogs pa*). The translation of the corresponding passage by Karl Brunnhölzl reads as follows:

---

<sup>108</sup> See for example Buddhism Today, No.13, Fall/Winter 2003: Lopon Tsechu Rinpoche: “The Four Teachings of Gampopa”.

<sup>109</sup> See for example *Chos bzhi bstan pa'i mdo* (D, vol. 66, 117–118), *Chos bzhi pa'i mdo* (D, vol. 66, 118–119), and a further sūtra of the same name, *Chos bzhi pa'i mdo* (D, vol. 66, 120–121).

<sup>110</sup> Considering Martin Albrow’s recent definition of principles as “widely understood standards or guidelines for thought and action that should be observed in seeking to realize values or objectives” (ALBROW 2014, 211), the four *dharmas* could be understood also as principles or guidelines for students.

From among these, the aspect of the sacred words of the Tathāgata, i.e., the path, is to be identified (here as the relevant meaning). Here, the object of expression—the dharma of the actual meaning—is natural luminosity. The means of expression—the dharma of words—are the three precious collections (of vinaya, sūtra, and abhidharma).<sup>111</sup>

### 1.1.3 The *dharma* that Turns toward the *dharma*

As mentioned earlier, there exist in the commentarial literature a few variants of the individual formulations for *Four Dharmas of Sgam po pa*. With regard to different versions of the first of the four formulations, we mostly encounter the following two readings:

- a) the mind that turns toward the *dharma* (*blo chos su 'gro ba*), and
- b) the dharma that turns toward the *dharma* (*chos chos su 'gro ba*).

Variant a) can for example be found in a commentary on the preliminary practices by the eighth 'Brug chen, Kun gzigs Chos kyi snang ba (1768–1822):

Then, one supplicates and asks for blessing with the (formulations of *Four Dharmas of Sgam po pa*) starting with “Grant your blessings that the mind of myself and all sentient beings turns toward the *dharma*.” The “*dharma*” of (the formulation) “mind turns toward the *dharma*” [refers to] an excellent worldly approach here.<sup>112</sup>

Still, variant b) is consistently used in *Dwags po'i bka' 'bum*<sup>113</sup> and in most early commentaries. Given the scriptural evidence and taking into account the principle of *lectio difficilior*, I therefore suggest considering the more obscure variant b), “the *dharma* that turns toward the *dharma*” (*chos chos su 'gro ba*), as the most probable original

<sup>111</sup> BRUNNHÖLZL 2007, 323. CSG, 10–12: *de bzhin gshegs pa'i gsung rab lam gyi phyogs gzung bar bya zhing* | *de la yang* | *brjod bya don gyi chos rang bzhin gyis 'od gsal ba dang* | *rjod byed tshig gi chos sde snod rin po che gsum yin te* |.

<sup>112</sup> CNM 514, 4–5: *de nas* | *bdag sogs sems can thams cad kyi blo chos su 'gro bar byin gyis brlab tu gsol* | *zhes sogs kyis gsol ba gdab cing byin rlabs zhu* |.

<sup>113</sup> See for example *Tshogs chos chen mo*, NGMPP reel no. L 0594/1, fol. 329a,4: *chos chos su 'gro ba zhig* [text: *cig*] *dgos gsung* |. Cf. part II, chapter 1.3.1 of this dissertation. Further examples can also be found in part II, chapter 1 of this dissertation.

wording, which was eventually replaced over time for the sake of simplification and clarity.<sup>114</sup>

In the present-day tradition, the original formulation of variant b), even though still very well represented in the textual material, has been almost completely superseded by variant a), to such an extent that a number of Tibetan Buddhist masters with whom I had the opportunity to read some of the texts identified the more original reading *chos* of variant b) as a misreading which should be corrected to *blo*.<sup>115</sup> Still, the majority of traditional Tibetan scholars almost immediately identified variant b) as a possible alternative—if not the correct—version of the formulation.

However, most of the existent English translations of the formulations are based on text variants that favor version a), but there are also a few cases where variant b) has been translated. Leaving this problem aside, English translations range from very literal renderings such as “dharma going for the (pure) dharma”<sup>116</sup> or “dharma goes to dharma”,<sup>117</sup> to rather free explanatory paraphrases such as “grant your blessings that my mind may follow the Dharma”,<sup>118</sup> “may my mind be one with the dharma,” and “the dharma being practiced as the dharma.”<sup>119</sup>

---

<sup>114</sup> This is a typical problem one encounters when engaged in Tibetan translations. Before considering theoretical questions of actual translation, one faces the more basic dilemma regarding determining on which text to base one’s translation. Generally, one does not have an original edition authorized by the author in person, but instead finds a great variety of *eclectic editions*, either hand written or printed, that can rarely be considered the work of a single author, but which usually have a long history of editing and re-editing. Different editions may vary in terms of their wording and content due to scribal errors, interpolations, omissions, additions, etc. While the work of an author such as the Buddha or a revered lineage master is seen as sacred, each copyist and editor, often Buddhist masters of high standing, in case of doubt, select the exact wording based on textual witnesses, their memory and their own understanding or realization. This implies that one frequently encounters several versions of texts with varying identities, representing different trends in the reception of the work. While one can speak of interpolation and corruption, one may equally regard this as a natural process, a living textual tradition, so to speak.

<sup>115</sup> That such “corrections” feature also in print editions is demonstrated for example by the recent publication of Sgam po Tshul khirms snying po’s *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa’i ’grel pa mdor bsdus pa slob dpon sgom pas mdzad pa*. Here, *chos chos su ’gro ba*, present in earlier print editions (TKL<sub>x</sub>, 528, 5), is corrected to *blo chos su ’gro ba* (CGG, 29, 14).

<sup>116</sup> GYALTRUL 2004, 139.

<sup>117</sup> DUFF 2011 (1), 153.

<sup>118</sup> SCHMIDT 2002, 99.

<sup>119</sup> RINGU 2012, 35.

Most of the existent popular translations treat the four short formulations as if each were a sentence.<sup>120</sup> This ignores the fact that the Tibetan formulations all end with a nominal particle, *ba*,<sup>121</sup> thereby clearly identifying them as noun phrases. Furthermore, in many of the passages found in *Dwags po'i bka' 'bum*,<sup>122</sup> the indefinite article *cig*<sup>123</sup> is applied after each or the last of the formulations which suggests that the formulations should be understood in grammatical terms as a noun phrase.<sup>124</sup> Only a few of the many existent English and German translations take this into consideration.<sup>125</sup>

The structure of the formulations always follows the same pattern:

**noun + noun phrase (head noun + nominalized verb).**

This structure reproduces itself from one formulation to the next through the following pattern of transformation: the head noun of each noun phrase, standing in the second position, is replaced by a new term and is moved to the first position, the noun, of each subsequent formulation (see table 1).

---

<sup>120</sup> See for example Tony Duff's translation of the following passage from *Dus gsum mkhyen pa'i zhu lan*: "Again, the precious guru said, 'Dharma goes to dharma, dharma goes to the path, the path's confusion is dispelled, and confusion dawns as wisdom.'" DUFF 2011 (1), 153.

<sup>121</sup> Cf. HAHN 1996, chapter 5.5 *Nominalpartikeln*.

<sup>122</sup> See for example *Tshogs chos chen mo*, NGMPP reel no. L 0594/1, fol. 329a,4: *chos chos su 'gro ba zhig* [text: *cig*] *dgos gsung*. Further examples can also be found in part II, chapter 1 of this dissertation.

<sup>123</sup> Cf. HAHN 1996, chapter 6.1 *Indefinitpartikel*.

<sup>124</sup> However, one needs of course to mention that the use of the indefinite article can be interpreted as being part of the predicate: <*chos*> <*chos su*> <'gro ba zhig dgos>.

<sup>125</sup> One of them is an early translation by Alexander Berzin based on a commentary by Klong chen pa, produced in collaboration with Sherpa Tulku and Matthew Kapstein. BERZIN 1979.



Table 1: the formulations of *Four Dharmas of Sgam po pa*

noun	head noun	nominalized verb
<i>chos</i>	<i>chos su</i>	'gro ba
<i>chos</i> ←	<i>lam du</i>	'gro ba
<i>lam</i> ←	' <i>khru</i> l pa	sel ba
' <i>khru</i> l pa ←	<i>ye shes su</i>	'char ba

All lexical elements of the next formulation are already known from the preceding formulation except for the noun phrase. This pattern therefore creates a strong impression that the focus of each formulation is on the noun phrase, particularly its head noun. Through placing the head noun in the focus position, the four themes discussed by Sgam po pa in *Four Dharmas of Sgam po pa*, i.e., *dharma* (*chos*), path (*lam*), delusion(s) (*'khrul pa*) and wisdom (*ye shes*), are highlighted.

I have noted here a few grammatically possible ways for interpreting and translating the first *dharma*, “the *dharma* that turns toward the *dharma*” (*chos chos su 'gro ba*):

- 1) “the *dharma* that turns toward the *dharma*” or more literally “the toward-the-*dharma*-turning *dharma*”, which interprets *chos su 'gro ba* as being a compounded adjective qualifying *chos*.
- 2) “the *dharma*, i.e., that which turns toward the *dharma*”, which interprets *chos su 'gro ba* as a verbal noun in the non-restrictive apposition to *chos*.
- 3) “the turning toward the *dharma* with respect to the *dharma*”, which interprets *chos su 'gro ba* as a nominalized verbal adjective in what Michael Hahn calls an *Akkusativ der Beziehung*.<sup>126</sup>

One can also debate the choice to translate *'gro ba* as “to turn” here, when it literally means simply “to go.” One might even be tempted to translate it as “should go along with”, as its inflected form can indicate either a present or future tense. Still, the verb *sel ba* in the third *dharma* clearly stands in the present tense which makes it most likely that all of the verbs in the four formulations should be read as present tense.

<sup>126</sup> HAHN 1996, 55. The term “Akkusativ der Beziehung” is of course debatable since Tibetan is an ergative language and therefore knows no accusative.

Under the lemma *'gro ba*, we find in Heinrich A. Jäschke's Tibetan-English dictionary the following connotations for its usage as a verb: 1. to walk, to go to move, to go away, to go out, to travel, to go and move on; 2. to get, to get into and to enter; 3. to find room and to be contained; 4. to turn to and to be transformed into; 5. used to express uncertainty or probability; and 6. to be spent and expended.

The meanings listed under the fourth entry are particularly interesting and Jäschke further notes here that *'gro ba* can be used as a synonym for *'gyur ba* and is “often used instead of it, but only in more recent writings, and in the col. language of C[entral Tibet].” This would suggest that using *'gro ba* like *'gyur ba* in the sense of “transforming into” may be a recent phenomenon, but among his examples of this application Jäschke also adds one from *Dwags po thar rgyan*. After examining the work, I found two further examples that attest to such a usage being not uncommon by Sgam po pa.<sup>127</sup> Still, none of the commentaries known to me interpret *'gro ba* in the context of *Four Dharmas of Sgam po pa* in this sense by paraphrasing it as *'gyur ba*. In order to retain an in-between position which retains the idea of both movement and transformation, I therefore opted to translate *'gro ba* here as “turn toward.”

All in all, the formulations give the impression that their ambiguity is not accidental but may have been intended by their author. It is no surprise that the first formulation “*dharma* that turns toward the *dharma*” (*chos chos su 'gro ba*) is used by Sgam po pa in *Chos bzhi mdor bsdu pa legs* to sum up the approaches for persons of lower and middling capacity, which is only possible since he reads the phrase twice by understanding both *dharmas* differently each time. On initial reading, the sentence is understood as the *dharma* (practice) that turns toward merit or virtue due to having meditated on impermanence, i.e., the approach of beings of lesser capacity. In a further reading, it is also understood in the sense of engaging in meritorious actions which aim to achieve liberation from cyclic existences due to having meditated on *karman*, cause and effect, i.e., the approach of beings of middling capacity.<sup>128</sup>

---

<sup>127</sup> See DTG, NGMPP reel no. L 0595/1, fol. 591b,6: *gnyis pa 'gyur ba'i sdug bsngal ni| 'khor ba'i bde ba ji snyed pa thams cad mthar 'gyur nas sdug bsngal du 'gro bas na| 'gyur ba'i sdug bsngal zhes bya'o*|. Cf. DTG, NGMPP reel no. L 0595/1, fol. 612b,1: *'dod chags dang bral bar 'gro ba'i phyr ro*|.

<sup>128</sup> See part II, chapter 1.6.1 and 1.6.2 of this dissertation.

Other commentaries, particularly later ones from the 'Bri gung bka' brgyud tradition, which consider Sgam po pa's disciple Phag mo gru pa Rdo rje rgyal po (1110–1170) as one of its founding fathers, generally interpret this sentence only in the first sense, understanding it solely as the approach of persons with lower capacity. Accordingly, *Tshogs chos chen mo* explains the first formulation as having two aspects; “turning toward a worldly *dharma*” and “turning toward the *dharma* of nirvāṇa”:

[1.] Furthermore, the *dharma* that turns toward the *dharma* is twofold: [1.1] turning toward a worldly *dharma* and [1.2] turning toward the *dharma* of nirvāṇa.<sup>129</sup>

As a further complication, Tibetan nouns are not inflected for number, but can be marked by means of plural particles. Still, while the presence of plural particles clearly marks the plural, their absence does not determine the singular. Hence, all nouns of the formulations can be understood as either singular or plural.

#### 1.1.4 The *dharma* that Turns toward the Path

As for the formulation of the second *dharma*, “the *dharma* that turns toward the path” (*chos lam du 'gro ba*), I did not come across any variant worth mentioning, and we can observe that the structure of the phrase remains exactly the same when compared to the first formulation, i.e., we have a noun followed by a noun phrase consisting of a head noun and a nominalized verb. Thus, the same grammatically possible ways of interpreting and translating the construction apply here:

- 1) “**the *dharma* that turns toward the path**” or more literally “the toward-the-path-turning *dharma*”, which interprets *lam du 'gro ba* as being a compounded adjective qualifying *chos*.
- 2) “the *dharma*, i.e., that which turns toward the path”, which interprets *lam du 'gro ba* as a verbal noun in non-restrictive apposition to *chos*.

---

<sup>129</sup> Part II, chapter 1.3.1 of this dissertation: *de yang chos chos su 'gro ba la gnyis | 'jig rten pa'i chos su 'gro ba dang | mya ngan las 'das pa'i chos su 'gro ba'o |*.

- 3) “the turning toward the path with respect to the *dharma*”, which interprets *lam du 'gro ba* as a nominalized verbal adjective.

Commentaries differ of course with respect to what *dharma* and path refer to exactly in this context. One finds commentaries which identify the path with the Śrāvaka- and the Pratyekabuddha-yāna,<sup>130</sup> while others understand it as referring exclusively to the Mahāyāna path, constituting the path for beings of greater capacity.<sup>131</sup> An argument in support of the latter interpretative model considers the first two formulations as a union, seeing them as a summary of the different sets of methods that make up the path of the three types of beings. The first formulation is then regarded as summarizing the paths for beings of lesser and middling capacity, and the second formulation as summarizing the path for beings of greater capacity. The impression that the first two formulations do form a unit related to the path is strengthened by the fact that, in both formulations, the same nominalized verb, i.e., *'gro ba* or “to go” (see table 1), occurs in the noun phrase. This may be seen as an allusion to the image of going or walking the Buddhist path.

### 1.1.5 The Path that Dispels Delusions

The third formulation, “the path that dispels delusions” (*lam 'khrul pa sel ba*), follows the same structure as found in the other formulations, and can be interpreted and translated in the following ways:

- 1) “**the path that dispels delusions**” or more literally “the delusion-dispelling path”, which interprets *'khrul pa sel ba* as being a compounded adjective qualifying *lam*.
- 2) “the *path*, i.e., that which dispels delusions”, which interprets *'khrul pa sel ba* as a verbal noun in non-restrictive apposition to *lam*.
- 3) “the dispelling of delusions with respect to the *path*”, which interprets *'khrul pa sel ba* as a nominalized verbal adjective.

---

<sup>130</sup> See for example Phag mo gru pa’s PKL.

<sup>131</sup> See for example the different commentaries in *Dwags po'i bka' 'bum* or LCG.

One finds an additional interesting turn here. Frequently, particularly when the formulation for the third *dharma* occurs within a sentence, it is accompanied by an additional grammatical particle, either the ergative particle<sup>132</sup> *gyis* used as an instrumental or the genitive particle<sup>133</sup> *gyi* placed between path (*lam*) and (*'khrul pa*). This makes it possible to read the construction as either “The path (*lam gyis*) dispels delusion(s) (*'khrul pa sel*).”, or “Delusion(s) of the path (*lam gyi 'khrul pa*) are dispelled (*sel*).” In the commentaries preserved in *Dwags po'i bka' 'bum*, we do find both versions with no clear preference for one formulation over the other, and Sgam po pa seems deliberately to use both forms depending on the context. This is expressed very clearly in the first of the short passages in *Tshogs chos yon tan phun tshogs* that comment on *Four Dharmas of Sgam po pa*. While we do have ambivalence with respect to the different textual witnesses that record the formulation of the third *dharma* either with the ergative or genitive particle,<sup>134</sup> the passage explains in detail how each delusion is dispelled by its respective antidote. Grouped in a sequence from coarse to subtle, four delusions and their antidotes are presented, and each of the paragraphs concludes with the statement that the “delusion is dispelled by that path” (*lam des 'khrul pa sel*).

Other commentators however, due to the necessities of their particular model of interpretation, show certain preferences for either the genitive or ergative particle, but also for reading delusion as singular or plural. Overall, this phrase is understood by many commentators as expressing how the Buddhist path generally functions in that it serves as a remedy for different types of delusions that are overcome along the path in a sequence from coarse to subtle. In this way, the phrase is primarily used to show how the path functions as a remedy for delusions rather than focusing on describing these delusions themselves.<sup>135</sup> Commentaries following the interpretative model of Phag mo gru pa, however, tend to interpret this phrase mostly in the sense of “the delusion/s of the path (*lam gyi 'khrul pa*) is/are dispelled (*sel*)”, i.e., by reading a genitive particle, and by considering delusion(s) to be either a single delusion or a group of closely connected delusions. Thus, they interpret delusion here as referring particularly to what can be

---

<sup>132</sup> Michael Hahn’s grammar calls these Instrumentativpartikel. HAHN 1996, 60ff.

<sup>133</sup> HAHN 1996, 79ff.: Genitivpartikel.

<sup>134</sup> Cf. part II, chapter 1.2.2 of this dissertation.

<sup>135</sup> See part I, chapter 1.2 of this dissertation.

considered the most important delusion(s) on the Mahāyāna path, which is identified as clinging to one's own benefit (*rang gi don*) and the associated thought patterns.<sup>136</sup>

### 1.1.6 Delusions that Appear as Wisdom

A similar structure is applied to the fourth *dharma*, “delusions that appear as wisdom” (*'khrul pa ye shes su 'char ba*), but with a difference: While the other three phrases consist of exactly five syllables each, the fourth *dharma* consists of seven syllables, totaling twenty-two syllables. Even though the four formulations approximately equal a stanza in length, they do not form a stanza but prose, as the fourth line is irregular. Still, it is justifiable to define them as a type of poetic prose and their language is considered highly appealing in Tibetan.

The following are grammatically possible ways of interpreting and translating the fourth formulation:

- 1) “**delusions that appear as wisdom**” or more literally “the as-wisdom-appearing delusions”, which interprets *ye shes su 'char ba* as being a compounded adjective qualifying *lam*.
- 2) “delusions, i.e., that which appears as wisdom”, which interprets *ye shes su 'char ba* as a verbal noun in non-restrictive apposition to *'khrul pa*.
- 3) “the appearance of wisdom with respect to delusions”, which interprets *ye shes su 'char ba* as a nominalized verbal adjective.

The pseudepigrapha in *Dwags po'i bka' 'bum* clearly treat this phrase as referring to a description of the result of the path, but in La yag pa's root verses and their commentary, it is interpreted as also referring to a “instantaneist” (*cig car ba*) approach.<sup>137</sup> However, Phag mo gru pa's commentaries, and those influenced by them, regard it as part of the general instructions for beings of greater capacity, associated with developing an understanding of emptiness, the ultimate reality.<sup>138</sup> According to Jäschke's Tibetan-

<sup>136</sup> Cf. part I, chapter 4.2.3 of this dissertation.

<sup>137</sup> Cf. part I, chapter 4.2.2 of this dissertation.

<sup>138</sup> Cf. part I, chapter 4.2.3 of this dissertation.

English dictionary, the nominalized verb *'char ba* (pf. of *shar ba*) that is used here also has the connotation of “to rise” or “to shine.”

Even though *Dwags po'i bka' 'bum* and later commentaries generally agree on the wording of the fourth *dharma's* formulation and there are no noteworthy variations, it should be mentioned that Klong chen pa's influential *Chos bzhi rin po che'i 'phreng ba* (KRP) or *Precious Garland of Four Dharmas* uses the slightly different “delusions that are purified into wisdom“ (*'khrul pa ye shes su dag*),<sup>139</sup> replacing the nominalized verb *'char ba* with *dag pa*. Though this variant appears in written form only in Rnying ma-commentaries<sup>140</sup> related to Klong chen pa's *Chos bzhi rin po che'i 'phreng ba*, I noticed that a few Tibetan Buddhist scholars, also from the Bka' brgyud tradition, use the probably related wording “deluded appearances that are purified into wisdom“ (*'khrul snang ye shes su dag pa*) in prayers.<sup>141</sup> Unfortunately, I have been unable to identify a written source for this prayer, but it may be related to Klong chen pa's formulation which is very close to it.

Generally, the ambiguity of key Buddhist terms such as *dharma*, and the high degree of ambiguity that Tibetan language allows, pose a challenge to any translator or scholar of Buddhism. Formulations such as those of *Four Dharmas of Sgam po pa* may have been purposefully composed to facilitate different interpretations. This is an important characteristic of these phrases which, if possible, should ideally also be reflected in the translation's target language. Several Tibetan masters whom I spoke to during my fieldwork compared the formulations to something like an elastic cloth or hide, which can be stretched to cover anything required,<sup>142</sup> depending on the teacher's intention or audience's specific needs.

---

<sup>139</sup> KRP 263,5.

<sup>140</sup> See for example Etarāja, Padma Bde ba'i rgyal po's (1873-1933) *Skyed mo'i tshal gyi ri dwags kyis rtogs brjod chos bzhi rin chen phreng ba*. KTT, 66,4.

<sup>141</sup> In the past few years, I had the honor to interpret frequently for Khenpo Karma Ngedon (KKN) who usually starts his teaching sessions with a sequence of prayers which includes *Four Dharmas of Sgam po pa*.

<sup>142</sup> This example was used in an explanation given by Khenchen Chodrak Tenphel during an interview conducted at Karma Samphel Ling, Vienna (KCT, 10.11.2012).

## 1.2 General Overview of the Doctrine

### 1.2.1 Commentaries Contained in *Dwags po'i bka' 'bum*

This section will generally introduce and discuss the content of *Four Dharmas of Sgam po pa*, and identify the major topics addressed therein, mostly on the basis of works contained in *Dwags po'i bka' 'bum*:

- Two sections within *Tshogs chos yon tan phun tshogs* or *Teachings to the Assembly, an Abundance of Qualities* (TYP1, TYP2)<sup>143</sup>
- *Tshogs chos chen mo* or *Great Teachings to the Assembly* (TCC)<sup>144</sup>
- *Dus gsum mkhyen pa'i zhu lan* or *Exchanges with Dus gsum mkhyen pa* (DKZ)<sup>145</sup>
- *Chos rje dwags po lha rje'i gsung sgras dum sgrigs ma* or *Compilation of Fragmented Talks of the Dharma Lord* (SGD)<sup>146</sup>
- *Chos bzhi mdor bsdu pa legs* or *Excellent Synopsis of Four Dharmas* (CZD)<sup>147</sup>

Soteriological considerations play an important role in Buddhist philosophy which, as has been shown by Lambert Schmithausen, may have directly evolved out of spiritual practice.<sup>148</sup> *Four Dharmas of Sgam po pa*, considered to be a summary of not only Sgam po pa's doctrinal system, but also of the entirety of the Buddha's teachings, testify to this close relationship between Buddhist doctrine and practice.

Generally speaking, with the exception of the second work contained in *Tshogs chos yon tan phun tshogs* (TYP<sub>2</sub>), the works listed above all follow the same structure in their explanations of the four *dharmas*:

- the first two *dharmas* give a short overview of the practices that make up the Buddhist path

---

<sup>143</sup> For the Tibetan text and an English translation of these passages, see part II, chapter 1.2 of this dissertation.

<sup>144</sup> For the Tibetan text and an English translation of this passage, see part II, chapter 1.3 of this dissertation.

<sup>145</sup> For the Tibetan text and an English translation of this passage, see part II, chapter 1.4 of this dissertation.

<sup>146</sup> For the Tibetan text and an English translation of this passage, see part II, chapter 1.5 of this dissertation.

<sup>147</sup> For the Tibetan text and an English translation of this passage, see part II, chapter 1.6 of this dissertation.

<sup>148</sup> SCHMITHAUSEN 1973, 185: "Für die zentralen, das Ganze bestimmenden philosophischen Theorien gilt, daß sie, zum mindesten zum größten Teil, unmittelbar aus der spirituellen Praxis hervorgewachsen sein dürften."



- the third *dharma* explains its functionality, and
- the fourth *dharma* describes the result of the path or fruition (cf. table 2).

Table 2: Overview of the works contained in *Dwags po'i bka' 'bum*

Dharma	TYP <sub>1</sub>	TCC	DKZ/SGD <sup>149</sup>	CZD
1	<u>The path for beings of lesser (and middling?) capacity:</u> impermanence, ten virtues	<u>The path for beings of lesser and middling capacity:</u> - worldly <i>dharma</i> : a) impermanence, b) <i>karman</i> - <i>dharma</i> of nirvāṇa: shortcomings of cyclic existence	<u>The path for beings of lesser (and middling) capacity:</u> a) trust in the law of <i>karman</i> (DKZ: leads to abstaining from negativity) b) no concern for this life leads to engaging in wholesome deeds	<u>The path for beings of lesser and middling capacity:</u> a) death and impermanence b) the law of <i>karman</i> c) shortcomings of cyclic existence
2	<u>The path for beings of greater capacity:</u> loving kindness, compassion and <i>bodhicitta</i>	<u>The path for beings of greater capacity:</u> a) foundation of the path: overcoming shortcomings of the Hīnayāna b) actual path: all phenomena resemble dream illusions, inseparability of methods and higher knowledge	<u>The path for beings of greater capacity:</u> wholesome deeds based on loving kindness, compassion and <i>bodhicitta</i> to be dedicated to the benefit of others	<u>The path for beings of greater capacity:</u> a) developing loving kindness and compassion b) developing an understanding that all things resemble dream illusions
3	<u>Functionality of the path:</u> delusions are dispelled in four stages (this life, cyclic existence, peace/self-benefit, things and characteristic signs)	<u>Functionality of the path:</u> a) First delusion: grasping at existence and non-existence b) Second delusion: engagement in self-benefit	<u>Functionality of the path:</u> Developing the two types of <i>bodhicitta</i> leads toward understanding that all phenomena are like dream illusions	<u>Functionality of the path:</u> By means of higher and higher practices, more subtle forms of delusions are dispelled: 5 stages (this life, bad views, cyclic existence, Hīnayāna, <i>holding on to things</i> )
4	<u>Result:</u> inexpressible non-dual reality	<u>Result:</u> a) How wisdom appears in accordance with the Pāramitānaya b) How wisdom appears in accordance with the Mantranaya	<u>Result:</u> DKZ: delusion, wisdom and what dispels delusion share the same essence SGD: comprehending nature of mind, one understands that all phenomena of cyclic existence and nirvāṇa are naturally unproduced	<u>Result:</u> Meditating that all phenomena are free from birth and cessation leads to understanding that all appearances and comprehension is severed in its own nature

<sup>149</sup> It should be noted here that *Dus gsum mkhyen pa'i zhu lan* (DKZ) and *Chos rje dwags po lha rje'i gsung sgros dum sgrigs ma* (SGD) are closely related and identical in parts. Cf. part II, chapter 1.4 and 1.5 of this dissertation.

In the case of the second text contained in *Tshogs chos yon tan phun tshogs*, the four *dharmas* are listed at the beginning and we find similar explanations that are also present in the other works, though with a more tantric focus. Still, an exact allocation of the explanations to each of the individual formulations of the four *dharmas* is not given. On the basis of the remaining texts, we can however still get a very concrete idea of the general structure of this doctrine.

### 1.2.2 *Four Dharmas of Sgam po pa* and the Stages of the Path

Like other texts belonging to the stages of the path genre, *Four Dharmas of Sgam po pa* is a process-oriented doctrine, focusing on the practical aspects of Buddhist religious training. Even though its formulations are very concise, they nevertheless fulfill the functional criteria suggested by David Higgins that stages of the path literature should “(a) introduce the aspirant to the essentials of Buddhist doctrine and praxis and (b) guide him or her through the stages of the Buddhist path toward the realization of enlightenment.”<sup>150</sup>

*Four Dharmas of Sgam po pa* starts with the beginning of the path at the stage of an ordinary being and gives an overview about the different practices and steps that need to be undertaken in order to reach the goal of the path, which is introduced in the last of the formulations. As far as the first two *dharmas* are concerned, which can be said to present the practices that make up the Buddhist path, they need to be discussed with reference to the three types of beings introduced in the Indian master Atiśa’s *Bodhipathapradīpa* and its auto-commentary, which are

1. beings of lesser capacity (*skyes bu chung ba*),
2. beings of middling capacity (*skyes bu ’bring ba*), and
3. beings of greater capacity (*skyes bu chen po*).

Beings of lesser capacity are said to follow a worldly path which does not focus on liberation from cyclic existence, but strives to attain well-being or better rebirth(s). Beings of middling capacity, striving for their own liberation, are said to differ from these. While they are already considered to have embarked on the Buddhist path, their approach, which encompasses the Śrāvaka- and the Pratyekabuddha-yāna, is still

---

<sup>150</sup> HIGGINS 2013, fn. 552.

conceived as being inferior to the Mahāyāna path. Hence, the highest of the three, beings of greater capacity, are considered to be practitioners of the Mahāyāna path. This path is sometimes again subdivided into the Pāramitānaya and the Mantranaya. These two subdivisions are then again presented as approaches for beings with differing capacities.

All of the texts agree that the first of the four *dharmas*, “the *dharma* that turns toward the *dharma*”, covers methods which constitute the path for beings of lesser capacity. These encompass developing trust in the law of *karman*, cause and effect, as well as developing an understanding of death and impermanence. *Dus gsum mkhyen pa’i zhu lan* expresses this very concisely:

[1.] “The *dharma*” [refers to] (even) slight wrong-doings being avoided due to trusting in (the law of) *karman* and result.

“That turns toward the *dharma*” [refers to] that whatever wholesome deeds are done, they are not tainted by [concerns] for this life.<sup>151</sup>

By differentiating between “turning toward a worldly *dharma*” and “turning toward the *dharma* of nirvāṇa”, *Tshogs chos chen mo* includes also a presentation of the practice for beings of middling capacity within the first *dharma*. The corresponding explanation which identifies this practice as developing an understanding of the shortcomings of cyclic existence contains the following passage:

Cyclic existence is definitively understood to be a great ocean of suffering, and one is fully confident (about this). Therefore, one neither clings to nor is attached to any well-being or quality of cyclic existence, and therefore [thinks]: “I want to be quickly freed from cyclic existence.”<sup>152</sup>

A similar explanation can be found in *Chos bzhi mdor bsdus pa legs*, which briefly presents the various types of suffering that can be experienced in different realms of existence. Still, the other three texts fall short of including a presentation on the practice for beings of middling capacity in the explanation of the first *dharma*. However, taking into consideration that the explanations on the second *dharma* continue in all of the texts with an explanation of practices for beings of greater capacity, this presupposes the

---

<sup>151</sup> See part II, chapter 1.4.1 and 1.4.2 of this dissertation.

<sup>152</sup> See part II, chapter 1.2.1 and 1.2.2 of this dissertation.

inclusion of the path for beings of middling capacity. As all of the texts may not be actual compositions but records of teachings noted down by disciples,<sup>153</sup> it is possible that the corresponding part of the explanations of the first *dharma* had already been omitted from the oral explanations of the teacher or had not been recorded by the scribe.

As already mentioned, all texts agree in locating the explanations for the second *dharma*, “the *dharma* that turns toward the path”, in the context of the path for beings of greater capacity, i.e., the general Mahāyāna path comprised of developing loving kindness, compassion and *bodhicitta*. While the other texts offer very brief explanations, *Tshogs chos chen mo* and *Chos bzhi mdor bsdus pa legs* further differentiate the development of *bodhicitta* into two aspects. *Tshogs chos chen mo* labels the two aspects which correspond to the development of relative and ultimate *bodhicitta* “turning toward the foundation of the path” (*lam gyi gzhir 'bro ba*) and “turning toward the actual path” (*lam dngos su 'gro ba*). The following concise presentations can be found in *Chos bzhi mdor bsdus pa legs*:

A mind-set of loving kindness and compassion, which cherishes others more than oneself [is] relative *bodhicitta*. On top of that, if one understands that all outer and inner phenomena—appearances which have assembled due to dependent arising—resemble dream illusions, it is the primal *dharma* that turns toward the path.<sup>154</sup>

While the first two *dharmas* can be said to present and briefly explain the different methods that constitute the Buddhist path in accordance with the three types of beings, the explanations of the third *dharma*, “the path that dispels delusion”, focus on describing the overall functionality or workings of the path. This part of the explanation in the different commentaries is therefore more generally concerned with the individual stages of the path and how these are able to dispel different types of delusion. The most detailed presentation is found in *Chos bzhi mdor bsdus pa legs*, which lists five delusions that can be dispelled along the Buddhist path by applying five specific remedies that are arranged in sequence from coarse to subtle:

First, one dispels the delusion of attachment to this life by meditating on impermanence. One dispels the delusion of bad views by meditating on *karman*

---

<sup>153</sup> All of the texts are framed by constructions that start with a phrase such as “XY said” (XY’i *zhal nas*) and end with “it is/has been said” (*gsung/gsung*).

<sup>154</sup> See part II, chapter 1.6.1 and 1.6.2 of this dissertation.

and effect. One dispels the delusion of clinging to cyclic existence by meditating on the shortcomings of cyclic existence. One dispels the delusion of the *Hīnayāna* by meditating on loving kindness and compassion. One dispels the delusion of clinging to things by meditating that [they] resemble dream illusions. In general, it is said that by means of ever higher [practices] one dispels the ever deeper delusions.<sup>155</sup>

These five delusions correspond to the four attachments of *Zhen pa bzhi bral* of the Sa skya pa, which is identical to a fourfold Bka' gdams topas,<sup>156</sup> with the addition of the delusion of bad views (*lta ba ngan pa*) that is overcome by meditating on the law of *karman*, cause and effect. The first of the two texts in *Tshogs chos yon tan phun tshogs* mentions the same four delusions and respective antidotes, but leaves out the delusion of bad views. *Tshogs chos chen mo* sums this up as the two main delusions of grasping at (1) existence and non-existence and (2) self-benefit. These are consequently counteracted by developing relative and ultimate *bodhicitta*. A similar explanation can be found in *Dus gsum mkhyen pa'i zhu lan* and *Chos rje dwags po lha rje'i gsung sgros dum sgrigs ma*, where developing relative and ultimate *bodhicitta* is explained as the way to gain realization and, in the case of the latter, also as a cause for overcoming the clinging to things.

The result obtained as a consequence of following such a path is explained in the fourth *dharma*, “delusions that appear as wisdom.” The formulation demonstrates the very close relationship with the concept of “fundamental transformation” or “transformation of the basis” (*āśrayaparivṛtti/āśrayaparāvṛtti, gnas gzhan gyur pa*).<sup>157</sup> What this line suggests is that the basis, the true nature of reality, is not seen due to accidental stains, delusions. Once delusions are cleared away, reality, the mind's true nature, is seen as it is, which is no other than wisdom. Then, this wisdom will comprehend that the mind dispelling the delusions, and the delusions themselves, are essentially no different in nature.

---

<sup>155</sup> See part II, chapter 1.6.1 and 1.6.2 of this dissertation.

<sup>156</sup> See part I, chapter 3.2 of this dissertation. Cf. SCHEUERMANN 2014.

<sup>157</sup> “Fundamental transformation” is a theory that originates from the Yogācāra tradition, and describes how a religious practitioner is transformed along the path when developing from the state of an ordinary being toward Buddhahood. For a detailed discussion of fundamental transformation, see SAKUMA 1990, part 1 and MATHES 1996, 260–265.

### 1.2.3 *Four Dharmas of Sgam po pa and the Three Paths*

Although not mentioned anywhere in *Dwags po'i bka' 'bum*, the explanations of the fourth *dharma* seem to be closely related to *mahāmudrā*, as the terminology used in these sections contains terms such as co-emergence (*sahaja, lhan cig skyes pa*), the essence of the mind (*sems kyi ngo bo*) and great bliss (*mahāsukha, bde ba chen po*), which are used to describe fruition. With the exception of the passage in *Tshogs chos chen mo*, this part is very short, and in all other texts covers only a few lines. The following presentation stems from *Chos rje dwags po lha rje'i gsung sgros dum sgrigs ma*:

“Delusions that appear as wisdom” (refers to the following): on the basis of meditating on that comprehension, one comprehends the reality of the natural [state], the nature of the mind itself, and one understands that all phenomena of cyclic existence and nirvāṇa are, by nature, unproduced and without arising.<sup>158</sup>

As mentioned in the introduction, Sgam po pa did not use the term *sūtra-mahāmudrā* himself, but the later tradition referred to his approach of teaching *mahāmudrā* without prior initiation in this way.<sup>159</sup> Klaus-Dieter Mathes has already shown how Sgam po pa distinguished “such a path of direct perception from a general Mahāyāna path of inferences and a Vajrayāna path of blessing,”<sup>160</sup> and also translated the following passage from *Tshogs chos yon tan phun tshogs*:

As to taking inference as [one’s] path, having examined all phenomena by arguments, (such as) being beyond one and many, one says that there is no other (ontological) possibility and posits that everything is empty. [This is the path of] inference.

(The practice of) inner channels, energies and drops, the recitation of *mantras*, and so forth, based on the stage consisting of the generation of the deity’s body is the path of blessing.

As to taking direct perceptions for [one’s] path, the right guru teaches one’s co-emergent mind-essence to be the *dharmakāya* in terms of luminosity. Having thus been given an accurate pith instruction of definitive meaning, one takes, with regard to this ‘co-emergent mind’ (*shes pa lhan cig skyes pa*) which has been ascertained in oneself, the

<sup>158</sup> For the Tibetan text and an English translation of the entire work, see part II, chapter 1.5.1 and 1.5.2 of this dissertation.

<sup>159</sup> MATHES 2006, 201–202. Klaus-Dieter Mathes shows that this is not an invention of Sgam po pa, but “that *sūtra*-based *mahāmudrā* teachings have Indian roots which can be clearly identified” (MATHES 2006, 225).

<sup>160</sup> MATHES 2006, 202.

natural mind as the path, without being separated from any of the three: view, conduct and meditation.<sup>161</sup>

This passage discusses the subject of the three paths (*lam gsum*), consisting of the path of inference (*rjes dpag lam*), the path of blessing (*byin rlabs kyi lam*) and the path of direct perception (*mngon sum lam*). As can be seen, it is the last path, the path of direct perception, which is valued by Sgam po pa as being superior to the first two paths. This theme reoccurs several times throughout *Dwags po'i bka' 'bum* and seems to have been an important feature of Sgam po pa's doctrinal system.<sup>162</sup>

The above quotation contains a very interesting parallel to the most extensive explanation of the fourth *dharma* found in *Tshogs chos chen mo*:

[4.] “Delusions that appear as wisdom” is twofold: the tradition of the Lakṣaṇa- or Pāramitā, and the Secret Mantra or Vajrayāna.

[4.1] Delusions that appear as wisdom according to the Pāramitā[naya]: the consciousness of a dispeller of delusions [belongs to] apparent [reality] and resembles dream illusions. If one has realized in [such] a way that all grasped and grasping are primordially not different and non-dual, have a nature that is inherently utterly pure, are free from appearing and non-appearing, are thoroughly pacified from grasped and grasping, and are free from the extremes of elaborations, then it is delusions that appear as wisdom.

[4.2] [How] delusions appear as wisdom according to the Guhyamantra[naya]: since every delusion and non-delusion neither exists as two nor as something different in one's mind, it is the nature of the mind, the essence of the mind, and the magical display of the mind. Within the deluding agent itself, it is on the basis

---

<sup>161</sup> MATHES 2006, 202–203.

<sup>162</sup> There is for instance a similar but very brief presentation of the three paths in *Dus gsum mkhyen pa'i zhu lan* shortly before the section discussing *Four Dharmas of Sgam po pa*. It equates to the path of inference with the Lakṣaṇa- or Pāramitā-naya, the path of blessing, with the creation and completion stage practices of the Guhyamantranaya in the Mahāyāna, and the path of direct perception with luminous co-emergence. See DKZ, NGMPP reel no. L 0594/1, fol. 440b,1–3: *rin po che'i zhal nas lam nam pa gsum du 'gro dgos gsung ngo| rjes dpag lam du byed pa dang| byin rlabs lam du byed pa dang| mngon sum lam du byed pa gsum yin gsung| mtshan nyid dam pha rol du phyin pa ni rjes dpag lam du byed pa bya ba yin| theg pa chen po gsangs sngags ni bskyed rdzogs gnyis la brten nas byin rlabs lam du byed pa yin| mngon sum lam du byed pa ni lhan cig skyes pa 'od gsal bya ba yin gsung|*.

of the clear and naked reality (*gcer bu sing gi don gzhi thog tu*) that one needs to realize the non-existence of luminosity and concepts, the non-existence of identifiable luminosity and emptiness, the non-existence of uninterrupted luminosity and emptiness, and the non-existence of luminosity and emptiness which is without extremes or middle, and that awareness (*rig pa*) is without support.

The co-emergent nature of the mind, such as this [is, is] the essence of the *dharmakāya*, and the co-emergent appearance [is] the radiance of the *dharmakāya*. All external objects to be grasped, what appears and exists, i.e. (the phenomena) of cyclic existence and nirvāṇa, are no different from the mind itself, non-dual, equal, and free from elaboration, which needs to appear as great bliss.

To sum up: these delusions are non-awareness (*ma rig pa*). When that awareness (*rig pa*) appears as wisdom, it is delusions appearing as wisdom.<sup>163</sup>

Although the explanations contained in this passages explicitly parallel the Pāramitānaya and Mantranaya with the paths of inference and blessing, the last two paragraphs bear a closer resemblance to the explanations of the path of direct perception such as that in the quotation above from *Tshogs chos yon tan phun tshogs*. Formal tantric practices like meditating on deities involving creation and completion stages or channels, energies and drops are not even mentioned. Instead, the two paragraphs read like a pith instruction (*man ngag*)<sup>164</sup> for directly looking at the nature of the mind, corresponding to Sgam po pa's not specifically tantric *mahāmudrā* instructions which make up the path of direct perception.

All in all, considering the different commentaries on *Four Dharmas of Sgam po pa* found in *Dwags po'i bka' 'bum*, the fruition described here consists of understanding the true nature of the mind, as non-dual and inexpressible (*smrar med*), which is also the essence

---

<sup>163</sup> For the Tibetan text and an English translation of the entire work, see part II, chapter 1.3.1 and 1.3.2 of this dissertation.

<sup>164</sup> Pith instructions (*upadeśa/āmnāya, man ngag*) are a form of accompanying instruction, mostly oral, which are given by a teacher to a disciple to explain a certain practice. In the Dwags po bka' brgyud traditions, pith instructions are considered to be of the utmost importance. TDCM defines "pith instructions" as "the essence of a method or a profound method" (*thabs kyi snying po'am thabs zab mo*) while DNT explains it as "methods for an easier comprehension" (*bde blag tu rtogs pa'i thabs*).



of the mind that underlies states of delusion as well as wisdom. In other words, if one comes to know the true nature of deluded states of the mind, this in itself is wisdom. While delusion is accordingly characterized by an unawareness of the true nature of mind, wisdom is characterized by an awareness of it.

#### 1.2.4 Summary

Summarizing the above, we can conclude that, in *Dwags po'i bka' 'bum*, the formulations of *Four Dharmas of Sgam po pa* are interpreted as follows:

1. “The *dharma* that turns toward the *dharma*” (*chos chos su 'gro ba*) relates to turning toward a generally religious life by engaging in virtuous deeds and developing an understanding of impermanence and the law of *karman*, i.e., the path for beings of lesser capacity. It further includes deeds designed to achieve personal liberation from cyclic existence, i.e., the path for beings of middling capacity.
2. “The *dharma* that turns toward the path” (*chos lam du 'gro ba*) is concerned with turning the religious path developed in the stage of the first *dharma* into a path which focuses on complete Buddhahood in accordance with the Mahāyāna, i.e., the path for beings of greater capacity, by developing relative and ultimate *bodhicitta*.
3. “The path that dispels delusions” (*lam 'khrul pa sel ba*) explains how the path functions and brings about a transformation from the deluded state toward fruition. Even though the commentaries differ in their presentation of the necessary steps which are explained in more or less detail, they are in accord in that they describe the path as consisting of different stages that need to be followed in succession from coarse to subtle.
4. “Delusions that appear as wisdom” (*'khrul pa ye shes su 'char ba*) describes the result of the path, *mahāmudrā*, stressing that both the delusions to be overcome and wisdom share the same essence.

### 1.3 The Role of *Four Dharmas of Sgam po pa* in Sgam po pa's Doctrinal System

#### 1.3.1 The Relationship between *Four Dharmas of Sgam po pa* and *Dwags po thar rgyan*

As mentioned in the introduction, present-day Bka' brgyud followers consider *Four Dharmas of Sgam po pa* to be a summary of all of the Buddha's teachings in general, and of Sgam po pa's doctrinal system in particular.<sup>165</sup> Written testimony of such a presentation can be found in the following introduction to a Chinese translation of *Four Dharmas of Sgam po pa* that is reprinted in the collection of writings of the contemporary Karma Bka' brgyud master, Blo gros lung rig, Khra 'gu IX (1933–):

That very [Sgam po pa] bestowed the *mahāmudrā* pith instructions transmitted via Rje btsun Mi la ras pa as well as the Bka'gdams pith instructions transmitted via Jo bo rje (Atiśa) Dīpaṅkāra, bestowing instructions that combine Bka' [gdams] and [*mahā*]mudrā into one stream. Thus, accomplished disciples occurred equaling (the number of) stars in the sky, and we also obtained an opportunity to listen to, reflect on and practice such instructions, which is a very fortunate situation. Not only [that], but [he] taught his instructions also as a group of three: *Dwags po thar rgyan* in response to those who take delight in extensive [explanations], (*Rje sgam po pa'i zhal gdams*) *lam mchog rin po che'i phreng ba* (in response) to those who take delight in middling [explanations], and *Four Dharmas of Sgam po pa* [in response] to those who take delight in brief [explanations].

*Four Dharmas of Sgam po pa* is just that: a few words [with] profound meaning, having the complete key points of both the preliminaries and the main part (of the practice), and easy to apply.<sup>166</sup>

<sup>165</sup> See Introduction (Subject) of this dissertation.

<sup>166</sup> CGN, 176,11–177,1: *de nyid kyis rje btsun chen po mi la ras pa nas brgyud pa'i phyag rgya chen po'i man ngag dang| jo bo rje dpal mar me mdzad nas brgyud pa'i bka' gdams pa'i man ngag ste| bka' phyag chu bo gcig 'dres kyi gdams pa bstsal bas| slob ma grub thob gnam gyi skar ma lta bu byung ba yin la| rang re rnams kyang de lta bu'i gdams ngag la thos bsam dang| nyams len byed pa'i go skabs thob pa ni| shin tu bskal pa bzang ba zhig byung bar ma zad| khong gi gdams ngag la yang| rgyas par dga' ba rnams kyi nor thar pa rin po che'i rgyan dang| 'bring por dga' ba rnams la lam mchog tu gyur pa rin po che'i phreng ba| bsdus par dga' ba rnams la dwags po'i chos bzhi ste sde tshan gsum gsung bar mdzad pa las| tshig nyung don zab| sngon 'gro dang| dngos gzhi gnyis ka'i gnad [177] tshang la 'jug bde ba ni dwags po'i chos bzhi 'di nyid yin la|.*

This and similar presentations may be elaborations which were developed on the basis of the following quotation that has been appended to the colophon of *Rje sgam po pa'i zhal gdams lam mchog rin po che'i phreng ba*:

Lord Sgam po pa has said: “For all future individuals who are inclined toward me but think they aren’t able to meet me, I request to behold the treatises I composed like *Dwags po thar rgyan*, (*Rje sgam po pa'i zhal gdams lam mchog rin po che'i phreng ba* and so on. It is no different from meeting me directly.” Therefore, the fortunate ones who are inclined toward the Lord Sgam po pa are requested to exert themselves in deeds, which spread these (teachings).<sup>167</sup>

*Four Dharmas of Sgam po pa* is not explicitly mentioned, but can be understood to be included in the expression “and so on.” That the formulations are generally regarded as a pith instruction containing the essence of all Buddhist teachings belonging to both sūtra and tantra can be illustrated by the following quotation from the introduction to a commentary on *Four Dharmas of Sgam po pa*, attributed to Bla ma Zhang Brtson 'grus grags pa (1121/1123–1193):<sup>168</sup>

As the precious guru [said]: Though the Buddha’s words and its commentaries like the *tripiṭaka*, the four classes of tantra and so on, as well as the pith instructions of the gurus, were explained over and over in accord with the higher or lower faculties, there is nothing that is not included in these four root or *nya ga*<sup>169</sup> phrases.<sup>170</sup>

<sup>167</sup> ZLP, DKB-Dwags, NGMPP reel no. L 0595/01, fol. 545b,5–7: *rje sgam po pa'i zhal nas| ma 'ongs pa'i gang zag bdag la mos shing| bdag dang ma 'phrad snyam pa kun kyang| kho bos rtsams pa'i lam mchog rin po che'i phreng ba dang| thar pa rin po che'i rgyan la sogs pa kho 'os rtsams pa'i bstan chos rnams gzigs par zhu| nga dang mngon sum du 'phrad pa dang khyad med par yod kyi gsungs 'dug pas| rje sgam po pa la mos pa'i skal ldan rnams kyis 'di dag spel ba'i las la brtson par zhu'o||*

<sup>168</sup> Bla ma Zhang was a disciple of Sgam po pa’s nephew, Sgam po Tshul khriims snying po (1116–1169), and may have even met Sgam po pa in person toward the end of his life. (JACKSON 1994, 60). For a detailed study of Bla ma Zhang, see YAMAMOTO 2012.

<sup>169</sup> The *nya ga* seems to be a basic unit of measurement. Toni Huber defines one *nya ga* as a measurement unit of approximately 250 gram. S. HUBER 2005, 16.

<sup>170</sup> CNP, 558,5–559,2: *bla ma rin po che'i zhal nas sde snod gsum dang rgyud sde bzhi la sogs pa'i bka' dang bstan bcos bla ma'i gsung man ngag dang| dbang po mtho dman dang bstun nas gang dang gang du gsungs kyang rtsa ba'am nya ga tshig bzhi po 'dir ma 'dus pa med gsung|. The colophon of the commentary states that this text is actually a recorded talk (*gsung sgros*) by Sgam*

As Bla ma Zhang obviously considers the four *dharmas* to be the essence of the Buddha's teachings, it naturally follows that he also sees them as a summary of Sgam po pa's syncretic doctrinal system.

An interesting explanation of why *Four Dharmas of Sgam po pa* can be said to summarize the Buddha's teachings is found at the beginning of *Zhus lan gnad kyi sgron me chung ngu*,<sup>171</sup> a work attributed to Lo ras pa Dbang phyug brtson 'grus (1187–1258), considered to be the founder of the Lower 'Brug pa bka' brgyud tradition (*smad 'brug*). After stating that there is no *dharma* which would not have been summarized by the four formulations that make up *Four Dharmas of Sgam po pa*, Lo ras pa explains this in greater detail. He states that the first *dharma* summarizes the entire *vinaya-piṭaka* and *pratimokṣa*-precepts, the second *dharma* the *sūtra-piṭaka*, the *abhidharma-piṭaka* and the bodhisattva-precepts, and the third *dharma* the *tantra-piṭaka* of the Mahāyāna's Mantranaya along with the associated sacred commitments (*samaya, dam tshig*), and the fourth *dharma* is finally said to correspond to the result, *mahāmudrā*.<sup>172</sup>

Indeed, *Four Dharmas of Sgam po pa* is a theme which occurs frequently not only within the *Dwags po'i bka' 'bum*, but also throughout works by his direct disciples and early Bka' brgyud masters, as was noted by Trungram Gyaltrul Rinpoche Sherpa:

The Four Dharma theory, which was already of great importance in Gampopa's doctrinal system, attained even greater significance in the time of his students and their followers.<sup>173</sup>

In order to verify the suggested relationship between *Four Dharmas of Sgam po pa* and Sgam po pa's most influential work, *Dwags po thar rgyan*, one has to look at the structure and chapters of this text. As is well-known, the body of this text comprises six

---

po pa, which was noted down by Bla ma Zhang. (CNP, 568, 4: *rin po che'i gsung sgros man ngag tshig bzhi pa zhes bya ba| zhang rin po ches che long tsam zhig yi ger bkod pa'o*).

<sup>171</sup> LZG, 295,3–306,2.

<sup>172</sup> LZG, 295,4–296,3: *de la dwags po rin po ches mdzad pa'i chos bzhi po 'dir chos gang yang ma 'dus pa med pa yin te| de yang chos chos su 'gro ba 'dir 'dul ba'i sde snod thams cad 'dus la| bsrung bya so so thar pa'i bslab pa thams cad 'dus pa yin| chos lam du 'gro ba bya ba 'dir| mdo sde dang mngon pa'i sde snod gnyis 'dus shing| bsrung bya byang chub sems dpa'i bslab pa thams cad 'dus gsungs| lam gyi 'khrul pa sel bar bya ba 'dir| theg pa chen po sngags kyi rgyud sde thams cad 'dus shing bsrung bya sngags kyi dam tshig thams cad 'dus gsungs| 'khrul pa ye shes su 'char ba zhes pa| 'bras bu phyag rgya chen po yin gsungs|*.

<sup>173</sup> GYALTRUL 2004, 137. Cf. also part I, chapter 4 of this dissertation.

topics which are explained within twenty-one chapters. An introductory mnemonic verse lists the following six main topics:

- (1) Buddha nature (*tathāgatagarbha*, *bde gshegs snying po*) – the cause
- (2) Precious human existence – the basis
- (3) Spiritual teacher – the condition
- (4) The instructions of the spiritual teacher – the methods
- (5) The *buddhakāyas* – the result
- (6) Non-conceptual activities for the benefit of beings – awakened activity<sup>174</sup>

The centerpiece of the work is the instructions of the spiritual teacher, discussed in chapters four to nineteen. Thus, as David Jackson has already noted, from among the twenty-one chapters which make up *Dwags po thar rgyan*, one finds “one chapter for each main section except for section four, to which sixteen chapters are devoted.”<sup>175</sup>

While it would be going too far to consider the four *dharmas* to be the underlying structure of this work, a close connection between the content discussed in *Dwags po thar rgyan* and the main themes of *Four Dharmas of Sgam po pa* is undeniable, at least if one excludes the first three chapters dealing with buddha nature, precious human existence and the need to rely on a spiritual teacher.<sup>176</sup> These may in fact be considered basic instructions which lay out the necessary cause, base and condition for accessing the Buddhist doctrine, while the instructions contained in *Four Dharmas of Sgam po pa* set off from this point, focusing more on the path and its result.

The content of the first dharma, “the *dharma* that turns toward the *dharma*”, is reflected by *Dwags po thar rgyan*’s chapters four to six. Chapter four deals with the subject of impermanence,<sup>177</sup> chapter five with the sufferings experienced within cyclic existence,<sup>178</sup> i.e., the shortcomings of cyclic existence, and chapter six with the law of *karman*.<sup>179</sup> This matches exactly the subjects discussed by the different commentaries on *Four Dharmas*

---

<sup>174</sup> DTG, NGMPP reel no. L 0595/1, fol. 564b,1–2: *rgyu ni bde gshegs snying po ste | rten ni mi lus rin chen mchog | rkyen ni dge ba'i bshes gnyen yin | thabs ni de yi gdams ngag ste | 'bras bu rdzogs sangs rgyas kyi sku | phrin las rtog med 'gro don mdzad*. Cf. JACKSON 1996(1), 232.

<sup>175</sup> JACKSON 1996(1), 232.

<sup>176</sup> For the first three chapters, see DTG, NGMPP reel no. L 0595/1, fol. 595a,1–581a,7.

<sup>177</sup> DTG, NGMPP reel no. L 0595/1, fol. 580a,7–591a,3.

<sup>178</sup> DTG, NGMPP reel no. L 0595/1, fol. 591a,4–607b,4.

<sup>179</sup> DTG, NGMPP reel no. L 0595/1, fol. 606b,5–618a,1.

of *Sgam po pa* contained in the *Dwags po'i bka' 'bum* in their explanations of the first *dharma*, generally focusing on the methods that make up the paths for beings of lesser and middling capacity.<sup>180</sup>

Chapters seven to seventeen of *Dwags po thar rgyan*<sup>181</sup> focus on the development of relative and ultimate *bodhicitta*, starting with the development of loving kindness and compassion, Mahāyāna refuge, bodhisattva vows, the two types of *bodhicitta* and the practice of the six *pāramitās* or perfections, up to and including the *pāramitā* of higher knowledge, focusing on the understanding of emptiness. These subjects match the topics discussed in the explanations of the second *dharma*, “the *dharma* that turns toward the path”, in commentaries found within *Dwags po'i bka' 'bum*: developing loving kindness, compassion, *bodhicitta* and an understanding of emptiness.<sup>182</sup>

Furthermore, in the introduction to chapter four on impermanence, one finds the following mnemonic verse which lists the following methods said to summarize the instructions of the spiritual teacher:

Meditating on impermanence,

Meditating on the shortcomings of cyclic existence as well as [of] cause and effect,

Meditating on loving kindness and compassion,

And generating the *dharmas* of *bodhicitta*—

These four aspects subsume all of the instructions of the spiritual teacher.<sup>183</sup>

As can be seen, this list matches exactly the methods discussed in commentaries on the first two *dharmas* found in *Dwags po'i bka' 'bum*.

Commentaries contained in *Dwags po'i bka' 'bum* generally explain that the third *dharma*, “the path that dispels delusions”, is concerned with the functionality of the path,

---

<sup>180</sup> Cf. part 1, chapter 1.2, table 2 of this dissertation.

<sup>181</sup> DTG, NGMPP reel no. L 0595/1, fol. 616,1– reel no. L 0596/1, fol. 157a,6.

<sup>182</sup> Cf. part 1, chapter 1.2, table 2 of this dissertation.

<sup>183</sup> DTG, NGMPP reel no. L 0595/1, fol. 580b,4–5: *mi rtag sgom dang 'khor ba yi* | *nyes dmigs las 'bras bcas pa dang* | *byams dang snying rje sgom pa dang* | *byang chub sems bskyed chos rnams te* | *de ltar nam pa bzhi yis ni* | *de yi gdam ngag thams cad bsdu*||.

showing how increasingly developed practices overcome increasingly subtle delusions. This may be reflected in the eighteenth and nineteenth chapters of *Dwags po thar rgyan* which deal with presentations of the five paths of spiritual development and the ten bodhisattva *bhūmis*.<sup>184</sup> Also in the introduction to chapter four on impermanence, which gives an overview not only of this chapter but also introduces the whole section dealing with the instructions of the spiritual teacher, one finds the following passage:

Thus, having meditated on impermanence, [this meditation] has turned into a remedy for clinging to the sphere of this life's activities. Having meditated on the shortcomings of cyclic existence as well as on cause and effect, [this meditation] has turned into a remedy for clinging to the well-being of (saṃsāric) existence. Having meditated on loving kindness and compassion, [this meditation] has turned into a remedy for clinging to the well-being of (nirvāṇic) peace. Having generated the *dharma*s of supreme *bodhicitta*, [this meditation] has turned into a remedy for not knowing the means to accomplish Buddhahood.<sup>185</sup>

In a fashion which resembles the explanations of the third *dharma* found in *Tshogs chos yon tan phun tshogs* and *Chos bzhi mdor bsdu pa legs*,<sup>186</sup> the functionality of the different methods that make up the path is explained. This passage clearly explains the underlying structure of *Dwags po thar rgyan*'s central part, the chapters that explain the instructions of the spiritual teacher.

Finally, even though the style of the instructions found in commentaries on the fourth *dharma*, “delusions that appear as wisdom”, is quite different, chapter twenty of *Dwags po thar rgyan*<sup>187</sup> is also concerned with the result of the path, Buddhahood. Chapter twenty-one, however, which deals with awakened activity,<sup>188</sup> the sixth of the six subjects discussed in *Dwags po thar rgyan*, finds no immediate correspondence within *Four*

---

<sup>184</sup> For chapter eighteen, see DTG, NGMPP reel no. L 0596/1, fol. 156a,6–164a,2. For chapter nineteen, see DTG, NGMPP reel no. L 0596/1, fol. 163a,2–185a,5.

<sup>185</sup> DTG, NGMPP reel no. L 0595/1, fol. 581b,6–582a,1: *de la mi rtag pa bsgoms pas ni | tshe 'di'i spyod yul la chags pa'i gnyen por 'gyur ba yin no | 'khor ba'i snyes dmigs las 'bras dang bcas pa bsgoms pas ni | srid pa'i bde ba la chags pa'i gnyen por 'gyur ba yin no | byams pa dang snyin rje bsgoms pas ni zhi ba'i bde ba la chags pa'i gnyen por 'gyur ba yin no | byang chub mchog tu sems bskyed pa'i chos rnams ni | sangs rgyas bsgrub pa'i thabs mi shes [582a] pa'i gnyen por 'gyur ba yin te*].

<sup>186</sup> See part I, chapter 1.2.1/1.2.2 and 1.6.1/1.6.2 of this dissertation.

<sup>187</sup> DTG, NGMPP reel no. L 0596/1, fol. 184a,4–200a,5.

<sup>188</sup> DTG, NGMPP reel no. L 0596/1, fol. 199a,5ff.

*Dharmas of Sgam po pa*. This subject is missing from many texts belonging to the genre of the stages of the path and can be regarded as an additional explanation.

Even though not all of the six subjects contained in *Dwags po thar rgyan* are reflected in commentaries on *Four Dharmas of Sgam po pa*, the central part of the explanations, i.e., the instructions of the spiritual teacher or the path, as well as the result attained by practicing these instructions, is contained therein. The traditional explanation which considers *Four Dharmas of Sgam po pa* as a concise summary of Sgam po pa's doctrinal system which is most maturely explained in *Dwags po thar rgyan*, therefore appears well-founded.



### 1.3.2 The Relationship between *Four Dharmas of Sgam po pa* and the Preliminary Practices for *Mahāmudrā*

Sgam po pa's approach, as laid out in *Dwags po thar rgyan* and *Four Dharmas of Sgam po pa*, is systematic and appears to be gradual in character. This doctrinal system is generally described by the tradition as a "union of Bka' gdams and *mahāmudrā*" (*bka' phyag zung 'brel*). Being in line with Atiśa's stages of the path system with its three types of persons, Sgam po pa's inclusivist system harmonized and merged *sūtra*, *tantra* and *mahāmudrā* within a single syncretic doctrine.<sup>189</sup> Each of them was thereby assigned a place of increasing valence in a soteriological scheme that lays out an individual's development along the Buddhist path.

While the term *mahāmudrā* previously occurred mostly in the context of tantric instructions where it referred to a practitioner's realization, there is an emphatic shift in its usage in Sgam po pa's writings where it is used also in non-tantric instructions. Following practical soteriological considerations, many of Sgam po pa's *mahāmudrā* instructions deal with practices designed to bring about a realization of the nature of the mind, that is, *mahāmudrā*, that were openly taught also to beginner disciples. Since Sgam po pa therefore labels methods that aim at producing *mahāmudrā* as *mahāmudrā*, Trungram Gyaltrul Rinpoche Sherpa suggests that Sgam po pa uses the term *mahāmudrā* as "a metonym, designating a cause by naming its result."<sup>190</sup>

It is therefore unsurprising that a related systematic set of meditation techniques became widespread in the Bka' brgyud traditions soon after Sgam po pa and has remained one of the most popular practices. These so-called "preliminary practices for *mahāmudrā*" (*phyag chen sngon 'gro*), mostly consist of two individual sets, common and uncommon

---

<sup>189</sup> This is in accordance with Paul Hacker's famous observation about inclusivism in Indian religions: "the foreign, which is declared to be identical with the own, is in some way subordinated to it and inferior" (HACKER 1979, 12: "daß das Fremde, das mit dem Eigenen als identisch erklärt wird, in irgendeiner Weise ihm untergeordnet oder unterlegen sei"). One can observe, that for self-declared "mahāyānists" like Atiśa and Sgam po pa, the mundane paths of other Indian religions, as well as the Buddhist Śrāvaka- and Pratyekabuddha-yāna, were integrated within the framework of Mahāyāna and subordinate to it. This inclusivist tendency is also apparent in Sgam po pa's doctrinal system which considers the path of direct perception (*mngon sum*) or *mahāmudrā* as higher than the general Mahāyāna path of inference (*rjes dpag*) and the Vajrayāna path of blessing (*byin rlabs*). Cf. MATHES 2006, 202–203.

<sup>190</sup> GYALTRUL 2004, 170.

preliminary practices, encompassing four methods each. Sometimes a third set of three or four special preliminary practices is added.<sup>191</sup>

The common practices consist of four simple contemplative methods, namely the reflections on:

- (1) precious human existence,
- (2) impermanence,
- (3) *karman* and effect,
- (4) the shortcomings of cyclic existence.

The uncommon set of preliminary practices is made up of four more elaborate meditation techniques, involving a hundred thousand repetitions of:

- (1) a refuge-formula in conjunction with physical prostrations and the generation of *bodhicitta*,
- (2) the hundred-syllable mantra of Vajrasattva along with the associated practice,
- (3) extensive *maṇḍala*-offerings,
- (4) a prayer to the guru in combination with the practice of guru-yoga.<sup>192</sup>

Drawing on the large stock of established meditational techniques from both *sūtra* and *tantra*, the sets of preliminary practices do not contain any newly invented methods. Though *Dwags po'i bka' 'bum* does not explicitly mention such sets, the afore-mentioned emphasis on systematic methods for bringing about the realization of *mahāmudrā* was

---

<sup>191</sup> For a description of the three sets of preliminary practices in the context of *Phyag chen lnga ldan* or the Fivefold Great Seal (including three special preliminary practices), see SOBISCH 2003,150–153. Three sets of four preliminary practices for *mahāmudrā* (including four special preliminary practices) are described in the three famous instruction manuals by the 9<sup>th</sup> Karmapa Dbang phyug rdo rje (1556–1601/3). These are the extensive *Ocean of Definitive Meaning* or *Nges don rgya mtsho*, the medium length *Dispelling the Darkness of Ignorance* or *Ma rig mun sel*, and the brief *Pointing Out the Dharmakāya* or *Chos sku mdzub tshugs*. See NMC. For a translation of the *Ocean of Definitive Meaning* and *Dispelling the Darkness of Ignorance* see HAVLAT 2009 and BERZIN 1978 respectively.

<sup>192</sup> This presentation of two sets of four preliminary practices is found also in a widely used *sādhana* for the preliminary practices by Dbang phyug Rdo rje, the *Sgrub brgyud karma kam tshang pa'i phyag chen lhan cig skyes sbyor gyi sngon 'gro bzhi sbyor sogs kyi ngag 'don 'phags lam bgrod pa'i shing rta* (PGS).

probably instrumental in their formalization and increasing significance.<sup>193</sup> The earliest meditation manuals currently available that present sets of four preliminary practices for *mahāmudrā* are *Phyag rgya chen po'i sngon 'gro'i khrid lugs gsal ba'i me long*<sup>194</sup> and *Phyag rgya chen po sgom ma mo chen mo'i sngon 'gro dngos gzhi zhang gi man ngag*<sup>195</sup> by Bla ma Zhang Brtson 'grus grags pa (1121/1123–1193). While *Four Dharmas of Sgam po pa* is not explicitly mentioned in this specific work, the four *dharmas* play an important role in other ritual texts and commentaries related to the preliminary practices, particularly within the 'Brug pa bka' brgyud tradition where they occur at least since the eighteenth century but probably also far earlier.<sup>196</sup>

With the exception of contemplating on precious human existence, the methods that are generally discussed in the context of the first *dharma* match the four common preliminary practices for *mahāmudrā*.<sup>197</sup> The methods laid out in the context of explanations of the second *dharma*, developing relative and ultimate *bodhicitta*, are then reflected by the fourfold set of uncommon preliminary practices for *mahāmudrā*.<sup>198</sup> The

---

<sup>193</sup> Jan-Ulrich Sobisch suspects that the formalization of preliminary practices for *mahāmudrā* constitutes a later development due to an increase in students and that the preliminary training may have originally been more individual as the accounts of the early training of famous masters like Śavaripa or Mi la ras pa suggest. SOBISCH 2003, 152

<sup>194</sup> ZSB, vol.9, 1–28.

<sup>195</sup> ZSB, vol.9, 29–72.

<sup>196</sup> During an interview conducted with Khenpo Sonam Bumden, Director of Research and the Library of the Central Monastic Body of Bhutan (KSB, Karmapa International Buddhist Institute, New Delhi, 17.10.2012), he informed me that it is still customary today, at least for practitioners of the 'Brug pa bka' brgyud tradition in Bhutan, to practice *Four Dharmas of Sgam po pa* in association with the set of preliminary practices, and that they form an essential part of the practice. *Khrid kyi sngon 'gro'i chog khriḡs ngag 'don du bkod pa rdo rje'i grong du 'dren pa'i shing rta* (DGS), authored by the ninth Rje mkhan po, Śākya rin chen (1710-1759), is a widespread ritual text for the preliminary practices for *mahāmudrā*. It is contained in a recent collection of ritual texts, the *Dpal ldan 'brug pa'i lugs kyi zhal 'don phyogs bsdebs byang chub bgrod pa'i lam bzang* (BZP) where the *Four Dharmas of Sgam po pa* occur twice, first in a more elaborate set of preparatory prayers before the actual preliminary practices and then again in a brief version right at the beginning of the actual preliminary practices. BZP, 1,11–2,7 and BZP 7, 3–6. But *Four Dharmas of Sgam po pa* also seems to play a similar role in preliminary practices within the Tibetan 'Brug pa bka' brgyud tradition as the commentary on the preliminary practices by the eighth 'Brug chen, Kun gzigs Chos kyi snang ba (1768–1822) shows, which also contains a commentary on *Four Dharmas of Sgam po pa* very early in the text. See CNM, 514,5–515,5.

<sup>197</sup> Though the first of the set of four common preliminary practices for *mahāmudrā*, the contemplation on precious human existence, is not specifically mentioned in the commentaries on *Four Dharmas of Sgam po pa*, it is explained in detail in chapter two of *Dwags po thar rgyan*. The respective chapter of this text precedes those that discuss impermanence, *karman* and effect, and the shortcomings of cyclic existence.

<sup>198</sup> The practice of reciting the refuge-formula in conjunction with physical prostrations and the development of *bodhicitta* chiefly aims at developing relative *bodhicitta*. While the Vajrasattva-

third *dharma* can also be seen in the context of preliminary practices as explaining the functionality of the path, and the fourth *dharma* is linked to the result that is to be achieved by means of this practice, i.e., *mahāmudrā*. In this sense, *Four Dharmas of Sgam po pa* can also be understood as the underlying structure of the preliminary practices for *mahāmudrā*.

---

practice focuses on removing imprints of negative *karman* and obscurations that would otherwise prevent insight from happening, the practice of *maṇḍala*-offerings is said to support the process by completing the accumulation of merit that allows for insight, accomplishing thus the two accumulations. Guru-yoga is finally considered to be a method that directly prompts realization of the true nature of reality, ultimate *bodhicitta*, through the blessing of the guru. The 9<sup>th</sup> Karma pa, Dbang phyug Rdo rje (1556–1601/1603), offers the following explanation (here in the English translation of Henrik Havlat) in his *Nges don rgya mtsho*:

“The uncommon preliminaries comprise four topics: (1) the instructions on refuge and bodhicitta, making the mind a suitable receptacle, and walking the path of liberation in all actions; (2) the visualization and recitation of Vajrasattva to purify unwholesome actions and veils; (3) the mandala offering to complete the two accumulations; (4) the instructions on the guru yoga to be swiftly infused with blessings.” HAVLAT 2009, 53.

NMC, 28,9–12: *thun mong ma yin pa'i snon 'gro la rgyud snod du rung zhing ci byas thar pa'i lam du 'gro ba skyabs 'gro sems bskyed kyi khrid| sdig sgrib dag par byed pa rdo rje sems dpa'i sgom bzlas| tshogs gnyis rdzogs par byed pa maṇḍal gyi khrid| byin rlabs myur du 'jug pa bla ma'i rnal 'byor dang bzhi'o||*. An identical passage is also found in the author's short commentary on the preliminary practices, the *Chos sku mdzud tshugs* Cf. NMC, 258,2–5

### 1.3.3 The *Four Dharmas of Sgam po pa* – A Systematic Way to Buddhahood, Both Gradual and Sudden?

As mentioned in the introduction, Sgam po pa’s approach of teaching *mahāmudrā* to beginner disciples, without prior initiation, was strongly criticized by Sa skya Paṇḍita (1182–1251), who suspected the influence of earlier Sino-Tibetan “instantaneist” (*cig car ba*) traditions that advocate a sudden path to Buddhahood. David Jackson identified the following three main criticisms offered by Sa skya Paṇḍita:

1. That a single method or factor (even insight into Emptiness presented as the Great Seal) could suffice soteriologically
2. That the Gnosis (*ye shes: jñāna*) of the Great Seal could arise through an exclusively non-conceptual meditative method
3. That the Great Seal could ever be taught outside of the Mantrayāna.<sup>199</sup>

Klaus-Dieter Mathes has already shown that “both Sahajavajra’s *Tattvadaśakaṭīkā* and Jñānakīrti’s *Tattvāvatāra* contain not-specifically-Tantric *mahāmudrā* teachings”<sup>200</sup> and argued on the basis of Maitrīpa’s *Apratiṣṭhānavāda* that “the practice of *mahāmudrā* does not need to be Tantric, but can be performed by not abiding in any extreme of reification or denial.”<sup>201</sup> The following discussion will center therefore on Sa skya Paṇḍita’s criticism of Sgam po pa’s explanations of a *Self-Sufficient White Remedy* (*dkar po gcig thub*)<sup>202</sup> as a single means of attaining awakening.

As we have seen, Sgam po pa’s doctrinal system—at least as presented in *Four Dharmas of Sgam po pa* and *Dwags po thar rgyan*—forms a practical soteriological scheme of inclusivist character which is both systematic and gradual in that Sgam po pa lists several delusions or obstacles to attaining awakening and explains the necessary methods to counteract them. How can such a fundamentally gradual approach involving several methods be brought into line with a seemingly instantaneous approach like the *Self-Sufficient White Remedy*? How can we understand the seemingly instantaneist instructions Sgam po pa presents in the context of the *Self-Sufficient White Remedy*,

---

<sup>199</sup> JACKSON 1994, 72.

<sup>200</sup> MATHES 2006, 224.

<sup>201</sup> MATHES 2007, 562.

<sup>202</sup> For an English translation of Sgam po pa’s own presentation of the *Self-Sufficient White Remedy* (*dkar po gcig thub*) in the collected works, see JACKSON 1994, 147–154.

which might lead one to believe that he considered that a single method or factor will suffice soteriologically?

In Tibetan doctrinal debates, it is generally very important to keep in mind that differing definitions for key terminologies are used by different proponents, a fact which is often ignored in the argumentations of polemical debates. The way in which Sgam po pa defines an instantaneist is indeed very particular and does not refer to an individual who achieves the goal instantaneously in one go without prior training, a sort of sudden enlightenment. Sgam po pa merely calls a practitioner of the highest capacity an instantaneist, since such an individual is able immediately or very quickly to master and realize a specific teaching upon receiving the relevant instruction. At the beginning to his *Exchanges with Phag mo gru pa Rdo rje rgyal po* or *Phag mo gru pa'i zhus lan*,<sup>203</sup> Sgam po pa therefore explains that the distinction between the gradualist and instantaneist amounts to the “difference in the degree to which both have purified themselves.”<sup>204</sup>

In another passage discussing the differences between gradualists and instantaneists within *Tshogs chos yon tan phun tshogs*, this is formulated even more clearly:

An individual who has reduced<sup>205</sup> discordant habitual tendencies like afflictions and so on, and has developed deep habitual tendencies for the *dharma* can be called an instantaneist.<sup>206</sup>

According to a quotation recorded by Spyan snga Shes rab 'byung gnas (1187–1241), Phag mo gru pa formulated this in a similar fashion:

Instantaneists, those with the highest faculties, who in their former lifetimes underwent immeasurable purifications, are said to realize the meaning of emptiness in this life, just by hearing the name of the guru, seeing [his] face or

---

<sup>203</sup> DKB-Dwags, NGMPP reel no. L 0594/01, fol. 375b,1–475b,5.

<sup>204</sup> DKB-Dwags, NGMPP reel no. L 0594/01, fol. 482a,1: *de gnyis la sbyangs pa che chung cig gi khyad yin te*.

<sup>205</sup> Literally “thinned out” (*bsrabs pa*).

<sup>206</sup> DKB-Dwags, NGMPP reel no. L 0594/01, fol. 277a,5–6: *cig char ba ni|nyon mongs pa la sogs pa mi mthun pa'i bag chag bsrabs [text: bsrab] pa|chos kyi [text: kyis] bag chags mthug pa sbyangs pa can gyi [text: gyis] gang zag ka zer ba yin te*. An almost identical passage is also found in *Dus gsum mkhyen pa'i zhu lan*. DKZ, NGMPP reel no. L 0594/1, fol. 440b,4: *cig char ba ni nyon mongs pa'i bag chags srab pa|chos kyi bag chags 'thug pa'i sbyangs ba can gyi gang zag la zer ba yin te*.

immediately upon being instructed. (Still,) on the basis of (their) purifications in former lifetimes, they are also gradualists.<sup>207</sup>

Following these definitions, for Sgam po pa and Phag mo gru pa, the term instantaneist describes a practitioner who, in this lifetime, does not need any further preparatory training by means of different successive methods, which does not exclude gradual development in former lifetimes. Although the instantaneist can therefore instantaneously progress toward awakening by using a single method in this life, this does not necessarily imply a non-gradual development. His ability to do so is itself the result of his gradual training in former lifetimes that allows him to take such a ‘short-cut’ in this life.

That Sgam po pa does not consider this to be an approach for the average student becomes clear from a sentence which follows the above quotation from *Tshogs chos yon tan phun tshogs*, where he adds: “This is very difficult (to achieve). I (myself ) should be considered a gradualist.”<sup>208</sup>

Since a seemingly instantaneist instruction like the *Self-Sufficient White Remedy* is said to have been taught exclusively for students of the highest capacity who have already undergone a gradual development during former lifetimes, it does not fulfill the criterion

---

<sup>207</sup> CNS, 205,5–206,1: *cig char ba ni gang zag dbang po rab skye ba snga ma phan chad du sbyangs pa dpag tu med pa song ba rnams tshe 'dir bla ma'i mtshan thos pa'am| zhal mthong ba'am khrid byas ma thag tsam gyis stong nyid kyi don rtogs pa la zer te| snga ma'i sbyangs pa la ltos nas de yang rim gyis pa yin.*

<sup>208</sup> DKB-Dwags, NGMPP reel no. L 0594/01, fol. 277a,6: *de shin tu bka' ba yin| nga ni rims kyis par 'dod pa yin.* The parallel passage of the *Dus gsum mkhyen pa'i zhu lan* elaborates this even further. DKZ, NGMPP reel no. L 0594/1, fol. 440b,4: *shin tu dka' ba yin gsung| bla ma'i zhal nas nga ni rims kyis par 'dod pa yin gsung| ngas bla ma mi la'i drung du mi mang rab cig yong pa'i dus su| rdzogs chen 'di ci rtsug lags zhus pas| bla ma mar pa'i zhal nas chos men pa skad zer te| chos men par mi 'dug| sa drug pa bdun pa yan chad gyi chos su 'dug gsung| de nas byis pa lo lnga tsam lon pa zhig [text: cig] la 'dzub mo btsugs nas| rdzogs pchen pa rnams 'di dang 'dra ba yin te| byis pa 'di na re nga la skyes bu lo nyi shu rtsa lga lon pa'i nus pa yong zer ba dang 'dra ba yin| rdzogs chen pa rnams kyang da lta sangs rgyas pa skad zer te| don dang mi ldan gsung||*

David Jackson recounts this passage as follows: “sGam-po-pa maintains that there are three paths (Pāramitāyāna, Mantra and Mahāmudrā), and also two individuals (*rim-gyis pa* and *cig-car-ba*), but states that the latter approach is extremely difficult and that he considers himself a ‘gradualist’ (*rim-gyis-pa*). He goes on to relate that, once, when Mi-la ras-pa was in the company of many people, sGam-po-pa asked him what rDzogs-chen was like, to which Mi-la replied that his teacher Mar-pa had said: ‘Though some people say it is not the *Dharma* (*chos men pa*), that is not [so], but it is a *dharma* belonging to the sixth or seventh *bhūmi* and above.’ Then [Mi-la] pointed to a little boy of about five years of age and said, ‘The followers of the rDzogs-chen are like him. It is like this child saying that he has the powers of a twenty-five-year-old [adult]. The followers of the rDzogs-chen too speak of ‘Buddhahood now, ‘but it is not really meaningful’” JACKSON 1990, fn. 28.

criticized by Sa skya Paṇḍita of constituting a single method or factor that will suffice to achieve awakening. Such a practice would be considered to involve countless rebirths of training in different methods prior to enabling a practitioner to achieve a fast result by using a single last method. Still, at the end of this process, through directly recognizing the true nature of the mind, the basis, i.e., deluded states of mind, is instantaneously transformed, and the practitioner immediately understands the nature of the basis. Hence, the practitioner is considered as seeing directly that deluded and undeluded states of mind share the same basis, i.e., he has attained what is explained in the fourth of the *Four Dharmas of Sgam po pa*, “delusions that appear as wisdom.” Even though it could be argued that it is indeed possible to achieve the result quickly by using such a method, it is only a sudden or instantaneous result from the perspective of the present lifetime of the respective practitioner. Thus, such an instruction is still in perfect harmony with the otherwise gradual doctrinal system of Sgam po pa.

Whether intended or not, such a soteriological model constitutes a clever strategy to avert possible criticism directed at the use of instantaneist methods that were very popular during the time of Sgam po pa. Any Buddhist critic of such methods still had to accept the principle of reincarnation and its implications for the differing degrees of individuals’ development. Whatever his motives may have been, by placing such a method at the top of his inclusivist doctrinal system, this allowed Sgam po pa, on a very practical level, to teach a gradual doctrinal system for the masses without having to deviate from guiding an exclusive circle of students by means of instantaneist methods.

Such a definition of an instantaneist presupposes that some individuals may be far advanced due to their earlier training, and can therefore be subjected to a special religious fast-track education. This may be seen in fact as an antecedent of the Tibetan *Sprul sku*-system, the custom of identifying reincarnations of influential masters. According to traditional Tibetan accounts, this custom started in one of the Bka’ brgyud traditions with the identification of the second Karma pa, Karma Pakṣi (1204/6–1283), who was considered the reincarnation of one of Sgam po pa’s chief disciples, Dus gsum mkhyen pa (1110–1193),<sup>209</sup> which may therefore not be a mere coincidence but a further development which may have been facilitated, or even made possible, by Sgam po pa’s inclusivist doctrinal system which harmonizes the gradual and instantaneous approaches.

---

<sup>209</sup> RAY 1986, 46f.



## 2. Doctrines Related to *Four Dharmas of Sgam po pa*<sup>210</sup>

### 2.1 General Remarks

Texts belonging to the genre of stages of the path literature are said to present the gradual stages (*rim*) of the entire Buddhist path (*lam*) by explaining the sequence of methods of which it is composed. Arranged in accordance with the individual levels of development of a Buddhist practitioner, instructions range from the state of an ordinary person up to Buddhahood.

Although famous for its lengthy expositions, the stages of the path genre also includes a number of very short pith instructions. Some of these, like *Four Dharmas of Sgam po pa*, are very brief, consisting of no more than three to five short phrases which amount approximately to the length of a single stanza. They sometimes act as an outline or synopsis of a longer work or doctrinal system, and have sometimes attracted considerable commentarial literature. Such texts can be likened to a road map for religious adepts. They provide an overview and facilitate orientating and finding a way through the jungle of delusion to the city of awakening. Not only do they fulfill the soteriological need for the direction in which to proceed to be indicated, but they also generally demonstrate the principal workings or functionality of a religious system.

This genre encompasses famous presentations like Sgam po pa's *Four Dharmas of Sgam po pa*, Sa chen Kun dga' snying po's (1092–1158) *Zhen pa bzhi bral*, Klong chen pa's *Chos bzhi rin po che'i 'phreng ba*, Tsong kha pa Blo bzang grags pa's (1357–1419) *Lam gtso rnam gsum*, and a few others. Being mostly attributed to the founding fathers or important figures of a tradition, considered to summarize their doctrinal system, they also played an important role in the identity formation of these traditions. Since *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral* are traditionally considered to be closely related, this chapter focuses chiefly on this relationship, but briefly introduces also the large amount of other doctrines and shows in which way these are related to *Four Dharmas of Sgam po pa*.

---

<sup>210</sup> A considerable part of this chapter is based on an earlier paper which presented preliminary remarks on the relationship between *Four Dharmas of Sgam po pa* and Kun dga' snying po's *Parting from the Four Attachments* (SCHEUERMANN 2014) as well as on the paper "The Bka' gdams pa Connection: A Fourfold Topos for the Gradual Path and its Journey of Transformation through the Religious Landscape of Tibet" delivered during the workshop "Sacred Topography and Cultural Transfers in the Himalayas" at the University of Vienna, May 25, 2013.

## 2.2 The Relationship between *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral*

### 2.2.1 Existing Commentaries

The close relationship between *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral* of the Sa skya tradition has long been well-known to the Tibetan Buddhist tradition, so it seemed necessary to include an examination of the relationship between these two doctrines in this dissertation. Similar to *Four Dharmas of Sgam po pa* in the Dwags po bka' brgyud traditions, *Zhen pa bzhi bral* is an influential doctrine that consists of four short formulations attributed to the founding father of the Sa skya tradition, Sa chen Kun dga' snying po, whose son, Sa skya rje btsun Grags pa rgyal mtshan (1147–1246), authored a short commentary on the doctrine with an introductory supplement containing a short etiological myth along with the root verses of *Zhen pa bzhi bral*. It informs us that Kun dga' snying po received this verse with its fourfold topos from the Bodhisattva Mañjuśrī in a vision at the age of twelve, after spending six months in retreat under the guidance of Ba ri lo tsā ba (1040–1112).<sup>211</sup> The root verse contained therein reads as follows:

[1.] If one clings to this life, one is not a *dharma* practitioner (*tshe 'di la zhen na chos pa min*).

[2.] If one clings to the three realms, it is not definite emergence (*kham s gsum la zhen na nges 'byung min*).

[3.] If one clings to one's own benefit, it is not *bodhicitta* (*bdag don la zhen na byang sems min*).

[4.] If grasping occurs, it is not the view (*'dzin pa byung na lta ba min*).<sup>212</sup>

The tradition has cherished this verse and its associated commentaries up to the present day, and also considers it a concise summary of all of the Buddha's teachings. Still, the amount of available commentaries appears far smaller than those on *Four Dharmas of*

<sup>211</sup> Cf. ZSD, 594,1–3: *bla ma sa skya pa chen po dgung lo bcu gnyis bzhes pa'i tshe | 'phags pa 'jam pa'i dbyangs kyi sgrub pa zla ba drug mdzad pas | dus gcig gi tshe 'od tshogs kyi dbus na rin po che'i khri cig gi steng na rje btsun 'jam dbyangs dmar ser chos 'chad kyi phyag rgya can | bzang po'i stabs kyi bzugs pa | 'khor byang chub sems dpa' gnyis g.yas g.yon du gnas pa mngon gsum gzigs te gtso bo'i zhal nas* |.

<sup>212</sup> ZSD, 594,2–3.

*Sgam po pa*. Furthermore, apart from the very recent *Zhen pa bzhi bral gyi 'grel ba rnam grol lam bzang gsal ba'i sgron me*,<sup>213</sup> authored by the contemporary Sa skya bla ma Tshul khriims dpal ldan, all of the commentaries on *Zhen pa bzhi bral* are relatively short works, ranging from two to thirty pages. While no comparable collection of commentaries on *Four Dharmas of Sgam po pa* is available, there exist three collections that preserve the majority of commentaries on *Zhen pa bzhi bral*.

*Rgyud sde kun btus* (GDK) contains a collection of commentaries entitled *Zhen pa bzhi bral gyi skor* (ZZK), with seven different works. *Gdams ngag mdzod* (DND), under the heading *Blo sbyong zhen pa bzhi bral gyi skor* (BZK), contains another collection of commentaries which, with the exception of 'Jam dbyangs Mkhayen brtse'i dbang po's *Blo sbyong zhen pa bzhi bral gyi nyams dbyangs snying gi bdud rtsi* (ZNN), contains the same works as *Zhen pa bzhi bral gyi skor*, though in a slightly different order. *Blo sbyong brgya rtsa sogs* (BBG), a collection of mind training (*blo sbyong*)<sup>214</sup> texts, also contains a collection of six commentaries on *Zhen pa bzhi bral*, among which one finds Go rams pa Bsod nams seng ge's (1429-1489) *Zhen pa bzhi bral gyi dmigs khrid gsal la grangs tshang ba gcig* (ZKN), which is not present in the other collections.

A noteworthy text not contained in these collections is Jo nang Kun dga' grol mchog's *Zhen pa bzhi bral gyi khrid yig* (ZKY), which is a synopsis of the commentaries by Rig 'dzin grags pa and Sa skya Paṇḍita. There also exists a short commentary by Klong chen Rab 'byams pa Dri med 'od zer, *Zhen pa bzhi bral rdo rje'i mgur* (ZDG). This short poetic work focuses on the overcoming of the last of the four attachments. These works bear witness to the doctrine's influence outside the Sa skya tradition.

In addition to the above mentioned *Zhen pa bzhi bral gyi 'grel ba rnam grol lam bzang gsal ba'i sgron me* of Tshul khriims dpal ldan, I also obtained a copy of *Blo sbyong zhen pa bzhi bral gyi 'grel pa* or *Commentary on the Parting from the Four Attachments*, a

---

<sup>213</sup> *Zhen pa bzhi bral gyi 'grel ba rnam grol lam bzang gsal ba'i sgron me* (ZNG) is a general introduction to Buddhist practice modelled on the famous *Khrid yig kun bzang bla ma'i zhal lung* (KBZ), which is commonly known in English as *Words of my Perfect Teacher*. This work, two hundred and twenty-three pages in length, is the longest available commentary on *Zhen pa bzhi bral*, but does not contain the formulations of *Four Dharmas of Sgam po pa* and so is irrelevant to this study.

<sup>214</sup> The second part of the Tibetan term *blo sbyong* forms the verb form *sbyong* (present tense) which has connotations of both "to train" and "to purify." The term has therefore also been translated as "mental purification" (SWEET 1996).

*Mind Training*, by Khenpo A pad Yon tan bzang po (1927–2010), an influential scholar of the Sa skya tradition who founded the International Buddhist Academy, Kathmandu. The commentary is an unpublished Tibetan transcript of a ten-day course held at his institute in Kathmandu.<sup>215</sup>

Apart from these texts, I have not come across any further noteworthy commentary on the subject<sup>216</sup> and the following table (see table 3) may therefore serve as an overview of the currently available literature on *Zhen pa bzhi bral*.

---

<sup>215</sup> I am grateful to Christian Bernert from the International Buddhist Academy, Kathmandu, for providing me with a PDF version of this text, which is a hundred and five pages (A4) long.

<sup>216</sup> Together with Dr. Tsering Tashi of the Central University of Tibetan Studies, Sarnath, I went through a register of the Sa skya works existent in Tibet, i.e., Khenpo A pad Yon tan bzang po's *Dkar chag mthong bas yid 'phrog chos mdzod bye ba'i lde mig* (KTC), seeking evidence of further commentaries that are presently unavailable. I also obtained a further draft of a commentary, *Zhen pa bzhi bral gyi don bsod te bshad pa* by Bsod nams rin chen, a young tulku graduate of the Sa skya college who composed the text as a basis for a lecture series delivered in Vienna from November 14-17, 2011, which I attended.

Table 3: Commentaries on the *Zhen pa bzhi bral*

Text	BZK	ZZK	BBG	Other
The root verses along with the <i>Zhen pa bzhi bral gyi gdams pa</i> (ZZD) of Sa skya Rje btsun Grags pa rgyal mtshan (1147–1216).	310–314	482–486	487–491	SKB, vol. 9, 593–598
<i>Zhen pa bzhi bral gyi gdams pa</i> (SPZ) of Sa skya Paṇḍita Kun dga' rgyal mtshan (1182–1251).	314–315	486–487	491–492	SKB, vol. 12, 446–447
<i>Nub pa rig 'dzin grags kyis mdzad pa'i zhen pa bzhi bral</i> (NZZ) of Nub pa Rig 'dzin grags pa (12 <sup>th</sup> cent.).	315–317	487–489	492–495	
<i>Zhen pa bzhi bral rdo rje'i mgur</i> of (ZDG) of Klong chen Rab 'byams pa Dri med 'od zer (1308–1364).				KST, vol. 2, 402–403
<i>Zhen pa bzhi bral gyi brgyud 'debs</i> (ZZG) of Kun dga' bzang po, Ngor mkhan chen I. (1382-1456). Versions in BZK and ZZK include a supplement by 'Jam dbyangs Mkhyen brtse'i dbang po.	305–307 (supplement preceding the BZK)	489–492		KZSB, vol. 9, 12d-13b
<i>Zhen pa bzhi bral gyi khrid yig rje bla ma ā nanda bha dra'i gsung sgros</i> (ZZA) of Kun dga' legs pa'i rin chen (15 <sup>th</sup> cent.).	317–342	492–521	508–536	
<i>Zhen pa bzhi bral gyi dmigs khrid gsal la grangs tshang ba gcig</i> (ZKN) of Go rams pa Bsod nams seng ge, Ngor mkhan chen VI., (1429-1489). It is identical to <i>Blo sbyong zhen pa bzhi bral gyi khrid yig zab don gnad kyis lde'u mig</i> preserved in Go ram pa's collected works.			495–508	GSS, vol. 8, 461–474
<i>Zhen pa bzhi bral gyi khrid yig</i> (ZKY) of Kun dga' grol mchog (1507–1565/66).				DND, vol. 18, 128–130
<i>Blo sbyong zhen pa bzhi bral gyi khrid byang sems kun dga' legs rin gyis mdzad pa'i 'chad thabs nor bu ke ta ka'i do shal</i> (ZKK) of Ngor pa dpon slob Ngag dbang legs grub (1811–?).	342–356	521–535		
<i>Blo sbyong zhen pa bzhi bral gyi nyams dbyangs snying gi bdud rtsi</i> (ZNN) of 'Jam dbyangs Mkhyen brtse'i dbang po (1820–1892).		535–536		
<i>Zhen pa bzhi bral gyi 'grel ba rnam grol lam bzang gsal ba'i sgron me</i> (ZNG) of Tshul khriims dpal ldan (19??–).				ZNG
<i>Blo sbyong zhen pa bzhi bral gyi 'grel pa</i> (AZB) of A pad Yon tan bzang po (1927–2010).				AZB

### 2.2.2 The Relationship between the Two Systems

Probably the earliest of the different authors of the Sa skya tradition who directly established a connection between the formulations of *Zhen pa bzhi bral* and *Four Dharmas of Sgam po pa* was Nub pa rig 'dzin grags pa (13<sup>th</sup> cent.). In his commentary, commonly known by the straightforward title *Nub pa rig 'dzin grags kyis mdzad pa'i zhen pa bzhi bral* or *Parting from the Four Attachments by Nub pa rig 'dzin grags*,<sup>217</sup> he discusses each of the four attachments along with their corresponding remedies and results.

Interestingly, each of the four results, obtained by overcoming a respective attachment with the help of a prescribed remedy, is explained by means of a formulation that exactly matches one of the formulations in *Four Dharmas of Sgam po pa*. This is evident from the following passage which is the introductory paragraph of Nub pa rig 'dzin grags pa's commentary that summarizes the content developed in the remaining part of the work:

The four attachments are: (1) attachment to this life, (2) attachment to cyclic existence, the three realms, (3) attachment to one's own benefit and (4) attachment to things and characteristic signs (*nimitta; mtshan ma*).<sup>218</sup> There are also four remedies to them:<sup>219</sup> The remedy for the first attachment is (1) meditating on death and impermanence. The remedy for the second is (2) recollecting the shortcomings of cyclic existence. The remedy for the third is (3) recollecting [relative] *bodhicitta*. The remedy for the fourth is (4) recollecting that all phenomena are selfless, like dream illusions.

Four effects result from having recollected and accustomed oneself in this manner: (1) the *dharma* that turns toward the *dharma*, (2) the *dharma* that turns toward the path, (3) the path that dispels the delusion, (4) and the result of that kind of

<sup>217</sup> NZZ, 315,1–317,2. Cf. ZZK, vol. 23, 723,6–726,3.

<sup>218</sup> MATHES 2005 discusses characteristic signs (*nimitta; mtshan ma*) in the context of 'Gos lo tsā ba Gzhon nu dpal's commentary on the *Dharmatā* chapter of *Dharmadharmatāvibhāgākārikā* and includes the following translation of DhDhVK (171–179) which lists four types of characteristic signs: "The abandonment of *nimittas* is also comprehended under four points, because one abandons the *nimittas* of what is opposed [to liberation], the remedy, suchness and the phenomenon of realization. Therefore the coarse, average, subtle and long-lasting *nimittas* are abandoned in corresponding order." MATHES 2005, 11–12.

<sup>219</sup> Literally "Their remedies are also four" (*de'i gnyen po'ang bzhi ste*).

knowledge and habituation, i.e., a transformation of deluded appearances comes about, Buddhahood, which is perfect, complete wisdom.<sup>220</sup>

From then on, almost all of the later commentaries on *Zhen pa bzhi bral* uphold this juxtaposition of attachments and remedies with their corresponding results presented in the form of the four *dharma*s suggested by Nub pa rig 'dzin grags pa (see table 4).<sup>221</sup>

Table 4: The four *dharma*s in Nub pa rig 'dzin grags pa's commentary on *Zhen pa bzhi bral*

Attachment	Remedy	Result
1. Attachment to this life	Meditating on death and impermanence	The <i>dharma</i> that turns toward the <i>dharma</i> (1 <sup>st</sup> <i>dharma</i> ) = <i>dharma</i> practitioner
2. Attachment to cyclic existence	Meditating on the shortcomings of cyclic existence	The <i>dharma</i> that turns toward the path (2 <sup>nd</sup> <i>dharma</i> ) = definite emergence
3. Attachment to one's own benefit	Meditating on <i>bodhicitta</i>	The path that dispels the delusion (3 <sup>rd</sup> <i>dharma</i> ) = <i>bodhicitta</i>
4. Attachment to things and characteristic signs	Meditating on the selflessness of phenomena	A transformation of deluded appearances, wisdom, comes about (4 <sup>th</sup> <i>dharma</i> ) = view

<sup>220</sup> DND, vol. 6 (*cha*), 315,2–5: *zhen pa bzhi ni | tse 'di la zhen pa | khams gsum 'khor ba la zhen pa | bdag gi don zhen pa | dngos po dang mtshan ma la zhen pa'o | de'i gnyen po'ang bzhi ste | zhen pa dang po'i gnyen por 'chi ba mi rtag par bsgom pa | gnyis pa'i gnyen por 'khor ba'i nyes dmigs dran pa | gsum pa'i gnyen por byang chub kyi sems dran pa | bzhi pa'i gnyen por chos thams cad rmi lam sgyu ma lta bur bdag med pa dran pa'o | de ltar dran zhing goms par byas pa'i 'bras bu bzhi 'byung ste | chos chos su 'gro ba | chos lam du 'gro ba | lam 'khrul ba sel ba | de ltar shes shing goms pa'i 'bras bu | 'khrul snang gnas gyur ye shes phun sum tshogs pa'i sangs rgyas 'byung ngo*||.

<sup>221</sup> An exception is the earlier mentioned recent commentary by Tshul khriims dpal Idan. See ZNG.

This arrangement resembles a similar juxtaposition of obstacles and remedies found in the introduction to the chapter about impermanence in *Dwags po thar rgyan*, discussed in chapter one.<sup>222</sup> There, however, the explanation does not associate them with the four *dharmas*, but identifies them generally as the *four obstacles to attaining awakening* (*sangs rgyas mi thob pa'i gegs bzhi*). This category is used by Sgam po pa to provide an overview for the sections dealing with the instructions of the spiritual teacher, the central part of the work.

Even though Sgam po pa's *four obstacles to attaining awakening* vary slightly in terms of their wording, the direct correspondence of these explanations with the passage from Nub pa rig 'dzin grags pa's commentary on the *Parting from the Four Attachments* discussed above is clear. Although the fourth formulation of obstacles is termed differently, its remedy, "generating supreme *bodhicitta*", matches exactly the fourth remedy in Nub pa rig 'dzin's explanations, i.e., recollecting that all phenomena are selfless (see table 5).

Table 5: The *four obstacles to attaining awakening* in *Dwags po thar rgyan*

Obstacles	Remedies
1. attachment to the sphere of this life's activities ( <i>tshe 'di'i spyod yul la chags pa</i> )	meditating on impermanence ( <i>mi rtag pa sgom pa</i> )
2. attachment to well-being within (saṃsāric) existence ( <i>srid pa'i bde ba la chags pa</i> )	meditating on the shortcomings of cyclic existence as well as [of] cause and effect ( <i>'khor ba'i nyes dmigs las 'bras dang bcas pa sgom</i> )
3. attachment to the well-being of the peace [of nirvāṇa] ( <i>zhi ba'i bde ba la chags pa</i> )	meditating on loving kindness and compassion ( <i>byams pa dang snying rje sgom pa</i> )
4. not knowing the means for attaining awakening ( <i>sangs rgyas sgrub pa'i thabs mi shes pa</i> )	generating the <i>dharmas</i> of supreme <i>bodhicitta</i> ( <i>byang chub mchog tu sems bskyed pa chos rnams</i> )

<sup>222</sup> See part I, chapter 1.3.1 of this dissertation. Cf. also table 5.



While it should be stressed that *Dwags po thar rgyan* does not associate this fourfold topos with the four *dharmas*, there are, however, similar explanations found within the commentaries on *Four Dharmas of Sgam po pa* in *Dwags po'i bka' 'bum*. As mentioned in chapter one of this dissertation, these occur particularly in the sections on *Tshogs chos yon tan phun tshogs* and the *Chos bzhi mdor bsdus pa legs*, which discuss the third *dharma*, laying out the functionality of the different methods that make up the path.

Additionally, one finds passages in *Dwags po'i bka' 'bum* where a similar presentation occurs independently of *Four Dharmas of Sgam po pa*. An example of such an occurrence of this fourfold topos is found in the *Teachings to the Assembly, A Pearl Necklace (Tshogs chos mu tig phreng ba)*. The corresponding passage, translated here by Peter A. Roberts, reads as follows:

First, turn your mind away from this life by meditating on impermanence. Then meditate on the faults of samsara. The purpose of meditation on the faults of samsara is to turn the mind away from the entirety of samsara. When your mind has turned away from samsara, meditate on bodhicitta. First there is meditation on relative bodhicitta—wishing, from the depths of your heart, that all beings will have happiness, freedom from suffering, and complete buddhahood. Then view everything you do as being for the welfare of all beings. Have no concern for your own desires but develop an aspiration with the Mahayana perspective of benefiting others as your goal. That is how you meditate on relative bodhicitta. Meditation on ultimate bodhicitta is simply remaining in the mind as it naturally is, a state in which all thoughts of perceiver and perceived, self and other, are intrinsically devoid of reality. Practicing in that way during each of the four kinds of behavior is what is called meditation on ultimate bodhicitta. Practicing in that way brings the realization and attainment of ultimate bodhicitta. There is no Dharma other than this.<sup>223</sup>

---

<sup>223</sup> ROBERTS 2011, 31–32. TMP, NGMPP reel no. L 0594/01, fol. 289a,4–289b,5: *dang po mi rtag pa bsgoms nas tshe 'di la[s] blo ldog par byas na| de nas 'khor ba'i nyes skyon bsgoms pa yin te| 'khor ba'i nyes skyon bsgoms pas| 'khor ba mtha' dag las blo ldog dgos pas log par byas nas| byang chub kyi sems bsgom pa yin te| de yang kun rdzob byang chub kyi sems bsgom pa ni| dang po sems can thams cad bde ba dang ldan| sdug bsngal dang bral nas rdzogs pa'i sangs rgyas thob par bya'o bsam pa zhig [text: cig] snying phugs su bcug nas ci byed pa de sems can thams cad kyi don du dmigs par byas nas| rang 'dod la gang yang ma zhugs par byas nas| theg pa chen po'i blos sna'i sems skyed nas| gzhan don du dmigs pa ni| kun rdzob byang chub kyi sems bsgom pa yin| don dam byang chub kyi sems bsgom pa ni| gzung [text: bzung] 'dzin bdag dang tha dad kyi mam [text: rnam] rtog thams cad ngo bo nyid kyi ma grub pa'i ngang du blo mal du 'khyer ba yin te| spyod lam rnam bzhi thams cad la de bzhin du nyams su blangs na don dam pa byang chub kyi sems bsgom pa bya ba yin te| de bzhin du nyams su blangs pas don dam pa byang chub kyi sems rtogs nas 'ong ba yin| chos de las ma mchis.*

In *Dwags po'i bka' 'bum*, there are two further passages in *Mdo sngags kyi bsgom don bsdu pa* (DGD)<sup>224</sup> and *Chos rje dwags po lha rje'i nyams len gyi gnad bsdu pa* (CNN)<sup>225</sup> which contain very similar instructions dealing with such a fourfold topas that focuses on a fourfold mental reorientation (*blo ldog bzhi*).

In the early *Dwags po bka' brgyud* tradition, one finds commentaries which equate to the four *dharmas* with the respective results of having overcome four delusions or obstacles that closely resemble the arrangement in *Nub pa rig 'dzin grags pa's* commentary on *Zhen pa bzhi bral*, e.g. in *Phag mo gru pa rdo rje rgyal po's* (1110–1170) commentary on *Four Dharmas of Sgam po pa*, *Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL), as visible from the passage quoted earlier in this chapter.

*Phag mo gru pa* was not only a direct disciple of *Sgam po pa*, but also founded the *Phag gru bka' brgyud* tradition, and his disciples later founded the so-called eight 'minor' *Bka' brgyud* sub-schools. Being a very influential personality of the early *Dwags po bka' brgyud* tradition, his works are considered an authoritative doctrinal source, and his presentation of the four *dharmas* therefore strongly influenced later commentaries, particularly within the '*Bri gung bka' brgyud* tradition.

The following quotation from the beginning of *Skyes bu gsum gyi lam rim blo bzlog bzhi* that contains a summary of his explanations will give us an idea why *Sa skya* scholars like *Nub pa rig 'dzin grags pa* who came into contact with *Phag mo gru pa's* explanatory model for the four *dharmas* must have had every reason to believe that the two doctrines of *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral* were indeed identical:

Furthermore, [1.] by meditating on death and impermanence, the mind turns away from (the concerns of) this life and so the *dharma* turns toward the *dharma*. [2.]

<sup>224</sup> DGD, NGMPP reel no. L 0595/1, fol. 248a,7–248b,2: *chos bsha' ma zhig* [text: *cig*] *byed na| dang po mi rtag pa bsgoms* [text: *sgom*] *pa'i stobs kyis tshe 'di la[s] blo ldog pa zhig* [text: *cig*] *dgos| de nas 'khor ba'i nyes dmigs* [248b] *bsgoms pas| 'khor ba mtha' dag la[s] blo ldog dgos| de nas byams snying rje byang chub kyi sems bsgoms pas| 'khor ba na gnas pa'i ma rnam kyi don du sangs rgyas thob par 'dod pa zhig* [text: *cig*] *dgos| byang chub kyi sems rnam gnyis rgyud la skyes na sangs rgyas| de gnyis ma skyes na sang mi rgya|*

<sup>225</sup> CNN, NGMPP reel no. L 0595/1, fol. 253a,7–253b,2: *'chi ba mi rtag pa sgom pa gal che| de yang 'chi ba bsgoms pas tshe 'di la[s] blo ldog dgos| mi rtag pa bsgoms* [253b] *pas 'khor ba mtha' dag las blo ldog dgos| 'khor ba'i nyes dmigs dang las rgyu 'bras bsgoms pas| nyes pa mtha' dag las blo ldog dgos| byams snying rje byang chub kyi sems bsgoms pas| rang zhi bde 'dod pa las blo ldog dgos| chos thams cad stong nyid du bsgoms pas| dngos po dang mtshan mar 'dzin pa las blo ldog dgos| zhes gsung ngo||*

By meditating on the shortcomings of cyclic existence and *karman*, cause and effect, the mind turns away from cyclic existence altogether and so the *dharma* turns toward the path. [3.] By meditating on loving kindness and compassion, *bodhicitta*, the delusion of the path is dispelled. [4.] By meditating on emptiness, *mahāmudrā*, delusion appears as wisdom.<sup>226</sup>

The straightforward allocation visible here, which links each of the four *dharmas* with one of the four attachments or obstacles as applied by Phag mo gru pa and Nub pa rig 'dzin grags pa, does not correspond exactly to the presentations of the four *dharmas* found in *Dwags po'i bka' 'bum*. This becomes particularly obvious in reference to the following presentation of the third *dharma* found in *Tshogs chos yon tan phun tshogs*:

[Third *dharma*:] “The path that dispels the delusions” refers to the stages of the doctrine (*bstan pa'i rim pa*). How are [the delusions] dispelled? All delusions are each dispelled directly. The mind-set which clings to the permanence of this life is a delusion. For, by meditating on death and impermanence as its remedy, a mind-set of total non-occupation arises, [B 263b] delusion is dispelled by that path.

The mind-set that sees well-being and happiness in this cyclic existence is a delusion. By meditating on the shortcomings of cyclic existence as its remedy, a mind-set (which comprehends) that there is nothing whatsoever one could cling to or be attached to arises. Therefore, delusion is dispelled by that path.

The mind-set that desires peace, well-being and liberation for oneself alone is a delusion. If, by meditating on loving kindness, compassion and *bodhicitta* as its remedy, a mind-set that desires to cherish others more than oneself also occurs, delusion is dispelled by that path.

The mind-set that grasps onto things and characteristic signs is a delusion. By meditating on emptiness, the mode of being of all phenomena, as its remedy, one realizes that all phenomena are empty and void of a self like the center of the sky. Therefore, delusion is dispelled by that path.<sup>227</sup>

---

<sup>226</sup> See part II, chapter 3.4.1 and 3.4.2.

<sup>227</sup> For the Tibetan text and an English translation of *Tshogs chos yon tan phun tshogs*, see part II, chapter 1.2.1 and 1.2.2 of this dissertation.

A similar presentation of the third *dharma* is also found in *Chos bzhi mdor bsdus pa legs*.<sup>228</sup> Even though it is undeniable that there exists a close connection between this passage, the fourfold topos contained in the *Zhen pa bzhi bral*, and the *four obstacles to attaining awakening* in *Dwags po thar rgyan* or *Tshogs chos mu tig phreng ba*, this presentation does not relate this fourfold topos to the four *dharmas* as a whole, but pertains exclusively to the third *dharma*. It thus clearly rules out an allocation of the fourfold topos with all four *dharmas* as in the commentaries of Phag mo gru pa where each *dharma* is depicted as the result of having overcome the respective obstacle or delusion.

The apparent similarity of Phag mo gru pa's explanatory model for the *Four Dharmas of Sgam po pa* is less surprising if one considers that Phag mo gru pa had been a disciple of Sa chen Kun dga' snying po prior to meeting Sgam po pa. Having visited Sa skya between 1138 and 1150, he was one of Kun dga' snying po's closest disciples, receiving directly from him all secret teachings of the *Path and Result (Lam 'bras)* system.<sup>229</sup> Since the root verses of *Zhen pa bzhi bral* are attributed to Kun dga' snying po, it is highly likely that Phag mo gru pa was familiar with them and recognized them within *Four Dharmas of Sgam po pa*.<sup>230</sup>

Phag mo gru pa's interpretative model strongly influenced other commentaries found in the so-called eight 'minor' Bka' brgyud traditions, and scholars of both the Sa skya and Bka' brgyud traditions who came to view the four *dharmas* through the lens of such commentaries would have naturally regarded the two doctrines as identical in nature.

---

<sup>228</sup> For the Tibetan text and an English translation of *Chos bzhi mdor bsdus pa legs*, see part II, chapter 1.6.1 and 1.6.2 of this dissertation.

<sup>229</sup> STEARNS 2001, 26–27.

<sup>230</sup> Furthermore, Phag mo gru pa was also a student of Dge bshes Dol pa (ROESLER 2011, 110) who may have introduced him to a similar doctrine that has been taught in the Bka' gdams tradition. Cf. part I, chapter 3.2.3 of this dissertation.

## 2.3 The Relationship between *Four Dharmas of Sgam po pa* and Other Doctrines

### 2.3.1 *Four Dharmas* in the Rnying ma tradition

#### Myang ral Nyi ma 'od zer's *Jo mo zhu lan*

One finds within the Rnying ma tradition two texts with sets of four *dharmas* that very closely resemble *Four Dharmas of Sgam po pa*. The first of these is the treasure text (*gter ma*), *Jo mo zhu lan*,<sup>231</sup> attributed to Myang ral Nyi ma 'od zer (1136–1204)<sup>232</sup> which contains a brief passage on four *dharmas*.<sup>233</sup> Their formulations are almost verbatim those of *Four Dharmas of Sgam po pa* in *Dwags po'i bka' 'bum*, but are placed in the mouth of the legendary Padmasambhava who is depicted as uttering them to Ye shes mtsho rgyal:

One needs a *dharma* that turns toward the *dharma*.

One needs a *dharma* that turns toward the path.

One needs a path that dispels delusions,

<sup>231</sup> The Danish Royal Library possesses a manuscript that forms part of the Khen ze chin van collection that, according to its website, “can be dated to the early part of the 18<sup>th</sup> century.” See <http://www.kb.dk/permalink/2006/manus/97/eng/>. It is identical to *Jo mo la gdams pa'i chos skor* (TBRC 27501). A version that contains slightly different variants, at least with respect to the concerned passage, is contained in *Rin chen gter mdzod*. Cf. RTD, vol. 92, 326, 5–327,3.

<sup>232</sup> Dan Hirshberg voiced some doubt that *Jo mo zhu lan* is a twelfth century treasure text: “I remain somewhat skeptical that these excerpts are twelfth century treasures recovered by Nyang-rel, however, as many are from Jamgön Kongtrul's nineteenth century *Rin chen gter mdzod*. *The Questions and Answers* is not contained in that collection, but it is also found within Rigdzin Gödem's *Rdzogs chen rang 'byung rang shar* (*Treasures from Juniper Ridge*, 162 n. 45) and such emphasis on Yeshé Tsogyel is unattested in Nyang-rel's biographies and other narratives and seems to be a later development. This being the case, these narratives attributed to Nyang-rel that depict Padmasambhava's instructions to Yeshé Tsogyel are quite wonderful to read, but their authenticity may lie in their ultimate nature more than their relative provenance.” HIRSHBERG 2012, 141, fn. 65.

<sup>233</sup> JZL, 139,3–7: *slob dpon padma'i zhal nas chos chos su 'gro bag gcig dgos| chos lam du 'gro ba gcig dgos| lam gyis 'khrul pa sel ba gcig dgos pas| 'khrul pa ye shes su 'char bag gcig dgos gsungs| jo mos de tsho gang lags zhus pas |chos theg pa gcig tu shes nas| spang blang med par shes tsam na/ chos chos su song ba yin/ chos gang la yang skyabs 'gro sems bskyed dang/ bskyed rim rdzogs rim dang/ 'brel na chos lam du 'gro ba yin/ lam lta bsgom spyod pa 'bras bu dang 'brel na/ lam gyis 'khrul pa sel ba yin/ lta bsgom gyi phug 'khrus nas rgyud la skyes na/ 'khrul pa ye shes su 'char ba yin/ lar bskyed rdzogs zung 'jug/ lta spyod zung 'jug ma shes na/ rkang pa ya gcig gis 'gro mi shes pa dang 'dra gsungs//. A translation of this passage can be found in Erik Pema Kunzang's *Dakini Teachings* (KUNZANG 1999, 69–70) but the translation needs to be handled with care as it contains unmarked additions from a source which I have been unable to identify.*

And, in consequence of [that], one needs delusions to appear as wisdom.<sup>234</sup>

The four formulations are identical with the wording found in *Dwags po'i bka' 'bum*, giving the impression that it has been “inspired” by *Four Dharmas of Sgam po pa*.

**Klong chen Rab 'byams pa Dri med 'od zer's *Chos bzhi rin po che'i phreng ba***

A further interesting work is the earlier mentioned commentary on the four *dharmas* by Klong chen Rab 'byams pa Dri med 'od zer, *Chos bzhi rin po che'i phreng ba* (KRP) or *Precious Garland of the Four Dharmas*.<sup>235</sup> The formulations contained therein are almost identical to existing versions of *Four Dharmas of Sgam po pa*, except for the last formulation that is slightly modified. The formulations as given in *Chos bzhi rin po che'i phreng ba* are:

1. the mind that turns toward the *dharma* (*blo chos su 'gro ba*)<sup>236</sup>
2. the *dharma* that turns toward the path (*chos lam du 'gro ba*)<sup>237</sup>
3. the path that dispels delusions (*lam 'khrul pa sel ba*)<sup>238</sup>
4. delusions that are purified into wisdom (*'khrul pa ye shes su dag pa*)<sup>239</sup>

Klong chen pa may have come into contact with *Four Dharmas of Sgam po pa* through one of his teachers, the third Karma pa Rang byung rdo rje (1284–1339), who wrote a topical outline of La yag pa's extensive commentary on *Four Dharmas of Sgam po pa*.<sup>240</sup> As is well attested, Klong chen pa received a number of instructions from Rang byung rdo rje.<sup>241</sup> In this commentary, Klong chen pa attempts to incorporate the *four dharmas*

<sup>234</sup> JZL,139,3–4: *chos chos su 'gro bag gcig dgos| chos lam du 'gro ba gcig dgos| lam gyis 'khrul pa sel ba gcig dgos pas| 'khrul pa ye shes su 'char ba gcig dgos gsungs||*. Compare these formulations contained in the *Jo mo zhu lan* with those contained in *Chos bzhi mdor bsdu pa legs*. CZD, part II, chapter 1.6.1 of this dissertation: *chos chos su 'gro ba| chos lam du 'gro ba| lam [CZD<sub>A</sub> adds gyi] 'khrul pa sel ba| 'khrul pa ye shes su 'char ba zhig [text: cig] dgos gsung||*.

<sup>235</sup> The entire text has been translated into English by Alexander Berzin in conjunction with Sherpa Tulku and Matthew Kapstein, including also additional comments by Dudjom Rinpoche Jigdral Yeshe Dorje (1904–1987) and the second Palpung Beru Khyentse Chokyi Wangpo (1947). See BERZIN 1979.

<sup>236</sup> KRP, 253,5.

<sup>237</sup> KRP, 257,6.

<sup>238</sup> KRP, 262,2.

<sup>239</sup> KRP, 263,5.

<sup>240</sup> *Chos rje sgam po pa'i chos bzhi'i bsdu don* (CDD).

<sup>241</sup> See ARGUILLÈRE 2007, 49–69 and HIGGINS 2013, 45.

into his own Rdzogs chen-system as is for example visible in the following verse from his explanations of the third *dharma*, in the translation of Alexander Berzin:

The supreme peerless vehicle of the secret Dzogch'en, the Great Completeness, functions to bring you directly into the sphere of that which is spontaneously there. This sphere, which is the foundation, is unchanging. All good qualities (appear) in it spontaneously as the sun, moon, planets and stars do in the sky. It need not be sought for because it is spontaneously present from time immemorial. No trying or effort (is required). This path is naturally obvious.<sup>242</sup>

This work is also frequently used today as a scriptural basis for oral explanations of *Four Dharmas of Sgam po pa* by followers of the present-day Bka' brgyud tradition.<sup>243</sup> No full-fledged commentaries to this work have come to my attention, but this work is still considered very influential. Nevertheless, there is a short poetic work by the treasure revealer (*gter ston*) 'Jigs med rdo rje Dpa' bo (1879–1940/41), the *Zhal gdam chos bzhi rin chen 'phreng ba* which may have been inspired by Klong chen pa's work.

---

<sup>242</sup> BERZIN 1979, 39. KRP, 229,5: *bla med theg pa mchog gsang rdzogs pa che* | *lhun grub dbyings la dngos su sbyor ba ste* | *gzhi dbyings mi 'gyur nam mkha' lta bu la* | *yon tan lhun grub nyi zla bza' skar bzhin* | *btsal ba med par ye nas lhun grub pas* | *'bas cing rtsol med rang bzhin mngon sum lam* |.

<sup>243</sup> During a research visit to Dehra Dun, India, Khenchen Nyima Gyaltsen informed me that this work is used for teaching *Four Dharmas of Sgam po pa* at the Drikung Kagyu Institute (KNG, January 2012). I also witnessed that this text was used by Beru Khyentse Chokyi Wangpo during a course on *Four Dharmas of Sgam po pa* at the Karma Kagyu Sangha, Vienna, October 2011.

### 2.3.2 *Four Dharmas in Bo dong Paṅ chen's Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*

Bo dong Paṅ chen Phyogs las rnam rgyal (1376–1451), alias Gsang ba'i byin,<sup>244</sup> who is considered to have founded the Bo dong tradition of Tibetan Buddhism, authored a famous stages of the path work, *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba* (KGK), some six hundred and ninety-three pages long.<sup>245</sup> This work presents the path for the three types of beings in accord with the Bka' gdams tradition, but describes four instructions which serve as an outline for the main body of the text. These four instructions, which are listed below, are more or less identical to *Four Dharmas of Sgam po pa*, and only the fourth shows a slight variation in terms of using *bodhicitta* instead of wisdom (*ye shes*).

1. the instruction of the mind that turns toward the *dharma*,
2. the instruction of the *dharma* that turns toward the path,
3. the instruction of the path that dispels delusions, and
4. the instruction of delusions that appear as (ultimate) *bodhicitta*.<sup>246</sup>

The first section, dealing with the path for beings of lesser capacity,<sup>247</sup> is introduced with the first of the four instructions, “mind that turns toward the *dharma*”, and encompasses the methods of meditating on the difficulty of obtaining the freedoms and endowments of a precious human existence and meditating on impermanence.<sup>248</sup>

The second section, containing the second instruction, “the *dharma* that turns toward the path”,<sup>249</sup> is concerned with the path for beings of middling capacity and focuses on the

---

<sup>244</sup> David Jackson, discussing the drawings in *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*, mentions that Gsang ba'i byin is an alias of Bo dong Paṅ chen Phyogs las rnam rgyal, basing himself on explanations by the late Dezhung Rinpoche. JACKSON 1996(2), 122.

<sup>245</sup> According to Franz-Karl Ehrhard, a block-print of this work was produced in the sixteenth century in Mang yul Gung thang under the supervision of Chos dbang rgyal mtshan (1486–1553), occupying “sixteen carvers for a period of over six months.” (EHRHARD 2000, 47–49) For a reproduction of this work, see the edition published by Ngawang Topgye in New Delhi, 1979 (KGK, TBRC W14669).

<sup>246</sup> KGK, 47,1–2: *blo chos su 'gro ba'i khrid/ chos lam du 'gro ba'i khrid/ lam 'khrul pa sel ba'i khrid/ 'khrul pa byangs sems su 'char ba'i khrid do.*

<sup>247</sup> KGK, 47,1–95,3.

<sup>248</sup> KGK, 47,2: *dang po la gnyis| dal 'byor rnyed dka' bsgom pa dang| 'chi ba mi rtag pa bsgom pa gnyis so|.*

<sup>249</sup> KGK, 95,3–347,1.



methods of contemplating the law of *karman*, cause and result, as well as the search for methods for achieving liberation from lower types of rebirth.<sup>250</sup>

The third section which covers the path for beings of greater capacity<sup>251</sup> is divided into three parts which are identified as (1.) dispelling the delusions of the path, which causes one to enter the Mahāyāna, (2.) that which makes those very delusions appear as *bodhicitta*, and (3.) a concluding summary of these.<sup>252</sup> This section thus corresponds to the third instruction, “the path that dispels delusions”, as well as the fourth, “delusions that appear as (ultimate) *bodhicitta*.” The part in question is therefore primarily concerned with general Mahāyāna instructions for developing loving kindness, compassion and *bodhicitta*, but also contains a brief explanation of the Vajrayāna toward the end.<sup>253</sup>

---

<sup>250</sup> KGK, 95,3: *las rgyu bras bsam pa dang | ngan 'gro las thar pa'i thabs 'tshol ba'o* |.

<sup>251</sup> KGK, 347,1ff.

<sup>252</sup> KGK, 349,6: *skyes bu chen po'i lam gyi rim pa la blo sbyang ba la gsum | theg pa chen po'i lam du 'jug par byed pa la | lam gyi khrul pa bsal ba dang | 'khrul pa de nyid byang sems su 'char bar byed pa dang | de dag gi don bsdu ba'o* |.

<sup>253</sup> KGK, 688,4–690,5.

### 2.3.3 Tsong kha pa's *Lam gtso rnam gsum*

Though *Four Dharmas of Sgam po pa* and related doctrines presented so far are fourfold formulations and Tsong kha pa Blo bzang grags pa's (1357–1419) *Lam gtso rnam gsum* or *Three Main Aspects of the Path* is only threefold, they still correspond. The three aspects are: definite emergence (*nges 'byung*), bodhicitta (*byang sems*) and view (*lta ba*). They were presented by Tsong kha pa, founding father of the Dge lugs-tradition, in a short poetic work of three pages with the corresponding title *Lam gyi gtso bo rnam gsum* (LTN). Over time, a large exegetical literature on the subject evolved, mostly inspired by masters of the Dge lugs tradition<sup>254</sup> but, as the commentary by the first Kong sprul, Yon tan rgya mtsho, shows, it had some impact also outside the tradition.<sup>255</sup>

---

<sup>254</sup> The following list of commentaries on *Lam gtso rnam gsum* may be incomplete, but nevertheless shows that the doctrine developed a vast commentarial literature:

- Ngag dbang Blo bzang rgya mtsho's (1617–1682) *Lam gyi gtso bo rnam gsum gyi dgongs 'grel lung rig gter mdzod* (LGL), and *Lam gyi gtso bo rnam gsum gyi mchan 'grel* (NLG)
- Blo bzang ye shes's (1663–1737) *Lam gtso rnam gsum gyi rnam bshad gsung rab kun gyi gnad bsdu pa legs bshad snying po* (LNL)
- Zhogs pa Don yod mkhas grub's (1671–1736) *Lam gyi gtso bo rnam gsum gyi khrid yig rgyas pa* (LKG), *Gtso bo rnam gsum gyi dmar khrid zab mo nyams su len pa* (TMN), and *Lam gyi gtso bo rnam gsum gyi khrid* (ZLK)
- Ye shes rgyal mtshan's (1713–1793) *Lam gyi gtso bo rnam pa gsum gyi khrid yig lam bzang gsal ba'i sgron me* (LKL), and *Lam gtso rnam gsum gyi snying po'i gnad ston pa'i man ngag skal ldan 'jug ngogs* (LNK)
- Blo bzang rgyal mtshan Seng ge's (1757–1849) *Lam gyi gtso bo rnam gsum gyi nyams len byed tshul dben sa snyan brgyud ltar gyi 'don bsgrigs yongs 'dzin zhal lung* (LDY), *Lam gtso rnam gsum gyi rnam bshad* (LNS), and *'Od dpag med kyi 'pho khrid zhig dang lam gyi gtso bo rnam gsum gyi snyan brgyud thun mong ma yin pa'i khrid rgyun legs par thob pa'i brgyud pa* (LNG)
- Ngag dbang bstan dar's (1759–1831) *Lam gyi gtso bo rnam gsum gyi 'grel pa 'dod 'jo'i dpag bsam* (LDP)
- Dkon mchog bstan pa'i sgron me's (1762–1823) *Lam gyi gtso bo rnam gsum rtsa tshig gi steng nas gzhung bsrangs te nyams su len tshul* (LNN), and *Lam gtso'i zin bris gsal ba'i lde mig* (LZD)
- Dkon mchog rgyal mtshan's (1764–1853) *Lam gyi gtso bo rnam gsum gyi zin tho* (LZT)
- Dngul chu Dharma bha dra's (1772–1851) *Lam gtso rnam gsum gyi 'grel pa tshig don rab tu gsal bar byed pa'i sgron me* (LTG)
- 'Jam dbyangs Thub bstan nyi ma's (1779–1862) *Lam gtso gsum la gshar bsgom gyis blo shyong ba'i tshul* (LSB)
- Bstan pa'i nyi ma's (1782–1853) *Khams gsum chos kyi rgyal po tsong kha pa chen pos legs par bshad pa lam gyi gtso bo rnam gsum gyi don las brtsams pa'i dri ba'i lan* (LDL), and *Gsung rab kun gyi snying po lam gyi gtso bo rnam gsum gyi khrid yig gzhan phan snying po* (LZN)
- A khu ching Shes rab rgya mtsho's (1803–1875) *Lam gtso'i gdams ngag brtan pa'i 'khor lo'i zhal lung* (LTZ), *Lam gtso'i zin tho blo gter padmo rgyas pa'i nyin byed* (LZB), and *Lam gtso dang sems bskyed mchod pa'i zin bris rdo rje 'chang pra dznyā sā ras mdzad pa* (LSZ)

The first point of *Lam gtso rnam gsum*, definite emergence, subsumes what has been explained in the framework of *Zhen pa bzhi bral* in the context of the first and second attachments, attachment to this life and attachment to cyclic existence, i.e., the paths for beings of lesser and middling capacity (see table 6). It has its correspondence in the remedies for meditating on impermanence, the law of *karman* and the shortcomings of cyclic existence, laid out in the context of the first *dharma* of *Four Dharmas of Sgam po pa*.<sup>256</sup>

The second and third of the main aspects, *bodhicitta* and view, matches exactly what is to be achieved by remedying the third and fourth of the four attachments of *Zhen pa bzhi bral*, i.e., attachment to one's own benefit and grasping onto things and characteristic signs (see table 6). This corresponds to the path for beings of greater capacity and also matches the methods laid out in the context of the explanations of the second of the *dharma*s in *Four Dharmas of Sgam po pa*, developing loving kindness, compassion and that all things resemble dream illusions.

- 
- Yon tan rgya mtsho's (1813-1899/99) *Lam gyi gtso bo rnam gsum gyi tshig 'grel mdor bsdu pa skal bzang thar pa'i 'jug ngogs* (LTK)
  - 'Jigs med bsam gtan's (1814-1881/1897) *Lam gyi gtso bo rnam gsum gyi gdams pa mdor bsdu nyams su len tshul 'jam mgon bla ma'i zhal gyi bdud rtsi'i thig pa nyon mongs nad sel* (LDN)
  - Blo bzang 'phrin las Bstan pa rgya mtsho's (1849–1904) *Lam gyi gtso bo rnam gsum gyi zin bris skal bzang yid kyi gdung sel* (LZK)
  - Blo bzang rta mgrin's (1867–1937) *Lam gyi gtso bo rnam gsum nyams su len tshul gyi tho yig* (LNT)
  - Pha bong kha pa Bde chen snying po's (1878–1941) *Rdo rje 'chang pha bong kha pa dpal bzang pos lam gtso'i zab khrid stsal skabs kyi gsung bshad zin bris lam bzang sgo 'byed* (LZZ)
  - Ngag dbang Rin chen bzang po's (1891–1960) *Las dang po pa la dam chos nyams su len tshul mdor bsdu su bshad pa thar pa'i them skes* (LTT)
  - Chos kyi dbang phyug's (1938–1989) *Lam gyi gtso bo rnam gsum gyi 'grel pa skal ldan rna ba'i bcud len* (LKN).

<sup>255</sup> This refers to the *Lam gyi gtso bo rnam gsum gyi tshig 'grel mdor bsdu pa skal bzang thar pa'i 'jug ngogs* (LTK, 53 pages). Even though the subject would allow for it, Yon tan rgya mtsho establishes no connection with *Four Dharmas of Sgam po pa* in this work.

<sup>256</sup> Even though the first of the four formulations that make up *Four Dharmas of Sgam po pa* occurs in some of the commentaries (see for example LKN, 324,6), the commentaries do not establish a similar connection between *Four Dharmas of Sgam po pa* and *Lam gtso rnam gsum* as in the case of the commentaries on *Zhen pa bzhi bral*.

Table 6: Comparison of *Lam gtso rnam gsum* and *Zhen pa bzhi bral*

Attachment	Result – Sa chen	Result – Tsong kha pa
1. to this life	<i>dharma</i> person	definite emergence
2. to cyclic existence	definite emergence	
3. to one's own benefit	<i>bodhicitta</i>	<i>bodhicitta</i>
4. to things and characteristic signs	view	view

A further interesting commonality between *Zhen pa bzhi bral* and *Lam gtso rnam gsum* is found in their etiological myth. As in the case of Sa chen Kun dga' snying po and the root verses of *Zhen pa bzhi bral* described above,<sup>257</sup> the traditional Tibetan narrative is that Tsong kha pa received these instructions as a direct revelation from the Bodhisattva Mañjuśrī.<sup>258</sup>

Such etiological myths are a very common literary device in Tibetan religious literature, relating back to earlier Indian motives as described by David Seyfort Ruegg, who comments here on the relationship between Tsong kha pa and Mañjuśrī:

This theme of a visionary encounter with, and of inspiration received from, a great bodhisattva is reminiscent of the role attributed to the bodhisattva Maitreya(nātha) in the traditional *Vita* of Asaṅga at a time when this Indian master too was meeting with difficulties in understanding and interpretation. The topos of visionary encounter and teaching may perhaps be understood as implicitly alluding, in India as well as in Tibet, to a felt need for both conservative traditionalism and restorative or renovative interpretation.<sup>259</sup>

That the topos of a visionary encounter with the Bodhisattva Mañjuśrī may be invoked to explain the origination of both *Zhen pa bzhi bral* and *Lam gtso rnam gsum*, which are also very similar in content, raises interesting questions about the role that the former played

<sup>257</sup> See part I, chapter 2.2 of this dissertation.

<sup>258</sup> See for example THURMANN 1982, 56: “The Three Principles of the Path, stems from a revelation granted by Manjushri to Tsong Khapa on the roof of the Lhasa Cathedral, at the time when Tsong Khapa was bidding farewell to Lama Umapa.”

<sup>259</sup> RUEGG 2004, 381–382. For a discussion of the evolution of the theme of the relationship between Tsong kha pa and the Bodhisattva Mañjuśrī, see ARY 2007, 30–42.

in the development of the latter. The fact that it was deemed necessary to apply such a religious literary device also stresses the importance of these doctrines originating with Sa chen Kun dga' snying po and Tsong kha pa, which were regarded as concise summaries of the Buddha's doctrine. In his presentation of essential teachings of the different practice lineages in the Tibetan Buddhist traditions, Ringu Tulku used the doctrine of *Lam gtso rnam gsum* to portray the practice lineage of the Dge lugs school, noting that they are “three foundations of practice that characterize the essence of the Gelugpa school.”<sup>260</sup>

---

<sup>260</sup> RINGU 2007, 165. John Powers further remarked that the “stages of the path system is also summarized by Tsong Khapa in several shorter treatises, the most important of which is *The Three Principal Aspects of the Path*. ... These crystallize the essence of all Buddhist teachings and practices, and they are said to be the primary goals of all Buddhist sūtras, tantras and commentaries.” POWERS 2008, 136.

**2.3.4 Jo nang rje btsun Tāranātha's *Five Mistaken Stains in the *Bdud rtsi'i nying khu* History of Buddhism in India***<sup>261</sup> or *Rgya gar chos 'byung* (GCB) has secured Jo nang Rje btsun Tāranātha Kun dga' syning po (1575–1634) a place among the highest-regarded scholars of Tibetan Buddhism even today. This is surprising when one considers that he adhered to Dol po pa Shes rab rgyal mtshan's (1292–1361) philosophical view of *gzhan stong* or empty of other,<sup>262</sup> which was considered controversial by the mainstream Tibetan Buddhist tradition.<sup>263</sup> It is also noteworthy that he was considered a reincarnation of the Jo nang master, Kun dga' grol mchog, who, as we have seen above, authored a commentary on *Zhen pa bzhi bral*.<sup>264</sup> We should assume that he was also familiar with this work of his predecessor.

In his *Bdud rtsi'i nying khu* (GJK) or *Essence of Ambrosia*, Tāranātha lists the following *five mistaken stains* which are misconceptions (*phyin ci log gi dri mal lnga*) and their respective opposites:

There are five mistaken stains, i.e.

- [1.] the stain of being attached to this life,
- [2.] the stain of distrusting cause and effect, (the law of) *karman*,
- [3.] the stain of clinging to well-being in cyclic existence,
- [4.] the stain of clinging to cherishing one's own benefit, and
- [5.] the stain of truly clinging to things and characteristic signs.

There are also five unmistakable comprehensions, i.e.

- [1.] the comprehension that the next life is more important than this life,
- [2.] the comprehension that cause and effect are to be trusted,
- [3.] the comprehension of cyclic existence as suffering,

---

<sup>261</sup> For an English translation of *Rgya gar chos 'byung*, see SCHIEFNER 1869.

<sup>262</sup> For a short presentation of this view, see MATHES 2008, 75–84.

<sup>263</sup> This controversy is the subject of Tāranātha's *Gzhan stong dbu ma'i rgyan* or *Ornament of Gzhan stong Madhyamaka*. For the Tibetan text edition and a German translation of this work, see SCHEUERMANN 2010.

<sup>264</sup> Kun dga' grol mchog's *Zhen pa bzhi bral gyi khrid yig* (ZKY). See part I, chapter 2.2 of this dissertation.

[4.] the comprehension of cherishing the benefit of others more than one's own benefit, and

[5.] the comprehension of ultimate reality being emptiness and apparent reality being like an illusion.<sup>265</sup>

As one can see, there is a strong similarity between *Zhen pa bzhi bral* and the five stains. They are almost identical, except for the addition of the second stain, “distrusting cause and effect, (the law of) *karman*”, which is positioned between attachment to this life and cyclic existence, the first two of the four attachments. The content of the remaining presentation is again identical with *Zhen pa bzhi bral* (see table 7). Due to the addition of distrusting the law of *karman*, which can by no means be considered an attachment, it was certainly necessary to rename the group the *five mistaken stains*.

Table 7: Comparing the four attachments, the *five mistaken stains* and the five delusions

four attachments ( <i>Zhen pa bzhi bral</i> )	<i>five mistaken stains</i> ( <i>Bdud rtsi'i nying khu</i> )	five delusions ( <i>Chos bzhi mdor bsdus pa legs</i> , third <i>dharma</i> )
1. attachment to this life	1. attachment to this life	1. attachment to this life
	2. distrusting the law of <i>karman</i>	2. bad views (remedied by meditating on the law of <i>karman</i> )
2. attachment to cyclic existence	3. clinging to cyclic existence	3. clinging to cyclic existence
3. attachment to one's own benefit	4. clinging to one's own benefit	4. delusion of the <i>Hīnayāna</i> (~ clinging to one's own benefit)
4. attachment to things and characteristic signs	5. clinging to things and characteristic signs	5. clinging to things

<sup>265</sup> GJK, 245,4–245,6: *phyin ci log gi dri ma lnga ste| tshe 'di la mngon par zhen pa'i dri ma| las rgyu 'bras la yid mi ches pa'i dri ma| 'khor ba la bde bar 'dzin pa'i dri ma| rang don la gces par 'dzin pa'i dri ma| dngos po dang mtshan ma la yang dag tu 'dzin pa'i dri ma'o| phyin ci ma log pa'i rtogs pa yang lnga ste| tshe 'di las phyi ma gal che bar rtogs pa| las 'bras la yid ches par rtogs pa| 'khor ba sdug bsngal du rtogs pa| rang don pas gzhan don gces par rtogs pa| don dam stong nyid dang kun rdzob sgyu mar rtogs pa'o||*

Some of the commentaries on *Four Dharmas of Sgam po pa* in *Dwags po'i bka' 'bum* have a similar listing, and also add an explanation on developing trust in the law of *karman* among the methods explained in the context of the first *dharma*. One even finds an exact correspondence of this fivefold topos within the explanations on the third *dharma* in *Chos bzhi mdor bsdus pa legs* (CZD)<sup>266</sup> (see table 7). Hence, the list is definitely an enlargement of the original topos, where Tāranātha merely formalizes the inclusion of an element that was an accepted part of prior explanations based on the fourfold topos.

---

<sup>266</sup> See part II, chapter 1.6.1 and 1.6.2 of this dissertation.



### 3. Origin of *Four Dharmas of Sgam po pa*<sup>267</sup>

#### 3.1 Introductory Remarks

At the outset of this project, I had been aware of the traditional narrative which describes a close relationship between *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral*.<sup>268</sup> A fourfold topos juxtaposing four attachments and remedies which particularly matches the content of *Zhen pa bzhi bral* (see table 8) can indeed be identified in both doctrines, and is either equated with *Four Dharmas of Sgam po pa* (e.g. Phag mo gru pa's commentaries) or at least plays a central role in it (e.g. commentaries in *Dwags po'i bka' 'bum*).

Table 8 – a fourfold topos

attachment	Remedy
1. attachment to this life	meditating on death and impermanence
2. attachment to cyclic existence	recollecting the shortcomings of cyclic existence
3. attachment to one's own benefit	recollecting <i>bodhicitta</i>
4. attachment to things and characteristic signs	recollecting the selflessness of phenomena

As mentioned in chapter two, Phag mo gru pa's commentary explains the four *dharmas* in a fashion resembling *Zhen pa bzhi bral*, and therefore equates each of the individual *dharmas* in *Four Dharmas of Sgam po pa* with one of the four themes of the fourfold topos.<sup>269</sup> While such a straightforward equation does not occur in the commentaries on *Four Dharmas of Sgam po pa* preserved in *Dwags po'i bka' 'bum*, some of them nevertheless contain the fourfold topos within the explanations of the third *dharma* that

<sup>267</sup> Parts of this chapter are based on my paper "When Buddhist Teachings Meet – Preliminary Remarks on the Relationship Between the Four Dharmas of Sgam po pa and Kun dga' snying po's Parting from the Four Attachments" (SCHEUERMANN 2014).

<sup>268</sup> This relationship was for example mentioned by KCT during several interviews.

<sup>269</sup> See part I, chapter 2.2.2 of this dissertation.

describe the overall functionality or workings of the path where a similar allocation of four delusions and their remedies occurs.<sup>270</sup> Its structure underlies also the presentation of methods explained in these commentaries in the context of the explanations on the first and second *dharmas*.<sup>271</sup> The fourfold topos can therefore certainly be considered the central part of *Four Dharmas of Sgam po pa*, and is also recognizable in the earlier mentioned *four obstacles to attaining awakening* which has been identified as the layout of Sgam po pa's *Dwags po thar rgyan*'s presentation of the instructions of the spiritual teacher, the central part of the work, and also occurs in other works in *Dwags po'i bka' 'bum*.<sup>272</sup>

Assuming that the presence of a common fourfold topos in both doctrines may not be mere coincidence and that it is highly unlikely that two doctrines that are clearly so closely related could have arisen independently of one another around the same time, I therefore first assumed that one of these doctrines may have served as a direct forerunner of the other and focused on identifying a possible proof for this assertion.

This assumption proved incorrect, however, and I progressively understood that the fourfold topos present in both doctrines was not an isolated phenomenon restricted to these two doctrines, a comprehension which led me in a new direction, not previously envisioned. To my surprise, I came across the same fourfold topos in doctrines of other Tibetan Buddhist traditions such as the four *dharmas* of Klong chen Rab 'byams pa Dri med 'od zer's *Chos bzhi rin po che'i phreng ba*, Myang ral Nyi ma 'od zer's *Jo mo zhu lan*, Bo dong Paṅ chen Phyogs las rnam rgyal's *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*, Tsong kha pa's *Lam gtso rnam gsum*, and *five mistaken stains* in Tāranātha's *Bdud rtsi'i nying khu*.<sup>273</sup> It became apparent that, despite differences in the terminology used and the attribution to different authors, all of these doctrines shared a common ground. The occurrence of this fourfold topos is thus not limited to the *Dwags po bka' brgyud* and *Sa skya* traditions, but appears in writings of almost every Tibetan Buddhist tradition, although in slightly different variations.

---

<sup>270</sup> Cf. for example the *Tshogs chos yon tan phun tshogs* (see part II, chapter 1.2.1 and 1.2.2 of this dissertation) and the *Chos bzhi mdor bsdus pa legs* (see part II, chapter 1.6.1 and 1.6.2 of this dissertation).

<sup>271</sup> See for example part I, chapter 1.2.2 of this dissertation.

<sup>272</sup> Cf. table 12 at the end of this chapter, i.e., part I, chapter 3.2.5.

<sup>273</sup> Cf. part I, chapter 2.3 of this dissertation.

Even though I have not come across any statement clearly addressing this issue within Tibetan religious literature, it is hinted at in the following quotation from a book based on the oral teachings of the late Chogye Trichen Rinpoche on the *Zhen pa bzhi bral*:

The words of this teaching are concise, yet they contain all the meanings of sutra and tantra. These words spoken by Manjushri to Sachen Kunga Nyingpo are held in great respect by all Buddhist traditions. All the teachings of the Sakya and of the Lamdre, as well as those of the Nyingma and Kagyu, the Kadam and Gelug schools, are contained in these four lines.<sup>274</sup>

The commonalities between these doctrines expand beyond the doctrinal level and may even include an almost identical etiological myth, as we have seen for example in the case of *Partings from the Four Attachments* and *Lam gtso nam gsum*. They are all attributed to a founding father or otherwise important figure of the tradition, and are mostly seen as a summary of the Buddhist doctrine as a whole but more specifically of the concerned figure's doctrinal system.

Considered to constitute a formulation that summarizes the fundamental core tenets of a tradition, some of the aforementioned doctrines played an important role in the traditions' identity formation process. An interesting, but certainly extreme, attempt to establish identity on the basis of *Lam gtso nam gsum* is perceptible in the following quotation from Pha bong kha pa Bde chen snying po's (1878–1941) commentary<sup>275</sup> (in Geshe Lobsang Tharchin's English translation):

The principal thing that a person should put to practice – *the essence of all the high teachings of the Victors* – is the three principal paths, or what we call the “Steps of the Path.” This teaching on the Steps of the path to Buddhahood is the only one where all the high teachings of the Victors have been combined into a single series of Steps that any given person can put into practice himself. Such a combination is found in no other separate instruction, open or secret, in any of the traditions, whether we're talking about the three of the Sakya, Geluk, and Nyingma, or any other lineage.<sup>276</sup>

---

<sup>274</sup> CHOGYE 2003, 182.

<sup>275</sup> *Rdo rje 'chang pha bong kha pa dpal bzang pos lam gtso'i zab khrid stsal skabs kyi gsung bshad zin bris lam bzang sgo 'byed* (LZZ).

<sup>276</sup> THARCHIN 1988, 46–47. LZZ, 640, *rgyal ba'i gsung rab kun gyi snying po'i don gyi gtso bo nyams su len bya de lam gtso nam gsum mam lam gyi rim pa 'di yin| rgyal ba'i gsung rab thams cad lam gyi rim pa gcig tu dril te gang zag gcig gis nyams su len byar yod pa ni byang chub lam rim 'di kho na las| gzhan sa dge rnying gsum sogs kyi mdo sngags zur pa gang la'ang med de|*.

Bde chen snying po not only regards *Lam gtso rnam gsum* as a concise summary of the Buddha’s highest teachings in general and the stages of the path in particular, but also identifies it as a unique trait of the Dge lugs tradition. After demonstrating that doctrines resembling *Lam gtso rnam gsum* are found within all of the major Tibetan Buddhist traditions (see table 9), and either explicitly contain the fourfold topos or are at least influenced by it, such a statement is surprising. The last sentence in the above quotation reflects therefore the attitude of Bde chen snying po who is of course well-known for maintaining a sectarian stance on other Tibetan Buddhist traditions.<sup>277</sup>

Table 9 – the fourfold topos in different Tibetan Buddhist traditions

<b>Tradition</b>	<b>Doctrine</b>
Sa skya	Kun dga’ snying po’s <i>Zhen pa bzhi bral</i>
Jo nang	<i>Zhen pa bzhi bral</i>
	Tāranātha’s <i>five mistaken stains</i>
Bka’ brgyud	<i>Four Dharmas of Sgam po pa (Dwags po chos bzhi)</i>
	<i>four obstacles to attaining awakening</i>
	<i>fourfold mental reorientation (blo ldog bzhi)</i>
Bo dong	Bo dong Paṅ chen’s four <i>dharmas (chos bzhi)</i>
Rnying ma	Four <i>dharmas (chos bzhi)</i> in the <i>Jo mo zhu lan</i>
	Klong chen pa’s four <i>dharmas (chos bzhi)</i>
Dge lugs	Tsong kha pa’s <i>Lam gtso rnam gsum</i>

<sup>277</sup> Cf. for example KAPSTEIN 2000, 254, fn. 43: “There has been a great deal of sectarian dispute among Tibetan refugees in India. Much of this has its roots in the works of Pha-bong-kha-pa Bde-chen snying-po (1878–1937), whose visions of the Dge-lugs-pa protective deity Rdo-rje shugs-ldan seem to have entailed a commitment to oppose actively the other schools of Tibetan Buddhism and the Bon-po.”

Since the fourfold topos is present in all of the major Tibetan Buddhist traditions including Sa skya, Bka' brgyud, Rnying ma, Bo dong, Dge lugs and Jo nang, it can be considered a pan-Tibetan Buddhist phenomenon.<sup>278</sup> That the individual narratives of the different traditions associate the formation of the doctrines with a founding father or important figure of the respective tradition makes the question of its origin even more intriguing. Is the fourfold topos really an autochthonous Tibetan development, as the individual traditional accounts suggest, or is it rather a result of cultural adaptation and/or exchange processes with Buddhist India (or elsewhere)?

---

<sup>278</sup> As far as Bon literature is concerned, superficial research and brief discussions with Bon masters so far have produced no evidence that the fourfold topos is present in the Bon tradition either.

## 3.2 The Question of Origin

### 3.2.1 A Fourfold Topos of Bka' gdams origin?

Diverting from my original attempt to identify the origin of the fourfold topos that is central to both *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral* either within the Sa skya or Bka' brgyud traditions, I began to seek possible forerunners of the fourfold topos elsewhere. As I initially did not find any conclusive evidence in the Indian sources, the focus of my examination of Tibetan sources shifted quite naturally toward the early Bka' gdams tradition.<sup>279</sup>

After all, due to Sgam po pa's early upbringing in the Bka' gdams tradition, such an influence is not only likely, but also implicitly referred to by the traditional characterization of his doctrinal system as the union of Bka' gdams and *mahāmudrā*. As far as *Zhen pa bzhi bral* is concerned, a direct connection with the Bka' gdams tradition is also voiced in the narrative of its etiological myth. The Bodhisattva Mañjuśrī is said to have revealed the doctrine to Kun dga' snying po in a vision after the latter attended a retreat under the guidance of Ba ri lo tsā ba rin chen grags (1040–1112) who was brought up under the Bka' gdams tradition and is even said to have met the Indian master Atiśa, even though such a meeting is not very likely.<sup>280</sup>

Furthermore, *Zhen pa bzhi bral*, *Four Dharmas of Sgam po pa*, and the other related doctrines are considered to belong to the stages of the path genre. According to the Tibetan tradition, this “genre is primarily associated with Atiśa Dīpaṃkaraśrījñāna (ca. 982-1054) and the followers of his Bka' gdams order.”<sup>281</sup> More specifically, *Zhen pa bzhi bral* is generally classified as belonging to the system of mind training (*blo syong*), a particular sub-genre of the stages of the path, which is equally considered to have originated with Atiśa and his circle.<sup>282</sup>

It should however be noted that the Sa skya tradition generally asserts that *Zhen pa bzhi bral* forms an independent branch of mind training instruction. In the introduction to his

---

<sup>279</sup> I also scanned the different Tibetan Dunhuang manuscripts available to me, but did not find any evidence of a connection.

<sup>280</sup> Davidson is certainly right in stating that such an encounter “is impossible given the chronology.” (DAVIDSON 2005, 297; he explains the reasons in 434, fn. 72).

<sup>281</sup> JACKSON 1996, 229–330.

<sup>282</sup> See for example SWEET 1996, 252: “The mental purification literature is a native Tibetan practical synthesis of Buddhist doctrine which had its origin in the teachings of Atiśa, his disciples, and earlier Indian works.”

translation of Go rams pa Bsod nams seng ge's (1429–1489) influential commentary on *Zhen pa bzhi bral*, Ngor Thar rtse Mkhan po Bsod nams rgya mtsho (aka Hiroshi Sonami; 1930–1988) explains:

Within the bLo sbyoñ tradition, two main branches are in evidence; the Bka'-gdams-pa and the Sa-skya. The former stems from Atiśa's sojourn to Tibet in 1042 A.D. and was continued by 'Brom ston, eventually becoming standard material for all of the great lineages in Tibet. ... The other branch of bLo sbyoñ is the *Žen pa bži bral*, or Separation from the Four Attachments, and is peculiar to the Sa-skya pa.<sup>283</sup>

This arrangement is of course based on the origination myth, which gives the impression that *Zhen pa bzhi bral* belongs to a separate strand of mind training transmission. As such, it is considered to emanate not from Atiśa but from Kun dga' snying po, who directly received it from the Bodhisattva Mañjuśrī during a vision. If one questions the historical veracity of this aspect of the origination myth's narrative, a Bka' gdams influence is of course another highly plausible option as we are looking at a doctrine related to the stages of the path system and the origination myth involves also a master with a background in the Bka' gdams tradition.

Overall, the occurrence of the fourfold topos is not limited to the Bka' brgyud and Sa skya traditions, but occurs on a pan-Tibetan level, as is also the case for the influence of Atiśa's teachings in general, and the stages of the path—to which the topos is strongly linked—in particular.

### 3.2.2 A Short Quotation Attributed to Dge bshes Phu chung ba

The theory of a common forerunner for *Zhen pa bzhi bral*, *Four Dharmas of Sgam po pa* and other related doctrines is backed by textual evidence found within the Bka' gdams literature. The first passage I became aware of is a short instruction introducing four recollections by Phu chung ba Gzhon nu rgyal mtshan (1031–1106). This Tibetan master is generally considered to have been a direct disciple of both Atiśa and his main disciple 'Brom ston Rgyal ba'i 'byung gnas (1004/5–1064).<sup>284</sup> Even though the term *chags pa* or “attachment” is used instead of its synonym *zhen pa*, the following passage, recorded in

<sup>283</sup> RGYA MTSO 1981, 23–24.

<sup>284</sup> Cf. ROERICH 1949, 263.

the oldest available anthology of Bka' gdams sayings,<sup>285</sup> *Bka' gdams kyi skyes bu dam pa rnams kyi gsung bgros thor bu ba rnams*,<sup>286</sup> shows a striking similarity with the formulations of *Zhen pa bzhi bral*:<sup>287</sup>

Well then, what is it that puts us onto a wrong path? It is the desire for this life that puts us onto a wrong path. Therefore, by constantly thinking about death and recollecting death, we should have detachment from this life. By meditating on the shortcomings of the entirety of cyclic existence and recollecting weariness, we should have detachment from the entirety of cyclic existence. By meditating on loving kindness, compassion and *bodhicitta*, and recollecting sentient beings, we should have detachment from self-benefit. By meditating on emptiness, the reality of phenomena, and recollecting the absence of a self, we [should have] detachment from things and characteristic signs.<sup>288</sup>

Direct contact between Sgam po pa and Phu chung ba is not recorded anywhere to my knowledge, but *Dwags po'i bka' 'bum* contains a few quotations from the latter,<sup>289</sup> and it is thus conceivable that Sgam po pa met him toward the end of his life.

---

<sup>285</sup> Short instructions of Bka' gdams masters compiled by Lce sgom Shes rab rdo rje (late 12<sup>th</sup> to early 13<sup>th</sup> cent.). See ROESLER 2011, 171.

<sup>286</sup> See bibliography: KKS. A translation of it can be found in JINPA 2008, 559–610.

<sup>287</sup> This similarity tempted me to engage in a small experiment. During fieldwork in Northern India from December 2011 to February 2012, I showed this passage to several Tibetan scholars without indicating its source and asked for their opinion. Scholars of the Sa skya tradition identified it as a commentary on *Zhen pa bzhi bral*, while scholars belonging to one of the Bka' brgyud traditions saw it as a commentary on *Four Dharmas of Sgam po pa*.

<sup>288</sup> KKS, 34,1–4: 'o na lam log tu gang gis bcug na| tshes 'di'i 'dod pas lam log tu bcug pas| de bas na rtag tu 'chi ba bsams la| 'chi ba rjes su dran pas tshes 'di la ma chags pa zhig [text: cig] dgos| 'khor ba mtha' dag gi nyes dmigs bsgoms la skyo ba rjes su dran pas 'khor ba mtha' dag la ma chags pa zhig [text: cig] dgos| byams snying rje byang chub kyi sems bsgoms la| sems can rjes su dran pas rang don la ma chags pa zhig [text: cig] dgos| chos rnams kyi gnas lugs stong pa nyid bsgoms la| bdag med rjes su dran pas dngos po dang mtshan ma la ma chags pa zhig [text: cig] dgos gsungs||. Cf. the English translation in JINPA 2008, 587. Note that the line expounding the third of the four perspectives has been omitted from this translation. The same quotation is also contained in a later collection of Bka' gdams teachings compiled by Ye shes don grub Bstan pa'i rgyal mtshan (1792–1855), *Legs par bshad pa bka' gdams rin po che'i gsung gi gces btus nor bu'i bang mdzod*. LKC, 195,2–4.

<sup>289</sup> In an earlier paper, I referred to two examples in *Rnam rtog don dam gyi ngo sprod*. SCHEUERMANN 2014, 481.



### 3.2.3 A Short Quotation attributed to Po to ba

A further related passage containing a variation of the fourfold topos is attributed to Po to ba Rin chen gsal (1027/1031–1105).<sup>290</sup> Together with Phu chung ba, he is also considered one of the three main disciples of 'Brom ston, the so-called “three brothers” (*sku mched gsum*).<sup>291</sup> The following short passage recorded in *Be'u bum sngon po'i 'grel pa* of Lha 'Bri sngang pa (12<sup>th</sup> cent.),<sup>292</sup> a commentary on Dge bshes Dol pa's (1059–1131) *Be'u bum sngon po*,<sup>293</sup> formulates the antithesis of the theme:

While meditating on impermanence, the clinging to this life intensifies. Even though one has meditated on *karman* and effect, one does not really refrain from negativity. While meditating on loving kindness and compassion, one becomes angrier. While meditating on *bodhicitta*, desire for one's own (benefit) intensifies. While meditating on the selflessness of the individual, clinging to the self tightens. While meditating on the selflessness of phenomena, discursive thoughts about clinging to things and characteristic signs intensify. It is retribution for a lack of power (resulting) from formerly habituating oneself with these (antidotes). Thus, it is like (the story of) the beggar woman who offers cloth.<sup>294</sup> One needs to use these (meditations) as antidotes.<sup>295</sup>

This passage reads almost like the reverse of the fourfold topos, but the second of the four subjects, i.e., meditating on the shortcomings of cyclic existence, is missing from

<sup>290</sup> For a sketch of Po to ba's life, see ROESLER 2011, 136–144.

<sup>291</sup> Po to ba Rin chen gsal (1027/1031–1105), Dge bshes Phu chung ba (1031–1106) and Sphyan snga ba Tshul khriims 'bar (1039–1115) are generally considered to have been 'Brom ston pa's three main disciples and are referred to by the epithet the “three brothers” (*sku mched gsum*). Po to ba's lineage is particularly referred to as the scriptural lineage (*gzhung pa*) whereas Tshul khriims 'bar's lineage is regarded as the lineage of key instructions (*gdams ngag pa*).

<sup>292</sup> For a discussion of Lha 'bri sngang pa's biographical dates, see ROESLER 2011, 156–157, fn. 501.

<sup>293</sup> *Be'u bum sngon po* or *Blue Annals* was authored by Po to ba's disciple, Dge bshes Dol pa, also known as Rog dmar zhur ba Shes rab rgya mtsho. The work only exists in the commentary. According to Ulrike Roesler, Tibetan accounts sometimes mention Po to ba as the author of this work. See ROESLER 2011, 155.

<sup>294</sup> This probably refers to a story that was used to demonstrate how small virtuous deeds may produce positive results. *Mdo las byung ba'i gtam rgyud sna tshogs* by 'Gyur med Padma dbang rgyal (1871–1926) contains such a story under the name *Dbul mos ras phul ba'i gtam rgyud*. DBT, 71–73.

<sup>295</sup> BNG, 114,3–6: *mi rtag pa sgom gyin tshe 'di la zhen pa cher song| las bras bsgoms kyang sdig pa la ye mi 'dzem| byams snying rje sgom gyin tshig pa je za| byang chub kyi sems sgom gyin rang 'dod je che| gang zag gi bdag med sgom gyin bdag 'dzin je dam| chos kyi bdag med sgom gyin dngos po dang mtshan mar 'dzin pa'i mam rtoq je cher 'gro bar 'dug pa de| sngon goms pa'i mthu med pas lan pa yin pas| dbul mo[s] ras byin ma ltar| de nyid gnyen por byas nas byed dgos|.*

this presentation. It is however replaced with meditating on *karman* and effect, which is often explained along with the subject of meditating on the shortcomings of cyclic existence. Although formulated as a negation, this passage shows again a close resemblance with works related to *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral*. There is no evidence of any direct connection between Sgam po pa and Lha 'Bri sgang pa or Dge bshes Dol pa, but it should be noted that the latter was indeed a teacher of Phag mo gru pa.<sup>296</sup>

As suggested by the above cited quotations attributed to Po to ba and Dge bshes Phu chung ba, the fourfold topos was probably present in the teachings of at least two of 'Brom ston pa's three main disciples. Interestingly, a connection linking it to the third of the three main disciples, Spyan snga ba Tshul khriims 'bar (1039–1115), can also be established through Sgam po pa who was himself a disciple of Tshul khriims 'bar's direct disciple, Bya yul ba Gzhon nu 'od (1075-1138).<sup>297</sup>

According to the transmission-lineage of *Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan* in the record of received teachings of the fourth Rje Mkhan po of Bhutan, Dam chos pad dkar (1636-1708), Sgam po pa has even been listed as a direct student of Tshul khriims 'bar.<sup>298</sup> This connection is also recorded in several hagiographies of Sgam po pa, but Trungram Gyaltrul Rinpoche Sherpa pointed out that this is highly unlikely since Tshul khriims 'bar “had already passed away by the time Gampopa was seeking leave to meet Milarepa,”<sup>299</sup> and that, according to some sources, this confusion may have occurred because some biographers also referred to Bya yul ba by his teacher's title, Spyan snga ba, meaning literally “the attendant.”<sup>300</sup> Be it as it may, Sgam po pa stands in a direct transmission lineage that can be traced back to Tshul khriims 'bar via the latter's disciple Bya yul ba. Furthermore, in the second short passage of *Tshogs chos yon tan phun tshogs*, that comments on *Four Dharmas of Sgam po pa*, one finds the following lines which may allude to a connection between Sgam po pa and the three main disciples of 'Brom ston pa:

---

<sup>296</sup> See ROESLER 2011, 110.

<sup>297</sup> Trungram Gyaltrul Rinpoche Sherpa listed Bya yul ba Gzhon nu 'od as one of Sgam po pa's five main Bka gdams pa teachers. GYALTRUL 2004, 63–64.

<sup>298</sup> Cf. SYK, 87,3–6.

<sup>299</sup> GYALTRUL 2004, 33, fn. 63.

<sup>300</sup> *Ibid.*, 33, fn. 63.

The so-called “*dharma* that turns toward the *dharma*”: [’Brom ston pa] had no instructions for loving kindness and compassion. Having visited Jo bo (Atiśa), and gained intellectual certainty regarding loving kindness and compassion, he then achieved accomplishments.

[’Brom ston pa] taught the three yogis accordingly. [They] are said to be Sgam po pa’s gurus.<sup>301</sup>

In any case, there is a clear indication that the fourfold topos may have been taught by all three main disciples of ’Brom ston.

#### 3.2.4 *Bstan rim chen mo’i don bsdu’am lam rim*, attributed to Gro lung pa

There is a further occurrence of the fourfold topos in an influential work attributed to an important Bka’ gdams master, Gro lung pa Blo gros ’byung gnas (11<sup>th</sup> cent.), i.e., in *Bstan rim chen mo’i don bsdu’am lam rim* (GTR). According to Ralf Kramer, Po to ba was one of Gro lung pa’s early teachers and later became a disciple of Rngog Blo ldan shes rab (1059-1109), another disciple of Atiśa.<sup>302</sup>

Before looking at the quotation contained in this work, which consists of root verses and a commentary on them, a few remarks about its authorship are required. José Cabezón already noted the close resemblance between *Bstan rim chen mo’i don bsdu’am lam rim* and *Sangs rgyas kyi bstan pa la rim gyis ’jug pa’i tshul* (PTR) of Phag mo gru pa, stating that it is “(almost verbatim) identical to Phag mo gru pa’s (1110-1170) *bstan rim*-work, except, of course, for the last line of the colophon.”<sup>303</sup> While Cabezón in his analysis concluded “that the text in question is indeed a work of Gro lung pa that came at some point to be included among the works of Phag mo gru pa”, I argue in an upcoming article that the commentary at least may have been authored by Phag mo gru pa. Cabezón’s observation was based on the convincing argument that Gro lung pa generally predates Phag mo gru pa, that the colophon (located at the end of the commentary) is more

<sup>301</sup> For the Tibetan text and its English translation, see part II, chapter 1.2.3 and 1.2.4 of this dissertation.

<sup>302</sup> KRAMER 2007,72. Ralf Kramer adds that Gro lung pa is believed to have met both Atiśa (980–1054) and ’Brom ston pa in his youth, but that “it is obviously impossible to reconcile chronologically his meeting Atiśa, which must have taken place before the latter’s death in 1054, with the year of his supposed refusing the abbot hood (1151), and his supposed age of eighty at the time of his passing.” (KRAMER 2007,71).

<sup>303</sup> CABEZÓN 2006, fn. 20.

detailed and that the version in Phag mo gru pa's collected works corrects several archaic spellings.<sup>304</sup>

My own examinations are based on two quotations contained in this work which are attributed to a certain Rje Sgam po pa or Rje btsun Sgam po pa. I was able to identify at least one of these quotations, though with slightly different wording and not marked there as a quotation, within Phag mo gru pa's commentary on *Four Dharmas of Sgam po pa, Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL):

The meditation on death is vital in the beginning [for] it is the cause to enter the *dharma*. It is vital in the middle [for] it is the whip of joyful effort. It is vital in the end [for] death is luminosity, the *dharmakāya*.<sup>305</sup>

In this regard, the following remark by David Jackson about *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* is also very interesting:

Also noteworthy are the appearance in the final chapter of decisive quotations from songs of realization (dohās), e.g., by Saraha (STRJ: 46, 47b), many of which sGam po pa had cited. The work thus probably dates to sometime after Phag mo gru pa's meeting with sGam po pa (i.e., to the period ca. 1150-1170).<sup>306</sup>

Still, my earlier discussion of the work only concerned the commentary and did not touch upon the question of the authorship of the root verses. It is indeed conceivable that the

<sup>304</sup> Ibid., fn. 20.

<sup>305</sup> For an English translation of this text, see part II, 3.4.2 of this dissertation. Here, a comparison of this passage with the corresponding one in *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* or *Dge bshes gro lung pas mdzad pa'i bstan rim chen mo'i don bsdu'am lam rim* (differences in bold):

PKL, vol. 3, 177a,6 (Cf. PSB, vol.7, 26,1–2)	PTR 331,5–6 (Cf. GTR, 260,5-6)
	<b><i>rje sgam po pa'i zhal nas kyang</i></b>
<i>de yang 'chi ba bsgom pa 'di thog mar gal che</i>	<i>'chi ba bsgom pa ni</i> <b><i>dang por gal che ste</i></b>
<i>chos la 'jug pa'i rgyu yin</i>	<i>chos la 'jug pa'i rgyu yin</i>
<i>bar du gal che brtson 'grus kyi lcag yin</i>	<i>bar du gal che</i> <b><i>ste</i></b> <i>brtson 'grus kyi lcag yin</i>
<i>tha mar gal che 'chi ba 'od gsal chos sku yin</i>	<i>tha mar gal che</i> <b><i>ste</i></b> <i>chos kyi sku'i gsal 'debs yin</i>
	<b><i>zhes gsungs so</i></b>

<sup>306</sup> JACKSON 1996 (1), 234.

root verses of the *Bstan rim chen mo'i don bsdu'am lam rim* or *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* were authored by Gro lung pa, and that Phag mo gru pa later composed a commentary on them. This would explain why the work found its way into the collected works of both authors. The varying colophons and titles may have been a product of a later redaction by an unknown editor who was unaware of the authorship situation. This is of course speculative, but it would explain why there are only two quotations from Sgam po pa found in the commentary.

Given that Phag mo gru pa was certainly a close disciple of Sgam po pa, one would expect him to refer to his teacher more frequently. This would have certainly been the case had he produced a stand-alone composition that “represents the sort of adaptation one might expect of the basic *bstan rim* structure to the demands of a more strictly practice- and meditation-oriented tradition, namely rJe sGam po pa's Mahāmudrā,”<sup>307</sup> as David Jackson suggested, but not in a commentary on a work by the Bka' gdams master, Gro lung pa.

Even though the authorship of the root text and its commentary remains tentative, it is indeed possible that the root verses were authored by Gro lung pa. The centerpiece of the root text, which is the layout for the subsequent explanations of the commentary, is found in the following passages that discuss the four mental re-orientations (*blo ldog*):

- (1) A faithful individual who awakens to karmic fortune should venerate a qualified guru with the crown of [his] head. [Such an individual] should meditate on the freedoms and endowments (of the precious human existence) so difficult to find, and death. Through that, the mind will turn away from this world.<sup>308</sup>
- (2) One should think about the shortcomings of the three realms, cyclic existence. Through that, mind will turn away from cyclic existence, and a motivation to attain liberation will arise.<sup>309</sup>

...

---

<sup>307</sup> JACKSON 1996 (1), 235.

<sup>308</sup> GTR, 244,2–3: *las 'phro sad pa'i gang zag dad can gyis|| mtshan nyid ldan pa'i bla ma spyi bos bkur|| dal 'byor rnyed par dka' dang 'chi ba bsgom|| des ni 'jig rten 'di la[s] blo ldog 'gyur||*.

<sup>309</sup> GTR, 244,3–4: *kham s gsum 'khor ba'i nyes dmigs bsam par bya|| des ni 'khor ba la[s] ni blo ldog cing|| thar pa bsgrub pa'i 'dun pa skye bar 'gyur||*.

Since cyclic existence is neither without cause nor arises due to discordant causes, one should meditate on cause and effect.<sup>310</sup>

...

(3) If one becomes more or less capable of loving kindness and compassion, one turns [away] from a mind-set that engages in self-benefit.<sup>311</sup>

...

(4) The training in *samādhi* and higher knowledge entails meditating on emptiness inseparable from compassion. Through that, mind will turn away from a grasped object and a grasping subject.<sup>312</sup>

If these verses were authored by Gro lung pa, it would provide further testimony that the fourfold topos was well-known among the early Bka' gdams masters around 'Brom ston pa. While the earlier mentioned quotations attributed to Po to ba and Dge bshes Phu chung ba are short, stand-alone instructions that are not directly linked to a larger text of the stages of the path genre, this presentation here functions as the outline of Phag mo gru pa's *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* or Gro lung pa's *Bstan rim chen mo'i don bsdu'am lam rim*. In this way, the commentary uses the topos in a similar fashion to *four obstacles to attaining awakening* in Sgam po pa's *Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan*, discussed earlier. This is thus a further indication that at least the commentary may have been authored by Phag mo gru pa, and may have been one of the reasons which led David Jackson to remark about *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* that "this work is certainly a *bstan rim* of the early bKa' brgyud tradition."<sup>313</sup>

<sup>310</sup> GTR, 244,4: *khor 'das rgyu med ma yin mi mthun pa'i*|| *rgyu las ma byung de phyir rgyu 'bras bsgom*||.

<sup>311</sup> GTR, 245,1–2: *byams dang snying rje las su rung tsam na*|| *rang don byed pa'i blo ni ldog gyur zhing*||.

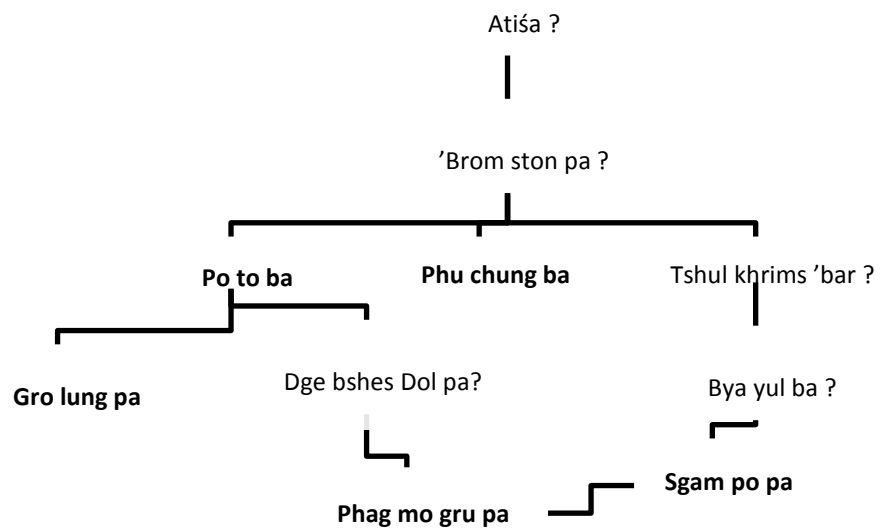
<sup>312</sup> GTR, 245,2–3: *ting nge 'dzin dang shes rab bslab pa ni*|| *stong nyid snying rje dbyer med bsgom pa yin*|| *des ni gzung 'dzin gnyis las blo ldog 'gyur*||.

<sup>313</sup> JACKSON 1996 (1), 235.

### 3.2.5 Possible Indian Forerunners for the Fourfold Topos and *Four Dharmas of Sgam po pa*

Through these findings, it becomes evident that the fourfold topos which forms the center of *Four Dharmas of Sgam po pa*, and also other related doctrines like *Zhen pa bzhi bral*, can be traced back to at least the early Bka' gdams masters around 'Brom ston pa. It can be witnessed in teachings that are either directly attributed to one of 'Brom ston pa's three main disciples (e.g. Po to ba and Phu chung ba) and in writings on the stages of the path of individuals that form part of their transmission lineages (e.g. Gro lung pa, Sgam po pa and Phag mo gru pa) (cf. also table 10). It is therefore relatively likely that this fourfold doctrine was taught by 'Brom ston pa, which conforms well with the following quotation from 'Gos Lo tsā ba Gzhon nu dpal's (1392–1481) *Deb ther sngon po* or the *Blue Annals*: “'Brom taught his disciples disgust towards the World, and introduced their minds to the very essence of the Doctrine.”<sup>314</sup>

Table 10 – the fourfold topos: the early Bka' gdams pa and Dwags po bka brgyud pa



As 'Brom ston pa was a direct disciple of the Indian Buddhist master Atiśa, it is conceivable that he did not devise this doctrine but received it from Atiśa, who introduced it to Tibet. In fact, the fourfold topos that forms an important part of *Four Dharmas of Sgam po pa* is highly compatible with Atiśa's stages of the path system as laid out in *Bodhipathapradīpa*, complimenting the doctrine of the three types of beings by summarizing the associated path. This also probably explains why it is used so frequently as an outline for longer works on the stages of the path such as Sgam po pa's *Dam chos*

<sup>314</sup> ROERICH 1949, 264.

*yid bzhin gyi nor bu thar pa rin po che'i rgyan* or Bo dong Paṅ chen's *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*. In his short discussion of Padma dkar po's commentary on *Four Dharmas of Sgam po pa*, Trungram Gyaltrul Rinpoche Sherpa also stressed the close connection between the doctrine and *Bodhipathapradīpa*:

Padma dkarpo, however, is more interested in discussing the Four Dharmas in relation to the Atiśa's *Bodhipathapradīpa* and Kadampa's way of teaching. Padma dkarpo reports that the fourth dharma is the special intent of the *Bodhipathapradīpa*, and was not taught by most Kadampa (with the notable exception of Dgon pa ba, who briefly discussed it.)<sup>315</sup>

It is therefore interesting that Gianpaolo Vetturini mentions in his revised dissertation, *The bKa' gdams pa School of Tibetan Buddhism*, an unidentified set of four common doctrines, or rather *dharmas* (*thun mong gi chos bzhi*)<sup>316</sup> of Atiśa in his discussion of Lo dgon pa Bsod nams lha'i dbang po's (1423-1496) work on the history of the Bka' gdams tradition, *Bka' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong*, authored in 1484.<sup>317</sup> He recounts Lo dgon pa's description of how, having become intimate disciples of Atiśa, the two masters "dGon pa ba and rNal 'byor pa Shes rab rdo rje were considered suitable recipients for the teachings on the four common doctrines."<sup>318</sup> Hence, it is therefore in the realm of imagination that the fourfold topos may have been an oral pith instruction accompanying the instructions of early Bka' gdams masters on the stages of the path, that may even date back to Atiśa himself.

Although the four-fold presentation may date back to Atiśa, during my initial research, I did not come across any fourfold doctrine in Indian sources that would be identical to either the fourfold topos or *Four Dharmas of Sgam po pa*, and could be a source for Atiśa's presentation in Tibet. Even though one finds several sūtras that contain lists of four *dharmas* and, as mentioned earlier,<sup>319</sup> there are even some sūtras which consist almost entirely of such lists, as is even alluded to in their titles,<sup>320</sup> I did not come across

<sup>315</sup> GYALTRUL 2004, 139–140.

<sup>316</sup> VETTURINI 2013, part 2, 195,6–7: *jo bos thun mong gi chos bzhis snod rung du mdzad nas*.

<sup>317</sup> VETTURINI 2013, part 1, 170.

<sup>318</sup> VETTURINI 2013, part 1, 103 and fn. 494.

<sup>319</sup> Cf. part I, chapter 1.1.2 of this dissertation.

<sup>320</sup> As mentioned earlier, these are for example *Chos bzhi bstan pa'i mdo* (D, vol. 66, 117–118), *Chos bzhi pa'i mdo* (D, vol. 66, 118–119), and a further sūtra with the same title, *Chos bzhi pa'i mdo* (D, vol. 66, 120–121).



any list in these works which resembles either the fourfold topos or *Four Dharmas of Sgam po pa*.

Still, the idea that there are essentializing fourfold formulations in Buddhism that summarize all of the Buddha's teachings is of course quite common, such as for example *Four Truths of the Noble Ones* (Skt. *Catvāry āryasatyāni*, Tib. *'phags pa'i bden pa bzhi*), contained in *Dharmacakrapravartana-Sūtra*<sup>321</sup> or the famous *four seals* of the Buddha's Doctrine (Skt. *caturmudrā*, Tib. *phyag rgya bzhi*). The latter indeed shows some resemblance to the fourfold topos:

- (1) All conditioned phenomena are impermanent (*'du byas thams cad mi rtag pa*).
- (2) All contaminated phenomena are suffering (*zag bcas thams cad sdug bsngal ba*).
- (3) All phenomena have no self (*chos thams cad bdag med pa*).
- (4) Nirvāṇa is peace (*mya ngan las 'das pa bzhi ba*).<sup>322</sup>

The first two of the *four seals* find matching counterparts in the first two subjects of the fourfold topos: meditating on all conditioned phenomena being impermanent is the first subject discussed in the fourfold topos, and meditating on all contaminated phenomena being suffering corresponds with meditating on the shortcomings of the three realms. The last two seals, i.e., that all phenomena have no self and that nirvāṇa is peace, are replaced in the fourfold topos with a Mahāyānist perspective consisting of the ideas of striving for self-liberation and peace with the altruistic perspective of the bodhisattva ideal, i.e., meditating on *bodhicitta*, and the associated doctrinal expansion of focusing not only on understanding that the self is empty by nature, but that also all phenomena are equally empty by nature (cf. table 11).

---

<sup>321</sup> *Four Truths of the Noble Ones* is a basic fourfold tenet of Buddhism said to have been taught by the Buddha during his first sermon. It consists of the truth of suffering, the truth of the origin of suffering, the truth of the cessation of suffering, and the truth of the way leading to the cessation of suffering. For more details on the *Four Truths of the Noble Ones* and *Dharmacakrapravartana-Sūtra*, see FRAUWALLNER 2010, 13–15.

<sup>322</sup> See *Āryasāgaranāgarājaparipṛcchānāma-Mahāyanasūtra*, *Bka' 'gyur*, D, vol. 58, 409–410. For an English translation of this sūtra, see: <http://read.84000.co/browser/released/UT22084/058/UT22084-058-002.pdf> (last accessed 07.03.2015).

Table 11 – the *four seals* and the fourfold topos

<b>fourfold topos</b>	<b><i>four seals</i></b>
1. Meditating on impermanence as a remedy for attachment to this life	Meditating that all conditioned phenomena are impermanent
2. Meditating on the shortcomings of the three realms as a remedy for attachment to cyclic existence	Meditating that all contaminated phenomena are suffering
3. Meditating on <i>bodhicitta</i> as a remedy for attachment to one's own benefit	Meditating that all phenomena have no self
4. Meditating on the selflessness of all phenomena as a remedy for attachment to things and characteristic signs	Meditating that nirvāṇa is peace

Quite similar is also the idea that the *four seals* summarize the intent of all of the Buddha's teachings, which is explicitly expressed in *Āryasāgaranāgarājaparipṛcchānāma-Mahāyanasūtra* through the following statement that is attributed to the Buddha:

Lord of the nāgas, if one utters these four aphorisms of the Dharma, in uttering them one is expressing all 84,000 articles of the Dharma.<sup>323</sup>

It is thus possible to regard the fourfold topos as a Mahāyānist adaptation of the *four seals* which adds the perspectives of overcoming self-benefit and shifts the focus from the emptiness of the individual to the emptiness of all phenomena.

Khenpo Choying Dorjee drew my attention to śloka 8.15 (in the English translation of Karen Lang) in Āryadeva's *Catuhśataka* which also shows a very close connection to the fourfold topos and its related doctrines:<sup>324</sup>

<sup>323</sup> See <http://read.84000.co/browser/released/UT22084/058/UT22084-058-002.pdf> (last accessed 07.03.2015). *Bka' 'gyur*, D, vol. 58, 410, 1–2: *klu'i bdag po chos kyi mdo bzhi po 'di dag brjod pas chos kyi phung po brgyad khri bzhi stong brjod par 'gyur ba rnams yin no.*

<sup>324</sup> On August 22, 2014, Khenpo Choying Dorjee presented a paper on “The Tibetan Reception of Āryadeva's *Catuhśataka* in Tibet: Transmission and Interpretation” at the Seventeenth Congress

He who understands, first, the rejection of demerit; next, the rejection of the self; and finally, the rejection of all [things], is wise.<sup>325</sup>

This śloka can be seen as a summary of the Buddhist path, and also possibly of *Catuḥśataka*.<sup>326</sup> Like in Tsong kha pa's *Lam gtso rnam gsum*, the first two topics covered by the fourfold topos need to be understood as subsumed in a single point, i.e., the “rejection of demerit”.<sup>327</sup> The meditation on *bodhicitta*, though certainly implied—as it is presented in chapter five of *Catuḥśataka*—is not explicitly mentioned here. Instead, the subject of meditating on emptiness is subdivided into two parts: understanding the emptiness of the individual self and the emptiness of all phenomena.

Even if the fourfold Bka' gdams topos may not be of Indian origin, that is, as David Seyfort Ruegg puts it, “what is *historically* identifiable as having been taken over from Indian sources”, it may still reflect the Indic, “the meta-Indian that is *typologically* (if not historically) Indian,” as it is certainly based on older Indian models.<sup>328</sup>

As explained earlier, the fourfold Bka' gdams topos occurs in several works of *Dwags po'i bka' 'bum*.<sup>329</sup> It occurs as the lay-out of the main part of *Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan* that covers the instructions of the spiritual teacher,<sup>330</sup> and in two instances in commentaries on *Four Dharmas of Sgam po pa* that are preserved in this collection.<sup>331</sup> While there are slight variations between the formulations of the attachments or obstacles to be remedied, the list of suggested remedies is always more or less identical and matches that of the fourfold Bka' gdams topos. Similar to the above formulations of the doctrine in the surviving Bka gdams teachings, the meditation on the

---

of the International Association of Buddhist Studies, Vienna, and I was able to converse briefly with him on the subject during an interview (KCD, Vienna, 12.08.2014) prior to the conference.

<sup>325</sup> LANG 1986, 82–83, which also gives here the Sanskrit and the Tibetan as follows: *vāraṇam prāg apuṇyasya madhye vāraṇam ātmanaḥ | sarvasya vāraṇam paścād yo jānīte sa buddhimān ||. | bsod nams min pa dang por bzlog | bar du bdag ni bzlog pa dang || phyi nas lta ba kun bzlog pa | gang gis shes de mkhas pa yin |.*

<sup>326</sup> For a summary of the content of *Catuḥśataka*, see LANG 1986, 16–21.

<sup>327</sup> Cf. part I, chapter 2.3.3 of this dissertation.

<sup>328</sup> RUEGG 2004, 395.

<sup>329</sup> Cf. part I, chapter 2.2.2 of this dissertation.

<sup>330</sup> Cf. part I, chapter 1.3.1 of this dissertation.

<sup>331</sup> Cf. part I, chapter 2.2.2 of this dissertation.

law of *karman*, cause and effect, is included in some of the teachings in *Dwags po'i bka' 'bum* (see table 12).

Table 12 – the fourfold topos in the *Dwags po'i bka' 'bum*

<i>Four obstacles to attaining awakening (Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan)</i> <sup>332</sup>	<i>Tshogs chos mu tig phreng ba</i> <sup>333</sup> / <i>Mdo sngags kyi bsgom don bsdus pa</i> <sup>334</sup>	<i>Chos rje dwags po lha rje'i nyams len gyi gnad bsdus pa</i> <sup>335</sup>	Explanation of the third <i>dharma</i> in <i>Tshogs chos yon tan phun tshogs</i> <sup>336</sup>	Explanation of the third <i>dharma</i> in <i>Chos bzhi mdor bsdus pa legs</i> <sup>337</sup>
meditating on impermanence	meditating on impermanence	meditating on impermanence	meditating on death and impermanence	meditating on impermanence
meditating on the shortcomings of cyclic existence as well as of cause and effect	meditating on the defects/shortcomings of cyclic existence	meditating on the shortcomings of cyclic existence, and of cause and effect	meditating on the shortcomings of cyclic existence	meditating on <i>karman</i> and effect, and on the shortcomings of cyclic existence
meditating on loving kindness and compassion	meditating on relative <i>bodhicitta</i>	meditating on loving kindness, compassion and (relative) <i>bodhicitta</i>	meditating on loving kindness, compassion and <i>bodhicitta</i>	meditating on loving kindness and compassion
generating the <i>dharmas</i> of supreme <i>bodhicitta</i>	meditating on ultimate <i>bodhicitta</i>	meditating on the emptiness of all <i>dharmas</i>	meditating on emptiness	meditating that [things] resemble dream illusions

<sup>332</sup> DTG, NGMPP reel no. L 0595/1, fol. 581b,6–582a,1. For an English translation see part 1, chapter 1.3.1 of this dissertation.

<sup>333</sup> TMP, NGMPP reel no. L 0594/01, fol. 289a,4–289b,5. For an English translation see part 1, chapter 2.2.2 of this dissertation.

<sup>334</sup> DGD, NGMPP reel no. L 0595/1, fol. 248a,7–248b,2: *chos bsha' ma zhig [text: cig] byed na dang po mi rtag pa bsgoms [text: sgom] pa'i stobs kyi tshe 'di la[s] blo ldog pa zhig [text: cig] dgos | de nas 'khor ba'i nyes dmigs [248b] bsgoms pas | 'khor ba mtha' dag la[s] blo ldog dgos | de nas byams snying rje byang chub kyi sems bsgoms pas | 'khor ba na gnas pa'i ma rnams kyi don du sangs rgyas thob par 'dod pa zhig [text: cig] dgos | byang chub kyi sems rnam gnyis rgyud la skyes na sangs rgyas | de gnyis ma skyes na sang mi rgya |*

<sup>335</sup> CNN, NGMPP reel no. L 0595/1, fol. 253a,7—253b,2: *'chi ba mi rtag pa sgom pa gal che | de yang 'chi ba bsgoms pas tshe 'di la[s] blo ldog dgos | mi rtag pa bsgoms [253b] pas 'khor ba mtha' dag las blo ldog dgos | 'khor ba'i nyes dmigs dang las rgyu 'bras bsgoms pas | nyes pa mtha' dag las blo ldog dgos | byams snying rje byang chub kyi sems bsgoms pas | rang zhi bde 'dod pa las blo ldog dgos | chos thams cad stong nyid du bsgoms pas | dngos po dang mtshan mar 'dzin pa las blo ldog dgos | zhes gsung ngo |*

<sup>336</sup> For the Tibetan text and an English translation of *Tshogs chos yon tan phun tshogs*, see part II, chapter 1.2.1 and 1.2.2 of this dissertation.

<sup>337</sup> For the Tibetan text and an English translation of *Chos bzhi mdor bsdus pa legs*, see part II, chapter 1.6.1 and 1.6.2 of this dissertation.

We can therefore take for granted that the fourfold Bka' gdams topos was known to Sgam po pa, and it is equally certain that it played a central role in the formation of *Four Dharmas of Sgam po pa*. The explanations on the first two *dharmas* generally consist of explaining the different methods that are contained in the fourfold Bka' gdams topos and the third *dharma* is commonly an explanation of how these methods bring about a transformation by acting as antidotes to specific delusions that need to be dispelled along the Buddhist path.

Taking into consideration that *Four Dharmas of Sgam po pa* is considered to be a summary of Sgam po pa's doctrinal system, which is traditionally viewed as the union of Bka' gdams and *mahāmudrā*, one question remains: how is this synthesis reflected in the formulation of *Four Dharmas of Sgam po pa*? As far as the first three *dharmas* are concerned, their content mostly reflects the fourfold Bka' gdams topos. Consequently, it is particularly to the fourth *dharma*, "delusions that appear as wisdom", that we should turn to in order to answer this question. In addition to the sūtra-oriented style explanations of how fruition is obtained that one finds in the context of the explanations associated with the fourfold Bka' gdams topos or *Zhen pa bzhi bral*, this formulation can also be understood in the context of tantra and *mahāmudrā*, implying that there is essentially no difference between the nature of a deluded state of mind and that of an awakened one.

Thus, the different delusions that need to be remedied (i.e., attachment to this life, attachment to cyclic existence, attachment to one's own benefit and attachment to things and characteristic signs), do not need to be eradicated or abandoned. Rather, through realizing the co-emergent nature of the mind with the help of one's teacher's instruction, one understands that delusion and non-delusion are essentially identical.

In the short passage that comments on *Four Dharmas of Sgam po pa* contained in *Dus gsum mkhyen pa'i zhu lan*, this is briefly explained in the following way:

"Delusions that appear as wisdom" [refers to] that the very benefit of others is a delusion, too. If the essence is realized, which is free from the conceptions of ego-clinging, delusions appear as wisdom. Delusions are not distinct from the

dispeller. Since [its] nature is exactly such, the delusions of the path are dispelled.<sup>338</sup>

The fourth *dharma* can therefore be seen as an addition to the original fourfold Bka' gdams topos that adds a further perspective, closely connected with *mahāmudrā*. Similar formulations can be found, for example, in Mar pa's *Phyag rgya chen po'i man ngag* or *Mahāmudrā-Upadeśa*,<sup>339</sup> where one finds the phrase “the sixfold assembly that appears as wisdom”.<sup>340</sup>

Furthermore, there is also a short paragraph in the seventh section (*Spyod pa chu la ral gri brgyab pa*)<sup>341</sup> of the *Lus med mkha' 'gro'i chos skor dgu las mar pas gdan drangs pa'i gzhung snga ma lnga'i rnam bshad*, which according to its colophon consists of pith instructions that Nāropā received from his master Tilopā, said to have been compiled by Mar pa.<sup>342</sup> This paragraph is the third and last of this section and deals with individuals of superior capacity who are capable of engaging in the instruction of “understanding appearances to be wisdom” (*snang ba ye shes su shes pa*).<sup>343</sup> In this paragraph, it is explained that because both the objects (i.e., appearances that resemble an illusion) as well as the subject (i.e., awareness or *rig pa*), appeared as emptiness within the state of [dharma]dhātu (i.e., emptiness free from elaborations), all appearances (that have been caused by) dependent origination, relative truth, have been struck by the sword of great bliss, ultimate truth. Hence, since all (of these) appeared as wisdom, all dharmas have appeared to resemble space, and it lets one entertain a state that is free from whatever is to be established or refuted, adopted or rejected, hoped or feared.<sup>344</sup>

<sup>338</sup> For the Tibetan text and an English translation of the *Dus gsum mkhyen pa'i zhu lan*, see part II, chapter 1.4.1 and 1.4.2 of this dissertation.

<sup>339</sup> See MLSB<sub>p</sub>, vol. V, 221,1–224,19.

<sup>340</sup> MLSB<sub>p</sub>, vol. V, 222,8–9: *yang tshogs drug ye shes su shar bas dbang po rang log zhes bya ste| mig gzugs mthong ba de bde stong du shar ba la sogs pa'o|*.

<sup>341</sup> MLSB<sub>s</sub>, vol. 2, 33,9–34, 6.

<sup>342</sup> MLSB<sub>s</sub>, vol. 2, 35,4–5: *de dag ni lam khri chags su skye ba la dgongs nas rje btsun chen po tai lo pa'i gzhung gi don man ngag du bshad pa| rje nā ro pa'i gsung ci lta ba bzhi du mar pa bande chos kyi blo gros kyis sbyar ba'o|*.

<sup>343</sup> MLSB<sub>s</sub>, vol. 2, 33,11–12.

<sup>344</sup> MLSB<sub>s</sub>, vol. 2, 34,1–5: *gsum pa dbang po rab kyis snang ba thams cad rang gzhan gnyis su med pa'i ye yhes spyod pa bya ste| snang ba sgyu ma lta bu dang rig pa stong pa nyid du shar ba gnyis dbyings stong pa nyid spros bral gyi ngang du yul yul can dbyer med ro gcig tu gyur pas kun rdzob rten cing 'brel par 'byung ba'i snang ba thams cad don dam bde ba chen po'i ral gris brdeg par bya ste| thams cad ye shes su shar bas chos thams cad nam mkha' lta shar te| dgag sgrub spang blang re dogs thams cad las grol ba'i spyod pa byed pa'o.*

Therefore, while the formulations of the first three *dharmas* seem to be largely based on the fourfold Bka' gdams topos which may go back to the Indian master Atiśa or his early Tibetan students, the formulation of the fourth *dharma* appears to be more in line with the *mahāmudrā* instructions that Mar pa received from his Indian teachers. If one thus accepts the viewpoint that *Four Dharmas of Sgam po pa* is a summary of Sgam po pa's doctrinal system, the traditional account which considers this doctrinal system as a union of Bka' gdams and *mahāmudrā* holds true. Sgam po pa's doctrinal system, reflected in *Four Dharmas of Sgam po pa*, can thus be considered a synthesis of two systems of instruction that reached Tibet from India via different pathways of transmission. Hence, being an outcome of cultural exchange processes, Sgam po pa's synthesizing approach of productive reception reflects the needs of an emerging Tibetan Buddhist tradition to harmonize, adopt and integrate the heterogenous array of Buddhist instructions that were available in Tibet during his time.





## 4. An Overview of the Different Commentarial Traditions of *Four Dharmas of Sgam po pa* and their Development

### 4.1 Overview of the Commentarial Literature

The fourth and last chapter of the first part of this dissertation begins with an overview of the commentarial literature on *Four Dharmas of Sgam po pa* preserved within the Dwags po bka' brgyud tradition. Since none of the materials encountered contain a comprehensive overview of the available commentaries, the list found at the end of this section is a product of my own text screenings involving large amounts of material. While digital repositories like TBRC were very helpful, a lot of information was obtained by following leads in different commentaries on the subject as well as records of received teachings (*gsan yig/ thob yig*). A large part of the work consisted of scanning through larger collections<sup>345</sup> that are likely to contain short passages on the subject, particularly text categories such as teachings to the assembly (*tshogs chos*) and the like. The list produced therefore cannot claim to be exhaustive, but may nonetheless provide a first comprehensive overview of the existent literature.

Totaling thirty-five texts altogether, the list can be classified as:

- six pseudepigrapha that are attributed to Sgam po pa within *Dwags po'i bka' 'bum*,
- two texts that are attributed to Sgam po pa, transmitted independently of the xylographic print edition of *Dwags po'i bka' 'bum*, and
- twenty-seven texts authored by different Tibetan masters of the Dwags po bka' brgyud tradition.

---

<sup>345</sup> This included for example *'Brug lugs chos mdzod*. (101 vols.), *Bri gung bka' brgyud chos mdzod chen mo* (151 vols.), *Gdams ngag mdzod* (18 vols.), *Nges don phyag rgya chen po'i khrid mdzod* (13 vols.), *Blo sbyong brgya rtsa* (2 vols.) as well as several hundred volumes of collected works of the founding fathers and lineage holders of different Bka' brgyud traditions. Since optical character recognition for Tibetan is not yet available, the search had to be done manually, which means that I may have missed some commentaries.

The amount of commentaries found in the comparatively short time-frame of a doctoral dissertation is suggestive of the doctrine's high importance to the tradition. This holds particularly true for the early *Dwags po bka' brgyud pa* since no less than twenty-five out of the thirty-five commentaries were authored between the twelfth and fifteenth century. This is even more surprising if one considers that, the older a text becomes, the less likely it is to survive. Consequently, a lot of texts stemming from the early phase of the tradition are probably now lost.<sup>346</sup>

The importance of the doctrine is further underlined when one considers related works existent in other traditions that are either based on *Four Dharmas of Sgam po pa* (e.g. *Jo mo zhu lan* attributed to Myang ral Nyi ma 'od zer or Klong chen Rab 'byams pa Dri med 'od zer's *Chos bzhi rin po che'i phreng ba*),<sup>347</sup> use them as their lay-out (e.g. Bo dong Pañ chen Phyogs las rnam rgyal's *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*)<sup>348</sup> or develop a synthesis of the formulations with other doctrines (e.g. in commentaries on *Partings from the Four Attachments* from the time of *Nub pa rig 'dzin grags kyis mdzad pa'i zhen pa bzhi bral* onwards).<sup>349</sup>

Even though the amount of texts and commentaries suggests that a lot of data are involved, it should be mentioned that many of the texts are relatively short. Very often, they amount to brief passages that form part of a larger work. These occur particularly often within Tibetan instructional literature, such as teachings to the assembly (*tshogs chos*), talks (*gsungs sgros*) or exchanges (*zhu lan*).<sup>350</sup>

---

<sup>346</sup> It is of course true that many of the larger collections I consulted (cf. preceding footnote) contain mostly early works and one cannot expect to find a lot of later commentaries on *Four Dharmas of Sgam po pa* in these. Still, my search focused also on more recent authors and their collected works, and I interacted with contemporary Tibetan scholars whom I consulted regarding the existence of possible further commentaries, particularly more recent ones.

<sup>347</sup> Cf. part I, chapter 2.3.1 of this dissertation.

<sup>348</sup> Cf. part I, chapter 2.3.2 of this dissertation.

<sup>349</sup> Cf. part I, chapter 2.2 of this dissertation.

<sup>350</sup> Texts belonging to this category are mostly gathered in collections of disciples' lecture notes, and often underwent several processes of transformation and redaction. During her presentation on Tibetan instructional literature at the Seventeenth Congress of the International Association of Buddhist Studies in Vienna, August 2014, Marta Sernesi discussed the complex processes involved, particularly focusing on *Dwags po'i bka' bum*.

Many of the texts range from one to three pages in length,<sup>351</sup> and tend to be a summary of an originally oral presentation. In these cases, the passage referred to is identified in a footnote. For all other texts, the bibliographical data are contained in the indicated entry within the bibliography at the end of this dissertation. Still, while the majority of the texts are indeed short, the following list includes also a few texts that are rather comprehensive, covering several hundred pages.<sup>352</sup>

---

<sup>351</sup> See for example Gtsang pa rgya ras Ye she rdo rje's presentation of *Four Dharmas of Sgam po pa* found in *Tshogs chos mno 'khor che ba* which is only two lines long. TNK, 415,2–3.

<sup>352</sup> See for example 'Khrul zhig Nam mkha'i rnal 'byor's *Phyag rgya chen po gsal ba'i 'phreng ba*. At three hundred and sixty-seven pages, it is by far the longest commentary available. PSP, 1–367.

**A list of extant commentaries on *Four Dharmas of Sgam po pa*:<sup>353</sup>**

1. **Six pseudepigraphic texts attributed to Sgam po pa contained in *Dwags po'i bka' 'bum***
  - A short passage in *Tshogs chos yon tan phun tshogs*, text 1 (TYP)<sup>354</sup>
  - A short passage in *Tshogs chos yon tan phun tshogs*, text 2 (TYP)<sup>355</sup>
  - A short passage in *Tshogs chos chen mo* (TCC)<sup>356</sup>
  - A short passage in *Dus gsum mkhyen pa'i zhu lan* (DKZ)<sup>357</sup>
  - A short passage in *Chos rje dwags po lha rje'i gsung sgras dum sgrigs ma* (SGDG)<sup>358</sup>
  - *Chos bzhi mdor bsdus pa legs* (CZD)<sup>359</sup>
  
2. **Two texts attributed to Sgam po pa transmitted independently of the xylographic print edition of *Dwags po'i bka' 'bum***<sup>360</sup>
  - *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* (LCZ) of La yag pa Byang chub dngos grub attributed to Sgam po pa (12<sup>th</sup> cent.)<sup>361</sup>
  - *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (CLP) attributed to Sgam po pa<sup>362</sup>

<sup>353</sup> For further details of the pseudepigrapha contained in *Dwags po'i bka' 'bum*, see the introduction to the text editions and translations, part II, chapter 1.1 of this dissertation. For details about their content, see part I, chapter 1.2.1 of this dissertation.

<sup>354</sup> The concerned passage corresponds to DKB-Dwags, NGMPP reel no. L 0594/1, fol. 262a,5–263b,5; cf. DKB-BC, vol. 11, 106,3–109,5; cf. DKB-Bkra, vol. 1, 264,4–267,5. See also part II, chapter 1.2.1 and 1.2.2 of this dissertation.

<sup>355</sup> The concerned passage corresponds to DKB-Dwags, NGMPP reel no. L 0594/1, fol. 264a,7–265a,2; cf. DKB-BC, vol. 11, 111,2–112,5; cf. DKB-Bkra, vol. 1, 269,2–270,5. See also part II, chapter 1.2.3 and 1.2.4 of this dissertation.

<sup>356</sup> The concerned passage corresponds to DKB-Dwags, NGMPP reel no. L 0594/1, fol. 329a,3–330b,3; cf. DKB-BC, vol.11, 68,1–70,6 cf. DKB-Bkra, vol. 1, 330,3–332,7. See also part II, chapter 1.3 of this dissertation.

<sup>357</sup> The concerned passage corresponds to DKB-Dwags, NGMPP reel no. L 0594/1, fol. 447b,2–447b,5, and DKB-BC, vol. 12, 137,2–5. cf. DKB-Bkra, vol. 1, 444,3–444,6. See also part II, chapter 1.4 of this dissertation.

<sup>358</sup> The concerned passage corresponds to DKB-Dwags, NGMPP L 0595/1, fol. 279a,4–7; cf. DKB-BC, vol. 12, 18,6–19,3; cf. DKB-BC, vol. 14, 229,5–230,2; cf. DKB-Bkra, vol. 2, 292,6–293,3. See also part II, chapter 1.5 of this dissertation.

<sup>359</sup> The concerned passage corresponds to DKB-Dwags, NGMPP L 0595/1, fol. 401a,5 – 404a,2; cf. DKB-BC, vol. 12, 384,2–385,5; cf. DKB-Bkra, vol. 2, 387,3–388,6.

<sup>360</sup> For further details of these two texts, see the introduction to their text editions and translations, part II, chapter 2.1 of this dissertation.

<sup>361</sup> LCG, 1–9; cf. BCD, vol. 14,1–15. See also part II, chapter 2.1 and 2.2 of this dissertation.

### 3. Commentaries authored by various Tibetan masters of the Dwags po bka' brgyud tradition

Sgam po Tshul khrims snying po (1116–1169)

- *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa* (TKL)

La yag pa Byang chub dngos grub (12<sup>th</sup> cent.)

- *Mnyam med dwags po'i chos bzahir grags pa'i rtsa gzhung gi 'grel pa snying po gsal ba'i rgyan* (LCG)

Phag mo gru pa Rdo rje rgyal po (1110-1170)

- *Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL)
- A long passage in *Tshogs chos chen mo dum bu bcu gnyis ma* (TDC)<sup>363</sup>
- A long passage in *Tshogs chos mun pa thams cad sel bar byed pa vaidūrya 'od kyi dkyil 'khor* (TMS)<sup>364</sup>
- A long passage in *Tshogs chos rin po che'i gter mdzod* (PTT)<sup>365</sup>
- *Tshogs chos ma rig mun sel* (TMM) briefly discusses the importance of the formula of *Four Dharmas of Sgam po pa*<sup>366</sup>

Bla ma Zhang Brtson 'grus grags pa (1123/1121-1193)

- *Dwags po chos bzhi'i ngo sprod* (CNP)

---

<sup>362</sup> PKS, vol. 10, 525,1–527,5; cf. CLP, NGMPP reel no. L 0311/5, fol. 1a–4a. See also part II, chapter 2.1 and 2.3 of this dissertation.

<sup>363</sup> The concerned passage corresponds to the fifth section of this work (*dum bu lnga pa*), TDC, 641,4–650,1. The four *dharmas* are also mentioned again later in this work (TDC, 675,5).

<sup>364</sup> The concerned passage corresponds to TMS, 55,2–70,1. Cf. PKB, vol. 3, 16v,1 ff.

<sup>365</sup> The concerned passage corresponds to PTT, 412,5–422,6. This text also contains a short presentation which is identical to the fourfold Bka' gdams topos: PTT, 438,2–4: 'chi ba mi rtag pa bsgoms pas tshe 'di las blo ldog| las rgyu 'bras dang 'khor ba'i nyes dmigs bsgoms pas 'khor ba mtha' dag las blo ldog| byams snying rje byang chub kyi sems bsgoms pas theg pa dman pa las blo ldog| phyag rgya chen po'i don bsgoms pas dngos po la yang dag 'dzin pa las blo ldog gsung ngo|.

<sup>366</sup> TMM, 332,1–2.

'Bri gung skyob pa 'Jig rten mgon po, Rin chen dpal (1143-1217)

- *Tshogs chos rta lo mar grags pa dwags po chos bzhi'i 'grel pa* (TCT)
- *Dwags po chos bzhi'i 'grel pa don gsal* (CGD)
- *Dwags po chos bzhi'i don 'grel snying bsdu bstan pa* (CDN)<sup>367</sup>

Gtsang pa rgya ras Ye shes rdo rje (1161–1211), 'Brug chen I.,

- A brief passage in *Tshogs chos mno 'khor che ba* (TNK)<sup>368</sup>

Rgod tshang pa Mgon po rdo rje (1189-1258)

- A short passage at the beginning of *Rje rgod tshang pa'i gsung sgras gnad kyi them bu che ba*<sup>369</sup> (GNTC, NTC)
- A brief passage of *Mnyam med rgod tshang pa la bu slob rnams kyis zhus pa'i zhu lan yon tan nyis brgya* (ZYN)<sup>370</sup>

Lo ras pa Dbang phyug brtson 'grus (1187–1258)

- A short passage in *Zhus lan gnad kyi sgron me chung ngu* (LZG)<sup>371</sup>

Mgar chos sdings pa Ngag dbang don grub (13<sup>th</sup> cent.)

- A short passage from *Tshogs chos mdo rgyud kun gyi snying po nor bu rin po che bkod pa'i rgyan* (TDN)<sup>372</sup>

---

<sup>367</sup> This work is identical to *Rje dwags po'i thugs kyi yang snying chos bzhi'i mam bshad* (CNS) which is attributed to Sphyan snga ba Shes rab 'byung gnas (1187–1241).

<sup>368</sup> TNK, 415,2–3. To analyze his works, I consulted the so-called Nepalese edition. For an overview of the various available collections, see KUMAGAI 2012.

<sup>369</sup> GNTC 290,1–291,1; cf. GTS<sub>D</sub>, vol. 2, 90,2–92, 1; cf. GTS<sub>T2</sub>, vol. 3, 96,2–97, 3; cf. NTC, 2,4–4,4.

<sup>370</sup> ZYN, 220,1–3. This is a short instruction to use *Four Dharmas of Sgam po pa* as a prayer in order to turn one's mind toward the *dharma*. This may be the earliest evidence of the formulation *blo chos su 'gro ba* being used instead of *chos chos su 'gro ba*.

<sup>371</sup> LZG, 295,3–306,2.

<sup>372</sup> TDN, 127,1–131,5.

Rang byung rdo rje, Karmapa III. (1284-1339)

- *Man ngag gi rim chos bzhi* (MRC, CDD)

'Khrul zhig Nam mkha'i rnal 'byor (15<sup>th</sup> cent.)

- *Phyag rgya chen po gsal ba'i 'phreng ba* (PSP).

Kun dga' dpal 'byor (1428-1476), 'Brug chen II.

- A short passage from *Zhal gdams dri lan dang bcas pa* (ZDC)<sup>373</sup>
- A short passage from *Zab don dgongs pa'i gter mdzod grub pa'i shing rta* (ZGT)<sup>374</sup>

'Brug pa Kun dga' legs pa (1455-1529)

- *Dwags po chos bzhi'i skor* (CZK)<sup>375</sup>

Chos grags ye shes, Zhwa dmar IV. (1453–1524)

- *Dwags po chos bzhi gsal ba'i sgron ma* (CSG)

Kun mkhyen Padma dkar po (1527–1592)

- *Skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (KLP<sub>p</sub>)
- *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* (CNL)

---

<sup>373</sup> ZDC, 244,1–246,7.

<sup>374</sup> ZGT, 5,1–5,6. For an English translation, see DUFF 2011 (2), 8–10.

<sup>375</sup> This passage on *Four Dharmas of Sgam po pa* is part of the hagiography of 'Brug pa Kun legs, the *'Brug pa kun legs kyi rnam thar* (CZK). It is very short, but is set apart from the rest of the work by a brief introductory sentence and a colophon-like concluding remark. CZK, 464,6–18.

Kun gzigs Chos kyi snang ba, 'Brug chen VIII. (1768–1822)

- A short passage from *Gdams ngag nyams len par mkho ba zab khrid mtha' dag gi sngon 'gro'i ngag 'don rim par dmigs khrid don 'grel nyung ngur bkod pa mchog gi byin rlabs 'dren pa'i shing rta* (CNM)<sup>376</sup>

Dkon mchog bstan 'dzin Chos kyi blo gros (1801–1859)

- A stanza of a prayer in *Zab lam bla ma sgrub pa'i bsnyen yig zin bris dang gzhung rnams dkyus byang nag 'gros su bkod pa sogs* (ZNZ)<sup>377</sup>

Sman sdong mtshams pa Karma nges don bstan rgyas (19<sup>th</sup> cent.)

- A short passage from *Mnyam med dwags po lha rje'i rnam thar sgrub brgyud bstan pa'i mdzes rgyan* (MDN)<sup>378</sup>

Anonymous

- *Dag [sic] po'i chos bzhi gsur 'gur gnyis he [?]* (CSN)<sup>379</sup>

---

<sup>376</sup> CNM, 514,5–515,5.

<sup>377</sup> ZNZ, 299,3–4: 299,3–4.

<sup>378</sup> MDN, 52,3–10. An explanation of *Four Dharmas of Sgam po pa* embedded in the hagiography of Sgam po pa.

<sup>379</sup> This work with its nine folios is incomplete. The title is probably corrupt.



## 4.2 Individual Commentarial Traditions

### 4.2.1 Introduction

Since *Four Dharmas of Sgam po pa* and the role they played in *Dwags po'i bka' 'bum* have been discussed already in part I, chapter 1 of this dissertation, and since the possible origin of *Four Dharmas of Sgam po pa* has also been treated in the preceding chapter,<sup>380</sup> this will not be repeated here. The following sections therefore will focus instead on the reception history of the doctrine after Sgam po pa's time.

Trungram Gyaltrul Rinpoche Sherpa's short discussion of *Four Dharmas of Sgam po pa* suggests that the present-day tradition cherishes three different main interpretations of the doctrine. In addition to an interpretation of the formulations that accords with the commentaries preserved in *Dwags po'i bka' 'bum*, he further attributed great importance to La yag pa's *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* and its commentary, as well as Padma dkar po's sixteenth century *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*.<sup>381</sup> While I fully agree with Trungram Gyaltrul Rinpoche Sherpa that these two commentaries were highly influential and are considered the standard works in use by the present-day tradition, the works of Phag mo gru pa Rdo rje rgyal po definitely need to be emphasized as well, since his interpretative model, visible in several of his commentaries, strongly influenced further commentaries existent in the Bka' brgyud sub-traditions, particularly those of the 'Bri gung bka' brgyud tradition. Additionally, it may have exerted an influence on Padma dkar po's commentary.<sup>382</sup>

---

<sup>380</sup> See part I, chapter 3 of this dissertation.

<sup>381</sup> GYALTRUL 2004, 138.

<sup>382</sup> See part I, chapter 4.2.4 of this dissertation.

#### 4.2.2 La yag pa's *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* and its Commentary

At one hundred and eighty-one (15 + 166)<sup>383</sup> or two hundred and forty (10 + 230)<sup>384</sup> pages, depending on which edition one considers, the short *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* in verse form along with its prose commentary, *Mnyam med dwags po'i chos bzhir grags pa'i rtsa gzhung gi 'grel pa snying po gsal ba'i rgyan*, combined, are among not only the longest but also the most influential commentaries on *Four Dharmas of Sgam po pa*.

*Mnyam med dwags po'i chos bzhir grags pa'i gzhung* is generally considered to have been composed by La yag pa. This view is backed by its colophon which suggests that we are dealing with oral instructions produced in verse form “by Lho la yag pa Byang chub dngos grub in accordance with how it was said by Rje Sgam po pa.”<sup>385</sup> Like the pseudepigrapha in *Dwags po'i bka' 'bum*, the first work therefore gives the impression that it recalls Sgam po pa's instructions while its commentary, *Mnyam med dwags po'i chos bzhir grags pa'i rtsa gzhung gi 'grel pa snying po gsal*, contains elaborate explanations on the subject, also, as its colophon tells us, authored by La yag pa.<sup>386</sup> It should further be noted that both texts, besides not being part of the xylographic print edition of *Dwags po'i bka' 'bum*, used to belong to this collection, as demonstrated by their inclusion in *'Bri gung bka' brgyud chos mdzod chen mo* (DKB-BC) which contains a facsimile of a pre-xylographic manuscript edition of *Dwags po'i bka' 'bum*. Therefore, these works can be seen as equally authoritative when compared with pseudepigraphic commentaries on *Four Dharmas of Sgam po pa* that are still contained in *Dwags po'i bka' 'bum*, and which are generally considered to have been authored by direct disciples of Sgam po pa as well.

<sup>383</sup> Corresponds to LCG<sub>M</sub>.

<sup>384</sup> Corresponds to LCG<sub>X</sub>.

<sup>385</sup> LCG<sub>X</sub>, 9,2–3: *zhes pa 'di ni rje sgam po pa'i gsung ji lta ba bzhin du lho la yag pa byang chub dngos grub kyis mdzad pa'o*. Cf. part II, chapter 2.2.1 and 2.2.2. This presentation is backed by a similar formulation that is used in the manuscript edition of *'Bri gung bka' brgyud chos mdzod chen mo*. LCG<sub>M</sub>, 15,4: *gnad kyi gzer bzhis man ngag gi bcas pa bsdus pa zhes bya ba| gnyi ba rin po che'i zhal gyi gdams pa| śākya'i dge slong byang chub dngos grub gyis yi ger bkod pa rdzogs so|*.

<sup>386</sup> LCG<sub>X</sub> 239,6–7: *lho la yag pa byang chub dngos grub ces bya ba'i zhal snga nas mdzad pa yin no|*. Cf. LCG<sub>M</sub>, 180,6–181,1: *nges pa'i don gyi chos bzhis bstan pa'i sgo sdu ba zhes bya ba bla ma'i man ngag gi rim pa| rin po che'i rgyan zhes bya ba| śākya'i dge slong byang chub dngos grub gyis mdzad pa rdzogs so|*. See also GYALTRUL 2004, 138.

In interpreting *Four Dharmas of Sgam po pa*, the commentary follows more closely other explanations found in *Dwags po'i bka' 'bum*, although it differs from these also with regard to a few points (see also table 13). Overall, La yag pa's commentary generally agrees with the commentaries on *Four Dharmas of Sgam po pa* contained in *Dwags po'i bka' 'bum* in that it presents the first two *dharmas* as giving a short overview of the practices that make up the Buddhist path.

The first *dharma* is also considered to present the path for beings of lesser and middling capacity, and the second *dharma* the path for those of greater capacity. This becomes evident from the following quotation from the commentary's synopsis:

After turning away from such (involvement with the eight worldly *dharmas*), the perfection of firm exertion in the mere vehicle toward temporary higher states, or the very path toward definite goodness constitutes a “*dharma* that turns toward the *dharma*.”

Now, by searching for liberation, it is due to the great desire for the origin of *karman* or any maṇḍala of virtue as well as one's search for (the state of) omniscience for the sake of beings that one turns away from the mistaken paths toward the *śrāvaka*- and *pratyekabuddha*[-Arhathood]. Thus, one has entered the path toward liberation and omniscience, which constitutes a “*dharma* that turns toward the path.”<sup>387</sup>

However, while the commentaries in *Dwags po'i bka' 'bum* relate the first and second *dharma* specifically to the subject of the path, La yag pa's presentation focuses here already both on the different paths as well as the respective results obtained through them. This explanatory model is also maintained in terms of the explanations on the third and fourth *dharmas* respectively. As far as the third *dharma* which discusses the path and result of the Mantranaya is concerned, the path is understood as the process of development beginning with the four tantric initiations. The corresponding passage in the root verses reads as follows:

By paying respect to the feet of the Guru, a few fortunate ones are brought to maturation by the sequence of four empowerments in Vajrayāna. If these supreme

---

<sup>387</sup> See part II, chapter 3.3.1 and 3.3.2 of this dissertation.

humans, endowed with sacred commitments, then exert themselves by relating to the path with its two stages and branches in an encompassing manner, the (dichotomy of) the grasped and grasper is purified in a state of bliss and emptiness. All these inanimate and animate things, apparent [reality], appear as the *deva* and its abode, and the *siddhi* of liberation from desire is attained. At this time, the delusions of the path are dispelled. That is the scriptural tradition of the Great Secret.<sup>388</sup>

Finally, La yag pa’s root verses and their commentary relate the fourth *dharma*, “delusions that appear as wisdom,” to the “instantaneist” (*cig car ba*) approach and the result of *mahāmudrā*, as can be seen from the following passage in the explanations on the fourth *dharma*:

(*Mahāmudrā*) is not the object of sophists and confused concentrative meditation. Making co-emergence directly perceptible is the specificity of the approach of the instantaneists, in line with (the examples of) the poor man’s treasure and the jewel of the Mallas.<sup>389</sup>

Table 13 – *Four Dharmas of Sgam po pa* in *Dwags po’i bka’ ’bum* and La yag pa’s commentary

<i>dharma</i>	Commentaries in <i>Dwags po’i bka’ ’bum</i> <sup>390</sup>	La yag pa’s Commentary
1	Path: the path for beings of lesser and middling capacity (impermanence, <i>karman</i> , shortcomings of cyclic existence)	The path for beings of lesser and middling capacity and its result
2	Path: the path for beings of greater capacity (loving kindness, compassion and <i>bodhicitta</i> )	The path for beings of greater capacity (Pāramitānaya) and its result
3	Functionality of the path: how the delusions are dispelled (fourfold topos/two types of <i>bodhicitta</i> )	The gradual approach in accordance with the Mantranaya and its result
4	Result: understanding the nature of the mind (can be realized in accordance with Pāramitānaya or Mantranaya)	The instantaneist ( <i>cig car ba</i> ) approach in accordance with <i>mahāmudrā</i> and its result

<sup>388</sup> See part II, chapter 2.2.1 and 2.2.2 of this dissertation.

<sup>389</sup> See part II, chapter 2.2.1 and 2.2.2 of this dissertation.

<sup>390</sup> For more details about the presentation of *Four Dharmas of Sgam po pa* in accordance with the commentaries in *Dwags po’i bka’ ’bum*, see part I, chapter 1.2.1 (particularly table 2).

La yag pa's commentary seems to have been highly influential on the exegesis of the four formulations in some of the Dwags po ka' brgyud sub-schools. This has for example been the case with the Karma bka' brgyud pa. If one disregards *Dus gsum mkhyen pa'i zhu lan* of *Dwags po'i bka' 'bum* attributed to Dus gsum mkhyen pa (1110–1193), Sgam po pa's disciple and the founding father of the tradition, only two further commentaries on *Four Dharmas of Sgam po pa* came to my attention. Tellingly, the first of them, Rang byung rdo rje's *Man ngag gi rim chos bzhi* is a topical outline (*sa bcad*) of La yag pa's longer commentary,<sup>391</sup> and the second, *Dwags po chos bzhi gsal ba'i sgron ma* of Chos grags ye shes, a summary of it.<sup>392</sup>

As Phag mo gru pa is considered the founding father of the Phag gru bka' brgyud traditions, one would expect that authors of this sub-school—at least those who lived before Padma dkar po—would also unanimously follow his interpretative model for *Four Dharmas of Sgam po pa*. Still, most authors of the 'Brug pa bka' brgyud tradition seem instead to follow the arrangement found in La yag pa's commentary as well.

This can be seen already in the following quotation from *Tshogs chos mno 'khor che ba* attributed to Gtsang pa rgya ras Ye shes rdo rje (1161–1211), a disciple of Phag mo gru pa's disciple, Gling ras pa Padma rdo rje (1128–1188), and founder of the 'Brug pa bka' brgyud tradition:

The precious guru (*Gtsang pa rgya ras*) also says: for a *dharma* that turns toward *dharma* it is required that [an understanding of] death and impermanence arises in one's mind continuum.

For a *dharma* that turns toward the path, it is required that great compassion arises in one's mind continuum.

For a path that dispels delusions, it is required that the extraordinary methods of the Guhyamantra[naya] arises in one's mind continuum.

---

<sup>391</sup> MRC. The Nepal-German Manuscript Preservation Project preserves also an *dbu med*-manuscript bearing the title *Chos rje sgam po pa'i chos bzhi'i bsdus don* (CDD) without author attribution. This text is identical to *Man ngag gi rim chos bzhi*, but contains numerous interlinear notes (*dbu med*). In two instances, omissions seem to have been amended with interlinear notes in *dbu can*.

<sup>392</sup> For an English translation of *Dwags po chos bzhi gsal ba'i sgron ma*, see BRUNNHÖLZL 2007, 321–330.

For delusions that appear as wisdom, it is required that realization arises in one's mind continuum.<sup>393</sup>

A very similar interpretation of *Four Dharmas of Sgam po pa* is visible also in a short commentary contained in *Zhus lan gnad kyi sgron me chung ngu*,<sup>394</sup> attributed to Lo ras pa Dbang phyug brtson 'grus (1187–1258), a disciple of Gtsang pa rgya ras, who is considered to be the founder of the Lower 'Brug pa bka' brgyud tradition (*smad 'brug*).

It is also hinted at in a short opening passage commenting on *Four Dharmas of Sgam po pa* in *Rje rgod tshang pa'i gsung sgron gnad kyi them bu che ba* by Rgod tshang pa Mgon po rdo rje (1189-1258),<sup>395</sup> a further disciple of Gtsang pa rgya ras who is considered to be the founder of the Upper 'Brug pa bka' brgyud (*stod 'brug*) tradition. The passage is slightly longer than that by Gtsang pa rgya ras quoted above, since it elaborates slightly more on the subject of impermanence, but overall does not differ in its interpretation of the four *dharmas*. This work is interesting in that three different xylographic print editions of it exist,<sup>396</sup> but none of them discusses the third *dharma*. There is however a work published as a reproduction from an *dbu med*-text with the title “*Gnad kyi them bu chen mo*” (GNTC), the authorship of which was previously unknown.<sup>397</sup> Since this work is a verbatim repetition of the three xylographic print editions, it can therefore be identified as Rgod tshang pa's *Rje rgod tshang pa'i gsung sgron gnad kyi them bu che ba*. However, in the section discussing *Four Dharmas of Sgam po pa* of this edition, one finds the following brief explanation of the third *dharma* which was dropped from the other three xylographic print editions:<sup>398</sup>

<sup>393</sup> TNK, 415,2–3: *yang rin po che'i zhal nas | chos chos su 'gro ba la 'chi ba mi rtag pa rgyud la skyes pa zhis [Text: cig] dgos | | chos lam du 'gro ba la snying rje chen po rgyud la skyes pa zhis [Text: cig] dgos | | lam 'khrul pa sel ba la gsang sngags kyi thabs khyad par can skyes pa zhis [Text: cig] dgos | | 'khrul pa ye shes su'char ba la rtogs pa rgyud la skyes pa zhis [Text: cig] dgos gsung*||.

<sup>394</sup> LZG, 295,3–306,2.

<sup>395</sup> GNTC, 2,4–4,4.

<sup>396</sup> See GTS<sub>T1</sub>, vol. 3, 289, 1–376,6, GTS<sub>T2</sub>, vol.3, 95,1–336,5, and GTS<sub>D</sub>, vol. 2, 89,1–214,1.

<sup>397</sup> The full title of this publication is “*Gnad kyi them bu chen mo. A Commentary on Sgam-po-pa's B'zhi chos by an unknown follower of the tradition*”, and Trungram Gyaltrul Rinpoche Sherpa accordingly noted that its “authorship is unknown.” (GYALTRUL 2004, 128) It should also be mentioned that, albeit implied otherwise by the English title attributed to the print, it is only the brief opening passage (GNTC, 2,4–4,4) which is concerned with *Four Dharmas of Sgam po pa*.

<sup>398</sup> This suggests that the other three text witnesses are closely related to each other.

“[3.] ‘The path that dispels delusion’: one should come free from clinging to both what is to be given up and to the remedy.”<sup>399</sup>

At three hundred and sixty-seven pages, this longest of the commentaries on *Four Dharmas of Sgam po pa*, Khrul zhig Nam mkha’i rnal ’byor’s (15<sup>th</sup> cent.) *Phyag rgya chen po gsal ba’i ’phreng ba* or the *Garland that Clarifies Mahāmudrā* is a further noteworthy commentary of the ’Brug pa bka’ bgyud tradition. As its name suggests, it is designed to provide an introduction to *mahāmudrā*, and uses the famous arrangement of basis, path and fruition, as already witnessed in *Dwags po’i bka’ ’bum*, as an outline.<sup>400</sup> Two pages of the work are concerned with the basis,<sup>401</sup> the subject of fruition is covered in half a page,<sup>402</sup> and the remaining three hundred and sixty pages deal with the path of *mahāmudrā*. With the help of the following quotation by Gtsang pa rgya ras, the path of *mahāmudrā* is then identified as consisting of *Four Dharmas of Sgam po pa*:

As for path-*mahāmudrā*, i.e., the approach of cutting through which severs delusion at the root, the Dharma Lord Gtsang pa rgya ras states that one needs to look at the *Four Dharmas of Sgam po pa*.<sup>403</sup>

Overall, the commentary follows La yag pa’s interpretative model. The explanations on the first *dharma*<sup>404</sup> are concerned with practices for beings of lesser and middling capacity, those of the second *dharma*<sup>405</sup> lay out the path for beings of greater capacity by focusing on general Mahāyāna subjects such as developing *bodhicitta* and the six *pāramitās*, the explanations on the third *dharma*<sup>406</sup> focus on the specific methods of the

<sup>399</sup> GNTC, 4,2–3: *lam gyi ’khrul pa sel ba ni spang bya dang gnyen po 2 ka la zhen pa grol dgos* |.

<sup>400</sup> See for example a short passage of NND, NGMPP reel no. L 0595/1, fol. 182b,2–186,5. The short text is introduced as follows: *chos rje d[w]ags po lha rje’i gsung | rgyu lam ’bras bu’i man ngag lags so | bla ma dam pa rnams la phyag ’tshal lo | dbang po rab phyag rgya chen po rtogs par byed pa la don nam pa gsum ste | rang bzhin rgyu’i theg phyag rgya chen pos gzhi shes par bya ba dang | sgom pa lam gyi [Text: gyis] phyag rgya chen pos | lam nyams su blang ba’i thabs bstan pa dang | lhun gyis grub pa’i ’bras bu bstan pa’o*. (NND, NGMPP reel no. L 0595/1, fol. 182b,2–4) Alexander Schiller also referred to a further passage in *Dwags po’i bka’ ’bum* which uses the triad of basis, path and fruition. SCHILLER 2014, 96.

<sup>401</sup> PSP, 3,4–5,3.

<sup>402</sup> PSP, 366,2–366,4.

<sup>403</sup> PSP, 5,3: *lam phyag rgya chen po | ’khrul ba rtsad nas bcad pa’i bcad lugs ni | chos rje gtsang pa’i zhal nas | dwags [text: dags] po’i chos bzhi la blta dgos pa yin gsung* |.

<sup>404</sup> PSP, 5,4–72,3.

<sup>405</sup> PSP, 72,3–244,7.

<sup>406</sup> PSP, 244,7–359,1.

Mantranaya, and the section concerned with the fourth *dharma*<sup>407</sup> discusses how one brings about a realization of *mahāmudrā* in one's mind.

Also, in the works of Khrul zhig Nam mkha'i rnal 'byor's disciple, Kun dga' dpal 'byor (1428-1476), the second 'Brug chen, one finds two short passages that comment on *Four Dharmas of Sgam po pa*. One of these is contained in *Zhal gdams dri lan dang bcas pa* and the other in *Zab don dgongs pa'i gter mdzod grub pa'i shing rta*. While both of these are more or less in line with La yag pa's commentary, the latter is particularly interesting since it equates each of the first three *dharmas* in sequential order with one of the three turnings of the wheel. Accordingly, the fourth *dharma* is then equated with the Mantranaya which is thereby implicitly likened to a fourth turning.

As can be seen, La yag pa's root text and its commentary strongly influenced the interpretation of *Four Dharmas of Sgam po pa* within the different Dwags po bka' brgyud traditions. Therefore, a translation of the root text and the summary section of its commentary have been included in part II of this dissertation.<sup>408</sup>

---

<sup>407</sup> PSP,359,1–366,2.

<sup>408</sup> See part II, chapter 2.2.1/2.2.2 and 3.3.1/3.3.2 of this dissertation.



### 4.2.3 Different Commentaries by Phag mo gru pa Rdo rje rgyal po

As can be seen in the list above, passages discussing *Four Dharmas of Sgam po pa* in Phag mo gru pa's collected works can be found in *Tshogs chos chen mo dum bu bcu gnyis ma* (TDC), *Tshogs chos mun pa thams cad sel bar byed pa vaidūrya 'od kyi dkyil 'khor* (TMS), and *Tshogs chos rin po che'i gter mdzod* (PTT). Additionally, with *Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL), there is also a stand-alone commentary. According to Alexander Schiller, Phag mo gru pa's different texts belonging to the class of teachings of the assembly genre were probably recorded between 1158 and 1170 when Phag mo gru pa was abbot of Gdan sa mthil monastery. In any case, since these teachings are related to instructions that Phag mo gru pa received from Sgam po pa, they were certainly compiled after 1151 when Phag mo gru pa studied under Sgam po pa in Dwags lha sgam po.<sup>409</sup>

Phag mo gru pa's interpretative model has already been addressed in an earlier chapter on the relationship between *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral*.<sup>410</sup> As stated, his interpretative model presents each of the four *dharma*s as different stages of the path. In a fashion quite similar to *Zhen pa bzhi bral* or the fourfold Bka' gdams topas, each *dharma* stands for a result attained by overcoming a given delusion (or a set of delusions) with the help of its specific antidote. This is clearly expressed in the following quotation from *Tshogs chos rin po che'i gter mdzod*:

- (1) Since the mind turns away from this life due to having meditated on the recollection of death, the *dharma* turns toward the *dharma*.
- (2) Since the mind turns away from the entirety of cyclic existence due to having meditated on *karman*, cause and effect, and the disadvantages of cyclic existence, the *dharma* turns toward the path.
- (3) Since the mind turns away from the lower vehicles and one's own benefit due to having meditated on loving kindness, compassion and *bodhicitta*, the delusions of the path are dispelled.

---

<sup>409</sup> See SCHILLER 2014, 68–69.

<sup>410</sup> See part I, chapter 2.2.2 of this dissertation.

- (4) Since the mind turns away from things and characteristic signs (*nimitta*) due to having meditated on the meaning of emptiness and selflessness, delusions appear as wisdom.<sup>411</sup>

The first *dharma* therefore corresponds to the path for beings of lesser capacity and the second *dharma* to that for beings of middling capacity. The third and fourth *dharmas* are taken together to represent the path for beings of greater capacity that is accordingly divided into the two aspects of meditating on relative and ultimate *bodhicitta* (see table 14).

Table 14 – *Four Dharmas of Sgam po pa* in *Dwags po'i bka' 'bum* and Phag mo gru pa's commentaries

<i>dharma</i>	Commentaries in <i>Dwags po'i bka' 'bum</i> <sup>412</sup>	Phag mo gru pa's Commentaries
1	Path: the path for beings of lesser and middling capacity	The path for beings of lesser capacity.
2	Path: the path for beings of greater capacity	The path for beings of middling capacity
3	Functionality of the path: how delusions are dispelled (fourfold topos/two types of <i>bodhicitta</i> )	The path for beings of greater capacity: development of relative <i>bodhicitta</i>
4	Result: understanding the nature of the mind (can be realized in accordance with the Pāramitānaya or the Mantranaya)	The path for beings of greater capacity: development of ultimate <i>bodhicitta</i>

<sup>411</sup> PTT, 413,1–3: *de la 'chi ba rjes su dran pa bsgoms pas | tshe 'di las blo ldog pas chos chos su 'gro | las rgyu 'bras dang 'khor ba'i nyes dmigs bsgoms pas | 'khor ba mtha' dag las blo ldog pas chos lam du 'gro | byams snying rje byang chub kyi sems bsgoms pas | theg pa dman pa dang rang don las blo ldog pas lam gyi 'khrul pa sel | stong pa nyid dang bdag med kyi don bsgoms pas | dngos po dang mtshan ma las blo ldog pas 'khrul pa ye shes su 'char ro||*

<sup>412</sup> For more details about the presentation of *Four Dharmas of Sgam po pa* in accordance with the commentaries in *Dwags po'i bka' 'bum*, see part I, chapter 1.2.1 of this dissertation (particularly table 2).

Interestingly, also, the three longer commentaries on *Four Dharmas of Sgam po pa*<sup>413</sup> attributed to Phag mo gru pa begin with short presentations that are almost identical verbatim to that above.<sup>414</sup> Therefore, even though most of the works may be pseudepigrapha,<sup>415</sup> one can at least assume that the brief presentations preceding them will authentically reflect Phag mo gru pa's stance on *Four Dharmas of Sgam po pa*.

If *Four Dharmas of Sgam po pa* is considered a further development of the fourfold Bka' gdams topos,<sup>416</sup> blending the Bka' gdams teachings with the *mahāmudrā* tradition, Phag mo gru pa's use of the formulations can be seen as a step backward, bringing the formulations again more in line with the original Bka' gdams topos or *Zhen pa bzhi bral*.

Being considered the founding father of the eight Phag gru bka' brgyud sub-schools, it is of course unsurprising that his commentaries wielded a strong influence over some authors of the tradition, particularly within the 'Bri gung bka' brgyud sub-school. This can be witnessed in the three commentaries of his student 'Jig rten gsum mgon (1143-1217), founder of the 'Bri gung bka' brgyud tradition.<sup>417</sup> His *Dwags po chos bzhi'i don 'grel snying bsduṣ bstan pa* for example contains the following summary, which is very similar to the short formulations we have seen in Phag mo gru pa's works:

---

<sup>413</sup> The only exception is *Tshogs chos ma rig mun sel*. Here, the treatment of *Four Dharmas of Sgam po pa* is very brief, consisting only of a short quotation of the four formulations along with the emphasis that they are of the utmost importance for one who wholeheartedly practices the *dharma*. TMM, 332,1–2: *de bas snying thag pa'i chos byed pa la chos chos su 'gro ba| chos lam du 'gro ba| lam gyi 'khrul pa sel ba| 'khrul pa yes shes su 'char ba bzhi gal che|*

<sup>414</sup> Cf. *Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL, 25,1–26, 1; cf. also part I, chapter 3.4 of this dissertation); cf. *Tshogs chos chen mo dum bu bcu gnyis ma* (TDC, 642,4–643,1); cf. *Tshogs chos mun pa thams cad sel bar byed pa vaidūrya 'od kyi dkyil 'khor*, TDC, 55,4–56,2.

<sup>415</sup> *Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL) is probably an exception as it contains a passage that suggests that it is an actual composition: “Regarding emptiness, it has been said at times that one needs to meditate that this very mind of oneself is empty. It is explained in detail by means of scripture and reasoning, [but] since I have written [about] that elsewhere, [I] did not write [about] it here.” PKL, 182a,1–2 : *res 'ga' stong pa nyid ni rang sems 'di nyid stong par bsgom dgos te gsung nas| lung rigs kyis rgyas par bshad de| de ni bdag gis gzhan du bris pas 'dir ma bris so|*

Cf. part II, chapter 3.4 of this dissertation.

<sup>416</sup> See part I, chapter 3.2.5 of this dissertation.

<sup>417</sup> The three commentaries were published together in 2008 as a collection entitled *Dwags po chos bzhi'i 'grel ba khag gsum* (CKS).

[1.] Like that, due to having meditated on impermanence,<sup>418</sup> one has not turned toward the eight worldly *dharmas*, and because of [cultivating] thoughts (directed) toward future lives to come, the “*dharma* has turned toward the *dharma*.”

[2.] Due to [having meditated on] *karman*, cause and effect, and the disadvantages of cyclic existence, one has developed an intellectual certainty with respect to the well-being of cyclic existence up to the pinnacle of existence,<sup>419</sup> and because of thoughts that are solely [directed] toward liberation, “*dharma* has turned toward the path.”

[3.] Conceptualizations about the three (states of awakening) of *śrāvaka*[-Arhathood], *pratyekabuddha*[-Arhathood], and unsurpassable [Buddhahood] are delusions, which are dispelled by a path that is known to be a single one. Thus, by having turned toward the Mahāyāna alone, the delusions of the path have been dispelled.

[4.] Delusions consist of the twelve links of dependent arising from ignorance up to old age and death. Thus, through the appearance of knowledge of the nature of ignorance, “delusions appear as wisdom.”<sup>420</sup>

---

<sup>418</sup> Read impermanent (*mi rtag pa*) instead of non-conceptual (*mi rtog pa*).

<sup>419</sup> The pinnacle of existence (*bhavāgra*, *srid pa'i rtse mo*), which corresponds to the fourth level in the formless realm, is considered to be the highest state that can be achieved within cyclic existence.

<sup>420</sup> CDN, 615,5–10: *de ltar mi rtag* [text: *rtog*] *pa bsgoms pas 'jig rten gyi chos brgyad du ma song ste phyi ma phan chad kyi rtog pas chos chos su song| las rgyu 'bras dang 'khor ba'i nyes dmigs kyis 'khor ba'i bde ba| srid rtse man chad la yid phyung ste thar pa 'ba' zhig gi rtog pas chos lam du song| nyan thos dan rang sangs rgyas bla na med pa gsum du rtog pa 'khrul pa yin te| gcig tu shes pa'i lam gyis 'khrul pa bsal te| theg chen 'ba' zhig tu song bas lam gyi 'khrul pa bsal| 'khrul pa ma rig pa nas rga shi'i bar du rten 'brel bcu gnyis yin te| ma rig pa nyid rig pa'i ye shes su shar bas 'khrul pa ye shes su shar ro gsung.*

#### 4.2.4 Padma dkar po's Commentaries on *Four Dharmas of Sgam po pa*<sup>421</sup>

Compared to the other influential commentaries on *Four Dharmas of Sgam po pa*, those of Kun mkhyen Padma dkar po (1527–1592) are relatively late. The first of the two works, *Skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*, is a mid-length commentary of sixty-six pages which is little known and should not be confused with a work of a similar name, *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (CLP), attributed to Sgam po pa.<sup>422</sup> The latter is attached to the commentary in Padma dkar po's collected works as a supplement along with a further short commentary to it, *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa* (TKL) or *Brief Commentary on the Twelve Stanzas Laying down the Differences for the Stages of the Path for the Three Types of Beings* by Sgam po Tshul khriims snying po (1116–1169).<sup>423</sup> The second commentary of Padma dkar po, *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*, is between two hundred and five and two hundred and eleven pages long, depending on whether one looks at the edition contained in the collected works<sup>424</sup> or the *dbu med*-manuscript preserved by the Nepal-German Manuscript Preservation Project.<sup>425</sup> Both works by Padma dkar po comment on Sgam po pa's *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*.<sup>426</sup>

<sup>421</sup> This section summarizes some of the major points presented in an upcoming paper discussing Padma dkar po's interpretative model. See SCHEUERMANN 2015.

<sup>422</sup> This work is not recorded in *Dwags po'i bka' 'bum*. Instead, one finds there two unrelated texts of similar names, the famous *Rje sgam po pa'i zhal gdams lam mchog rin po che'i phreng ba* (ZLP) and a less well-known, short work entitled *Lam mchog rin po che'i phreng ba* (LCP). Along with *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (CLP), all three works can be referred to by the short title *Lam mchog rin po che'i phreng ba*, and Padma dkar po does so for example in the summary section of his commentary. Cf. part II, chapter 3.5.1, CNL<sub>M</sub>, 7b of this dissertation.

<sup>423</sup> In an interview, Khenchen Chodrak Tenphel informed me that he was sure he has seen a printed edition of Sgam po Tshul khriims snying po's collected works, but unfortunately could not remember where. (KCD, Karma Samphel Ling, Vienna, 10.11.2012). To date, I have been unable to verify the existence of such a collection. Since *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa* is a commentary on *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*, attributed to Sgam po pa, it is possible that the latter is also contained in this collection.

<sup>424</sup> CNL: PKS, vol. 11, 1–205.

<sup>425</sup> CNL: NGMPP reel no. L 0311-07/1, fol. 2a, 1–107b, 4.

<sup>426</sup> For *Skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*, this is stated in its colophon (KLP, 602, 6–603, 2), and in the case of *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*, quotations of the work are interspersed throughout the text.

As we saw above, Phag mo gru pa's interpretative model for *Four Dharmas of Sgam po pa* is quite different from that of La yag pa and the commentaries found in *Dwags po'i bka' 'bum*. In the following statement made in the summary section (*bsdus don*) of *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*, Padma dkar po seems to consider works by authors who are representative for each of the three different interpretative models as authoritative literature on the subject:

In order to solely explain the later stages of the path in detail, (i.e., those for beings of greater capacity) Dharmarāja Candraprabha-Kumāra[bhūta] (Sgam po pa) composed *Dwags po thar rgyan*. In order to teach all three (stages of the path), he composed (*Skyes bu gsum gyi lam mchog rin po che'i 'phreng ba*,<sup>427</sup> and [his] most detailed explanations emerged from his statements in the teachings to the assembly.<sup>428</sup> To that, the Great Meditator composed a smaller commentary,<sup>429</sup> Phag mo gru pa (composed a work on) the stages of the path for the Mahāyāna<sup>430</sup> and, on the basis of these, Lho la yag pa Byang chub dngos grub [composed] a root text with a larger commentary on *Four Dharmas [of Sgam po pa]*, thereby blessing the present-day followers of the Bka' brgyud (tradition). These (texts) are apprehended as the root texts for the textual tradition of *Four Dharmas [of Sgam po pa]*.<sup>431</sup>

Padma dkar po's choice of source texts suggests that he was aware of the differences between the related interpretative models. That he developed both works as commentaries on *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po*

---

<sup>427</sup> This probably refers here to *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (CLP).

<sup>428</sup> As we have already seen, most commentaries on *Four Dharmas of Sgam po pa* are contained in works belonging to the genre of teachings to the assembly (*tshogs chos*). Cf. part II, chapter 1 of this work.

<sup>429</sup> The epithet Great Meditator (*sgom pa chen po*) refers to Sgam po pa's nephew, Sgam po Tshul khrim snying po, who composed the short commentary to KLP. See part II, chapter 3.2 of this dissertation.

<sup>430</sup> *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* (PTR). Its root verses are also attached as a supplement to Padma dkar po's commentary under the title *Lam rim gyi rtsa ba dpal phag mo gru pas mdzad pa* (LRT). Still, as explained earlier, having been authored by either Gro lung pa or Phag mo gru pa, its authorship is contested. Cf. part I, chapter 3.2.4 of this dissertation.

<sup>431</sup> For the Tibetan text edition and an English translation of *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*'s summary section, see part II, chapter 3.5 of this dissertation.

*che'i 'phreng ba*, attributed to Sgam po pa, is also telling as the work only briefly mentions four *dharmas* (*chos bzhi*) in the following passage:

These stages of the path for the three types of beings, which present all vehicles as subject-matter, are the main road of all the noble ones of the three times. They are explained in detail by means of four *dharmas*. Also, each of them is to be practiced by means of the three: view, meditation and conduct.<sup>432</sup>

The four *dharmas* are not mentioned again in this text which instead continues to expand on the subject of view, meditation, conduct and result. One should also note particularly the formulation “also, each of them” (*de dag re re'ang*) in the third sentence quoted above, as “them” (*de dag*) could refer to either the “stages of the path for the three types of beings” or the “four *dharmas*”. Padma dkar po simply follows here Sgam po Tshul khrims snying po's commentary, who suggests that the four *dharmas* mentioned here refer to *Four Dharmas of Sgam po pa*. However, it is very likely that a completely different set of four *dharmas* is meant here, i.e., view, meditation, conduct and result. These four may have also been called “four *dharmas*” by Sgam po pa, as a passage from *Tshogs chos legs mdzes ma* (TCL) in the *Dwags po'i bka' 'bum* suggests:

Likewise, when one has a completely pure triad of **view**, **meditation** and **conduct**, it is impossible that a completely pure **result** will not arise. Those **four dharmas** (i.e. view, meditation, conduct and result) are therefore free from being incomplete. Hence, having pooled the four pith instructions together, this key instruction similar to the wheel of a chariot, an initiator of a path system, is taught.<sup>433</sup>

Not only does this suggest that Sgam po pa also conceived of view, meditation, conduct and result as four *dharmas*, but the entire *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* also focuses on this subject alone. It is this discussion which is introduced with the sentence quoted earlier “They (i.e., the three

<sup>432</sup> CLP, vol. 10, 526,2–3: *theg pa thams cad brjod byar bstan pa yi |skyes bu gsum gyi lam gyi rim pa 'di |dus gsum 'phags pa rnams kyi gzhung lam ste|chos bzhis rgyas bshad de dag re re'ang|lha sgom spyod pa gsum gyis nyams su blang|*. Cf. part II, chapter 3.5 of this dissertation.

<sup>433</sup> TCL, NGMPP reel no. 0594/01, fol. 241a,6–7: *de lta rta ba bsgom pa spyod pa gsum rnam par dag pa zhig [text: cig] yod tsa na 'bras bu rnam par dag pa zhig [text: cig] mi 'char mi srid do |des na chos bzhi po de mi tshang kha med du 'dug pas na |man ngag bzhi sgrom du bcug nas lam gyi [text: gyis] srol 'byed pa shing rta 'khor lo lta bu'i gdams ngag 'di ston |*.

stages of the path) are explained in detail by means of four *dharmas* (i.e., view, meditation, conduct and result).” Therefore, I also suggest understanding the ambiguous third sentence of the quotation as relating to the stages of the path rather than to the four *dharmas*. Hence, the sentence probably refers to that, as far as the practice of the stages of the path is concerned, “each of them is to be practiced by means of the three: view, meditation and conduct.” The reason why the “fourth *dharma*”, i.e., result, is not mentioned at this point is due to the fact that the statement explicitly relates here to the aspect of the path.

However, not taking into account that *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* generally discusses all four *dharmas* (view, meditation, conduct and result) with respect to each of the three types of beings, Padma dkar po follows Sgam po Tshul khriims snying po's identification of the four *dharmas* in this passage with the four *dharmas* of *Four Dharmas of Sgam po pa*. Consequently, his commentary focuses mainly on the three aspects mentioned therein (view, meditation and conduct) and less on result,<sup>434</sup> which he uses as the main perspectives for explaining each of the four *dharmas* of *Four Dharmas of Sgam po pa* in great detail.

Hence, even though Padma dkar po gives the impression in the summary section of his longer commentary that his commentary is based on the explanatory models of Sgam po pa, La yag pa and Phag mo gru pa, this is an entirely new turn. By adding the perspective of explaining the four *dharmas* through the lens of view, meditation and conduct, he establishes a new model for interpreting *Four Dharmas of Sgam po pa*.

Making use of the system of the three types of beings as well, Padma dkar po classifies each of the four *dharmas* accordingly: the first corresponds to the path for beings of lesser capacity, the second to that for beings of middling capacity, and the third and fourth to the path for beings of greater capacity. However, unlike Phag mo gru pa, who subdivides the last two *dharmas* on the basis of the two aspects of *bodhicitta*, relative and ultimate, Padma dkar po subdivides them by making a distinction between sharp and very sharp faculties, i.e., the Pāramitānaya and the Mantranaya, which he formulates as follows:

---

<sup>434</sup> Padma dkar po does not discuss the result with respect to each of the four *dharmas* and its associated practice of cultivating a corresponding view, meditation and conduct, but discusses the result globally and very briefly at the end of his commentary. See CNL, 202,3ff.



While both (the causal and the resultant vehicle) constitute the path for beings of greater capacity, (the further degrees in the classification of) beings of greater capacity themselves depend on a distinction between sharp and very sharp faculties.<sup>435</sup>

Thus, similarly to some of the commentaries contained in *Dwags po'i bka' 'bum* and that of La yag pa, his explanation includes also the Mantranaya (see table 15).

Table 15 – Different interpretative models for *Four Dharmas of Sgam po pa*

<i>dharma</i>	<i>Dwags po'i bka' 'bum</i> <sup>436</sup>	La yag pa	Phag mo gru pa	Padma dkar po
1	Path: the path for beings of lesser and middling capacity	The path for beings of lesser and middling capacity and its result	The path for beings of lesser capacity	The path for beings of lesser capacity: view, meditation and conduct
2	Path: the path for beings of greater capacity	The path for beings of greater capacity (Pāramitānaya) and its result	The path for beings of middling capacity	The path for beings of middling capacity: view, meditation and conduct
3	Functionality of the path: how delusions are dispelled (fourfold topos/two types of <i>bodhicitta</i> )	The gradual approach in accordance with the Mantranaya and its result	The path for beings of greater capacity: development of relative <i>bodhicitta</i>	The path for beings of greater capacity (Pāramitānaya): view, meditation and conduct
4	Result: understanding the nature of the mind (can be realized in accordance with the Pāramitānaya or the Mantranaya)	The instantaneist ( <i>cig car ba</i> ) approach in accordance with <i>mahāmudrā</i> and its result	The path for beings of greater capacity: development of ultimate <i>bodhicitta</i>	The path for beings of greater capacity (Mantranaya): view, meditation, conduct and result

<sup>435</sup> CNL, 10,3: *de gnyis ka skyes bu chen po'i lam ste | skyes bu chen po rang la dbang po rno ba dang ches rno ba'i khyad par la ltos nas so*. Cf. part II, chapter 3.5 of this dissertation.

<sup>436</sup> For more details about the presentation of *Four Dharmas of Sgam po pa* in accordance with the commentaries in *Dwags po'i bka' 'bum*, see part I, chapter 1.2.1 (particularly table 2).

Padma dkar po's longer commentary is particularly regarded by the present-day tradition as a *locus classicus* for studying *Four Dharmas of Sgam po pa* along with that of La yag pa. The fact that it influenced the writings of subsequent authors in the 'Brug pa bka' brgyud tradition can be verified by the example of a short passage in *Gdams ngag nyams len par mkho ba zab khrid mtha' dag gi sngon 'gro'i ngag 'don rim par dmigs khrid don 'grel nyung ngur bkod pa mchog gi byin rlabs 'dren pa'i shing rta* (CNM) of Kun gzigs Chos kyi snang ba, the eighth 'Brug chen (1768–1822). Being a commentary on the preliminary practices for *mahāmudrā*,<sup>437</sup> the work expounds also on the short prayer for *Four Dharmas of Sgam po pa* included in the associated ritual text for this practice. Kun gzigs Chos kyi snang ba's brief explanation of less than two pages condenses Padma dkar po's explanation in the summary section of his longer commentary.

---

<sup>437</sup> For the preliminary practices for *mahāmudrā*, see part I, chapter 1.3.2 of this dissertation.

#### 4.2.5 Further Commentaries

##### **Bla ma Zhang's *Dwags po chos bzhi'i ngo sprod***

*Dwags po chos bzhi'i ngo sprod* of Bla ma Zhang Brtson 'grus grags pa (1123/1121-1193), a disciple of Sgam po Tshul khrim snying po who may have met Sgam po pa toward the end of the latter's life,<sup>438</sup> is a very early commentary on *Four Dharmas of Sgam po pa*. Around ten pages in length, this text is relatively short, but is nevertheless very interesting as Bla ma Zhang interprets *Four Dharmas of Sgam po pa* in a slightly different way than other commentators. Since he is considered the founding father of the Tshal pa bka' brgyud sub-school, this model possibly had some influence on the way in which the doctrine was perceived within this school, but I was unable to verify this due to a lack of available material.

In his explanation of the first *dharma*,<sup>439</sup> Bla ma Zhang advises that whatever type of practice with respect to the three baskets, the four tantra classes, the triad of listening, reflection and meditation, or the six *pāramitās* one is engaged in, it should serve as a remedy for afflictions.<sup>440</sup> Overall, the gist of this section is that the *dharma* should be used to tame one's mind and remedy afflictions. In the next section,<sup>441</sup> the formulation of the second *dharma* is said to relate to developing loving kindness, compassion and relative *bodhicitta*, while the third *dharma*<sup>442</sup> is related to the development of an understanding of emptiness or ultimate *bodhicitta*. The latter is said to be gained through overcoming the clinging to things and characteristic signs. In the final part, the explanation of the fourth *dharma*,<sup>443</sup> Bla ma Zhang briefly lays out the realization that is to be attained, which he defines as the union of emptiness and compassion.

---

<sup>438</sup> JACKSON 1994, 60.

<sup>439</sup> Cf. CNP, 559,3–560,5.

<sup>440</sup> See CNP, 559,3–5: *de la chos chos su 'gro ba ni| sde snod gsum dang rgyud sde bzhi sgrub thabs la sogs pa dang| thos bsam sgom gsum dang| pha rol tu phyin pa drug la sogs pa gang dang gang spyad kyang nyon mongs pa'i gnyen por 'gro dgos pa yin| de ltar ma song na chos chos su ma song ba yin*].

<sup>441</sup> Cf. CNP, 560,5–563,4.

<sup>442</sup> Cf. CNP, 563,4–567,3.

<sup>443</sup> Cf. CNP, 567,4–568,4.

**Mgar chos sdings pa's *Tshogs chos mdo rgyud kun gyi snying po nor bu rin po che bkod pa'i rgyan***

A further very early commentary is a short passage of *Tshogs chos mdo rgyud kun gyi snying po nor bu rin po che bkod pa'i rgyan* (TDN)<sup>444</sup> by Mgar chos sdings pa Ngag dbang don grub (13<sup>th</sup> cent.). The whole commentary explains *Four Dharmas of Sgam po pa* through the lens of *mahāmudrā* key instructions. Placed in the context of a yogi training in meditation in the presence of a guru, the formulations of *Four Dharmas of Sgam po pa* are then related to the different stages in the process of this meditation practice. These stages are not explicitly identified as the four yogas of *mahāmudrā* (*phyag chen gyi rnal 'byor bzhi*), but the explanations for each of the four formulations correspond exactly to one of the four yoga stages, i.e., to one-pointedness (*rtse gcig*), freedom from elaborations (*spros bral*), single taste (*ro gcig*) and non-meditation (*sgom med*).<sup>445</sup>

**'Brug pa Kun dga' legs pa's *Dwags po chos bzhi'i skor***

A further interesting commentary is *Dwags po chos bzhi'i skor* by the famous 'Brug pa bka' brgyud master, 'Brug pa Kun dga' legs pa.<sup>446</sup> It is a very brief explanation found within his hagiography, *'Brugs pa kun legs kyi rnam thar* (CZK),<sup>447</sup> which is divided from the rest of the work by a short introductory sentence and a colophon-like concluding remark. In the first sentence, 'Brug pa kun legs informs us that the explanations were given in order to dispel mistaken notions about the formulations. The short sermon is summarized at the end by the following explanatory reformulation of the four *dharmas*:

Now, how should one do it?

Grant your blessings so that the mind turns toward the (thirty-seven) *dharmas* (conductive) for awakening.<sup>448</sup>

Grant your blessings so that these (thirty-seven) *dharmas* (conductive) for awakening turn toward the right path.

<sup>444</sup> TDN, 127,1–131,5.

<sup>445</sup> For an overview of the four yoga stages, see SCHILLER 2014, 160–172.

<sup>446</sup> In his upcoming publication, *The Holy Madmen of Tibet*, David M. DiValerio will discuss the life and work of 'Brug pa kun legs.

<sup>447</sup> CZK, 464,6–18. Cf. BST, 856–857.

<sup>448</sup> The term *byang chub kyi chos* is probably a contraction of *byang chub phyogs mthun kyi chos sum cu so bdun* or the thirty-seven *dharmas* conducive for awakening.

Grant your blessings so that the right path dispels its obstacles, mentally constructed delusions.

Grant your blessings so that the reality of all of this, freedom from delusion, wisdom, appears.<sup>449</sup>

### Miscellaneous

The hagiography of Sgam po pa by Sman sdong mtshams pa Karma nges don bstan rgyas (19<sup>th</sup> cent.), *Mnyam med dwags po lha rje'i rnam thar sgrub brgyud bstan pa'i mdzes rgyan* (MDN), contains several quotations from teachings by Sgam po pa, including a short text commenting on *Four Dharmas of Sgam po pa*.<sup>450</sup> After briefly listing the four formulations, it contrasts them with five brief statements that are a slight variation of the fourfold topos suggesting that one should turn away from concerns for this life, cyclic existence, all wrong-doing, desire for one's own peace and happiness, and clinging to things and characteristic signs.<sup>451</sup>

There is further an *dbu med*-manuscript of a commentary by an unknown author preserved by the Nepal-German Manuscript Preservation Project which bears the rather obscure name *Dag [sic] po'i chos bzhi gsur 'gur gnyis he* (CSN). Unfortunately, little can be said about this work as it is partly damaged, incomplete and even its title appears to be corrupt.<sup>452</sup>

In addition to the various commentaries, one finds different variants of the prayer associated with *Four Dharmas of Sgam po pa* in a number of ritual texts.<sup>453</sup> Apart from

<sup>449</sup> BST, 856,4–857,1: *da ci 'dras [CZK: 'dra] byed zer na| blo byang chub kyi chos su 'gro bar byin gyis rlobs| byang chub kyi chos de yang dag pa'i lam du 'gro bar byin gyis rlobs| yang dag pa'i lam de'i bar chad blos byas kyi [CZK: blo dbyings kyis] 'khrul pa sel bar byin gyis rlobs| de thams cad kyi don 'khrul med ye shes su 'char bar [CZK: rtogs par] byin gyis rlobs zer ba. Cf. CZK, 464,13–17.*

<sup>450</sup> MDN, 52,3–10.

<sup>451</sup> MDN, 52,4–9: *'chi ba bsgoms pas tshe 'di la[s] blo ldog dgos| mi rtag pa bsgoms pas 'khor ba mtha' dag las blo ldog dgos| 'khor ba'i nyes dmigs dang las rgyu 'bras bsgoms pas nyes pa mtha' dag las blo ldog dgos| byams snying rje byang chub kyi sems bsgoms pas rang zhi bde 'dod pa las blo ldog dgos| chos thams cad stong nyid du bsgoms pas dngos po dang mtshan mar 'dzin pa las blo ldog dgos|. The whole passage is a quotation from another text, but I was unable to identify its origin.*

<sup>452</sup> Only nine pages of the work are currently available, but even these are partly damaged.

<sup>453</sup> See for example the prayers contained in *Mi la'i bla sgrub* compiled by 'Jam mgon kong sprul blo gros mtha' yas (MLG, 466,5–6), two occurrences in *Khrid kyi sngon 'gro'i chog khrigs ngag*

slight differences, they are relatively similar and add little extra information regarding the question of how to interpret the formulations. Still, a stanza of a prayer in *Zab lam bla ma sgrub pa'i bsnyen yig zin bris dang gzhung rnam dkyus byang nag 'gros su bkod pa sogs* (ZNZ)<sup>454</sup> by Dkon mchog bstan 'dzin Chos kyi blo gros (1801–1859) is noteworthy since it paraphrases the formulations in a way that comes close to being a commentary.

---

*'don du bkod pa rdo rje'i grong du 'dren pa'i shing rta* of Śākya rin chen (BZP, 1,11–2,7 and BZP 7,3–6), or one in the *Phyag chen sngon 'gro'i bsgom rim gsal 'debs ngag 'don rgyas spel dngos gzhi'i rtsa tho dang bcas pa zab don rgya mtsho'i lam tshang* of Kun dga' bstan 'dzin, Khams sprul III. (1680–1723; PNG, 20,1–3). Considering that one finds more writings on the subject up to the fifteenth and sixteenth century, but later mainly prayers in ritual texts or commentaries to these prayers, one may assume that a process of ritualization has taken place.

<sup>454</sup> ZNZ, 299,3–4: *ci byas chos su 'gro bar byin gyis rlobs | chos rnam lam du lhong bar byin gyis rlobs | lam 'khrul bag chags zad par byin gyis rlobs | 'khrul pa rang ngo shes par byin gyis rlobs* |.

## **Part II – Selected Texts**







# 1. Pseudepigrapha Attributed to Sgam po pa in *Dwags po'i bka' 'bum*<sup>455</sup> along with their Tibetan Text Editions

## 1.1 Introduction to the Texts

The different *Dwags po bka' brgyud* traditions generally consider the collection of writings commonly known as *Collected Works of Sgam po pa (Dwags po bka' 'bum)* as authoritative sources that faithfully represent Sgam po pa's intention. As Ulrich Kragh has shown convincingly, these works might be renamed "Collected Works of the *Dwags po bka' brgyud* tradition", since the collection contains only a few works whose authorship can undoubtedly be identified as that of Sgam po pa.<sup>456</sup> The majority of the writings in the collection are pseudepigrapha and contain also some works that can clearly be identified as having been authored by well-known scholars of the early *Dwags po bka' brgyud* tradition. Discussing the manuscript as a whole, Ulrich Kragh therefore notes:

Hence, it seems that the manuscript's overall title for the corpus, viz. "*Dags*<sup>457</sup> *po bka' 'bum*," originally may have been intended merely to suggest a compilation of miscellaneous contents associated with *Dags lha sgam po* and the early *Dags po'i bka' brgyud* tradition rather than signifying an exclusive collection of texts composed by *Bsod nams rin chen*.<sup>458</sup>

Having examined the corpus of texts within the collection which are unanimously attributed to Sgam po pa by the tradition, I identified six short texts on *Four Dharmas of Sgam po pa* in the following works:

---

<sup>455</sup> The titles given in this section correspond to those found in the later xylographic print editions based on B since the works are generally known by these names today. The names given in the manuscript reproduced in A mostly differ. The translation was done on the basis of B but was later compared to the version of A and possibly also other witnesses. Deviations between B and A or other witnesses have been identified in the footnotes.

<sup>456</sup> KRAGH 2013.

<sup>457</sup> Kragh consistently uses the alternative spelling *dags* for the more common form *dwags* throughout his paper. In doing so, he follows B, which mostly, if not always, reads *dags* instead of *dwags*. While this is unproblematic in Wylie transliteration, the corresponding Tibetan spelling brings unwanted ambivalence and would generally need to be read as *d.gas*.

<sup>458</sup> KRAGH 2013, 400.

- *Tshogs chos yon tan phun tshogs* (TYP): two texts (Text 1 and 2)
- *Tshogs chos chen mo* (TCC)
- *Dus gsum mkhyen pa'i zhu lan* (DKZ)
- *Chos rje dwags po lha rje'i gsung sgros dum sgrigs ma* (SGDG)
- *Chos bzhi mdor bsdus pa legs* (CZD)

They are certainly pseudepigrapha as these are framed by constructions using “as it is/has been said by...it is said/has been said” (*zhal nas gsung[s]...gsung[s]*) which clearly identify the texts as going back to notes taken by a disciple. While all of these texts have been attributed to Sgam po pa by the tradition, it cannot be ruled out that some (or even all) of them may date back to another teacher of the early Dwags po bka' brgyud tradition. The text editions of the selected pseudepigrapha on *Four Dharmas of Sgam po pa*, attributed to Sgam po pa, are based on textual witnesses found in two different versions of *Dwags po'i bka' 'bum*:

### Sigla

- A DKB-BC: A negative reproduction of four of the five volumes of the 14<sup>th</sup>/15<sup>th</sup> century Lha dbang dpal 'byor manuscript, white ink on black paper, which is contained in *'Bri gung bka' brgyud chos mdzod chen mo* (BCD). Lhasa: ?, 2004, vol. 11–14.
- B DKB-Dwags: The first xylographic print edition produced in 1520. Scans of the Ri bo che or Dwags lha sgam po-block print by the NGMPP. NGMPP reel no. L 594/1–596/1.<sup>459</sup>

Relevant bibliographical information on the location of each text discussed has also been provided in a footnote under the title section for each text.

It proved unnecessary to rely on further existent xylographic print editions apart from B since all “later prints of Dags po bka' 'bum are apographs, i.e., direct copies, of the Dags

---

<sup>459</sup> For a detailed description of both textual witnesses, see *ibid.*, 370–376.

lha sgam po xylograph or its textual descendants.”<sup>460</sup> Based on his findings of “corrupt readings in the manuscript that are repeated in the xylograph,”<sup>461</sup> Ulrich Timme Kragh suggests that A may have been a textual ancestor of B.

I witnessed an interesting case which substantiates this finding in the unanimously rendering of *nyams su blangs* found in A 69, 6 and B 330a, 3 of the *Tshogs chos chen mo* (TCC). While the xylograph B generally has the correct form *bslangs*, B exceptionally is in agreement here with A, which generally reads the defective *blangs* or *slangs* throughout instead of *bslangs*.

Thus, since some corrupt readings existent in the manuscript “are not repeated in the xylograph,”<sup>462</sup> Kragh draws the obvious conclusion that B is either a “*misch-codex* copied by comparing the readings of several ancestor manuscripts,” or that its editor “thoroughly emended the text that was going into the new print.”<sup>463</sup>

Regarding his comparison of A and B at the beginning of his conclusion, Kragh further observes “that editorial modification had been imposed in four main aspects of the xylograph: (1) the xylograph’s compilation of segments into new textual units, (2) its entitling of these, (3) its layout of the forty texts into a new arrangement, and (4) the polishing of their language.”

Points (1) to (3) are also in agreement with my own findings. The concerned passage on the four *dharmas* in *Tshogs chos chen mo* (TCC) in B is for example found in a work of A entitled *Tshogs chos yon tan phun tshogs*. On the other hand, the two further short texts which form part of a work with the identical name in B, *Tshogs chos yon tan phun tshogs* (TYP), are not found in the correspondingly titled section of A, but are instead spread out through a work entitled *Nyams myong yi ger bkod pa* or *Experience put into Writing* (NYK).

Passages discussing the four *dharmas* in *Dus gsum mkhyen pa'i zhu lan* (DKZ), and *Chos rje dwags po lha rje'i gsung sgras dum sgrigs ma* (SGD) are a particular case. Already, the two texts in B resemble each other closely and larger passages of them are identical

---

<sup>460</sup> Ibid., 376. See also fn. 25 for an overview over the later xylographic print editions.

<sup>461</sup> Ibid., 376.

<sup>462</sup> Ibid., 376.

<sup>463</sup> Ibid., 376–377.

verbatim. In A, each of them is again represented by two individual yet almost identical passages. The exact locations of the parallel passages in A are indicated along with the text edition and translations below.

The famous *Chos bzhi mdor bsdus pa legs* (CZD) of B forms part of a collection of short texts with several instructions in A, which is called *Bla ma sgam po pa'i gdams ngag nyams su len pa bsdus pa* (NLD) or *Guru Sgam po pa's Key Instructions, A Summary of the Practice*.

Following the generally accepted convention of the tradition, I will present these texts using the titles under which they are commonly known in B. In the light of Kragh's findings and the evidence of the manuscript, it is however more than questionable whether these are in fact their original titles.

Concordances to the different texts are indicated by the siglas of the different editions, A and B, in square brackets, followed by the page or folio number (e.g. [A 106]). In the case of folios, "a" and "b" for *recto* and *verso* is additionally indicated (e.g. [B 262a]).

For two of the works, two slightly different versions of the same text are recorded in A. This is the case for *Dus gsum mkhyen pa'i zhu lan* (DKZ) and *Chos rje dwags po lha rje'i gsung sgros dum sgrigs ma* (SGD). In order to differentiate between the different variants, a lowercased letter is added to the sigla (e.g. [A<sub>a</sub>137]) as indicated in the footnote to the title of the respective text edition.

In order to reduce the critical apparatus of this edition, common syllabic contractions like *gsungso* were not noted. Other than that, I attempted to reflect closely the different readings of both Tibetan editions.

As for the placement of *shads* (།), the edition generally follows B. A considerably varies from B by adding or omitting *shads*, which has been recorded with the exception of double *shad* (།།). At the end of paragraphs or verse text, double *shads* were given preference over single *shads*. Occasionally occurring *rin chen spungs shads* were treated as normal *shads*.

Omissions were marked with “om” (*omisit*). Where a single syllable is omitted, merely the respective textual witness is indicated in the footnote (e.g. B om.). If more than one syllable is omitted, the omitted syllables are recorded in the footnote (e.g. A om.’*phrazhing*). Additional syllables are marked in the same way as omissions with “add.” (*addidit*). Editorial changes have been applied scarcely, and are marked “em.” (*emendavit*) in the footnotes.

## 1.2 Two Short Texts from *Tshogs chos yon tan phun tshogs*<sup>464</sup>

### 1.2.1 Tibetan Text Edition of Text 1<sup>465</sup>

[A 106; B 262a;] yang rje dwags<sup>466</sup> po rin po che'i zhal nas| sangs rgyas kyi bstan pa la<sup>467</sup> rim pa mtha' dag la blo nges su 'dod na<sup>468</sup> chos gang bshad kyang zab| blo nges su ma<sup>469</sup> 'dod na chos gang bshad kyang mi zab gsung<sup>470</sup>|

dge bshes<sup>471</sup> ston pas gsang sngags kyi chos bsam gyis mi khyab pa gcig<sup>472</sup> mkhyen te| jo bo dang mjal<sup>473</sup> nas skyes bu gsum la blo nges| dus rtag tu byams pa dang snying rje la blo nges pas| 'gro ba thams cad khong la dad par gyur ba yin|

de ltar<sup>474</sup> bka' gdams kyi<sup>475</sup> bstan pa dar bar byed pa khong gi skyes bu gsum la byed pa yin| de bzhin du lo tsā<sup>476</sup> ba rin chen bzang pos de'i gong du pañdi ta bcu drug dang 'jal te<sup>477</sup>|

---

<sup>464</sup> TYP. A contains an interesting text, *Nyams myong yi ger bkod* or *Experience put into Writing pa* (NYK), with interesting parallel passages for the larger part of the texts A and B:

- A, vol. 12, 130,1–3 corresponds to text 1, B, NGMPP reel no. L 0594/1, fol. 262a,5–7
- A, vol. 12, 130,3–131,5 corresponds to text 2, B, NGMPP reel no. L 0594/1, fol. 264b,1–265a,2
- A, vol. 12, 131,6–133,3 corresponds to text 1, B, NGMPP reel no. L 0594/1, fol.262a,7–263a,4

These parallel passages, although almost identical verbatim to their corresponding counterparts, do not however contain any of the explanations on the four *dharmas* present in texts A and B. Interestingly, NYK does contain a short presentation of the four *dharmas* that corresponds to that in *Dus gsum mkhyen pa'i zhu lan* (DKZ), but which seems to be defective and corrupt.(cf. Part II, 1.3 below). A further examination of the contamination of the textual material would be very interesting.

<sup>465</sup> B, NGMPP reel no. L 0594/1, fol. 262a,5–263b,5; cf. A, vol. 11, 106,3–109,5; cf. DKB-Bkra, vol. 1, 264,4–267,5.

<sup>466</sup> B *dags*.

<sup>467</sup> A *om*.

<sup>468</sup> A. *om*. |.

<sup>469</sup> A *mi*.

<sup>470</sup> A *gsungs*.

<sup>471</sup> B *shes*.

<sup>472</sup> A *cig*.

<sup>473</sup> B *'jal*.

<sup>474</sup> B *da lta*.

<sup>475</sup> A *gyi*.

<sup>476</sup> A *tsha*.

<sup>477</sup> A *ste*.

*nyams len la chos thams cad mi rtag par go ba de yin| skyes bu chung ngu ni gzhi<sup>478</sup>  
skyes bu chung ngu'i chos la byas [B 262b] nas| nyams su ci len na ngan song gi  
sdug bsngal la<sup>479</sup> 'jigs nas<sup>480</sup> las 'bras la yid ches pas mi dge ba la rnam par 'dzem  
pa de yin| de la ming skyes bu chung ngu ru btags kyang| 'jig rten pa yi<sup>481</sup> yang dag  
lta| chen po su la yod gyur pa| mi de tshe rabs stong du yang| ngan 'gro [A 107]  
dag tu ltung mi<sup>482</sup> 'gyur| zhes gsung pa'o<sup>483</sup>||*

*'o na skyes bu chung ngu de yang ngan song gsum gyi sdug bsngal las 'das na<sup>484</sup>|<sup>485</sup>  
mtho ris lha mi sangs rgyas kyi tshod tsam yin te| mig mar<sup>486</sup> la bltas pa'i dus su  
'khor ba gang<sup>487</sup> la yang skyid med|*

*'khor ba'i mtshan nyid ni<sup>488</sup> ri chen po mes tshig pa'i dbus na rang 'dug pa'am|  
rgya mtsho'i dkyil du gzings 'byams pa'am| gtsang<sup>489</sup> po'i dkyil du gru<sup>490</sup> 'byams  
pa'am| mdor na me ra'am| me'i dong lta bu yin pas| gang la yang skyid med pas<sup>491</sup>|  
des na<sup>492</sup> mya ngan las 'das pa ci thob byed dgos|*

*skyes bu<sup>493</sup> 'bring ste<sup>494</sup> nyan thos kyi lam yin| dgra bcom pa'i 'bras bu thob ste<sup>495</sup>  
des kyang mi yong bas<sup>496</sup>|<sup>497</sup> bla na med pa'i byang chub ci<sup>498</sup> thob byed dgos pa yin  
te| des na<sup>499</sup> pha rol tu phyin pa'i lam yin no| |*

---

<sup>478</sup> A *bzhi*.

<sup>479</sup> A *las*.

<sup>480</sup> A *om.* |.

<sup>481</sup> *em. yi* : B *gis*: A *yid*.

<sup>482</sup> B *ltung mi*: A *mi 'gro*.

<sup>483</sup> A *so*.

<sup>484</sup> A *nas*.

<sup>485</sup> A *om.* |.

<sup>486</sup> A *yar*.

<sup>487</sup> B *om.*

<sup>488</sup> B *om.*

<sup>489</sup> B *tsang po*.

<sup>490</sup> A *grub*.

<sup>491</sup> A *de*.

<sup>492</sup> C *des na* : A *mdor na*.

<sup>493</sup> A *skye bu*.

<sup>494</sup> A *de*.

<sup>495</sup> C *ste* : A *te* |.

<sup>496</sup> B *pas*.

<sup>497</sup> A. *om.* |.

<sup>498</sup> B *cis*.

<sup>499</sup> B *des na* : A *de ni*.

*gnyis pa gsang sngags kyi lam ni thabs skyed rdzogs gnyis yin te* | *de yang skyed rims kyi*<sup>500</sup> *zung 'jug gis*<sup>501</sup> *rtogs pa*<sup>502</sup> *'grub* |

*'bring dang tha ma gnyis kyis tha mal gyi zhen pa bzlog*<sup>503</sup> | *rab kyis rang lhar mthong* | *ji ltar mthong na rigs lngar mthong* | *lha mo bzhir mthong* | *byang chub sems dpa' bcu drug*<sup>504</sup> *tu mthong* | *de la sogs pa du byed dang*<sup>505</sup> *gang byed kyis*<sup>506</sup> *lhar mthong* | *'bring gis sgyu mar nges* | *tha mas mos pa byed pa'o*<sup>507</sup> ||

*rdzogs rims rab kyis rang sems sangs rgyas su mthong* | *'bring gis*<sup>508</sup> *ngo bo skye med du mthong*<sup>509</sup> | *tha mas spros bcas la gnas nas rtse gcig*<sup>510</sup> *sbyong ba'o*<sup>511</sup> ||

*'o na pha rol du phyin pa dang gsang sngags gnyis kyi khyad par gang zhes na* | *pha rol du phyin pa ni don spyi'i*<sup>512</sup> *rnam pa yul du byed pa zhes bya ste*<sup>513</sup> | *phyi gzung*<sup>514</sup> *ba'i yul 'di gcig*<sup>515</sup> *dang du bral gyi*<sup>516</sup> *gtan tshigs kyis bshig*<sup>517</sup> *nas stong* [B 263a] *bar byed* |

*gzung*<sup>518</sup> *ba med cing der 'dzin med* | *gzung*<sup>519</sup> *ba'i yul rtsad*<sup>520</sup> *chod na 'dzin pa'i sems sgrog rang brdal*<sup>521</sup> *zer nas* [A 108] *nang 'dzin pa'i sems la rtog dpyod*<sup>522</sup> *mi gtong ngo*<sup>523</sup> |

---

<sup>500</sup> B *kyis*.

<sup>501</sup> B *gi*.

<sup>502</sup> B *om*.

<sup>503</sup> A *'dog*.

<sup>504</sup> B *bcu drug* : A *drug*.

<sup>505</sup> B *om*.

<sup>506</sup> B *kyi*.

<sup>507</sup> A *do*.

<sup>508</sup> A *gi*.

<sup>509</sup> A *rtogs*.

<sup>510</sup> A *rtse cig*.

<sup>511</sup> A *sbyang ngo*.

<sup>512</sup> B *phyi'i*.

<sup>513</sup> A *te*.

<sup>514</sup> B *bzung*.

<sup>515</sup> A *cig*.

<sup>516</sup> B *gyis*.

<sup>517</sup> B *gshig*.

<sup>518</sup> B *bzung*.

<sup>519</sup> B *bzung*.

<sup>520</sup> A *brtsad*.

<sup>521</sup> A *rdal*.

<sup>522</sup> em. *rtog dpyod* : A, B *rtogs spyod*.

<sup>523</sup> B *om*.



gsang sngags ni phyi gzung<sup>524</sup> ba'i yul la rtog dpyod<sup>525</sup> mi gtong| rgyas 'debs byed|  
sems dang po ga<sup>526</sup> nas skyes bltas<sup>527</sup> pas ga<sup>528</sup> nas kyang ma skyes| bar du gang  
na<sup>529</sup> gnas bltas<sup>530</sup> pas gang du<sup>531</sup> yang mi gnas| tha ma gar 'gag bltas<sup>532</sup> pas gar<sup>533</sup>  
yang mi 'gag| rang bzhin ci lta bur 'dug bltas<sup>534</sup> pas ci'i ngo bo<sup>535</sup> yang ma grub  
ste<sup>536</sup>| de lta bu ci yang ma yin pa'i don de la rig pa zhes bya ste| ye shes kyi spyod  
yul yin<sup>537</sup> pa la| rnam rtog gi blos<sup>538</sup> mthong<sup>539</sup> ba ma yin te<sup>540</sup>|

des na rje klu grub kyis| smra<sup>541</sup> bsam brjod med shes rab pha rol phyin| |ma skyes  
mi 'gag nam mkha'i ngo bo nyid| |so so<sup>542</sup> rang rig ye shes spyod yul ba| |dus  
gsum<sup>543</sup> rgyal ba'i yum<sup>544</sup> la phyag 'tshal lo| |zhes gsungs so||

gsang sngags kyi rgyud 'chi ba dang<sup>545</sup> mi rtag pas kun nas bslangs| tshe 'di la blo  
ldog<sup>546</sup> dgos te<sup>547</sup>| sdig pa phra zhing<sup>548</sup> phra<sup>549</sup> ba la 'dzem zhing| chos spyod dge  
bcu nyams su len pa gcig<sup>550</sup> byung na<sup>551</sup> 'o skol gyi chos de chos su song ba yin no||

de ltar ma yin par tshe 'dis kun nas blangs<sup>552</sup> pa'i<sup>553</sup> mkhas pa dang<sup>554</sup> btsun pa  
dang<sup>555</sup> bzang ba yang<sup>556</sup> chos brgyad bya ba yin te<sup>557</sup>| des chos ma yin pa la chos

---

<sup>524</sup> B *bzung*.

<sup>525</sup> em. *rtog dpyod* : A, B *rtogs spyod*.

<sup>526</sup> B *gang*.

<sup>527</sup> A *ltas*.

<sup>528</sup> B *gang*.

<sup>529</sup> A om.

<sup>530</sup> A *ltas*.

<sup>531</sup> A *na*.

<sup>532</sup> A *ltas*.

<sup>533</sup> A *gar* : B *gang du*.

<sup>534</sup> A *ltas*.

<sup>535</sup> B *bor*.

<sup>536</sup> A *te*.

<sup>537</sup> A *min*.

<sup>538</sup> A *blo*.

<sup>539</sup> A add. |.

<sup>540</sup> A om.

<sup>541</sup> B *smras*.

<sup>542</sup> A *sor*.

<sup>543</sup> B *sum*.

<sup>544</sup> A *yul*.

<sup>545</sup> B om.

<sup>546</sup> A 'dog.

<sup>547</sup> A *ste*.

<sup>548</sup> em. *phra zhing* : B 'phra zhing : A om.

<sup>549</sup> B 'phra.

<sup>550</sup> A *cig*.

<sup>551</sup> A om. |.

*ltar bcos pas| nag po'i bstan pa kun 'byung gis 'khor te<sup>558</sup>| 'khor ba'i rgyu 'bras  
bya ba yin||*

*chos lam du 'gro ba bya ba de<sup>559</sup>| byams pa dang snying rje byang chub kyi sems  
kyis kun nas<sup>560</sup> bslangs te<sup>561</sup>| ci byed<sup>562</sup> sems can gyi don du 'gro ba zhig<sup>563</sup> byung na  
chos de lam du 'gro<sup>564</sup> ba yin no| |de ltar ma yin par rang don du byed na<sup>565</sup>|<sup>566</sup> nyan  
thos dang rang sangs rgyas kyi lam sbyong bar 'gro ba yin||*

*lam gyis<sup>567</sup> 'khrul pa sel ba ni<sup>568</sup> bstan pa'i rim pa yin te| ji ltar sel na 'khrul pa  
thams cad thad ka thad kar sel te<sup>569</sup> tshe 'di la rtag par 'dzin pa'i blo de<sup>570</sup> 'khrul  
pa yin| de'i gnyen [A 109] por 'chi ba dang<sup>571</sup> mi rtag pa bsgom pas<sup>572</sup> cis kyang  
byar med kyi blo gcig<sup>573</sup> skyes [B 263b] na lam des 'khrul pa sel|*

*'khor ba 'di la bde zhing skyid par mthong ba'i blo de 'khrul pa yin| de'i gnyen por  
'khor ba'i nyes dmigs bsgoms<sup>574</sup> pas| gang la yang ma zhen cing ma chags pa'i blo  
gcig<sup>575</sup> skyes pas lam des 'khrul pa sel|*

*rang gcig<sup>576</sup> pu zhi bde thar pa 'dod pa'i blo de 'khrul pa yin<sup>577</sup>| de'i gnyen por  
byams pa dang snying rje byang chub kyi sems sgoms pas| rang las<sup>578</sup> gzhan gces  
par 'dod pa'i blo'ang<sup>579</sup> 'byung bas| lam des 'khrul pa sel|*

---

<sup>552</sup> A *slangs*.

<sup>553</sup> B add. |.

<sup>554</sup> B om. |.

<sup>555</sup> B om. |.

<sup>556</sup> A om. |.

<sup>557</sup> B *ste*.

<sup>558</sup> A om.

<sup>559</sup> em. 'gro ba bya ba de : A 'gro ba bya de: B bya ba med do.

<sup>560</sup> B *na*.

<sup>561</sup> A *nas*.

<sup>562</sup> A add. *tshad*.

<sup>563</sup> em. *zhig* : A *cig* : B *gcig*.

<sup>564</sup> A *song*.

<sup>565</sup> B *rang don du byed na*: A *rang la 'khris na*.

<sup>566</sup> A om. |.

<sup>567</sup> A *gyi*.

<sup>568</sup> B om. |.

<sup>569</sup> A *ste*.

<sup>570</sup> B *ste*.

<sup>571</sup> B om.

<sup>572</sup> A *sgoms*.

<sup>573</sup> A *cig*.

<sup>574</sup> A *sgoms*.

<sup>575</sup> A *cig*.

*dn*gos po dang mtshan mar 'dzin pa'i blo de 'khrul pa yin| de'i gnyen por chos  
*thams cad kyi gnas lugs stong pa nyid bsgoms*<sup>580</sup> pas| chos thams cad stong zhing  
*bdag med pa*<sup>581</sup> nam mkha'i dkyil lta bur rtogs pas| lam des 'khrul pa sel ba yin no||  
  
*'khrul pa yes shes su 'char ba ni*| rang gi sems kyi gnas lugs ci yang ma yin pa ni<sup>582</sup>  
*las sna tshogs su shar*| *sna tshogs su shar ba'i dus nyid na*<sup>583</sup> don ci yang ma yin pa  
*las ma 'das te*| de nyid nyams su myong ba'i dus su gnyis med kyi don la smrar  
*med*<sup>584</sup>| de rtogs pa'i dus su 'khrul pa logs su gsal rgyu med de| sel mkhan ma grub  
*pas 'khrul pa de nyid ye shes su 'char ba yin gsung*|| ||

---

<sup>576</sup> A *cig.*

<sup>577</sup> A *add. pas.*

<sup>578</sup> A *bas.*

<sup>579</sup> B *cig.*

<sup>580</sup> A *sgoms.*

<sup>581</sup> B om. |.

<sup>582</sup> B om.

<sup>583</sup> A om. |.

<sup>584</sup> A *add. de.*

### 1.2.2 Translation of Text 1<sup>585</sup>

[A 106; B 262a] (Sgam po pa,) the precious one from Dwags po, also says:<sup>586</sup> It is said that if one desires to gain intellectual certainty as to the entirety of the stages in the Buddha's teachings, no matter what *dharma* is explained, it is (considered) profound. (To the contrary,) if one does not desire to gain intellectual certainty, no matter what *dharma* is explained, it is (considered) to be not profound.

Dge bshes ('Brom) ston pa, knowing an inconceivable *dharma* of the Secret Mantra[naya],<sup>587</sup> gained intellectual certainty with respect to the three types of beings after meeting Jo bo (Atiśa). Due to having gained intellectual certainty in loving kindness and compassion at all times, all beings became confident in him. Accordingly, he (i.e., Dge bshes ['Brom] ston pa) undertook the propagation of the Bka' gdams teachings (in keeping with) the three (types) of beings.

Likewise, translator Rin chen bzang po, who had met sixteen paṇḍitas before him, [said]:

In [one's] practice, it is about the understanding that all phenomena are impermanent. As for beings of lesser capacity, it is that having engaged in the foundation, i.e., the *dharma* for beings of lesser capacity, [B 262b] and having practiced [it] to whichever [extent], one will fully refrain from non-virtue due to being afraid of the sufferings of the lower realms as well as being convinced of *karman* and effect. Even though they were labeled 'beings of lesser capacity', it is said:

---

<sup>585</sup> A short text in *Mdo sngags kyi sgom don bsdu pa* (DGD) of A contains passages resembling the text presented in this translation, particularly the section dealing with the early Bka' gdams masters. The relevant part of the DGD does not however contain the following discussion of the four *dharma*s. The relationship between these two texts requires further assessment. Cf. DGD, B, NGMPP reel no. L 0595/1, fol. 253b,6ff.; cf. DKB-Bkra, vol. 2, 271,4ff.

<sup>586</sup> The translation "says" (*gsung*) anticipates the last syllable of text 1 which follows the construction *zhal nas...gsung*, framing the whole of text 1. Most of the pseudepigrapha contained in *Dwags po'i bka' 'bum* follow this pattern.

<sup>587</sup> Adherents of tantrism in Buddhism generally use the term Secret Mantra or Mantranaya to refer to one of two distinct systems within the general Mahāyāna, the system of the tantras or the Mantranaya, and the system of the sūtras or the Pāramitānaya. For a detailed discussion of the term in the context of late Indian Buddhism, see WALLACE 2011.

‘[He or she] who has acquired a great worldly right view, even within a thousand rebirths, [A 107] that person will not fall into the lower realms.’<sup>588</sup>

Still, even when beings of lesser capacity have passed beyond the sufferings of the three lower realms, (the well-beings of) gods and humans [in] the higher realms are only a (small) proportion of (those of) the Buddha,<sup>589</sup> and when [their] eyes gaze down, there exists no well-being in the whole of cyclic existence.

The characteristics of cyclic existence are similar to oneself staying amidst a great mountain raging with fire, a ship sinking in the middle of the ocean, a boat sinking in the middle of the Brahmaputra, or in brief, a ring of fire or fire-pit. Therefore, since no-one is happy, one thus needs to go about attaining nirvāṇa as much (as possible).

Beings of middling capacity make for the path of the Śrāvaka[yāna]. They obtain the result of arhat[ship], but this will not do either. Thus, it is necessary to go about attaining the unsurpassable awakening as much (as possible), which is hence the path of the Pāramitā[naya].

Second, the path of the Secret Mantra[naya] is (made up of) the methods of creation and completion and, furthermore, one accomplishes realization through the unions<sup>590</sup> of the creation stage.

(Adepts of) middling and least (capacity) reverse the common attachments. (Adepts of) highest (capacity) perceive themselves as the deity. Whatever is perceived is perceived as the five (Buddha) families,<sup>591</sup> as the four female deities,<sup>592</sup> or the sixteen bodhisattvas.<sup>593</sup>

---

<sup>588</sup> This is a quotation from the *Udanavārga* of Dharmatrāta. *Bstan ’gyur*, D, vol. 148, 10,5: ’jig rten pa yi yang dag lta|chen po su la yod gyur pa|de ni tshes rabs stong du yang|ngan ’gror ’gro bar mi ’gyur ro||

TLB, <http://www2.hf.uio.no/polyglotta/index.php?page=fulltext&vid=71&view=fulltext>:

*samyag dṛṣṭir adhīmātrā laukikī yasya vidyate |  
api jāti sahasrāṇi nāsau gacchati durgatim* |4,9|

<sup>589</sup> Literally: “only a proportion of the Buddha” (*sangs rgyas kyi tshod tsam*).

<sup>590</sup> According to KKR (personal communication, 10.06.2013, Vienna), this refers to the four types of union (*zung ’jug bzhi*), which TDCM defines as the union of appearances and emptiness (*snang stong zung ’jug*), the union of knowing and emptiness (*rig stong zung ’jug*), the union of bliss and emptiness (*bde stong zung jug*), and the union of clarity and emptiness (*gsal stong zung ’jug*).

<sup>591</sup> The five Buddha families are commonly named in the tantric literature as the Buddha, Vajra, Ratna, Padma and Karma families.

<sup>592</sup> This refers to the four female deities, Buddhalocanā, Māmakī, Pāṇḍaravāsīnī and Samayatāra.

As much as one engages in such and the like, and through whatever one does, one sees (oneself as) the deity. (Adepts of) middling (capacity) gain certainty about illusion. (Adepts of) least (capacity) produce aspiration.

As for the completion stage, (adepts of) highest (capacity) perceive [their] own mind as Buddha. (Adepts of) middling (capacity) perceive the unborn nature. (Adepts of) least (capacity), since they abide (in a state) with elaborations, become trained in one-pointedness.

What then is the difference between the two, the Pāramitā[naya] and the Secret Mantra[naya]? The Pāramitā[naya] is said to take the mental image of the object-universal (*don spyi'i rnam pa*)<sup>594</sup> as its object. This external object to be grasped is deconstructed and reduced to being empty through the syllogism of neither one nor many.<sup>595</sup>

---

<sup>593</sup> Even though sixteen bodhisattvas appear more likely here, there are two possible readings since B reads sixteen (*bcu drug*) and A six (*drug*) bodhisattvas. I am relatively unfamiliar with the idea of six bodhisattvas, but ORGYAN 2008 gives the following list of 6 bodhisattvas originating from *Akṣayamatīnirdeśāṅkā* under lemma *chos la gnas pa'i byang chub sems dpa' drug*: (1) *Phan pa'i chos thams cad byed pa* (2) *Chos bzhin byed pa* (3) *Chos kyi rjes su srung bar byed pa* (4) *Chos la brtson pa* (5) *Chos las mi g.yo ba* (6) *Chos las mi nyams pa*. As far as the sixteen bodhisattvas are concerned, one can find several lists of them in relation to different maṇḍalas. In his treatment of depictions in the Kathmandu valley, Musashi Tachikawa for example gives three different lists of sixteen bodhisattvas: “The first kind, headed by Samantabhadra, is found in the Dharmadhātu Maṇḍala; the second kind, headed by Maitreya, is found in *maṇḍalas* such as the Vajradhātu and the Durgatipariśodhana. The Sixteen Bodhisattvas belonging to the second group are called the Sixteen Bodhisattvas of the Bhara [sic] Age in Japanese Tantric Buddhism...The third kind, headed by Vajrasattva, is found around the Four Buddhas (Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi) appearing in the Vajradhātu Maṇḍala.” He also gives the following list of sixteen bodhisattvas of the Dharmadhātu Maṇḍala: Samantabhadra, Akṣayamati, Kṣitigarbha, Ākāśagarbha, Gaganagañja, Ratnapāṇi, Sāgaramati, Vajragarbha, Avalokiteśvara, Mahāsthāmaprāpta, Candraprabha, Jālinīprabha, Amitaprabha, Pratibhānakūṭa, Sarvaśokatamonirgātāmatī and Sarvanivaraṇaviṣkambhin. See TACHIKAWA 2001, 539. In his presentation of *Minor Inscriptions and Captions in the Tabo Gtsung lag khañ*, Christian Luczanits discusses also two sets of sixteen bodhisattvas depicted in Tabo. (LUCZANITS/PETECH1999, 147–159).

<sup>594</sup> Even though the print edition B reads here *don phyi'i rnam pa*, which is easier to understand and may be translated as “mental image of the external object of perception,” I chose to follow the *lectio difficilior*, *don phyi'i rnam pa*, witnessed in manuscript A.

<sup>595</sup> The syllogism of neither one nor many (*gcig dang du bral gyi gtan tshigs*) is an important syllogism employed by Madhyamaka philosophy, and is elaborated in detail in the Madhyamakālaṅkāra of Śāntarakṣita.

[B 263a] (As it is stated:) “Devoid of a grasped [object] there is no grasping to it.”<sup>596</sup> Since it is said that, if one has thoroughly inquired into the foundations of the object to be grasped, the grasping mind has loosened its own bond, [A 108] one neither examines nor investigates the inner, the grasping mind.

As for the Secret Mantra[naya], one neither examines nor investigates the external object to be grasped. One applies a seal [on it].<sup>597</sup> Having looked at from where mind arose at first, [one comes to understand that] it did not arise from anywhere. Having looked at where it abides in-between, [one comes to understand that] it does not abide anywhere. Having looked where it ceases in the end, [one comes to understand that] it does not cease anywhere. Having looked at what its nature may be like, one cannot establish any nature whatsoever. The reality that is not existent in anyway like that is called knowledge (*rig pa*). Being (solely) the object of perception (*gocara, spyod yul*) of wisdom, it is not perceived by the conceptual mind.<sup>598</sup>

This being so, the noble Nāgārjuna [sic] stated:

Prajñāpāramitā, unspeakable, inconceivable and inexpressible, is without arising and ceasing [like] the nature of space. [It is] the object of perception of self-cognizing wisdom (*rang rig pa'i ye shes*). I pay homage to the mother of the Victorious Ones of the three times!<sup>599</sup>

---

<sup>596</sup> This quotation stems from Vasubandhu’s *Trimśikā*, 28d: *grāhyābhāve tadagrahāt*. (LÉVY 1925, 14) The origin of the quotation has already been identified by JACKSON 1994. JACKSON 1994, p.31, fn. 73.

<sup>597</sup> This probably means that all phenomena are sealed by the seal of the Tathāgatas, and then by the seal of Akṣobhya and Vajrasattva, as described by Klaus-Dieter Mathes: “The difference to Cittamātra and Māyopamādvayavāda is also delineated in Maitrīpa’s *Pañcatathāgatamudrāvivarāṇa*, where the five skandhas (equated with the five Tathāgatas) are said to be sealed by Akṣobhya in order to make one realize that all skandhas are only mind. Akṣobhya, in turn, is sealed by Vajrasattva in order to exclude the ultimate existence of non-dual mind. Freed from the thorn of ultimate existence, the result, namely Apratiṣṭhāna-Madhyamaka, is proclaimed as being superior.” MATHES 2007, 557.

<sup>598</sup> A translation and discussion of this paragraph can be found in JACKSON 1994, 30–31.

<sup>599</sup> Even though the text suggests here that it is a quotation of a work by Nāgārjuna, and the Tibetan literary and oral tradition frequently attributes this passage to *Prajñāpāramitāstotra*, this verse stems in fact from Ratnakīrti’s *Yogacaturdevastotra*. See *Bstan ’gyur*, D, vol. 1, 494,5–6: *smra bsam brjod med shes rab pha rol phyin | ma skyes mi ’gag nam mkha’i ngo bo nyid | so sor rang rig ye shes spyod yul ba | dus gsum rgyal ba’i yum la phyag ’tshal bstod*].

[*Four Dharmas of Sgam po pa*; first *dharma*:] [In] the tantras of the Secret Mantra[naya], one is fully motivated [by an understanding of] death and impermanence. One needs mentally to turn away from this life: if [we] avoid subtle and more subtle negativities, and a practice of the ten virtues or *dharma* activities comes about, then that *dharma* (practice) of ours has turned toward the (genuine) *dharma*.

Not being like that, also scholars, venerable ones, and excellent ones who are fully motivated by [the concern for] this life, will engage in the eight worldly *dharmas*.<sup>600</sup> Since they pass that which is not *dharma* off as *dharma*, teachings that lead to something negative<sup>601</sup> are perpetuated due to the origin (of suffering). [This] is referred to as *samsāric* causes and effects.

[Second *dharma*:] The so-called “*dharma* that turns toward the path”: Being fully motivated by loving kindness, compassion and *bodhicitta*, if it occurs that whatever [we] do is a turn toward the benefit of sentient beings, it is “*dharma* that turns toward the path”. When it is not like that, if one engages in one’s own benefit, one has turned toward training in the path of the *śrāvakas* and *pratyekabuddhas*.

[Third *dharma*:] “The path that dispels delusions”<sup>602</sup> refers to the stages of the doctrine (*bstan pa’i rim pa*). How are [delusions] dispelled? All delusions are each dispelled directly. The mind-set which clings to the permanence of this life is a delusion. [A 109] For, by meditating on death and impermanence as its remedy, a mind-set of total non-occupation arises [B 263b], and delusions are dispelled by that path.

The mind-set that sees well-being and happiness in this cyclic existence is a delusion. By meditating on the shortcomings of cyclic existence as its remedy, a mind-set (which comprehends) that there is nothing whatsoever one can cling to or be attached to, arises. Therefore, delusions are dispelled by that path.

---

<sup>600</sup> Under the lemma *’jig rten gyi chos brgyad*, O RGYAN 2008 gives the following list of the eight worldly *dharmas*:

1. gain (*rnyed pa*) and (2) no gain (*ma rnyed pa*),
3. fame (*grags pa*) and 4. infamy (*ma grags pa*),
5. happiness (*bde ba*) and 6. suffering (*sdug bsgnal ba*),
7. praise (*bstod pa*) and 8. blame (*smad pa*).

<sup>601</sup> Literally: “black teachings” (*nag po’i bstan pa*).

<sup>602</sup> Due to the ambivalence of the textual witnesses, both of the following readings are possible: “a path that dispels delusions” (*lam gyis ’khrul pa sel ba*) and “dispelling the delusions of the path” (*lam gyi ’khrul pa sel ba*).



The mind-set that desires peace, well-being and liberation for oneself alone is a delusion. If, by meditating on loving kindness, compassion and *bodhicitta* as its remedy, a mind-set that desires to cherish others more than oneself also occurs, delusions are dispelled by that path.

The mind-set that grasps onto things and characteristic signs is a delusion. By meditating on emptiness, the mode of being of all phenomena, as its remedy, one realizes that all phenomena are empty and void of a self like the center of the sky. Therefore, delusions are dispelled by that path.

[Fourth *dharma*:] “Delusions that appear as wisdom” [refers to] that a variety appears from the mode of being of one’s own mind which is nothing whatsoever. At the very time when [it] appears as a variety, it does not go beyond not being any reality whatsoever. At the time of tasting the experience of just that, the non-dual reality is inexpressible. At the time of realizing that, one does not have to clear away delusions. Since a dispeller was not established, those very delusions appear as wisdom.<sup>603</sup>

---

<sup>603</sup> This passage bears some resemblance to a short passage in *Guruparamparākrama-Upadeśa* by Vajrapāṇi, one of the four major disciples of Maitrīpa (ROERICH 1949, 842–843). This presentation of *mahāmudrā* uses the famous rope-example in order to demonstrate that the realization of Mahāmudrā is non-conceptual, incomprehensible, free from delusion, and nothing needs to be added or removed. It has been translated and discussed by Klaus-Dieter Mathes:

“As long as one fails to realize that it is a rope, it appears to be a snake, but once one realizes [the truth, it is clear] that its nature of appearing to be a snake is [shared with that of being] a rope. The very rope is the snake. The snake does not need to be removed, nor does anything of the rope need to be added. Likewise, as long as one fails to realize mahāmudrā ... it appears to be a conceptual variety. When it is properly realized, its nature of [appearing to be] a conceptual variety is united as a pair with its nature of [being] the non-conceptual. It is the non-conceptual (i.e., mahāmudrā) which appears to be a conceptual variety. No thought whatsoever needs to be removed here, nor does anything non-conceptual need to be added.

Mahāmudrā is here taken as the true nature of mind, which is non-conceptual. Until one realizes this original state, it appears as a conceptual variety. In terms of these two categories, our stanza of neither removing nor adding anything can be taken as being in line with the *Ratnagotravibhāga* (stanza I.154), and just as the rope is empty of its mistaken appearance as a snake, or the original mind of the conceptual variety, the Buddha-element is taken to be empty of adventitious stains.” MATHES 2007, 561–562.

### 1.2.3 Tibetan Text Edition of Text 2<sup>604</sup>

[A 111; B 264a] *rje dwags<sup>605</sup> po rin po che'i zhal nas| spyir chos rnal mar byed pa la| chos chos su 'gro ba| chos lam du 'gro ba| lam 'khrul pa [B 264b] sel ba<sup>606</sup> 'khrul pa ye shes su 'char ba zhig<sup>607</sup> 'tshal gsung|*

*de la chos chos su 'gro ba bya ba ste<sup>608</sup>| byams pa dang snying rje'i gdams ngag med<sup>609</sup> jo bo dang 'jal nas byams snying rje la blo nges nas| khong grub pa thob par gyur|*

*de bzhin du rnal 'byor pa gsum man chad la<sup>610</sup> gsungs<sup>611|612</sup> sgam po pa'i bla ma yin gsung| yan chad pa'i bka' gdams thams cad skyes bu gsum la blo nges pas<sup>613|614</sup> byams pa dang snying rje bsgoms<sup>615</sup> pa las byung ba yin no<sup>616</sup> |*

*des na<sup>617</sup> kun rdzob byang chub sems 'di gal che| 'di dang por<sup>618</sup> mkho<sup>619</sup> ste 'di med na theg pa chen po'i lam du mi 'gro| |bar du mkho ste 'di med na nyan thos la sogs par ltung<sup>620</sup> tha mar mkho ste<sup>621</sup> 'di med na gzugs sku gnyis mi 'byung ngo<sup>622</sup> |mi rtag pa 'di<sup>623</sup> dang por mkho ste 'di med na tshe 'di la<sup>624</sup> blo mi ldog| bar du mkho ste 'di med na rtag*

<sup>604</sup> B, NGMPP reel no. L 0594/1, fol. 264a,7–265a,2; cf. A, vol. 11, 111,2–112,5; cf. DKB-Bkra, vol. 1, 269,2–270,5.

<sup>605</sup> B *dags*.

<sup>606</sup> B om. |.

<sup>607</sup> em. *zhig* : A,B *cig*. B add. *yin*.

<sup>608</sup> em. *ste* : A *de* : B ∅.

<sup>609</sup> B om. *med*|.

<sup>610</sup> A *la*.

<sup>611</sup> A om.

<sup>612</sup> A add. *dge shes jo bo rje*.

<sup>613</sup> B *pa*.

<sup>614</sup> A om. |.

<sup>615</sup> A *sgom*.

<sup>616</sup> A *gsung*.

<sup>617</sup> A *de bas*.

<sup>618</sup> A *dang por* : B *'khor ba la*.

<sup>619</sup> A *'kho*.

<sup>620</sup> B *bar du mkho ste 'di med na nyan thos la sogs par ltung* : A *bcu po 'di med na 'khor bar ltung*.

<sup>621</sup> A *bar du mkho ste 'di med na nyan thos la sogs par ltung| tha mar mkho ste* : B *bcu po 'di med na 'khor bar ltung| ma yar mkho ste*.

<sup>622</sup> B om.

<sup>623</sup> B *ni*.

<sup>624</sup> A *tshe 'di la* : B *chos la*.

*par bzung nas nyan thos la sogs par gol| tha mar mkho ste mi rtag pa dang stong pa don gcig<sup>625</sup> yin<sup>626</sup>*

*las rgyu 'bras 'di dang por mkho<sup>627</sup> ste<sup>628</sup> las 'bras rnam par dag na ngan 'gro'i gegs yin<sup>629</sup>| bar du mkho ste sgyu ma rmi lam [A112] tsam du tshogs gnyis rdzogs par byed pa yin| tha mar mkho ste<sup>630</sup> kun rdzob<sup>631</sup> byang chub kyī sems mthar phyin pas<sup>632</sup> gzugs sku rnam gnyis 'byung<sup>633</sup>|*

*des na lam rim<sup>634</sup> gtsigs<sup>635</sup> su che| de rnams rgyud la ma ldan<sup>636</sup> na| gnyug ma rab rib cig rgyud la skyes kyang| yul dang<sup>637</sup> nye du dang<sup>638</sup> rdzas dang| yo byad<sup>639</sup> la chags na gnyug ma des mi phan| mar 'gro ba las yar mi 'gro| |*

*de bas na tshe 'di la chags par ma byed| snang sgrags kyī chos thams cad sgyu ma rmi lam lta bu yin pas<sup>640</sup> blo nges su chug| byams pa dang snying rje byang chub kyī sems sbyongs<sup>641</sup>| de ltar nges na gnyug ma med kyang<sup>642</sup> kho yar la 'gro ba las mar la mi 'gro| |*

*'o na gnyug ma rnal ma zhig<sup>643</sup> rgyud la skyes na<sup>644</sup> gnyug ma'i ngo bo dang<sup>645</sup>| gnyug ma'i bras bu dang<sup>646</sup> gnyug ma'i rgyu dang| gsum yin| de la ngo bo ni med pa ma yin pa'i<sup>647</sup> don skye 'gag thams cad dang bral ba de yin|*

---

<sup>625</sup> em. *gcig* : A *cig*.

<sup>626</sup> A *mi rtag pa dang stong pa don cig yin* : B *'di med na tshe 'di la blo mi ldog*|

<sup>627</sup> A *'kho*.

<sup>628</sup> A *om.* |.

<sup>629</sup> A *add. te*.

<sup>630</sup> A *te*.

<sup>631</sup> A *kun rdzob* : B *de lta bu la sogs pa*.

<sup>632</sup> A *pa*.

<sup>633</sup> A *yin*.

<sup>634</sup> A *rims*.

<sup>635</sup> B *rtsis*.

<sup>636</sup> B *rgyud la ma ldan* : A *rgyud dang mi ldan*.

<sup>637</sup> B *om.* |.

<sup>638</sup> A *om.* |.

<sup>639</sup> A *byed*.

<sup>640</sup> A *om.* |.

<sup>641</sup> B *sbyong*.

<sup>642</sup> B *om. gnyug ma med kyang*.

<sup>643</sup> em. *zhig* : B *cig* : A *om.*

<sup>644</sup> A *om.* |.

<sup>645</sup> B *om.*

<sup>646</sup> B *om. dang*|.

<sup>647</sup> B *om. pa'i*.

'bras bu ni skye 'gag med de| de nyid chos sku yin| de las gzugs sku gnyis 'byung| gzugs  
sku yang gnyug ma'i nyams myong bde ba<sup>648</sup> gsal ba<sup>649</sup> mi rtog pa las byung<sup>650</sup> bas<sup>651</sup> sku  
gsum [B265a] gnyug ma'i bras bu yin<sup>652</sup>

bde gsal mi rtog pa de gtum<sup>653</sup> mo las 'byung bas na| gnyug ma'i rgyu yin| gnyug ma skyes  
kyang| gtum<sup>654</sup> mo med na shes rab rkyang pa yin| gtum<sup>655</sup> mo yod na thabs dang shes rab  
ya ma bral ba yin| bla ma mi<sup>656</sup> la'i zhal nas| bsgom<sup>657</sup> las ma byung lta ba bka' gsung pas|  
gtum mo la 'bad pa gal che gsung||

---

<sup>648</sup> B om.

<sup>649</sup> B om.

<sup>650</sup> B 'byung.

<sup>651</sup> A om. |.

<sup>652</sup> B om. |.

<sup>653</sup> A gtu.

<sup>654</sup> A gtu.

<sup>655</sup> A gtu.

<sup>656</sup> A ma'i.

<sup>657</sup> A sgom.

### 1.2.4 Translation of Text 2

[A 111; B 264a] Lord Dwags po rin po che says:<sup>658</sup>

In general, in order to engage in the *dharma* authentically, it is said that one should seek:

[1.] A *dharma* that turns toward the *dharma*,

[2.] A *dharma* that turns toward the path,

[3.] A path that dispels delusions, [B 264b]

[4.] And delusions that appear as wisdom.

The so-called “*dharma* that turns toward the *dharma*”: [’Brom ston pa] had no instructions for loving kindness and compassion. Having visited Jo bo (Atiśa), and gained intellectual certainty regarding loving kindness and compassion, he then achieved accomplishments.

[’Brom ston pa] taught the three yogis<sup>659</sup> accordingly. [They] are said to be Sgam po pa’s gurus. That all of the later Bka’ gdams pa gained intellectual certainty in the three types

---

<sup>658</sup> The translation “says” (*gsung*) anticipates the last syllable of text 2 which follows the construction *zhal nas ... gsung*, framing the whole of text 2. Most of the pseudepigrapha contained in *Dwags po’i bka’ ’bum* follow this pattern.

<sup>659</sup> The phrase *rnal ’byor pa gsum man chad la gsungs* literally translates as “[’Brom ston pa] taught up to the three yogis”. I am unclear about to which of Sgam po pa’s teachers the phrase “three yogis” (*rnal ’byor pa gsum*) refers. Discussing Atiśa’s main disciples, Gianpaolo Vetturini mentions a yogi (*rnal ’byor pa*) Shes rab rdo rje, whom he describes as follows: “rNal ’byor pa is depicted as a great master of Buddhist philosophy who beheld the countenance of Avalokiteśvara after cultivating Atiśa for three years. When Atiśa passed away, he went to practice in gSang phu and Ra sgren and became the master of *dge bshes sPyan snga ba*.” (VETTURINI 2007, 103, fn. 497) Gianpaolo Vetturini further explains that *Spyan snga ba Tshul khriims ’bar* “had seven chief disciples termed the three without equal and the four meditators. ... The three without equal were sTod lung pa Rin chen snying po (1032-1116), Bya yul ba gZhon nu ’od (1075-1138) and sMyug rum pa brTson ’grus rgyal mtshan (1042-1109).” (VETTURINI 2007, 137) At least three of the two, Bya yul ba and Smyug rum pa, are known to have been Sgam po pa’s teachers (GYALTRUL 2004, 63–64). It is thus possible that the term ‘three yogis’ refers to these three disciples. According to KCD it is also possible that the expression refers to a direct sequence of three lineage masters through which Sgam po pa received transmissions of the Bka’ gdams pa. (KCD, University of Vienna, 12.08.2014) Such a list of three masters could for example comprise the yogi Shes rab rdo rje, Tshul khriims ’bar and Bya yul ba (or Smyug rum pa). In any case, it is highly unlikely that the term refers to the famous “three brothers” (*sku mched gsum*), i.e., Po to ba, Tshul khriims ’bar, and Phu chung ba, who are considered the main disciples of ’Brom ston. While Sgam po pa may have met one of them, Po to ba, it is said that he did not become his disciple, because he felt that he “lacks the compassionate heart that is necessary for a qualified Mahāyāna teacher.” GYALTRUL 2004, 30.

of beings came about due to them having meditated on loving kindness and compassion.<sup>660</sup>

Therefore, relative *bodhicitta* is of great importance. It is required at first and, without it, one will not turn toward the Mahāyāna path. In-between, [it] is required, and without it, one may fall into the Śrāvaka[yāna] and so on. At the end, [it] is required, and without it the two form *kāyas*<sup>661</sup> will not come about. At first, the [understanding of] impermanence is required, and without it, the mind will not turn away from this life. In-between, [it] is required, and without it, due to grasping at permanence, one may stray away into the Śrāvakayāna and so on. At the end, [it] is required, and impermanence and empti[ness] will be [understood to have the] same meaning.<sup>662</sup>

[An understanding of] *karman*, cause and effect, is required at first, and when actions and effects are fully purified, [this] is an obstruction to (a rebirth in) lower realms. [It] is

---

<sup>660</sup> There is a parallel version of this passage in the NYK of A, which may be translated as follows: “Likewise, that all of the Bka’ gdams pa had gained intellectual certainty in the three types of beings, starting from the three yogis until [back to] the spiritual friend Jo bo (Atiśa), came about due to having meditated on loving kindness and compassion.” A, 130,3–4: *de bzhin du rnal ’byor pa gsum man chod nas| dge bshes jo bo yan chad dka’ gdams pa de thams cad skyes bu gsum la blo nges pas byams pa dang snying rje bsgom pa las ’byung ba yin*].

<sup>661</sup> The two form *kāyas* are the *nirmāṇakāya* and the *saṃbhogakāya*.

<sup>662</sup> B and A vary considerably on this paragraph. The translation mostly follows A here, since the version in B does not reflect the consistent structure which seems to underlie the section and shows signs of corruption. This choice is further supported by the parallel passage of NYK, A, vol. 12, 130,4–6, which is almost identical verbatim with Text 2 of A. The alternative version witnessed in B would read as follows: “Therefore, relative *bodhicitta* is of great importance. It is required for [understanding] cyclic existence: without it, one will not turn toward the Mahāyāna path. Without these ten (virtuous deeds), one will fall into cyclic existence. At the end, [it] is required, and without it, the two form *kāyas* will not come about. At first, impermanence is required, and without it, the mind will not turn away from the (worldly) *dharmas*. In-between, [it] is required, and without it, due to grasping at permanence, one may stray away into the Śrāvakayāna and so on. At the end, [it] is required, and without it, one will not turn away from (concerns for) this life.” B, 264b, 2–3: *des na kun rdzob byang chub sems ’di gal che| ’di ’khor ba la mkho ste ’di med na theg pa chen po’i lam du mi ’gro| bcu po ’di med na ’khor bar ltung| ma yar mkho ste ’di med na gzugs sku gnyis mi ’byung | |mi rtag pa ni dang por mkho ste ’di med na chos la blo mi ldog| bar du mkho ste ’di med na rtag par bzung nas nyan thos la sogs par gol| tha mar mkho ste ’di med na tshe ’di la blo mi ldog*] (major deviations from the version of A highlighted in bold). The phrase *bcu po ’di* or “these ten” suggests a relationship with a category of ten things that would have been mentioned shortly before, but there is no such list in the text. It might be a corrupt rendering of the corresponding *bar du* in A, but an association with the ten virtuous deeds might also be fitting. The phrase *ma yar* is probably a misspelling of *tha mar*. It also makes little sense that the last sentence suggests that one would need to turn away from concern for this life through contemplating impermanence at the end of the path, since this is commonly accepted as a result obtained at the beginning of the path.

required in-between, and [A 112] one accomplishes the two accumulations<sup>663</sup> merely as dream illusions. [It] is required in the end, and through the perfection of relative *bodhicitta*, the two types of form *kāyas* come about.

This being so, the stages of the path should be valued highly. If these are not present in [one's] continuum, then even though a distorted version of the natural [state] (*gnyug ma*) has arisen in [one's] continuum, there is no benefit from this natural [state] if one is attached to places, kin, matter and provisions. Since one regresses (on one's path), one does not progress.<sup>664</sup>

This being so, do not have attachment to this life! Since all visible and audible phenomena resemble dream illusions, you should gain intellectual certainty. Train in loving kindness, compassion and *bodhicitta*! If one gains [intellectual] certainty like that, even if one has not the natural [state], since one progresses [on one's path], one does not regress.<sup>665</sup>

Still, if an authentic natural [state] arises in [one's] continuum, [there] are the three: the nature of the natural [state], the result of the natural [state], and the cause of the natural [state]. In this regard, the nature (of the natural state) is that: the freedom from all arising and ceasing of a reality which is not non-existent.

As for the result (of the natural state), being free from arising and ceasing, it is just that, the *dharmakāya*. From that, the two form *kāyas* come about. Since the form *kāyas* also came about due to the experience of the natural [state], i.e., bliss, clarity and not conceptualizing, the three *kāyas*<sup>666</sup> [B 265a] are the result of the natural [state].

---

<sup>663</sup> The two accumulations are the accumulation of merit and wisdom which are necessary requirements for attaining Buddhahood.

<sup>664</sup> Lit.: Due to going down, one will not go up.

<sup>665</sup> Lit.: Due to going up, one will not go down.

<sup>666</sup> The tri-fold scheme of the three *kāyas* (*trikāya*, *sku gsum*) or three bodies of a Buddha describes different facets of Buddhahood. It consists of the *dharmakāya*, and the two form *kāyas*, i.e., the *saṃbhogakāya* and the *nirmāṇakāya*. A short description of the three *kāyas* can be found in *Āryatrikāyanāmamahāyānasūtra*. (Tōh. 283), *Bka' 'gyur*, D, vol. 68, 111,5–113,3. For an English translation of this sūtra, see SCHEUERMANN/KEMP 2014.

Since these, i.e., bliss, clarity and not conceptualizing, come from *caṅḍālī* (*gtum mo*),<sup>667</sup> [it] is the cause of the natural [state]. Even though the natural [state] arises, if there is no *caṅḍālī*, it is merely higher knowledge. If there is *caṅḍālī*, it is the inseparability of method and higher knowledge. Since guru Mi la [ras pa] said that “without meditation [developing] the view is difficult,” it is important to exert oneself in *caṅḍālī*.

---

<sup>667</sup> The practice of *caṅḍālī* (*gtum mo*) or inner heat is one of the *Six Dharmas of Nāropā* (*Nā ro'i chos drug*). It is a tantric practice which aims at controlling the inner energy channels (*nāḍi*; *rtsa*), also said to go along with gaining control over body temperature.



### 1.3 A Passage from *Tshogs chos chen mo*<sup>668</sup>

#### 1.3.1 Tibetan Text Edition

[A 68; B 329a] *bla ma rin po che'i zhal nas| dkar po'i chos spyod thos bsam nyan  
bshad*<sup>669</sup> *bsrung bsdom*<sup>670</sup> *bsags*<sup>671</sup> *sbyang*<sup>672</sup> *bsgom bsgrub*<sup>673</sup> *la sogs ci byed kyang*<sup>674</sup><sup>675</sup>  
*chos las su ma song bar| chos chos su 'gro ba zhig*<sup>676</sup> *dgos gsung|*

*'o na las gang yin zhe na| 'dod chags zhe sdang gti mug gsum yin| des*<sup>677</sup> *bskyed las ni mi  
dge ba| |zhes*<sup>678</sup> *gsungs pas|*

*dngos su bskyed*<sup>679</sup> *na lha mi'i bde*<sup>680</sup> *ba la sogs pa*<sup>681</sup> *yin te| dkar po'i dge ba yang*<sup>682</sup> *tshe  
di'i 'dod pa dang| nyon mongs pa*<sup>683</sup> *dang| chos brgyad kyis kun nas bslangs*<sup>684</sup> *pa'i chos  
spyod ci byas kyang las su song ba yin pas| de ltar ma song bar byed pa*<sup>685</sup> *la*<sup>686</sup> *rin po  
che'i zhal nas| chos bzhi yin gsung|*

*de la*<sup>687</sup> *chos chos su 'gro ba| chos lam du 'gro ba| lam 'khrul pa sel ba| 'khrul pa ye shes  
su 'char ba'o| |*

---

<sup>668</sup> *Tshogs chos chen mo* (TCC). The discussed passage corresponds to B, NGMPP reel no. L 0594/1, fol. 329a,3–330b,3; cf. A, vol. 11, 68,1–70,6; cf. DKB-Bkra, vol. 1, 330,3–332,7. Interestingly, in the version found in A, the text forms a part of a larger text collection (A vol. 11, 64,3–137,3) which is referred to by its colophon as *Tshogs chos yon tan phun tshogs*. A vol. 11, 137,2–3: *chos rje sgam po pa'i tshogs chos yon tan phun tshogs ces bya ba rdzogs s+ho*.

<sup>669</sup> B om. |.

<sup>670</sup> B om. |.

<sup>671</sup> A *bsag*.

<sup>672</sup> B om. |.

<sup>673</sup> A *sgrub*.

<sup>674</sup> A om.

<sup>675</sup> B om. |.

<sup>676</sup> em. *zhig* : A,B *cig*.

<sup>677</sup> A *de*.

<sup>678</sup> B *ces*.

<sup>679</sup> A *skyes*.

<sup>680</sup> A *dge*.

<sup>681</sup> A om.

<sup>682</sup> B om. |.

<sup>683</sup> A *nyon mongs pa* : B *nyams pa*.

<sup>684</sup> A *slangs*.

<sup>685</sup> A add. *yin pa*.

<sup>686</sup> B *las*.

<sup>687</sup> A om. *de la*.

*de yang chos chos su 'gro ba la gnyis| 'jig rten pa'i chos su 'gro ba dang|<sup>688</sup> mya ngan las 'das pa'i chos su 'gro ba'o||*

*de la 'jig rten pa'i chos su 'gro ba ni| de yang 'chi ba mi rtag pa go ba| las 'bras<sup>689</sup> go nges<sup>690</sup> nas yid ches pas<sup>691</sup>| skye ba phyi ma ngan song gi sdug [B 329b] bsngal la<sup>692</sup> 'jigs skrag<sup>693</sup> nas| dkar po'i dge ba ci byed pa thams cad 'jig rten phyi mar<sup>694</sup> ngan song gi sgo khegs<sup>695</sup> par 'dod|*

*mtho ris lha lus mi lus rnam par dag pa dang| lha'i<sup>696</sup> bde ba dang| mi'i bde ba dang| lha'i longs spyod dang| mi'i longs spyod dang|<sup>697</sup> nges par thob par 'dod pa'i ched du<sup>698</sup> byed pa thams cad rang nyid cig po zhi bde<sup>699</sup> ni<sup>700</sup> 'jig rten pa'i chos su 'gro ba yin|*

*mya ngan las 'das pa'i chos su 'gro ba bya ba<sup>701</sup> ni| 'khor ba mtha' dag gi<sup>702</sup> nyes dmigs go nas| lha'i<sup>703</sup> lus mi lus lha dang mi'i longs spyod<sup>704</sup> gang la yang ma zhen ma chags nas skyug log| yi mug 'byung| 'khor ba me dong lta [A 69] bur go| |btson<sup>705</sup> ra btson<sup>706</sup> dong| mun pa mun rum| mi gtsang ba'i 'dam rdzab lta bur go||*

*'khor ba sdug bsngal gyi rgya mtsho chen por go<sup>707</sup> nges par yid ches pas<sup>708</sup> 'khor ba'i bde ba dang| yon tan gang la yang<sup>709</sup> ma chags ma zhen pas<sup>710</sup> bdag 'khor ba las myur du thar par<sup>711</sup> 'dod|*

<sup>688</sup> B interl. inscr. 'jig rten pa'i chos su 'gro ba dang| (dbu can).

<sup>689</sup> A add. bu.

<sup>690</sup> B om.

<sup>691</sup> A nas.

<sup>692</sup> A las.

<sup>693</sup> B bskrag.

<sup>694</sup> B ma.

<sup>695</sup> B pags.

<sup>696</sup> A lha'i : B lha yis.

<sup>697</sup> B om. dang| mi'i longs spyod dang|.

<sup>698</sup> A phyed du.

<sup>699</sup> A om. thams cad rang nyid cig po zhi bde.

<sup>700</sup> B om. ni.

<sup>701</sup> A om. bya ba.

<sup>702</sup> B gis.

<sup>703</sup> B lha.

<sup>704</sup> B add. |.

<sup>705</sup> B rtson.

<sup>706</sup> B rtson.

<sup>707</sup> A om. |.

<sup>708</sup> B om. |.

<sup>709</sup> B la yang : A la'ang.

<sup>710</sup> B om. |.

*grol bar dod nas*<sup>712</sup> *chos ci byed pa thams cad rang nyid cig pu zhi bde mya ngan las das pa'i*<sup>713</sup> *nyan thos kyi byang chub dang*<sup>714</sup> *theg pa dman pa'i nyes dmigs go bas| dkar po'i gsags*<sup>715</sup> *sbyang byed pa*<sup>716</sup> *mya ngan las 'das pa'i chos su 'gro ba yin| de ltar chos chos su 'gro ba yin gsung|*

*chos lam du 'gro ba la gnyis| lam gyi gzhir*<sup>717</sup> *'gro ba dang*<sup>718</sup> *lam dngos su 'gro ba'o| lam gyi gzhir*<sup>719</sup> *'gro ba ni*<sup>720</sup> *theg pa dman pa'i nyes dmigs go bas| dkar po'i bsags*<sup>721</sup> *sbyang gi rim*<sup>722</sup> *pa che 'bring ci byed pa thams cad byams pa dang*<sup>723</sup> *snying rje byang chub kyi sems kyis kun nas bslangs*<sup>724</sup> *nas| nam mkha'i mtha' dang mnyam pa'i sems can thams cad bla na med pa'i byang chub la 'god [B 330a] par bya ba'i phyir| bdag sku gsum ye shes lnga ldan gyi*<sup>725</sup> *thams cad mkhyen pa'i sangs rgyas nges par thob par 'dod pa'i ched du byed pa ni lam gyi gzhi yin|*

*lam dngos su*<sup>726</sup> *'gro ba ni| kun rdzob tu rmi lam sgyu ma lta bur*<sup>727</sup> *rjes su dran| chos spyod che 'bring ci byed pa thams cad byams snying rje byang chub kyi sems rmi lam sgyu ma lta bus*<sup>728</sup><sup>729</sup> *thabs shes rab ya ma bral bar nyams su len pa yin te| de ltar gnyis kyis chos lam du 'gro'o*<sup>730</sup> *|*

*lam 'khrul pa sel ba la gnyis yod med dang rtag chad du 'dzin pa ste*<sup>731</sup> *'khrul pa yin| de rmi lam sgyu ma lta bur nyams su blangs [A 70] pas sel|*

---

<sup>711</sup> A om.

<sup>712</sup> B om. |.

<sup>713</sup> A *pa*; B add. |.

<sup>714</sup> B om. |.

<sup>715</sup> A *gsag*.

<sup>716</sup> B om. |.

<sup>717</sup> A *bzhir*.

<sup>718</sup> A om. |.

<sup>719</sup> A *bzhir*.

<sup>720</sup> B om. |.

<sup>721</sup> A *bsag*.

<sup>722</sup> A add. |.

<sup>723</sup> A add. |.

<sup>724</sup> A *blangs*.

<sup>725</sup> B om.

<sup>726</sup> A om.

<sup>727</sup> B *bu*.

<sup>728</sup> B *bu*.

<sup>729</sup> A om. |.

<sup>730</sup> B *'gro'o* : A *'gro ba*.

<sup>731</sup> B *ste* : A *de*.

*theg pa dman pas rang don du byas pa de<sup>732</sup> khrul pa yin| de la byams pa<sup>733</sup> snying rje  
byang chub kyi sems bsgoms<sup>734</sup> pas sel te| de lam gyi 'khrul pa sel ba yin no<sup>735</sup> |*

*'khrul pa ye shes su 'char ba la gnyis| mtshan nyid pha rol du phyin pa'i lugs dang<sup>736</sup>  
gsang sngags rdo rje theg pa'i lugs<sup>737</sup> gnyis las<sup>738</sup> |*

*pha rol du phyin pa'i lugs kyi<sup>739</sup> 'khrul pa ye shes su 'char ba ni| 'khrul pa sel mkhan gyi  
shes pa de kun rdzob sgyu ma rmi lam lta bu'i tshul gyis| gzung<sup>740</sup> 'dzin thams cad gdod  
ma nas tha mi dad cing| gnyis su med pa rang bzhin ngo bo nyid kyi<sup>741</sup> rnam par dag pa  
mi snang ba<sup>742</sup> snang ba med pa| gzung<sup>743</sup> 'dzin nye bar zhi ba<sup>744</sup> spros pa'i mtha' dang  
bral bar rtogs tsa<sup>745</sup> na<sup>746</sup> 'khrul pa ye shes su 'char ba yin no<sup>747</sup> |*

*gsang sngags kyi lugs kyi 'khrul pa ye shes su 'char ba ni| 'khrul pa dang ma khrul pa  
thams cad rang gi sems gnyis su med cing| tha mi dad pas<sup>748</sup> sems kyi rang bzhin| sems kyi  
ngo bo| sems kyi cho<sup>749</sup> 'phrul yin| 'khrul mkhan rang la gsal la [B 330b] rtog pa med pa  
gsal stong ngos gzung<sup>750</sup> med pa| gsal stong rgyun chad med pa| gsal stong mtha' dbus  
med pa| rig pa rten med pa gcer bu<sup>751</sup> sing gi<sup>752</sup> don gzhi thog tu rtogs dgos|*

*de lta bu'i sems nyid lhan cig skyes pa chos kyi sku'i ngo bo dang| snang ba lhan cig skyes  
pa chos kyi sku'i 'od| phyi gzung<sup>753</sup> bar bya ba'i yul| snang srid 'khor 'das thams cad sems*

<sup>732</sup> B akṣara unreadable.

<sup>733</sup> A om.

<sup>734</sup> A bsgom.

<sup>735</sup> A om.

<sup>736</sup> B mtshan nyid pha rol du phyin pa'i lugs dang : A gsang sgags rdo rje theg pa'i lugs dang.

<sup>737</sup> B gsang sgags rdo rje theg pa'i lugs : A mtshan nyid pha rol du phyin pa'i lugs.

<sup>738</sup> A gnyis las : B dang.

<sup>739</sup> A kyi.

<sup>740</sup> B bzung.

<sup>741</sup> A kyi.

<sup>742</sup> A om. |.

<sup>743</sup> B bzung.

<sup>744</sup> B om |.

<sup>745</sup> A tsam.

<sup>746</sup> A om. |.

<sup>747</sup> A om.

<sup>748</sup> B om. |.

<sup>749</sup> B chu.

<sup>750</sup> B bzung.

<sup>751</sup> A om. |.

<sup>752</sup> A sing gi : B sings kyi.

<sup>753</sup> em. gzung : A,B bzung.

*nyid dang tha mi dad pa*<sup>754</sup> *gnyis su med pa* | *mnyam pa nyid*<sup>755</sup> *spros bral te*<sup>756</sup> *bde ba chen*  
*por 'char dgos te*<sup>757</sup> | *'ub hril gyis bsdus na 'khrul pa de*<sup>758</sup> *ma rig pa yin* | *rig pa de*<sup>759</sup> *ye*  
*shes su shar nas*<sup>760</sup> *'khrul pa ye shes su shar ba yin gsung* || ||

---

<sup>754</sup> A om. |.

<sup>755</sup> A om. |.

<sup>756</sup> em. *te* : A *de* : B Ø.

<sup>757</sup> A *ste*.

<sup>758</sup> B om.

<sup>759</sup> B om.

<sup>760</sup> A om. |.

### 1.3.2 Translation

[A 68; B 329a] The precious guru says:<sup>761</sup> No matter what positive *dharma*<sup>762</sup> activity you engage in by hearing, reflecting, listening, expounding, preserving, restraining, accumulating, purifying, meditating, accomplishing and so on, in order that *dharma* (practice) does not become (stained with) *karman*, one needs a *dharma* (practice) that turns toward the (genuine) *dharma*.

One may then ask: what is *karman*?

There are the three: desire, aversion and stupidity.<sup>763</sup>

The actions brought about by these are non-virtue.<sup>764</sup>

Since such has been said (by Nāgārjuna), [it follows that] if (actions motivated by these three) were actually produced, they would [result in] the well-being of gods and humans and so on. Even with respect to positive virtue, any *dharma* activity which was motivated by the desires of this life, afflictions or the eight worldly *dharmas* has [thereby] become *karman*. Thus, in order to see to it that [our actions] do not proceed in this way, the precious [Sgam po pa said] that there are four *dharmas*.

These are:

- [1.] The *dharma* that turns toward the *dharma*,
- [2.] The *dharma* that turns toward the path,
- [3.] The path that dispels delusions,
- [4.] And delusions that appear as wisdom.

---

<sup>761</sup> The translation “says” (*gsung*) anticipates the last syllable of *Tshogs chos chen mo* which follows the construction *zhal nas ... gsung*, framing the whole of this text. Most of the pseudepigrapha contained in the *Dwags po'i bka' 'bum* follow this pattern.

<sup>762</sup> Literally: “white *dharma*” (*dkar po'i chos*).

<sup>763</sup> These three (desire, aversion and stupidity) are also called the three poisons (*dug gsum*).

<sup>764</sup> This is a quotation from Nāgārjuna's *Ratnāvalī*. HAHN 1982, 9, stanza 20: *chags dang zhe sdang gti mug dang | des bskyed las ni mi dge ba | ma chags zhe sdang gti mug med | des bskyed las de dge ba yin*||.

[1.] Furthermore, the *dharma* that turns toward the *dharma* is twofold: [1.1] turning toward a worldly *dharma* and [1.2] turning toward the *dharma* of nirvāṇa.

[1.1] Turning toward a worldly *dharma*: Due to the confidence that arises from understanding death and impermanence [and] definitively understanding actions and effects, one panics about the sufferings of the lower realms (to be experienced) in future rebirths, [B 329b] and considers that all positive virtue one does will block the door to the lower realms of the world hereafter.

All that is done on account of desiring definitively to attain the higher realms, perfect human and godly bodies, the well-being of gods and humans as well as the enjoyments of gods and humans—peace and well-being for oneself alone—constitutes turning toward worldly *dharma* (practice).

[1.2] Turning toward the so-called *dharma* of nirvāṇa: understanding the shortcomings of cyclic existence as a whole, one therefore neither clings to nor is attached to any of the bodies or enjoyments of gods and humans whatsoever, but feels disgusted (by them). Despair is gaining ground. Cyclic existence is understood to be like a fire pit. [A 69] [It] is understood to be like a prison, a dungeon, a dark cavity (*mun pa mun rum*) and a filthy swamp.

Cyclic existence is definitively understood to be a great ocean of suffering. One is fully confident (about this). Thus, one neither clings to nor is attached to any well-being or quality of cyclic existence, and therefore [thinks]: “I want to be quickly freed from cyclic existence.”

Wishing to be liberated, with respect to each and every *dharma* one engages in, one understands the shortcomings of peace and well-being for oneself alone, i.e., nirvāṇa which is the awakening of the *śrāvakas*, and the Hīnayāna. Thus, one’s application of wholesome accumulations and purifications is turning toward the *dharma* of nirvāṇa. The *dharma* that turns toward the *dharma* is said to be like that.

[2.] The *dharma* that turns toward the path is twofold: [2.1] turning toward the foundation of the path, and [2.2] turning toward the actual path.

[2.1] Turning toward the foundation of the path: due to understanding the shortcomings of the Hīnayāna, all that one does with respect to any of the wholesome accumulations

and purifications, whether great or moderate in degree, is entirely motivated by loving kindness, compassion and *bodhicitta*. That one then engages in them in order to establish all sentient beings (whose numbers) equal the limits of space in unsurpassable awakening, [B 330a] and therefore wishes “May I definitely attain the awakening of the Omniscient One which is endowed with all of the three kāyas and five wisdoms,”<sup>765</sup> is the foundation of the path.

[2.2] Turning toward the actual path: on the apparent (level), one recollects that [phenomena] resemble dream illusions. Through [understanding] that any of one’s *dharma* activities, whether great or moderate in degree, [as well as] loving kindness, compassion and *bodhicitta*, resemble dream illusions, the inseparability of methods and higher knowledge is practiced, and so the *dharma* turns toward the path through these two.

[3.] The path that dispels delusions is twofold:

[3.1] The grasping at existence and non-existence, eternalism and nihilism, is the (first) delusion. [It] is dispelled by practicing that they resemble dream illusions [A 70].

[3.2] The engagement in self-benefit by Hīnayānists is the (second) delusion. In this case, [this] is dispelled by meditating on loving kindness, compassion and *bodhicitta*. That is the path that dispels delusion.

[4.] “Delusions that appear as wisdom” is twofold: the tradition of the Lakṣaṇa- or Pāramitā, and the Secret Mantra or Vajrayāna.<sup>766</sup>

[4.1] Delusions that appear as wisdom according to the Pāramitā[naya]: the consciousness of a dispeller of delusions [belongs to] apparent [reality] and resembles dream illusions. If one has realized in [such] a way that all grasped and grasping are

---

<sup>765</sup> The five wisdoms are: 1. mirror-like wisdom (*ādarśajñāna*, *me long lta bu'i ye shes*), 2. wisdom of equality (*samatājñāna*, *mnyam pa nyid kyi ye shes*), 3. discriminating wisdom (*pratyavekṣaṇājñāna*, *so sor kun du rtog pa'i ye shes*), 4. all-accomplishing wisdom (*kṛtyanuṣṭhānajñāna*, *bya ba grub pa'i ye shes*) and 5. *dharmadhātu*-wisdom (*dharmadhātujñāna*, *chos dbyings kyi ye shes*). For a description of the relationship between the three bodies and the four/five types of wisdom, see BRUNNHÖLZL 2009, 71–76.

<sup>766</sup> A lists the two in reverse order, placing Guhyamantranaya or Vajrayāna first. The author follows here the general approach of distinguishing the Mahāyāna into a causal approach of defining characteristics which bases its practice on the sūtras, and the fruition-oriented approach of the Vajrayāna which bases its practice on the Buddhist tantras.



primordially not different and non-dual, have a nature that is inherently utterly pure, are free from appearing and non-appearing, are thoroughly pacified from grasped and grasping, and are free from the extremes of elaborations, then it is delusions that appear as wisdom.

[4.2] [How] delusions appear as wisdom according to the Guhyamantra[naya]: Since every delusion and non-delusion neither exists as two nor something different in one's mind, it is the nature of the mind, the essence of the mind, and the magical display of the mind. Within the deluding agent itself, it is on the basis of the clear and naked reality (*gcer bu sing gi don gzhi thog tu*) that one needs to realize the non-existence of luminosity [B 330b] and concepts, the non-existence of identifiable luminosity and emptiness, the non-existence of uninterrupted luminosity and emptiness, and the non-existence of luminosity and emptiness which is without extremes or middle, and that awareness (*rig pa*) is without support.

The co-emergent nature of the mind, such as this [is, is] the essence of the *dharmakāya*, and the co-emergent appearance [is] the radiance of the *dharmakāya*. All external objects to be grasped, what appears and exists, i.e., (the phenomena) of cyclic existence and *nirvāṇa*, are no different from the mind itself, non-dual, equal, and free from elaboration, which needs to appear as great bliss.

To sum up: these delusions are non-awareness (*ma rig pa*). When that awareness (*rig pa*) appears as wisdom, it is delusions appearing as wisdom.<sup>767</sup>

---

<sup>767</sup> Of the three paths set forth by Sgam po pa, it seems that the explanations of 4.1 on the path of the Pāramitānaya correspond to the path of inference. The explanations of 4.2 on the Guhyamantranaya seem to correspond less with the second path, the path of blessing, and rather with the third path, the path of direct perception.

## 1.4 A Passage from *Dus gsum mkhyen pa'i zhu lan*<sup>768</sup>

### 1.4.1 Tibetan Text Edition

[A<sub>a</sub> 137; A<sub>b</sub> 323; B 447a] yang bla ma rin po che'i zhal nas |<sup>769</sup> chos chos su 'gro ba<sup>770</sup>|<sup>771</sup>  
chos lam du 'gro ba<sup>772</sup>|| lam<sup>773</sup> 'khrul pa sel ba | 'khrul pa ye shes su 'char ba'o |<sup>774</sup>

chos ni<sup>775</sup> las 'bras la yid ches nas nyes pa<sup>776</sup> phra ba la<sup>777</sup> 'dzem pa'o | |

chos<sup>778</sup> su 'gro ba ni | dge ba<sup>779</sup> ci byed tshe 'dis ma gos pa'o |<sup>780</sup>

chos lam du 'gro ba ni<sup>781</sup> byams pa<sup>782</sup> snying rje byang chub kyi sems kyi 'phangs nas<sup>783</sup>  
dge ba ci dang ci byed pa thams cad<sup>784</sup> gzhan don du bsngo<sup>785</sup> ba'o | |

lam 'khrul pa sel ba ni<sup>786</sup> | byang chub kyi sems gnyis bsgoms pas<sup>787</sup> chos thams cad rmi  
lam sgyu ma lta bur<sup>788</sup> rtogs pa'o |<sup>789</sup>

---

<sup>768</sup> *Dus gsum mkhyen pa'i zhu lan* (DKZ). The discussed passage corresponds to B, NGMPP reel no. L 0594/1, fol. 447b,2–447b,5; cf. A, vol. 12, 137,2–5 [referred to as A<sub>a</sub>]; cf. A, vol. 12, 323,1–4 [referred to as A<sub>b</sub>]; cf. DKB-Bkra, vol. 1, 444,3–444,6. From the two different variants existent in manuscript A, vol. 12, 137,2–5 seems to be defective and omits certain parts. It should also be mentioned here that the explanations of the first three *dharmas* in this (1.3) and the following text (1.4) are almost identical. They mainly vary in their description of the fourth *dharma*.

<sup>769</sup> A<sub>a</sub>, A<sub>b</sub> om. yang bla ma rin po che'i zhal nas | |.

<sup>770</sup> A<sub>a</sub> add. dang.

<sup>771</sup> B om. |.

<sup>772</sup> A<sub>a</sub> add. dang.

<sup>773</sup> A<sub>b</sub> add. gyi.

<sup>774</sup> A<sub>b</sub> om. | |.

<sup>775</sup> A<sub>b</sub>, B chos ni : A<sub>a</sub> chos chos su 'gro ba ni.

<sup>776</sup> A<sub>b</sub> add la.

<sup>777</sup> em. phra ba la : B 'phra ba la : A<sub>a</sub> phra zhing phra ba la : A<sub>b</sub> 'phral la.

<sup>778</sup> A<sub>b</sub> add. chos.

<sup>779</sup> B dge ba : A<sub>b</sub> dge ba'i rtsa ba : A<sub>a</sub> Ø.

<sup>780</sup> A<sub>a</sub> om. chos su 'gro ba ni | dge ba ci byed tshe 'dis ma gos pa'o | |.

<sup>781</sup> A<sub>a</sub> om |.

<sup>782</sup> A<sub>b</sub> om.

<sup>783</sup> A<sub>a</sub> om. |.

<sup>784</sup> A<sub>a</sub> om. thams cad.

<sup>785</sup> A<sub>a</sub> sngo.

<sup>786</sup> A<sub>b</sub> yin.

<sup>787</sup> A<sub>b</sub> pa.

<sup>788</sup> A<sub>b</sub> bu.

'khrul pa ye shes su 'char ba ni| gzhan don de<sup>790</sup> nyid kyang 'khrul pa yin te<sup>791</sup>| ngar 'dzin  
 gyi<sup>792</sup> rtog pa dang bral ba'i ngo bo de rtogs na<sup>793</sup> 'khrul pa ye shes su 'char ro<sup>794</sup> |'khrul  
 pa sel<sup>795</sup> mkhan<sup>796</sup> logs na med| ngo bo de<sup>797</sup> nyid yin pas na<sup>798</sup> lam gyi<sup>799</sup> 'khrul pa sel  
 ba'o|| rdzogs so<sup>800</sup> ||<sup>801</sup>

---

<sup>789</sup> A<sub>a</sub> om. lam 'khrul pa sel ba ni| byang chub kyi sems gnyis bsgoms pas chos thams cad rmi lam  
 sgyu ma lta bur rtogs pa'o| |.

<sup>790</sup> A<sub>b</sub> om. don de.

<sup>791</sup> A<sub>b</sub> ste.

<sup>792</sup> A<sub>b</sub>, B om.

<sup>793</sup> A<sub>a</sub>, B om. |.

<sup>794</sup> A<sub>a</sub> ba'o.

<sup>795</sup> A<sub>a</sub>, A<sub>b</sub> sems.

<sup>796</sup> A<sub>b</sub> add. gzhan.

<sup>797</sup> B om.

<sup>798</sup> A<sub>a</sub> om |.

<sup>799</sup> A<sub>b</sub> gyis.

<sup>800</sup> A<sub>b</sub> sa+ho.

<sup>801</sup> A<sub>a</sub> om. rdzogs so|| |.

### 1.4.2 Translation

[A<sub>a</sub> 137; A<sub>b</sub> 323; B 447b] The precious guru also [says]<sup>802</sup> that there are (four *dharmas*):<sup>803</sup>

[1.] The *dharma* that turns toward the *dharma*,

[2.] The *dharma* that turns toward the path,

[3.] The path that dispels delusions,<sup>804</sup>

[4.] And delusions that appear as wisdom

[1.] “The *dharma*” [refers to] that (even) slight wrong-doings are avoided due to trusting in [the law of] *karman* and result.

“That turns toward the *dharma*” [refers to] that whatever wholesome deeds are done, they are not tainted by (concerns for) this life.

[2.] “The *dharma* that turns toward the path” [refers to] that, no matter what wholesome deeds were caused by loving kindness, compassion and *bodhicitta*, they should all be dedicated to the benefit of others.<sup>805</sup>

[3.] “The path that dispels delusions” [refers to] that all phenomena are understood to be like dream illusions, because of meditating on the two (types of) *bodhicitta* (i.e., relative and ultimate *bodhicitta*).<sup>806</sup>

[4.] “Delusions that appear as wisdom” [refers to] that the very benefit of others is a delusion, too. If the essence is realized, which is free from the conceptions of ego-clinging, delusions appear as wisdom. Delusions are not distinct from the dispeller. Since [its] nature is exactly such, the delusions of the path are dispelled.

---

<sup>802</sup> The passage from *Dus gsum mkhyen pa'i zhu lan* begins with the construction “*zhal nas*” that normally has *gsung* at the end of a passage or text, which is rendered as “XY says”. Most of the pseudepigrapha contained in *Dwags po'i bka' 'bum* are framed by such a construction. In this case, the necessary *gsung* which would conclude the construction is missing.

<sup>803</sup> This introductory formula is missing in the two corresponding variants of A.

<sup>804</sup> The manuscript variant of A<sub>a</sub> reads here *lam gyi 'khrul pa sel ba* which would make it necessary to render the passage as “the dispelling of the delusions of the path.”

<sup>805</sup> The manuscript variant of A<sub>a</sub> contracts the explanations on the first *dharma* to “The *dharma* that turns toward the *dharma*” [refers to] that ever slighter and slighter wrong-doings are avoided, due to trusting in (the law of) *karman* and result.” (*chos chos su 'gro ba ni| las 'bras la yid ches nas nyes pa phra zhing phra ba la 'dzem pa'o*).

<sup>806</sup> The manuscript variant of A<sub>a</sub> omits the entire explanation of the third *dharma*.

## 1.5 A Passage from *Chos rje dwags po lha rje'i gsung sgras dum sgrigs ma*<sup>807</sup>

### 1.5.1 Tibetan Text Edition

[A<sub>c</sub> 18; A<sub>d</sub> 229; B 279a] *namo guru*<sup>808</sup> *rin po che'i zhal nas*<sup>809</sup> *chos chos su 'gro ba*<sup>810</sup> | *chos lam du 'gro ba*<sup>811</sup> || *lam*<sup>812</sup> *'khrul pa sel ba*<sup>813</sup> || *'khrul pa ye shes su 'char ba'o*<sup>814</sup> |

*chos ni* | *las rgyu 'bras*<sup>815</sup> *la yid ches pa'o*<sup>816</sup> |

*chos su* [A<sub>c</sub> 19] *'gro ba ni*<sup>817</sup> *dge ba byed pa*<sup>818</sup> *thams cad tshe 'di'i*<sup>819</sup> *'du shes*<sup>820</sup> *kyis ma bslad*<sup>821</sup> *pa'o* ||

<sup>822</sup>*lam du 'gro ba ni*<sup>823</sup> *dge ba ci byed pa*<sup>824</sup> *thams cad byams*<sup>825</sup> *snying rje byang chub kyi*<sup>826</sup> *sems*<sup>827</sup> *kyis*<sup>828</sup> *'phangs nas* | *gzhan*<sup>829</sup> *don du bsngo'o*<sup>830</sup> |

*lam*<sup>831</sup> [A<sub>d</sub> 230] *'khrul pa sel ba ni* | *byams snying rje byang chub kyi*<sup>832</sup> *sems de nyid la goms pas*<sup>833</sup><sup>834</sup> *chos thams cad rmi lam sgyu ma lta bur*<sup>835</sup> *rtogs pa shar nas*<sup>836</sup> *dnegos por 'dzin pa las*<sup>837</sup> *log*<sup>838</sup> *pa'o* ||

<sup>807</sup> *Chos rje dwags po lha rje'i gsung sgras dum sgrigs ma* (SGDG). The discussed passage corresponds to B, NGMPP L 0595/1, fol. 279a,4–7; cf. A, vol. 12, 18,6–19,3 [referred to as A<sub>c</sub>]; cf. A, vol. 14, 229,5–230,2 [referred to as A<sub>d</sub>]; cf. DKB-Bkra, vol. 2, 292,6–293,3.

<sup>808</sup> B *na mo guru* : A<sub>d</sub> *na mo rad na ghu ru* : A<sub>c</sub> ∅.

<sup>809</sup> A<sub>c</sub>, B om. *rin po che'i zhal na*|s.

<sup>810</sup> A<sub>c</sub> add. *dang*.

<sup>811</sup> A<sub>c</sub> add. *dang*.

<sup>812</sup> A<sub>c</sub> add. *gyi*.

<sup>813</sup> A<sub>c</sub> add. *dang*.

<sup>814</sup> A<sub>d</sub>, B *ba'o* : A<sub>c</sub> *ba zhi las*.

<sup>815</sup> B *las rgyu 'bras* : A<sub>c</sub> *rgyu 'bras* : A<sub>d</sub> *'bras*.

<sup>816</sup> A<sub>c</sub>, B *pa'o* : A<sub>d</sub> *skye ba'o*.

<sup>817</sup> A<sub>d</sub> om. |.

<sup>818</sup> A<sub>c</sub> om. *byed pa*.

<sup>819</sup> A<sub>d</sub> *'di*.

<sup>820</sup> A<sub>c</sub> *byed*.

<sup>821</sup> A<sub>c</sub> *bslad* : B *brlad* : A<sub>d</sub> *blangs*.

<sup>822</sup> A<sub>c</sub> add. *chos*.

<sup>823</sup> A<sub>d</sub> om. |.

<sup>824</sup> A<sub>c</sub>, B om.

<sup>825</sup> A<sub>d</sub> add. *pa dang*.

<sup>826</sup> A<sub>c</sub> *kyis*.

<sup>827</sup> A<sub>c</sub> *can*.

<sup>828</sup> A<sub>d</sub> *kyi* : A<sub>c</sub> *gyi*.

<sup>829</sup> A<sub>c</sub> om. *'phangs nas* | *gzhan*.

<sup>830</sup> B *bsngo'o* : A<sub>d</sub> *bsngo ba'o* : A<sub>c</sub> *byed pa'o*.

'khrul pa ye shes su 'char ba ni | rtogs pa de<sup>839</sup> sgom<sup>840</sup> pa la brten<sup>841</sup> nas<sup>842</sup> sems nyid<sup>843</sup>  
 kyi<sup>844</sup> ngo bo gnyug ma'i don rtogs shing<sup>845</sup> | 'khor 'das kyi chos thams cad ngo bo nyid  
 kyis<sup>846</sup> ma skyes shing<sup>847</sup>|<sup>848</sup> skye ba<sup>849</sup> med par rtogs pa'o |<sup>850</sup> zhes gsung ngo<sup>851</sup> || ||

---

<sup>831</sup> A<sub>c</sub> add. gyi.

<sup>832</sup> A<sub>d</sub> kyi.

<sup>833</sup> A<sub>d</sub>, B goms pas : A<sub>c</sub> goms par byas.

<sup>834</sup> A<sub>d</sub> om. |.

<sup>835</sup> A<sub>d</sub>, B lta bur : A<sub>c</sub> bzhin du.

<sup>836</sup> A<sub>d</sub> om. |.

<sup>837</sup> A<sub>c</sub> om.

<sup>838</sup> A<sub>d</sub> ldog.

<sup>839</sup> A<sub>d</sub>, B rtogs pa de : A<sub>c</sub> rmi lam sgyu ma lta bu'i rtog[s] pa shar ba.

<sup>840</sup> B sgom : A<sub>c</sub> goms : A<sub>d</sub> gom.

<sup>841</sup> A<sub>c</sub> rten.

<sup>842</sup> A<sub>d</sub> om. |.

<sup>843</sup> A<sub>c</sub> om.

<sup>844</sup> A<sub>d</sub> om.

<sup>845</sup> B shing : A<sub>d</sub> nas : A<sub>c</sub> pas.

<sup>846</sup> A<sub>c</sub> om. ngo bo nyid kyis.

<sup>847</sup> A<sub>c</sub>, A<sub>d</sub> zhing.

<sup>848</sup> A<sub>c</sub>, A<sub>d</sub> om. |.

<sup>849</sup> A<sub>d</sub> add. med pa.

<sup>850</sup> A<sub>d</sub> om. ||.

<sup>851</sup> B zhes gsung ngo : A<sub>d</sub> gsung : A<sub>c</sub> ∅.

### 1.5.2 Translation

[A<sub>c</sub> 18; A<sub>d</sub> 229; B 279a] *Namo guru.*<sup>852</sup> The precious guru says:<sup>853</sup>

[1.] There is the *dharma* that turns toward the *dharma*,

[2.] The *dharma* that turns toward the path,

[3.] The path that dispels delusions,<sup>854</sup>

[4.] And delusions that appear as wisdom.<sup>855</sup>

[1.] (The formulation) “*dharma*” [refers to] that one trusts in (the law of) *karman*, cause and result.

“That turns toward the *dharma*” [A<sub>c</sub> 19] [refers to] that all wholesome deeds one does will not be stained by concerns for this life.

[2.] “That turns toward the path” (refers to the following): since all wholesome deeds that one does are caused by loving kindness, compassion and *bodhicitta*, one will dedicate [them] to the benefit of others.

[3.] “The path [A<sub>d</sub> 230] that dispels delusions”<sup>856</sup> (refers to the following): due to having accustomed oneself to loving kindness, compassion, *bodhicitta* and suchness, the comprehension arises that all phenomena resemble dream illusions, and so one turns away from clinging to things.

---

<sup>852</sup> Sanskrit-formula for paying homage to the *guru*.

<sup>853</sup> The translation “says” (*gsung*) anticipates the last syllable of this passage from *Chos rje dwags po lha rje'i gsung sgras dum sgrigs ma* which follows the construction *zhal nas ... gsung*, framing the whole of this text. Most of the pseudepigrapha contained in *Dwags po'i bka' 'bum* follow this pattern. B and A<sub>c</sub> omit the phrase “the precious guru” (*rin po che'i zhal nas*).

<sup>854</sup> The manuscript variant of A<sub>c</sub> reads *lam gyi 'khrul pa sel ba* here, which would make it necessary to render the passage as “the dispelling of the delusions of the path.”

<sup>855</sup> A<sub>c</sub> introduces the following explanations on the first *dharma* with the additional phrase “[the first] from among the four (*dharmas*)” (*bzhi las*).

<sup>856</sup> As in the general presentation of the four *dharmas* at the beginning of this text, the manuscript variant of A<sub>c</sub> reads *lam gyi 'khrul pa sel ba* here which would make it necessary to render the passage as “the dispelling of the delusions of the path.”

[4.] “Delusions that appear as wisdom” (refers to the following): on the basis of meditating on that comprehension,<sup>857</sup> one comprehends the reality of the natural [state], the nature of the mind itself, and one understands that all phenomena of cyclic existence and nirvāṇa are, by nature, unproduced and without arising.

---

<sup>857</sup> A<sub>c</sub> reads here “a comprehension that (all phenomena) resemble dream illusions” (*rmi lam sgyu ma lta bu’i rtog[s] pa*) instead of “that comprehension” (*rtogs pa de*). This variant might be an additional commentary which attempts to explain the demonstrative particle *de* in “that comprehension” (*rtogs pa de*) by referring back to the explanations of the third *dharma*.



## 1.6 *Chos bzhi mdor bsdus pa legs*<sup>858</sup>

### 1.6.1 Tibetan Text Edition

[A 384; B 401/2a] *na mo gu*<sup>859</sup> *ru* | *chos chos su 'gro ba* | *chos lam du 'gro ba* | *lam*<sup>860</sup> *'khrul pa sel ba* | *'khrul pa ye shes su 'char ba zhi*<sup>861</sup> *g* *gos gsung* | |

*de yang*<sup>862</sup> *chos*<sup>863</sup> *chos su 'gro ba la*<sup>864</sup> *phyi nang gnyis kyi mi rtag pa mang du bsgoms*<sup>865</sup> *nas* | *rdzas*<sup>866</sup> *yo byad*<sup>867</sup> *nye du*<sup>868</sup> *'brel ba thams cad shul du bzhag nas*<sup>869</sup> *rang gcig pu*<sup>870</sup> *ga shed du*<sup>871</sup> *'gro dgos* | *de tsa na chos*<sup>872</sup> *min pa cis kyang mi stongs par 'dug snyam nas*<sup>873</sup> | *ci yang* [B 401/2b] *byar med kyi blo zhi*<sup>874</sup> *ma skeyes par*<sup>875</sup> *chos*<sup>876</sup> *chos su 'gro ba ye mi 'ong*<sup>877</sup> |

*'chi ba de yang*<sup>878</sup> *nam yong*<sup>879</sup> *cha med* | *sang phod dang*<sup>880</sup> *da tsam gyi dbang med* | *de bas*<sup>881</sup> *sang phod*<sup>882</sup> *zla ba phyi ma dang*<sup>883</sup> *da*<sup>884</sup> *tsam gyi dbang yang byar med snyam*

<sup>858</sup> CZD. The discussed passage corresponds to B, NGMPP L 0595/1, fol. 401a,5–404a,2. Cf. DKB-Bkra, vol. 2, 387,3–388,6. In A, it corresponds to a passage of *Bla ma sgam po pa'i gdams ngag nyams su len pa bsdus pa*. A, vol. 12, 384,2–385,5.

<sup>859</sup> A *ghu*.

<sup>860</sup> A add. *gyi*.

<sup>861</sup> em. *zhig* : A,B *cig*.

<sup>862</sup> B add. |.

<sup>863</sup> A om.

<sup>864</sup> A om. |.

<sup>865</sup> B *sgoms*.

<sup>866</sup> A om. |.

<sup>867</sup> A om. |.

<sup>868</sup> A om. |.

<sup>869</sup> A om. |.

<sup>870</sup> A *du*.

<sup>871</sup> B om.

<sup>872</sup> A add. *thams cad*.

<sup>873</sup> A *na*.

<sup>874</sup> em. *zhig* : A,B *cig*.

<sup>875</sup> A om. |.

<sup>876</sup> A om.

<sup>877</sup> A *yod*.

<sup>878</sup> A om. |.

<sup>879</sup> B *'ong*.

<sup>880</sup> B om.

<sup>881</sup> A add. *na*.

<sup>882</sup> B om. *sang phod*.

<sup>883</sup> B om.

<sup>884</sup> B *de*.

*nas*<sup>885</sup> 'chi tsa na| rang gi shes pa<sup>886</sup>|<sup>887</sup> las dge sdig 'ba' zhig dang<sup>888</sup> 'grogs<sup>889</sup> pa yin  
la<sup>890</sup>|<sup>891</sup> las ma byas pa dang phrad mi srid de<sup>892</sup>| byas pa chud za mi srid pa yin<sup>893</sup>|<sup>894</sup>

*las mi dge bas*<sup>895</sup> ngan song rnam pa gsum du skyes na<sup>896</sup>| sdug bsngal ci tsam yod pa<sup>897</sup>  
dmyal ba yi dwags<sup>898</sup> byol song la sdug bsngal ci tsam yod pa<sup>899</sup> drag<sup>900</sup> shos lha mi  
rnam<sup>901</sup> gnyis yin te<sup>902</sup>| de la<sup>903</sup> yang<sup>904</sup> skye ba| rgas pa| na ba<sup>905</sup> 'chi ba| med pa 'tshol<sup>906</sup>  
ba| yod pa bsrung ba<sup>907</sup>| dgra sdang ba dang<sup>908</sup> 'phrad<sup>909</sup> pa| gnyen byams pa dang bral  
ba'i sdug bsngal| lha la yang 'chi 'pho'i sdug bsngal<sup>910</sup> mnar med pa las<sup>911</sup> bcu drug 'gyur  
gyis che ba yod|

[A 385] *rigs drug gar skyes kyang*<sup>912</sup> sdug bsngal 'ba' zhig<sup>913</sup> tu<sup>914</sup> 'dug snyam nas<sup>915</sup> yid  
'byung ba tshad du skyel ba<sup>916</sup> zhig<sup>917</sup> ma byung gi ring<sup>918</sup> la<sup>919</sup> chos chos su 'gro ba mi  
'ong<sup>920</sup> | |

---

<sup>885</sup> A om. |.

<sup>886</sup> A rang gi shes pa : B rang rig pa'i ye shes de.

<sup>887</sup> A om. |.

<sup>888</sup> A om.

<sup>889</sup> A 'gregs.

<sup>890</sup> A om. yin la.

<sup>891</sup> A om. |.

<sup>892</sup> B om.

<sup>893</sup> B mi srid pa yin : A mi srid lar 'gro ba.

<sup>894</sup> A om. |.

<sup>895</sup> A om. |.

<sup>896</sup> A nas.

<sup>897</sup> A om. |.

<sup>898</sup> Em. yi dwags : A yid dags : B Ø.

<sup>899</sup> B om. dmyal ba yi dwags byol song la sdug bsngal ci tsam yod pa.

<sup>900</sup> B drag.

<sup>901</sup> B om.

<sup>902</sup> A ste.

<sup>903</sup> A om.

<sup>904</sup> A om. |.

<sup>905</sup> B om. na ba|.

<sup>906</sup> B tshol.

<sup>907</sup> B bsrung ba : A 'phrog pa.

<sup>908</sup> A add. |.

<sup>909</sup> B phrad.

<sup>910</sup> A add. |.

<sup>911</sup> A bas|.

<sup>912</sup> A om. |.

<sup>913</sup> A om. 'ba' zhig.

<sup>914</sup> A du.

<sup>915</sup> A om. |.

<sup>916</sup> B skyel ba : A ma skyol ba.

*chos lam du 'gro ba la| byams pa dang<sup>921</sup> snying rje<sup>922</sup> rang bas<sup>923</sup> gzhan gces kyi<sup>924</sup>  
blo<sup>925</sup>|<sup>926</sup> kun rdzob byang chub kyi sems| de'i steng du<sup>927</sup> phyi nang gi<sup>928</sup> chos thams cad<sup>929</sup>  
rten 'brel tshogs<sup>930</sup> pa'i snang ba<sup>931</sup> rmi lam sgyu ma lta bur go na| gdod<sup>932</sup> chos lam du<sup>933</sup>  
'gro ba yin<sup>934</sup>| |*

*de ltar go<sup>935</sup> nas lam gyis<sup>936</sup> 'khrul pa sel ba<sup>937</sup> bya ba yin te<sup>938</sup>| dang po mi rtag pa bsgoms  
pas<sup>939</sup> tshe 'di la zhen pa'i 'khrul pa sel| las bras<sup>940</sup> bsgoms<sup>941</sup> pas| lta ba ngan pa'i 'khrul  
pa sel| 'khor ba'i nyes dmigs bsgoms pas<sup>942</sup> 'khor ba la chags pa'i 'khrul pa sel| byams pa  
dang<sup>943</sup> snying rje bsgoms pas<sup>944</sup> theg dman gyi<sup>945</sup> 'khrul pa sel<sup>946</sup> rmi lam sgyu ma lta bur  
bsgoms<sup>947</sup> pas<sup>948</sup> [B 403/4a] dngos por 'dzin pa'i 'khrul pa sel| lar na gong ma gong mas|  
'og ma 'og ma'i 'khrul pa sel gsung|*

---

<sup>917</sup> em. *zhig* : A,B *cig*.

<sup>918</sup> B *ma byung gi ring* : A *med kyang rang*.

<sup>919</sup> A om. |.

<sup>920</sup> A *yong*.

<sup>921</sup> B om. *pa dang*.

<sup>922</sup> A *rjes*.

<sup>923</sup> A *rang bas* : B *bdag pas*.

<sup>924</sup> A *kyis*.

<sup>925</sup> A add. *vis*

<sup>926</sup> A om. |.

<sup>927</sup> A om. |.

<sup>928</sup> em. *gi* : A *gyi* : B *gis*.

<sup>929</sup> A om. |.

<sup>930</sup> A *'tshogs*.

<sup>931</sup> A om. |.

<sup>932</sup> B *dod*.

<sup>933</sup> B *tu*.

<sup>934</sup> B *ba yin* : A *ba'o*.

<sup>935</sup> B *de ltar go* : A *de gtsug go*.

<sup>936</sup> A *gyi*.

<sup>937</sup> B om.

<sup>938</sup> A *ste*.

<sup>939</sup> A om. *mi rtag pa bsgoms pas*.

<sup>940</sup> A add. *bu*.

<sup>941</sup> A *sgoms*.

<sup>942</sup> A om. |.

<sup>943</sup> B om. *pa dang*.

<sup>944</sup> A om. |.

<sup>945</sup> B *theg dman gyi* : A *theg pa dman pa'i*.

<sup>946</sup> A om. |.

<sup>947</sup> A *sgom*.

<sup>948</sup> A om. |.

*de nas*<sup>949</sup> 'khrul pa ye shes su 'char ba bya ba yin te<sup>950</sup> | don dam par chos thams cad skye  
 'gag dang bral bar bsgoms pa'i stobs kyis | cir snang cir rtogs thams cad rang gi ngo bor  
 chod tsa na<sup>951</sup> 'khrul pa ye shes su 'char ba yin gsung ngo<sup>952</sup> || ||

---

<sup>949</sup> A om. *de nas*.

<sup>950</sup> A *ste*.

<sup>951</sup> A add. *gdod*.

<sup>952</sup> B *ba yin gsung ngo*: A *bar go yod gsung*.

### 1.6.2 Translation

[A 384; B 401/2a] *Namo guru*. [Sgam po pa] says that one needs

[1.] A *dharma* that turns toward the *dharma*,

[2.] A *dharma* that turns toward the path,

[3.] A path that dispels delusions,<sup>953</sup> and

[4.] Delusions that appear as wisdom.

#### [1.] “A *dharma* that turns toward the *dharma*”:

One needs to meditate intensely on the impermanence of both the outer and inner (world), leave behind all ties to material things, belongings and close ones, and then set out for the uncertain. Therefore, after thinking that any non-*dharma* (*adharmā*, *chos min pa*) is futile, [B 401/2b], *dharma* (practice) that turns toward the *dharma* (of merit) will not at all come about (*ye mi ’ong*) when a mind-set of utter non-occupation (*ci yang byar med kyi blo*)<sup>954</sup> has not arisen.

Furthermore, as for death, one never knows when time will come. One has no control over [whether it happens] in the coming year or right now. Therefore, by thinking that one also has no control over (dying) the coming year, next month or right now, (one understands that) one’s consciousness will be accompanied merely with wholesome and negative *karman* when one dies, and that it is impossible that one will meet with *karman* that one did not produce. It is impossible that (the *karman*) produced becomes spoiled.

How much suffering will one have when one has been born in the three lower realms due to unwholesome *karman*. How much suffering will there be when one has gone off to the

---

<sup>953</sup> The manuscript variant A reads *lam gyi ’khrul pa sel ba* here which would make it necessary to render the passage as “the dispelling of the delusions of the path.”

<sup>954</sup> The term non-occupation does not imply inactivity per se, but refers to not being occupied with worldly activities. It is thus not to be understood as mere inactivity or laziness, but may involve a great deal of engagement in virtuous activities.

hell and hungry ghost realms?<sup>955</sup> The two kinds of [realms of] humans and gods are the best, but also [humans] have the suffering of [1.] birth, [2.] old-age, [3.] sickness, [4.] death, [5.] seeking what one has not, [6.] having to protect what one has, [7.] meeting with abhorred enemies and [8.] being separated from beloved kin,<sup>956</sup> and the gods also have the suffering of death and transference, which is sixteen times greater than that of the *avīci*[-hell].<sup>957</sup>

[A 385] Whatever of the six types<sup>958</sup> of beings one may be born as, there is only suffering. Having thought [about this], for as long as a fully developed determination [with respect to cyclic existence] (*niḥsaraṇa*, *yid byung*) has not occurred, *dharma* [practice of meritorious deeds] that turns toward the [*buddha*]*dharma* will not occur.

**[2.] “A *dharma* that turns toward the path”:**

A mind-set of loving kindness and compassion, which cherishes others more than oneself [is] relative *bodhicitta*. On top of that, if one understands that all outer and inner phenomena—appearances which have assembled due to dependent arising—resemble dream illusions, it is the primal *dharma* that turns toward the path.

**[3.] Understanding it like that, it is called “a path that dispels delusions”:**

First, one dispels the delusion of attachment to this life by meditating on impermanence.

One dispels the delusion of bad views by meditating on *karman* and effect.

One dispels the delusion of clinging to cyclic existence by meditating on the shortcomings of cyclic existence.

---

<sup>955</sup> B omits the last sentence.

<sup>956</sup> These are the eight sufferings (*sdug bsgnal brgyad*) said to be experienced by humans. Under the lemma *sdug bsgnal brgyad*, O RGYAN 2008 provides two lists which are more or less identical to the list given here. It deviates however with respect to the order of the last four points which is slightly different, and point [6], “having to protect what one has” (*yod pa bsrung ba*), is missing. One finds there instead the “suffering of the (fully) developed five *skandhas*” (*phung po lnga rgyas pa’i sdug bsgnal*) or “the suffering of the appropriated *skandhas*” (*nye bar len pa’i phung po’i sdug bsgnal*) as the eighth point on both lists.

<sup>957</sup> This is the name of the worst type of hell-realms explained in Buddhist cosmology.

<sup>958</sup> This refers to gods, demi-gods, humans, hungry-ghosts, animals and hell-beings.

One dispels the delusion of the *Hīnayāna* by meditating on loving kindness and compassion.

[B 403/4a] One dispels the delusion of clinging to things by meditating that [they] resemble dream illusions.

In general, it is said that, by means of ever higher [practices], one dispels ever deeper delusions.

**[4.] Then, that which is called “delusions that appear as wisdom”:**

“Delusions that appear as wisdom” refers to that the entirety of whatever appears or is comprehended is severed in its own nature through the power of having meditated that all phenomena are free from birth and cessation in an ultimate sense.





## 2. Texts Attributed to Sgam po pa Transmitted separately from the Xylographic Print Editions of *Dwags po'i bka' 'bum*

### 2.1 Introduction to the Texts

The following two texts which are presented in this section are not found in the xylographic print editions of *Dwags po'i bka' 'bum*:

- *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* or *Root Text Known as Four Dharmas of the Unequaled Sgam po pa*
- *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* or *Root Text of the Four Dharmas of Sgam po pa – Garland of the Precious Supreme Path for the Three Types of Beings*

As mentioned earlier,<sup>959</sup> the colophon of the first text,<sup>960</sup> *Mnyam med dwags po'i chos bzhir grags pa'i gzhung*, suggests that we are dealing with an oral instruction by Sgam po pa which has merely been put into writing by his direct disciple, La yag pa Byang chub dngos grub (12<sup>th</sup> cent.). Still, as the whole text is arranged in verse form, we can assume that La yag pa's contribution went far beyond that of a mere scribe. In this respect, this work is probably similar to the pseudepigrapha discussing *Four Dharmas of Sgam po pa* in *Dwags po'i bka' 'bum*, which are mostly teachings recorded by a disciple.

Still, while other works presented in the first section lack an introduction and colophon, and follow the general pattern of pseudepigrapha in the collection which are framed by constructions such as “by the guru” (*bla ma'i zhal nas*) and end with “it is said” (*gsung*), this text is a proper composition that can be identified as a work of La yag pa. While this work does not feature in the later xylographic print editions of *Dwags po'i bka' 'bum* (B) and has been preserved as an individual work along with its commentary, it in fact forms part of *Dwags po'i bka' 'bum* as preserved in the manuscript reproduced in *'Bri gung bka' brgyud chos mdzod chen mo* (A).

---

<sup>959</sup> See part I, chapter 4.2.2 of this dissertation.

<sup>960</sup> See part II, 2.2.1 and 2.2.2 below.

The translation of this work is presented along with a text edition that is based on these two textual witnesses:

### Sigla

- A LCZ: *Gnad kyi gzer bzhi'i mang ngag gces pa bsdus pa*, contained in *'Bri gung bka' brgyud chos mdzod chen mo* (Dwags lha sgam po, 14<sup>th</sup>/15<sup>th</sup> cent.). BCD, vol. 14,1–15.
- C LCZ: *Mnyam med dwags po'i chos bzhir grags pa'i gzhung*, contained in *Mnyam med dwags po'i chos bzhir grags pa'i gzhung gi 'grel pa snying po gsal ba'i rgyan* (Bir; 1978). LCG,1–9.

The second text, *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*, is not recorded in any version of *Dwags po'i bka' 'bum*, but precedes Padma dkar po's long commentary on *Four Dharmas of Sgam po pa*, *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* (CNL).<sup>961</sup> Along with this short work, we also find there a short commentary on it by Sgam po pa's nephew and direct disciple, Sgam po Tshul khirms snying po (1116–1169).<sup>962</sup>

The translation of this work is also presented along with a text edition which is based on these two textual witnesses:

### Sigla

- E CLP: *D[w]ags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi rim pa rin po che'i 'phreng ba zhes bya ba chos rje sgam po pas mdzad pa*, an *dbu med*-manuscript preserved by the Nepal-German Manuscript Preservation Project. NGMPP reel no. L 0311/5, fol. 1a–4a.

---

<sup>961</sup> For a translation of the summary section of this work, see part II, chapter 3.5.2.

<sup>962</sup> For a translation of this work, see part II, chapter 2.3.2.

F CLP: *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba zhes bya ba chos rje sgam po pas mdzad pa*, contained in Padma dkar po's collected works (Gnam 'brug se ba Byang chub gling, 1920–1928). PKS, vol. 10, 525,1–527,5

E is an undated *dbu med*-manuscript, using black ink on white paper, which has been filmed by the NGMPP at Thubten Choling Monastery, Nepal. The manuscript had been in the possession of 'Khrul zhig ngag dbang chos kyi blo gros (1924–2011). It consists of a title page, a first page containing five lines of text, a second page containing six lines of text, and a last page containing only one line which also includes a brief colophon of the scribe. The colophon also mentions that the text has been edited once. Its content is almost identical to the block print, but contains a few minor additional spelling mistakes, as well as a lot of abbreviations like *thād* (for *thams cad*), *tshod* (for *tshogs*), *rdzogso* (for *rdzogs so*), etc. It has been microfilmed along with an *dbu med*-manuscript of Padma dkar po's long commentary.<sup>963</sup>

F is a part of the Collected Works (*gsung 'bum*) of Kun mkhyen Padma dkar po, 'Brug chen IV. (1527–1592) which is a photographic reproduction of the Gnam 'brug se ba byang chub gling block print (1920–1928). It contains a title page and two pages containing six lines each, with black ink on white paper.

As far as the text editions are concerned, identical stylistic rules to those laid out in part II, chapter 1.1 above have been applied.

---

<sup>963</sup> See NGMPP reel no. L 0311-07/1, fol. 2a,1–107b,4.

## 2.2 *Mnyam med dwags po'i chos bzhir grags pa'i gzhung*<sup>964</sup>

### 2.2.1 Tibetan Text Edition

[A 2; C 2] *dge ba'i bshes gnyen sangs rgyas dang*<sup>965</sup> *byang chub sems dpa' thams cad la phyag 'tshal lo* |

*bshes gnyen dam pa'i zhabs pad*<sup>966</sup> *bdud de*<sup>967</sup> | *theg pa mtha' dag dgos*<sup>968</sup> *pa bsdu na* | *chos gang chos dang lam du 'gro zhing* | *lam gyis* [A 3] *'khrul pa'i dri ma sel la* | *'khrul pa nyid kyang ye shes shar na* | *man ngag gnad du phog pa de yin* |

*mi shes tshe 'di 'ba' zhid don gnyer* | *sbyin sogs dge ba'ang chos ltar bcos pa* | *gang zhig skyes pa de kun 'chi nges* | *yun ring*<sup>969</sup> *mi sdod las kyi dbang 'gyur*<sup>970</sup> |

*mi dge'i 'bras bu ngan song gsum sogs* | *sdug bsngal mi bzad rgyud la sbyar na* | *tshe 'dis ci byed gsum la skyabs song* |

*srog gi* [A 4] *phyir yang sdig pa spang zhing*<sup>971</sup> | *nyin mtshan phyad par dge la 'bad na* | *dad ldan skyes bu yang dag lta ba'i*<sup>972</sup> | *dge bsnyen des ni mngon par mtho*<sup>973</sup> *thob* | *rim gyis*<sup>974</sup> *nges par legs pa'i mthar phyin*<sup>975</sup> | *tsbul 'di skyes bu chung ngu'i chos te* | *dam chos spyod na thog mar 'di dgos* |

*lam yang gang zag dbang po'i rim pas* | *drang ba'i don du theg pa gsum ste*<sup>976</sup> |

*re shig nyon mongs las kyis bskyed*<sup>977</sup> *pa'i* | <sup>978</sup> *'bras bu 'khor ba'i sdug bsngal mthong nas* | *me ra'am*<sup>979</sup> *btson dong lta bu 'di las* | *thar pa gzhal med khang ltar shes pas* | <sup>980</sup> *las kyi*

<sup>964</sup> LCZ. It is the root text for La yag pa's commentary, the LCG. C corresponds to LCG<sub>X</sub>, 1–9. Cf. A, vol. 14,1–15. The text edition of A is very interesting in that it contains many archaic readings and a lot of interlinear notes which require further study.

<sup>965</sup> C om. |.

<sup>966</sup> A *la*.

<sup>967</sup> A *te*.

<sup>968</sup> A *dgongs*.

<sup>969</sup> A *rings*.

<sup>970</sup> A *gyur*.

<sup>971</sup> A *spang zhing* : C *spangs shing*.

<sup>972</sup> C *lta ba'i* : A *lta'i*.

<sup>973</sup> A *mtho'*.

<sup>974</sup> C *rim gyis* : A *rims kyis*.

<sup>975</sup> A *'byin*.

<sup>976</sup> A *te*.

<sup>977</sup> A *skyed*.

*sgrib pa stobs bzhis sbyangs nas* | *bslab*<sup>981</sup> *pa gsum gyis nyon mongs spangs te* | *gang tshe zag pa med pa'i* [A 5] *dbyings su* | *tshor ba thams cad nye bar zhi nas* | *dgra bcom pa 'am rang sangs rgyas nyid* | *zhi ba phyogs gcig*<sup>982</sup> *ngal gso*<sup>983</sup> *lta bu* | *de ni theg dman skyes bu 'bring yin* | |

*nges don theg pa mchog gi*<sup>984</sup> *lam ni* | *thabs dang shes rab zab cing rgya che* | *zung du* [C 3] *'jug pas tshogs gnyis sdud cing* | *sgrib pa kun sel gcig*<sup>985</sup> *tu gzhan phan* | *gnas skabs kun tu*<sup>986</sup> *don kun 'grub*<sup>987</sup> *pa* | | *'di ni dus gsum rgyal ba'i gshogs shul* | |

*skyes mchog lus bsam phun sum tshogs*<sup>988</sup> *pas* | *bshes gnyen bzang la legs par brten nas*<sup>989</sup> | *sngon gyi rgyal ba sras bcas bzhin du* | *bla med byang chub sems dang ldan pas* | *rgyal sras bsab*<sup>990</sup> *tshul sna tshogs dag*<sup>991</sup> *la* | *mos pas*<sup>992</sup> *spyod cing mngon sum*<sup>993</sup> *tshul gyis* | *bden gnyis zung du 'jug par bsabs*<sup>994</sup> *na* | *byang* [A 6] *chub chen po'i lam du de 'gyur* | |

*skal ldan 'ga'*<sup>995</sup> *zhig bla ma'i zhabs la* | *mchog tu gus pas rdo rje theg par* | *dbang bzhi'i rim pas smin par byas nas* | *dam tshig ldan pa'i mi mchog de yis* | *rim gnyis yan lag bcas pa'i lam la* | *mnyam par sbyor ba'i tshul gyis 'bad na* | *bde stong ngang du gzung 'dzin dag cing* | *brtan dang g.yo ba'i dngos po 'di kun* | *kun rdzob lha dang gnas su snang zhing* | *'dod dang grol ba'i dngos grub*<sup>997</sup> *thob tshe* | *lam gyi*<sup>998</sup> *'khrul pa sel ba de yin* | | *'di ni gsang ba chen po'i gzhung lugs* | |

---

<sup>978</sup> A om. | |.

<sup>979</sup> C *ra'am* : A *'dra 'am*.

<sup>980</sup> A om. | |.

<sup>981</sup> A *slab*.

<sup>982</sup> em. *gcig* : A,B *cig*.

<sup>983</sup> C *so*.

<sup>984</sup> A om.

<sup>985</sup> A *cig*.

<sup>986</sup> A *du*.

<sup>987</sup> A *grub*.

<sup>988</sup> A *'tshogs*.

<sup>989</sup> C *brten nas* : A *sten te*.

<sup>990</sup> A *slab*.

<sup>991</sup> A *gang*.

<sup>992</sup> A *par*.

<sup>993</sup> A *gsum*.

<sup>994</sup> A *slabs*.

<sup>995</sup> A *gang*.

<sup>996</sup> A om. | |.

<sup>997</sup> A *po*.

<sup>998</sup> C *gyis*.

*rang sems ngo bo bde gshegs snying po* | *rang bzhin 'od gsal lhan cig skyes pa* | *kun la khyad par med par yod kyang* | *ma rig dbang gis thog med dus nas* | *yang dang yang du yun ring*<sup>999</sup> | *'khor ba'i* | *sdug bsngal mi bzad*<sup>1000</sup> | *rmi lam lta bu* | *'khrul pa de nyid ye shes yin te* | |

*de ltar don med sdug bsngal me 'bar* | *da dung*<sup>1001</sup> | *kun 'byung bud shing 'thor ba* | *kye ma soms dang ha cang blun ches* | *phan mdzad 'dren pa grangs med* [A 7] | *'das kyang* | *'o*<sup>1002</sup> | *cag gsor ma rung bas 'di 'dra* | |

*'khrul phyir 'brangs pas 'khrul pa mi spongs* | *sdig pa'i las*<sup>1003</sup> | *dang ngan rtog*<sup>1004</sup> | *dri ma* | *bdud kyi las kun shes nas spang bya* | *rtogs ldan bla* [C 4] | *ma'i gsung la gus pa'i* | *rin chen lta bu'i gang zag rnams kyis* | *tshig phyir mi 'brang don la rton pas* | *bsam gyis mi khyab ji*<sup>1005</sup> | *bzhin don la* | *de bzhin nyid du mnyam par 'jog*<sup>1006</sup> | *cing* | *yid la mi byed tshul du goms pas* | *'khrul pa ye shes nyid du 'char te* | *til mar mar me chu dang rlabs bzhin* | |

*lhun po'i logs la bya gnas lta bur* | *'khor ba gang de*<sup>1007</sup> | *ma lus gnyug mar*<sup>1008</sup> | *phyag rgya chen po chu dang mar bzhin* | *rtog ge rmongs pa'i bsam gtan yul min* | *lhan cig skyes pa mngon sum byed pa*<sup>1009</sup> | *cig car*<sup>1010</sup> | *'jug pa tshul 'di'i khyad par* | *dbul po'i gter dang gyad kyi nor bzhin* | |

*de nyid ngang nas dge tshogs grogs ni* | *zhen med snying rjer bcas la 'bad cing* | *yid bzhin nor 'dra*<sup>1011</sup> | *rang gi sems la* | *gnod pa spangs shing bla mar bkur*<sup>1012</sup> | *na* | [A 8] | *rgyu la gnas pa lam la goms pas* | *bras bu mngon du 'char ba chos nyid* | |

---

<sup>999</sup> em ring : A,B rings.

<sup>1000</sup> A zad.

<sup>1001</sup> A rung.

<sup>1002</sup> A 'u.

<sup>1003</sup> C grogs.

<sup>1004</sup> A rtogs.

<sup>1005</sup> A ci.

<sup>1006</sup> C bzhag.

<sup>1007</sup> A yin.

<sup>1008</sup> A ma.

<sup>1009</sup> A pa'i.

<sup>1010</sup> A char.

<sup>1011</sup> C 'dra.

<sup>1012</sup> em. bkur : A,C khur.

yang gsungs pa| mnyan<sup>1013</sup> dang bshad<sup>1014</sup> bya 'chad pa po nmams| rten 'brel 'chugs pas  
'khor ba mu med| de phyir bla ma slob ma gdams ngag| rten 'brel tshogs<sup>1015</sup> pas<sup>1016</sup> lam  
gyi mchog 'gyur| |

bla ma sangs rgyas nyid dam brgyud<sup>1017</sup> pa| yon tan phun sum tshogs<sup>1018</sup> pa'i bshes gnyen|  
rnyed dam btsal<sup>1019</sup> la sman pa'i mchog de| kun nas kun tu mnyes par byas na<sup>1020</sup>| dge legs  
thams cad de yi<sup>1021</sup> mthu yin| |

'on kyang blo ma sbyangs pa'i spre<sup>1022</sup> 'us| mang po bstan na nyams nyes 'gyur bas| drin  
ldan ston pa'i bka' bzhin bsgrubs<sup>1023</sup> na| thams cad bla mar gyur<sup>1024</sup> ba yin gsungs<sup>1025</sup>| |

gzhan du mang du thos pa mang po| don chung don med don log 'gyur te| chos kyis  
phongs<sup>1026</sup> pa'i las su gsungs pas| bde bar 'dod pas tshul 'di spang bya| |

shin tu lam zab bla mas rdzogs te| man ngag zab kyang de med mi 'grub<sup>1027</sup>| de la [C 5]  
gus na thos pa chung yang| [A 9] 'bras bu thob pa mang po snang ba| |

theg chen rigs can nga rgyal bral zhing| dad dang shes rab brtson 'grus ldan pa| nges par  
'byung ba'i bsam pa brtan pos<sup>1028</sup>| slob ma'ang chos bzhis<sup>1029</sup> legs par sbyangs shing<sup>1030</sup>| |

kha cig dbang bzhis<sup>1031</sup> smin par byas nas<sup>1032</sup>| zhing rab gshin la sa bon bzhin nam| rin  
chen snod du bdud rtsi blugs bzhin| mi nyams don kun 'grub<sup>1033</sup> pa chos nyid| |

---

<sup>1013</sup> C nyan.  
<sup>1014</sup> A 'chad.  
<sup>1015</sup> A 'tshogs.  
<sup>1016</sup> A pa.  
<sup>1017</sup> A rgyud.  
<sup>1018</sup> A 'tshogs.  
<sup>1019</sup> A brtsal.  
<sup>1020</sup> A ste.  
<sup>1021</sup> C de yi : A de'i.  
<sup>1022</sup> A spre.  
<sup>1023</sup> A sgrubs.  
<sup>1024</sup> C 'gyur.  
<sup>1025</sup> C gsung.  
<sup>1026</sup> C 'phongs.  
<sup>1027</sup> A 'gyur.  
<sup>1028</sup> A po'i.  
<sup>1029</sup> A bzhin.  
<sup>1030</sup> A pa'i.  
<sup>1031</sup> C gis.  
<sup>1032</sup> C na.  
<sup>1033</sup> A grub.

*de las gzhan pa'i yon tan ldan yang* | *dug can kha*<sup>1034</sup> *sbubs*<sup>1035</sup> *zhabs rdol snod ni* | *che la bzang yang mkhas pa rnams kyis* | *bcud rnams blug*<sup>1036</sup> *par mi byed chos nyid* | |

*lam du 'gyur ba'i chos la'ang bzhi ste* | *shes bya'i 'dug tshul shes byed thabs dang* | *nyams su blang tshul de yi*<sup>1037</sup> *'bras bu* | *'di yang bstan pa mtha' dag snying po* | |

*kun rdzob tsam*<sup>1038</sup> *du chos kun sems te* | *rten cing 'brel 'byung sgyu ma*<sup>1039</sup> *tsam po* | *de nyid du na rang bzhin 'od gsal* | *ma skyes ma*<sup>1040</sup> *'gag rang rig spros*<sup>1041</sup> *bral* | |

*de nyid ma rtogs 'khor ba 'di 'dra* | *rang bzhin dag kyang*<sup>1042</sup> *blo bur dri mas* | *ce re long ngam smyos pa lta bu* | *rang la gnod byed byis*<sup>1043</sup> *pa* [A 10] *rnams ni* | *nyon mongs las dang sdug bsngal 'khor zhing* | *srid pa'i btson*<sup>1044</sup> *rar yun ring*<sup>1045</sup> *gnyid log* | *dpe dgus mtshon phyir don med sdug bsngal* | |

*bzod dka' mi bzad me tshogs nang na* | *skyo med gnas pa log pa'i shes pa* | *kun nas nyon mongs rten 'brel de yin* | |

*gnyid log 'dres non grogs pos bslang*<sup>1046</sup> *bzhin* | *mig nad can la sman pa mkhas 'dra'i* | *bla ma dam pas rjes su bstan pas* | *don de rang ngo shes shing rig*<sup>1047</sup> *la* | *sems nyid 'od gsal nyi ma shar nas* | |

*mnyam bzhaq*<sup>1048</sup> *de nyid goms par byas shing* | *rjes thob sgyu ma lta bu'i blo yis* | *tshogs gnyis yongs su rdzogs pa'i mthu yis* | *'khor ba* [C 6] *gang de mya ngan 'das pa* | *ngo mtshar che ba'i sku dang ye shes* | *snang zhing stong la stong zhing snang ba* | | *'di ni rnam par byang ba'i rten 'brel* | |

---

<sup>1034</sup> A *khas*.

<sup>1035</sup> em. *sbubs* : C *bub* : A *phub*.

<sup>1036</sup> C *ldugs*.

<sup>1037</sup> C *de yi* : A *de'i*.

<sup>1038</sup> A *tsom*.

<sup>1039</sup> C *sgyu ma* : A *snang ba*.

<sup>1040</sup> C *mi*.

<sup>1041</sup> A *spos*.

<sup>1042</sup> A *dang*.

<sup>1043</sup> A *byis* : C *bus*.

<sup>1044</sup> A *rtson*.

<sup>1045</sup> A *rings*.

<sup>1046</sup> A *slangs*.

<sup>1047</sup> A *rang*.

<sup>1048</sup> C *gzhaq*.



*ji*<sup>1049</sup> *ltar rmi lam char 'bab mgo*<sup>1050</sup> *bcad* | *zag*<sup>1051</sup> *pa 'byung dang zad pa'i tshul te* | *sgyu ma'i gzugs sam nam mkha'i ngos la* | *shes pa'i snang tshul gsum yang de yin* |

*rtogs par byed pa'i thabs ni gnyis te*<sup>1052</sup> | *rgyu dang 'bras bu'i theg pa'i gzhung gis* | [A 11] *sgro 'dogs phyi gcod nang gcod tshul lo* |

*don zab rtog ge'i yul las 'das pas* | *mngon sum rjes dpag dgos pa med de* | *gzhan gyi rgol ba*<sup>1053</sup> *bzlog*<sup>1054</sup> *pa'i thabs*<sup>1055</sup> *yin* |

*bla ma brgyud*<sup>1056</sup> *pa'i man ngag rim*<sup>1057</sup> *pas* | *bden gnyis zung du 'jug pa'i tshul la* | *mos pas bsgoms*<sup>1058</sup> *pas mngon sum nyid 'gyur* | *sgro 'dogs phyi gcod tshul yang de yin* |

*mngon sum don dang byin rlabs tshul gyis* | *rdo rje theg par shes byed gnyis te* | *'on kyang bla ma'i zhal la*<sup>1059</sup> *rag las* | *nyi ma me shel spra ba*<sup>1060</sup> *'dus bzhin* | *dbang gis rtogs nas lam la goms pas* | | *'phral du yid ches skyed*<sup>1061</sup> *pa khyad par* | |<sup>1062</sup>

*yin lugs de ltar shes*<sup>1063</sup> *pas'i skyes bus* | *byams pa'i sa gzhi*<sup>1064</sup> *snying rje'i rtsa ba* | *rab brtan*<sup>1065</sup> *byang chub sems kyi sdong po* | *don kun 'byung ba thabs kyis mthar dbyung* |

*gang phyir yang dag rdzogs pa'i sangs rgyas* | *rgyu med las min ma tshang ba 'am* | *log pa'i rgyu las ga la srid de*<sup>1066</sup> | *bsag sbyang*<sup>1067</sup> *mthar phyin las byung de phyir* |

*thog mar bla ma bzang la tshul bzhin* | *tshogs bsag rgyud sbyang*<sup>1068</sup> *cho ga bzhin du* | *mi ldog sems* [A 12] *bskyed*<sup>1069</sup> *bslab*<sup>1070</sup> *pa bzung nas* | *mjug*<sup>1071</sup> *kyang dga' ba rgyas par*

---

<sup>1049</sup> A *de*.

<sup>1050</sup> A *mgo*'.

<sup>1051</sup> A *zad*.

<sup>1052</sup> A *ste*.

<sup>1053</sup> C *rgol ba* : A *dgos pa*.

<sup>1054</sup> A *zlog*.

<sup>1055</sup> A *thob*.

<sup>1056</sup> A *rgyud*.

<sup>1057</sup> C *rig*.

<sup>1058</sup> A *sgoms*.

<sup>1059</sup> A *las*.

<sup>1060</sup> A *bral*.

<sup>1061</sup> C *byed*.

<sup>1062</sup> A *om*. | |.

<sup>1063</sup> A *rtogs*.

<sup>1064</sup> A *bzhi*.

<sup>1065</sup> A *bstan*.

<sup>1066</sup> A *ste*.

<sup>1067</sup> A *sbyangs*.

bya<sup>1072</sup> zhing | srog gi phyir yang mi nyams bslab bya | re shig smon pa'i bslab bya lnga ste |

'jug pa'i bslab<sup>1073</sup> bya tshad rgya ma chad | sems can kun la kun tu phan bde | ltos med mi<sup>1074</sup> rtog brtse<sup>1075</sup> ba'i sems kyis | [C 7] | nam mkha' 'byung ba chen po bzhi ltar | dngos sam brgyud<sup>1076</sup> de ji ltar rigs par | rnam smin bcas pa btang zhing 'bad bya |

'di dag phan yon dpag tu med pa | spyi dang bye brag bsam gyis mi khyab | theg pa mchog gi gzhung lugs kun las | legs par gsungs pa rnams las<sup>1077</sup> shes bya |

don dam rtog ge'i yul min tshig bral | nam mkha' 'dra<sup>1078</sup> zhing gzod nas dag pa | skye 'gag med pa'i ye shes<sup>1079</sup> spros bral | mthong med tshul du rang gis mthong na | snang ba shar bas mun pa bzhin du | spang bya 'gag cing yon tan kun 'byung | tshul 'di'i<sup>1080</sup> phan yon rgyal ba rnams kyis | bgrang<sup>1081</sup> bar mi spyod dkar po chig thub |

don de rang gis rig cing rtogs nas | srid 'gro long ba'i tshogs la bltas<sup>1082</sup> te | zhen med snying rjes kun nas bslang<sup>1083</sup> nas | sgyu ma mkhan ltar thabs mkhas spyod pas<sup>1084</sup> | [A 13] bsam yas tshogs la rab tu 'bad cing |

lus dang longs spyod dus gsum dge ba | btang bsrung dag cing spel ba'i tshul la | tshul bzhin bslabs<sup>1085</sup> pas lam gyi mthar phyin |

tshul 'di gsang chen la yang mtshungs te | thabs kyi spyod tshul theg pa'i khyad par |

---

<sup>1068</sup> A sbyangs.

<sup>1069</sup> A skyed.

<sup>1070</sup> A slab.

<sup>1071</sup> A jug.

<sup>1072</sup> A sgom.

<sup>1073</sup> A slab.

<sup>1074</sup> A me.

<sup>1075</sup> A rtse.

<sup>1076</sup> A rgyud.

<sup>1077</sup> A la.

<sup>1078</sup> A 'dra'.

<sup>1079</sup> C ye shes : A rang rig.

<sup>1080</sup> A 'di.

<sup>1081</sup> A grangs.

<sup>1082</sup> A ltas.

<sup>1083</sup> A slang.

<sup>1084</sup> C pa.

<sup>1085</sup> A slabs.

*de ltar las dang po nas bzung ste* | *rkang pa gnyis dang gshog*<sup>1086</sup> *pa'i tshul du* | *thabs dang shes rab zung du 'jug pas* | *tshogs gnyis ma lus yongs su rdzogs shing* | *rdo rje lta bu'i ting 'dzin thob pas*<sup>1087</sup> | *'khrul pa sa bon bcas pa spangs nas*<sup>1088</sup> | *sgrib pa kun gyi dri ma bral ba* | *rang bzhin dag pa'i rang sems chos sku* | *dbyings dang ye shes gnyis su med pa* | *dag pa gnyis ldan byang chub chen po* | |

*gnas gzhan 'gyur pas 'khrul pa nyid kyang*<sup>1089</sup> | *kun mkhyen ye shes nyid du 'char*<sup>1090</sup> *te* | <sup>1091</sup>*yon tan rin chen sgrom phye lta bu* | | *'di ni rang don phun sum tshogs*<sup>1092</sup> *pa* | |

*de nyid ngang nas* [C 8] *thugs rje'i rgyun*<sup>1093</sup> *las* | <sup>1094</sup>*smon lam dbang gis longs spyod rdzogs dang* | *sprul sku gdul bya'i bsam pa bzhin du* | *lhun gyis grub cing rgyun mi* [A 14] *'chad*<sup>1095</sup> *par* | *sangs rgyas kun dang phrin*<sup>1096</sup> *las 'dres shing* | *tshul bzang*<sup>1097</sup> *spyod*<sup>1098</sup> *las byung ba'i 'bras bu* | *ston dus bzang po rdzogs pa lta bu* | <sup>1099</sup>*'di*<sup>1100</sup> *ni gzhan don phun sum tshogs pa* | *de nyid dus*<sup>1101</sup> *na spang*<sup>1102</sup> *thob de*<sup>1103</sup> *dag* | *spros pa thams cad nye bar zhi ba* | |

*mdor na byis pa tha shal lta bur*<sup>1104</sup> | *tshe 'dir zhen pa'i rtog*<sup>1105</sup> *pa spangs nas* | *rgyal ba'i bstan pa'i bslab*<sup>1106</sup> *pa'i gzhi la* | *yin nges byed nges chos su 'gro ba* | |

*de nyid la rmongs skye bo*<sup>1107</sup> *lta bur* | *dngos dang dngos med zhen pa spangs nas* | *byams pa snying rje byang chub sems*<sup>1108</sup> *kyis* | *thabs dang shes rab 'brel bar bslabs*<sup>1109</sup> *na* | *thams cad mkhyen pa'i rgya mtsho chen po'i* | *lam du 'gro ba'i chos ni de yin* | |

---

<sup>1086</sup> A *bshog*.

<sup>1087</sup> A *nas*.

<sup>1088</sup> A *pas*.

<sup>1089</sup> A *dang*.

<sup>1090</sup> A *shar*.

<sup>1091</sup> A add. *dag pa gnyis ldan bal med byang chub* | |.

<sup>1092</sup> A *'tshogs*.

<sup>1093</sup> A *rgyu*.

<sup>1094</sup> A om. | |.

<sup>1095</sup> C *chad*.

<sup>1096</sup> A *'phrin*.

<sup>1097</sup> A *bzangs*.

<sup>1098</sup> C *spyad*.

<sup>1099</sup> A om. | |.

<sup>1100</sup> A *de*.

<sup>1101</sup> C *du*.

<sup>1102</sup> A *spangs*.

<sup>1103</sup> A *'di*.

<sup>1104</sup> A *bu*.

<sup>1105</sup> A *rtogs*.

<sup>1106</sup> A *slab*.

*de ltar tshogs gnyis zung du 'jug pas* | *dug sman chen pos dug la bzhin du* | *gnyen po skyes pas spang*<sup>1110</sup> *bya 'gag*<sup>1111</sup> *ste*<sup>1112</sup> | *lam gyis*<sup>1113</sup> *'khrul pa sel ba de yin* |

*don rtogs goms pa rab tu gyur nas* | *ma rig gnyid las sangs pa'i tshe na* | *tshogs drug yul du gyur pa thams cad* | *rang bzhin 'od gsal nyid las gzhan min* |

*tshul 'di mkhas pa'i btser ldan* [A 15] *rnams kyis*<sup>1114</sup> | *gang spyad byang chub chen po'i rgyur 'gyur* |

*kye ma don med byis pa'i spyod pa* | *snga mas chog pas tshe 'di*<sup>1115</sup> *ci byed* | *yar 'gro mar 'gro'i sa*<sup>1116</sup> *mtshams*<sup>1117</sup> *sleb pas* | *lus dang srog la ma blta*<sup>1118</sup> *'bungs shig* |

*grog dag 'khor ba 'di na*<sup>1119</sup> *skyid med* | *rang zhi 'dod na theg dman nyan thos* | *ma rnams lus snying phugs chug*<sup>1120</sup> *la* | *yo byad gsum la ltos pa med par* | *zung 'jug theg pa nyams su longs*<sup>1121</sup> *shig*<sup>1122</sup> |

*tshul 'dis*<sup>1123</sup> *bla med byang chub chen po'i* | *lam du 'gro zhing 'khrul pa sel*<sup>1124</sup> *te* | *'khrul pa nyid kyang ye shes 'char*<sup>1125</sup> *bas* | [[C 9] *dran pa shes bzhin bag yod dan par* | *nyams su blangs*<sup>1126</sup> *na*<sup>1127</sup> *lugs su blugs pa* |

*rtag tu bla ma'i bka' drin dran pa* | *'di ni man ngag gtso bor ngas mthong* |

*de ltar bla ma rin chen bka' yis* | *dgongs pa bsdus pas 'gro kun rgyal gyur* | | |

<sup>1107</sup> C *skye bo* : A *skyes bu*.

<sup>1108</sup> C *sams*.

<sup>1109</sup> A *slabs*.

<sup>1110</sup> A *spangs*.

<sup>1111</sup> A *'gags*.

<sup>1112</sup> A *te*.

<sup>1113</sup> A *gyi*.

<sup>1114</sup> C *tshul 'di mkhas pa'i btser ldan rnams kyis* : A *de ltar 'khrul pa ye shes shar bas*.

<sup>1115</sup> A *'dis*.

<sup>1116</sup> C *so*.

<sup>1117</sup> A *tshams*.

<sup>1118</sup> A *lta*.

<sup>1119</sup> A *ni*.

<sup>1120</sup> C *bcug*.

<sup>1121</sup> em. *longs* : A, C *long*.

<sup>1122</sup> C *cig*.

<sup>1123</sup> A *'di*.

<sup>1124</sup> A *sol*.

<sup>1125</sup> A *shar*.

<sup>1126</sup> A *slangs*.

<sup>1127</sup> A *nas*.

*gnad kyi gzer bzhis bstan pa'i sgo bsdu ba*<sup>1128</sup> *zhes bya ba* | *snyi*<sup>1129</sup> *ba rin po che'i zhal gyi*  
*gdams pa*<sup>1130</sup> *yi ger bkod pa rdzogs so*<sup>1131</sup> | *zhes pa 'di ni rje sgam po pa'i gsung ji lta ba*  
*bzhin du lho la yag pa byang chub dngos grub kyis mdzad pa'o* || ||<sup>1132</sup>

---

<sup>1128</sup> C *bstan pa'i sgo bsdu ba* : A *man ngag gi bcas pa bsdu pa*.

<sup>1129</sup> A *gnyi*.

<sup>1130</sup> A *add.* | *śākya'i dge slong byang chub dngos grub gyis*.

<sup>1131</sup> C *rdzogs so* : A *rdzogs+ho*.

<sup>1132</sup> A *om. zhes pa 'di ni rje sgam po pa'i gsung ji lta ba bzhin du lho la yag pa byang chub dngos grub kyis mdzad pa'o* || ||.

## 2.2.2 English Translation

[A 2; C 2] I pay homage to all spiritual friends, Buddhas and Bodhisattvas.

Having bowed down to the lotus feet of the authentic spiritual friends, the purpose<sup>1133</sup> of the entirety of vehicles will be summarized:

### [1. Synopsis]<sup>1134</sup>

If [1.] with any *dharma* that turns toward the *dharma* [2.] as well as toward the path, [A 3] [3.] the taints of delusions are dispelled by the path and [4.] those very delusions, too, appear as wisdom, then this hits the essential points of the pith instructions.<sup>1135</sup>

### [2. Detailed Explanation]<sup>1136</sup>

#### [First *dharma*]

(Due to) not knowing,<sup>1137</sup> one will solely care for this life-time. Even virtues like giving and so on, which resemble the *dharma*, [will be] artificial. All those who were born are certain to die. They don't remain for long [and] will be overpowered by [their] *karman*.

<sup>1133</sup> A reads intention (*dgongs pa*) instead of purpose (*dgos pa*) here, but the commentary also supports purpose (*dgos pa*).

<sup>1134</sup> The commentary includes also a topographical outline of the main part (*gzhung gi don dngos*) which it divides into the following five sub-topics: 1. Synopsis (*mdor bstan pa*), 2. Detailed explanation (*bye brag tu bshad pa*), 3. Very detailed alternative explanation (*tshul gzhan gyis shin tu rgyas par bshad pa*), 4. Concluding summary (*don bsdu ba*), and 5. Specific instruction (*ched du gdams pa*). For the convenience of the reader, I include these sub-headers [in square brackets] in the translation. The first of the five sections, “1. Synopsis” (*mdor bstan pa*), is covered in LCG<sub>x</sub>, 19,2–21,6.

<sup>1135</sup> A translation of the commentary for the synopsis section is found in part II, 3.3 of this work.

<sup>1136</sup> The second of the five sections of the main part of this work, “2. Detailed explanation” (*bye brag tu bshad pa*), is covered in LCG<sub>x</sub>, 21,6–106,4.

<sup>1137</sup> The commentary explains “not knowing” (*mi shes*) with two kinds of ignorance (*ma rig pa*): (1) being deluded with respect to *karman*, cause and effect (*las rgyu 'bras la rmongs pa*), and (2) the ignorance of the imagined (*kun tu btags pa'i ma rig pa*). LCG<sub>x</sub>, 22,1.

What has been the use of this life-time, if one has incorporated the results of non-virtues, i.e., the unbearable sufferings [of] the three lower rebirths and so on, into [one's] mind-stream? [Having understood this,] one has taken refuge in the three (jewels).

[A 4] One will give up negativity even at the cost of one's life, and continuously, day and night, will exert oneself in virtue. These beings who have faith, *upāsakas* with the right view, will obtain [rebirth in the] higher realms. [They will] gradually attain the final goal of definite goodness. This approach, the *dharma* of beings of lesser capacity, is what is needed first when practicing the *dharma*.<sup>1138</sup>

### [Second *dharma*]

In a provisional sense, there are three vehicles also with respect to the path due to the (differing) levels of faculties of individuals.<sup>1139</sup>

For the time being, one has seen the result, the suffering of cyclic existence, which has been produced by afflictions and *karman*. Thus, liberation from this (cyclic existence), which resembles (being trapped in) a fire ring or a dungeon, is understood to be like (reaching) an immeasurable (celestial) mansion. Therefore, one purifies the karmic obscurations through the four powers<sup>1140</sup> and abandons the afflictions through the three trainings, which is the time when one fully pacifies all sensations in the unaffected [A 5] domain. Those, who rest in the one-sided peace like the (*śrāvaka*-)Arhats or *pratyekabuddhas*, are beings of middling capacity of the lesser vehicle.

---

<sup>1138</sup> The commentary indicates that this paragraph also concludes the explanations on the first of the four *dharmas*, the *dharma* that turns toward the *dharma*, which is identified as the path for beings of lesser capacity. LCG<sub>x</sub>, 37,5.

<sup>1139</sup> The commentary explains that there is ultimately only one *gotra*, one path and one result. LCG<sub>x</sub>, 38,7.

<sup>1140</sup> This refers to the four remedy powers (*g.nyen po stobs zhi*), which are given by O RGYAN 2008 under the lemma *sdig pa'i g.nyen po stobs bzhi* as (1) the power of the support (*rten gyi stobs*), (2) the power of thoroughly applying the remedy (*gnyen po kun tu spyod pa'i stobs*), (3) the power of remorse (*rnam par sun 'byin pa'i stobs*), and (4) the power of turning away from repeating the fault (*nyes pa las slar ldog pa'i stobs*).

The path of the supreme vehicle [which is of] definitive meaning: [C 3] the two accumulations are summarized by the unity of methods and higher knowledge, vast and profound, dispelling all obscurations, solely benefitting others, and temporarily fully accomplishing all that is meaningful. This is the track followed by the Victorious Ones of the three times.

Beings of the highest capacity<sup>1141</sup> properly rely on an excellent spiritual friend by means of a perfectly complete body and intention.<sup>1142</sup> Due to [them] being based in unsurpassable *bodhicitta*, just like the former Victorious Ones and their sons, [they] engage with dedication in<sup>1143</sup> the various types of training of the sons of the Victorious Ones. In accordance with direct perception, [they] train in the union of the two truths. If [this occurs], then [A 6] the [*dharma*] has moved toward the path of great awakening.<sup>1144</sup>

### [Third *dharma*]

By paying respect to the feet of the Guru, a few fortunate ones are brought to maturation by the sequence of four empowerments in the Vajrayāna. If these supreme humans, endowed with sacred commitments, then exert themselves by relating to the path with its two stages and branches in an encompassing manner, the (dichotomy of) the grasped and the grasper is purified in a state of bliss and emptiness. All these inanimate and animate things, apparent

<sup>1141</sup> The commentary specifies here that beings of the highest capacity (*skyes mchog*) refers to those fortunate ones who belong to the Mahāyāna family, are endowed with higher knowledge and compassion, and are capable of training in the supreme vehicle which is a path that perfectly completes the benefit for oneself and others. LCG<sub>x</sub>, 52,7–53,1: *skyes bu mchog ni theg pa chen po'i rigs can shes rab dang snying rjer ldan pa | rang dang gzhan gyi don phun sum tshogs pa'i lam theg pa mchog la slob par nus shing skal ba dang ldan pa'o||*.

<sup>1142</sup> Regarding the phrase “perfectly complete body and intention” (*lus bsam phun sum tshogs pa*), the commentary explains that a perfectly complete body refers to precious human existence (LCG<sub>x</sub>, 53, 1: *lus phun sum tshogs pa ni mi'i lus rin po che ste|*), while a perfectly complete intention refers to that one gives rise to an intelligent state of mind where, after starting out with [pursuing] the benefit of oneself and others, one strives for liberation and omniscience (LCG<sub>x</sub>, 54,3 *bsam pa phun sum tshogs pa ni | bdag dang gzhan gyi don las brtsams nas thar pa dang thams cad mkhyen pa nyid don du gnyer ba'i blo gros khyad par can skyes pa ste|*).

<sup>1143</sup> According to A, one should add here “which[ever] of” (*gang*).

<sup>1144</sup> The commentary indicates that this paragraph concludes the explanations on the second of the four *dharma*s, the *dharma* that turns toward the *path*, which is identified as the path for beings of middling and greater capacity. LCG<sub>x</sub>, 58,2–3.



[reality], appear as the *deva* and its abode, and the *siddhi* of liberation from desire is attained. At this time, that is the dispelling of delusions of<sup>1145</sup> the path. This is the scriptural tradition of the Great Secret.<sup>1146</sup>

#### [Fourth *dharmā*]

The essence [of] one's own mind is Sugatagarbha. [Its] nature is luminosity [and] co-emergence. There is no difference in all [of that]. Still, the unbearable sufferings of cyclic existence, [experienced] repeatedly for a long time since beginningless time due to the power of ignorance, are like a dream. That very delusion is wisdom.

Thus, meaningless, the fire of suffering blazes, [but] still (more) firewood, the cause of it all, is thrown (onto the flames). O, think! [It is] so extremely stupid! Countless guides who tried to help have passed, but [A 7], since we did not get going, it is like that.

As one is deluded, delusions will not be given up by going along [with them]. Stains of negative *karman*<sup>1147</sup> and evil thoughts, we need to recognize all deeds of Māra and give [them] up.

[C 4] Jewel-like individuals,<sup>1148</sup> who have respect for the speech of realized gurus, do not follow the words, but rely on the meaning.<sup>1149</sup> Therefore, in a fashion of evenly abiding in suchness and becoming

<sup>1145</sup> According to C, one would have to read here “that is the dispelling of delusion by/through the path (*lam gyis*)”.

<sup>1146</sup> Great Secret (*mahāguhya*, *gsang ba chen po*) is a synonym for the Vajrayāna.

<sup>1147</sup> According to C, one would need to read here “negative friends and stains of evil thoughts” (*sdiḡ pa'i grogs dang ngan rtogs dri ma*) rather than “stains of negative *karman* and evil thoughts” (*sdiḡ pa'i las dang ngan rtogs dri ma*).

<sup>1148</sup> The jewel is generally used in Buddhist writing as an example of something which is of high value, rare, and difficult to obtain. The commentary explains accordingly that jewel-like individuals refers to those who have accumulated extensive accumulations (LCG<sub>x</sub>, 89,2–3: *rin po che'i lta bu'i gang zag ni tshogs rgya chen po bsags pa ste*). The term therefore probably refers to exceptionally gifted students.

<sup>1149</sup> This sentence probably alludes to the second of the four reliances (*catuḡpratisaraṇa*, *brton pa bzhi*), which advises relying on the meaning (*artha*, *don*) rather than the wording (*vyañjanam*, *tshig*). For a detailed discussion of the four reliances, see LAMOTTE 1988.

mentally disengaged,<sup>1150</sup> they habituate themselves to the inconceivable, reality as it is. Therefore, delusions appear as wisdom, just like (sesame and) sesame oil<sup>1151</sup> and a butter lamp (and its light),<sup>1152</sup> or water and waves.<sup>1153</sup>

Resembling birds residing on the sides of mount Meru,<sup>1154</sup> the whole of cyclic existence without exception [being] the natural [state], *mahāmudrā* is just like water and butter.<sup>1155</sup> [*Mahāmudrā*] is not the object of sophists

<sup>1150</sup> What has been translated here as “to become mentally disengaged” (*amanasikāra*, *yid la mi byed pa*) is a widely-used term in the Indian mahāsiddha tradition to describe both the practice and result of *mahāmudrā*. As such, it can be understood to refer both to states of mind that are not engaged in ordinary conceptual thought processes and those that aim to achieve such a state. For a detailed description of its meaning, see MATHES 2009 (2).

<sup>1151</sup> The use of the example is clarified in the commentary: “Since delusion and wisdom are ultimately no different, [wisdom] is primordially present in the continuum of all beings, like for example sesame and sesame oil.” LCG<sub>x</sub>, 95,3–4: *don du na ’khrul pa dang ye shes tha mi dad pas| dper na til dan til mar ltar lus can thams cad kyi rgyud la ye nas yod la|*.

<sup>1152</sup> This example is clarified in the commentary as follows: “Because the essence of all sights and sounds appears, it is like a butter lamp and the light of the butter lamp.” LCG<sub>x</sub>, 95,4: *snang grags thams cad kyi ngo bor shar bas mar me dang mar me’i ’od lta bu*.

<sup>1153</sup> The third example is also clarified in the commentary: “Since mind and thoughts are no different, it is like water and waves.” LCG<sub>x</sub>, 95,4: *sems dang rtog pa tha mi dad pa[s] chu dang chu’i rlabs lta bu*.

These and further similar examples are very common in *mahāmudrā* literature. By pointing out that both the mind and what it experiences is the same thing, they aim to establish that all phenomena of saṃsāra and nirvāṇa are inseparable. It is for example applied in a very similar context in the following verse from Saraha’s *Dohākośasamahāmudropadeśa* translated by Klaus-Dieter Mathes:

“May [your] uncontrived knowledge be like that of a small child!  
When thoughts [related to] focused attention arise, just make  
them look into themselves!  
Do not think of water and waves as two different things!  
In mahāmudrā, [the practice of] becoming mentally  
disengaged,  
One does not meditate, for there is not the slightest reason to  
do so.” MATHES 2009 (2),8.

<sup>1154</sup> The commentary clarifies this example by quoting a stanza by Tilopā which I have been unable to identify:

“Birds residing on the sides of golden Mount Meru,  
Lose their (own) ‘bird’-color, and appear to be golden.  
If any scholar comprehends non-arising,  
(He) loses (grasping at) the nature of things, and [there] is great bliss.”  
LCG<sub>x</sub>, 95, 6: *ri rab ser gyi logs la bya gnas pa| |  
bya yi kha dog bor nas gser du snang| |  
mkhas pa gang gis skye ba med rtogs na| |  
dngos po’i rang bzhin bor nas bde ba che| |*

<sup>1155</sup> Since *mahāmudrā* is the nature of both saṃsāra and nirvāṇa, the commentary explains that settling in meditative equipoise which comprehends this is what is called entering

and confused concentrative meditation. Making co-emergence directly perceptible is the specificity of the approach of the instantaneists, in line with (the examples of) the poor man's treasure<sup>1156</sup> and the jewel of the Mallas.<sup>1157</sup>

From within the state of suchness, being equipped with support for the accumulation of virtue, compassion that is free from attachment, one makes an effort. One abandons harming one's mind which resembles a wish-fulfilling jewel, and (thereby) venerates<sup>1158</sup> the guru. Then, [A 8] by abiding in the basis and habituating oneself with the path, the result that will actually appear [is] *dharmatā*.

---

instantaneously. Said to point to the fact that both *saṃsāra* and *nirvāṇa* are of the same nature, the examples of water and butter are explained in the commentary as follows: "This truth is exemplified by water being placed in water or butter being placed in butter." LCG<sub>x</sub>, 96, 5: *don 'di ni dper na chu la chu bzhag pa'am mar la mar bzhag pa lta bu ste*].

<sup>1156</sup> This refers to the fifth of the nine famous examples of the buddha nature in *Tathāgatagarbha-Sūtra* which are also discussed in *Ratnagotravibhāga*. The examples are used to show that the buddha nature has always been inherently present within all beings. For a detailed description of the fifth example in *Tathāgatagarbha-Sūtra*, see ZIMMERMANN 2002, 37 and 120-125. This example occurs frequently also throughout *Dwags po'i bka' 'bum*. David Jackson presents it as a typical example that Sgam po pa used in the context of sūtra-instructions related to the instantaneist approach, whereby "at first a qualified teacher must introduce one to the fact that all that appears and is heard is the dharmakāya." He adds that a simile Sgam po pa "used (p. 204, 6-7) to characterize this discovery was the poor man from a poor family who discovers a treasure [that had been present all along in the family house]." JACKSON 1994, 20.

<sup>1157</sup> According to KTG, this refers to an instruction by Mi la ras pa recorded in the hagiography of Sgam po pa: "Ascertaining what is the view, depends on your own mind. If you search for the view elsewhere than in your own mind, it is like searching for the jewel of the Mallas." B, NGMPP reel no. L 0594/1, 100a,1-2: *lta ba yin par nges kyis rang gi sems la ltos | lta ba rang gi sems las gzhang du btsal ba na | gyad kyi nor tshol 'dra'o*. According to mythology, members of the Mallas tribe are born with a jewel in their skull. In this sense, this example is similar to the famous one of the treasure under the poor man's house. It also points to the qualities of the *dharmakāya* being innately present already in an ordinary being's mind, so that there is no need to seek them outside it.

<sup>1158</sup> Read *khur* as *bkur*.

**[3. Very detailed alternative explanation]<sup>1159</sup>**

[He] also said<sup>1160</sup>: Due to deviating from the dependent arising of the (unmistaken) listener, the (unmistaken) subject of instruction and (unmistaken) instructor, cyclic existence has been limitless. Therefore, through (perfectly) assembling the (unmistaken) dependent arising of the guru, disciple and key instructions, [it] will become a supreme path.

If one finds or seeks either a guru who is a Buddha himself or a spiritual friend [with] a lineage and excellent qualities, and always and in each respect pleases this supreme one among the healers, all goodness is [due] to his power.

Nevertheless, if a monkey with an untrained mind is to rely<sup>1161</sup> on many teachers, [it] will have faulty experiences. Therefore, it has been said that when one has practiced in accord with the words of a kindhearted teacher, everything will have become the guru.<sup>1162</sup>

Otherwise, many [who possess] great learning obtain little meaning,<sup>1163</sup> nothing of meaning<sup>1164</sup> or incorrect meaning,<sup>1165</sup> and since it has been

---

<sup>1159</sup> The third of the five sections of the main part of this work, “3. Explaining it very extensively in another way” (*tshul gzhan gyis shin tu rgyas par bshad pa*), is covered in LCG<sub>x</sub>, 106,4–223,2.

<sup>1160</sup> This part of the explanations which treats the four *dharmas* from another perspective is introduced by the phrase “[He] also said.” (*yang gsungs pa*).

<sup>1161</sup> A and C both read “will teach” (*bstan*) here. I decided to follow the commentary at this point which reads “will rely” (*bsten*) and explains, that a student who relies on many teachers but does not develop faith in any one of them, will give up and misbehave toward all of them. LCG<sub>x</sub>, 114,5: *bla ma mang po bsten na gcig la ma dad pas kyang kun spangs shing brnyas par 'gyur*.

<sup>1162</sup> I was unable to identify this quotation. It is either not recorded in *Dwags po'i bka' 'bum* or may be a free quote.

<sup>1163</sup> According to the commentary, those who do not listen properly may only develop good residual *karman* or habitual tendencies. Cf. LCG<sub>x</sub>, 116,3.

<sup>1164</sup> According to the commentary, this means that the *dharma* did not turn toward the *dharma*. Cf. LCG<sub>x</sub>, 116,3–4.

<sup>1165</sup> According to the commentary, those who are ignorant and possess incorrect higher knowledge may develop a false understanding which will become a cause of suffering. Cf. LCG<sub>x</sub>, 116,4–5.

explained as the *karman* of having become impoverished by the *dharma*,<sup>1166</sup> those who desire well-being should abandon this approach.

The guru completed the deeply profound<sup>1167</sup> path, and even though pith instructions are profound, [they] will not be accomplished without the (guru).<sup>1168</sup> [C 5] One can see that if such a [guru] is respected, even though there is little learning, [A 9] there are many who attain results.

Those belonging to the Mahāyāna type [are] free from pride and endowed with faith, higher knowledge and joyful effort. Due to the stable motivation of definite emergence, also the disciples are well-trained in the four *dharmas*.<sup>1169</sup>

After some have been brought to maturation by means of the four empowerments, they resemble seeds in a fertile field<sup>1170</sup> or the pouring of nectar into a jewel-vessel.<sup>1171</sup> [They] will not deteriorate and all that is

---

<sup>1166</sup> The *karman* of having become impoverished by the *dharma* (*chos kyis phongs pa'i las*) may allude to the *karman* of giving up the *dharma* (*chos spong ba'i las*) to which it is almost a homophone.

<sup>1167</sup> The metre requires here *shin tu lam zab* which does not make much sense, so I interpreted it as *lam shin tu zab*.

<sup>1168</sup> The demonstrative pronoun *de* which has been translated here as “the (guru)” might also be read as referring to the pith instructions, and the phrase would then need to be translated as “it will not be accomplished without it”, but I followed here the commentary which suggests that the *de* refers to the guru. (LCG<sub>x</sub>, 118,4: *de las gzhan du man ngag ji ltar zab pa shes su zin kyang dngos grub bla ma la rag las pa'i phyir| bla ma tshul bzhin ma bsten na 'bad pa dang bcas pas bsgrubs su zin kyang don de kho na nyid mi rtogs shing dngos grub mi thob pas 'bad pa don med par 'gyur te*).

<sup>1169</sup> C *chos bzhis* : A *chos bzhin*. If one were to follow A here, one would need to read the corresponding part as “well-trained in accordance with the *dharma*”. Still, the commentary supports the reading of C by listing the following four *dharmas* or general qualities: (1) unwavering faith (*mi phyed pa'i dad pa*), (2) conviction with respect to *karman* and the full maturation of *karman* (*las dang las kyi smin pa la yid ches pa*), (3) respect for the guru (*bla ma la gus pa*), and (4) not entertaining doubts with respect to the content of his teaching (*des bstan pa'i don la the tshom mi za ba*). Cf. LCG<sub>x</sub>, 125,4–5.

<sup>1170</sup> The commentary elaborates on the example, stating that if one plants seeds in a fertile field which has been plowed and manured with fertilizer, excellent crops will grow. LCG<sub>x</sub>, 127,6–7: *zhing sa gshin mo la rmo rko dang chu lud la sogs pa sngon du songs nas| sa bon btab na 'bru phun sum tshogs pa 'byung ba'am*.

<sup>1171</sup> The commentary explains that, if one pours nectar, an extraordinary elixir, into a precious vessel which has been cleansed and polished, it will not be wasted. LCG<sub>x</sub>, 127,7: *rin po che'i snod bkus shing byi dor byas par bcud khyad par can bdud rtsi blugs na chud mi zos par dgos pa sgrub pa bzhin du*.

meaningful is accomplished. [This is] the nature of reality (*dharmatā*, *chos nyid*).

Even if they are endowed with other qualities, learned ones will not pour an elixir into vessels that contain poison, [are turned] up-side down or leak,<sup>1172</sup> even [if they are] great or excellent. [This is] the nature of reality (*dharmatā*, *chos nyid*).

Also with respect to “the *dharma* that turns toward the path” there are four: [1.] the mode of being of knowables, [2.] the methods for producing knowledge, [3.] the way of practicing and [4.] its result. This is also the essence of the entirety of teachings.

It is merely on the apparent (level) that all *dharmas* are mind, and dependent arising is merely an illusion. In suchness, (the mind’s true) nature is luminosity, unborn, unhindered, knowledge which knows itself, free from elaborations.

Not realizing suchness, cyclic existence is like this. Even though [its] nature is pure, due to accidental stains, one is like a wide-eyed blind [man] or a mad person. The childish ones who harm themselves [A 10] are circling around [in] afflictions, *karman* and suffering, and will sleep a long time in the prison of (saṃsāric) existence. As demonstrated by means of nine examples,<sup>1173</sup> [it is] meaningless suffering.

---

<sup>1172</sup> This is the famous simile of the three defects of a vessel which one finds frequently in Tibetan Buddhist stages of the path literature. It is used to exemplify three faults that one should avoid when listening to instructions. The image of a vessel filled with poison exemplifies a student who listens with a wrong motivation, the image of the vessel which is turned up-side down exemplifies not listening due to distraction, and the image of a leaking vessel exemplifies a student who is unable to remember the teachings he has heard.

<sup>1173</sup> The commentary quotes here a list of nine examples from *Vajracchedikānāmaprajñāpāramitā-Sūtra*: “Like stars, floaters, butter lamps, illusions, dew, water bubbles, dreams, lightning, and clouds—conditioned phenomena also resemble these.” LCG<sub>x</sub>,140,6–7: *skar ma rab rib mar me dang| sgyu ma zil pa chu bur dang| rmi lam glog dang sprin lta bu| ’dus byas chos kyang de dang ’dra*|. The last two lines vary slightly from the version recorded in *Sde dge Bka’ ’gyur* which would need to be translated as follows: ““Like stars, floaters, butter lamps, illusions, dew, water bubbles, dreams, lightning, and clouds—conditioned [phenomena] should be viewed in this way.” *Bka’ ’gyur*, D, vol. 34, 264,5–6: *skar ma rab rib mar me dang| sgyu ma zil pa chu bur dang| rmi lam glog dang sprin lta bur| ’dus byas de ltar blta bar bya*|.

Abiding inside an unbearable fire-pit which is hard to endure without weariness [is] a mistaken cognition. It is the dependent arising of total affliction.

Like someone tormented by demons who is being woken up by a friend, it is through the teachings of an authentic guru, who resembles a skillful healer for those with eye disease, that one will understand and recognize<sup>1174</sup> this point, and the mind itself will dawn as the sun of luminosity.

Having accustomed oneself to that very meditative equipoise, and, through the power of fully perfecting the two accumulations with a mind-set (that sees all things) like an illusion in post meditation, the whole of cyclic existence [C 6] is *nirvāṇa*. The very wondrous [*buddha*]*kāyas* and wisdoms—appearances and empty, empty and appearances—this is the dependent arising of complete purification.

The way in which defilements<sup>1175</sup> occur and exhaust is just like<sup>1176</sup> (the examples of) rain that falls and [one's] head being cut off in a dream.<sup>1177</sup> [Whether] illusory forms or (strands of hair in the) space in front (of one), the way in which knowledge appears is also threefold.<sup>1178</sup>

<sup>1174</sup> C *rig la* : A *rang la*. The reading *rig la* is also supported by the commentary. Cf. LCG<sub>x</sub>, 141,7.

<sup>1175</sup> C *zag pa* : A *zad pa*.

<sup>1176</sup> C *ji ltar* : A *de ltar*.

<sup>1177</sup> The two examples seem to have been used in *Pitāputrasamāgamanāma-Mahāyānasūtra* (*Bka' 'gyur*, D, vol. 42,1–335) to demonstrate the illusionary nature of all things that come into existence and cease to be. The corresponding quotation given in the commentary shows that, just like heavy rain which suddenly starts, or one's head being cut off in a dream, the arising and ceasing of defiled phenomena are both equally illusionary. LCG<sub>x</sub>, 150,5–6: *lha'i bu zag pa rtogs pas gsol pa | rmi lam char chen 'bab pa ltar | de bzhin zag pa rnam 'byung bar | zag pa 'byung ba mkhyen pa po | thams cad mkhyen la phyag kyang 'tshal | rmi lam dag na mgo bcad ltar | khyod kyis zag pa zad pa gzigs | zag pa zad pa mkhas pa po | dpa' bo chen po phyag kyang 'tshal*||. I was able to identify the corresponding passage in H (cf. H, vol. 38, 519, 4–6) but not in D. The two versions of this sūtra in D and H appear quite different. The version of the above passage in H also shows some variations, and is slightly longer.

<sup>1178</sup> The commentary explains here that the two examples are used to exemplify the three ways in which knowledge of the two truths appears. These are said to correspond to how a horse or an elephant conjured by an illusionist is perceived by (1) a person with eye disease, (2) a person without eye disease, or (3) the illusionist without eye disease. Accordingly, the level of understanding of reality corresponds to (1) knowledge which knows mistakenly (*log par shes pa'i shes pa*), (2) knowledge which (correctly) knows the apparent [reality] (*kun rdzob shes pa'i shes*

The means of inducing realization are twofold: the way in which the doctrinal system of the causal (vehicle cuts through) the outer, [A 11] and the resultant vehicle cuts through the inner superimpositions.

Since the meaning is profound and goes beyond the horizon of the sophists, direct perception does not need inference and is a method for countering attacks by others.

Through the sequence of pith instructions of the guru lineage, one will [develop] direct perception because of devotedly meditating on the mode of the inseparability of the two truths. That is also the way to cut through the outer superimpositions.

[As] an object of direct perception and by means of blessing are the two [approaches] by which knowledge is induced in the Vajrayāna, yet [they] depend on the presence of the guru. Like a magnifying glass concentrating sun(rays) on tinder (*spra ba*),<sup>1179</sup> the creation of an immediate conviction due to habituating oneself to the path after one has gained an understanding through empowerment [is] a particularity [of this path].

A being which knows the mode of being in such a way will [plant] the root of compassion [in] the soil of loving kindness. That all benefits occur from the very steady trunk of *bodhicitta*, [is] the final release through methods.

How could a perfectly complete Buddhahood [arise] without causes, with incomplete [causes] or with mistaken causes? Because of that, it comes from finalizing the accumulations and purifications.

---

*pa*), and (3) knowledge which knows the ultimate [reality] (*don dam shes pa'i shes pa*). This is further likened in the commentary to how strands of hair in the space in front of one are perceived by (1) unlearned people with eye disease, (2) learned people with eye disease, and (3) learned people without eye disease. Cf. LCG<sub>x</sub>, 150,6–151,4.

<sup>1179</sup> According to ARYA 1998, the Tibetan term *spra ba* used here refers to *Leontopodium franchetii* Beauv, a type of plant belonging to the daisy family which is found at high altitudes of 3-4000 meters. According to GOLDSTEIN 2001, it is used as tinder. This example probably implies that a realized guru has a spiritual influence, his blessing, which acts as a catalyst for the student's development.



Therefore, in the beginning, one should properly [rely on] an excellent guru, gather accumulations, purify [one's] continuum, [A 12] bring about irreversible *bodhicitta* in accordance with the ritual, and uphold the precepts. Then, [in] the end, one should expand one's joy, and even at the cost of one's life, let [one's *bodhicitta*] not deteriorate. [These are] the precepts. Temporarily, there are five precepts of (the *bodhicitta*) of aspiration.<sup>1180</sup>

The precepts of applied *bodhicitta* are limitless in amount. Always [bringing] benefit and joy to all sentient beings, with an unconditional, non-conceptual loving mind, [C 7] just like space and the four major elements,<sup>1181</sup> one should make an effort to give that which is appropriate, actual or indirect, along with [its] fully matured result.<sup>1182</sup>

These (instructions) [have] unfathomable benefits, general and specific, which [are] inconceivable. They should be understood through the excellent explanations from among all the textual traditions of the highest vehicle.

Ultimate reality is not the object of sophists, [and it is] inexpressible. Being like the sky, [it is] primordially pure.<sup>1183</sup> Wisdom which is free from birth and cessation is free from elaborations. If it is seen by itself in the way of non-seeing (*mtshong med tshul du*), just like darkness [ceasing] through the dawning of the light, what is to be given up ceases, and all

---

<sup>1180</sup> The commentary gives here a list of five precepts said to have been taught by Atiṣa that summarize the trainings of the *bodhicitta* of aspiration. These five were also explained in chapter ten of the DTG. They are: (1) not forsaking sentient beings mentally, (2) considering the benefits of *bodhicitta*, (3) gathering the two accumulations, (4) training oneself in *bodhicitta*, and (5) abandoning four *dharmas* that are adverse conditions, and relying on four *dharmas* which are favorable conditions. Cf. LCG<sub>x</sub>, 175,1–2: *sems can blos mi spang ba la bslab| byang chub kyi sems kyi phan yon mthong ba la bslab| byang chub kyi sems sbyang ba la bslab| tshogs gnyis bsag pa la bslab| 'gal rkyen nag po'i chos bzhi spang zhing mthun rkyen dkar po'i chos bzhi bsten pa la bslab po||*.

<sup>1181</sup> The four elements are earth (*sa*), water (*chu*), fire (*me*) and wind (*rlung*).

<sup>1182</sup> This probably refers to the practice of dedication (*bsngo ba*) in which one dedicates the merit, i.e., the result of a meritorious action, to other beings.

<sup>1183</sup> The Commentary explains that the example of the sky should be understood as follows: if one points out a mere fraction of it, it is like the center of the completely pure sky which is free from elaboration. LCG<sub>x</sub>, 182,3: *nam mkha' 'dra zhing zhes pa 'di la phyogs tsam mtshon na spros med nam mkha' rnam par dag pa'i dkyil lta bu ste*.

qualities occur.<sup>1184</sup> [Being] a white panacea,<sup>1185</sup> the Victorious Ones cannot enumerate the benefits of this approach.

This reality needs to be recognized and comprehended by oneself. Having looked at the gathering of the blind, saṃsāric beings, one will thoroughly give rise to compassion free from clinging, and like an illusionist,<sup>1186</sup> [A 13] completely exert oneself through activities of skillful means in inconceivable accumulations.

Due to appropriate training in how to give, protect, purify and increase the virtue of the three times [accumulated through one's] body and wealth, one reaches the end of the path. This approach also resembles the Great Secret,<sup>1187</sup> for the activities of (skillful) means are a specificity of [this] vehicle.

In this way, by unifying (skillful) means and higher knowledge in the manner of two legs or wings<sup>1188</sup> (right) from the beginning, the two accumulations are completely perfected without exception, and by

---

<sup>1184</sup> The commentary elaborates here that in the same way as sunlight completely removes darkness, the sun of wisdom and the darkness of ignorance cannot coexist, and that where there is light, there are also its qualities. Cf. LCG<sub>x</sub>, 185,6–186,2: *dper na nyi ma'i 'od zer gyi snang ba shar ba na mun pa'i tshogs su gyur pa thams cad shugs la 'gag ste| yul na mi gnas phyogs na mi gnas pa ltar| sems nyid rang bzhin gyis 'od gsal bar nam par mi rtog pa'i ye shes kyi nyi ma shar na spang bya ma rig pa dang mi shes pa'i mun pa'i tshogs gang khor ba dang ngan song gi rgyur gyur pa ma lus pa las dang nyon mongs pa dang shes bya'i sgrib pa bag chags dang bcas pa thams cad shugs la 'gag cing| thob bya 'jig rten dang jig rten las 'das pa'i yon tan gyi chos su gyur pa thams cad shugs las 'byung ba chos nyid yin zhes pa'i don to||.*

<sup>1185</sup> Michael Broido suggests that the term white panacea (*dkar po chig thub*) might refer to ginseng, and explains that it is used in Bka' brgyud terminology as an example of a disease which "has been cured by means of ginseng there is no need to take any further medicine to cure it, and similarly once *mahāmudrā* has been attained there is no need to do anything further in order to remove defilements." (BROIDO 1987, 27–28) In line with this explanatory model, the commentary states here that the term white panacea is employed because it is suchness, the higher knowledge of the Noble Ones. LCG<sub>x</sub>, 187,4: *de nyid 'phags pa'i shes rab yin pa'i phyir dkar po chig thub ces bya ste.*

<sup>1186</sup> This probably means that one does not cling to things being truly existent, but is aware that all things are illusion-like, which is comparable to an illusionist who does not cling to his own creations.

<sup>1187</sup> The Great Secret (*mahāguhya*, *gsang chen*) is another name for the Vajrayāna.

<sup>1188</sup> This means that both of them are needed together, in the same way as one needs two feet to walk or a bird needs two wings to fly.

attaining the Vajralike Samādhi,<sup>1189</sup> delusions along with their seeds are abandoned. Hence, being free from the stains of all obscurations,<sup>1190</sup> one's own mind which is inherently pure [is] the *dharmakāya*. The [*dharmadhātu*] and wisdom, not existing as two (separate entities), are the great awakening endowed with twofold purity.<sup>1191</sup>

Due to fundamental transformation,<sup>1192</sup> even the very delusions appear as the very wisdom of an Omniscient One.<sup>1193</sup> The qualities (of awakening) are comparable to an opened jewelry box.<sup>1194</sup> These (qualities) [are] the perfection of self-benefit (*rang don*).

From within the state of suchness, [C 8] out of a continuum of compassion, the *saṃbhoga*- and *nirmāṇakāyas* manifest spontaneously in accordance with the intentions of the ones to be tamed, and are an uninterrupted continuum. [A 14] Thereby, when the fruit<sup>1195</sup> is shown, which has come about due to linking [oneself] with all Buddhas and [their] awakened activity as well as excellent conduct, [this fruit] is like the final excellence. This [is] the perfection of benefit for others. At this

<sup>1189</sup> For the origin of the term Vajralike Samādhi (*vajropamasamādhiḥ*, *rdo rje lta bu'i ting nge 'dzin*), see FRAUWALLNER 1971, 96–97.

<sup>1190</sup> This is identified by the commentary as freedom from all obscurations, i.e., obscurations in terms of afflictions (*nyon mongs kyi sgrib pa*) and in terms of knowables (*shes bya' i sgrib pa*).

<sup>1191</sup> Twofold purity (*dag pa gnyis*) is generally understood in the sense that the mind's true nature is both free from accidental stains (*glo bur gyi dri ma dang bral ba*) and has always been inherently pure (*rang bzhin gyis dag pa*).

<sup>1192</sup> For an explanation of “fundamental transformation” (*āśrayaparivṛtti/āśrayaparāvṛtti*, *gnas gzhan gyur pa*), see SAKUMA 1990, part 1 and MATHES 1996, 260–265.

<sup>1193</sup> The version of A includes here the following additional line which is omitted from the other versions. A, 13,3–4: “unsurpassable awakening endowed with twofold purity” (*dag pa gnyis ldan bla med byang chub*). This might be a scribal error possibly due to a similarity with one of the preceding lines, i.e., *dag pa gnyis ldan byang chub chen po* (A, 13,3). The corresponding passage of the commentary also fails to explain this line (LCG<sub>x</sub>, 211,1 ff.).

<sup>1194</sup> The commentary relates this example to the inseparable qualities (*bral ba'i yon tan*) of the buddha nature which are manifest like a jewelry box which has been opened. LCG<sub>x</sub>, 214,3–4: *de'i yon tan bstan pa'i phyir| yon tan rin chen sgrom phye lta bu| zhes bya ba smos te| de yang rang gi rgyud la ye nas ldan pa'i tshul du yod pa ji skad du bshad pa'i lam gyis btsal bas rnam par dag pa mngon du gyur pa ni bral ba'i yon tan zhes bya ste|*

<sup>1195</sup> The commentary states that it is like the example of the final excellence at the time when the fruit is shown after having assembled on a fertile field the cause of a seed and the conditions of water and fertilizer. (LCG<sub>x</sub>, 221,5: *per na zhing sa gshin po la rgyu sa bon rkyen chu lud 'dzom pa la 'bras bu ston dus bzang po rdzogs pa lta bu*) It further notes that this refers mainly to the thirty-two major and eighty minor marks of the *nirmāṇakāya*.

very time, all elaborations (such as) abandonments and attainments are fully pacified.

#### [4. Concluding summary]<sup>1196</sup>

In brief: having abandoned thoughts of clinging to this life like the inferior ones [among the] childish, one is certain about [what] the basis of the training of the Victorious One's doctrine is and [what it] effectuates—[that is the *dharma* that] turns toward the *dharma*.

If one abandons clinging to things and non-things like beings that are ignorant with regard to suchness, and by means of loving kindness, compassion and *bodhicitta* trains in a combination of methods and higher knowledge—that is the *dharma* that turns toward the path [which leads] to the great ocean of omniscience.

In this way, due to the union of the two accumulations, what is to be abandoned ceases through the rise of the remedy, similarly to poison (that is neutralized) by a strong antidote—that is the dispelling of delusions through the path.

Having fully familiarized oneself with the realization of reality, one awakens from the sleep of ignorance. Then, the nature of all that is the object of the six-fold (consciousness-)collection is (comprehended as being) nothing else than luminosity itself.

[A 15] Whatever the kind ones who are skilled in such a manner will do becomes a cause for great awakening.<sup>1197</sup>

---

<sup>1196</sup> The fourth of the five sections of the main part of this work, “4. Concluding summary” (*don bsdu ba*), is covered in LCG<sub>x</sub>, 223,2–230,4.

<sup>1197</sup> The different versions of C and A vary substantially with regard to the first of these two lines (C *tshul 'di mkhas pa'i brtser ldan rnams kyis* : A *de ltar 'khrul pa ye shes shar bas*). If one were to follow A, the sentence would need to be translated as follows: “Since delusion accordingly appears as wisdom, whatever one does will become a cause for the great

**[5. Specific instruction]<sup>1198</sup>**

Alas, due to the meaningless behavior of the childish ones which was formerly acceptable, what use did this life have? Since you have reached the threshold where it goes either up or down, devote yourself (to the *dharma*) without caring for your body or life!

There is no happiness in this cyclic existence for our companions. If one desires peace for oneself, [this is] the lesser vehicle or Śrāvaka[yāna]. Establish all mothers without exception permanently in the essence, and practice the vehicle of the union (of the Pāramitānaya and the Mantranaya) without ulterior motives regarding the three [types] of possessions!<sup>1199</sup>

In this way, [one] turns toward the path to unsurpassable great awakening, dispels delusions, and the very delusions also appear as wisdom. [C 9] Thus, if you practice with mindfulness (*dran pa*), awareness (*shes bzhin*) and conscientiousness (*bag yod*), a duplicate (of a Buddha) will be formed.<sup>1200</sup>

To behold constantly the kindness of the guru—I consider this to be the main pith instruction.

By summarizing the intentions of the instructions of the precious gurus in this way, may all beings thereby become Victorious Ones.

---

awakening.” This would fit very nicely, but the commentary clearly follows the version of C here. Cf. LCG<sub>x</sub>, 227,7 ff.

<sup>1198</sup> The fifth of the five sections of the main part of this work, “5. Specific instruction” (*ched du gdams pa*), is covered in LCG<sub>x</sub>, 230,4–238,4.

<sup>1199</sup> The commentary defines the three types of possessions (*yo byad gsum*) as (1) body, wealth and (3) the roots of virtue accumulated throughout the three times. Cf. LCG<sub>x</sub>, 233,5: *rang gi yo byad gsum po lus dang longs spyod dus gsum bsags pa'i dge ba'i rtsa ba thams cad*.

<sup>1200</sup> Literally, the last half-sentence reads “will pour into the cast” (*lugs su blug*). This is a metaphor stemming from the process of creating statues by means of which an image of a Buddha is produced.

This concludes [the text] called *Four Nails Among the Key Points which Summarize the (Buddha's) Doctrine*,<sup>1201</sup> the direct oral instructions<sup>1202</sup> of the precious Snyi ba<sup>1203</sup> which have been recorded in writing.

This has been produced by Lho la yag pa Byang chub dngos grub in accordance with how it was spoken by Rje Sgam po pa.<sup>1204</sup>

---

<sup>1201</sup> Tib.: *Gnad kyi gzer bzhis bstan pa'i sgo bsdu ba*. A gives the alternative title: *The Four Nails Among the Keypoints which Summarize [the Doctrine] Along with the Pith Instructions* (*gnad kyi gzer bzhis man ngag gi bcas pa bsdu pa*).

<sup>1202</sup> Tib.: *zhal gyi gdams pa*. The term implies that it is an instruction which has been received personally.

<sup>1203</sup> Snyi ba Rin po che or Snyi ba rgyal po is one of the epithets of Sgam po pa, who is said to be descended from the Snyi ba-clan “which had as modest royal dynastic roots as the Khön did but before then had not specialized in religion.” DAVIDSON 2005, 293.

<sup>1204</sup> The colophon of A differs here, reading: “This concludes [the text] called *Four Nails among the Keypoints which Summarize [the Doctrine] along with the Pith Instructions*, an oral instruction of the precious Gnyi ba, which was recorded in writing by the *śākya*-monk, Byang chub dngos grub.” A, 15,4: *gnad kyi gzer bzhis man ngag gi bcas pa bsdu pa zhes bya ba | gnyi ba rin po che'i zhal gyi gdams pa | śākya'i dge slong byang chub dngos grub gyis yi ger bkod pa rdzogs so*].

## 2.3 *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*<sup>1205</sup>

### 2.3.1 Tibetan Text Edition

[E 3a; F 526] *sdom dang dam tshig gus sems ma nyams shing* | *lung dang rtogs pa byin brlabs*<sup>1206</sup> | *brgyud par ldan* | *jo bo'i bka' brgyud bla ma dam pa la* | *rkang gi khong dang snying gi dkyil nas 'dud* |

*theg pa thams cad brjod byar bstan pa yi*<sup>1207</sup> | *skyes bu gsum gyi lam gyi rim pa 'di* | *dus gsum 'phags pa rnams kyi gzhung lam ste*<sup>1208</sup> | *chos bzhis rgyas bshad de dag re re'ang* | *lta sgom spyod pa gsum gyis nyams su blang*<sup>1209</sup> |

*yang dag lta ba las 'bras sgom* | *dge sdig 'jug ldog spyod pa ste*<sup>1210</sup> | *'bras bu mtho ris lha mi gnyis* | *skyes bu chung ngu bsdus pa yin* |

*bdag med lta ba nyes dmigs bsgom*<sup>1211</sup> | *nges 'byung bslab*<sup>1212</sup> | *pa gsum spyod pa* | *'bras bu nyan rang bang chub ste*<sup>1213</sup> | *skyes bu 'bring po bsdus pa* [E 3b] *yin* |

*bden gnyis lta ba zung 'jug sgom* | *pha rol phyin drug spyod pa ste*<sup>1214</sup> | *'bras bu mi gnas mya ngan 'das* | *skyes bu chen po bsdus pa yin* |

*chos nyid nam mkha' lta bu la* | *snang ba byang chub sems su sbyang*<sup>1215</sup> | *bden gnyis tshogs gnyis bsgyur ba 'di* | *sku gnyis rgyu ru shes par bya* |

*bdag gi*<sup>1216</sup> | *bde la gzhan sbyor nus* | *byams*<sup>1217</sup> | *pa tshad du phyin pa lags* | *gzhan gyi sdug bsngal bdag len nus* [F 527] | *snying rje tshad du phyin pa lags* |

---

<sup>1205</sup> CLP.

<sup>1206</sup> F *rlabs*.

<sup>1207</sup> E *yi*s.

<sup>1208</sup> E *te*.

<sup>1209</sup> E *blangs*.

<sup>1210</sup> E *te*.

<sup>1211</sup> E *sgom*.

<sup>1212</sup> E *slab*.

<sup>1213</sup> E *te*.

<sup>1214</sup> E *te*.

<sup>1215</sup> E *sbyangs*.

*gnod skyel gyis blo mi smas na* | *byangs sems tshad du phyin pa lags*<sup>1218</sup> | *bde sdug blang dor mi 'dod na* | *lta ba tshad du phyin pa lags* |

*rang gi sems kyi chos nyid dang* | *gzhan gyi sems kyi chos nyid la* | *gnyis su yod pa ma yin na* | *bdag gzhan 'dzin pa ji ltar 'thad* |

*'khor ba'i rang bzhin shes gyur pa* | *de nyid mya ngan 'das par brjod* | *de skad gsungs*<sup>1219</sup> | *pas 'khor 'das la* | *bzang ngan 'dzin pa ji tar 'thad* |

*stong dang rten*<sup>1220</sup> | *'byung don gcig pa* | *dbu ma'i lam du gsungs pa la* | *stong nyid ston pa'i bla ma zhig*<sup>1221</sup> | *logs nas dgos pa ji ltar 'thad* |

*rang gi sems la bzo shes*<sup>1222</sup> | *na* | *thams cad bden par ma grub pas* | *ji ltar snang yang blo sbyong gi*<sup>1223</sup> | *grog dang mthun pa'i rgyu ru sbyar* |

*gegs sel logs nas ci zhig dgos* | *dge slong*<sup>1224</sup> | *'tsho byed ces byang phyogs*<sup>1225</sup> | *gangs*<sup>1226</sup> | *ri'i ljongs 'di'i bstan* [E 4a] | *pa*<sup>1227</sup> | *bya ba byed par ston pas*<sup>1228</sup> | *lung bstan pa des mdzad pa rdzogs so* ||<sup>1229</sup>

<sup>1216</sup> F *gis*.

<sup>1217</sup> E *byam*.

<sup>1218</sup> E: The last two lines were added later as interlinear notes in *dbu can*-script.

<sup>1219</sup> E *gsung*.

<sup>1220</sup> E *brten*.

<sup>1221</sup> em. *zhig* : E *cig* : F *gcig*.

<sup>1222</sup> F *shos*.

<sup>1223</sup> E *gis*.

<sup>1224</sup> E *glong*.

<sup>1225</sup> E om. *byang phyogs*.

<sup>1226</sup> E *gang*.

<sup>1227</sup> E add. *la*.

<sup>1228</sup> E om. *ston pas*.

<sup>1229</sup> E add. *maṅgalaṃ* | *ga gā na puṇye tiṣṭhas bris* | *l zhus* |. The name of the supposedly Tibetan scribe given in Sanskrit here should probably read *gagana-puṇyah*, which could refer to someone called Nam mkha' bsod nams, but I have been unable to identify the exact person this refers to.



### 2.3.2 English Translation<sup>1230</sup>

[E 3a; F 526] Without letting vows, sacred commitments (*samaya, dam tshig*) and a respectful mindset become impaired, they are endowed with a transmission lineage [of] instruction (*āgama, lung*), realization and blessing. From inside the marrow and the bottom of the heart, I bow down to the authentic gurus of Atiśa’s transmission lineage of the (Buddha’s) words (*jo bo’i bka’ brgyud*).<sup>1231</sup>

These stages of the path for the three types of beings, which present all vehicles as subject-matter, are the main road of all the noble ones of the three times. They are explained in detail by means of four *dharmas*.<sup>1232</sup> Also, each of them is to be practiced by means of the three: view, meditation and conduct.

Right view, meditating on *karman* and effect, and the conduct of engaging in virtue and rejecting negativity, [lead to the] result [of a rebirth in] the higher existences [of] both gods and humans. [This] summarizes the [path of] beings of lesser capacity.

---

<sup>1230</sup> *Dwags po chos bzhi’i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che’i ’phreng ba* (CLP). The translated passage corresponds to E, NGMPP reel no. L 0311/5, fol. 1a–4a, and F, PKS, vol. 10, 525,1–527,5.

<sup>1231</sup> The later *Dwags po bka’ brgyud* tradition is frequently called *bka’ brgyud* for short. Striking therefore is its use here in a very general sense of a lineage of transmission in which the Buddha’s teachings have been passed down, which reflects the term’s literal meaning. Furthermore, the term *bka’ brgyud* occurs only a couple of times throughout the print editions of *Dwags po’i bka’ ’bum*. If one excludes its occurrences in colophons, which may constitute later additions to the corpus, the term also seems to be used therein in a general sense, not specifically referring to Sgam po pa’s own tradition alone. In two instances, the term also occurs in constructions quite similar to this one, relating it to Atiśa’s transmission lineage of the (Buddha’s) words (*jo bo rje’i bka’ brgyud*). This may indicate that the usage of this term as the name of the tradition may not have been introduced by Sgam po pa himself, but may have been coined by a later follower of his tradition.

<sup>1232</sup> Sgam po Tshul khriims snying po’s commentary (see part II, 3.1) as well as the summary of Padma dkar po’s longer commentary (see part II, 3.7) suggest that “four *dharmas*” (*chos bzhi*) refers here to *Four Dharmas of Sgam po pa*. As shown earlier (cf. part I, chapter 4.2.4) in this thesis, the term “four *dharmas*” probably needs to be interpreted differently here since Sgam po pa also used it elsewhere. In the light of the passage from Sgam po pa’s *Tshogs chos legs mdzes ma* (TCL; See, B, NGMPP reel no. 0594/1, fol. 241a,6–7) discussed earlier, it seems that the term refers here rather to these four: view (*lta ba*), meditation (*bsgom pa*), conduct (*spyod pa*) and their corresponding result (*’bras bu*), as is also supported by the fact that it is these four which are the main subject of the CLP.

The view of selflessness, meditating on the shortcomings [of cyclic existence], and the conduct [of] the three trainings [of] definite emergence, [leads to] the result [of] the awakening of *śrāvaka*- and *pratyekabuddha*[-Arhats]. [This] summarizes the [path of] beings of middling capacity.

[E 3b] The view [of] the two truths, meditating on [their] union, and the conduct [of] the six *pāramitās*, [leads to the] result [of] the non-abiding nirvāṇa.<sup>1233</sup> [This] summarizes the [path of] beings of greater capacity.

The nature of phenomena being space-like,<sup>1234</sup> one should train in *bodhicitta* with respect to appearances. The transformation of the two truths, i.e., the two accumulations, is to be known as the cause of the two [*buddha*]kāyas.<sup>1235</sup>

Having been able to bring others into contact with happiness, one has perfected loving kindness. Having been able to take the suffering of others upon oneself, [F 527] compassion has been perfected.

If the mind is not wounded by harm, *bodhicitta* has been perfected. If one neither desires to grab hold of happiness nor rejects suffering, the view has been perfected.

<sup>1233</sup> The non-abiding nirvāṇa refers to the nirvāṇa of the Mahāyāna. Commenting on this line, Padma dkar po explains that one who has meditated on higher knowledge will not abide in the extreme of saṃsāra, but will bring about what is of benefit in itself, i.e., the *dharmakāya*. Due to having meditated on compassion, one will also not fall for the other extreme, the peace of nirvāṇa of the *śrāvakas* and *pratyekabuddhas*, but will instead bring about the two form kāyas. CNL<sub>x</sub>, 191,5–192,1: 'bras bu mi gnas myang 'das zhes gsungs te| rgyu'i gnas skabs na shes rab bsgoms pas bras bu'i dus su 'khor ba la mi gnas te| rang don chos kyi sku mngon du mdzad pas so| rgyu'i gnas skabs snying rje bsgoms pas 'bras bu'i gnas skabs su zhi ba mya ngan las das par mi ltung ste gzhan don gzugs kyi sku mngon du mdzad pa'i phyir ro||.

<sup>1234</sup> According to KTG, this refers to space having the property of being unconditioned, and allowing for things to arise in it. (New Delhi, December 2011).

<sup>1235</sup> F, 526,5–6 gives the Tibetan for this sentence as follows: *bden gnyis tshogs gnyis bsgyur ba 'di| sku gnyis rgyu ru shes par bya|*. CGG offers a slight variation by adding an ergative particle (CGG, 27,14 *bsgyur ba 'dis*) which would make it necessary to reinterpret the sentence as follows: “Due to the transformation of the two truths into the two accumulations, [they] are known as the cause of the two kāyas.” Padma dkar po's *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* offers the following third, possibly corrupt, version: “The two kāyas which accomplish the two truths and the two accumulations should be known as the cause.” CNL<sub>x</sub>, 186,2: *bden gnyis tshogs gnyis bsgrub pa'i sku gnyis rgyu ru shes par bya|*.

Since the nature of phenomena of one's own mind and the nature of phenomena of the mind of others do not exist as two, how could one accept clinging to self and others?

The very presence of an understanding of the inherent nature of cyclic existence is called *nirvāṇa*.<sup>1236</sup> Since such statements were made, how can one accept clinging to cyclic existence and *nirvāṇa* as bad or good [respectively]?

[The *Vigrahavyāvartanīkārikā* states that one should prostrate] “to the [Buddha] who has said that emptiness and dependent arising being of the same meaning is the path of Madhyamaka.”<sup>1237</sup> How could one then accept the necessity to exclude a guru who teaches emptiness?

If one understands that [it] was fabricated by one's own mind, one [understands] that everything is not truly established, and all that appears therefore becomes a support or a cause conducive to mind training. What else apart from the removal of hindrances would be needed?

The composition of this [work] was accomplished by the so-called Bhikṣu Physician,<sup>1238</sup> who was prophesized to serve the doctrine [E 4a] in this northern country of the snow mountains.

---

<sup>1236</sup> This statement is probably based on Candrakīrti's *Yuktiṣaṣṭikāvṛtti*. See SCHERRER-SCHAUB 1991, stanza 6: *srid pa dang ni mya ngan 'das| gnyis po 'di ni yod ma yin| srid pa yongs su shes pa nyid| mya ngan 'das shes bya bar brjod*]. Cf. D, *Bstan 'gyur*, vol. 96, 40, 4–5. Here, the English translation of Joseph John Loizzo:

“Of the two, existence and *nirvāṇa*,  
Neither is known to exist [intrinsically];  
The full understanding of existence  
Is what is called “*nirvāṇa*.” LOIZZO 2007, 120.

<sup>1237</sup> These two lines (F, 527, 3: *stong dang rten 'byung don gcig pa | |dbu ma'i lam du gsungs pa la*) appear to be a rough paraphrase of the first two lines of the concluding stanza of the *Vigrahavyāvartanīkārikā* attributed to Nāgārjuna. *Bstan 'gyur*, D, vol. 96, 57,6: *gang zhig stong dang rten 'byung dag| dbu ma'i lam du don gcig par| gsungs mchog mtshungs pa med pa yi| sangs rgyas de la phyag 'tshal lo*].

<sup>1238</sup> Bhikṣu Physician (*Dge slong 'Tsho byed*) is a very common epithet of Sgam po pa.



### 3. A Selection of Commentaries on *Four Dharmas of Sgam po pa*

#### 3.1 Introduction to the Texts

This section of the work consists of the following four selected translations related to *Four Dharmas of Sgam po pa*:

- *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa* by Sgam po Tshul khriims snying po (1116–1169)
- Synopsis section of *Mnyam med dwags po'i chos bzhir grags pa'i rtsa gzhung gi 'grel pa snying po gsal ba'i rgyan* by La yag pa (12<sup>th</sup> cent.)
- *Skyes bu gsum gyi lam rim blo bzlog bzhi* by Phag mo gru pa (1110-1170)
- Summary Section of *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* by Padma dkar po (1527–1592)

As explained earlier in part I, only a few works on *Four Dharmas of Sgam po pa* have already been translated into Western languages. Since most of the commentaries on this subject are either very brief or contain a synopsis section, this opened up the possibility to offer the audience a representative sample of the various related textual traditions. This selection may serve as a first introduction to the available commentarial literature. The texts have therefore been carefully selected as examples to support the various observations regarding the reception history of *Four Dharmas of Sgam po pa* in part I of this work.

The authors of the first three texts, Sgam po Tshul khriims snying po, La yag pa, and Phag mo gru pa, are all direct disciples of Sgam po pa. These texts therefore bear witness to a very early time in the reception of *Four Dharmas of Sgam po pa*. Keeping in mind that all of the works on *Four Dharmas of Sgam po pa* contained in *Dwags po'i bka' 'bum* are pseudepigrapha and were probably written down by disciples of Sgam po pa(, or even by disciples of disciples), one can hardly consider these three works to be less authoritative.

The first of the three is a short commentary by Sgam po Tshul khriims snying po, *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa*. It comments on Sgam po pa's *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba zhes bya ba chos rje sgam po pas mdzad*

*pa*,<sup>1239</sup> and is of the utmost importance for the later reception of *Four Dharmas of Sgam po pa* since Padma dkar po's long, influential commentary is based on Sgam po pa's short text and Sgam po Tshul khriims snying po's commentary on it. It is Sgam po Tshul khriims snying po's commentary which identifies the *four dharmas* that are briefly mentioned in Sgam po pa's root text as referring to *Four Dharmas of Sgam po pa*, and Padma dkar po follows Sgam po Tshul khriims snying po and interprets the text as a commentary on them.

The translation of this work is presented along with a text edition based on these two textual witnesses:

### Sigla

- TKL<sub>M</sub>      TKL: *Skyes bu gsum gyi lam rim phyed bcas pa'i śloka bcu gnyis pa'i 'grel pa mdor bsdus pa*, an undated *dbu med*-manuscript preserved by the Nepal-German Manuscript Preservation Project, NGMPP reel no. L311/5, fol. 4b,1–6a,3.
- TKL<sub>X</sub>      TKL: *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa*, a xylographic print edition contained in Padma dkar po's collected works (Gnam 'brug se ba Byang chub gling, 1920–1928). PKS, vol. 10, 527,6–531,2.

The second text presented in translation is the synopsis section of La yag pa's long, influential commentary. The present day tradition considers this work as one of the two most influential writings on the subject, along with Padma dkar po's long commentary.

---

<sup>1239</sup> CLP. For a translation of this work, see part II, 2.3.

The translation of this work is presented along with a text edition based on these two textual witnesses:

### Sigla

- LCG<sub>M</sub> LCG: *Nges pa'i don gyi chos bzhis bstan pa'i sgo bsdu ba*, an *dbu chen*-manuscript of the text contained in *'Bri gung bka' brgyud chos mdzod chen mo* (Dwags lha sgam po, 14/15<sup>th</sup> cent.). BCD, vol. 14,15–181.
- LCG<sub>X</sub> LCG: “*Mnyam med dwags po'i chos bzhir grags pa'i gzhung gi 'grel pa snying po gsal ba'i rgyan*”, a xylographic print edition (Bir; 1978), 11–241.

The third text is a mid-length commentary on *Four Dharmas of Sgam po pa* by Phag mo gru pa, *Skyes bu gsum gyi lam rim blo bzlog bzhi* (PKL). Further short writings on this subject can be found in his collected works, but this is probably the most mature. His particular way of interpreting the four formulations clearly stands out among the other early writings on the subject and has strongly influenced the interpretative system current in the so-called eight minor Bka' brgyud traditions—particularly with respect to the 'Bri gung bka' brgyud tradition—which consider him their founding father.<sup>1240</sup>

The translation of this work is presented along with a text edition based on these three textual witnesses:

### Sigla

- PKL<sub>M</sub> PKL: *Skyes bu gsum gyi lam rim blo bzlog bzhi*, an *dbu chen*-manuscript. PKB, vol. 3, 177a,3–182b,1.
- PKL<sub>B</sub> PKL: *Skyes bug sum gyi lam rim blo bzlog [b]zhi*, an *dbu med*-manuscript of a single volume ('Bras spungs, phyi ma 988). PST, 250a,1–256b,3

---

<sup>1240</sup> This can for example be witnessed directly when examining Phag mo gru pa's direct disciples' works which include for example *Dwags po chos bzhi'i don 'grel snying bsdu bstan pa* (CDN) or *Meaning Commentary on Four Dharmas of Sgam po pa, an Elucidation of the Essence in Brief* by 'Jig rten sum mgon, the founder of the 'Bri gung bka' brgyud sub-school.

PKL<sub>X</sub> PKL: *Skyes bu gsum gyi blo bzlog bzhi bstan pa*, contained in a xylographic print edition of Phag mo gru pa's collected works (Kathmandu, 2003). PSB, vol. 7, 24,1–44,1.<sup>1241</sup>

PKL<sub>M</sub> is a handwritten copy (*dbu chen*) of the golden manuscript of Phag mo gru pa's collected works produced by 'Bri gung pa Kun dga' rin chen (1475–1527) at 'Bri gung mthil in 1507.<sup>1242</sup> A team from the Nepal-German Manuscript Preservation Project under the guidance of Klaus-Dieter Mathes was able to microfilm this edition in the private library of 'Bri gung Che tshang Rin po che in Dehra Dun, India.<sup>1243</sup> PKL<sub>B</sub> is an *dbu med*-manuscript in a single volume that forms part of the 'Bras spungs library collection ('Bras spungs, *phyi ma* 988), which according to Alexander Schiller may predate the golden manuscript edition.<sup>1244</sup> PKL<sub>X</sub> is a recent xylographic print edition containing material from private Tibetan collections in Central Tibet, East Tibet and India.<sup>1245</sup> The edition of *Skyes bu gsum gyi lam rim blo bzlog bzhi* in this text was useful as a reading aid as it corrected several mistakes in the other two editions, sometimes following PKL<sub>B</sub>, but in other instances following PKL<sub>M</sub>. PKL<sub>B</sub> and PKL<sub>M</sub> appear to be very closely connected and also share several identical corrupted or particular readings, such as *sum cu* instead of *sum bcu*, and *du kha* instead of *duḥkha*. In a few instances there are also indications that PKL<sub>B</sub> could indeed represent an older textual stratum of the collection, as Alexander Schiller suggested.<sup>1246</sup>

This work also contains several quotations from Tibetan translations of Indian Buddhist scriptures, mainly of Mahāyānasūtras and a few *sāstras*. Even though I attempted to locate the passages in the currently available canonical sources, it proved impossible to

---

<sup>1241</sup> This collection was recently assembled from material based on Tibetan private collections. According to Alexander Schiller, the order of this eclectic print edition tends to follow the golden manuscript (PKL<sub>M</sub>). Individual texts that he examined appeared to be copied from the golden manuscript and revised. The edition of *Skyes bu gsum gyi lam rim blo bzlog bzhi* in this text was nevertheless useful as it corrected several mistakes contained in the manuscript.

<sup>1242</sup> This information was derived from the colophon of the work translated by Alexander Schiller. SCHILLER 2014, 52–53.

<sup>1243</sup> See *Ibid.*, 58–59.

<sup>1244</sup> See *Ibid.*, 53–54. Cf. also Appendix B.12.

<sup>1245</sup> See *Ibid.*, 63–64.

<sup>1246</sup> While PKL<sub>B</sub> 252b and PKL<sub>X</sub> 31 for example read *grag gam*, PKL<sub>M</sub> reads *grags gam*. Thus, while *grag* has been corrected to *grags*, the *saṃdhi* of the following particle was not adjusted accordingly as it would need to read *grags sam*.



do so in all instances, which is unsurprising. Standardized canonical editions of the *Bka' gyur* and *Bstan gyur* evolved far later, the exact sources of the quotations are not always indicated, and texts may have been quoted from memory.<sup>1247</sup>

The last of the four texts is a commentary by Padma dkar po, *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* (CNL). Tradition considers this to be one of the standard works on *Four Dharmas of Sgam po pa* along with La yag pa's commentary. Since the work is of course too long to be presented here in full, I decided to include a translation of its summary section (*bsdus don*) at least. This part is particularly interesting since it also contains a passage in which Padma dkar po identifies the works he considers to be authoritative literature on the subject.

The translation of this work is presented along with a text edition based on these two textual witnesses:

### Sigla

- CNL<sub>M</sub> CNL: *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*, an undated *dbu med*-manuscript preserved by the Nepal-German Manuscript Preservation Project. NGMPP reel no. L 0311-07/1, fol. 4a,7–8a,1.
- CNL<sub>X</sub> CNL: *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*, a xylographic print edition contained in Padma dkar po's collected works (*Gnam 'brug se ba Byang chub gling*; 1920–1928). PKS, vol. 11, 5,2–13,3.

As far as the following text editions are concerned, identical stylistic rules as laid out in part II, chapter 1.1 above have been applied.

---

<sup>1247</sup> For an examination and discussion of how the Tibetan Buddhist masters of this time approached the Buddhist scriptures, see ROESLER 2014.

## 3.2 *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdus pa slob dpon sgom pas mdzad pa by Sgam po Tshul khrim snying po*

### 3.2.1 Tibetan Text Edition

[TKL<sub>M</sub> 4b ; TKL<sub>X</sub> 527] *Skyes bu gsum gyi lam rim phyed bcas*<sup>1248</sup> *śloka bcu gnyis pa'i 'grel pa mdor bsdus*<sup>1249</sup> *pa slob dpon sgom pas*<sup>1250</sup> *mdzad pa bzhugs so*||

[TKL<sub>M</sub> 5a] *bla ma dam pa rnams la phyag 'tshal lo* | *spyir lam la 'jug pa'i thog ma la* [TKL<sub>X</sub> 528] *dpon slob mtshan nyid dang ldan pa gnyis dgos pa thams cad du 'dra* | *de la bla ma de ji lta bu zhig dgos na* | *sdom dang zhes*<sup>1251</sup> *pa* | *sdom pa'i rim pa gang blangs*<sup>1252</sup> *pa ma nyams pa zhig*<sup>1253</sup> *dgos* | *dam tshig ces pa* | *sngags kyi la mi zer* | *rang gi bla ma de dam tshig la zol med pa bla ma thams cad la gus sems ma nyams pa zhig*<sup>1254</sup> *dgos* |

*de yang* | *lung dang rtogs pa byin rlabs gsum gyi rgyud par ldan pa zhig*<sup>1255</sup> *dgos te*<sup>1256</sup> | *jo bo'i bka' rgyud phal de gsum dang ldan pa yin gsung* | *de ltar khungs nas byung ba'i bla ma gcig la brten pa'i tshul ni rkyang nge ba gus pa med pa ma yin te*<sup>1257</sup> | *rkang gi ces so* | |

*theg pa zhes*<sup>1258</sup> *pa ni mdor bstan pa ste* | *'di rdo rje sems dpa'i gseb lam zhes*<sup>1259</sup> *pa lta bu ni ma yin te*<sup>1260</sup> *dus gsum gyi sangs rgyas dang byang sems thams cad gshegs shing rjes su gshegs pa'i gzhung lam chen mo yin* |

*de yang* | *chos chos su 'gro ba* | *chos lam du 'gro ba* | *lam 'khrul pa*<sup>1261</sup> *sel ba* | *'khrul pa*<sup>1262</sup> *ye shes su 'char ba bzhir phye* |

<sup>1248</sup> TKL<sub>M</sub> add. *pa'i*.

<sup>1249</sup> TKL<sub>M</sub> *sdus*.

<sup>1250</sup> TKL<sub>X</sub> *sgom pas* : TKL<sub>M</sub> *sgom pa tshul khrim snying pos*.

<sup>1251</sup> TKL<sub>M</sub> *ces*.

<sup>1252</sup> TKL<sub>M</sub> *blang*.

<sup>1253</sup> em. *zhig* : TKL<sub>M</sub>, TKL<sub>X</sub> *cig*.

<sup>1254</sup> TKL<sub>M</sub> *gcig*.

<sup>1255</sup> em. *zhig* : TKL<sub>M</sub>, TKL<sub>X</sub> *cig*.

<sup>1256</sup> TKL<sub>M</sub> *ste*.

<sup>1257</sup> TKL<sub>M</sub> *ste*.

<sup>1258</sup> TKL<sub>M</sub> *ces*.

<sup>1259</sup> TKL<sub>M</sub> *ces*.

<sup>1260</sup> TKL<sub>X</sub> om. |.

<sup>1261</sup> TKL<sub>M</sub> *ba*.

<sup>1262</sup> TKL<sub>M</sub> *ba*.

*re re yang lta sgom<sup>1263</sup> spyod pa gsum gyis<sup>1264</sup> nyams su len pa las| dang po las 'bras la yid  
ches pa 'jig rten pa'i yang dag pa'i lta ba dang| las rgyu 'bras sgom<sup>1265</sup>| sdig pa las  
ldog<sup>1266</sup>| dge ba<sup>1267</sup> la 'jug| [TKL<sub>X</sub> 529] des 'bras bu lha mi zhes<sup>1268</sup> so||*

*gang zag dang gzung ba med par lta ba dang| |'khor ba'i nyes dmigs sgom pa| |nges  
'byung gi sī la la sogs par spyod pa ste| 'bras bu nyan thos dang rang sangs rgyas zhes<sup>1269</sup>  
so||*

*'phags pa'i bden pa gnyis lta ba yin la| de yang kun rdzob thabs| don dam shes rab| [TKL<sub>M</sub>  
5b] de gnyis zung du 'jug pa sgom pa| byang chub mchog tu sems bskyed nas lam pha rol  
du phyin pa drug la slob par spyod pa las| 'bras bu rnam mkhyen gyi sangs ryas thob ces  
so||*

*de nyid cung zhig bshad pa ni gzhi ces<sup>1270</sup> te nam mkha' rang bzhin gyis<sup>1271</sup> dag pa 'di la  
tshar non lta bu'i dngos po zhig<sup>1272</sup> gzung tsa na des non pa'i nam mkha' de gar song ste  
gar yang song ba med| dngos po de med tsa na de'i bshul<sup>1273</sup> du nam mkha' gang nas  
'ongs<sup>1274</sup> te<sup>1275</sup> gang nas kyang 'ongs pa<sup>1276</sup> med|*

*de nas tshar non lta bu 'di shes rab kyi mtshon rnon po zhig<sup>1277</sup> gis<sup>1278</sup> gtubs shing bshig na  
rdul phra rab kyang lus pa med de gzugs stong pa'o zhes<sup>1279</sup> pa'i don<sup>1280</sup> kun rdzob sgyu  
ma tsam du da lta snang<sup>1281</sup> ba yod de stong pa nyid gzugs so zhes<sup>1282</sup> pa'o| |des na gzugs*

---

<sup>1263</sup> TKL<sub>M</sub> bsgom.

<sup>1264</sup> TKL<sub>M</sub> gyi.

<sup>1265</sup> TKL<sub>M</sub> sgoms.

<sup>1266</sup> TKL<sub>X</sub> bzlog.

<sup>1267</sup> TKL<sub>M</sub> om.

<sup>1268</sup> TKL<sub>M</sub> ces.

<sup>1269</sup> TKL<sub>M</sub> ces.

<sup>1270</sup> em. zhes : TKL<sub>M</sub>, TKL<sub>X</sub> ces.

<sup>1271</sup> TKL<sub>M</sub> gyi.

<sup>1272</sup> em. zhig : TKL<sub>M</sub>, TKL<sub>X</sub> cig.

<sup>1273</sup> TKL<sub>M</sub> shul.

<sup>1274</sup> TKL<sub>M</sub> 'ong.

<sup>1275</sup> TKL<sub>M</sub> ste.

<sup>1276</sup> TKL<sub>X</sub> ba.

<sup>1277</sup> TKL<sub>X</sub> gcig.

<sup>1278</sup> TKL<sub>M</sub> gi.

<sup>1279</sup> TKL<sub>M</sub> ces.

<sup>1280</sup> TKL<sub>X</sub> om. |.

<sup>1281</sup> TKL<sub>M</sub> gnang.

<sup>1282</sup> TKL<sub>M</sub> ces.

*las stong pa nyid gzhan ma yin| stong pa [TKL<sub>X</sub> 530] nyid las kyang gzugs gzhan ma yin  
zhes gzugs stong par sgrub pa'i man ngag yin te|*

*don dam de ltar yin pa la kun rdzob tu snang ba ci snang thams cad la chags sdang gi yul  
du ma song bar thabs byang chub sems sbyong ba'i mthun<sup>1283</sup> rkyen du bya ste| de ltar  
bden pa gnyis po thabs shes rab<sup>1284</sup> yin la| de gnyis sgom<sup>1285</sup> pa las 'bras bu sku gnyis  
zhes<sup>1286</sup> so||*

*de la kha ltas mi phan rtags 'di tsho dgos te| bdag gis<sup>1287</sup> bde ba gzhan la ster| |gzhan gyi  
sdug bsgnal bdag gis<sup>1288</sup> len| |bdag la gnod pa byed pa la sems can gyi rang bzhin du shes  
pas blo mi smas shing<sup>1289</sup> lan mi byed pa dang| don la med pa'i kha stong gis<sup>1290</sup> mi phan|*

*bden pa yang dag tu ma grub pas blang dor du mi 'dod de chos [TKL<sub>M</sub> 6a] brgyad mgo  
snyom<sup>1291</sup> pa'o| chos nyid tha dad med pa la bdag gzhan du gzung nas chags sdang mi  
'thad pas| 'khor ba ngan pa zhis<sup>1292</sup> spangs nas myang 'das bzang po zhis<sup>1293</sup> thob par  
'dod pa spang ngo| rten<sup>1294</sup> 'brel dang stong pa nyid don cig de tsa na snang<sup>1295</sup> ba'i dngos  
po thams cad rten<sup>1296</sup> 'brel yin pas<sup>1297</sup> stong pa nyid ston pa'i bla ma logs nas mi dgos so|*

*kham s 'dus pa dang dga' mi dga' la sogs pa thams [TKL<sub>X</sub> 531] cad bden pa yang dag tu  
ma grub ste<sup>1298</sup>| rang gi sems la bzo<sup>1299</sup> shes na cir snang<sup>1300</sup> thams cad blo sbyong gi grogs  
su 'gro ste<sup>1301</sup>| de tsa na gegs sel logs nas ci zhis dgos te<sup>1302</sup> mi dgos so||*

*slob dpon sgom pa'i phyag dpe las bshus so||<sup>1303</sup>*

<sup>1283</sup> TKL<sub>M</sub> 'thun.

<sup>1284</sup> TKL<sub>M</sub> om.

<sup>1285</sup> TKL<sub>X</sub> bsgom.

<sup>1286</sup> TKL<sub>X</sub> gnyis zhes : TKL<sub>M</sub> gsum ces.

<sup>1287</sup> TKL<sub>M</sub> gi.

<sup>1288</sup> TKL<sub>M</sub> gi.

<sup>1289</sup> TKL<sub>X</sub> smas shing : TKL<sub>M</sub> smad cing.

<sup>1290</sup> TKL<sub>M</sub> gi.

<sup>1291</sup> TKL<sub>X</sub> snyoms.

<sup>1292</sup> em. zhis : TKL<sub>M</sub>, TKL<sub>X</sub> cig.

<sup>1293</sup> TKL<sub>X</sub> cig.

<sup>1294</sup> TKL<sub>M</sub> brten.

<sup>1295</sup> TKL<sub>M</sub> gnang.

<sup>1296</sup> TKL<sub>M</sub> brten.

<sup>1297</sup> TKL<sub>X</sub> om. |.

<sup>1298</sup> TKL<sub>X</sub> te.

<sup>1299</sup> TKL<sub>M</sub> gzo.

<sup>1300</sup> TKL<sub>M</sub> gnang.

<sup>1301</sup> TKL<sub>M</sub> te.

<sup>1302</sup> TKL<sub>M</sub> ste.

### 3.2.2 English Translation

[TKL<sub>M</sub> 4b; TKL<sub>X</sub> 527] *Brief Commentary on Twelve Stanzas Laying Down the Differences for the Stages of the Path for the Three Types of Beings Composed by Ācārya Sgom pa [Tshul khrim snying po]*

[TKL<sub>M</sub> 5a] I pay homage to the holy gurus!

Generally, at the beginning, when one enters the path, [TKL<sub>X</sub> 528] it is similar for everyone that one needs both a master and a disciple who are qualified. Hence, what should such a guru be like? As for “vows ... and” [in the root text],<sup>1304</sup> it is necessary that whatever level of vows were taken have not been impaired. As for “sacred commitments,”<sup>1305</sup> this does not refer (here) to [those] of the Mantra[naya]. It is required, that [the teacher’s] sacred commitments<sup>1306</sup> toward his own guru as well as the “respectful mindset” toward all gurus has not “become impaired.”<sup>1307</sup>

Furthermore, [the guru] needs to be one who is “endowed with a transmission lineage”<sup>1308</sup> of the three: “instruction, realization and blessing.”<sup>1309</sup> It is explained, that (the gurus of) “Atiśa’s” main<sup>1310</sup> “transmission lineage of the (Buddha’s) words”<sup>1311</sup> are endowed with

<sup>1303</sup> This line is missing in TKL<sub>M</sub> which instead reads: *maṅgalaṃ | 1 zhus*.

<sup>1304</sup> The phrase “vows ... and” (*sdom dang*) is a quotation from *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* (CLP, 526,1). For an English translation of this text, see part II, chapter 2.3 of this dissertation.

<sup>1305</sup> The phrase “sacred commitments” (*dam tshig*) is a quotation from CLP, 526,1.

<sup>1306</sup> Generally, there are different kinds and levels of sacred commitments (*samaya*, *dam tshig*). The term mostly refers to the different vows that accompany the practice of the Mantranaya. In general terms, the expression is often used to refer to any type of bond between two parties. Sgam po Tshul khrim snying po seems to interpret it here as referring to the ordinary type *samaya* or bond. In this sense, it probably means that one has maintained an overall good relationship with one’s teachers, characterized by a sense of respect.

<sup>1307</sup> The phrases “respectful mindset ... become impaired” (*gus sems nyams*) is a quotation from CLP, 526,1.

<sup>1308</sup> The phrase “endowed with a transmission lineage” (*[b]rgyud par ldan*) is a quotation from CLP, 526, 1.

<sup>1309</sup> The phrase “instruction, realization and blessing” (*lung dang rtogs pa byin rlabs*) is a quotation from CLP, 526, 1.

<sup>1310</sup> The “main” (*phal*) is added here to the quotation from the CLP to qualify further “Atiśa’s transmission lineage of the (Buddha’s) words.” The tradition commonly considers 'Brom ston pa to be Atiśa’s main disciple. 'Brom ston pa’s lineage is consequently considered to be the main transmission lineage of Atiśa. For an overview of the available textual sources on the life of 'Brom ston pa, see EIMER 2008. 'Brom ston pa’s lineage split into two lineages: the lineage of scriptures (*gzhung pa*) and the instructional lineage (*gdams ngag pa*). Since most of Sgam po pa’s

these three. Accordingly, the way in which one relies upon a guru who originates from such a source, should not be aloof<sup>1312</sup> and without respect, but “from inside (the marrow and the bottom of my heart).”<sup>1313</sup>

“Vehicles (and so on)”<sup>1314</sup> is a summary: this is unlike the so-called secret pathway of Vajrasattva,<sup>1315</sup> but has been followed by all Buddhas and bodhisattvas of the three times, and is the large “main road”<sup>1316</sup> to be followed.

Furthermore, it is divided into four (*dharma*s):

- [1.] A *dharma* that turns toward the *dharma*,
- [2.] A *dharma* that turns toward the path,
- [3.] A path that dispels delusions,
- [4.] And delusions that appear as wisdom.

Also, each of [them] is practiced by means of three: view, meditation and conduct.<sup>1317</sup>

[1.] Concerning the first (*dharma*), [there is] trust in *karman* and effects, i.e., the worldly “right view, meditating on *karman*,”<sup>1318</sup> cause “and effect,”<sup>1319</sup> turning away from

teachers belonged to the latter, which was transmitted through Sphyan snga ba tshul khriims 'bar and his disciples, this might also refer specifically to the instructional lineage here.

<sup>1311</sup> The phrase “Atiśa’s transmission lineage of the (Buddha’s) words” (*jo bo’i bka’ brgyud*) is a quotation from CLP, 526,1.

<sup>1312</sup> Read *rgyang nge ba* instead of *rkyang nge ba*.

<sup>1313</sup> The phrase “from inside” (*rkang gi*) is a quotation from CLP, 526,1. In full, the passage in question of CLP, 526,1–2 reads “from inside the marrow and the bottom of my heart” (*rkang gi khong dang snying gi dkyil nas*).

<sup>1314</sup> The phrase “vehicles [and so on]” (*theg pa*) refers to the following two lines from CLP, 526,2: “The stages of the path for the three types of beings, which present all vehicles as subject-matter,” (*theg pa thams cad brjod byar bstan pa yi |skyes bu gsum gyi lam gyi rim pa ’di||*).

<sup>1315</sup> I am unfamiliar with this term. Padma dkar po’s collected works (PKS) list a text called *Snyan rgyud yid bzhin gyi nor bu’i khrid rdo rje sems dpa’i gseb lam* that belongs to the *Ras chung snyan rgyud* cycle and seems to discuss this topic. PKS, vol. 19, 339–419. It probably refers to an esoteric practice which is a path not for the masses but for a select few individuals of high capacity.

<sup>1316</sup> The phrase “main road” (*gzhung lam*) is a quotation from CLP, 526,2.

<sup>1317</sup> The sentence “Also, each of [them] is in turn practiced by means of three: view, meditation and conduct.” (*re re yang [l’ang] lta sgom spyod pa gsum gyis nyams su len [l’blang]*) is a quotation from CLP, 526,3. Sgam po Tshul khriims snying po tries to apply each of the three, view, meditation, and conduct, to each of the four *dharma*s, an approach that was then followed by Padma dkar po in his long commentary, whose extensive explanations also follow this pattern.

<sup>1318</sup> The phrase “right view, meditating on *karman*” (*yang dag pa’i lta ba dang las ... sgom*) is a quotation from CLP, 526,3.

<sup>1319</sup> The phrase “and effects” (*’bras*) is a quotation from CLP, 526, 3.

negativity, and engaging in what is wholesome.<sup>1320</sup> [TKL<sub>X</sub> 529] The result of that<sup>1321</sup> is said to be (rebirth as) gods or humans.<sup>1322</sup>

[2. Concerning the second *dharma*, there is] the view of the individual and objects to be grasped being non-existent,<sup>1323</sup> the meditation on the shortcomings<sup>1324</sup> of cyclic existence as well as the conduct of the ethical conduct of definite emergence and so on.<sup>1325</sup> The result is said to be that of the *śrāvaka*- and *pratyekabuddha*[-Arhats].<sup>1326</sup>

[3. Concerning the third *dharma*,] the two truths of the Noble Ones are the view,<sup>1327</sup> and [there is] furthermore the meditation on the union of these two,<sup>1328</sup> apparent [reality or] methods, and ultimate [reality or] higher knowledge. [TKL<sub>M</sub> 5b] Due to the conduct of developing supreme *bodhicitta*, one trains in the six *pāramitās*.<sup>1329</sup> The result of [that] is said to be that one obtains the awakening of omniscience.<sup>1330</sup>

[4. The fourth *dharma*:] A short explanation on suchness: being called the basis, if in this sky, pure by nature, an entity like a cloud cover is perceived, where has the sky gone? It

---

<sup>1320</sup> The phrase “turning away from negativity, and engaging in what is wholesome” (*sdig pa las bzlog | dge ba la 'jug*) comments on CLP, 526,3: “the conduct of engaging in virtue and rejecting negativity” (*dge sdig 'jug ldog spyod pa*).

<sup>1321</sup> Read *des* as *de'i*.

<sup>1322</sup> The sentence “The result of that is said to be (rebirth as) gods or humans” (*des [de'i] 'bras bu lha mi zhes so*) comments on CLP, 526,3: “result [of a rebirth in] the higher existences [of] both gods and humans” (*'bras bu mtho ris lha mi gnyis*).

<sup>1323</sup> The phrase “the view of the individual and objects to be grasped being non-existent” (*gang zag dang gzung ba med par lta ba*) comments on CLP, 526,4: “the view of selflessness” (*bdag med lta ba*).

<sup>1324</sup> The phrase “the meditation on the shortcomings” (*nyes dmigs sgom*) is a quotation from CLP, 526,4.

<sup>1325</sup> The phrase “the conduct of the ethical conduct of definite emergence and so on” (*nges 'byung gi śīla la sogs par spyod pa*) comments on CLP, 526,4: “the conduct [of] the three trainings [of] definite emergence” (*nges 'byung bslab pa gsum spyod pa*). The phrase “and so on” (*la sogs par*) alludes to the other two of the three trainings next to ethical conduct, training in samādhi and in higher knowledge.

<sup>1326</sup> The sentence “The result is said to be that of the *śrāvaka*- and *pratyekabuddha*[-Arhats]” (*'bras bu nyan thos dang rang sangs rgyas zhes so*) comments on CLP, 526,4: “[leads to the] result [of] the awakening of the *śrāvaka*- and *pratyekabuddha*[-Arhats]” (*'bras bu nyan rang byang chub ste*).

<sup>1327</sup> The sentence “the two truths of the Noble Ones are the view” (*'phags pa'i bden pa gnyis lta ba yin*) comments on CLP, 526,4: “The view [of] the two truths” (*bden gnyi lta ba*).

<sup>1328</sup> This phrase comments on CLP, 526,4–5: “meditating on [their] union” (*zung 'jug sgom*).

<sup>1329</sup> This sentence comments on CLP, 526,5: “the conduct [of] the six *pāramitās*” (*pha rol phyin drug spyod pa ste*).

<sup>1330</sup> This sentence comments on CLP, 526,5: “[leads to the] result [of] the non-abiding nirvāṇa” (*'bras bu mi gnas mya ngan 'das*).

has not gone anywhere. When that entity does not exist (any longer), where did the sky in place of it come from? It also didn't come from anywhere.<sup>1331</sup>

Then, if that (entity), which is like cloud cover, is segmented and eliminated with the sharp weapon of higher knowledge, not even the tiniest particle will remain, which [is] the meaning of “form is empty”. At the (level) of the apparent [reality], mere illusion, present appearances exist which correspond to “emptiness is form.” Therefore, it is said that “Emptiness is no other than form. [TKL<sub>x</sub> 530] Form is no other than emptiness,”<sup>1332</sup> which is the pith instruction for establishing form as being empty.

Ultimate [reality] being like that, one should not get carried away by the objects of attachment and aversion in whatever appearance that manifests on the (level of) apparent [reality], and turn it into the method, i.e., a conducive condition for training in *bodhicitta*.<sup>1333</sup> In this way, the two truths are method and higher knowledge, and the result of meditating on these two is said to be the “two [*buddha*]kāyas.”<sup>1334</sup>

Idle talk is not helpful there, [but] such evidence is needed: one gives happiness to others<sup>1335</sup> and takes the suffering of others upon oneself.<sup>1336</sup> Since one knows the nature of sentient beings, one's mind cannot be wounded and one will not retaliate against those who harm one. Hence, meaningless empty talk is not helpful.<sup>1337</sup>

---

<sup>1331</sup> This paragraph comments on CLP, 526,5: “The nature of phenomena being space-like,” (*chos nyid nam mkha' lta bu la*).

<sup>1332</sup> These quotations correspond to the following famous formula of *Bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po*, popularly known as *Heart Sutra*: “Form is empti[ness]. Emptiness also is form. Emptiness is no other than form. Form is also no other than emptiness.” *Bka' 'gyur*, D, vol. 34, 289, 5: *gzugs stong pa'o* | *stong pa nyid gzugs so* | *gzugs las stong pa nyid gzhan ma yin* | *stong pa nyid las kyang gzugs gzhan ma yin no* |.

<sup>1333</sup> This sentence comments on CLP, 526,5,5: “one should train in *bodhicitta* with respect to appearances” (*snang ba byang chub sems su sbyang*).

<sup>1334</sup> The two *buddhakāyas* are the *dharmakāya* and the form *kāyas*, i.e., the *sambhogakāya* and the *nirmāṇakāya*. This sentence comments on CLP, 526,5–6: “The transformation of the two truths, i.e., the two accumulations, is to be known as the cause of the two [*buddha*]kāyas.” (*bden gnyis tshogs gnyis bsgyur ba 'di* | *sku gnyis rgyu ru shes par bya* |).

<sup>1335</sup> The first part of this sentence relates to CLP, 526,6: “Having been able to bring others into contact with happiness, one has perfected loving kindness.” (*bdag gis bde la gzhan sbyor nus* | *byams pa tshad du phyin pa lags* |).

<sup>1336</sup> The second part of this sentence relates to CLP, 526,6–527,1: “Having been able to take the suffering of others upon oneself, compassion has been perfected.” (*gzhan gyi sdug bsngal bdag len nus* | *snying rje tshad du phyin pa lags* |).

<sup>1337</sup> This sentence comments on CLP, 527,1: “If the mind is not wounded by harm, *bodhicitta* has been perfected.” (*gnod skyel gyis blo mi smas na* | *byang sems tshad du phyin pa lags* |).



Not having genuinely established the truth, one will not consider what is to be accepted and rejected, and will be equanimous toward the eight [TKL<sub>M</sub> 6a] worldly *dharmas*.<sup>1338</sup>

Since the nature of the phenomena (of one’s own mind and that of others) is no different, it is unreasonable to entertain attachment and aversion due to clinging to oneself and others.<sup>1339</sup> Thus, one should abandon the desire to reject a “bad cyclic existence” and obtain a “good nirvāṇa.”<sup>1340</sup>

Dependent arising and emptiness [being] identical in meaning, it is then unnecessary to exclude the guru who teaches emptiness, because all entities which appear are dependent arising.<sup>1341</sup>

All happiness or unhappiness, being withdrawn, and the like [TKL<sub>X</sub> 531] are not genuinely established as truth. If one understands that it was fabricated in one’s own mind, all that appears will become a support for mind training. What else apart from the removal of hindrances would be needed? It is not needed.<sup>1342</sup>

[This text] has been copied from Ācārya Sgom pa [Tshul khirms snying po]’s book.<sup>1343</sup>

<sup>1338</sup> This sentence comments on CLP, 527,1 : “If one neither desires to grab hold of happiness nor rejects suffering, the view has been perfected.” (*bde sdug blang dor mi ’dod na | lta ba tshad du phyin pa lags*||).

<sup>1339</sup> This sentence comments on CLP, 527,1–2: “Since the nature of phenomena of one’s own mind and the nature of phenomena of the mind of others do not exist as two, how can one accept clinging to self and others?” (*rang gi sems kyi chos nyid dang | gzhan gyi sems kyi chos nyid la | gnyis su yod pa ma yin na | bdag gzhan ’dzin pa ji ltar ’thad*||).

<sup>1340</sup> This last sentence relates to CLP, 527,2–3: “The very presence of an understanding of the inherent nature of saṃsāra is called nirvāṇa. Since such statements were made, how can one accept clinging to saṃsāra and nirvāṇa as bad or good [respectively]?” (*’khor ba’i rang zhin shes gyur pa | de nyid mya ngan ’das par brjod | de skad gsungs pas ’khor ’das la | bzang ngan ’dzin pa ji ltar ’thad*||).

<sup>1341</sup> This sentence relates to CLP, 527,3–4: “(The *Vigrahavyāvartanīkārikā* states that one should prostrate) ‘to the [Buddha] who has said that emptiness and dependent arising being of the same meaning is the path of Madhyamaka.’ How could one then accept the necessity to exclude a guru who teaches emptiness?” (*stong dang rten ’byung don gcig pa | dbu ma’i lam du gsungs pa la | stong nyid ston pa’i bla ma gcig | logs nas dgos pa ji ltar ’thad*||).

<sup>1342</sup> The last paragraph relates to CLP, 527,4–5: “If one understands that [it] was fabricated by one’s own mind, one [understands] that everything is not truly established, and all that appears therefore becomes a support or a cause conducive to mind training. What else apart from the removal of hindrances would be needed?” (*rang gi sems la bzo shes na | thams cad bden par ma grub pas | ji ltar snang yang blo sbyong gi | grogs dang mthun pa’i rgyu ru sbyar | gegs sel logs nas ci zhig dgos*||).

<sup>1343</sup> This sentence is missing in TKL<sub>M</sub> which instead includes the words “[May it be] auspicious. [This] has been proofread once.” (*maṅgalam | 1 zhus*).

### 3.3 Synopsis Section of *Chos bzhir grags pa'i gzhung gi 'grel pa syning po gsal ba*<sup>1344</sup> by La yag pa

#### 3.3.1 Tibetan Text Edition

[LCG<sub>M</sub> 24; LCG<sub>X</sub> 19] *de la re shig rang gi ngo bo rnam par dbye ba tsam gyi sgo nas*<sup>1345</sup>  
*brjod bya mdor bstan pa'i phyir* | *chos gang zhes bya ba la sogs pa*<sup>1346</sup> *smos te* | *chos gang*  
*zhes pa'i spyi sgras*<sup>1347</sup> *de 'dir rnam par dkar ba'i dam pa'i*<sup>1348</sup> *chos te* | *de yang*<sup>1349</sup> *brjod*  
*bya dang rjod*<sup>1350</sup> *byed gnyis te* |

*de ltar yang mgon po byams pas* | *ji ltar snams na rab bku la* | *myangs na zhim pa'i sman*  
 [LCG<sub>M</sub> 25] *bzhin du* | *chos kyang de bzhin gnyis su gnas* | *don dang yi ger shes par bya* | |  
*zhes gsungs so* | |

*de la brjod bya don gyi chos ni* | *shes brjod thams cad las 'das pa sems nyid rang bzhin*  
*gyis 'od gsal*<sup>1351</sup> *zhing spros pa thams cad dang bral ba*<sup>1352</sup> *skye 'gag med pa'i don*<sup>1353</sup> *de*  
*kho na nyid sus rtogs pa mya ngan las 'das pa'i bdud rtsi thob pa* | *'khor ba dang mya*  
*ngan las 'das pa'i dngos*<sup>1354</sup> *gzhi gang yin pa ste* |

*mdo*<sup>1355</sup> *rgya cher rol pa las kyang*<sup>1356</sup> | *zab zhi*<sup>1357</sup> *spros bral 'od gsal 'dus ma byas* | *bdud*  
*rtsi lta bu'i chos shig*<sup>1358</sup> *bdag gis rnyed* | *su la bstan kyang go bar mi 'gyur te* | *mi smra*  
*nags 'dab nyid du*<sup>1359</sup> *gnas par bya* | *zhes gsungs nas thugs las chung ngu la gzhol ba lta*  
*bu'o* | |

<sup>1344</sup> The edited passage corresponds to LCG<sub>X</sub>, 19,2–21,6 and LCG<sub>M</sub>, 24,5–27,4.

<sup>1345</sup> LCG<sub>M</sub> *gyi sgo nas* : LCG<sub>X</sub> *gyis*.

<sup>1346</sup> LCG<sub>X</sub> *pa* LCG<sub>M</sub> *pa'i*.

<sup>1347</sup> LCG<sub>M</sub> *sgra*.

<sup>1348</sup> LCG<sub>X</sub> *dam pa'i* : LCG<sub>M</sub> *don gyis*.

<sup>1349</sup> LCG<sub>M</sub> *ltar*.

<sup>1350</sup> LCG<sub>M</sub> *om*.

<sup>1351</sup> LCG<sub>X</sub> *'od gsal* : LCG<sub>M</sub> *'dol*.

<sup>1352</sup> LCG<sub>M</sub> *om*.

<sup>1353</sup> LCG<sub>X</sub> *om* |.

<sup>1354</sup> LCG<sub>M</sub> *dgos*.

<sup>1355</sup> LCG<sub>M</sub> *mdo* : LCG<sub>X</sub> *'phags pa*.

<sup>1356</sup> LCG<sub>X</sub> *om*.

<sup>1357</sup> LCG<sub>M</sub> *cing*.

<sup>1358</sup> em. *shig* : LCG<sub>M</sub>, LCG<sub>X</sub> *cig*.

<sup>1359</sup> LCG<sub>M</sub> *cig tu*.

*rjod byed tshig gi chos ni| don de nyid kyi ngang nas gdul bya'i dbang gis gsung gi phrin<sup>1360</sup> las bsam gyis mi khyab pa| gang<sup>1361</sup> theg pa gsum gyis bsodus pa'i sde snod rin po che rnam pa gsum| mdo sde gsung rab yan lag bcu gnyis| gsang sngags rgyud sde bzhi la sogs pa chos kyi phung po brgyad khri bzhi stong [LCG<sub>X</sub> 20] gi khongs su gtogs<sup>1362</sup> pa yan lag dang bcas pa de dag thams cad do|*

*de dag kyang bka' dang bstan bcos<sup>1363</sup> gnyis su 'dus te| ji skad du<sup>1364</sup> chos rnams thams cad bka' dang bstan bcos gnyis su 'dus| legs par gsungs dang de yi<sup>1365</sup> dgongs 'grel te<sup>1366</sup> |de yi<sup>1367</sup> dbang gis sākya'i<sup>1368</sup> bstan pa 'di| 'jig rten khams 'dir yun ring<sup>1369</sup> gnas pa yin| zhes so| |*

*yang na lung dang man ngag gnyis te| de yang| ston pa'i dam chos rnam gnyis te| lung dang rtogs pa'i bdag nyid do<sup>1370</sup> | de 'dzin byed pa smra<sup>1371</sup> byed dang| |sgrub par [LCG<sub>M</sub> 26] byed pa kho na'o| |zhes 'byung ba'i don to<sup>1372</sup> | |*

*de la lung dam pa'i chos ni<sup>1373</sup> bde bar gshegs pa'i mdo rgyud dri ma med pa rnams yin la| rtogs pa'i chos ni de'i don gsal bar byed pa'i bstan bcos dang| grub pa brgyud pa'i nyams dang ldan pa'i bla ma'i man ngag gang yin pa rnams so| |de la 'di ni rtogs pa dam pa'i chos bla ma'i man ngag yin te| de la the tshom za ba rnams la sgro skur<sup>1374</sup> dang bral ba'i lung dang sbyar zhing bshad par bya'o| |*

*de yang 'di dag gi mi mthun pa'i<sup>1375</sup> phyogs bzhis bstan pa dang<sup>1376</sup> nyams su blangs pa don med par 'gyur bas| de dag las bzlog nas don yod par 'gyur ba'i chos bzhi ston pa yin te| bzhi gang zhe na|*

<sup>1360</sup> LCG<sub>M</sub> 'phrin.

<sup>1361</sup> LCG<sub>X</sub> | gang : LCG<sub>M</sub> gang|.

<sup>1362</sup> LCG<sub>M</sub> rtogs.

<sup>1363</sup> LCG<sub>M</sub> add. rnam.

<sup>1364</sup> em. ji skad du : LCG<sub>M</sub> ci skad du : LCG<sub>X</sub> lha'i bus zhus pa'i mdo las|

<sup>1365</sup> LCG<sub>X</sub> de yi : LCG<sub>M</sub> de'i.

<sup>1366</sup> LCG<sub>M</sub> dang.

<sup>1367</sup> LCG<sub>X</sub> de yi : LCG<sub>M</sub> de'i.

<sup>1368</sup> LCG<sub>X</sub> sākya'i : LCG<sub>M</sub> thub pa'i.

<sup>1369</sup> LCG<sub>M</sub> rings.

<sup>1370</sup> LCG<sub>M</sub> can.

<sup>1371</sup> LCG<sub>X</sub> pa smra : LCG<sub>M</sub> dang 'chang.

<sup>1372</sup> LCG<sub>M</sub> om.

<sup>1373</sup> LCG<sub>X</sub> om. |.

<sup>1374</sup> LCG<sub>X</sub> bkur.

<sup>1375</sup> LCG<sub>X</sub> pa.

*chos gang chos dang lam du 'gro zhing* | *lam gyis 'khrul pa'i dri ma sel la* | *'khrul pa nyid kyang ye shes shar na* | *man ngag gnad du phog pa de yin* | *zhes bya ba smos so*<sup>1377</sup> |

*'di ltar 'jig rten chos brgyad don du gnyer ba'am* | *log par lta ba'i dbang gis*<sup>1378</sup> *chos chos*<sup>1379</sup> *ltar bcos pa*<sup>1380</sup><sup>1381</sup> *don med pa'am*<sup>1382</sup> *don log*<sup>1383</sup> *par gyur pa dge slong legs pa'i skar ma lta bu ste* | *de las bzlog*<sup>1384</sup> *nas re zhig*<sup>1385</sup> *mngon par mtho*<sup>1386</sup> *ba'i theg pa nyid tsam mam*<sup>1387</sup> | *nges par legs pa'i lam gang* [LCG<sub>X</sub> 21] *yin*<sup>1388</sup> *pa nyid la nges par brtson pa*<sup>1389</sup> *phun sum tshogs pa ni*<sup>1390</sup> *chos chos su 'gro ba'o* |

*'dir thar pa 'tshol bas*<sup>1391</sup> *las kyi kun 'byung dge ba'i 'khor lo*<sup>1392</sup> *gang 'dod chen po dang 'gro ba'i don du thams cad mkhyen pa 'tshol*<sup>1393</sup> *bas*<sup>1394</sup> *nyan thos dang rang sangs rgyas su lam gol ba las log nas*<sup>1395</sup> *thar pa dang thams cad mkhyen pa'i lam du tshud pa ni chos lam du 'gro ba'o* |

[LCG<sub>M</sub> 27] *de'i dbang gis slar lta ba'i rab rib tu gyur nas de kho na nyid mi rtogs shing yun ring du 'khor ba na 'khor ba ma yin par* | *lam de nyid kyis*<sup>1396</sup> *'khrul pa'i dri ma nyon mongs pa dang shes bya'i*<sup>1397</sup> *sgrib pa mtha' dag shugs kyis 'gag pa ni*<sup>1398</sup> *lam gyis*<sup>1399</sup> *'khrul pa sel ba'o* |

<sup>1376</sup> LCG<sub>M</sub> *om.* |.

<sup>1377</sup> LCG<sub>X</sub> *te.*

<sup>1378</sup> LCG<sub>X</sub> *om.* |.

<sup>1379</sup> LCG<sub>M</sub> *om.*

<sup>1380</sup> LCG<sub>M</sub> *pas.*

<sup>1381</sup> LCG<sub>M</sub> *om.* |.

<sup>1382</sup> LCG<sub>M</sub> *add.* |.

<sup>1383</sup> LCG<sub>M</sub> *legs.*

<sup>1384</sup> LCG<sub>M</sub> *zlog.*

<sup>1385</sup> LCG<sub>X</sub> *shig.*

<sup>1386</sup> LCG<sub>M</sub> *mthong.*

<sup>1387</sup> LCG<sub>M</sub> *'am.*

<sup>1388</sup> LCG<sub>M</sub> *min.*

<sup>1389</sup> LCG<sub>X</sub> *brtson pa* : LCG<sub>M</sub> *rtsol ba.*

<sup>1390</sup> LCG<sub>X</sub> *om.* |.

<sup>1391</sup> LCG<sub>X</sub> *ba.*

<sup>1392</sup> LCG<sub>M</sub> *add.* |.

<sup>1393</sup> *em.* *'tshol.*

<sup>1394</sup> LCG<sub>X</sub> *om.* *'gro ba'i don du thams cad mkhyen pa tshol bas.*

<sup>1395</sup> LCG<sub>X</sub> *om.* |.

<sup>1396</sup> LCG<sub>X</sub> *om.* |.

<sup>1397</sup> LCG<sub>M</sub> *add.* |.

<sup>1398</sup> LCG<sub>X</sub> *om.* |.

<sup>1399</sup> LCG<sub>M</sub> *gyi.*

'khrul pa yang yin la<sup>1400</sup> ye shes nyid yang<sup>1401</sup> yin<sup>1402</sup> yang yin<sup>1403</sup> lugs ngo ma shes pas<sup>1404</sup>  
 re dogs su gyur nas<sup>1405</sup> yang<sup>1406</sup> spang bya spong byed kyi blo bcos ma las log ste| tshogs  
 drug gi yul snang du gtogs<sup>1407</sup> pa thams cad<sup>1408</sup> 'od gsal stong pa nyid dam lhan cig skyes  
 pa nyid du shar ba ni<sup>1409</sup> 'khrul pa ye shes su 'char<sup>1410</sup> ba'o||

ni<sup>1411</sup> zhes pa ni<sup>1412</sup> chos bzhi po thams cad la sbyar te| tshul 'di<sup>1413</sup> ltar<sup>1414</sup> bla ma'i<sup>1415</sup>  
 man<sup>1416</sup> ngag gnad du phog pa'am<sup>1417</sup> gzer thebs pa de yin te| de las dgos pa'i dgos pa  
 'byung ba ni gong du bshad zin to||

de ltar re shig<sup>1418</sup> brjod bya mdor bstan pa'am<sup>1419</sup> lus rnam par bzhag pa 'dis ni tshig  
 nyung shas kyi sgo nas don rtogs par 'dod<sup>1420</sup> pa rnams la phan gdags pa'i phyir ro|| ||

---

<sup>1400</sup> LCG<sub>X</sub> om.

<sup>1401</sup> LCG<sub>X</sub> kyang.

<sup>1402</sup> LCG<sub>X</sub> om. |.

<sup>1403</sup> LCG<sub>X</sub> om. yang yin.

<sup>1404</sup> LCG<sub>M</sub> nas.

<sup>1405</sup> LCG<sub>X</sub> om. |.

<sup>1406</sup> LCG<sub>X</sub> om.

<sup>1407</sup> LCG<sub>M</sub> rtogs.

<sup>1408</sup> LCG<sub>X</sub> om. |.

<sup>1409</sup> LCG<sub>X</sub> om. |.

<sup>1410</sup> LCG<sub>X</sub> shar.

<sup>1411</sup> em. ni : LCG<sub>M</sub>, LCG<sub>X</sub> na.

<sup>1412</sup> LCG<sub>M</sub> om.

<sup>1413</sup> LCG<sub>M</sub> 'di'i.

<sup>1414</sup> LCG<sub>M</sub> add na.

<sup>1415</sup> LCG<sub>M</sub> add. |.

<sup>1416</sup> LCG<sub>M</sub> gdam.

<sup>1417</sup> LCG<sub>X</sub> om. |.

<sup>1418</sup> em. re zhig : LCG<sub>M</sub>, LCG<sub>X</sub> re shig.

<sup>1419</sup> LCG<sub>X</sub> om. |.

<sup>1420</sup> LCG<sub>M</sub> om. par 'dod.

### 3.3.2 English Translation

#### Synopsis Section of the *Ornament which Clarifies the Essence, a Commentary for the Root Text Known as the Four Dharmas of the Unequaled Sgam po pa*<sup>1421</sup>

[LCG<sub>M</sub> 24; LCG<sub>X</sub> 19] Thus, for the time being, the (verse defining the four *dharmas*) starting with “any *dharma*”<sup>1422</sup> was stated in order to sum up the subject matter by means of simply distinguishing its content. The term of generality (any) in “any *dharma*”<sup>1423</sup> is [referring] here [to] the fully wholesome,<sup>1424</sup> true *dharma*, which [can be] further [distinguished] into the two of expressed and expresser.

Accordingly it was also explained by the protector Maitreya (in the *Mahāyānasūtrāṅkāra*):

“Just like a medicine which smells intense and tastes delicious, [LCG<sub>M</sub> 25] the *dharma* is similarly twofold. It should be known as the [actual] meaning and the letter.”<sup>1425</sup>

Who realizes what goes beyond all knowing and expressing, the mind’s nature which is naturally luminous and free from all elaborations, reality free from arising and ceasing, suchness, will obtain the nectar of nirvāṇa.

<sup>1421</sup> LCG<sub>X</sub>: *Mnyam med dwags po’i chos bzhir grags pa’i gzhung*. LCG<sub>M</sub>: no title page. The translated passage corresponds to LCG<sub>X</sub>, 19,2–21,6 and LCG<sub>M</sub>, 24,5–27,4.

<sup>1422</sup> This short quotation comes from the following passage of the root verses:

“if [1.] with any *dharma* that turns toward the *dharma* [2.] as well as toward the path, (3.) the taints of delusions are dispelled by the path and (4.) those very delusions, too, appear as wisdom, then this hits the essential points of the pith instructions.”

See part II, chapter 2.2 of this dissertation. Cf. LCZ 2,1–2.

<sup>1423</sup> This is an explanation of the particle *gang* which occurs in the quotation “any *dharma*” (*chos gang*) from the root verses.

<sup>1424</sup> Literally: “white” (*dkar po*).

<sup>1425</sup> MSA I.4:

*āghrāyamāṇakaṭukaṃ svādurasam yathāuśadham tadvat |*  
*dharmarmo dvayavyavasthāstho vyañjanato ’rtho na ca jñeyah || 4 ||*  
*ji ltar bsnams na rab dku la || myangs na zhim pa’i (7) sman bzhin du ||*  
*chos kyang de bzhin gnyis su gnas || don dang yi ge shes par bya ||*

See TLB, <http://www2.hf.uio.no/polyglotta/index.php?page=record&vid=85&mid=283689> (last accessed: 07.06.2013).

[This] is what makes for the actual basis of cyclic existence and nirvāṇa, as it also states in the *Lalitavistara-Sūtra*:

“Profound, peace, free from elaborations, luminous, unconditioned—

I have found a *dharma* which is like nectar.

To whom I will ever teach it, [they] will not understand, and

Not speaking I shall remain in this very jungle.”<sup>1426</sup>

Hence, it is like practicing wholeheartedly in (the approach of) the lesser (vehicle).

The expresser, the literal *dharma*, consists of all that which arose from within the state of suchness or [ultimate] reality on account of the disciples:

- inconceivable verbal activities,
- the three kinds of precious baskets which are subsumed by the three vehicles,
- the twelve branches of the excellent speech of the sūtra section,<sup>1427</sup>
- the four tantra sections of the Guhyamantra[naya] and so on, and

<sup>1426</sup> LCZ, 19,5–6: *zab zhi spros bral 'od gsal 'dus ma byas | bdud rtsi lta bu'i chos cig bdag gis rnyed | su la bstan kyang go bar mi 'gyur te | mi smra nags 'dab nyid du gnas par bya*||. This stanza is a quotation from the twenty-fifth chapter of the *Lalitavistara-Sūtra*. The version found in D varies considerably however. *Bka' 'gyur*, D, vol. 46, 374,5–6: *zab zhi rdul bral 'od gsal 'dus ma byas | bdud rtsi chos ni dag gis thob par gyur | bdag gis bstan kyang gzhan gyis mi shes te | mi smra nags 'dabs gnas par bya ba snyam*||. The translation of 84000—*Translating the Words of the Buddha* renders the stanza as follows:

“Profound, peaceful, stainless, lucid, and unconditioned—  
Such is the nectar-like truth I have realized.  
Were I to teach it, no one would understand,  
So I will silently remain in the forest.”

See <http://read.84000.co/browser/released/UT22084/046/UT22084-046-001.pdf>, 303.

<sup>1427</sup> The three baskets (*tripiṭaka*, *sde snod gsum*) and the twelve branches of excellent speech (*dvadaśadharmapravacana*, *gsung rab yan lag bcu gnyis*) are different approaches to classify Buddhist sūtras. O RGYAN 2008 presents both categories together under the lemma *gsung rab yan lag bcu gnyis sde snod gsum du 'du ba gsum*:

1. Included in the Sūtranta-section (*mdo sde*) are: (a) sūtra-section (*mdo'i sde*), section of melodious discourses (*dbyangs kyis bsnyad pa'i sde*), section of prophecies (*lung du bstan pa'i sde*), section of verses (*tshigs su bcad pa'i sde*), section of special narratives (*ched du brjod pa'i sde*), section of realization narratives (*rtogs pa brjod pa'i sde*), section of legends (*de lta bu byung ba'i sde*), section of *jātakas* (*skyes pa rabs kyis sde*), section of very extensive instructions (*shin tu rgyas pa'i sde*), and section of marvels (*rmad du byung ba'i chos kyis sde*).
2. Included in the Vinaya-section (*'dul ba*) is: introductory section (*gleng gzhi'i sde*).
3. Included in the Abhidharma-section (*chos mngon pa*) is: the section on determination (*gtan la phab pa'i sde*).

- what is categorized as the eighty-four-thousand collections of *dharma* [LCG<sub>x</sub> 20] along with [their] branches.

These have also been summarized by both the (Buddha's) words and the treatises, as stated (in the *Devaputrapariṣcchā-Sūtra*\*):

All *dharma* [teachings] can be summarized by the two, (Buddha's) words and treatises,

[Which] are the excellent speeches and commentaries of their intention.

Due to their influence, this teaching of (Buddha) Śākya[muni]

Will abide in this world-system for a long time.<sup>1428</sup>

Moreover, there are the two of scripture and pith instruction, which is also the meaning derived from (the following quotation from the *Abhidharmakoṣa*):

The two aspects of the Teacher's *dharma* are

The entities of scripture and realization.

It is that which one is to solely behold,

speak and practice.<sup>1429</sup> [LCG<sub>M</sub> 26]

The *dharma* of sacred scriptures is the stainless sūtras and tantras of the Sugata. The *dharma* of realization is the treatises which clarify the meaning of these [sūtras and tantras], as well as those very pith instructions of the gurus endowed with the experience of the practice lineage. That is to say, realization, the noble *dharma*, is the pith instructions of the gurus, and for those who have doubts, scriptures free from superimposition and deprecation need to be composed and explained.

---

<sup>1428</sup> This quotation occurs frequently in various Tibetan Buddhist works, but I was unable to identify its exact origin. The name of the sūtra suggests that it might originate from *Suṣthitamatidevaputrapariṣcchānāma-Mahāyānasūtra* (D80) or *Suvikrāntacintadevaputrapariṣcchānāma-Mahāyānasūtra* (D161). There are even two versions of D80 in the *Bka' 'gyur* (D). One is found at the end of *Bka' 'gyur*, D, vol. 43, and the other at the beginning of *Bka' 'gyur*, D, vol. 44, but the corresponding stanza does not occur in either of these texts.

<sup>1429</sup> This stanza is found toward the end of *Abhidharmakoṣa*. *Bka' 'gyur*, D, vol. 140, 49,3–4: *ston pa'i dam chos rnam gnyis te | lung dang rtogs pa'i bdag nyid do | de 'dzin byed pa smra byed dang | sgrub par byed pa kho na yin*||.



Furthermore, their four discordant factors will be demonstrated,<sup>1430</sup> and since practicing becomes meaningless (when they are present), after turning away from these, the four meaningful *dharmas* will be demonstrated. Which are these four?

(*Mnyam med dwags po'i chos bzhir grags pa'i gzhung*) states:

If [1.] with any *dharma* that turns toward the *dharma* [2.] as well as toward the path, [3.] the taints of delusions are dispelled by the path and [4.] those very delusions, too, appear as wisdom, then this hits the essential points of the pith instructions.<sup>1431</sup>

In this way, the meaningless or mistaken, i.e., seeking for the eight worldly *dharmas* or due to wrong views pass off the (worldly) *dharmas* as the *dharma*, resembles the Bhikṣu Sunakṣatra.<sup>1432</sup> After turning away from such, the perfection of firm exertion in the mere vehicle toward temporary higher states, or the very path toward definite goodness [LCG<sub>x</sub> 21], constitutes a “*dharma* that turns toward the *dharma*.”

Now, by searching for liberation, it is due to a great desire for the origin of *karman* or any maṇḍala of virtue as well as one’s search for [the state] of omniscience for the sake of beings that one turns away from the mistaken paths toward the *śrāvaka*- and *pratyekabuddha*[-Arhathood]. Thus, one has entered the path to liberation and omniscience, which constitutes a “*dharma* that turns toward the path.”

[LCG<sub>M</sub> 27] Then, due to that, [comparable to] having a vision which is (impaired by) floaters, suchness is not comprehended, and one will cycle around in cyclic existence for a long time. Not being so, the ceasing of the stains of delusions, i.e., the entirety of obscurations of afflictions and knowledge, through that very path constitutes a “path that dispels delusions.”

---

<sup>1430</sup> These four are explained in the following section of the commentary, which notes that two of them deal with not knowing or ignorance, and that these two are said to consist of ignorance with respect to *karman*, cause and effect, and the imagined. As a result, one will desire well-being for this life alone, and will be motivated by the eight worldly *dharmas*. The commentary concludes that whether one engages in negativity or virtue on this basis is irrelevant, since neither accords with the *dharma*. Cf. LCG<sub>x</sub>, 21,7ff.

<sup>1431</sup> This is the corresponding stanza from La yag pa’s root text which contains the formulation of *Four Dharmas of Sgam po pa*. See part II, chapter 2.2 of this dissertation. Cf. LCZ 2,1–2.

<sup>1432</sup> Tib.: *legs pa'i skar ma*. According to EIMER/TSERING 1994, “Sunakṣatra is generally described as an apostate who, though living in the presence of the Buddha for a long time, did not embrace Buddhism.” (EIMER/TSERING 1994, 6) For further details on Sunakṣatra, see EIMER/TSERING 1994.

[They are] not only delusions, but also wisdom itself. Furthermore, because of not recognizing [their] mode of existence, there is hope and fear,<sup>1433</sup> and one has further differentiated between artificial mental states of what is to be abandoned and the abandoning. Hence, all that belongs to the experience of objects of the six-fold collection that appears as the emptiness of luminosity or co-emergence constitutes “delusions that appear as wisdom.”

(The marker of emphasis) *ni* has been applied to all four *dharmas*.<sup>1434</sup> It is in this way that the pith instructions of the gurus hit the point or nail it down. The emergence of the distant purpose<sup>1435</sup> from that has already been explained above.<sup>1436</sup>

For the time being, [it was explained] in this way through a summary of the expressed, or an outline of the corpus, in order to benefit those who desire to realize the subject with a minimum of words.

---

<sup>1433</sup> In his discussion of view (*lta ba*), meditation (*bsgom pa*), conduct (*spyod pa*) and result (*'bras bu*) in the context of Sgam po pa's *mahāmudrā* path, Alexander Schiller refers to a definition of the result which contains a definition of hope or longing for something (*re ba*) as the longing for cessation, and fear of or concern about something (*dogs pa*) as being afraid of cyclic existence. SCHILLER 2014, 95: “‘Frucht’ (*'bras bu*): Wenn der Yogin erkannt hat, dass ‘Daseinskreislauf’ (*'khor ba*) und ‘Erlöschen’ (*mya ngan las 'das pa*) nicht verschieden sind, ist es nicht mehr erforderlich, das Erlöschen ‘herbeizusehen’ (*re ba*) und den Daseinskreislauf zu ‘scheuen’ (*dogs pa*). See also *Ibid.*, fn. 72.

<sup>1434</sup> LCG<sub>x</sub>, 21,4: *ni zhe pa ni chos bzhi po thams cad la sbyar*. This short sentence offers practical information to the reader, stating that each of the formulations of the four *dharmas* in the section above is introduced by an emphatic particle (*ni sgra*). This is rendered in the translation through the use of quotation marks.

<sup>1435</sup> The distant or secondary purpose (*dgos pa'i dgos pa* or *nying dgos, prayoJanaprayoJana*) has been discussed by Michael Broido: “The \*purpose may be achieved for the sake of a further purpose; the latter is the \*distant purpose. The Sanskrit and Tibetan phrases might be more literally rendered ‘secondary purpose,’ indicating the dependence of the *dgos-pa'i dgos-pa* on the *dgos-pa*; yet the \*distant purpose is often more important than the \*purpose, and so I avoided the word ‘secondary’.” BROIDO 1983, 7.

<sup>1436</sup> This refers to LCG<sub>x</sub>, 16, 6–7 which defines the distant purpose as follows: The distant purpose consists of the two of actualizing the temporary as well as the extraordinary final results. LCG<sub>x</sub>, 16, 6–7: *dgos pa'i dgos pa ni tshul des gnas skabs dang mthar thug gi 'bras bu kyhad par can mngon du gyur pa gang yin pa de dag go* |.

### 3.4 *Skyes bu gsum gyi lam rim blo bzlog bzhi*<sup>1437</sup> by Phag mo gru pa

#### 3.4.1 Tibetan Text Edition

[PKL<sub>B</sub> 250a; PKL<sub>X</sub> 24] *Skyes bu gsum gyi lam rim blo bzlog bzhi bstan pa ni*<sup>1438</sup>

[PKL<sub>B</sub> 250b; PKL<sub>M</sub> 177a] *bla ma rje btsun la phyag 'tshal lo*||

*bla na med pa'i byang chub thob par byed pa la| chos chos su 'gro ba zhig*<sup>1439</sup> *dgos| chos lam du 'gro ba zhig*<sup>1440</sup> *dgos| lam gyi*<sup>1441</sup> *'khrul pa sel ba zhig*<sup>1442</sup> *dgos| 'khrul pa ye shes su 'char ba* [PKL<sub>X</sub> 25] *zhig*<sup>1443</sup> *dgos|*

*de yang 'chi ba dang*<sup>1444</sup> *mi rtag pa bsgoms pas| tshe 'di las blo log pas chos chos su 'gro| 'khor ba'i nyes dmigs dang las rgyu 'bras bsgoms*<sup>1445</sup> *pas 'khor ba mtha' dag las blo log pas chos lam du 'gro| byams pa dang snying rje byang chub kyi sems bsgoms pas lam gyi 'khrul pa sel| stong pa nyid phyag rgya*<sup>1446</sup> *chen po bsgoms* [PKL<sub>X</sub> 26] *pas 'khrul pa ye shes su 'char ro*||

*de yang 'chi ba bsgom*<sup>1447</sup> *pa 'di thog mar gal che| chos la 'jug pa'i rgyu yin| bar du gal che brtson 'grus kyi lcag yin| tha mar gal che 'chi ba 'od gsal chos sku yin|*

*phyi pa dang nang pa'i kyhad kyang bka' rtags kyi phyag rgya* [PKL<sub>M</sub> 177b] *bzhi la*<sup>1448</sup> *'dus byas thams cad mi rtag par 'dod pa yin| phar phyin gyi tshogs lam chung ngu'i lus dran pa nye bar bzhag pa yang| mi rtag pa bsgom pa yin| sngags nas dur khrod du ro'i*

<sup>1437</sup> PKL. I was able to discuss the Tibetan text with KTS at Karmapa International Buddhist Institute, New Delhi between December 31 and January 7, 2012. After the English translation was completed, difficult or ambiguous passages were further discussed with KKT on September 18<sup>th</sup> and 19<sup>th</sup> 2013 at the University of Vienna.

<sup>1438</sup> em. *Skyes bu gsum gyi lam rim blo bzlog bzhi bstan pa* : PKL<sub>X</sub> *Skyes bu gsum gyi blo ldog bzhi bstan pa* : PKL<sub>B</sub> *Dags po'i chos bzhi skyes bu gsum gyi lam rim lags* : PKL<sub>M</sub> om. Cf. colophon.

<sup>1439</sup> PKL<sub>M</sub> *cig*.

<sup>1440</sup> PKL<sub>M</sub> *cig*.

<sup>1441</sup> PKL<sub>B</sub> *gyis*.

<sup>1442</sup> PKL<sub>M</sub>, PKL<sub>B</sub> *cig*.

<sup>1443</sup> PKL<sub>M</sub> *cig*.

<sup>1444</sup> PKL<sub>B</sub> om.

<sup>1445</sup> PKL<sub>M</sub> *bsgom*.

<sup>1446</sup> PKL<sub>B</sub> *brgya*.

<sup>1447</sup> PKL<sub>X</sub> *bsgoms*.

<sup>1448</sup> PKL<sub>M</sub> om. |.

*dum bu bsgom pa yang mi rtag pa mtshon pa yin| 'chi ba rang gi 'chi ba bsgom pa 'di gal che'o|*

*de yang 'dus byas thams cad mi rtag pas|<sup>1449</sup> 'dus byas [PKL<sub>B</sub> 251a] la 'dus byas kyi mtshan nyid mi rtag pas ma khyab pa med pas kyang 'chi bar nges so| skyes pa'i mtha' 'chi ba yin pas kyang 'chi nges| thams cad shi bas kyang 'chi nges te| grub pa thob pa la 'chi ba mi 'ong zer ba yang skabs<sup>1450</sup> 'ga' re yin| lar ni 'chi dgos| [PKL<sub>X</sub> 27] de bas rdo rje'i sku thob pa sangs rgyas kyang rgyal po zas gtsang gi sras su skye ba bzhed<sup>1451</sup> pa yang|<sup>1452</sup> dgongs pa yongs su mya ngan las 'das pa yin pas|<sup>1453</sup> thams cad 'chi nges so| |*

*de ltar 'chi yang tshe la nges pa yod na da nga<sup>1454</sup> char bgos nas| 'di tsam zhig<sup>1455</sup> 'jig rten 'di'i bya ba bya| 'di tsam zhig<sup>1456</sup> thos bsam bya| cha gcig bsgom pa yin pa la| dus la nges pa med pas nam 'chi cha med de rgad po zhig<sup>1457</sup> dang byis pa ma dang skyes shig<sup>1458</sup> sngon du gang 'chi cha med pa dang| de bzhin du sbyar te gnas la nges pa med de| gnas 'dir 'chi la 'dir mi 'chi bya ba med|*

*grog la nges pa med de grogs 'di dang 'grog na mi 'chi nges bya ba med| rkyen la nges pa med de| lus 'di zas kyis gso ba yin yang zas kyis brnangs<sup>1459</sup> kyang 'chi| gos kyis bsro<sup>1460</sup> ba yin yang gos kyis<sup>1461</sup> 'thums nas 'chi|*

*srog mkhar dang nye du mi 'chi ba'i rkyen yin [PKL<sub>X</sub> 28] yang de nyid kyi<sup>1462</sup> ched [PKL<sub>M</sub> 178a] du 'chi| sman pa dang sman gnas pa'i grogs yin yang bcos dang nad pa ma 'phrod na 'chi| tha ma lus 'di nyid kyang 'chi ba'i rkyen chen po yin te| da lta lus sems 'dres pa*

<sup>1449</sup> PKL<sub>M</sub>, PKL<sub>B</sub> om. |.

<sup>1450</sup> PKL<sub>X</sub> skabs : PKL<sub>B</sub>, PKL<sub>M</sub> bskal pa.

<sup>1451</sup> em bzhed : PKL<sub>B</sub>, PKL<sub>M</sub>, PKL<sub>X</sub> bzhes.

<sup>1452</sup> PKL<sub>X</sub> pa yang : PKL<sub>B</sub>, PKL<sub>M</sub> pas.

<sup>1453</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1454</sup> em. da nga : PKL<sub>B</sub>, PKL<sub>M</sub>, PKL<sub>X</sub> dang.

<sup>1455</sup> PKL<sub>B</sub>, PKL<sub>M</sub> cig.

<sup>1456</sup> PKL<sub>M</sub> cig.

<sup>1457</sup> PKL<sub>M</sub> cig.

<sup>1458</sup> em. shig : PKL<sub>M</sub> cig, PKL<sub>X</sub> zhig.

<sup>1459</sup> PKL<sub>B</sub> snangs na.

<sup>1460</sup> PKL<sub>X</sub> sro.

<sup>1461</sup> PKL<sub>M</sub> kyi.

<sup>1462</sup> PKL<sub>B</sub>, PKL<sub>M</sub> kyis.

*ltar 'dug kyang rkyen mi<sup>1463</sup> mthun<sup>1464</sup> pa mtshon phog pa la sogs pa bag tsam [PKL<sub>B</sub> 251b] zhis<sup>1465</sup> gis lus sems bral nas 'chi ba'i rkyen du 'gro bas na nam 'chi cha med do |*

*'chi ba la cis kyang mi stongs te | nor che bas kyang 'chi bdag la blu ru med | nye 'brel mda' 'phen stong tham pa<sup>1466</sup> yod kyang mi stongs | dpa' rtsal che yang bzlog tu<sup>1467</sup> med | mgyogs<sup>1468</sup> pas bros su med | mdzangs<sup>1469</sup> pas kyang 'brid pa'i thabs med do | ri chen po thog du rdib pa<sup>1470</sup> 'dra bas 'chi ba la cis kyang mi stongs pas 'chi nges so | shi nas 'jig rten rgyang 'phen<sup>1471</sup> pa ltar mi skye na dang de<sup>1472</sup> bas te<sup>1473</sup> | las kyi dbang gis skye dgos pa ni gnyid log pa'i rmi lam dang 'dra la |*

*de yang mi dge ba las duhkha<sup>1474</sup> 'byung | 'di las ji ltar nges [PKL<sub>X</sub> 29] thar zhes | nyin mtshan rtag tu bdag gis ni | 'di nyid 'ba' zhis bsam par rigs | zhes pas mi dge ba'i las kyis ngan song gsum | dge ba'i las kyis 'dod khams<sup>1475</sup> kyi<sup>1476</sup> lha dang<sup>1477</sup> mi | mi g.yo ba'i las kyis gzugs dang gzugs med du skye ba ni da lta zhe sdang drag po zhis<sup>1478</sup> skyes pa dang | gnyid sad ma thag tu de nyid kyi rmi lam dran pa dang 'dra | lung ma bstan<sup>1479</sup> sa bon rul ba yin | de yang dmyal bar skyes na bsad<sup>1480</sup> bcad kyi<sup>1481</sup> sdug bsngal 'ba' zhis las skyid skad cig kyang med |*

*yi dwags<sup>1482</sup> su skyes na kha cig zas skom gyi sgra yang mi brag | kha cig gis mi gtsang [PKL<sub>M</sub> 178b] bar mthong | kha cig gis lag du phyin pa na lcags bsregs su song nas khong pa bsreg | kha cig skom pas<sup>1483</sup> lus shing bal ltar [PKL<sub>B</sub> 252a] song nas tshig pas dud pa*

<sup>1463</sup> PKL<sub>X</sub> *ma*.

<sup>1464</sup> PKL<sub>B</sub> *'thun*.

<sup>1465</sup> PKL<sub>M</sub> *cig*.

<sup>1466</sup> PKL<sub>B</sub>, PKL<sub>X</sub> *tham pa* : PKL<sub>M</sub> *tha ma pa*.

<sup>1467</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *du*.

<sup>1468</sup> PKL<sub>B</sub> *'gyogs*.

<sup>1469</sup> PKL<sub>B</sub> *'dzangs*.

<sup>1470</sup> PKL<sub>B</sub> *add. dang*.

<sup>1471</sup> PKL<sub>B</sub> *'phan*.

<sup>1472</sup> PKL<sub>B</sub> *der*.

<sup>1473</sup> PKL<sub>B</sub> *ste*.

<sup>1474</sup> PKL<sub>X</sub> *duhkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1475</sup> PKL<sub>B</sub> *'khams*.

<sup>1476</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *kyis*.

<sup>1477</sup> PKL<sub>B</sub> *om*.

<sup>1478</sup> PKL<sub>M</sub> *cig*.

<sup>1479</sup> PKL<sub>B</sub> *stan*.

<sup>1480</sup> PKL<sub>B</sub> *gsad*.

<sup>1481</sup> PKL<sub>M</sub> *kyis*.

<sup>1482</sup> PKL<sub>M</sub> *dags*.

<sup>1483</sup> PKL<sub>B</sub> *par*.

*dang me stag phram phram*<sup>1484</sup> *yod pas yi dwags*<sup>1485</sup> *la bkres skom gyi duḥkha*<sup>1486</sup> 'ba' *zhig las kyid skad cig kyang* [PKL<sub>X</sub> 30] *med*|

*dud 'gror skyes na yang gcig la gcig za ba dang*| *na ba la nad g.yog med pa dang*| *dud 'gro'i rigs bye ba phrag sum cu*<sup>1487</sup> *rtsa drug la sha btson chas su bcug pa'i duḥkha*<sup>1488</sup> *tsam zhig*<sup>1489</sup> *thams cad la yod pas skyid med*|

*mi la yang med pa btsal gyis mi rnyed pa'i sdug bsngal*<sup>1490</sup> *yod pa 'tsho skyong mi thub pa'i duḥkha*<sup>1491</sup> *dgra sdang ba dang phrad dam phrad kyis dogs*<sup>1492</sup> *pa'i duḥkha*<sup>1493</sup> *gnyen*<sup>1494</sup> *byams pa dang bral lam bral gyis dogs pa'i duḥkha*<sup>1495</sup> *dpag tu med*|

*lha la yang rgyal chen ris*<sup>1496</sup> *bzhi'i rigs kha cig la rdzas su pi wang gog po*<sup>1497</sup> *re las med pas ltogs pa'i duḥkha*<sup>1498</sup> *dang*| *lha thams cad la yang*<sup>1499</sup> 'chi 'pho *dang ltung byed kyi duḥkha*<sup>1500</sup>|

'chi *ltas lnga*<sup>1501</sup> *lus la dri mi zhim pa*| *mgo'i me tog snyigs*<sup>1502</sup> *pa*| *gnas gcig*<sup>1503</sup> *du skyo ba*| *nye du rnams kyis kles*<sup>1504</sup> *la bor ba dang*| 'chi *bar ni shes*|

*sngar lha'i longs spyod la g.yengs pas*<sup>1505</sup> *dge ba ni ma byas*| *sngar byas*<sup>1506</sup> *pa'i dge ba ni zad pas ngan* [PKL<sub>X</sub> 31] *song gsum du skye ba mthong bas nya bye tshan la 'gre*<sup>1507</sup> *ba*

<sup>1484</sup> PKL<sub>X</sub> *phram phram* : PKL<sub>B</sub>, PKL<sub>M</sub> *phra phra*.

<sup>1485</sup> PKL<sub>M</sub> *dags*.

<sup>1486</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1487</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *bcu*.

<sup>1488</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1489</sup> PKL<sub>M</sub> *cig*.

<sup>1490</sup> PKL<sub>M</sub> *om*. |.

<sup>1491</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1492</sup> PKL<sub>M</sub> *dgos*.

<sup>1493</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1494</sup> PKL<sub>X</sub> *gnyan*.

<sup>1495</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1496</sup> PKL<sub>X</sub> *rigs*.

<sup>1497</sup> PKL<sub>X</sub> *gog po* : PKL<sub>B</sub>, PKL<sub>M</sub> *khog pa*.

<sup>1498</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1499</sup> PKL<sub>B</sub> *om*.

<sup>1500</sup> PKL<sub>X</sub> *duḥkha* : PKL<sub>B</sub>, PKL<sub>M</sub> *du kha*.

<sup>1501</sup> PKL<sub>M</sub>, PKL<sub>X</sub> *om*.

<sup>1502</sup> PKL<sub>X</sub> *rnying* : PKL<sub>B</sub> *rnyings*.

<sup>1503</sup> PKL<sub>M</sub> *cig*.

<sup>1504</sup> PKL<sub>X</sub> *klas*.

<sup>1505</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *g.yengs pas* : PKL<sub>X</sub> *g.yeng bas*.

<sup>1506</sup> PKL<sub>B</sub> *add. zin*.

<sup>1507</sup> PKL<sub>M</sub> 'gro.

'am| rnga mo'i<sup>1508</sup> rnge'u bor ba'am| ma bu gcig<sup>1509</sup> po shi ba'i duḥkha<sup>1510</sup> lta bu lha'i zhag  
bdun 'ong ste| rgyal chen ris<sup>1511</sup> bzhi'i lha'i zhag bdun la yang mi'i<sup>1512</sup> lo phyed dang bzhi  
brgya tsam yod pas de tsam gcig<sup>1513</sup> tu sdug bsngal ba las med|

gzhan yang 'gro ba thams cad la duḥkha'i<sup>1514</sup> chu bo chen po bzhis ma gtses pa med de|  
skye ba'i duḥkha<sup>1515</sup> la ma'i lto [PKL<sub>M</sub> 179a] na gnas [PKL<sub>B</sub> 252b] pa'i dus dang| phyir  
thon pa'i dus na duḥkha<sup>1516</sup> dpag tu med pa yod par gsungs pa dang| na ba la yang mgo na  
na mgo na ba kho<sup>1517</sup> na sdug snyam pa'i sran pa'i thabs med pa dang| rgas pa'i dus na  
yang sdug bsgnal<sup>1518</sup> dbang po thams cad ni rgud| lus kyi nyams stobs thams cad ni shor|  
sngon gso gso snam snam pa'i bu dang tsha bos kyang rgad po shi na rung zer| thams cad  
nga la sdang<sup>1519</sup> yul gzhan du phyin na grags<sup>1520</sup> sam<sup>1521</sup> snyam ste<sup>1522</sup> rgas pa'i duḥkha<sup>1523</sup>  
[PKL<sub>X</sub> 32] yin pas gang<sup>1524</sup> phyin yang mi phan|

'chi ba'i duḥkha<sup>1525</sup> ni<sup>1526</sup> 'chi ba'i nad drag<sup>1527</sup> pos thebs pas 'chi bar ni shes| 'jig rten 'di  
la ni chags| sngar gyi dge ba ma byas pa thams cad ni dran| ngan song gsum gyi  
duḥkha<sup>1528</sup> ni thos| gshin rje'i skyes bu mthong bas 'jigs shing skrag pas| mi gtsang ba ni  
mda' 'phangs pa bzhin du 'ong| rkang lag thams cad ni 'dar ba la sogs pa duḥkha<sup>1529</sup> dpag  
tu med|

<sup>1508</sup> PKL<sub>B</sub>, PKL<sub>M</sub> mo.

<sup>1509</sup> PKL<sub>M</sub> cig.

<sup>1510</sup> PKL<sub>X</sub> duḥkha : PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

<sup>1511</sup> PKL<sub>X</sub> rigs.

<sup>1512</sup> PKL<sub>B</sub> mi.

<sup>1513</sup> PKL<sub>X</sub> zhig.

<sup>1514</sup> PKL<sub>X</sub> duḥkha'i : PKL<sub>B</sub>, PKL<sub>M</sub> du kha'i.

<sup>1515</sup> PKL<sub>X</sub> duḥkha : PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

<sup>1516</sup> PKL<sub>X</sub> duḥkha : PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

<sup>1517</sup> PKL<sub>M</sub> kha.

<sup>1518</sup> PKL<sub>M</sub> om. |.

<sup>1519</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1520</sup> PKL<sub>B</sub> grag.

<sup>1521</sup> em. sam : PKL<sub>B</sub>, PKL<sub>M</sub>, PKL<sub>X</sub> gam.

<sup>1522</sup> PKL<sub>M</sub> te.

<sup>1523</sup> PKL<sub>X</sub> duḥkha : PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

<sup>1524</sup> PKL<sub>X</sub> gar; PKL<sub>B</sub> add. du.

<sup>1525</sup> PKL<sub>X</sub> duḥkha : P PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

<sup>1526</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1527</sup> PKL<sub>M</sub> drug.

<sup>1528</sup> PKL<sub>X</sub> duḥkha : P PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

<sup>1529</sup> PKL<sub>X</sub> duḥkha : PKL<sub>B</sub>, PKL<sub>M</sub> du kha.

*de ltar khor ba mtha' dag gi nyes dmigs bsgoms pas<sup>1530</sup> 'khor ba me'i dong dang<sup>1531</sup> mi  
gtsang ba'i rlubs<sup>1532</sup> dang 'dra bar rtogs pas<sup>1533</sup> 'o na 'khor ba la skyid mi 'dug pas<sup>1533</sup> cis  
kyang thar pa thob par bya dgos snyam pa la<sup>1534</sup> sdod<sup>1535</sup> mya ngan las 'das pa'i bsam pa  
brtan po yod pa zhes bya| bsam pa des dge ba'i rtsa ba ci byas kyang thar pa cha  
mthun<sup>1536</sup> gyi dge ba'i rtsa bar gdod 'gro| 'dun<sup>1537</sup> pa des tshul khrims bsrungs<sup>1538</sup> na yang  
gdod nges par 'byung ba'i tshul khrims su 'gro ba [PKL<sub>X</sub> 33] yin no|*

*de ltar 'khor ba'i nyes dmigs shes nas kyang rang nyid gcig<sup>1539</sup> pu ci thar bya| sems can  
dmu rgod sangs rgyas mang pos kyang ma thul ba legs [PKL<sub>B</sub> 253a] phar byas na nyes  
tshur byed| bzang phar byas na ngan tshur [PKL<sub>M</sub> 179b] byed pa| snying phar bstan<sup>1540</sup> na  
glo ba tshur ston pa 'di rnams kyi<sup>1541</sup> don ngas mi nus snyam na nyan thos su lung bas|*

*dmyal bar 'gro bas byang chub la| gtan du<sup>1542</sup> gegs byed ma yin te| nyan thos sa<sup>1543</sup> yis  
gags byed do| zhes gsungs pas bla na med pa'i byang chub thob par byed pa la byams pa  
dang snying rje dgos te|*

*snying rje padma<sup>1544</sup> dkar po las| gang gi lag na byang chub mchis| bka' bstsal<sup>1545</sup> pa|  
snying rje chen po bsgom<sup>1546</sup> pa'i lag na byang chub mchis|<sup>1547</sup> zhes pa dang|*

*ting nge 'dzin rgyal po las| chos gcig yod na byang chub 'thob<sup>1548</sup> ste| snying rje chen po'o|  
|chos gcig<sup>1549</sup> yod na byang chub 'thob<sup>1550</sup> ste|<sup>1551</sup> shes rab bo<sup>1552</sup>| zhes gsungs pas snying  
[PKL<sub>X</sub> 34] rje gal che'o|*

---

<sup>1530</sup> PKL<sub>B</sub> add. |.

<sup>1531</sup> PKL<sub>B</sub> om. |.

<sup>1532</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *slubs*.

<sup>1533</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *pa*.

<sup>1534</sup> PKL<sub>X</sub> add. |.

<sup>1535</sup> PKL<sub>X</sub> *gdod*.

<sup>1536</sup> PKL<sub>B</sub> *'thun*.

<sup>1537</sup> PKL<sub>M</sub> *mdun*.

<sup>1538</sup> PKL<sub>B</sub> *srungs*.

<sup>1539</sup> PKL<sub>M</sub> *cig*.

<sup>1540</sup> PKL<sub>B</sub> *stan*.

<sup>1541</sup> PKL<sub>B</sub> *kyis*.

<sup>1542</sup> PKL<sub>M</sub> *tu*.

<sup>1543</sup> PKL<sub>X</sub> *pa*.

<sup>1544</sup> PKL<sub>M</sub>, PKL<sub>X</sub> *padma* : PKL<sub>B</sub> *pad ma*.

<sup>1545</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *stsal*.

<sup>1546</sup> PKL<sub>B</sub> *bsgoms*.

<sup>1547</sup> em. ||.

<sup>1548</sup> PKL<sub>B</sub> *thob*.



*snying rje la gsum ste| sems can la dmigs pa'i snying rje| chos la dmigs pa'i snying rje|  
dmigs pa med pa'i snying rje'o|*

*bla ma rin po che'i bzhed pas| gzhan yang theg pa che chung gi khyad kyang snying rje  
yin te| 'jam dpal rtsa ba'i rgyud las| tsañdan<sup>1553</sup> go sirṣa<sup>1554</sup> ni shin tu bsil yang byug pa'i  
sbyor bas ma bsten<sup>1555</sup> par<sup>1556</sup> bud shing gis bsten<sup>1557</sup> na shin tu tsha'o<sup>1558</sup>| de bzhin du  
nga'i theg pa chen po gsang sngags<sup>1559</sup> 'di theg pa chen po yin yang [PKL<sub>B</sub> 253b] snying  
rje'i lcags kyu dang bral na nyan thos su lhung ngo| zhes gsungs la|*

*stong pa nyid ni nyan thos kyis kyang rtogs par slob dpon klu grub kyis rin po che phreng  
bar| ji srid phung por 'dzin yod pa| de srid ngar 'dzin<sup>1560</sup> 'byung bar 'gyur| ngar 'dzin pa  
las las yod de<sup>1561</sup>| las las yang ni skye ba yin| zhes bshad pas so|*

*de bas na byams pa dang sying rje byang chub kyi sems bsgom pa gal che| de bzhin du  
sbyar te [PKL<sub>X</sub> 35] stong pa nyid rtogs [PKL<sub>M</sub> 180a] par byed pa la yang snying rje dgos  
te<sup>1562</sup> stong nyid lta bas grol 'gyur te<sup>1563</sup>| bsgom pa lhag ma de don yin| zhes bshad pas so||*

*yang gzugs sku gnyis thob par byed pa la yang snying rje dgos te<sup>1564</sup>| sangs rgyas sku gsum  
bdag nyid can| gang gi<sup>1565</sup> mthu las byung gyur pa| zhes gsungs so|*

*de bzhin gshogs pa'i sku tshe ring thung yang sngon gyi snying rje che chung gi khyad yin  
par dkon brtsegs nas gsungs 'dug gsung| sa nas sar 'phar ba snying rje yin te| sa dang po  
mthong ba'i byang chub sems dpa' des phyogs bcu'i 'jig rten gyi khams<sup>1566</sup> kyi sems can*

<sup>1549</sup> PKL<sub>M</sub> cig.

<sup>1550</sup> PKL<sub>B</sub> thob.

<sup>1551</sup> em |.

<sup>1552</sup> PKL<sub>B</sub>, PKL<sub>M</sub> po.

<sup>1553</sup> PKL<sub>X</sub> tsañdan : PKL<sub>B</sub>, PKL<sub>M</sub> tsan dan.

<sup>1554</sup> em. go sirṣa : PKL<sub>B</sub>, PKL<sub>X</sub> gorshi sha, PKL<sub>M</sub> gwor shi sha.

<sup>1555</sup> PKL<sub>B</sub> sten.

<sup>1556</sup> PKL<sub>B</sub> add. |.

<sup>1557</sup> PKL<sub>B</sub> sten, PKL<sub>M</sub> bstan.

<sup>1558</sup> PKL<sub>M</sub> cha'o.

<sup>1559</sup> PKL<sub>B</sub> bsngags.

<sup>1560</sup> PKL<sub>B</sub> add. yod pa.

<sup>1561</sup> PKL<sub>B</sub>, PKL<sub>M</sub> ste.

<sup>1562</sup> PKL<sub>B</sub> ste.

<sup>1563</sup> PKL<sub>B</sub> ste.

<sup>1564</sup> PKL<sub>B</sub> ste.

<sup>1565</sup> em gi : PKL<sub>B</sub>, PKL<sub>M</sub>, PKL<sub>X</sub> gis.

<sup>1566</sup> PKL<sub>B</sub> 'khams.

*rnams sdug bsngal ba mthong ba dang| yang<sup>1567</sup> 'di dag gi don bya ba la yang<sup>1568</sup> stong pa nyid bsgom dgos|*

*nyon mongs kyi gnyen po yang stong pa nyid mchog yin snyam nas| snying<sup>1569</sup> rjes kun nas bslangs<sup>1570</sup> nas bsgoms pas kun tu 'gro dang lam mchog gi don bya bas<sup>1571</sup> [PKL<sub>X</sub> 36] gnyis par 'phar ba [PKL<sub>B</sub> 254a] yin|*

*yi dam lha'i zhal mthong bar byed pa la yang snying rje dgos te| slob dpon thogs med kyi gtam rgyud lta bu yin| gdon dang gnod pa bsrungs<sup>1572</sup> pa la yang snying rje dgos te| mi'i 'jig rten 'byung po'i gdon dang nad<sup>1573</sup> mang ba| |phan dang snying brtser<sup>1574</sup> ldan pa'i bden pa'i byin gyis zhi| |zhes gsungs pas<sup>1575</sup>*

*snying nas sems can kho na'i don byas<sup>1576</sup> na<sup>1577</sup> nad dang gnod pa chen po yang zhi nas 'gro bas| slob dpon lu hi pas bsrung ba'i skabs su tshad med bzhi gsungs pa ni bsrung ba gsum ste| byams pa dang snying rje bsgom pa de la mi dang gnod sbyin ma rungs pa dang klu dang sprul gdug pa can gyis kyang bu dang 'dra bar mthong bas<sup>1578</sup> mi dang mi ma yin pa las bsrung ba dang| snying rje dang ldan pa [PKL<sub>M</sub> 180b] de myur du sangs rgya bas kham<sup>1579</sup> gsum las bsrung ba dang| snying rjes zin pa de nyan thos su mi ltung bas theg pa dman pa las bsrung ba'o||*

*tshogs rgya chen po [PKL<sub>X</sub> 37] rdzogs par byed pa yang snying rje yin te| pha rol tu phyin pa las 'jig rten gyi kham<sup>1580</sup> 'di nyan thos kyis<sup>1581</sup> smyug ma'am 'dam bu'i tshal<sup>1582</sup> ltar yongs su gang bar gyur la| de dag gis shes rab kyi pha rol tu phyin pa bskal<sup>1583</sup> par bsgoms*

<sup>1567</sup> PKL<sub>M</sub> yod, PKL<sub>X</sub> yong.

<sup>1568</sup> PKL<sub>B</sub> om.

<sup>1569</sup> PKL<sub>M</sub> om. | snying.

<sup>1570</sup> PKL<sub>M</sub> bslang.

<sup>1571</sup> PKL<sub>M</sub> bas : PKL<sub>B</sub>, PKL<sub>X</sub> ba sa.

<sup>1572</sup> PKL<sub>B</sub> bsrung.

<sup>1573</sup> PKL<sub>M</sub> om. nad.

<sup>1574</sup> PKL<sub>B</sub> rtser.

<sup>1575</sup> em. |.

<sup>1576</sup> PKL<sub>M</sub> byams.

<sup>1577</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1578</sup> PKL<sub>B</sub> om. |.

<sup>1579</sup> PKL<sub>B</sub> 'kham.

<sup>1580</sup> PKL<sub>B</sub> 'kham.

<sup>1581</sup> PKL<sub>M</sub>, PKL<sub>X</sub> kyi.

<sup>1582</sup> PKL<sub>B</sub> mtshal.

<sup>1583</sup> PKL<sub>B</sub> skal.

*pas| byang chub sems dpa' gcig<sup>1584</sup> gis skad cig gcig shes rab kyi pha rol tu phyin pa  
bsgom pa bsod nams che bar bshad pa yang snying rje'i khyad yin|*

*'gro ba la phan 'dogs na yang snying rje dgos te| [PKL<sub>B</sub> 254b] bka' gdams pa'i dge ba'i  
bshes<sup>1585</sup> gnyen chen po rnams sam| slob dpon byang chub sems dpa' mthe bong<sup>1586</sup> tsam re  
la<sup>1587</sup> sha rid la sbrang ma 'du ba ltar 'gro ba thams cad ngo bo nyid kyis dad pa yang|  
khong gi nang na byams pa dang snying rje byang chub kyi thugs rin po che mnga' ba'i  
yon tan yin|*

*sgom<sup>1588</sup> chen pa kun 'gro ba thams cad kyi snying du sdug pa 'di ci las 'ong na snyam nas  
ma shes dogs yod do<sup>1589</sup> byams pa [PKL<sub>X</sub> 38] dang snying rje bsgom pa las 'ong ba yin no  
gsung| theg pa chen po'i dge ba'i bshes gnyen byed na yang snying rje dgos| snying rje  
dang shes rab che ba la theg pa chen po'i dge ba'i bshes gnyen zer ba yin| der ma zad 'jig  
rten 'di rang gi ched du gnas brtan nas<sup>1590</sup> mi chen nam 'khor phun sum tshogs pa zhig<sup>1591</sup>  
'dod kyang snying rje dgos te|*

*gang phan sems che ba de la mi thams cad kyang 'di nged kyi dpon du rung zer ba ma yin  
pa| rang rgyal 'ba' zhig byed cing rang phyogs gang yin [PKL<sub>M</sub> 181a] thams cad la 'di  
dag<sup>1592</sup> ci bzang dang ci che<sup>1593</sup> bya snyam pa med na dpon pas g.yog du'ang mi 'ong|*

*ma tha na<sup>1594</sup> nyin cig 'grogs pa la yang snying rje dgos te| snying rje med na rang tsher  
thum du song nas de yang mi btub<sup>1595</sup> pa zhig<sup>1596</sup> 'dug de yang mi btub pa zhig<sup>1597</sup> 'dug zer  
nas phyi tha [PKL<sub>B</sub> 255a] la thams cad mi btub par song nas rang gcig<sup>1598</sup> pu sdod<sup>1599</sup> dgos  
pa yin|*

<sup>1584</sup> PKL<sub>M</sub> *cig.*

<sup>1585</sup> PKL<sub>B</sub> *gshes.*

<sup>1586</sup> PKL<sub>M</sub> *'the 'ong.*

<sup>1587</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *om. |.*

<sup>1588</sup> PKL<sub>B</sub> *bsgom.*

<sup>1589</sup> PKL<sub>X</sub> *de.*

<sup>1590</sup> PKL<sub>B</sub> *na.*

<sup>1591</sup> PKL<sub>M</sub> *cig.*

<sup>1592</sup> PKL<sub>X</sub> *dang.*

<sup>1593</sup> PKL<sub>B</sub> *om.*

<sup>1594</sup> PKL<sub>X</sub> *ma tha na : PKL<sub>M</sub> ma tha ma : PKL<sub>B</sub> tha ma.*

<sup>1595</sup> PKL<sub>B</sub> *tub.*

<sup>1596</sup> PKL<sub>M</sub> *cig.*

<sup>1597</sup> PKL<sub>M</sub> *cig.*

<sup>1598</sup> PKL<sub>M</sub> *cig.*

<sup>1599</sup> PKL<sub>B</sub> *'dod.*

*snying rje dang nyin gcig bral na nyin gcig rang gi rgyud 'di [PKL<sub>x</sub> 39] theg pa chen po'i chos dang bral nas sha za lta bur 'gro| de bzhin du lo dang zla bar yang snying rje dang bral na|<sup>1600</sup> lo dang<sup>1601</sup> zla bar sha za lta bur 'gro bas byams pa dang snying rje byang chub kyi sems bsgom pa'di gal che gsung|*

*snying rje sgom<sup>1602</sup> thabs gong du 'khor ba'i nyes dmigs bshad pa de dag rang la sbyar na 'khor ba'i nyes dmigs su 'gro la| gzhan la sbyar na snying rjer 'gro ba yin no| |*

*de ltar snying rje dang ldan yang| byams sogs rmongs dang mi 'gal phyir| nyes pa shin tu tshar gcod min| |stong nyid<sup>1603</sup> lta<sup>1604</sup> dang de 'gal bas| |stong pa nyid ni bsgom par bya'o| |zhes gsungs pas|*

*tshad med bzhi tshangs pa'i gnas yin la rnam par thar pa brgyad 'phags pa'i zhugs sa yin pas| rnam pa thams cad kyi mchog dang ldan pa'i<sup>1605</sup> stong pa nyid bsgom dgos te<sup>1606</sup>|*

*de yang pha rol du phyin pa drug ma tshang ba med pa'i stong pa nyid| tshad med pa bzhi [PKL<sub>x</sub> 40] ma tshang ba med pa'i stong pa nyid| bsdu<sup>1607</sup> ba'i dngos po bzhi ma tshang ba med pa'i stong pa nyid| 'chi ba mi rtag pa la<sup>1608</sup> sogs pa ma tshang ba med pa'i stong pa<sup>1609</sup> nyid bsgom dgos|*

*de skad du yang gtsug<sup>1610</sup> na rin po ches zhus pa'i mdo las| byams pa'i go cha chas pa ste| snying rje'i byin brlabs<sup>1611</sup> la gnas nas rnam [PKL<sub>M</sub> 181b] pa thams cad kyi mchog dang ldan pa'i stong pa nyid la bsam gtan du byed do| de yang gang [PKL<sub>B</sub> 255b] zhe na| spyin pa nas shes rab kyi bar du ma tshang ba med pa'i stong pa nyid| zhi gnas dang lhag mthong ma tshang ba med pa'i stong pa nyid| ldang ba dang kun nas ldang ba'i<sup>1612</sup> nyon mongs pa rnams dang| dngos por 'dzin pa thams cad dang| lhan cig mi gnas pa 'di ni rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid do zhes gsungs so| |*

<sup>1600</sup> PKL<sub>B</sub> om. |.

<sup>1601</sup> PKL<sub>B</sub> om.

<sup>1602</sup> PKL<sub>B</sub>, PKL<sub>M</sub> bsgom.

<sup>1603</sup> PKL<sub>B</sub> om.

<sup>1604</sup> PKL<sub>M</sub> add. | |.

<sup>1605</sup> PKL<sub>B</sub> pa.

<sup>1606</sup> PKL<sub>B</sub> ste.

<sup>1607</sup> PKL<sub>B</sub> sdu.

<sup>1608</sup> PKL<sub>B</sub> las.

<sup>1609</sup> PKL<sub>B</sub> om.

<sup>1610</sup> PKL<sub>B</sub> tsug.

<sup>1611</sup> PKL<sub>B</sub>, PKL<sub>x</sub> rlabs.

<sup>1612</sup> PKL<sub>B</sub> interl. inscr. ldang ba'i (dbu can).

gzhan yang byang chub sems dpa' chos 'phags kyis<sup>1613</sup> pi wang gi sgra la dper mdzad nas  
thams cad mkhyen pa yang rgyu gcig gis ma yin| [PKL<sub>X</sub> 41] rkyen cig gis ma yin te| kun  
'tshogs<sup>1614</sup> pa las 'byung ba yin no| |zhes gsungs pas|

thabs dang shes rab ya ma bral ba zhig<sup>1615</sup> dgos te<sup>1616</sup> ga ya go ri'i mdo las kyang| thabs  
dang bral ba'i shes rab kyang 'ching la| shes rab dang bral ba'i thabs kyang 'ching ba'o  
zhes pa dang|

bram ze chen po'i do ha las kyang| snying rje dang bral stong pa nyid bsgom gang| |des ni  
lam mchog rnyed pa ma yin no| |zhes bshad pa dang| 'on te snying rje 'ba' zhig bsgom na  
yang| |'khor ba 'dir gnas thar pa thob mi 'gyur| |gang yang gnyis po sbyor bar nus pa de|  
|'khor bar mi gnas mya ngan 'das mi gnas| |zhes pa dang|

jo bo byams pas kyang rgyan las| shes rab srid la mi gnas shing| |snying rje zhi la mi gnas  
te<sup>1617</sup>| |zhes gsungs pas| stong nyid snying rje'i snying po can bsgom pa ste<sup>1618</sup>| thabs kyis<sup>1619</sup>  
chad lta stong pa'i mtha' bsal| [PKL<sub>X</sub> 42] shes rab kyis<sup>1620</sup> [PKL<sub>B</sub> 256a] rtag lta dngos  
po'i mtha' bsal|

yang snying rjes zhi ba mya ngan las 'das pa'i mtha' las mi gnas pas<sup>1621</sup> shes rab kyis  
'khor ba'i mtha' las mi gnas pas| mi gnas pa'i mya [PKL<sub>M</sub> 182a] ngan las 'das pa chen po  
sku gsum thob pas na<sup>1622</sup> lam 'di tshang la ma nor ba yin no| |

res 'ga<sup>1623</sup> stong pa nyid ni rang sems 'di nyid stong par bsgom dgos<sup>1624</sup> te gsung  
nas<sup>1625</sup>|<sup>1626</sup> lung rigs kyis rgyas par bshad de| de ni bdag gis gzhan du bris pas 'dir ma bris  
so|

<sup>1613</sup> PKL<sub>M</sub> om. |.

<sup>1614</sup> PKL<sub>B</sub> tshogs.

<sup>1615</sup> PKL<sub>M</sub> cig.

<sup>1616</sup> PKL<sub>B</sub> ste.

<sup>1617</sup> PKL<sub>B</sub> ste.

<sup>1618</sup> PKL<sub>B</sub> de.

<sup>1619</sup> PKL<sub>B</sub>, PKL<sub>M</sub> kyi.

<sup>1620</sup> PKL<sub>M</sub> kyi.

<sup>1621</sup> PKL<sub>B</sub> om. |.

<sup>1622</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1623</sup> PKL<sub>X</sub> add. rang sems.

<sup>1624</sup> PKL<sub>M</sub> interl. inscr.

<sup>1625</sup> PKL<sub>X</sub> na.

<sup>1626</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

*de thams cad ci la dgos na* | 'o skol 'jig rten 'dir rtag tu mi sdod<sup>1627</sup> pha rol du 'gro dgos  
*la* | *da lta rdo rje gdan lta bu zhig tu*<sup>1628</sup> 'gro na<sup>1629</sup> rgyags kyang khyer<sup>1630</sup> grogs dang yang  
 'grogs<sup>1631</sup> skyel ma yang 'khrid pa la | 'jig rten pha rol du 'gro ba'i dus su mal gyi tha mar  
 ni nyal | gos kyi tha ma<sup>1632</sup> ni gon | nye du rnams kyis ni tha<sup>1633</sup> ma bskor | zas skom gyi tha  
 ma chu khrog gcig<sup>1634</sup> 'thung<sup>1635</sup> [PKL<sub>X</sub> 43] kha gdangs so ni 'khrigs | mig ni nam kha' la  
 dgrad<sup>1636</sup> | dbugs ring thung ring thung la hā<sup>1637</sup> zer nas 'gro ba'i dus su | rgyags 'di 'khyer  
 bya ba yang med | grogs dang skyel ma 'di dang 'grogs bya ba yang med | sa phyogs 'dir  
 'gro bya ba yang med de |

*mun nag tu*<sup>1638</sup> rdo 'phangs pa ltar ci yin cha med par sa tshugs med pa'i sa phyogs su ni  
 'gro | tshur nye ba'i lus po 'di yang thum po gru gsum gcig tu<sup>1639</sup> 'gro la<sup>1640</sup> yang na 'bu  
 phye spar gang | yang na rus phye spar gang du 'gro ba'i dus su<sup>1641</sup> chos ma [PKL<sub>B</sub> 256b]  
 yin pa skyabs gzhan med pas | | *da lta nas blo chos su ci 'gro bya zhing* | bsgrub pa la nan  
 tan bya ba gal che bas 'bad dgos gsung |

*e ma bdag tu 'dzin pa g.yang sa che* | *bdag gir 'dzin pa mun pa gnag* | *rnam rtog skyes bu*  
*bya byed mang* | *thabs mkhas kyi bshes*<sup>1642</sup> gnyen ma bsten<sup>1643</sup> cing | *shes rab kyi snang ba*  
*skyed na* | 'khor [PKL<sub>M</sub> 182b] ba'i [PKL<sub>X</sub> 44] rong du lhung nyen bdog<sup>1644</sup> | *skyes bu gsum*  
*gyi lam rim blo bzlog*<sup>1645</sup> bzhi | |

*maṅgalaṃ*<sup>1646</sup> ||

<sup>1627</sup> PKL<sub>B</sub> om. |.

<sup>1628</sup> PKL<sub>X</sub> *zhig tu* : PKL<sub>B</sub> *1 du* : PKL<sub>M</sub> interl. inscr. *cig du*.

<sup>1629</sup> PKL<sub>B</sub> om. |.

<sup>1630</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1631</sup> PKL<sub>B</sub>, PKL<sub>M</sub> om. |.

<sup>1632</sup> PKL<sub>M</sub> om.

<sup>1633</sup> PKL<sub>M</sub> *mtha'*.

<sup>1634</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *cig*.

<sup>1635</sup> em. 'thung : PKL<sub>B</sub>, PKL<sub>X</sub> 'thungs : PKL<sub>M</sub> *methungs*.

<sup>1636</sup> PKL<sub>B</sub>, PKL<sub>X</sub> *bgrad*.

<sup>1637</sup> PKL<sub>X</sub> *ha*.

<sup>1638</sup> PKL<sub>B</sub>, PKL<sub>M</sub> *du*.

<sup>1639</sup> PKL<sub>X</sub> *gcig tu* PKL<sub>M</sub> *cig tu* : PKL<sub>B</sub> *1 du*.

<sup>1640</sup> PKL<sub>X</sub> *na*.

<sup>1641</sup> PKL<sub>M</sub> om. |.

<sup>1642</sup> PKL<sub>B</sub> *gshes*.

<sup>1643</sup> PKL<sub>M</sub> *brten*, PKL<sub>B</sub> *rten*.

<sup>1644</sup> PKL<sub>B</sub> 'dog.

<sup>1645</sup> PKL<sub>M</sub>, PKL<sub>X</sub> *zlog*.

<sup>1646</sup> em. *maṅgalaṃ* : PKL<sub>X</sub> *manga lam*, PKL<sub>M</sub> *maṅghalaṃ*, PKL<sub>B</sub> om.

### 3.4.2 English Translation

[PKL<sub>B</sub> 250a; PKL<sub>X</sub> 24] [*Illustration of*] *Fourfold Mental Reorientation, Stages of the Path for the Three Types of Beings*

[PKL<sub>B</sub> 250b; PKL<sub>M</sub> 177a] I pay homage to the Lord Guru!

In order to cause the attainment of unsurpassable awakening:

[1.] One needs a *dharmā* that turns toward the *dharmā*.

[2.] One needs a *dharmā* that turns toward the path.

[3.] One needs delusions of the path to be dispelled.<sup>1647</sup>

[4.] One needs delusions to appear as wisdom.

[PKL<sub>X</sub> 25] Furthermore, [1.] by meditating on death and impermanence, the mind turns away from (the concerns of) this life and so the *dharmā* turns toward the *dharmā*. [2.] By meditating on the shortcomings of cyclic existence and *karman*, cause and effect, the mind turns away from cyclic existence altogether and so the *dharmā* turns toward the path. [3.] By meditating on loving kindness, compassion, and *bodhicitta*, the delusions of the path are dispelled. [4.] By meditating on emptiness, *mahāmudrā*, [PKL<sub>X</sub> 26] delusions appear as wisdom.

The meditation on death is vital in the beginning [for] it is the cause to enter the *dharmā*. It is vital in the middle [for] it is the whip of joyful effort. It is vital in the end [for] death is luminosity, the *dharmakāya*.

---

<sup>1647</sup> As explained before, in Phag mo gru pa's commentaries, delusion(s) (*'khrul pa*) is mostly interpreted here as referring to the delusion of self-benefit or related sets of delusions that obstruct one from entering the Mahāyāna, and which are to be remedied by meditating on loving kindness, compassion and *bodhicitta*. See part I, chapter 1.1.5 and 4.2.3 of this dissertation.

It is also the distinction between non-Buddhists and Buddhists [as] it is stated in the four seals that signify the Buddha's doctrine [PKL<sub>M</sub> 177b], namely that all conditioned phenomena are taken to be impermanent.<sup>1648</sup> The application of mindfulness on the basis of the body during the lesser path of accumulation of the Pāramitā[naya]<sup>1649</sup> also consists in meditating on impermanence. In the tantras, meditating on parts of corpses at the charnel ground also illustrates impermanence. As for death, meditating on one's own death is vital.

Furthermore, since all conditioned phenomena are impermanent, there are no conditioned phenomena [PKL<sub>B</sub> 251a] for which the characteristic of conditioned phenomena, i.e., impermanence, would not apply, and therefore death is also certain. Since death is the (inevitable) end of birth, death is also certain. Since everyone dies, death is also certain. Even though it is said that death will not occur for *siddhas*, there are some occasions (when this nevertheless happens).<sup>1650</sup> Moreover, one has to die. [PKL<sub>X</sub> 27] Therefore, since even the Buddha who had obtained the vajra body, and who is also considered to have taken rebirth as the son of King Śuddhodana, passed into *parinirvāṇa*, it is certain that everyone dies.

---

<sup>1648</sup> This refers to the famous four seals that signify the Buddha's doctrine (*bka' rtags kyi phyag rgya bzhi*):

All conditioned phenomena are impermanent. (*'du byas thams cad mi rtag pa*)

All contaminated phenomena are suffering. (*zag bcas thams cad dug bsngal ba*)

All phenomena have no self. (*chos thams cad bdag med pa*)

Nirvāṇa is peace. (*mya ngan las 'das pa bzhi ba*)

It is often said that a doctrine which goes along with these four axioms qualifies as Buddhist. The German Buddhist Union (Deutsche Buddhistische Union) for example developed a Buddhist Creed (Buddhistisches Bekenntnis) accepted by all different member groups, and within this creed, the four seals represent the aspect of the Buddhist doctrine. (See <http://www.buddhismus-deutschland.de/buddhistisches-bekenntnis/>). A short presentation of the four seals can for example be found in the short *Āryasāgaranāgarājaparipṛcchānāma-Mahāyanasūtra* (D155), *Bka' 'gyur*, D, vol. 58, 409–410.

<sup>1649</sup> In the soteriological system of the Prajñāpāramitā scriptures, one frequently finds a presentation which subdivides the path toward Buddhahood into five paths of religious progress: (1) The path of accumulation (*tshogs lam*), the path of unification (*sbyor lam*), (3) the path of seeing (*mthong lam*), (4) the path of meditation (*sgom lam*), and (5) the path of no more learning (*mi slob pa'i lam*). The first of these paths, the path of accumulation, is again subdivided into three paths: lesser, middling and greater. It is on the lesser path of accumulation that one is supposed to train in the four applications of mindfulness (*dran pa nye bar bzhag pa bzhi*). The first of these four trainings is the application of mindfulness on the basis of the body.

<sup>1650</sup> One of the legends surrounding Nāgārjuna reports for example that, despite having attained a siddhi which allowed him to prolong his life, he was beheaded with a *kuśa* grass.



Likewise, even though death [is certain], if [I] would (at least) have certainty with respect to the life (span), well then, I could divide (it accordingly) into (different) parts: “This much I will engage in activities for this life! This much I will engage in listening and contemplation. One part is [for] meditating!” Still, since there is no certainty with respect to time, one does not know the time of death: whether an old man or an infant that was born yesterday, one does not know who will die first. Applied accordingly, there is (also) no certainty as to the place (of death): one cannot say that one will die here in this place and not there.

There is no certainty with respect to our friends: one cannot say that one will definitely avoid death through associating with this (or that particular) friend. There is no certainty with respect to the conditions (that will cause death): even though this body is sustained by food, one may also die from choking (caused) by food. Clothing is warming, but one may also die from suffocation due to clothing.

Life-force, a citadel and relatives are conditions that may prevent that one dies, [PKL<sub>X</sub> 28] but one may as well die just for the sake of them. [PKL<sub>M</sub> 178a] Even though doctors and medicines are (conditions) for sustaining one’s existence, if the treatment does no suit the patient, [he or she] may die. Finally, it is also this very body which is a major condition for death: even though the body and mind are seemingly fused together now, body and mind will part (again) due to (meeting with) a little something, an unfavorable condition such as being struck by a weapon. [PKL<sub>B</sub> 251b] Thus, since the conditions for death are going to come, one does not know the time of death.

At [the time of] death, nothing is of any help: even if one is wealthy, one cannot pay a ransom to the Lord of Death. Even if one has a thousand relatives who are bowmen, it is of no use. Even though one is very brave and capable, there is no way out. There is no rapid escape. Even for the wise, there is no means to deceive [death]. Since it is like a big mountain that collapses, nothing whatsoever is of any help at death, and so death is certain.

[Is it the case that] one is not [re]born (again) after one has died as the *Cārvākas* (maintain)?<sup>1651</sup>

(It is not like that) and even more so, similar to [experiencing] a dream while asleep, one has to take [re]birth due to the power of *karman*. Moreover, it is said [in the *Bodhicaryāvatāra*]:

Suffering comes about from non-virtue.

How can I liberate myself with certainty from that?

[PKL<sub>x</sub> 29] It is reasonable to think about this solely

Day and night, continuously.<sup>1652</sup>

Thus, due to non-virtuous actions, one is reborn in the three lower existences, due to virtuous actions as a human or god of the desire realm, and due to immovable actions<sup>1653</sup> in the form and formless [realms]. Now, having given rise to fierce aggression, [the higher rebirths] will be similar to recalling a dream of these very [states] right after awakening from sleep. Unspecified [actions]<sup>1654</sup> are (like) karmic seeds that have decayed. That is to say, when one has been born in hell, since there is only the suffering of being cut down and killed, there is not even a moment of happiness.

When born as a hungry ghost, some do not even hear the term for food and drink. Some perceive [food and drink] as filth. [PKL<sub>M</sub> 178b] Some, having laid [their] hands on [it], are burned inside since [it] turns into burning iron. For some, because [they] get burned

<sup>1651</sup> Adherents of the ancient Indian philosophical tradition called *Cārvāka*, sometimes referred to as an Indian school of materialism, did not believe in an afterlife.

<sup>1652</sup> Stanza sixty-three of the *Bodhicaryāvatāra* which is found toward the end of chapter 2. TLB, <https://www2.hf.uio.no/polyglotta/index.php?page=record&vid=24&mid=118669>: Sanskrit: *iyam eva tu me cintā yuktā rātrin divaṃ sadā| aśubhān niyataṃ duḥkhaṃ niḥsareyaṃ tataḥ katham|*. Tibetan: *mi dge ba las dug bsngal 'byung| de las ji ltar nges thar zhes| nyin mtshan rtag tu bdag gis ni| 'di nyid 'ba' zhig bsam pa'i rigs||*. Cf. *Bstan 'gyur*, D, vol. 105, 12,1.

<sup>1653</sup> Immovable actions (Skt. *aniñjyakarman*, Tib. *mi g.yo ba'i las*) is the third type of actions explained in addition to virtuous actions (Skt. *kuśalakarman*, Tib. *dge ba'i las*) and non-virtuous actions (Skt. *akuśalakarman*, Tib. *mi dge ba'i las*). While the latter two types of actions are considered as causes that will eventually produce rebirth in one of the higher or lower realms of existence within the desire realm, immovable actions are usually associated with training in stable meditative concentrative states that will invariably lead to a rebirth in the form or formless realm. See BUSWELL 2014.

<sup>1654</sup> According to KCD, an unspecified action is one that has not explicitly been specified by the Buddha as being either virtuous or non-virtuous. Hence, it is not neutral and can result in experiencing suffering or pleasure. (Vienna, 12.08.2014)

since [their] bodies have become like cotton wool due to thirst, [PKL<sub>B</sub> 252a] there is smoke from fire and the sparks flare (*phram phram*).<sup>1655</sup> Thus, there is not even a moment of happiness for hungry ghosts, because there is only the suffering of hunger and thirst.

[PKL<sub>X</sub> 30] Also, when born as an animal, there is no happiness, because they all approximately have the sufferings of eating one another, having no nurse when being sick or, for the three-hundred-sixty-million classes of animals, being dispatched to slaughterhouses.

Also, for humans, there is the immeasurable suffering of not obtaining what one does not have or has been looking for, the suffering of not being able to guard what one has, the suffering of encountering hated enemies or being concerned about encountering [them], and the suffering of being separated from dear kin or being concerned about being separated (from them).

Also, for the gods, some belonging to the class of the heaven of the Four Great Kings, have substantially no more than a decayed lute and therefore [encounter the] suffering of hunger, and all gods also [encounter] the suffering of transmigration and falling down at death.

The five death omens [are]: the body has a bad odor, the flower (garlands) of the head fade, being tired of staying in one place, close ones cast one away infinitely, and knowing that one will die.<sup>1656</sup>

Having formerly been distracted by divine wealth, [the gods] did not engage in virtue. [PKL<sub>X</sub> 31] Since [they] can perceive that [they] will be reborn in the three lower realms due to having exhausted virtue formerly produced, there will be seven godly days (during which their suffering) resembles the suffering of a fish rolling in hot sand, a camel cow's

---

<sup>1655</sup> According to KKT, the term *phram phram* describes an unstable flaring of fire. (Vienna, 18.09.2013)

<sup>1656</sup> At the end of chapter five of the DTG, one finds an unidentified quotation which lists the following slightly different five death omens for the gods of the desire realm: (1) [their] garments start to smell, (2) [their] flower garlands start to fade, (3) [they] sweat from both arm-pits, (4) [their] body starts to smell badly, and (5) [they] start to dislike [their] own seats. DTG (Kathmandu-edition), 88,3: *ji skad du| lha'i bu 'chi ba na ltas rnam pa lnga 'byung bar 'gyur te| gos dri ma can du 'gyur| me tog gi phreng ba rnying par 'gyur| mchan khung gnyis nas rngul 'byung bar 'gyur| lus la dri nga ba 'byung bar 'gyur| rang gi stan la mi dga' bar 'gyur*. If one compares this with the list in the DTG, it seems that (1) and (3) have been omitted, and the consequence of these death omens, i.e., that their associates leave them, has been added.

calf being driven away, or the death of a mother's only son. Furthermore, since seven days for the gods of the class of the heaven of the Four Great Kings amount to three-hundred-and-fifty human years, there is nothing else than suffering during such a [long time].

Furthermore, among all beings, there is none that is not threatened by the four great rivers of suffering:<sup>1657</sup>

[a.] The suffering of birth: it is said that there is immeasurable suffering when abiding [PKL<sub>M</sub> 179a] in the mother's belly, [PKL<sub>B</sub> 252b] and when leaving (the belly).

[b.] Sickness: if one has a headache, one has no means to endure the headache which is experienced as pure pain.

[c.] The time of old-age: [there is] also suffering. All sense-faculties deteriorate. All of the body's vitality is being lost. Even sons and nephews whom one earlier nurtured and carried around<sup>1658</sup> will say that it would be alright if that old man dies. One may think, "All are hostile toward me. If [I] had gone to another place, would there be an outcry?" [PKL<sub>X</sub> 32] Since it is the suffering of old-age, it also does not help to go anywhere.

[d.] The suffering of death: one knows one will die, because one has been struck by a heavy deadly disease. One is attached to this world. One remembers all the former virtue in which one did not engage. One hears about the sufferings of the three lower realms. Being afraid and terrified because one will come to see Lord Yama's beings, excrement<sup>1659</sup> will come like a shot arrow. [There] is immeasurable suffering such as the trembling of all extremities and so on.

By meditating on the shortcomings of the entirety of cyclic existence in this way, one will understand cyclic existence to resemble a fire pit or latrine. Thus, someone who thinks that one needs to attain liberation by all means, because no happiness exists in cyclic existence, is said to have the foremost<sup>1660</sup> of firm intentions to [attain] nirvāṇa. Due to that intention, whatever roots of virtue one engaged in will therefore also become the foremost of the roots of virtue conducive for liberation. If one also maintains ethical

---

<sup>1657</sup> These four are birth, sickness, old-age and death.

<sup>1658</sup> Read *snam snam pa* as *bsnams bsnams pa*.

<sup>1659</sup> Literally: "impurities" (*mi gtsang ba*).

<sup>1660</sup> Tibetan *gdod*.

conduct due to that motivation, it will therefore become the foremost ethical conduct of definite emergence.

[PKL<sub>x</sub> 33] Even though one knows the shortcomings of cyclic existence in this way, why should one aim for liberation for oneself alone? Savage beings that cannot be tamed even by many Buddhas, if one does [something] good [PKL<sub>B</sub> 253a] to them, they respond with [something] evil. If one does [something] noble to them, they respond with [something] bad. [PKL<sub>M</sub> 179b] If one shows them [something] essential,<sup>1661</sup> they show [something] ordinary<sup>1662</sup> in return. If one considers oneself incapable of benefitting these (beings), one will fall to the Śrāvaka[yāna]. Thus, it has been said:

Going into hells does not cause

A lasting obstacle for awakening,

But [to attain] the level of a *śrāvaka*[-Arhat] causes a (lasting) obstacle.<sup>1663</sup>

Hence, loving kindness and compassion are required in order to obtain unsurpassable awakening, as stated in [Ārya]karuṇāpūṇḍarīka[nāma-Mahāyānasūtra]:

Who has awakening in his hand? [The Buddha] replied: Awakening is in the hand of one who has meditated on great compassion.<sup>1664</sup>

In *Samādhirāja-Sūtra*, it is said:

If one has a single *dharma*, one will obtain awakening: great compassion.

<sup>1661</sup> Literally: “heart” (*snying*)

<sup>1662</sup> Literally, “kidney” (*glo ba*), which is not generally considered something bad but, compared to the heart, is seen as an ordinary organ.

<sup>1663</sup> Source not identified. In an interview (Vienna, 18.09.2013), KKT alerted me to the fact that there is a very similar quotation in the section discussing the difference between the Hīnayāna and the Mahāyāna (1.21) of *Dam pa'i chos gongs gcig pa'i rnam bshad nyi ma'i snang ba* (GCNN) by 'Bri gung chung tshang I., Chos kyi grags pa (1595–1659): *ji skad du | dmyal bar 'gro ba sangs rgyas pa'i | gtan gyi gegs byed ma yin te | nyan thos dang ni rang rgyal gyi | sa ni gtan gyi gegs yin no*||. GCNN, 85,4. Unfortunately, the exact source is not specified in the quotation. I received a few indications by different masters of the tradition to texts in the *Bka' 'gyur* and *Bstan 'gyur* which might be its origin, but I could not find the stanza in any of these.

<sup>1664</sup> *Padma dkar po'i mdo* could be the short title for the *Āryakarūṇāpūṇḍarīkanāma-Mahāyānasūtra* ('*Phags pa snying rje padma dkar po zhes bya ba theg pa chen po'i mdo*, D112) or the *Āryamahākāruṇāpūṇḍarīkanāma-Mahāyānasūtra* ('*Phags pa snying rje chen po'i padma dkar po zhes bya ba theg pa chen po'i mdo*, D111), but I was unable to locate this passage in either of these works.

If one has a single *dharma*, one will obtain awakening: higher knowledge.<sup>1665</sup>

Therefore, compassion [PKL<sub>x</sub> 34] is of great importance.

There are three [types of] compassion: [a.] compassion which focuses on sentient beings, [b.] compassion which focuses on phenomena, and [c.] non-referential compassion.

In the opinion of the precious guru (Sgam po pa):

Furthermore, compassion is also the difference between the greater and lesser vehicle, [as is said in the] *Mañjuśrīmūla-Tantra*:

‘Even though the *go śirṣa* sandlewood<sup>1666</sup> is very cooling, if one does not rely on it through applying it as an unguent, but relies on [it as] firewood, it is very burning. Similarly, even though this Mahāyāna-Vajrayāna of mine is Mahāyāna, [PKL<sub>B</sub> 253b] if it is devoid of compassion’s hook, one will fall to the *śrāvakas*.’<sup>1667</sup>

Emptiness is also comprehended by *śrāvakas*, for it is said in the *Ratnāvalī* of Ācārya Nāgārjuna:

For as long as there is grasping at the *skandhas*,

For that long grasping at an I occurs.

From the grasping at an I, *karman* comes to be,

And from *karman* again there is birth.<sup>1668</sup>

Therefore, it is very important to meditate on loving kindness, compassion and *bodhicitta*. Having applied it like that, [PKL<sub>x</sub> 35] compassion is required also in order to

<sup>1665</sup> This stanza is supposed to be in *Samādhirāja-Sūtra* (D127), but I could not localize it there.

<sup>1666</sup> Under the lemma *tsan dan dkar po*, ARYA 1998 lists *go śirṣa* as one of the three types of white sandalwood (*Santalum album*). It states that it “is cool, smooth and dry in power, and cures heart fever, lung fever and chronic fever.”

<sup>1667</sup> The corresponding stanza is said to be from *Āryamañjuśrīmūlakalpa-Sūtra* (D 540), but I was again unable to localize it in this work.

<sup>1668</sup> This stanza corresponds to 1.35 of the *Ratnāvalī*, but varies considerably in its reading. PKL<sub>x</sub> 35,4–5: *ji srid phung por ’dzin yod pa | de srid ngar ’dzin ’byung bar ’gyur | ngar ’dzin pa las las yod de | las las yang ni skye ba yin*||. HAHN 1982, 14–15, 1.35: *skandhgrāho yāva asti tāvad evāham ity api | ahaṃkāre sati punaḥ karma janma tataḥ punaḥ*|| 35 || *ji srid phung por ’dzin yod pa | de srid de la ngar ’dzin yod | ngar ’dzin yod na yang las te | de las yang ni skye ba yin*|| 35|.

bring about a comprehension of emptiness. [PKL<sub>M</sub> 180a] It has thus been said (in *Pramāṇasiddhi*):

Liberation comes about due to [cultivating] the view of emptiness,

That is the purpose of the remaining meditations.<sup>1669</sup>

Furthermore, compassion is also required in order to bring about the attainment of the two form *kāyas*, [and] it is said:

One who embodies the three *buddhakāyas*,

[is] one who came about due to its (i.e. compassion's)<sup>1670</sup> power.<sup>1671</sup>

In accordance with the explanations present in *Ratnakūṭa-Sūtra*, it is said also, with respect to the length of a Tathāgata's life span, that it is the extent of the previous compassion which makes the difference.<sup>1672</sup>

The ascent from *bhūmi* to *bhūmi*, is (dependent on) compassion. The bodhisattva who perceives the first *bhūmi* perceives the sufferings of sentient beings of the world systems in the ten directions, and also needs to meditate on emptiness in order to benefit those (sentient beings) also.

Thinking that emptiness is supreme also as a remedy for afflictions, [the bodhisattva] has fully aroused and meditated on compassion, and thus ascended to the second (*bhūmi*) due to engaging in a purpose [PKL<sub>X</sub> 36] which is omnipresent and of the supreme path.

[PKL<sub>B</sub> 254a] In order to bring about a perception of the tutelary deity's face, it also requires compassion: it is like in the legend of Ācārya Asaṅga.<sup>1673</sup> In order to protect

<sup>1669</sup> This corresponds to 253cd of the *pramāṇasiddhi*-chapter of Dharmakīrti's *Pramāṇavārttika*. S. VETTER 1990, 253ab: *muktis tu śūnyatādr̥ṣṭes tadarthāḥ śeṣabhāvanāḥ*]. MIYASAKA 1972 gives these two lines as 253cd, and reads the corresponding Tibetan as *stong nyid lta bas grol bar 'gyur*|| *sgom pa lhag ma de don yin*. Tilmann Vetter offers the following German translation for the Sanskrit: "Erlösung (kommt nur zustande) durch das Sehen der Leerheit (von einem Selbst). Diesem Sehen dienen die übrigen anhaltenden Meditationen (unter anderem die über das 'Leid')." VETTER 1990, 147.

<sup>1670</sup> Read *gang gi* instead of *gang gis*. It probably refers to compassion here.

<sup>1671</sup> Unidentified quotation.

<sup>1672</sup> *Ratnakūṭa-Sūtra* is a collection of sūtras spanning volumes 39 to 44 of D. I have tried unsuccessfully to identify the exact passage to which this allusion refers.

<sup>1673</sup> This alludes to the famous legend of how Asaṅga gained a vision of the future Buddha Maitreya. It is said that years of intensive practice on Maitreya as a tutelary deity did not enable

oneself from evil spirits and damage, it also requires compassion, as it is said (in *Ratnaguṇasañcayagāthā*):

[In] the world of humans, there are many elemental spirits<sup>1674</sup> and diseases.

[They are] pacified through (the power of) the declaration of truth<sup>1675</sup> endowed with benefit, loving kindness and compassion.<sup>1676</sup>

Thus, if one wholeheartedly engages in the benefit of sentient beings alone, also diseases and great harm will be pacified, and go. Therefore, as to Ācārya Luhipa's teaching on the four immeasurables in the context of protection (practices), there are three (types of) protection:<sup>1677</sup> [1.] Since those who meditate on loving kindness and compassion will be viewed like a son even by malicious humans, *yakṣas*, *nāgas*, and venomous snakes, they are protected from humans and non-humans. [2.] Since those who are endowed with compassion [PKL<sub>M</sub> 180b] will quickly reach awakening, they are protected from the three realms. [3.] Since those who are seized by compassion will not fall to the Śrāvaka[yāna], they are protected from the lower vehicles.

[PKL<sub>X</sub> 37] Also, the completion of vast accumulations consists in [meditating on] compassion, as it is explained in a Prajñāpāramitā[-Sūtra]<sup>1678</sup> that, if this world realm were to be fully filled up with *śrāvakas* like a thicket of bamboo or reeds,<sup>1679</sup> and they meditated on the perfection of higher knowledge for an aeon, the merit of one bodhisattva who meditates on the perfection of higher knowledge for one instant is still explained as greater. Such is the distinctive feature of compassion.

---

Asaṅga to perceive Maitreya directly, but that it was due to the compassion which he developed for a dog infested by maggots that he was finally able to perceive Maitreya.

<sup>1674</sup> Skt. *bhūtagrahā*. Tib. 'byung po'i gdon. BUSWELL 2014 explains under the lemma *bhūta*, that "Tibetan medical texts also identify eighteen elemental spirits ('byung po'i gdon) that invade the psyche and cause mental problems."

<sup>1675</sup> I follow here Edward Conze's translation in the index of OBERMILLER 1937 which renders *satyādiṣṭhāna* or *bden pa'i byin gyis rlabs* as "(power of) the declaration of truth."

<sup>1676</sup> This is chapter XX, 24ab of the *Ratnaguṇasañcayagāthā*. OBERMILLER 1937, xx,24ab: *bhūtagrahā vividhavyaghaya martyaloke satyādiṣṭhāna praśameti hitānukampī / mi yi 'jig rten 'byung po'i gdon dang nad mang ba || phan dang snying brtser ldan pa'i bden pa'i bying gyis zhi ||*.

<sup>1677</sup> According to KCD, this is probably an instruction associated with the practice of Cakrasaṃvara in accordance with the tradition of Luhipa. (Vienna, 12.08.2014) I have been unable to identify its exact origin.

<sup>1678</sup> Unidentified.

<sup>1679</sup> Tib. 'dam bu'i tshal. MV 4207 gives *naḍavanam* as the Sanskrit equivalent.



Compassion is required also when helping beings: [PKL<sub>B</sub> 254b] that all beings naturally also have faith in each of the great spiritual friends (*kalyāṇamitra*) and the minor<sup>1680</sup> Ācārya Bodhisattvas of the Bka' gdams tradition, (behaving) like bees gathering on half-dried meat,<sup>1681</sup> is (due to) the quality of loving kindness, compassion and precious *bodhicitta* that was present within [the Bka' gdams pa masters].

One may wonder where this affection comes from that every being has toward all great meditators, and one may thus have a doubt [based in] not knowing [PKL<sub>X</sub> 38]. It is said that (this affection) comes from meditating on loving kindness and compassion. If one also acts as a spiritual friend of the Mahāyāna, one needs compassion. One who has great compassion and higher knowledge is called a spiritual friend of the Mahāyāna. Besides, also if one desires [to be] an elder (of the lesser vehicle), a great person, or [to have] an excellent entourage in this life, compassion is required:

Would not people say that someone who is very compassionate is acceptable as their leader? If someone exclusively ensures his own victory and [PKL<sub>M</sub> 181a] does not have the intention of doing whatever is good and whatever is great for everyone under him, he would not fit even as a servant, let alone a leader.<sup>1682</sup>

Even for not as much as (*ma tha na*) one day of companionship, compassion is required: if one has no compassion, one ends up as a ball of thorns,<sup>1683</sup> saying “That’s impossible, too, and that’s impossible as well!” Then, in the very end (*phyi tha la* ?),<sup>1684</sup> [PKL<sub>B</sub> 255a] everything will have become impossible (to bear) and one will have to remain alone.

When separated from compassion for (even) one day, this [mind] continuum of ours [PKL<sub>X</sub> 39] has (also) been separated from the *dharma* of the Mahāyāna for one day, and

---

<sup>1680</sup> Literally: “just thumb[-sized]” (*mthe bong tsam*).

<sup>1681</sup> The term *rid pa* is explained in the TDCM as referring to “meat that is neither dry nor wet” (*sha skam min rlon min*).

<sup>1682</sup> If one reads the homophone *dpon pa'i g.yog* instead of *dpon pas g.yog*, it is possible to render the last half of the sentence as “he would not fit even as the servant of a leader.”

<sup>1683</sup> According to KCD, the image is probably used to exemplify that one takes up a position of all-round defense. (Vienna, 12.08.2014)

<sup>1684</sup> According to KCD, *phyi tha la* is here probably a misspelling of *phyi mtha' la*, meaning “in the very end”. (Vienna, 12.08.2014) One might also interpret *phyi tha la* as a variant of *phyi than*. DAS 1970 gives *phyi than* as “a threat, menace”. In this case, the phrase could be interpreted as “Then, all threats will have become impossible (to bear). PKL<sub>X</sub>, 38,5: *phyi tha la thams cad mi btub par song nas*.”

one becomes like a meat eater.<sup>1685</sup> Likewise, if one has been separated from compassion also for a year or a month, one will become like a meat eater for a year or a month. Therefore, this meditation on loving kindness, compassion and *bodhicitta* is said to be of great importance.

Regarding the methods of meditating on compassion, if one applies the earlier explanations on the shortcomings of cyclic existence to oneself, one turns toward [understanding] the shortcomings of cyclic existence, and if one applies [this] to others, one turns toward compassion.

It has been said (in *Pramāṇavārttika* of Dharmakīrti):

Like that, even though one may be endowed with compassion,

Since loving kindness and the like do not contradict ignorance,

They do not completely sever the flaws.

Since the view of emptiness and that (ignorance) contradict each other,

One should meditate on emptiness.<sup>1686</sup>

Thus, the four immeasurables are the abode of Brahma (*brahmavihāra*),<sup>1687</sup> and the eight liberations<sup>1688</sup> are the residence of the Noble Ones. Hence, it is required that one meditates on the emptiness which is endowed with the most excellent of all aspects:<sup>1689</sup>

<sup>1685</sup> The Tibetan term *sha za* can refer to a class of flesh-eating spirits called *piśaca*, but might also be used here in its literal sense, meaning “meat eater.” As Phag mo gru pa was known to advocate a vegetarian diet, he might have regarded eating meat as strongly negative, contradicting the commitments of a Bodhisattva.

<sup>1686</sup> In PKL<sub>x</sub>, the stanza reads as follows: *de ltar snying rje dang ldan yang | byams sogs rmong dang mi 'gal phyr | nyes pa shin tu tshar gcod min || stong nyid ta dang de 'gal bas ||* (PKL<sub>x</sub> 39,3–4). It appears to be a summary of a longer passage of *Pramāṇavārttika*'s second chapter rather than an exact quotation from it. I was able to identify the last three of the four lines within this work. While the first line is absent at least from the immediately preceding passage, the second and third lines seem to correspond approximately to *Pramāṇavārttika*, II, 212cd. MIYASAKA 1972, II, 212cd: *byams sogs rmongs dang 'gal med phyr || shin tu nyes pa tshar gcod min ||* (For the Sanskrit, see MIYASAKA 1972, II, 212b: *mohāvirodhān maitryāder nātyantaṃ doṣaigrahaḥ*). The fourth line corresponds to *Pramāṇavārttika*, II, 214d. MIYASAKA 1972, II, 214d: *stong nyid lta dang de 'gal phyr ||* (The Sanskrit spans over *Pramāṇavārttika*, II, 214b and 215a. See MIYASAKA 1972, II, 214b–215a: *vyākhyeyo 'tra virodho yas tadvirodhāc ca tanmayaiḥ || virodhaḥ sūnyatādr̥ṣṭeḥ sarvadoṣaiḥ prasidhyati ||*).

That is to say, it is required that one meditates on an emptiness which is free from incomplete six perfections, [PKL<sub>X</sub> 40] an emptiness which is free from incomplete four immeasurables, an emptiness which is free from incomplete four means of gathering [disciples],<sup>1690</sup> and an emptiness which is free from an incomplete [understanding of] death, impermanence and so on.

The following is also stated in *Ratnacūḍaparipṛcchā-Sūtra*:

Wearing<sup>1691</sup> the armor of loving kindness: after abiding in the blessing of compassion, [PKL<sub>M</sub> 181b] emptiness which is endowed with the most excellent of all aspects is applied in meditative concentration. Furthermore, what [PKL<sub>B</sub> 255b] is it?

Emptiness which is endowed with the most excellent of all aspects is emptiness which is free from being incomplete with respect to (the six perfections of) giving until higher knowledge, emptiness which is free from being incomplete calm abiding and insight (meditation), and it is incompatible with all manifest or thoroughly manifest afflictions as well as grasping at things.<sup>1692</sup>

---

<sup>1687</sup> The abode of Brahma or *brahmavihāra* (*tshangs pa'i gnas*) is an alternative name for the four immeasurables, i.e., loving kindness (*maitrī*), compassion (*karuṇā*), joy (*muditā*) and equanimity (*upekṣā*).

<sup>1688</sup> The eight liberations seem to describe increasingly advanced meditative states, culminating in a state of cessation. According to Jeffrey Hopkins, the eight liberations “are called ‘liberations’ not because they liberate beings from saṃsāra but because they free beings from the manifest activity of specific afflictions. They are to be distinguished from complete cessations of afflictions which involve the conquest of both the manifest appearance and the potencies of afflictions.” HOPKINS 1996, 207. A list of the eight liberations (*aṣṭau vimokṣāḥ*, *rnam par thar pa brgyad kyi ming*) is also found in MV 1513–1520. Jeffrey Hopkins gives them as: 1) the embodied looking at a form, 2) the formless looking at a form, 3) beautiful form, 4) infinite space, 5) infinite consciousness, 6) nothingness, 7) peak of cyclic existence, 8) equipoise of cessation. HOPKINS 1996, 207.

<sup>1689</sup> Tib. *rnam pa thams cad kyi mchog dang ldan pa*. Skt. *sarvākāraṇaropetam*. This term seems to stress that emptiness is not a mere nothingness but accompanies a multitude of qualities that have the capacity to overcome delusions, i.e., to bring about awakening. How Phag mo gru pa understands this term is explained in the following lines.

<sup>1690</sup> The four means of gathering disciples (*bsdud ba'i dngos po bzhi*) are generosity (*sbyin pa*), pleasant speech (*snyan par smra ba*), meaningful conduct (*don spyod pa*) and consistency with the subject (*don mthun pa*) (O RGYAN 2008). O RGYAN 2008 adds thirteen additional, slightly different variations and their definitions.

<sup>1691</sup> According to KKT, *chas pa* means “to wear” or “to put on” in this context.

<sup>1692</sup> PKL<sub>X</sub> 40,1–5: *byams pa'i go cha chas pa ste | snying rje'i byin rlabs la gnas nas rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid la bsam gtan du byed do | de yang gang zhe na | sbyin pa nas shes rab kyi bar du ma tshang ba med pa'i stong pa nyid | zhi nas dang lhag mthong*

Moreover, the Bodhisattva Dharmodgata,<sup>1693</sup> having made the comparison with the sound of a lute, explained (in *Aṣṭasāhasrikāprajñāpāramitā-Sūtra*) that it is due to neither a single cause [PKL<sub>x</sub> 41] nor to a single condition, but to assembling all (different causes and conditions) that an All Knowing One comes about.<sup>1694</sup>

---

*ma tshang ba med pa'i stong pa nyid| ldang ba dang kun nas ldang ba'i nyon mongs pa rnam dang| dngos por 'dzin pa thams cad dang| lhan cig mi gnas pa 'di ni rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid do.* This is a quotation from *Ratnacūḍaparipṛcchānāma-Mahāyānasūtra* which interestingly differs substantially from the Sde dge version, particularly from *de yang gang zhe na* onward. Cf. *Bka' 'gyur*, D, vol. 44, 440,2ff. While the quotation first gives an impression of summarizing the topics discussed in the passage of the sūtra, it then deviates increasingly from it. The sūtra actually also mentions here the four means of gathering disciples discussed immediately before. *Bka' 'gyur*, D, vol. 44, 440,2-441,6: *de byams pa chen po'i go bgos snying rje chen po'i byin gyi[s] rlabs la gnas te rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid kyi rnam pas mngon par bsgrubs pa bsam gtan du byed do| de la rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid gang zhe na| sbyin pa ma tshang ba med pa| tshul khirms ma tshang ba med pa| bzod pa ma tshang ba med pa| btson 'grus ma tshang ba med pa| bsam gtan ma tshang ba med pa| shes rab ma tshang ba med pa| thabs ma tshang ba med pa| byams pa ma tshang ba med pa| snying rje dang| dga' ba dang| btang snyoms ma tshang ba med pa| bden pa shes pa la 'jug pa ma tshang ba med pa| byang chub kyi sems can la lta ba ma tshang ba med pa| bsam pa dang lthag pa'i sbyor ba ma tshang ba med pa| sbyin pa dang| snyan par smra ba dang| don byed pa dang| don mthun [text: 'thun] pa ma tshang ba med pa| dran pa dang shes bzhin ma tshang ba med pa| dran pa nye bar gzhas pa dang| yang dag par spong ba dang| rdzu 'phrul gyi rkang pa dang| dbang po dang| stobs dang| byang chub kyi yan lag dang| 'phags pa'i lam yan lag brgyad pa ma tshang ba med pa| zhi gnas dang lthag mthong ma tshang ba med pa| sbyin pa dang| dul ba dang| yang dag par sdom pa dang| des pa ma tshang ba med pa| ngo tsha shes pa dang khrel yod pa| ma tshang ba med pa| mi dge ba'i chos dang mi ldan pa| dge ba'i chos thams cad dang ldan pa| sangs rgyas kyi tshul rgyun mi 'chad pas byin gyis brlabs pa| chos kyi tshul 'bar bas yang dag par bsdus pa| dge 'dun gyi tshul yongs su sdud pa dang ldan pa| sems can thams cad la lta bas byin gyis brlabs pa| sangs rgyas kyi sku yongs su bsgrubs pas legs par brgyan pa| sangs rgyas kyi dbyings yongs su rdzogs par bsngos pa| sangs rgyas kyi ting nge 'dzin mnyam pa nyid dang ldan pa| sangs rgyas kyi rdzu 'phrul dang| so so yang dag par rig pa dang ldan pa| stobs bcu'i stobs kyis yang dag par bzung ba| mi 'jigs pa bzhi la rab tu gnas pa| sangs rgyas kyi chos ma 'dres pa bcwa [sic] brgyad dang rjes su mthun [text: 'thun] pa| nyan thos dang rang sangs rgyas kyi theg pa dang ma 'dres pa| bag chags kyi mtshams sbyor ba'i nyon mongs pa bsal ba| mngon par shes pa'i ye shes dang ma bral ba| sems can thams cad kyi ston par gyur pa ston pa bzhi thob pa| 'jig rten dang 'jig rten las 'das pa'i chos mnyam pa nyid thob pa| sems can thams cad yongs su smin par byed pas ma smad pa| drang ba| mkhas pa| sems can thams cad kyi sdug bsngal sel ba| nyon mongs pa thams cad spyod pa| chu bo las sgrol ba| 'dzin pa thams cad gcod pa| rang bzhin gyis nye bar zhi ba| las dang nyon mongs pa thams cad kyis nye bar zhi ba| chos nyid kyis btang snyoms pa| sangs rgyas kyi chos thams cad la lta ba| rang gi mtshan nyid kyis bems po byin gyis brlabs bya ba'i phyir rnam par grol ba med pa| rang gi ngang gis lung du ma bstan pa| sangs rgyas kyi bya ba la rtag tu brtson pa| nye bar zhi bas bsil bar gyur pa| sems can yongs su smin par bya ba la rtag tu 'bar ba ste| 'di ni rnam pa thams cad kyi mchog dang ldan pa'i stong pa nyid ces bya'o||*

<sup>1693</sup> A short description of the Bodhisattva Dharmodgata (*chos 'phags*) can be found in BUSWELL 2014 under the respective lemma.

<sup>1694</sup> In a passage in chapter thirty-one of *Aṣṭasāhasrikāprajñāpāramitā-Sūtra*, the Bodhisattva Dharmodgata explains that the *buddhakāya* of the Buddha is also not without cause, but comes about due to causes and conditions. Dharmodgata explains that, similarly to the sound of a lute (*pi*

Thus, it is required that method and higher knowledge are not separated, as it is also stated in the *Gayāśīrṣa-Sūtra*:

While higher knowledge free from method [is] also a fetter,

Method free from higher knowledge is a fetter, too.<sup>1695</sup>

And the *Doha*[*koṣaḡīti*] of the great Brahmin (Saraha) explains:

One who meditates on emptiness separately from compassion,

Will not discover the supreme path.<sup>1696</sup>

And:

Yet, if one also meditates solely on compassion,

One will remain in this cyclic existence, [and] will not attain liberation.

Anyone who is able to combine both [compassion and higher knowledge],

Thereby will neither remain in cyclic existence nor in nirvāṇa.<sup>1697</sup>

And Lord Maitreya also said in the [*Abhisamay*]ālaṅkāra:

Due to (higher) knowledge, one will not abide in (saṃsāric) existence,

---

wang, pi bang), which is produced due to assembling different causes and conditions, also the *buddhakāya* of the Buddha does not come about due to a single cause or condition, but because of many causes and conditions that have assembled. Cf. *Bka' 'gyur*, D, vol. 33, 556,1ff.

<sup>1695</sup> There is indeed a passage in *Āryagayāśīrṣanāmahāyāna-Sūtra* which discusses methods and higher knowledge (*Bka' 'gyur*, D, vol. 49, 576,7–577,4). While the relationship between methods and higher knowledge is discussed, the quotation cited by Phag mo gru pa is not included. These two lines resemble the following stanza of Atiśa's *Bodhipathapradīpa* which they summarize exactly. EIMER 1978, 126,5–8: *thabs dang bral ba'i shes rab dang | shes rab bral ba'i thabs dang kyang | gang phyir 'ching ba zhes gsungs pa | de phyir gnyis ka spang mi bya |*. See Helmut Eimer's German translation: “[173-176 ] Weil Weisheit ohne Methode und Methode ohne Weisheit als Fessel bezeichnet werden, deshalb darf [man diese] beiden (d.h. Weisheit und Methode) nicht aufgeben.” EIMER 1978, 127.

<sup>1696</sup> This is a quotation from the *Dohakoṣaḡīti* attributed to Saraha. *Bstan 'gyur*, D, vol. 51, 2,1: *snying rje dang bral stong pa nyid zhugs gang | des ni lam mchog rnyed pa ma yin no |*. Phag mo gru pa deviates slightly from the canonical version cited above by reading *bsgoms* instead of *zhugs*.

<sup>1697</sup> This quotation is also from *Dohakoṣaḡīti* attributed to Saraha and is the continuation of the two lines from the previous quotation. *Bstan 'gyur*, D, vol. 51, 2,1: *'on te snying rje 'ba' zhig bsgoms na yang | 'khor ba 'dir gnas thar pa thob mi 'gyur | gang yang gnyis po sbyor bar nus pa des | 'khor bar mi gnas mya ngan 'das mi gnas |*. PKL<sub>x</sub> reads here *nus pa de* instead of *nus pa des*.

And due to compassion, one will not abide in peace.<sup>1698</sup>

Thus, the meditation on emptiness is endowed with the essence of compassion: method dispels nihilism, the extreme of the empty. [PKL<sub>X</sub> 42] Higher knowledge [PKL<sub>B</sub> 256a] dispels eternalism, the extreme of materialism.

Furthermore, since due to compassion one will not abide in the extreme of peace, nirvāṇa, and due to higher knowledge one will not abide in the extreme of cyclic existence, [PKL<sub>M</sub> 182a] one obtains the great non-abiding nirvāṇa, the three *kāyas*. Thus, this path is complete and unmistaken.

Regarding emptiness, it has been said at times that one needs to meditate that this very mind of oneself is empty. [This] is explained in detail by means of scripture and reasoning, [but] since I have written [about] that elsewhere,<sup>1699</sup> [I] did not write [about] it here.

Why does one need all that? We will not stay in this world forever. We have to pass beyond, and if we now go to a (place) like the Vajrāsana (at Bodhgaya), we also take provisions, associate with companions, and bring along an escort. Whereas at the time when we pass beyond this world, we sleep at our final resting place, wear our final clothes, and are surrounded by close ones for the last time. We drink a sip<sup>1700</sup> of water [as] our last food and drink. [PKL<sub>X</sub> 43] The mouth is open and the teeth are clenched. The eyes are wide open (and stare) into space. When the length of the breath [becomes] shorter and shorter and one passes [beyond] saying “ha”, one does not have (any) such provisions that one can take. One also does not have (any) such companion and escort to accompany one. One also does not have (any) such place where one could go.

Like flinging a stone into the pitch black, one heads toward an unfamiliar location about which one has no knowledge. At the time when even this body, which is close to us, will become a triangular bundle,<sup>1701</sup> or else a handful of maggots,<sup>1702</sup> or else a handful of

---

<sup>1698</sup> This quotation is found in the beginning of *Abhisamayālaṅkāra*. *Bstan 'gyur*, D, vol. 80, 2a,5: *shes pas srid la mi gnas shing* | *snying rjes zhi la mi gnas dang* || PKL<sub>X</sub> reads here *shes rab* instead of *shes pas* and *snying rje* instead of *snying rjes*.

<sup>1699</sup> Unidentified.

<sup>1700</sup> According to KKT, the term *khrog* refers to the sound made when gulping fluids. (19.09.2013, Vienna)

<sup>1701</sup> According to KKT, there is the custom of binding up the legs of a deceased person in a bag so that it looks like a triangular bundle (19.09.2013, Vienna). This might correspond to the

bones,<sup>1703</sup> there exists no other refuge apart from the *dharma*. [PKL<sub>B</sub> 256b] Therefore, it says it is important to exert oneself right away in turning the mind toward the *dharma*, and thus pay careful attention to one's practice.

Alas, clinging to the self [is like] a great abyss.

Clinging to "mine" [is similar to] a dense darkness.

Discursive thoughts [resemble] a person with many activities.

If one does not rely on a spiritual friend with skillful means,

And does not arouse an experience of higher knowledge,

[PKL<sub>X</sub> 44] There [PKL<sub>M</sub> 182b] is the danger of falling into the cleft of cyclic existence.

[This concludes *Illustration of*] *Fourfold Mental Reorientation, Stages of the Path for the Three Types of Beings*

*mangalam.*

---

procedure of binding the body of a deceased person into a sitting position as described by Charles Ramble (See RAMBLE 1982, 335).

<sup>1702</sup> This may relate to the practice of water burial.

<sup>1703</sup> This may relate to the practice of cremation.

### 3.5 Summary Section of the *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*<sup>1704</sup>—By Padma dkar po

#### 3.5.1 Tibetan Text Edition

[CNL<sub>M</sub> 4a; CNL<sub>X</sub> 5] *gnyis pa*<sup>1705</sup> *bsdus don ni*|

*chos bzhis rgyas*<sup>1706</sup> *bshad de dag re re'ang*| *lta sgom spyod pa gsum gyis nyams su blang*|  
|*zhes bshad bya skyes bu gsum gyi lam du gzhog pa yang*<sup>1707</sup> *gdul bya'i dbye* [CNL<sub>M</sub>4b]  
*bas te*|

*byang chub lam sgron las*| *gang zhig*<sup>1708</sup> *thabs ni gang dag gis*| *'khor ba'i bde ba tsam dag la*|  
*rang nyid don du gnyer byed pas*| *skyes bu de ni tha mar shes*| *srid pa'i bde la rgyab phyogs shing*<sup>1709</sup>|  
*sdig pa'i las las ldog bdag nyid*| *gang zhig rang zhi tsam don gnyer*| *skyes bu de ni 'bring zhes bya*|  
*rang rgyud gtogs*<sup>1710</sup> *pa'i sdug bsngal gyis*| *gang zhig gzhan gyi sdug bsngal kun*|  
*yang dag zad par kun nas dod*| *skyes bu de ni mchog yin no*|  
*zhes gsungs la*|

*blo gros mi zad pa'i mdo 'grel las*| *yongs su smin par bya ba'i gang zag ni rnam pa bzhi ste*|  
*nyan thos kyi rigs can dang*| *rang sangs rgyas kyi rigs can dang*| *sangs rgyas kyi rigs can dang*|  
*rigs med pa'i gang zag go*|

*de la rigs can gsum ni* [CNL<sub>X</sub> 6] *theg pa gsum du yongs su smin par bya'o*| *rigs med pa'i gang zag kyang lha dang mi'i bde 'gror yongs su smin par bya'o zhes gsungs pa dang*|

*yongs su smin pa'ang de nyid du*| *yongs su smin pa'i rang bzhin ni dper na 'bras smin par gyur na brdol bar'os pa dang*|  
*'bras bu smin nas nang kun tu za bar 'os pa'i dus na yongs su smin pa zhes bya ba de bzhin du*|

<sup>1704</sup> Summary section (*bsdus don*) of the *Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa* (CNL). The edited passage corresponds to CNL<sub>M</sub>, 4a,7–8a,1 and CNL<sub>X</sub>, 5,2–13,3. The Tibetan term *nyin mor byed pa* literally means *day-maker* and is a synonym for the sun. It is probably the equivalent for the Sanskrit *divākara*.

<sup>1705</sup> CNL<sub>M</sub> om.

<sup>1706</sup> CNL<sub>M</sub> *brgyas*.

<sup>1707</sup> CNL<sub>M</sub> add. |.

<sup>1708</sup> CNL<sub>M</sub> *gi*.

<sup>1709</sup> CNL<sub>M</sub> *zhing*.

<sup>1710</sup> CNL<sub>M</sub> *rtogs*.



*dge ba'i chos rnams*<sup>1711</sup> *kyi sa bon yang nas yang du brten pa dang ldan pas nyon mongs pa dang shes bya'i sgrib pa spong bar nus pa dang* | *rjes su mthun pa'i lus dang sems las su rung ba rnyed nas nyon mongs pa dang shes bya'i sgrib pa spong ba'i mthu dang ldan pa ni yongs su smin pa'i rang bzhin zhes bya'o* | *zhes dang* |

*de'i rab dbye yang de nyid du* | *mdor na rnam pa gsum ste*<sup>1712</sup> *dbang po yongs su smin pa dang* | *dge [CNL<sub>M</sub> 5a] ba'i rtsa ba yongs su smin pa dang* | *shes pa yongs su smin pa'o* | |

*de la*<sup>1713</sup> *dbang po yongs su smin pa ni* | *tshe dang mdog dang rigs dang dbang phyug phun sum tshogs pa dang* | *tshig btsun pa dang* | *dbang che bar grags pa dang* | *mir gyur pa dang* | *rig pa'i gnas rnams*<sup>1714</sup> *la mkhas pa'o* | |

*dge ba'i rtsa ba yongs*<sup>1715</sup> *su smin pa ni* | *gang rang bzhin gyi nyon mongs pa shas chung ba las na* | *rang bzhin gyis sdig pa mi dge ba'i chos la sems mi 'jug cing* | *sgrib pa chung ba dang* | *rtog pa nyung ba dang* | *drang*<sup>1716</sup> *zhing mthun par 'dzin pa yin no* | |

*shes pa yongs su [CNL<sub>X</sub> 7] smin pa ni* | *dran pa dang ldan pa* | *yid gzhungs pa dang ldan pa* | *legs par smras pa*<sup>1717</sup> *dang nyes par smras pa'i*<sup>1718</sup> *chos rnams kyi don kun shes par nus shing lhan cig skyes pa'i shes rab kyis rang gi sems la yod pa'i nyon mongs pa sel ba'i mthu dang ldan pa'o* | |

*yongs su smin par byed pa ni* | *theg pa gsum gyi rigs can gyi gang zag rnams so so'i theg pa'i chos rnams dang po nyan pa dang* | *de nas bsam pa dang* | *sgom pa la sogs pa'i rim pas khad kyis*<sup>1719</sup> *nyon mongs pa dang* | *shes bya'i sgrib pa spong du btsud de rang rang gi 'bras bu la 'god pa'o* | *zhes gsungs pas* |

*de dag gi lam yang yongs su smin par byed pa zhes gang gsungs pa de yin no* | | *'o na 'dir gang zag bzhir bshad pas skyes bu bzhi'i lam du song ba ma yin nam snyam na* | |

---

<sup>1711</sup> CNL<sub>M</sub> *rnam*.

<sup>1712</sup> CNL<sub>X</sub> *om.* |.

<sup>1713</sup> CNL<sub>X</sub> *de la* : CNL<sub>M</sub> *des las*.

<sup>1714</sup> CNL<sub>M</sub> *rnam*.

<sup>1715</sup> CNL<sub>X</sub> *yangs*.

<sup>1716</sup> CNL<sub>M</sub> *dran*.

<sup>1717</sup> CNL<sub>X</sub> *smras pa* : CNL<sub>M</sub> *smra ba*.

<sup>1718</sup> CNL<sub>X</sub> *smras pa'i* : CNL<sub>M</sub> *smra ba'i*.

<sup>1719</sup> CNL<sub>M</sub> *kyi*.

*rang rgyal gi rigs ni| phar phyin las| nyan thos dang de'i phyogs su bslan pa rang sangs  
rgyas kyang ste zhes 'byung bas de gnyis ka rang nyid zhi ba'i dbyings su mya ngan las  
'da' [CNL<sub>M</sub> 5b] bar 'dod pa mtshungs pas gcig tu mdzad do||*

*mdo sde rgyan nas rigs chad du gsungs pa ni| 'dir ngan 'gror gzhol bar bshad pa dang  
gnad gcig ste| re zhid thar pa'i lam du bkrir mi btub pas so| |phugs sems can thams cad  
sangs rgya ba'i skal ba can yin pas gtan tu rigs chad pa [CNL<sub>X</sub> 8] ni mi srid do| 'dir rigs  
med du<sup>1720</sup> gsungs pa ni gzhan las ma nges pa'i rigs su gsungs pa nyid yin te| don la skyes  
bu chung ngu'o||*

*de ltar skyes bu gsum gyi lam du grub nas| de chos bzhis shad pa'i tshul gang zhe na| de la  
chos bzhi ni| chos chos su 'gro ba| chos lam du 'gro ba| lam 'khrul pa sel ba| 'khrul pa ye  
shes su 'char ba'o||*

*spyir chos kyi sgra'i don ni| rang gi mtshan nyid 'dzin pa la bya ba yin la| 'dir de'i  
nang<sup>1721</sup> tshan| 'jig rten gyi lugs bzang po ste| de spyod pa la chos la spyod pa dang| lugs  
ngan pa la spyod pa la chos min la spyod par grags pas so|*

*de chos su 'gro ba'i chos ni| de spyad pas thar pa'i snod du rung bar 'gyur ba<sup>1722</sup> la bya  
ba ste| shes rab brgya par| mi yi<sup>1723</sup> chos lugs legs spyad na| |lha yul bgrod pa thag mi ring|  
|lha dang mi yi them skas la| 'dzegs na thar pa gam na 'dug| |zhes pas so||*

*chos lam du 'gro ba zhes pa'i chos ni| nyan rang gi nyams len| de dag kun 'byung gi gnyen  
por 'gyur bas te<sup>1724</sup>| de bsgoms<sup>1725</sup> pas sdug bsngal spangs nas mya ngan las 'das par 'gyur  
ba'i phyir ro||*

*lam ni mya ngan las<sup>1726</sup> 'das pa der 'bgrod pa'i lam ste| thar pa cha mthun nas brtsams te  
[CNL<sub>M</sub> 6a] mi slob par gyur gyi bar du'o| |skyes bu chung ngu'i lam la ci tsam 'bad kyang  
lam der 'jug mi nus| 'on kyang des lam de skyer rung [CNL<sub>X</sub> 9] ba'i skal pa can du byas  
nas gdod lam de la jug dgos so| |zhes shes par mdzad pa'i phyir yang ngo||*

<sup>1720</sup> CNL<sub>M</sub> om. du.

<sup>1721</sup> CNL<sub>X</sub> nad.

<sup>1722</sup> CNL<sub>X</sub> pa.

<sup>1723</sup> CNL<sub>M</sub> yis.

<sup>1724</sup> CNL<sub>M</sub> ste.

<sup>1725</sup> CNL<sub>M</sub> bsgom.

<sup>1726</sup> CNL<sub>M</sub> om.

*lam 'khrul pa sel ba zhes pa'i lam ni spyir theg chen| der rgyu 'bras gnyis su yod pa'i rgyu'i theg pa'i nyams len no| des 'khrul pa thams cad tsher ma 'byin pa bzhin du drungs<sup>1727</sup> nas 'byin gyi| nyan rang gi lam gyis ni nyon mongs pa'i sgrib pa'am nyon mongs pa can gyi mun pa 'jom gyi| shes bya'i sgrib pa'am nyon mong pa can ma yin pa'i mun pa spong mi nus pas de dag lam yin kyang 'khrul pa sel ba ma yin no|*

*de'i phyir nyan thos sam rang sangs rgyas su byang chub pa de yang re zhis ngal gso ba tsam yin gyi| mthar theg chen gyi nyams len la nges par 'jug dgos so| |mdzod 'grel las| kun la mun pa bcom par ni 'dod mod kyi| gtan nas ni ma yin no sogs kyis so| |*

*'khrul pa ye shes su 'char bas ni 'bras bu'i theg pa bshad pa yin te| de yang snga mas ni 'khrul pa dang ma 'khrul pa<sup>1728</sup> gnyis su phye nas ma khrul pa<sup>1729</sup> gnyen po| des 'khrul pa thams cad 'joms par 'dod la| de yang 'khrul pa'i dus na ma 'khrul pa<sup>1730</sup> dngos su ma byung la ma 'khrul pa'i dus 'khrul pa dngos su med<sup>1731</sup>*

*de'i sa bon yod pas sa bon la gnod pa bskyal<sup>1732</sup> bas des 'khrul pa skyed mi nus| de la des de bcom zhes bzhag [CNL<sub>X</sub> 10] pas rgyu lam du byed pa'am spang bya spong ba'i lam zer|*

*phyi mas ni 'khrul [CNL<sub>M</sub> 6b] bdo tsa na de'i rang bzhin shes nas 'khrul med du gtan la phebs pas ye shes su shar ba ste<sup>1733</sup>| thag pa sprul du gzung bdo ba'i dus thag par mthong ba dang sprul 'dzin gar song med pa dus mnyam pa bzhin no| |des 'di la 'khrul pa<sup>1734</sup> spang rgyu med|*

*gnyen po logs su rten<sup>1735</sup> rgyu med pas rang bzhin yongs shes kyi tha snyad byas<sup>1736</sup> rgyu 'bras lhun grub tu spyod pa'i phyir 'bras bu'i theg pa'o| |de gnyis ka skyes bu chen po'i lam ste| skyes bu chen po rang la dbang po rno ba dang ches rno ba'i khyad par la ltos nas so| |*

<sup>1727</sup> CNL<sub>M</sub> *dungs.*

<sup>1728</sup> CNL<sub>M</sub> *ba.*

<sup>1729</sup> CNL<sub>M</sub> *interl. inscr. gnyis su phye nas ma khrul pa (dbu can).*

<sup>1730</sup> CNL<sub>M</sub> *ba.*

<sup>1731</sup> CNL<sub>M</sub> *om. |.*

<sup>1732</sup> CNL<sub>M</sub> *skyal.*

<sup>1733</sup> CNL<sub>X</sub> *te.*

<sup>1734</sup> CNL<sub>M</sub> *interl. inscr. pa (dbu can).*

<sup>1735</sup> CNL<sub>M</sub> *brten.*

<sup>1736</sup> CNL<sub>M</sub> *om. |.*

*de dag rim pa bzhin 'jig rten lha mi'i theg pa dang| nyan thos dang rang sangs rgyas kyi  
dang| sangs rgyas kyi theg pa zhes bya| theg pa'i sgra'i don ni rgyu dang 'bras bu'i sgo  
nas bzhag pa ste<sup>1737</sup>| rgyu'i dbang du byas nas 'dis bgrod pas theg pa<sup>1738</sup> de yang byang  
chub rnam pa gsum du sems bskyed pa sgrub pa dang bcas pa| 'bras bu'i dbang du byas  
nas 'dir bgrod pas theg pa ste| mya ngan las 'das pa<sup>1739</sup> rnam pa gsum|*

*skyes bu chung ngu'i<sup>1740</sup> tshe 'dis 'gro ba'i theg par bzhag pa ni bsod nams su nye bar  
'gro ba'i 'du byed dang mi g.yo bar nye bar 'gro ba'i 'du byed<sup>1741</sup> gnyis so| |'dir 'gro ba ni  
lha mi'o| |*

*'o na srog gcod pa la sogs pa bcus kyang ngan 'gror 'phen par byed pas| theg pa'i sgrar  
[CNL<sub>X</sub> 11] rung na ci'i phyir 'jig rten pa'i theg par de ma bsodus zhe na|*

*'dir theg pa'i don ni| rgyus bde ba<sup>1742</sup> bskyed par byed pa dang| 'bras bu'i tshe 'phags pa'i  
bden pa rtogs pa'i snod du rung bas<sup>1743</sup> byed kyi| de dag ni de las [CNL<sub>M</sub> 7a] ldog pas<sup>1744</sup>  
theg par mi rung ba yin no| |de lta bu'i chos bzhi po de re re'ang lta sgom sypod pa'i lam  
srang du hril gyis bcug nas nyams su len dgos pa yin| de lta dgos pa'i rgyu mtshan yang|  
dper na lta ba mig rgyang dang 'dra ba yin| sgom pa gom pa dor ba dang 'dra ba yin|  
spyod pa skyel ma dang 'dra ba yin| 'bras bu 'dod sar son pa dang 'dra ba yin pas lta ba  
rnam par dag pa zhis<sup>1745</sup> byung na sgom pa gol 'grib kyi mthar lung mi srid| sgom pa  
rnam par dag pa zhis<sup>1746</sup> byung na spyod pa de'i rjes su 'gro nges pa yin pas rnam par  
dag pa zhis<sup>1747</sup> ka 'ong ba yin| de byung na rgyu tshogs grangs<sup>1748</sup> tshang bas 'bras bu  
gang bsgrubs bar chad med par 'byung nges pa yin no| |*

<sup>1737</sup> CNL<sub>M</sub> *te*.

<sup>1738</sup> CNL<sub>X</sub> *om.* |.

<sup>1739</sup> CNL<sub>M</sub> *'das pa* : CNL<sub>X</sub> *'da' ba*.

<sup>1740</sup> CNL<sub>M</sub> *ngu*.

<sup>1741</sup> CNL<sub>M</sub> *interl. inscr. mi g.yo bar nye bar 'gro ba'i 'du byed (dbu can)*.

<sup>1742</sup> CNL<sub>X</sub> *om.*

<sup>1743</sup> CNL<sub>X</sub> *bas* : CNL<sub>M</sub> *ba la*.

<sup>1744</sup> CNL<sub>M</sub> *interl. inscr. pas (dbu can)*.

<sup>1745</sup> *em. zhis* CNL<sub>M</sub>, CNL<sub>X</sub> *cig*.

<sup>1746</sup> *em. zhis* CNL<sub>M</sub>, CNL<sub>X</sub> *cig*.

<sup>1747</sup> *em. zhis* CNL<sub>M</sub>, CNL<sub>X</sub> *cig*.

<sup>1748</sup> CNL<sub>M</sub> *grang*.

*de lta bu'i lam 'di yang bcom ldan 'das byams pa'i snod kyi smon lam las| ngan 'gro<sup>1749</sup>  
lam ni zlog bgyid cing| |mtho ris lam ni rab ston la| |rga shi med par 'dren bgyid pa'i|  
|byang chub sems la phyag 'tshal lo| |zhes gsungs|*

*don 'di bstan bcos chen po rnams su rgyas par bzhugs kyang| jo bo rje lha gcig<sup>1750</sup> bod du  
[CNL<sub>X</sub> 12] phebs| lha byang chub 'od kyis gsol ba btab pa'i ngor byang chub lam sgron  
mdzad man skyes bu gsum gyi lam rim du grags pa'i snying po khol du phyung ba 'di  
byung ba yin| lam rim der dang po gnyis mdo tsam| phyi ma rgyas par bshad pas<sup>1751</sup>  
deng<sup>1752</sup> sang theg pa chen po'i lam rim zhig bshad nas de skyes bu gsum<sup>1753</sup> ka'i lam rim  
du 'dod pa mang ste bgad mo'i gnas so| |*

*lam rim [CNL<sub>M</sub> 7b] phyi ma 'ba' zhig rgyas par bshad pa la chos kyi rgyal po zla 'od  
gzhon nus bstan bcos thar pa rin po che'i rgyan mdzad| gsum ka ston pa la lam mchog rin  
po che'i phreng<sup>1754</sup> ba 'di mdzad cing rgyas bshad phal cher<sup>1755</sup> tshogs chos su gsungs pa  
las 'thon| de la sgom pa chen pos 'grel pa nyung ngu| phag grus theg chen lam rim<sup>1756</sup> de  
dag la brten<sup>1757</sup> nas lho la yag pa byang chub dngos grub kyis chos bzhi rtsa 'grel che ba  
zhig mdzad pas deng<sup>1758</sup> sang gi bka' brgyud<sup>1759</sup> par<sup>1760</sup> byin ste|<sup>1761</sup> chos bzhi'i gzhung lugs  
'di'i rtsa bar 'dzin no| |*

*des na sangs rgyas kyis gsungs pa'i chos la mi legs pa dang nor cha mi srid| theg pa mtho  
dman gyi rim pa byung ba thams cad gdul bya'i dbang po'i rim pa dang sbyar nas gsungs  
pa yin| dbang po dman pa la mngon mtho'i theg pa bstan pa'i dus su de la bde yang de  
kha bde<sup>1762</sup> | legs kyang de kha legs pa yin|*

<sup>1749</sup> CNL<sub>X</sub> 'gro'i.

<sup>1750</sup> CNL<sub>X</sub> cig.

<sup>1751</sup> CNL<sub>M</sub> pa; with interl. inscr. *sa (dbu can)* below.

<sup>1752</sup> CNL<sub>X</sub> ding.

<sup>1753</sup> CNL<sub>M</sub> interl. inscr. *gsum (dbu can)*.

<sup>1754</sup> CNL<sub>X</sub> 'phreng.

<sup>1755</sup> CNL<sub>X</sub> che.

<sup>1756</sup> CNL<sub>M</sub> om. *phag grus theg chen lam rim*.

<sup>1757</sup> CNL<sub>X</sub> bsten.

<sup>1758</sup> CNL<sub>X</sub> ding.

<sup>1759</sup> CNL<sub>M</sub> rgyud.

<sup>1760</sup> em. *par* : CNL<sub>M</sub>, CNL<sub>X</sub> *pa*.

<sup>1761</sup> CNL<sub>M</sub> *byin ste* | : CNL<sub>X</sub> *byin* | *de*.

<sup>1762</sup> CNL<sub>M</sub> om. |.

*de bzhin nyan [CNL<sub>x</sub> 13] rang theg chen gnyis la yang mtshungs pas rang gi grub mtha'i  
kha bzung nas gzhan la smad du mi btub<sup>1763</sup> | smad na nyes dmigs che | mdo dang bstun na  
chos spong gi las gsog | rgyud sde dang bstun na rang ngam gzhan gyi grub mtha' la smad  
pa'i nyes pa 'ang<sup>1764</sup> 'ong |*

*'o na grub mtha' gong mas 'og ma sun phyung ba yang der mi thal lam zhe na | de theg pa  
'og ma la gnas pa'i gang zag de gong ma la 'jug pa'i ched<sup>1765</sup> du yin pas de lta bu [CNL<sub>M</sub>  
8a] nyes pa med pa'i khar legs par byas pa yin no ||*

---

<sup>1763</sup> CNL<sub>M</sub> *stub.*

<sup>1764</sup> CNL<sub>M</sub> *om.*

<sup>1765</sup> CNL<sub>M</sub> *phyed.*

### 3.5.2 English Translation

#### Summary Section of

*Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*<sup>1766</sup>

[CNL<sub>M</sub> 4a; CNL<sub>X</sub> 5] 2. The summary:

“They are explained in detail by means of four *dharmas*. Also, each of them is to be practiced by means of the three: view, meditation and conduct.”<sup>1767</sup> [This] is the subject of the explanation. Although it lays out the path for the three types of beings, as there is a differentiation with respect to the disciples, [CNL<sub>M</sub> 4b] the *Bodhipathapradīpa* states:

A person who seeks by any means only after the pleasures of cyclic existence for his own benefit is known as the least.

Having a character that leaves worldly pleasures behind and turns away from negative deeds, a person which merely strives for his own peace is known as middling.

A person who, due to the sufferings present in his own mind-stream, deeply desires truly to end all sufferings of others is supreme.<sup>1768</sup>

<sup>1766</sup> CNL<sub>X</sub> 1, CNL<sub>M</sub> 2: *dwags* [CNL<sub>M</sub> *dags*] *po'i* [CNL<sub>M</sub> *po*] *chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa*. The translated passage corresponds to CNL<sub>M</sub> 4a,7–8a,1 and CNL<sub>X</sub>, 5,2–13,3.

<sup>1767</sup> This is a quotation from *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*, CLP. See section 2.3.1 and 2.3.2 of this work. Cf. CLP, 526, 2–3.

<sup>1768</sup> Cf. EIMER 1978, 106,9–20: *gang zhig thabs ni gang dag gis* | *'khor ba'i bde ba tsam dag la* | *rang nyid don du gnyer byed pa* | *de ni skyes bu tha mar shes* | *srid pa'i bde la rgyab phyogs shing* | *sdig pa'i las las ldog bdag nyid* | *gang zhig rang zhi tsam don gnyer* | *skyes bu de ni 'bring zhes bya* | *rang rgyud gtogs pa'i sdug bsngal kun* | *yang dag zad par kun nas 'dod* | *skyes bu de ni mchog yin no* ||. See also Helmut Eimer's German translation: “[19-12] Die Menschen, die mit allen möglichen Mitteln eigennützig nur die Freuden des Weltenlaufes suchen, die soll [man] als die untersten verstehen. [13-16] Die Menschen, die den Freuden der Welt den Rücken kehren und [in ihrem] Charakter abgewendet von sündhaften Taten nur die eigene Ruhe anstreben, die soll [man] die mittleren nennen. [17-20] Die Menschen, die aufgrund des Leidens in [ihrem] eigenen Daseinsstrom vor allem wünschen, daß das Leiden der anderen [Lebewesen] völlig vergehen [möge], das sind die vorzüglichen.” EIMER 1978, 107.

As is stated in *Akṣayamatīnirdeśaṭīkā*:<sup>1769</sup>

Individuals who are to be brought to full maturation are of four types: those of the *śrāvaka* class, those of the *pratyekabuddha* class, those of the Buddha class and those individuals who have no class.

In this regard, the three that belong to a class [CNL<sub>x</sub> 6] have to be brought to full maturation in the three vehicles. Individuals who have no class, however, have to be brought to full maturation in the pleasurable existences of gods and humans.<sup>1770</sup>

With respect to full maturation, it says in the same [text]:

As for the nature of full maturation, if for example a fruit has come to full maturity, one can peel it, and since the fruit has matured, one is able to eat its content completely, which is the time when one calls it ‘fully matured.’

Likewise, due to repeatedly relying upon the seeds of virtuous *dharmas*, one has acquired pliancy of body and mind that conforms to the ability to give up the veils of afflictions and knowledge, and is endowed with the power to overcome the veils of afflictions and knowledge which is called the ‘nature of full maturation.’<sup>1771</sup>

With respect to their divisions, it says in the same [text]:

In brief, there are three types: those whose faculties are fully matured, [CNL<sub>M</sub> 5a] those whose roots of virtue are fully matured and those whose knowledge is fully matured.”

<sup>1769</sup> Padma dkar po presents here a sequence of longer quotations from *Akṣayamatīnirdeśaṭīkā* to support the presentation of three types of beings.

<sup>1770</sup> *Bstan ’gyur*, D, vol. 114, 252,7–253,1: *yongs su smin par bya ba’i gang zag ni rnam pa bzhi ste| nyan thos kyi rigs can dang| rang sangs rgyas kyi rigs can dang| sangs rgyas kyi rigs can dang| rigs med pa’i gang zag go| de la rigs can gsum ni theg pa gsum du yongs su smin par bya’o| rigs med pa’i gang zag kyang lha dang mi’i bde ’gror yongs su smin par bya’o||*

<sup>1771</sup> *Bstan ’gyur*, D, vol. 114, 252,6–7: *yongs su smin pa’i rang bzhin ni dper na ’bras smin par gyur na rdol par ’os pa dang| ’bras bu smin nas nam kun tu bza’ bar ’os pa’i dus na yongs su smin pa zhes bya ba de bzhin du dge ba’i chos rnams kyi sa bon yang nas yang du bsten pa dang ldan pas nyon mongs pa dang shes bya’i sgrib pa spong bar nus pa dang rjes su mthun pa’i lus dang sems las su rung brnyed nas nyon mongs pa dang shes bya’i sgrib pa spong ba’i mthu dang ldan pa ni yongs su smin pa’i rang bzhin zhes bya’o||*



In this respect, ‘those whose faculties are fully matured’ are those who have an excellent life, appearance, family and mastery, are known for noble words and great powers, being human and are skilled in the fields of knowledge.

‘Those whose roots of virtue are fully [CNL<sub>x</sub> 7] matured’ are those who naturally have few afflictions and therefore do not mentally engage in negativity, i.e., non-virtuous *dharmas*. They have slight veils, few concepts, are honest and adhere to harmony.

‘Those whose knowledge is fully matured’ possess mindfulness, are sharp-witted, and, being able to understand the meanings of all *dharmas* that were either well explained or wrongly explained, possess the power to remove afflictions that are present in their own minds by means of co-emergent higher knowledge.

‘Those who bring (themselves) to full maturation’ are individuals of a class of the three vehicles who, through the sequence of first listening to the *dharma* of their individual vehicle, then contemplating [it] and meditating on [it] and so on, are led toward giving up the veils of afflictions and knowledge, and establish themselves in their respective fruition.<sup>1772</sup>

Thus, what has been said (here) is that (they bring also their (practice of the) path to full maturation. Still, since it is explained here in (the quotations from *Akṣayamatīrdeśāṭīkā*) about four types of individuals, should that not be considered to result in a path of four types of beings?

---

<sup>1772</sup> *Bstan 'gyur*, D, vol.114, 253,2–6: *mdor na gsum ste| dbang po yongs su smin pa dang| dge ba'i rtsa ba yongs su smin pa dang| shes pa yongs su smin pa'o| de la dbang po yongs su smin pa ni tshe dang| mdog dang| rigs dang| dbang phyug phun sum tshogs pa dang| tshig btsun pa dang| dbang che bar grags pa dang| mir gyur pa dang| rig pa'i gnas rnams la mkhas pa'o| dge ba'i rtsa ba yongs su smin pa ni gang rang bzhin gyis nyon mongs pa shas chung ba las na rang bzhin gyis sdig pa mi dge ba'i chos la sems mi 'jug cing sgrib pa chung ba dang| rtog pa nyung ba dang| drang zhing mthun par 'dzin pa yin no| shes pa yongs su smin pa ni dran pa dang ldan pa| yid gzhungs pa dang ldan pa| legs par smras pa dang nyes par smras pa'i chos rnams kyi don kun shes par nus shing lhan cig skyes pa'i shes rab kyis rang gi sems la yod pa'i nyon mongs pa sel nus pa'i mthu dang ldan pa'o| yongs su smin par byed pa ni theg pa gsum gyi rigs can gyi gang zag rnams so so'i theg pa'i chos rnams dang po bstan pa dang| de nas bsam pa dang| bsgom pa la sogs pa'i rim pas khad kyis nyon mongs pa dang| shes bya'i sgrib pa songs su btsud de| rang rang gi 'bras bu la 'god pa'o||*

As for the *pratyekabuddha* class, since [the formulation] “*śrāvakas* and also those grouped alongside them, i.e., the *pratyekabuddhas*,”<sup>1773</sup> occurs in the *Prajñāpāramitā* (literature), [CNL<sub>M</sub> 5b] they can be treated as one, for they are similar in that both desire the *nirvāṇa* in the sphere of peace for themselves.

The cut-off class taught in the *Mahāyānasūtrālaṅkāra*<sup>1774</sup> and that which is explained here as descending to the lower realms are a single key point, since one is unable to guide them on a path to liberation for the time being. Because all sentient beings will be fortunate to attain awakening in the long term, a lasting cut-off class [CNL<sub>X</sub> 8] is impossible. What has been taught here as those who have no class is the same that has been taught elsewhere as [those who have an] uncertain class,<sup>1775</sup> meaning beings of lesser capacity.

Having established the path of the three types of beings in this way, how is this then to be explained through four *dharmas*? Here, the four *dharmas* are:

- [1.] the *dharma* that turns toward the *dharma*,
- [2.] the *dharma* that turns toward the path,
- [3.] the path that dispels delusions and
- [4.] delusions that appear as wisdom.

---

<sup>1773</sup> The formulation used here suggests that “*śrāvakas* and also those grouped alongside them, i.e., the *pratyekabuddhas*,” (*phar phyin las| nyan thos dang de'i phyogs su bslan pa rang sangs rgyas kyang ste zhes 'byung bas*) is a quotation from a *Prajñāpāramitā-Sūtra*. A corresponding passage does not seem to exist in the *Prajñāpāramitā* section of the *Bka' 'gyur* (D), but it might be an indirect quote.

<sup>1774</sup> The MSA discusses different types of classes (*gotra*, *rigs*) which indicate the potential of different individuals to progress along the Buddhist path. Mario D'Amato suggests that one can summarize the *gotra*-theory of the MSA as follows: “(1) having a *gotra* is a prerequisite for attaining any form of awakening; (2) there are three specific *gotras*: the *śrāvaka*, *pratyekabuddha*, and *bodhisattva*-*gotras*; (3) the first two *gotras* lead to lesser forms of awakening, and ultimately to the *Hīnayāna* goal of *nirvāṇa* without residual conditioning — understood as extinction — while the *bodhisattva*-*gotra* leads to complete awakening, the *Mahāyāna* goal of buddhahood — understood as omniscience; (4) some sentient beings are of an indefinite *gotra*: they are able to lose their *gotra* and acquire a different one; (5) some beings are presently without *gotra*, but can acquire one through amassing roots of virtue; and (6) some beings are excluded from acquiring any *gotra*.” D'AMATO 2003, 129.

<sup>1775</sup> According to Mario D'Amato, the MSA also discusses an uncertain class or indefinite *gotra* in MSA 3.6. explaining that “for the MSA/Bh indefinite *gotra* does not represent a fourth *gotra* alongside the three standard *gotras*. Rather, any sentient being belonging to one of the three specific *gotras* may be further classified according to whether that specific *gotra* is definite or indefinite.” *Ibid.*, 123.

Generally, the term “*dharma*” is known to mean “to possess (*'dzin, dhr*) its own characteristics” (*rang gi mtshan nyid, svalakṣaṇa*).<sup>1776</sup> Here, however, it [refers] to the category of “the proper ways of the world” since such behavior is known as dharmic behavior whereas improper behavior is known as non-dharmic behavior.

The *dharma* of the formulation “the [*dharma*] that turns toward the *dharma*”: engaging in this, one will transform into a suitable vessel for [attaining] liberation, for it is said in the *Prajñāśataka* (of Nāgārjuna):

If you behave rightly in the *dharma*-ways (*chos lugs*) of men,

Reaching the land of gods is not far.

If one ascends the ladder of gods and humans

Liberation is (also) near.<sup>1777</sup>

The *dharma* of [the formulation] “the *dharma* that turns toward the path”: the practices of *śrāvakas* and *pratyekabuddhas* will become the antidote to (the truth of) the origin (i.e. suffering). This is because, by meditating on them, one will abandon suffering and pass into nirvāṇa.

“Path” [refers to] the path for travelling to that nirvāṇa, and begins with what is conducive to liberation [CNL<sub>M</sub> 6a] until (the path of) no more learning.<sup>1778</sup> No matter how much effort one puts into the path for beings of lesser capacity, one will be unable to enter that [path for beings of middling capacity]. Still, [CNL<sub>X</sub> 9] since that (path for beings of lesser capacity) turns one into one of the fortunate ones who are able to develop

<sup>1776</sup> This is a defective Tibetan rendering of the definition of *dharma* from Yaśomitra’s *Abhidharmakośavyākhyā*. The phrase neglects *sāmānya*, meaning common or general. WOGIHARA 1932(I), 12, 11: *sva-sāmānya-lakṣaṇa-dhāraṇād dharmah*.

<sup>1777</sup> This is stanza 98 of *Prajñāśataka* attributed to Nāgārjuna. HAHN 1990, 60: *mi yi chos lugs legs spyad na | lha yul bgrod pa thag mi ring | lha dang mi yi them skas las | 'dzegs nas* (D, CNL *na*) *thar pa'ang* (D, CNL *pa*) *gam na 'dug*||. Cf. *Bstan 'gyur*, D, vol. 203, 205,4. See also Michael Hahn’s German translation: “Wenn man das menschliche Gesetz stets recht befolgt, dann ist das Leben in der Götterwelt nicht fern. Hat man die Leiter menschlicher und göttlicher (Geburt) erklommen, ist auch die Erlösung nahe.” Ibid., 61. On the authorship of *Prajñāśataka*, see Ibid., 14–21.

<sup>1778</sup> The path of no more learning (*aśaikṣamārga, mi slob pa'i lam*) refers here of course to the last of the paths of spiritual progress in accordance with Śrāvakayāna, corresponding to the attainment of the state of Arhathood.

onto that path (for beings of middling capacity), one needs to enter that initial path. Thus it is also to be known.

“Path” in [the phrase] “the path that dispels delusions”: generally, from among the two (vehicles) within the Mahāyāna, causal and resultant, it [refers] to the practices of the causal vehicle. Thus, just like removing a thorn, all delusions are uprooted, and through the path of *śrāvakas* and *pratyekabuddhas*, the veils of afflictions, or the darkness of the afflictions, are defeated. Still, since [they] are unable to give up the veils of knowledge, or the darkness other than that of the afflictions, even though these two are paths, they do not dispel delusions (completely).

Therefore, the awakenings of the *śrāvaka*- and *pratyekabuddha*[-Arhats] are also merely a temporary rest, but in the end [they] will certainly have to enter into Mahāyāna practice. For [it is said] in *Abhidharmakośabhāṣya*:

Even though it is stated that [*śrāvakas* and *pratyekabuddhas*] have defeated darkness as a whole, [they] have not [done so] entirely,<sup>1779</sup> and so on.

[The formulation] “delusions that appear as wisdom” explains the resultant vehicle. In this regard, the former (i.e., the causal vehicle) differentiates the two into delusion and non-delusion, [with] non-delusion [as the] antidote. It is asserted that, by means of that [antidote], all delusions are defeated. Moreover, since at the time of delusion, non-delusion did not actually occur, delusion is actually not present [either at] the time of non-delusion.

Because one has the seed for those (delusions), due to causing damage to the seed, that (seed) is unable to bring about delusions. As one defines that as “such is defeated by such”, [CNL<sub>X</sub> 10] it is called the path of using the cause as the path or (the path) of abandoning what is to be abandoned.

Since, by the latter (i.e., the resultant vehicle), [CNL<sub>M</sub> 6b] the nature of the (delusions) is recognized when delusions have become rampant, and is established without delusions, [delusions] appear as wisdom: when it happens that one (mis)apprehends a rope as a

---

<sup>1779</sup> This is a quotation from *Abhidharmakośabhāṣya*. *Bstan 'gyur*, D, vol. 140, 52,5: *kun la mun pa bcom par ni 'dod mod kyi gtan nas ni ma yin te*. For the Sanskrit, see PRADHAN 1975, 1,13–14.

snake, the seeing of the rope and the vanishing of apprehending [it as] a snake is similarly simultaneous. Thus, a cause for abandoning delusions does not exist in that.

Since there is no reason to rely on an additional antidote, the expression “to thoroughly know the nature” has been used. Because of involving the spontaneous presence of cause and effect, it is the resultant vehicle. While both (the causal and the resultant vehicle) constitute the path for beings of greater capacity, (the further degrees in the classification of) beings of greater capacity themselves depend on a distinction between sharp and very sharp faculties.<sup>1780</sup>

In sequential order, these are called [1.] the worldly vehicle of gods and humans, [2.] (the vehicle) of *śrāvakas* and *pratyekabuddhas*, and [3.] the vehicle of Buddhahood.<sup>1781</sup> The meaning of the term “vehicle” is set forth by means of cause and result:

[a. Cause:] In terms of the cause, [it is] a vehicle because one travels by means of this. That (vehicle) also contains practicing the development of *bodhicitta* with a view to the three types of awakening.

[b. Result:] In terms of the result, [it] is a vehicle because one travels toward these: the three types of nirvāṇa.

In terms of the situation of beings of lesser capacity, it is set forth as a vehicle of motion which includes both the notion that one turns thoroughly toward merit and the notion that one thoroughly approaches unshakeability. Those who are going there [are] humans and gods.

Still, one may ask: since the term “vehicle” would be suitable for that which can propel one into the lower realms by means of the ten (non-virtuous deeds) of taking lives and so on as well, [CNL<sub>x</sub> 11] why has that not been subsumed under “worldly vehicle”?

---

<sup>1780</sup> In Padma dkar po’s model of interpreting the four *dharma*s, the first *dharma* corresponds to the path for beings of lesser capacity, the second *dharma* to the path for beings of middling capacity, and the third and fourth *dharma*s to the path for beings of greater capacity. This paragraph shows that he further differentiates the third and fourth *dharma* into an approach for beings with sharp faculties, corresponding to the third *dharma*, and even sharper faculties, corresponding to the fourth *dharma*. This would justify the presentation of three types of beings by means of four *dharma*s.

<sup>1781</sup> These vehicles are apparently named after the goals to be achieved by the respective vehicle, i.e., good rebirth within cyclic existence, Arhathood or Buddhahood.

The meaning of “vehicle” here is “that which brings about the production of well-being due to causes”, and, at the time of the result, “that which brings about a capability to realize the (four) truths of the noble ones”. However, [CNL<sub>M</sub> 7a] since these (non-virtuous deeds and so on) are the opposite of that, it is unacceptable (to call them) a “vehicle”.

These four *dharmas* who are like that, each also have to be completely embedded into and practiced within the pathway of view, meditation and conduct.<sup>1782</sup> To illustrate also the reason why something like that is necessary: the view is similar to being farsighted, meditation is like taking steps, conduct is like an escort, and the result is like reaching the desired destination. Hence, if a completely pure view comes about, it is impossible for one’s meditation to fall into the extremes of aberrations and veils.<sup>1783</sup> If a completely pure meditation comes about, there will indeed be complete purity since (proper) conduct is certain to follow after that. If that happens, due to having completed a number of causes to be accumulated, it is certain that the full result will be accomplished, and will occur without hindrances.

Such a (worldly) path like this has also been explained in the past aspiration prayers of the Blessed One Maitreya:<sup>1784</sup>

[I] pay homage to *bodhicitta*

Which turns away the paths to the lower realms,

Perfectly teaches the paths to the higher realms,

And leads to death- and agelessness.<sup>1785</sup>

---

<sup>1782</sup> Padma dkar po here comments directly on the following passage from *Dwags po chos bzhi'i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba*, see part II, chapter 2.3 of this dissertation: “Also, each of them is to be practiced by means of the three: view, meditation and conduct.” (part II, 2.3.1: *chos bzhis rgyas bshad de dag re re'ang | lha sgom spyod pa gsum gyis nyams su blang*). It is already Sgam po Tshul khriims snying po who interprets four *dharmas* in his *Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdu pa slob dpon sgom pas mdzad pa* (see part II, chapter 3.2 of this dissertation) as referring directly to *Four Dharmas of Sgam po pa*, and consequently explains the four *dharmas* by relating them to view, meditation, and conduct.

<sup>1783</sup> Aberration and veils (*gol 'grib*) refers to eternalism and nihilism here.

<sup>1784</sup> This refers to the famous *Wishing Prayer of Maitreya*, the *\*Maitreyapraṇidhāna* or *'Phags pa byams pa'i smon lam*, *Bka' 'gyur*, D, vol. 101, 531–533.

Although one finds extensive explanations on this topic in the great treatises, the single divine Lord Atiśa<sup>1786</sup> came to Tibet. [CNL<sub>X</sub> 12] From the time of composing *Bodhipathapradīpa* in response to the request of Lha byang chub 'od,<sup>1787</sup> this extracted essence of what came to be known as the stages of the path for the three types of beings came about. In that (work which belongs to the genre of the) stages of the path, the first two (stages) [have been covered] merely briefly, [and] the last [stage] is explained extensively. It is therefore explained nowadays as (being a work of the genre of the) stages of the path of the Mahāyāna, and it is ridiculous that there are many who consider it to be a stages of the path for all three types of beings.

In order to explain solely the later stages of the path [CNL<sub>M</sub> 7b] in detail, (i.e., those for beings of highest capacity) Dharmarāja Candraprabha-Kumāra[bhūta] (Sgam po pa)<sup>1788</sup> composed *Dwags po thar rgyan*.<sup>1789</sup> In order to teach all three (stages of the path), he composed (*Skyes bu gsum gyi lam mchog rin po che'i 'phreng ba*,<sup>1790</sup> and [his] most detailed explanations emerged from what he stated in (different texts belonging to the genre of) *teachings to the assembly*.<sup>1791</sup> On that, the Great Meditator composed a shorter

<sup>1785</sup> Cf. *Bstan 'gyur*, D, vol. 101, 531,4–5: *ngan 'gro thams cad zlog bgyid cing | mtho ris lam ni rab ston la | rga shi med par 'dren bgyid pa | byang chub sems la phyag 'tshal lo*||. In the second line of the Sde dge-version, we find “*ngan 'gro thams cad*” instead of “*ngan 'gro'i lam ni*”. The second line would thus need to be rendered as “which turns away all the lower realms.”

<sup>1786</sup> The term *jo bo rje lha gcig* is a common epithet for Atiśa, possibly referring to the fact that Atiśa is said to have stressed the importance on focusing on a single tutelary deity. Atiśa is commonly said to have stated that Indian Buddhist masters of old realized all tutelary deities by relying on only a single one, while Tibetans would fail to realize a single one by relying on all tutelary deities.

<sup>1787</sup> In his German translation of *Bodhipathapradīpa*, Helmut Eimer presents a short overview of the traditional Tibetan accounts about the events which led to the composition of the Sanskrit-original of *Bodhipathapradīpa* and its Tibetan translation. See EIMER 1978, 7–10.

<sup>1788</sup> Epithet for Sgam po pa. Hagiographies of the latter (see for example GNS, 26,5–61,3) consider him to be a rebirth of Candraprabha-Kumārabhūta (*Zla 'od gzhon nur gyur ba*), a bodhisattva who plays an important part in the *Samādhirāja-Sūtra* as the one who requested the sūtra. S. a. MATHES 2008, fn. 865.

<sup>1789</sup> *Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan*. See DTG.

<sup>1790</sup> There are two works in *Dwags po'i bka' 'bum* with the (short) title *Lam mchog rin po che'i 'phreng ba* or *Jewel Garland for the Supreme Path*. Cf. ZLP and LCP. Here, Padma dkar po probably refers to neither of these, but might point to a short work entitled *Skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba* or *Jewel Garland for the Highest Path of the Three Types of Beings* (KLP) which forms the basis for his commentary. As mentioned above, this work has been preserved in his own collected works. See part II, chapter 2.3 of this dissertation for the Tibetan edition and its English translation.

<sup>1791</sup> Several texts in *Dwags po'i bka' 'bum* discuss *Four Dharmas of Sgam po pa*, most of which belong to the category of teachings to the assembly (*tshogs chos*). Cf. part II, chapter 1 of this work.

commentary,<sup>1792</sup> Phag mo gru pa (composed a work on) the stages of the path for the Mahāyāna<sup>1793</sup> and, on the basis of these, Lho la yag pa Byang chub dngos grub (composed) a root text with a longer commentary on *Four Dharmas [of Sgam po pa]*,<sup>1794</sup> thereby blessing the present day followers of the Bka' brgyud (tradition). These (texts) are apprehended as the root texts for the textual tradition of *Four Dharmas [of Sgam po pa]*.

That being so, it is impossible for there to be imperfections and mistakes in the *dharma* spoken by the Buddha. All of the stages of the higher and lower vehicles that occurred were spoken in connection with the stages of the disciples' faculties. At the time of teaching those with lower faculties about a vehicle [which leads] toward the higher realms, (he taught that) what is happiness is exactly that, happiness, and what is good is exactly that, good for them.

Likewise, [CNL<sub>x</sub> 13] since it is also similar in terms of both the Śrāvaka- and the Pratyeka[buddha-yāna] as well as the Mahāyāna, it is improper to be partial to one's own tenet system and belittle [those of] others. If one belittles [the tenet systems of others], it is an immense shortcoming. According to the sūtras, one accumulates the *karman* of giving up the *dharma*. According to the tantras, there occurs also the fault of belittling the tenet systems of oneself and others.

However, if the higher tenet systems also refuted the lower ones, should they then not be dispensed with? These (refutations) are there so that the individuals abiding in the lower vehicles may enter the higher ones. In this way, [CNL<sub>M</sub> 8a] there was not only no fault (in it), (but) it has produced an excellent outcome.

---

<sup>1792</sup> The epithet 'Great Meditator' (*sgom pa chen po*) probably refers to Sgam po pa's nephew Sgam po Tshul khriims snying po, who composed the short commentary to KLP. See part II, chapter 3.2 of this dissertation.

<sup>1793</sup> This refers to *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* (PTR) which the tradition attributes to Phag mo gru pa. Still, as explained earlier, it has been identified by Cabezón to be almost identical verbatim to Gro lung pa's smaller *Bstan rim*, i.e., *Dge bshes gro lung pas mdzad pa'i bstan rim chen mo'i don bsdu'am lam rim*. (See CABEZÓN 2006, fn. 20)

<sup>1794</sup> This refers to *Mnyam med dwags po'i chos bzhir grags pa'i gzhung* (LCZ) and its commentary, *Mnyam med dwags po'i chos bzhir grags pa'i rtsa gzhung gi 'grel pa snying po gsal ba'i rgyan* (LCG). For an edition of the Tibetan text along with an English translation of LCZ, see part II, chapter 2.2 of this dissertation and, for an English tradition of the synopsis section of LCG, see part II, chapter 3.3 of this dissertation.



# Part III – Conclusion





## Concluding Remarks

*Four Dharmas of Sgam po pa* is commonly regarded by followers of the different Dwags po bka' bgyud traditions as a concise yet encompassing summary of Sgam po pa's doctrinal system that lays out the entire Buddhist path. This dissertation is the first longer study on this traditionally highly-regarded subject, and is consequently no more than a first attempt to introduce *Four Dharmas of Sgam po pa* to the informed reader. As such, it falls short of the necessary depth as far as the observation of individual commentaries and their peculiarities, particularly the longer ones, is concerned. Nevertheless, it may serve as a starting point for future, more exhaustive research which will be able to correct the existing shortcomings and mistakes.

The four formulations that make up *Four Dharmas of Sgam po pa* are very brief and ambiguous, and slightly different versions are currently in use. Since the formulations have been interpreted quite differently in Tibetan commentaries as well as in recent English translations, the study began by discussing variations of the Tibetan formulations and their possible translations.<sup>1795</sup> Earlier publications of *Four Dharmas of Sgam po pa* approached the subject either through the lense of the later Tibetan commentaries and/or a single individual commentary contained in *Dwags po'i bka' 'bum*. In order to facilitate a better understanding of the doctrine's original content, all of the commentaries attributed to Sgam po pa in *Dwags po'i bka' 'bum* were identified, edited, translated, analyzed and discussed alongside each other.<sup>1796</sup>

The doctrine was also examined in the broader context of Sgam po pa's doctrinal system as represented in his major work, *Dwags po thar rgyan* as well as the meditative system of the preliminary practices of *mahā mudrā*.<sup>1797</sup> An additional section contributed to the debate on whether Sgam po pa was essentially a gradualist or instantaneist by showing how his inclusivist system—as reflected by *Four Dharmas of Sgam po pa*—incorporated both approaches. This raised the question of whether Sgam po pa's doctrinal system

---

<sup>1795</sup> See part I, chapter 1.1 of this dissertation.

<sup>1796</sup> See part I, chapter 1.2 as well as part II, chapter 1 of this dissertation.

<sup>1797</sup> See part I, chapter 1.3.1 and 1.3.2 of this dissertation.

might be viewed as an antecedent of the development of the Tibetan *Sprul sku*-system, a possible subject for future study.<sup>1798</sup>

One of the most important findings resulted from an examination of the relationship between *Four Dharmas of Sgam po pa* and similar brief instructions prevalent in other Tibetan Buddhist traditions. While the research originally focused on the relationship between *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral* of the Sa skya pa, I soon noticed that further doctrines appeared to be closely related to these two systems. In the course of my examination, I identified a fourfold topos that was central not only to *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral*, but also to different teachings of the Rnying ma tradition, Bo dong Paṅ chen's *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba*, Tsong kha pa's *Lam gtso rnam gsum* as well as to the *five mistaken stains* laid out in Tāranātha's *Bdud rtsi'i nying khu*. Interestingly, all of the concerned doctrines are commonly believed to date back to either a founding father or otherwise equally important religious figure of the respective tradition and to briefly summarize their own doctrinal system.<sup>1799</sup>

In the section discussing the origin of the doctrine, an attempt was made to identify a potential forerunner for the fourfold topos and *Four Dharmas of Sgam po pa*. The research originally began with an examination of the relationship between *Four Dharmas of Sgam po pa* and *Zhen pa bzhi bral*, and therefore focused primarily on the question of whether one of these two doctrines served as the forerunner for the other. Developing an understanding that the fourfold topos, which is central to the two doctrines, is also present in similar instructions of other Tibetan Buddhist traditions, the scope of the examination was enlarged. As a result, the fourfold topos could be traced back to the circles around 'Brom ston pa and there are some indications that it may even date back to Atiśa, but this needs to be verified by further research. Still, the fourfold topos can certainly be considered as the lowest common denominator of works belonging to the stages of the path genre, and I suspect that it may originally have served as an associated oral pith instruction accompanying more extensive instructions, but this assumption still requires verification.

---

<sup>1798</sup> See part I, chapter 1.3.3 of this dissertation.

<sup>1799</sup> See part I, chapter 2 of this dissertation. This section also briefly lists the available commentarial literature on *Zhen pa bzhi bral* and *Lam gtso rnam gsum*.

What became apparent is that the Bka' gdams tradition exerted an even greater influence on the Tibetan Buddhist traditions—particularly of course on the later traditions (*Gsar ma*) such as the Bka' brgyud pa, Sa skya pa, Jo nang pa and Dge lugs pa—expanding even to core doctrines that are commonly portrayed as a unique characteristic of the concerned tradition. This underlines that Atiśa and his early Bka' gdams circles undoubtedly need to be considered as the single most important Indian Buddhist influence in the cultural exchange processes that took place between India and Tibet during the later dissemination of Buddhism, at least as far as non-tantric doctrines are concerned. As a marginal note, it was further shown that the traditional presentation which considers the doctrinal system of Sgam po pa as a synthesis of Bka' gdams and *mahāmudrā* is indeed tenable.<sup>1800</sup>

An overview of the commentarial literature on *Four Dharmas of Sgam po pa* presented the currently available material on the subject and discussed the content and development of the various commentarial approaches.<sup>1801</sup> In the case of two of the texts, the authorship was previously unknown but could be determined by showing that they are identical to other works of well-attested provenance. In the case of the unclear authorship of the *Bstan rim chen mo'i don bsdu'am lam rim* or *Sangs rgyas kyi bstan pa la rim gyis 'jug pa'i tshul* (attributed to either Gro lung pa or Phag mo gru pa), new evidence was presented.<sup>1802</sup>

Furthermore, it is striking that Phag mo gru pa generally seems to adopt an interpretation of *Four Dharmas of Sgam po pa* that is more in line with the explanations of *Zhen pa bzhi bral* and that the formulations of *Four Dharmas of Sgam po pa* also found their way into commentaries on this important doctrine of the Sa skya tradition. Of no less value is the observation that Rgod tshang pa and his students mostly followed La yag pa's interpretative model rather than that of Phag mo gru pa. This suggests that the presentation of the so-called four great and eight minor Dwags po bka brgyud sub-schools as homogenous traditions whose doctrinal positions have been passed on since the time of their founding fathers in a strictly linear process of vertical cultural

---

<sup>1800</sup> See part I, chapter 3 of this dissertation.

<sup>1801</sup> Depending on which interpretative model was followed, explanations of *Four Dharmas of Sgam po pa* ranged from focusing mainly on sūtra-oriented instructions of the stages of the path system to including also tantric instructions and *mahāmudrā*.

<sup>1802</sup> See part I, chapter 4 of this dissertation.

transmission from master to student is over-simplistic. The processes appear to be far more complex and to involve frequent horizontal exchanges, inter-crossings and criss-crossings with other traditions and sub-traditions.

The fact that the large majority of available commentaries on *Four Dharmas of Sgam po pa* had been authored between the twelfth and fifteenth centuries suggests that the doctrine played an important role during the early phase of the Dwags po bka' brgyud tradition but, for unknown reasons, gradually lost much of its influence over time, and possibly underwent a process of ritualization, as indicated by the increase in prayers and ritual texts related to the doctrine. Strikingly, the doctrine currently appears to be undergoing a revival and is frequently taught by Tibetan teachers in the West.<sup>1803</sup> This may be due to the fact that its brevity allows audiences to be introduced to a doctrinal system within a relatively short period of time, and the doctrine is consequently considered nowadays to be primarily an introductory subject.<sup>1804</sup>

The analytical part of this dissertation is accompanied by twelve text editions and English translations of selected commentaries on *Four Dharmas of Sgam po pa*, most of which have been translated into a Western language for the first time. Apart from the six

---

<sup>1803</sup> During my four years researching the subject, I noticed that *Four Dharmas of Sgam po pa*, but also *Zhen pa bzhi bral* and *Lam gtso rnam gsum*, were taught several times by Tibetan masters in Buddhist centers throughout Europe and America. Since one might think that my research and interaction with Tibetan masters could have triggered such a development, I should note that I had no direct or indirect contact with most of these Tibetan masters, but merely learned about their activities via the internet. Personally, I attended three such public week-end teachings on *Four Dharmas of Sgam po pa* and one teaching on *Zhen pa bzhi bral*. In two of these cases, I acted as interpreter, but only one of the Tibetan masters, Khenpo Karma Ngedon, was informed about my research in advance. Still, as early as 2007, i.e., long before my own research started, I noted that Khenpo Karma Ngedon began all his teaching sessions with a short prayer from *Four Dharmas of Sgam po pa*. Furthermore, several recordings of explanations of *Four Dharmas of Sgam po pa* are currently available via YouTube and the online shops of different Buddhist centers. This trend is also reflected by several English and Tibetan language publications on the subject, such as BERZIN 1979, KALU 1986, THARCHIN 1988, THRANGU 1993, KUNZANG 1999, SCHMIDT 2002, CHOGYE 2003, BRUNNHÖLZL 2007, *Dwags po chos bzhi'i 'grel ba khag gsum* (CKS, 2008), *Mnyam med dwags po chos bzhi'i dgongs 'grel* (CGG, 2008), and *Zhen pa bzhi bral gyi 'grel ba rnam grol lam bzang gsal ba'i sgron me* (ZNG, 2009), DUFF 2011 (1), DUFF 2011 (2) and RINGU 2012.

<sup>1804</sup> That the majority of commentaries on the subject are rather brief, focus particularly on the first *dharma*, and often occur in genres like the teachings to the assembly which were probably directed toward mixed gatherings, suggests that *Four Dharmas of Sgam po pa* may have been taught also as an introductory subject in the twelfth and thirteenth century. Still, the extensive commentaries of La yag pa, 'Khrul zhig Nam mkha'i rnal 'byor and Padma dkar po, which strongly focus also on the more advanced tantric practices, suggest that it was not limited to such a role.

commentaries contained in *Dwags po'i bka' 'bum*,<sup>1805</sup> the selection includes also a work by La yag pa which was at least part of *Dwags po'i bka' 'bum* in an earlier manuscript edition of the collection, and a further text attributed to Sgam po pa that has been preserved outside the collection.<sup>1806</sup> In addition, it further encompasses two short commentaries and two excerpts from longer commentaries by masters of the tradition, which serve as examples for introducing the reader to different commentarial traditions.<sup>1807</sup>

To conclude, while the main aim of this dissertation is to introduce Sgam po pa's highly influential doctrine of *Four Dharmas of Sgam po pa* and its commentarial literature, it offers also glimpses of the formative processes during the period of the later dissemination of Buddhism in Tibet. Accordingly, it shows that the doctrinal boundaries between different Tibetan Buddhist traditions were not yet solidified and permitted intense cultural exchange. Being a phase of dynamic reception, doctrines could be both the subjects and objects of exchange processes. At least in some instances, these crossings produced interconnected and intertwined doctrinal systems which, nevertheless, eventually gave rise to quite distinct identity narratives.

---

<sup>1805</sup> See part II, chapter 1 of this dissertation.

<sup>1806</sup> See part II, chapter 2 of this dissertation.

<sup>1807</sup> See part II, chapter 3 of this dissertation.





# Bibliography

## Sigla

- D Sde dge-Edition of the Tibetan Tripiṭaka = *Bka' 'gyur dang bstan 'gyur* (Sde dge pha phud). Delhi: Delhi Karmapae Chodhey Gyalwae Sungrab Partun Khang, 1976–1985 (TBRC W22084 and W23703).
- H Lha sa-Edition of the Tibetan Tripiṭaka = *Bka' 'gyur*. Lha sa: Zhol bka' gyur par khang, 194? (TBRC W26071).
- P Peking-Edition of the Tibetan Tripiṭaka. D.T. SUZUKI(ed.). *The Tibetan Tripiṭaka. Catalogue & Index. Peking Edition. Reprinted under the supervision of Otani University, Kyoto.* Tokyo/Kyoto: Suzuki Research Foundation, 1955-1961.

\* \* \* \* \*

## Bibliography and Abbreviations

### Tibetan Works

Kun mkhyen Padma dkar po, 'Brug chen IV. (1527–1592)

- PKS *Collected Works (gsuñ-'bum) of Kun-mkhyen Padma dkar-po. Reproduced Photographically From Prints From the 1920-1928 Gnam 'Brug Se ba Byañ-chub-gliñ Blocks.* Darjeeling: Kargyud Sungrab Nyamso Khang, 1973-1974 (TBRC W10736, 24 vols.).
- CNL “Dwags po'i chos bzhi'i rnam bshad skyes bu gsum gyi lam nyin mor byed pa.” PKS, vol. 11, 1–205. Cf. NGMPP reel no. L 0311-07/1, fol. 2a,1–107b,4.
- KLP<sub>p</sub> “Skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba.” In: PKS, vol. 10, 537,1–603,4.

Kun dga' grol mchog (1507–1565/66)

—ZKY “Zhen pa bzhi bral gyi khrid yig.” In : DND, vol. 18, 128,1–130,1.

Kun dga' bstan 'dzin, Khams sprul III. (1680–1723)

—PNG “Phyag chen sngon 'gro'i bsgom rim gsal 'debs ngag 'don rgyas spel dngos gzhi'i rtsa tho dang bcas pa zab don rgya mtsho'i lam tshang.” In: *Collected Minor Works and Teachings of the Third Khams-phrul Nag-dbañ-kun-dga'-bstan-'dzin*. Tashijong, Palampur: Sungrab Nyamso Gyunphel Parkhang, 1974, vol. 3,13–61 (TBRC W10979; 3 vols.).

Kun dga' dpal 'byor (1428-1476), 'Brug chen II.

—KPSB *Collected Works (gsuñ-'bum) of Rgyal-dbañ Rje Kun-dga'-dpal-'bjor. Reproduced From Tracings of Prints From Punakha Completed With Sections From the Chos-rgyal-lhun-po Redaction*. Darjeeling: Kargyud Sungrab Nyamso Khang, 1982 (TBRC W10954; 2 vols.).

—ZGT “Zab don dgongs pa'i gter mdzod grub pa'i shing rta.” In: KPSB, vol. 2, 1,1–84,2.

—ZZ “Bzhi chos zhal gdams.” In: KPSB, vol. 1, 505,1–546,1.

—ZDC “Zhal gdams dri lan dang bcas pa.” In: KPSB, vol. 1, 243,1–330,6.

—ZRP “Zhal gdams rin chen 'phreng ba tshigs su bcad pa nyung ngu'i rim pa.” In: KPSB, vol. 1, 211,1–241,2.

Kun dga' bzang po, Ngor mkhan chen I. (1382–1456)

—ZZG “Zhen pa bzhi bral gyi brgyud 'debs.” In: KZSB, vol. 9, 12d5-13b1. Cf. BZK, 305,1–307,3 and ZZK 489,5–492,2.

—KZSB “The Complete Works of Ngor Chen Kun Dga' Bzng [sic] po.” In: *The Complete Works of the Great Masters of the Sa Skya Sect of Tibetan Buddhism*. Tokyo: The Tokyo Bunko, 1968, vol. 9–10.

Kun dga' legs pa'i rin chen (15<sup>th</sup> cent.)

- ZZA “Zhen pa bzhi bral gyi khrid yig rje bla ma ā nanda bha dra'i gsung sgras.” In: BZK, 317,2–342,7. Cf. ZZK, 492,2–521,1 and BBG, 508,3–536,2.

## Kun gzigs Chos kyi snang ba, 'Brug chen VIII. (1768–1822)

- CSB *Collected Works (gsun-'bum) of H. H. the Eighth Rgyal-dbañ 'Brug-chen of the Northern 'Brug-pa, Kun-gzigs-chos-kyi-snañ-ba (1768–1822). Reproduced from manuscripts newly copied from a set of unclear Gsañ-sñags-chos-gliñ blocks from the library of the late 'Brug-pa Thugs-sras Rin-po-che. Rewalsar: Zigar Brukpa Kargyud Institute, 1985 (TBRC W10754; 4 vols.).*
- CNM “Gdams ngag nyams len par mkho ba zab khrid mtha' dag gi sngon 'gro'i ngag 'don rim par dmigs khrid don 'grel nyung ngur bkod pa mchog gi byin rlabs 'dren pa'i shing rta.” In: CSB, vol. 1, 505,1–568,2.

## Dkon mchog rgyal mtshan (1764-1853)

- KGSB *The Collected Works of Dbal-mañ Dkon-mchog-rgyal-mtshan. New Delhi: Gyalten Gelek Namgyal, 1974 (TBRC W2519; cf. TBRC W1KG1132; 11 vols.).*
- LZT “Lam gyi gtso bo rnam gsum gyi zin tho.” In: KGSB, vol. 5, 531,1–552,4.

## Dkon mchog bstan pa'i sgron me (1762-1823)

- GJSB *Rje btsun bla ma dam pa gung thang 'jam pa'i dbyangs dkon mchog bstan pa'i sgron me dpal bzang po'i gsung 'bum. Lha sa: Zhol par khang gsar pa, 2000 (TBRC W22112; 8 vols.).*
- LNN “Lam gyi gtso bo rnam gsum rtsa tshig gi steng nas gzhung bsrangs te nyams su len tshul.” In: GJSB, vol. 3, 641,1–649,2.
- LZD “Lam gtso'i zin bris gsal ba'i lde mig.” In: GJSB, vol. 3, 639,3–640,6. Cf. PDSB, 706,3–707,6.

Dkon mchog bstan 'dzin Chos kyi blo gros (1801–1859)

- ZNZ “Zab lam bla ma sgrub pa'i bsnyen yig zin bris dang gzhung rnam dkyus byang nag 'gros su bkod pa sog.” In: BCD, vol. 136, 285,1–476,3.

Klong chen Rab 'byams pa Dri med 'od zer (1308–1364)

- KST *Miscellaneous writings (gsun thor bu) of Kun-mkhyen kloñ-chen-pa Dri-med-'od-zer. Reproduced from xylographic prints from the A-'dzom 'Brug-pa Chos-sgar blocks. Delhi: Sanje Dorje, 1973. (TBRC W12829; 2 vols.) Cf. KST<sub>D</sub>: Collected Miscellaneous Writings of Rgal-ba Kloñ-chen Rab-byams-pa. Reproduced from xylographic prints from the Sde-dge blocks. Paro: Lama Ngodrub and Sherab Drimey, 1982 (TBRC W23504; 2 vols.).*
- KRP “Chos bzhi rin po che'i 'phreng ba.” In: KST, vol. 1, 247,1–264,4. Cf. KST<sub>D</sub>, 1, 196,1–208,2.
- ZDG “Zhen pa bzhi bral rdo rje'i mgrur.” In: KST, vol. 2, 402,1–403,1.

'Khrul zhig Nam mkha'i rnal 'byor (15<sup>th</sup> cent.)

- PSP *Phyag rgya chen po gsal ba'i 'phreng ba. A Presentation of the Fundamentals of the Practice of Mahāmudra by 'Khrul-zhig Nam-mkha'i-rnal-'byor. Reproduced From a Rare Manuscript From the Library of Lupon Sonam Sangpo. Gangtok: Gonpo Tseten, 1976 (TBRC W1KG10280).*

Go rams pa Bsod nams seng ge, Ngor mkhan chen VI. (1429-1489)

- GSS *The Collected Works of Kun-mkhyen Go-rams-pa Bsod-nams-seng-ge. Bir: Yashodhara Publications, 1995 (TBRC W11249; 13 vols.).*
- ZKN “Blo sbyong zhen pa bzhi bral gyi khrid yig zab don gnad kyi lde'u mig.” In: GSS, vol. 8, 461,1–474,5. Cf. “Zhen pa bzhi bral gyi dmigs khrid gsal la grangs tshang ba gcig.” In: BBG, 495,3–508,3.

Mgar chos sdings pa, Ngag dbang don grub (13<sup>th</sup> cent.)

- TDN “Tshogs chos mdo rgyud kun gyi snying po nor bu rin po che bkod pa'i rgyan.” In: BCD, vol. 36, 1–234.

## 'Gyur med Padma dbang rgyal (1871–1926)

- DBT *Mdo las byung ba'i gtam rgyud sna tshogs*. Pe cin: Krung go'i bod kyi shes rig dpe skrun khang, 1992 (TBRC W3888).

## Rgod tshang pa Mgon po rdo rje (1189-1258)

- GTS<sub>T1</sub> *Rje rgod tshang pa'i gsung 'bum*. Thimphu: Kunzang Tobgey, 1976 (TBRC W23867; 3 vols.).
- GTS<sub>T2</sub> *The collected works of Rgod-tshan-pa Mgon-po-rdo-rje. The Founder of the Upper Tradition (stod) of the 'Brug-pa dKar-brgyud-pa*. Thimphu: Tango Monastic Community, 1981 (TBRC W23661; 5 vols.).
- GTS<sub>D</sub> *The collected works (gsun-bum) [sic] of Rgod-tshan-pa Mgon-po-rdo-rje*. Darjeeling: Kargyud Sungrab Nyamso Khang, 1972– (TBRC W23789; 2 vols.).
- TCNP “Rgyal ba rgod tshang pa'i tshogs chos gnad kyi phreng ba” In: GTS<sub>T2</sub>, vol. 2, 395,1–453,4.
- NTC *Gnad kyi them bu chen mo. A Commentary on Sgam-po-pa's B'zi chos by an unknown follower of the tradition*. Darjeeling: Kargyud Sungrab Nyamso Khang, 1984 (TBRC W22721).
- GNTC “Rje rgod tshang pa'i gsung sgros gnad kyi them bu che ba.” In: GTS<sub>T1</sub>, vol. 3, 289,1–376,6. Cf. GTS<sub>T2</sub>, vol. 3, 95,1–336,5 and GTS<sub>D</sub>, vol. 2, 89,1–214,1. Cf. NTC.
- ZYN *Mnyam med rgod tshang pa la bu slob rnams kyis zhus pa'i zhu lan yon tan nyis brgya*. In: GTS<sub>T1</sub>, vol. 2, 207,1–271,3.

## Sgam po Spyan snga (1968–)

- PNN *Phyag rgya chen po lnga ldan gyi sngon 'gro'i khrid yig bka' brgyud bla ma'i zhal lung*. Lha sa: Bod ljongs mi dmangs dpe skrun khang, 2009.

## Sgam po pa Bsod nams rin chen (1079–1153)

- KLP “Skyes bu gsum gyi lam gyi mchog rin po che'i 'phreng ba zhes bya ba chos rje sgam po pas mdzad pa.” In : PKS, vol. 10, 525,1–527,5. Cf. NGMPP reel no. L 0311-05/1, fol. 1–4.

- CNN “Chos rje dwags po lha rje’i nyams len gyi gnad bsdus pa.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 251a,7–265b,7. Cf. DKB-Bkra, vol. 2, 270,5–281,8.
- CLP “Dwags po chos bzhi’i rtsa ba skyes bu gsum gyi lam gyi mchog rin po che’i ’phreng ba zhes bya ba chos rje sgam po pas mdzad pa.” In : PKS, vol. 10, 525,1–527,5. [also referred to as F]. Cf. NGMPP reel no. L 0311/7, 1–4. [also referred to as E].
- CZD “Chos bzhi mdor bsdus pa legs.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 401a,5–404a,2. Cf. DKB-Bkra, vol. 2, 387,3–388,6. Cf. DND, vol. 8, 397,1–,400,1.
- TCC “Tshogs chos chen mo.” In: DKB-Dwags, NGMPP reel no. L 0594/1, fol. 323b, 1–354b, 5. Cf. DKB-Bkra, vol. 1, 326,6–360,2.
- TMP “Tshogs chos mu tig phreng ba.” In: DKB-Dwags, NGMPP reel no. L 0594/1, fol. 285b,1–322b,7. Cf. DKB-Bkra, vol. 1, 293,4–326,6.
- TYP “Tshogs chos yon tan phun tshogs.” In: DKB-Dwags, NGMPP reel no. L 0594/1, fol. 253b,1–284b,7. Cf. DKB-Bkra, vol. 1, 258,3–293,4.
- TCL “Mgon po zla ’od gzhon nus mdzad pa’i tshogs chos legs mdzes ma.” In: DKB-Dwags, NGMPP reel no. L 0594/1, fol. 180b,1–252b,7. Cf. DKB-Bkra, vol. 1, 171,3–258,2.
- DKB-Dwags *Dwags po’i bka’ ’bum*. Scans of the Ri bo che-blockprint by the NGMPP. NGMPP reel no. L 594/1–596/1. [also referred to as B].
- DKB-Bkra *Collected Works (gsuñ ’bum) of sGam-po-pa bSod-nams-rin-chen. Reproduced from a manuscript from the bkra-sis-chos-rdzoñ monastery in Miyad Lahul. Delhi: Khasdub Gyatsho Shashin, 1975 (TBRC W23444; 2 vols.).*
- DKB-BC Dwags po lha rje’i bka’ ’bum. In: BCD, vol. 11–14. [also referred to as A].
- DKB-Dge *Selected writings of sGam-po-pa bSod-nams-rin-chen (Dwags-po-lHa-rje) with the biography written by his descendant sGam-po-pa bSod-nams-lhun-grub. Reproduced from a rare manuscript collection from the Gemur monastery in Lahul by Topden Tshering. Delhi: Topden Tshering, 1974 (TBRC W23346).*
- DKB-He *Collected works (gsuñ ’bum) of sGam-po-pa bSod-nams-rin-chen. Reproduced from a manuscript reflecting the tradition of the Dwags-lha sGam-po redaction prepared through the*

*efforts of sPyan-sña bSod-nams-lhun-grub from the Hemis Monastery in Ladakh.* Darjeeling: Kargyud Sungrab Nyamso Khang, 1982. (3 vols.)

- DKB-Kath *Khams gsum chos kyi rgyal po mnyam med sgam po pa 'gro mgon bsod nams rin chen mchog gig sung 'bum yid bzhin nor bu.* Kathmandu: Khenpo S. Tenzin & Lama T. Namgyal, 2000 (TBRC W23439; 4 vols.).
- DKB-Sde *Dwags po'i bka' 'bum.* Sde dge: Sde dge par khang chen mo, 1998? (2 vols.).
- NLD “Bla ma sgam po pa'i gdams ngag nyams su len pa bsdu pa.” In: DKB-BC, vol. 12, 370,5–390,4.
- NYK “Nyams myong yi ger bkod pa.” In: DKB-BC, vol. 12, 121,5–140,6.
- DKZ “Dus gsum mkhyen pa'i zhus lan.” In: DKB-Dwags, NGMPP reel no. L 0594/1, fol. 376b,1–475b,5. Cf. A, vol. 12, 137,2–5 [referred to as A<sub>a</sub>]. Cf. A, vol. 12, 323,1–4 [referred to as A<sub>b</sub>]. Cf. DKB-Bkra, vol. 1, 376,5–469,3.
- DTG *Dwags po thar rgyan:* “Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 562b,1 – L 0596/1, fol. 206a,7 (incomplete). Cf. also *Dam chos yid bzhin gyi nor bu thar pa rin po che'i rgyan.* Kathmandu: Gam-po-pa Library, 2006 (1. Ed. 2003).
- DGD “Mdo sngags kyi bsgom don bsdu pa.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 240b,1–252a,7. Cf. DKB-Bkra, vol. 2, 263,4–270,5.
- NDN “Rnam rtog don dam gyi ngo sprod.” In: GYALTRUL 2004, 186–293. Cf. DKB-Bkra, vol. 2, 229,4–247,6.
- NND “Snying po ngo sprod don dam gter mdzod.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 165b,1–191b, 4
- ZLP “Rje sgam po pa'i zhal gdams lam mchog rin po che'i phreng ba.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 519b,1–545b,7. Cf. DKB-Bkra, vol.2, 475,5–495,7 [incomplete].
- LCP “Lam mchog rin po che'i phreng ba.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 397a,1– 401a,5. Cf. DKB-Bkra, vol. 2, 383,4–387,3.
- SGD “Chos rje'i dwags po lha rje'i gsung sgros dum sgrigs ma.” In: DKB-Dwags, NGMPP reel no. L 0595/1, fol. 266b,1–280b,7. Cf. DKB-BC, vol. 12, 18,6–19,3 [referred to as A<sub>d</sub>].

Cf. DKB-BC, vol. 14, 229,5–230,2. [referred to as A<sub>d</sub>]. Cf. DKB-Bkra, vol. 2, 283,1–294,3.

Sgam po pa Bsod nams lhun grub (1488–1522)

—GNS “Chos kyi rje dpal ldan sgam po pa chen po'i rnam par thar pa yid bzhin nor bu rin po che kun khyab snyan pa'i ba dan thar pa rin po che'i rgyan gyi mchog.” DKB-Bkra, vol. 1, 26–150.

Sgam po Tshul khriims snying po (1116–1169)

—TKL “Skyes bu gsum gyi lam rim phyed bcas śloka bcu gnyis pa'i 'grel pa mdor bsdu pa slob dpon sgom pas mdzad pa.” In: PKS, vol. 10, 527,6–531,2 [also referred to as TKL<sub>x</sub>]. Cf. NGMPP reel no. L311/5, fol. 4b,1–6a,3 [also referred to as TKL<sub>M</sub>].

Gro lung pa blo gros 'byung gnas (11<sup>th</sup> cent.)

—GTR “Dge bshes gro lung pas mdzad pa'i bstan rim chen mo'i don bsdu'am lam rim.” In KSB, vol. 5, 243–321.

Ngag dbang bstan dar (1759–1831)

—NTSB *Mkhas pa'i dbang po a lag sha bstan dar lha rams pa'i gsung 'bum*. Zi ling: Sku 'bum byams pa gling, 199- (TBRC W29009).

—LDP “Lam gyi gtso bo rnam gsum gyi 'grel pa 'dod 'jo'i dpag bsam.” In: NTSB, 331,1–378,3.

Ngag dbang Blo bzang rgya mtsho, Dā la'i bla ma V. (1617–1682)

—NSB *Ngag dbang blo bzang rgya mtsho'i gsung 'bum*. Dharamsala: Nam gsal sgron ma, 2007 (TBRC W2CZ5990; 25 vols.).

—NLG “Lam gyi gtso bo rnam gsum gyi mchan 'grel.” In: NSB, vol. 12, 517,1–523,3.

—LGL “Lam gyi gtso bo rnam gsum gyi dgongs 'grel lung rig gter mdzod.” In: NSB, vol. 12, 525,1–577,4.



## Ngag dbang Rin chen bzang po (1891–1960)

- NST *Ngag dbang rin chen bzang po'i gsung thor bu*. S.l.: s.n., 1982? (TBRC W00KG01048)
- LTT “Las dang po pa la dam chos nyams su len tshul mdor bsdus su bshad pa thar pa'i them skes.” In: NST, 47,1–171,4.

## Ngor pa dpon slob Ngag dbang legs grub (1811–?)

- ZKK “Blo sbyong zhen pa bzhi bral gyi khrid byang sems kun dga' legs rin gyis mdzad pa'i 'chad thabs nor bu ke ta ka'i do shal.” In: BZK, 342,7–356,3. Cf. ZZK 521,1–535,4.

## Dngul chu Dharma bha dra (1772–1851)

- NDSB *Thams cad mkhyen pa dngul chu dharma bha dra'i gsung 'bum*. New Delhi: Tibet House, 1973–1981 (TBRC W20548; 8 vols.).
- LTG “Lam gtso rnam gsum gyi 'grel pa tshig don rab tu gsal bar byed pa'i sgron me.” In: NDSB, vol. 5, 487,1–511,1.

## Chos kyi dbang phyug, Paṅ chen bla ma X. (1938–1989)

- CBSB *Paṅ chen blo bzang 'phrin las lhun grub kyi gsung 'bum*. Bkra shis lhun po: Bkra shis lhun po'i dgon, 199-? (TBRC W23864; 3 vols.).
- LKN “Lam gyi gtso bo rnam gsum gyi 'grel pa skal ldan rna ba'i bcud len.” In: CBSB, vol. 3, 321,1–346,6.

## Chos grags ye shes, Zhwa dmar IV. (1453–1524)

- CSG “Dwags po chos bzhi gsal ba'i sgron ma.” In: CYSB, vol. 3, 354–359.
- CYSB *Thams cad mkhyen pa zhwa dmar bzhi pa spyang snga chos kyi grags pa'i gsung 'bum*. Pe cin: krung go'i bod rig pa dpe skrun khang, 2009 (TBRC W1KG4876; 6 vols.).

Jo nang rje btsun Tāranātha Kun dga' snying po (1575–1634)

- TSB *Rje btsun Tā ra nā tha'i gsung 'bum*. Dzam thang dgon: s.n., 199-. (TBRC W22276; 23 vols.)
- GCB “Dam pa'i chos rin po che 'phags pa'i yul du ji ltar dar ba'i tshul gsal bar ston pa dgos 'dod kun 'byung” [Rgya gar chos 'byung]. In: TSB, 465,1–749,3.
- GJK “Rgyal ba'i bstan pa la 'jug pa'i rim pa skyes bu gsum gyi man ngag gi khrid yig bdud rtsi'i nying khu.” In: TSB, vol. 18, 241,1–333,6.

'Jam dbyangs Mkhyen brtse'i dbang po (1820–1892)

- ZNN “Blo sbyong zhen pa bzhi bral gyi nyams dbyangs snying gi bdud rtsi.” In: ZZK, 535, 4–536, 3. Cf. BZK, 305–307.

'Jam dbyangs Thub bstan nyi ma (1779–1862)

- TNSB *Rje btsun 'jam dbyangs thub bstan nyi ma dpal bzang po'i gsung 'bum*. Bla brang: Bla brang bkra shis 'khyil, 1999?. (TBRC W22204; 6 vols.)
- LSB “Lam gtso gsum la gshar bsgom gyis blo sbyong ba'i tshul.” In: TNSB, vol. 2, 449,1–466,3.

'Jam dbyangs blo gter dbang po (1847–1914)

- GKD *Sgrub thabs kun btus. A Collection of Sadhanas and Related Texts of the Vajrayana Traditions of Tibet. Reproduced by Photomechanical Process from Sde-dge Xylograph Edition of 1902*. Bir: Indo-Tibetan Buddhist Literature Publisher and Dzongsar Institute for Advanced Studies of Buddhist Philosophy and Research, 1970 (TBRC W23681; 14 vols.).
- BKB *'Jam dbyangs blo gter dbang po'i bka' 'bum*. Khreng tu'u: Blo gros phun tshogs, 1998. (TBRC W00EGS1016238; 6 vols.).
- BCT “Blo sbyong gces btus.” In: BKB, vol. 6, 187,1–528,6.

## 'Jigs med rdo rje dpa' bo (1879-1940/41)

- JSB *Gter ston bla ma 'jigs med rdo rje dpa' bo'i gsung 'bum.* Zhang kang: Zhang kang gyi ling dpe skrun khang, 2001.
- ZCP “Zhal gdams chos bzhi rin chen 'phreng ba.” In: JSB, 389–391 (TBRC W24630).

## 'Jigs med bsam gtan (1814-1881/1897)

- JSSB *'Jigs med bsam gtan gyi gsung 'bum.* Sku 'bum: Sku 'bum byams pa gling, 2000? (TBRC 5424; 2 vols.).
- LDN “Lam gyi gtso bo rnam gsum gyi gdams pa mdor bsdus nyams su len tshul 'jam mgon bla ma'i zhal gyi bdud rtsi'i thig pa nyon mongs nad sel.” In: JSSB, vol. 1, 377,1–385,3.

Rje btsun Mi la ras pa (11/12<sup>th</sup> cent.)

- JMSB *Rje btsun mi la ras pa'i gsung 'bum.* Pe cin: Krung go'i bod rig pa dpe skrun khang, 2011 (5 vols.).

## Bstan pa'i nyi ma, Paṅ chen bla ma VII. (1782–1853)

- PTSB *Paṅ chen thams cad mkhyen pa blo bzang dpal ldan bstan pa'i nyi ma phyogs las rnam rgyal dpal bzang po'i gsung 'bum.* Bra shis lhun po: Bkras lhun chos sde tshogs pa, 1990? (TBRC W6205; 9 vols.).
- LZN “Gsung rab kun gyi snying po lam gyi gtso bo rnam gsum gyi khrid yig gzhan phan snying po.” In: PTSB, vol. 5, 109,1–151,3.
- LDL “Khams gsum chos kyi rgyal po tsong kha pa chen pos legs par bshad pa lam gyi gtso bo rnam gsum gyi don las brtsams pa'i dri ba'i lan.” In: PTSB, vol. 5, 153,1–191,4.

## Bstan 'dzin Chos kyī blo gros, 'Bri gung chung tshang VI. (1868–1906)

- KBG “'Bri lugs skyes bu gsum gyi lam gyi rim pa'i bla ma brgyud pa'i gsol 'debs.” In: BCD, vol 132, 81,1–135,4.

Dam chos pad dkar, 'Brug rje mkhan po IV. (1636-1708)

- SYK *Gsan yig skor. Record of teachings, initiations, and instructions received by the Fourth Rje Mkhan-po of Bhutan, Dam-chos-pad-dkar (1636–1708). Reproduced from a manuscript from the library of Lopen Pemala. Thimphu: National Library of Bhutan, 1985 (TBRC W8682).*

Padma chos rgyal, La dwags khrid dpon (1876/8–1958/9)

- SSZ “Gseng lam bla ma'i sgrub thabs gsal byed rgyas pa zla 'od gzhon nu'i dgongs rgyan.” In: BLC, vol.73, 311,1–382,3.

Spyan snga ba Shes rab 'byung gnas (1187–1241)

- CNS “Rje dwags po'i thugs kyi yang snying chos bzhi'i rnam bshad.” In: BCD, vol. 33, 177–210 [identical with CGD].

Pha bong kha pa Bde chen snying po (1878–1941)

- PDSB “Pha bong kha pa bde chen snying po'i gsung 'bum.” Lha sa: s.n., 199? (TBRC W3834; 11 vols.).
- LZZ “Rdo rje 'chang pha bong kha pa dpal bzang pos lam gtso'i zab khrid stsal skabs kyi gsung bshad zin bris lam bzang sgo 'byed.” In: PDSB, vol. 8, 627,1–706,3.

Phag mo gru pa, Rdo rje rgyal po (1110-1170)

- PKL “Skyes bu gsum gyi lam rim blo bzlog bzhi.” In: PKB, vol. 3, 177a,3-182b,1 [referred to as PKL<sub>M</sub>]. Cf. PSB, vol.7, 24,1–44, 1 [referred to as PKL<sub>X</sub>]. Cf. PST, 250a,1–256b,3 [referred to as PKL<sub>B</sub>].
- PSB *Dus gsum sangs rgyas thams cad kyi thugs rje'i rnam rol dpal ldan phag gru rdo rje rgyal po mchog gi gsung 'bum rin po che. Kathmandu: Gam-po-pa library, 2003 (TBRC W23891; 9 vols.).*
- PST *Dpal phag mo gru pa'i gsung 'bum pod ta pa. [Gsung 'bum. Phag mo gru pa Rdo rje rgyal po ('Bras spungs| phyi| ma| 988 bris ma|; TBRC W1KG15060).*
- PKB *Dpal phag mo gru pa'i bka' 'bum. Nepal-German Manuscript Preservation Project, NGMPP reel no. E 3169/1–3171/1 (4 vols.).*

- LRT “Lam rim gyi rtsa ba dpal phag mo gru pas mdzad pa.” In: PKS, vol. 10, 533,1–535,6. Cf. PSB, vol. 1, 291,1–295,3 and GTR, 244,1–245,3.
- PTR “Sangs rgyas kyi bstan pa la rim gyis ’jug pa’i tshul.” In: PSB, vol. 1, 291–480 [identical with GTR apart from the colophon]
- TDC “Tshogs chos chen mo dum bu bcu gnyis ma.” In: PSB, vol. 5, 597,1–679,5.
- TMS “Tshogs chos mun pa thams cad sel bar byed pa vaidūrya ’od kyi dkyil ’khor.” In: PSB, vol. 5, 1,1–191,5.
- TMM “Tshogs chos ma rig mun sel.” In: PSB, vol. 5, 193,1–376,5.
- PTT “Tshogs chos rin po che’i gter mdzod.” In: PSB, vol. 5, 377,1–439,4.

Phyogs las rnam rgyal, Bo dong Paṅ chen (1376–1451)

- KGK *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba.* Kathmandu: Porong Pema Chhoeding, 2000. (TBRC W1KG5371). Cf. *Skyes bu gsum gyi lam rim rgyas pa khrid du sbyar ba.* New Delhi: Ngawang Topgye, 1979 (TBRC W14669).

Dbang phyug Rdo rje, Karmapa IX. (1556–1601/03)

- PGS *Sgrub brgyud karma kam tshang pa’i phyag chen lhan cig skyes sbyor gyi sngon ’gro bzhi sbyor sogs kyi ngag ’don ’phags lam bgrod pa’i shing rta.* In: DND, vol. 9, 107–124.
- NMC *Phyag chen rgyas pa nges don rgya mtsho ’bring po ma rig mun sel bsdu pa chos sku mdzub tshugs bcas so.* Varanasi: Vāṇa Vajravidyā dpe mdzod khang, 2006.

Bla ma Zhang Brtson ’grus grags pa (1121/1123–1193)

- CNP “Dwags po chos bzhi’i ngo sprod.” In: ZSB, vol. 3, 558–568.
- ZSB *Dpal tshal-pa bk’a-[sic]brgyud-kyi bstan-pa’i mña-bdag zhañ gyu-brag-pa rtson-’gu grags-pa’i gsuñ-’bum rin-po-che (The Collected Works of Zhañ brTson-’grus grags pa, 1123-1193).* Kathmandu: Gam-po-pa library, 2004 (TBRC W26673; 9 vols.).

Blo gros lung rig, Khra 'gu IX. (1933–)

- CGN “Dwags po'i chos bzhi rgya skad du bsgyur ba spar skrun thengs gnyis po'i sngon brjod.” In: *Skyabs rje mkhan chen khra 'gu rin po che'i gsung rtsom thor bu phyogs bsdu*. Sarnath: Vajra Vidya Institute Library, 2009, vol. 2, 176,7–177,5.

Blo bzang rgyal mtshan Seng ge (1757–1849)

- DTD “Dam pa'i chos kyi thob yig bdud rtsi'i chu rgyun.” In: BSS, vol. 2, 81,1–210,4.
- BSS *Blo bzang rgyal mtshan seng ge'i gsung 'bum*. ??: ? (TBRC W1KG1656; 8 vols.).
- LNS “Lam gtso rnam gsum gyi rnam bshad.” In: BSS, vol. 3, 211,1–263,6.
- LDY “Lam gyi gtso bo rnam gsum gyi nyams len byed tshul dben sa snyan brgyud ltar gyi 'don bsgrigs yongs 'dzin zhal lung.” In: BSS, vol. 3, 297,1–317,4.
- LNG “‘Od dpag med kyi 'pho khrid zhig dang lam gyi gtso bo rnam gsum gyi snyan brgyud thun mong ma yin pa'i khrid rgyun legs par thob pa'i brgyud pa.” In: BSS, vol. 2, 119,6–120,4.

Blo bzang rta mgrin (1867–1937)

- BTS *Rje btsun blo bzang rta dbyangs kyi gsung 'bum*. New Delhi: Mongolian Lama Gurudeva, 1975–1976 (TBRC W13536; 17 vols.).
- LNT “Lam gyi gtso bo rnam gsum nyams su len tshul gyi tho yig.” In: BTSSB, vol. 6, 33,1–38,2.

Blo bzang 'phrin las Bstan pa rgya mtsho, Kirti VIII. (1849–1904)

- RBS *Rong chen kirti blo bzang 'phrin las kyi gsung 'bum*. Qinghai: Tala Tulku, 199-? (TBRC W4615; 12 vols.).
- LZK “Lam gyi gtso bo rnam gsum gyi zin bris skal bzang yid kyi gdung sel.” In: RBS, vol. 5, 1021,1–1059,5.

## Blo bzang ye shes, Paṅ chen bla ma V. (1663–1737)

- BYS *Paṅ chen thams cad mkhyen pa chen po blo bzang ye shes dpal bzang po'i gsung 'bum*. Bkra shis lhun po: Bkra lhun chos sde tshogs pa, 1990? (TBRC W1174; 4 vols.).
- LNL “Lam gtso rnam gsum gyi rnam bshad gsung rab kun gyi gnad bsdu pa legs bshad snying po.” In: *BYS*, vol. 3, 289,1–407,5.

## 'Bri gung skyob pa 'Jig rten mgon po, Rin chen dpal (1143-1217)

- CKS *Dwags po chos bzhi'i 'grel ba khag gsum*. Sarnath: Kagyud Relief & Protection Committee, 2008.
- TCT “Tshogs chos rta lo mar grags pa dwags po chos bzhi'i 'grel pa.” In: *CPS*, vol. ja/nya/ta, 198,14–239,5. Cf. *CKS*, 17-81.
- CGD “Dwags po chos bzhi'i 'grel pa don gsal.” In: *CPS*, vol. tha/da/na, 202,15–220,3. Cf. *CKS*, 81–121.
- CDN “Dwags po chos bzhi'i don 'grel snying bsdu bstan pa.” In: *CPS*, vol. nga/ca/cha, 613,6–615,10. Cf. *CKS*, 121–125.
- CPS 'Bri gung skyabs mgon che tshang 'phrin las lhung grub (ed.). *Khams gsum chos kyi rgyal po mnyam med 'bri gung skyob pa 'jig rten gsum mgon gyi bka' 'bum nor bu'i bang mdzod*. Dehra Dun: Srong btsan dpe mdzod khang, 200?.

## 'Bri gung chung tshang I., Chos kyi grags pa (1595–1659)

- GNN *Dam pa'i chos gongs gcig pa'i rnam bshad nyi ma'i snang ba*. In: *BCD*, vol. 99, 1–361.

## 'Brug pa Kun dga' legs pa (1455-1529)

- CZK “Dwags po chos bzhi'i skor.” In: *'Brug pa kun legs kyi rnam thar*. Lha sa: Bod ljongs mi dmangs dpe skrun khang, 2005, 464,6–18. Cf. *BST*, 856–857 (TBRC W29517).
- BST *'Brug pa kun legs kyi gsung thor bu*. Digitized from an *dbu med*-manuscript of unknown origin (TBRC W1CZ1980).

Vasubandhu (4<sup>th</sup> cent.)

- VY JONG CHEOL LEE (ed.). *The Tibetan Text of the Vyākhyāyuktī of Vasubandhu. Critically Edited from the Cone, Derge, Narthang and Peking Editions*. Tokyo: Sankibo Press, 2001 (Bibliotheca Indologica et Buddhologica, vol. 8).

Mar pa Chos kyi blo gros (11<sup>th</sup> cent.)

- MLSB<sub>p</sub> *Lho brag mar pa lo tsā'i gsung 'bum*. Pe cin: Krung go'i bod rig dpe skrun khang, 2011 (7 vols.).
- MLSB<sub>s</sub> *Dpal mnga' bdag sgra sgyur mar pa lo tsā chos kyi blo gros kyi gsung 'bum*. Ser gtsug nang bstan dpe rnying 'tsho bsdu phyogs sgrig khang, 20?? (3 vols.).

## Mi pham Chos kyi blo gros, Zhwa dmar XIV. (1952–2014)

- NPK *Nges don phyag rgya chen po'i khrid mdzod*. Anthology of instructional materials on Mahāmudrā from Indian source texts and Tibetan writings. New Delhi: Rnam pa rgyal bad pa zhwa dmar pa'i chos sde, 1997 (TBRC W23447; 13 vols.).

Sman sdong mtshams pa Karma nges don bstan rgyas (19<sup>th</sup> cent.)

- MDN “Mnyam med dwags po lha rje'i rnam thar sgrub brgyud bstan pa'i mdzes rgyan.” In: *Sgrub brgyud rin chen gsum gyi rnam thar dan lam mchog rin chen phreng ba*. Sman sdong mtshams pa Nges don bstan rgyas. Kalimpong: Shri Diwakar Publication, 2009. Cf. *Mnyam med dwags po lha rje'i rnam thar sgrub brgyud bstan pa'i mdzes rgyan*. Delhi: Choten, 1985 (TBRC 24063).

## Myang ral Nyi ma 'od zer (1136–1204)

- JZL *Jo mo zhu lan*. Manuscript kept at the Royal Library, Denmark: <http://www.kb.dk/permalink/2006/manus/97/eng/> (last access: 11.04.2015). Identical with *Jo mo la gdams pa'i chos skor* (TBRC 27501). Cf. RTD, vol. 92, 326,5–327,3.

## Tsong kha pa Blo bzang grags pa (1357–1419)

- TKT *Rje tsong kha pa chen po'i bka' 'bum thor bu*. Zi ling: mtsho sngon mi rigs dpe skrun khang, 1987 (TBRC W486).



—LTN “Lam gyi gtso bo rnam gsum.” In: TKT, 344,7–346,1. Cf. DND, vol. 4, 435,1–438,4.

Gtsang pa rgya ras Ye shes rdo rje (1161–1211), 'Brug chen I.,

—TNK “Tshogs chos mno 'khor che ba.” In: TGS, 315,1–463,4.

—TGS *'Gro-ba'i mgon-po chos-rjer gtsaṅ-pa rgya-ras ye-shes rdo-rje mchog-gi gsuñ-'bum rin-po-che*. Kathmandu: Sherab Gyaltzen, 1998 [TBRC 23782].

Tshul khriṃs dpal ldan (?–)

—ZNG *Zhen pa bzhi bral gyi 'grel ba rnam grol lam bzang gsal ba'i sgron me*. Dehra Dun: Sa skya rin chen chos gling, 2009/10(?).

Rdza dpal sprul, O rgyan 'jigs med chos kyi dbang po (1808–1887)

—KBZ *Khrid yig kun bzang bla ma'i zhal lung*. Zhang khang: Zhang khang then mā dpe skrun khang, 2001 (TBRC W30038).

Zhogs pa Don yod mkhas grub (1671-1736)

—ZLK “Lam gyi gtso bo rnam gsum gyi khrid.” In: ZDS, 111,4–115,4.

—LKG “Lam gyi gtso bo rnam gsum gyi khrid yig rgyas pa.” In: ZDS, 125,1–153,6.

—TMN “Gtso bo rnam gsum gyi dmar khrid zab mo nyams su len pa.” In: ZDS, 115,4–123,5.

—ZDS *Rje btsun grub pa'i dbang phyug rdo rje 'chang don yod mkhas grub rin po che'i gsung 'bum*. Lha sa: Zhol par khang gsar pa, 199- (TBRC W22119).

Ye shes rgyal mtshan (1713–1793)

—YGS *The Collected Works (gsuñ-'bum) of Tshe-mchog-gliñ Yongs-'dzin Ye-śes-rgyal-mtshan*. New Delhi: Tibet House Library, 1974–1977 (TBRC W1022; 25 vols.).

—LKL “Lam gyi gtso bo rnam pa gsum gyi khrid yig lam bzang gsal ba'i sgron me.” In: YGS, vol. 5, 1,1–91,6.

—LNK “Lam gtso rnam gsum gyi snying po’i gnad ston pa’i man ngag skal ldan ’jug ngogs.” In: YGS, vol. 19, 345,1–437,3.

Ye shes don grub Bstan pa’i rgyal mtshan (1792–1855)

—LKC Legs par bshad pa bka’ gdams rin po che’i gsung gi gces btus nor bu’i bang mdzod. Bir: D. Tsondu Senghe, 1985 (TBRC 23747).

Yon tan rgya mtsho, Kong sprul I. (1813-1899/99)

—GCK *Rgya chen bka’ mdzod*. New Delhi: Shechen, 2002 (TBRC 23723; 13 vols.).

—MLG “Mi la’i bla sgrub.” In: GCK, vol. 1, 457,1–472,4.

—RBZ “Rje btsun ras pa chen po la brten pa’i bla ma’i rnal ’byor gyi zin bris ye shes gsal byed.” In: GCK, vol. 1, 493,1–527/528,6.

—RTD *Rin chen gter mdzod chen mo*. Paro: Ngodrup and Sherab Drimay, 1976–1980 (TBRC 20578; 111 vols.).

—LTK “Lam gyi gtso bo rnam gsum gyi tshig ’grel mdor bsdus pa skal bzang thar pa’i ’jug ngogs.” In: DND, vol. 4, 439,1–487,6.

—TSD *Theg pa’i sgo kun las btus pa gsung rab rin po che’i mdzod bslab pa gsum legs par ston pa’i bstan bcos shes bya kun khyab*. Beijing: Mi rigs dpe skrun khang, 2002.

Rang byung rdo rje, Karmapa III. (1284-1339)

—CDD *Chos rje sgam po pa’i chos bzhi’i bsdus don*. NGMPP reel no. E 1642/15, fol. 2b,1–5b,9. Cf. MRC.

—MRC “Man ngag gi rim chos bzhi.” In : RDS, vol. 10, 611,1–615,5. Cf. CDD.

—RDS *Karma pa rang byung rdo rje’i gsung ’bum*. Zi ling : Mtshur phu Mkhan po Lo yag bkra shis, 2006 (TBRC W30541; 16 vols.).

Rig 'dzin grags pa (12<sup>th</sup> cent.)

NZZ “Nub pa rig 'dzin grags kyis mdzad pa'i zhen pa bzhi bral.” In: BZK, 315,1–317,2. Cf. ZZK, 487,2–489,5 and BBG, 492,6–495,3.

La yag pa Byang chub dngos grub (12<sup>th</sup> cent.)

—LCZ “Mnyam med dwags po'i chos bzhir grags pa'i gzhung.” In : LCG, 1–9. Cf. “Gnad kyi gzer bzhi'i mang ngag gces pa bsdus pa.” In : BCD, vol. 14, 1–15.

—LCG *Mnyam med dwags po'i chos bzhir grags pa'i gzhung gi 'grel pa snying po gsal ba'i rgyan : a detailed study on Sgam po pa's Chos bzhi presentation of the fundamental principles of Buddhist practice by La yag pa Byang chub dngos grub. Together with two historical works on the lives of masters of the 'Bri gung pa tradition by Nges don rgya mtsho and the 6<sup>th</sup> Che tshang bstan 'dzin chos kyi blo gros.* Bir: D. Tsondu Senghe, 1978 (TBRC W22712) [also referred to as LCG<sub>X</sub>]. Cf. BCD, vol. 14, 15–181 [also referred to as LCG<sub>M</sub>], and CGG, 43–50. Cf. *Chos bzhis bstan pa'i sgo bsdu ba'i tshigs su bcad par je sgam po pa'i zhal gyi gdams pa.* Lhasa: Bod ljongs mi dmangs dpe skrun khang, 2012.

## Lo ras pa Dban phyug brtson 'grus (1187–1250)

—LGS *Smad-'brug bstan-pa'i mña'-bdag Rgyal-wa Lo-ras-pa Grags-pa Dwañ-phyug mchog-gi Gsuñ-'bum Rin-po-che.* Delhi: Khenpo Shedup Tenzin & Lama Thinley Namgyal, 2002 (TBRC W23440; 5 vols.).

—LZG *Zhus lan gnad kyi sgron me chung ngu.* LGS, vol.5, 283,1–344,2.

## Śākya rin chen, 'Brug rje mkhan po IX. (1710-1759)

—DGS “Khrid kyi sngon 'gro'i chog khrigs ngag 'don du bkod pa rdo rje'i grong du 'dren pa'i shing rta.” In: SRS, vol. 6, 509,1–538,1.

—SRS *Thub dbang gnyis pa rgyal ba śākya rin chen gyi gsung 'bum.* Thimpu: Kunzang Topgey, 1976 (TBRC W8684; 8 vols.).

## Sa skya Rje btsun Grags pa rgyal mtshan (1147–1216)

- ZZD “Zhen pa bzhi bral gyi gdams pa.” In: SKB, vol. 9, 593,1–598,1. Cf. BZK, 310,1–314,2, ZZK, 482,1–486,1 and BBG, 487,6–491,5.

## Sa skya Paṇḍita Kun dga’ rgyal mtshan (1182–1251)

- SPZ “Zhen pa bzhi bral gyi gdams pa.” In: SKB, vol. 12, 446,1–447,2. Cf. BZK, 314,2–315,1, ZZK, 486,2–487,2 and BBG, 491,5–492,6.

## Sangs rgyas mnyan pa X. (1964–)

- ZPN *Chen po gzhan stong gi lta ba dang ’brel ba’i phyag rgya chen po’i smon lam gyi rnam bshad nges don dbyings kyi rol mo.* Kathmandu: Benchen Publication, 2007.

## Bsod nams rin chen (19 ?? –)

- ZDD *Zhen pa bzhi bral gyi don bsodus te bshad pa.* Unpublished. (copy obtained personally from author).

Lha ’Bri sgang pa (12<sup>th</sup> cent.)

- BNG *Be’u bum sngon po’i ’grel pa.* Bir: Tsondue Senghe, 1976 (TBRC W20519).

## A khu ching Shes rab rgya mtsho (1803–1875)

- LTZ “Lam gtso’i gdams ngag brtan pa’i ’khor lo’i zhal lung.” In: ASS, vol. 5, 605,1–621,3.
- LZB “Lam gtso’i zin tho blo gter padmo rgyas pa’i nyin byed.” In: ASS, vol. 5, 623,1–635,5.
- JLS “’Jam mgon bla ma’i thugs bcud lam gtso’i gsung bgros mi shigs rdo rje’i gzeg ma.” In: ASS, vol. 5, 587,1–603,3.
- LSZ “Lam gtso dang sems bskyed mchod pa’i zin bris rdo rje ’chang pra dznyā sā ras mdzad pa.” In: ASS, vol. 5, 637,1–650,2.
- ASS *A khu ching shes rab rgya mtsho’i gsung ’bum.* Lha sa: Zhol par khang, 1998–1999? (TBRC W21505; 7 vols.).

## A pad Yon tan bzang po (1927–2010)

- KTC *Dkar chag mthong bas yid 'phrog chos mdzod bye ba'i lde mig*. A bibliography of Sa-skya-pa Literature. Venerable Khenpo Appey. New Delhi: Ngawang Topyal, 1987.
- TGD *Theg pa chen po'i sgom khrid kun phan bdud rtsi'i char rgyun*. Kathmandu: International Buddhist Academy, ?.
- AZB *Blo sbyong zhen pa bzhi bral gyi 'grel pa* (unpublished). PDF obtained from Christian Bernert, International Buddhist Academy.

## E ta rā dza, Padma Bde ba'i rgyal po (1873-1933)

- KTT “Skyed mo'i tshal gyi ri dwags kyis rtogs brjod chos bzhi rin chen phreng ba.” In: ESB, vol. 2, 1,1–69,3.
- ESB *The Collected Works (gsuñ 'bum) of Etarāja alias Bde ba'i rgyal po*. Delhi: Damchoe Sangpo, 1984–1985 (TBRC W23156; 3 vols.).

## Anonymous

- CSN *Dag [sic] po'i chos bzhi gsur 'gur gnyis he*. NGMPP, reel no. E 505/4, fol. 2a,1–10b,5 (incomplete).

## Various (Collections)

- KSB *Bka' gdams gsung 'bum phyogs bsgrigs thengs dang po*. Khreng tu'u: Si khron dpe bkrun tshogs pa / Si khron mi rigs dpe skrun khang, 2006 (31 vols.).
- KKS *Bka' gdams kyi skyes bu dam pa rnams kyi gsung bgros thor bu ba rnams*. New Delhi: Geshe Palden Drakpa, 1983 (TBRC W23746).
- CGG *Mnyam med dwags po chos bzhi'i dgongs 'grel*. Kathmandu: Rigpe Dorje Publications, 2008 (Rigpe Dorje Series No.3).
- DND *Gdams ngag mdzod : a treasury of precious methods and instructions of all of the major and minor Buddhist traditions of Tibet, brought together and structured into a coherent system*. Paro: Lama Ngodrup and Sherab Drimey, 1979-1981 (TBRC W20877; 18 vols). Cf. *Gdams ngag rin po che'i mdzod. The Treasury of Spiritual Instructions*. Delhi: Shechen Publications, 1999 (TBRC W23605; 18 vols.).

- BZP LOPEN PELLA (ed.). *Dpal ldan 'brug pa'i lugs kyi zhal 'don phyogs bsdebs byang chub bgrod pa'i lam bzang*. Thimphu: Dpal ldan 'brug pa phyogs las rnam rgyal (Drukpa Kargyud Institute of Higher Buddhist Studies), 2005.
- BLC *'Brug lugs chos mdzod*. Kathmandu: Drukpa Kagyu Heritage Project, 200? (TBRC W23779; 101 vols.).
- BCD *'Bri gung bka' brgyud chos mdzod chen mo*. Lhasa: ?, 2004 (TBRC W00JW501203; 151 vols.).
- BBG *Blo sbyong brgya rtsa sogs*. Kathmandu: Sa skya rgyal yongs gsung rab slob gnyer khang, 2007 (TBRC W1KG4285; 2 vols.).
- BZK “Blo sbyong zhen pa bzhi bral gyi skor.” In: DND, vol.6, 309,1–356,3.
- GDK *Rgyud sde kun btus*. Sachen International, Guru Lama, 2004. (TBRC W27883; 32 vols.) [referred to as GDK<sub>S</sub>]. Cf. also *Rgyud sde kun btus*. Delhi: N. Lungtok & N. Gyaltzan, 1971 (TBRC W21295; 30 vols.). [referred to as GDK<sub>D</sub>].
- ZZK “Zhen pa bzhi bral gyi skor.” In: GDK<sub>D</sub>, vol. 23, 481,3–535,3. Cf. GDK<sub>S</sub>, 717,1–774,6.
- SKB *Dpal ldan Sa skya bka' 'bum. The Collected Works of the Founding Masters of Sa-skya. Reproduced From the 1736 Derge Edition*. Dehra Dun: Sakya Centre, 1992–1993 (TBRC W22271; 15 vols.).

## Other Works

- ALBROW 2014 MARTIN ALBROW. "Finding Principles for Global Governance." In: *Global Age Essays on Social and Cultural Change*. Frankfurt am Main: Vittorio Klostermann, 2014, 203-218.
- ARGUILLERE 2007 STEPHANE ARGUILLERE. *Profusion de la vaste sphère : Klong-chen rab-'byams (Tibet, 1308-1364). Sa vie, son œuvre, sa doctrine*. Leuven: Peeters Publishers & Department of Oriental Studies, 2007.
- ARY 2007 ELIJAH SACVAN ARY. *Logic, Lives, and Lineage: Jetsun Chokyi Gyaltsen's Ascension and the Secret Biography of Khedrup Geleg Pelzang*. PhD dissertation, Harvard 2007. Online: <http://gradworks.umi.com/32/65/3265140.html> (last access: 11.04.2015).
- ARYA 1998 PASANG YONTEN ARYA. *Dictionary of Tibetan Materia Medica*. Delhi: Motilal Banarsidass, 1998.
- BACHMANN-MEDICK 2006 DORIS BACHMANN-MEDICK. *Cultural Turns. Neuorientierungen in den Kulturwissenschaften*. Reinbek bei Hamburg: Rowohlt 2006.
- BAKER 2005 WILLA BAKER (tr.). *Essence of Ambrosia. A Guide to Buddhist Contemplations*. By Taranatha. Dharamsala: Library of Tibetan Works and Archives, 2005.
- BBh ASAṄGA / NALINAKSHA DUTT (Hrsg.). *Bodhisattvabhūmi. Being the XV<sup>th</sup> section of Asaṅgapada's Yogacarabhūmi*. Patna: K.P. Jayaswal Research Inst., 1966.
- BERZIN 1978 ALEXANDER BERZIN (tr.). *The Mahāmudrā, Eliminating the Darkness of Ignorance*. Dharamsala: Library of Tibetan Works and Archives, 1995 (1<sup>st</sup> Edition 1978).
- BERZIN 1979 ALEXANDER BERZIN. *The Four-Themed Precious Garland. An Introduction to Dzog-ch'en, the Great Completeness ("Chos-bzhi-rin-chen' Phreng phreng[sic]-ba")*. By Long-ch'en Rab-jam-pa Dr'i-me wö-zer. With explanations and oral commentary by His Holiness Dudjom Rinpoche and Beru Khyentze Rinpoche. Translated, edited and prepared by Alexander Berzin in conjunction with Sherpa Tulku and Matthew Kapstein. Dharamsala: Library of Tibetan Works and Archive, 1979.
- BOND 1988 GEORGE D. BOND. "The Gradual Path as a Hermeneutical Approach to the Dhamma." In: *Buddhist Hermeneutics*

- (Studies in East Asian Buddhism No. 6). Ed. By Donald Lopez. Honolulu: Kuroda Institute, 1988, 29–45.
- BROIDO 1983                   MICHAEL BROIDO. “A note on dgos-’brel.” In: *Journal of the Tibet Society*, vol. 3, 1983, 5–19.
- BROIDO 1987                   MICHAEL BROIDO. “Sa-skyā Paṇḍita, the White Panacea and the Hva-Shang Doctrine.” In: *JIABS*, vol. 10, No. 2, 27–68.
- BROWN 2006                   ANDREW BROWN. “A narrative approach to collective identities.” In: *Journal of Management Studies*, vol. 43, Issue 4 (2006).
- BRUNNHÖLZL 2004             KARL BRUNNHÖLZL. *The Centre of the Sunlit Sky. Madhyamaka in the Kagyü Tradition. Including a Translation of Pawo Rinpoche’s Commentary on the Knowledge Section of Śāntidevas The Entrance to the Bodhisattvas Way of Life (Bodhicaryāvatāra)*. Ithaca, N.Y.: Snow Lion Publications 2004.
- BRUNNHÖLZL 2007             KARL BRUNNHÖLZL. *Straight from the heart. Buddhist pith instructions*. Ithaca, N.Y.: Snow Lion Publications 2007.
- BRUNNHÖLZL 2009             KARL BRUNNHÖLZL. *Luminous Heart. The Third Karmapa on Consciousness, Wisdom, and Buddha Nature*. Ithaca, N.Y.: Snow Lion Publications, 2009.
- BURCHARDI 2006             ANNE BURCHARDI. “A Provisional List of Tibetan Commentaries on the *Ratnagotravibhāga*” In: *The Tibet Journal*, Winter, vol. 31, No. 4, 2006, 3–46.
- BURKE 2000                   PETER BURKE. *Kultureller Austausch*. Frankfurt: Surhkamp, 2000.
- BURKE 2009                   PETER BURKE. “Translating Knowledge, Translating Cultures.” In: *Kultureller Austausch in der Frühen Neuzeit*. Ed. by Michael North. Köln/Weimar/Wien: Böhlau Verlag, 2009, 69–77.
- BUSWELL 2014                 BUSWELL, ROBERT E. and LOPEZ, DONALD S. (eds.). *The Princeton Dictionary of Buddhism*. Princeton and Oxford: Princeton University Press, 2014.
- CABEZÓN 1994                 JOSÉ IGNACIO CABEZÓN. *Buddhism and Language. A study of Indo-Tibetan Scholasticism*. New York: State University of New York Press, 1994.
- CABEZÓN 2006                 JOSÉ IGNACIO CABEZÓN. “The Madyhamaka in Gro lung pa’s *Bstan rim chen mo*.” In: *Studies in the Philosophy and History of Tibet*. PIATS 2006. Ed. by Maret Kark and Horst Lasic. Andiast: IITBS (Beiträge zur Zentralasienforschung 22), 2011, 11–58.



- CHATTOPADHYAYA 1967 ALAKA CHATTOPADHYAYA. *Atīśa and Tibet. Life and works of Dīpaṃkara Śrījñāna in relation to the history and religion of Tibet. With Tibetan sources.* Delhi: Motilal Banarsidass, 1967.
- CHIMPA 1970 LAMA CHIMPA, ALAKA CHATTOPADHYAYA (tr.). *Tāranātha's History of Buddhism in India.* Calcutta: Humanities Press, 1981 (1. Ed. Simla 1970).
- CHOGYE 2003 CHOGYE TRICHEN RINPOCHE and THUBTEN CHOEDAK (tr.). *Parting from the Four Attachments. Jetsun Drakpa Gyaltsen's Song of Experience on Mind Training and the View.* Ithaca, N.Y.: Snow Lion Publications, 2003.
- COLSMAN 1986 MICHAEL A. COLSMAN. *Der kostbare Rosenkranz für den höchsten Weg. Ratschläge des Meisters Gampopa. Im tibetischen Originaltext herausgegeben, ins Deutsche übersetzt und mit Anmerkungen versehen.* Rikon: Tibet-Institut, 1986.
- CONZE 1959 EDWARD CONZE. *Buddhist Scriptures. Selected and Translated by Edward Conze.* Harmondsworth: Penguin Books, 1959.
- D'AMATO 2003 MARIO D'AMATO. "Can all Beings Potentially Attain Awakening? Gotra-theory in the Mahāyānasūtrālamkāra." In: *JIABS*, vol. 26, No. 1, 115–138.
- DAS 1970 SARAT CHANDRA DAS, *A Tibetan – English Dictionary with Sanskrit Synonyms.* Delhi: Motilal Banarsidass, 1970.
- DAVIDSON 1985 RONALD M. DAVIDSON. *Buddhist Systems of Transformation. Āśraya-parivṛtti/-parāvṛtti Among the Yogācāra.* Berkeley, University of California, 1985 (PhD dissertation).
- DAVIDSON 2005 RONALD M. DAVIDSON. *Tibetan Tantric Buddhism in the Renaissance. Rebirth of Tibetan Culture.* New York: Columbia University Press, 2005.
- DUDJOM 1991 DUDJOM RINPOCHE, JIKDREL YESHE DORJE. *The Nyingma School of Tibetan Buddhism. Its Fundamentals and History.* Boston: Wisdom Publications, 1991.
- DUFF 2011 (1) TONY DUFF. *Gampopa Teaches Essence Mahamudra.* Kathmandu: Padma Karpo Translations, 2011.
- DUFF 2011 (2) TONY DUFF. *A Juggernaut of the Non-Dual View. Ultimate Teachings of the Second Drukchen.* Kathmandu: Padma Karpo Translations, 2011.

- DKTD MKHAS DBANG DUNG DKAR BLO BZANG 'PHRIN LAS. *Dung dkar tshig mdzod chen mo*. Peking: Krung go'i bod rig pa dpe skrun khang, 2002 (2 vols.).
- DNT SGOM SDE LHA RAMS PA DGE BSHES THUB BSTAN BSAM GRUB. *Mdo sngags kyi gzhung chen mo'i tshig mdzod ris med mkhas pa'i zhal lung*. Delhi: Sherig Parkhang, 2004.
- EHRHARD 2000 FRANZ-KARL EHRHARD. *Early Buddhist Block Prints from mang-yul Gung-thang*. Lumbini: Lumbini International Research Institute, 2000.
- EIMER 1978 HELMUT EIMER (ed.) *Bodhipathapradīpa. ein Lehrgedicht des Atiśa (Dīpaṃkaraśrijñāna) in der tibetischen Überlieferung*. Wiesbaden: Harrassowitz, 1978 (Asiatische Forschungen 59).
- EIMER 2008 HELMUT EIMER. "Sources for the *Vita* of 'Brom ston rgyal ba'i 'byung gnas." In: *Contributions to Tibetan Buddhist Literature. PIATS 2006. Tibetan Studies. Proceedings of the Eleventh Seminar of the International Association for Tibetan Studies*. Almogi Orna (Ed.). Halle: Beiträge zur Zentralasienforschung 14, 2006, 377–392.
- EIMER/TSERING 1994 HELMUT EIMER and PEMA TSERING. "Legs skar / Skar bzang / Sunakṣatra." In: *The Buddhist Forum III: Papers in honour and appreciation of Professor David Seyfort Ruegg's contribution to Indological, Buddhist and Tibetan Studies*. Ed. By Ulrich Pagel and Tadeusz Skorupski. London: School of Oriental and African Studies Publication, 1994, 1–10.
- ESPAGNE 1988 MICHEL ESPAGNE and MICHAEL WERNER (eds.). *Transferts. Les relations interculturelles dans l'espace franco-allemand. (XVIII<sup>e</sup>-XIX<sup>e</sup> siècle)*, Paris, Éditions Recherche sur les civilisations, 1988.
- EVANS-WENTZ 1935 W. Y. EVANS-WENTZ. *Tibetan Yoga and Secrete Doctrines or Seven Books of Wisdom of the Great Path, According to the Late Lama Kazi Dawa-Samdup's English rendering*. London: Oxford University Press, 1935.
- FRAUWALLNER 1971 ERICH FRAUWALLNER. "Abhidharma-Studien: IV. Der Abhidharma der anderen Schulen." In: WZKSA 15, 1971, 69–121.
- FRAUWALLNER 2010 ERICH FRAUWALLNER. *The Philosophy of Buddhism (Die Philosophie des Buddhismus)*. Translated by Gelong Lodrö Sangpo with the assistance of Jigme Sheldrön. Under the supervision of Professor Ernst Steinkellner. Delhi: Motilal Banarsidass 2010.

- GOLDSTEIN 2001 MELVYN C. GOLDSTEIN. *The New Tibetan – English Dictionary of Modern Tibetan*. Berkeley: University of California Press, 2001.
- GRIFFITHS 1981 PAUL J. GRIFFITHS, “Buddhist Hybrid English. Some Notes on Philology and Hermeneutics for Buddhologists.” In: *Jiabs*, vol. 4(2), 1981, 17–32.
- GUENTHER 1959 HERBERT V. GUENTHER (trans.). *Jewel Ornament of Liberation. Sgam po pa*. London: Rider, 1959.
- GYALTRUL 2004 TRUNGRAM GYALTRUL RINPOCHE SHERPA. *Gampopa, the Monk and the Yogi : His Life and Teachings*. Harvard: PhD dissertation, 2004.
- HACKER 1979 PAUL HACKER (posthumous). “Inklusivismus.” In: GERHARDT OBERHAMMER (ed.). *Inklusivismus –Eine Indische Denkform*. Wien: Publications of the De Nobili Research Library – Occasional Papers II, 1983.
- HAHN 1982 MICHAEL HAHN. *Nāgārjuna’s Ratnāvalī. Vol. 1. The basic texts (Sanskrit, Tibetan, Chinese)*. Bonn: Indica et Tibetica, 1982.
- HAHN 1990 MICHAEL HAHN. *Hundert Strophen von der Lebensklugheit. Nāgārjunas Prajñāśataka. Tibetisch und Deutsch*. Bonn, Indica et Tibetica, 1990 (Monographien zu den Sprachen und Literaturen des indo-tibetischen Kulturraumes, Band 18).
- HAHN 1996 MICHAEL HAHN. *Lehrbuch der klassischen tibetischen Schriftsprache. Siebte, korrigierte Auflage von Michael Hahn*. Swisttal-Odendorf: Indica et Tibetica, 1996 (7<sup>th</sup> rev. edition, 2005).
- HAVLAT 2009 HENRIK HAVLAT (tr.) *Mahamudra. The Ocean of Definitive Meaning*. Münster: Monsenstein und Vannerdat, 2009.
- HIGGINS 2013 DAVID HIGGINS. *The Philosophical Foundations of Classical Rdzogs chen in Tibet. Investigating the Distinction between Dualistic Mind (sems) and Primordial Knowing (ye shes)*. Wiener Studien zur Tibetologie und Buddhismuskunde 78, 2013.
- HIRSCHBERG 2012 DANIEL ALEXANDER HIRSHBERG. *Delivering the Lotus-Born: Historiography in the Tibetan Renaissance*. Harvard: PhD Dissertation, 2012.
- HOOKHAM 1991 S. K. HOOKHAM. *The Buddha Within. Tathagatagarbha Doctrine According to the Shentong Interpretation of the Ratnagotravibhaga*. Delhi: Sri Satguru Publications, 1992 (1. Ed. New York, 1991).

- HOPKINS 1996                   JEFFREY HOPKINS. *Meditation on emptiness*. Boston: Wisdom Publications, 1996 (rev. edition, 1<sup>st</sup> edition 1983).
- HUBER 2005                   TONI HUBER. “Antelope Hunting in Northern Tibet. Cultural Adaptations to Wildlife Behaviour.” In: *Memorie della Società Italiana di Scienze Naturali e del Museo Civico di Storia Naturale di Milano*, 33.2005,1, 5–17.
- JACKSON 1990                 DAVID JACKSON. “Sa-skya Paṇḍita the ‘Polemicist’: Ancient Debates and Modern Interpretations.” In: *JIABS*, vol. 13, 1990, 17–116.
- JACKSON 1994                 DAVID JACKSON. *Enlightenment by a single means. Tibetan Controversies on the “Self-Sufficient White Remedy”* (dkar po chig thub). Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1994.
- JACKSON 1996(1)             DAVID JACKSON. “The *bsTan rim* (‘Stages of the Doctrine’) and Similar Graded Expositions of the Bodhisattva’s Path.” In: José Ignacio Cabezón and Roger J. Jackson (eds). *Tibetan Literature. Studies in Genre*. Ithaca, N.Y.: Snow Lion Publications, 1996, 229–243.
- JACKSON 1996(2)             DAVID JACKSON. *A History of Tibetan Painting. The Great Tibetan Painters and Their Traditions*. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1996 (Beiträge zur Kultur- und Geistesgeschichte Asiens 15).
- JÄSCHKE 1985                 HEINRICH A. JÄSCHKE. *A Tibetan-English Dictionary*. London: Routledge & Kegan Paul, 1881.
- JINPA 2008                   THUPTEN JINPA (tr.). *The Book of Kadam. The Core Texts*. Boston: Wisdom Publications, 2008.
- KALU 1986                    KALU RINPOCHE. *The Dharma That Illuminates All Beings Impartially Like the Light of the Sun and the Moon*. Albany: State University of New York Press, 1986.
- KAPSTEIN 1992                MATTHEW T. KAPSTEIN. “The Illusion of Spiritual Progress: Remarks on Indo-Tibetan Buddhist Soteriology.” In: *Paths to Liberation*. (Robert Buswell, ed.) University of Hawaii Press, 1992.
- KAPSTEIN 1996                MATTHEW T. KAPSTEIN. “*Gdams ngag*: Tibetan Technologies of the Self.” In: *Tibetan Literature. Studies in Genre*. (José Ignacio Cabezón and Roger R. Jackson, eds.) Ithaca, N.Y.: Snow Lion Publications, 1996, 275–289.
- KAPSTEIN 2000                MATTHEW T. KAPSTEIN. *The Tibetan Assimilation of Buddhism. Conversion, Contestation and Memory*. New York: Oxford University Press, 2000.

- KAPSTEIN 2001 MATTHEW T. KAPSTEIN. *Reason's Traces. Identity and Interpretation in Indian and Tibetan Buddhist Thought*. New Delhi: Oxford University Press, 2003 (1. Ed. 2001).
- KOLLMAR-PAULENZ 2006 KARENINA KOLLMAR-PAULENZ. *Kleine Geschichte Tibets*. München: C. H. Beck, 2006.
- KRAGH 1998 ULRICH KRAGH. *Culture and Subculture, A study of the Mahāmudrā technique of Gampopa*. Copenhagen University: M.A. Research Paper, 1998: [https://www.academia.edu/attachments/31108552/download\\_file?st=MTQxMDc5MTk0Niw4MC4xMDguMTU2LjExOQ%3D%3D&s=popover](https://www.academia.edu/attachments/31108552/download_file?st=MTQxMDc5MTk0Niw4MC4xMDguMTU2LjExOQ%3D%3D&s=popover) (last access: 15.09.2014).
- KRAGH 2013 ULRICH TIMME KRAGH. "The Significant Leap from Writing to Print: Editorial Modification in the First Printed Edition of the Collected Works of Sgam po pa Bsod nams rin chen." In: *Jiats*, No. 7, 2013, 365-425: <http://www.thlib.org/#!jiats=/07/kragh/b5/> (last access: 09.10. 2013).
- KRAMER 2007 RALF KRAMER. *The Great Tibetan Translator*. München: Indus Verlag (Collectanea Himalayica 1), 2007.
- KUIJP 1983 LEONARD W. J. VAN DER KUIJP. *Contributions to the Development of Tibetan Buddhist Epistemology. From the Eleventh to the Thirteenth Century*. Wiesbaden: Franz Steiner Verlag, 1983 (Alt- und Neu-Indische Studien 26).
- KUMAGAI 2012 SEIJI KUMAGAI, THUPTEN GAWA AND YASUDA AKINORI. „Introduction to the Collected Works of the Founder of the Drukpa Kagyu ('Brug pa bKa' brgyud) School: Tsangpa Gyare (gTsang pa rgya ras, 1161-1211).” In: *Buddhism Without Borders – Proceedings of the International Conference on Global Buddhism*. Dasho Karma Ura and Dendup Chopel (eds.). Thimphu: The Centre for Bhutan Studies, 2012, 36–52: <http://www.bhutanstudies.org.bt/publicationFiles/ConferenceProceedings/BuddhismConference2012/3.Buddhism2012.pdf> (last access: 02.04.2015).
- KUNSANG 1999 ERIK PEMA KUNSANG. *Dakini Teachings*. Boston: Shambhala, 1990.
- LAMOTTE 1988 ÉTIENNE LAMOTTE. "Assessment of Textual Interpretation in Buddhism." In: *Buddhist Hermeneutics* (Studies in East Asian Buddhism No. 6). Ed. By Donald Lopez. Honolulu: Kuroda Institute, 11–27.

- LANG 1986 KAREN CHRISTINA LANG. *Āryadeva's Catuḥśataka: On the Bodhisattva's Cultivation of Merit and Knowledge*, Indiske Studier VII, Copenhagen: Akademisk Forlag, 1986.
- LÉVY 1925 SYLVAIN LÉVY. *Vijñaptimātratāsiddhi. Deux traités de Vasubandhu. Viṃśatika et Triṃsikā*. Paris: Librairie Ancienne Honoré Champion, 1925.
- LHALUNGPA 1986 LOBSANG P. LHALUNGPA (tr.). *Mahāmudrā. The Quintessence of Mind and Meditation. Takpo Tashi Namgyal*. Boston: Shambhala, 1986
- LHÜNDRUB 1999 SÖNAM LHÜNDRUB. *Die kostbare Girlande für den höchsten Weg. Mündliche Unterweisungen von Dschetsün Gampopa*. Berlin: Theseus Verlag, 1999.
- LODRÖ TAYÉ 1995 JAMGÖN KONGTRUL LODRÖ TAYÉ. *The Treasury of Knowledge*. (Kalu Rinpoche Translation Group). Ithaca, N.Y.: Snow Lion Publications, 1995–2012 (9 vols.).
- LOIZZO 2007 JOSEPH JOHN LOIZZO. *Nāgārjuna's "Reason sixty" with Chandrakīrti's "Reason sixty commentary"*. New York: The American Institute of Buddhist Studies at Columbia University in New York, 2007.
- LOKESH 1963 LOKESH CHANDRA. *Materials for a history of Tibetan literature. Lokesh Chandra*. New Delhi: International Academy of Indian Culture, 1963.
- LOKESH 2001 LOKESH CHANDRA. *Tibetan-Sanskrit Dictionary*. Delhi: Aditya Prakashan, 2001 (Śata-Piṭaka Series, vol. 3).
- LUCZANITS/PETECH 1999 LUCIANO PETECH and CHRISTIAN LUCZANITS (eds.). *Inscriptions from the Tabo Main Temple. Texts and Translations*. Rome: Istituto italiano per l'Africa e l'Oriente (Serie Orientale Roma LXXXIII), 1999.
- LÜSEBRINK 2008 HANS JÜRGEN LÜSEBRINK. *Interkulturelle Kommunikation. Interaktion, Fremdwahrnehmung, Kulturtransfer*. Stuttgart: J. B. Metzler, 2008.
- MAAS 1958 PAUL MAAS. *Textual Criticism*. London: Oxford University Press, 1958.
- MARTIN 1992 DAN MARTIN. "A Twelfth-century Tibetan Classic of Mahāmudrā, The Path of Ultimate Profundity: The Great Seal Instructions of Lama Zhang." *Journal of the International Association of Buddhist Studies* 15.1992, No. 2, 243-319.
- MATHES 1996 KLAUS-DIETER MATHES. *Unterscheidung der Gegebenheiten von ihrem wahren Wesen (Dharmadharmatāvibhāga). Eine*

*Lehrschrift der Yogācāra-Schule in tibetischer Überlieferung.* Swisttal-Odendorf: Indica et Tibetica Verlag, 1996 (Indica et Tibetica 26).

- MATHES 2005 KLAUS-DIETER MATHES. “Gos Lo tsā ba gZhon nu dpal’s Commentary on the Chapter of the *Dharmadharmatāvibhāgakārikās*.” In: *Studies in Indian Philosophy and Buddhism*, vol. 12 (2005), 3-39.
- MATHES 2006 KLAUS-DIETER MATHES. “Blending the Sūtras with the Tantras: The Influence of Maitrīpa and His Circle on the Formation of *Sūtra Mahāmudrā* in the Kagyu Schools.” In: *Tibetan Buddhist Literature and Praxis: Studies in its Formative Period 900-1400*. Ed. by Ronald M. Davidson and Christian K. Wedemeyer (Proceedings of the Tenth Seminar of the IATS, Oxford 2003, vol. 10/4) Leiden: Brill, 2006, 201-227.
- MATHES 2007 KLAUS-DIETER MATHES. “Can *sūtra mahāmudrā* be justified on the basis of Maitrīpa’s Apratiṣṭhānavāda?” In: *Wiener Studien zur Tibetologie und Buddhismuskunde* 70.2, 2007, 545–566.
- MATHES 2008 KLAUS-DIETER MATHES. *A Direct Path to the Buddha Within. Gö Lotsāwa’s Mahāmudrā Interpretation of the Ratnagotravibhāga*. Boston: Wisdom Publications, 2008.
- MATHES 2009 (1) KLAUS-DIETER MATHES. “The Role of the *Bodhicittavivarāṇa* in the Mahāmudrā Tradition of the Dwags po bka’ brgyud.” In: *JIATS*, No. 5, 2009, 1–31. (<http://www.thlib.org?tid=T5695>, last access: 08.11.2013).
- MATHES 2009 (2) KLAUS-DIETER MATHES. “Maitrīpa’s Amanasikārādhāra (‘A Justification of Becoming Mentally Disengaged’).” In: *Journal of the Nepal Research Centre*, vol. 13, 2009, 5–32.
- MATHES 2013 KLAUS-DIETER MATHES. “Bka’ brgyud Mahāmudrā. ‘Chinese rDzogs chen’ or the Teachings of the Siddhas?” In: *Tibet after Empire. Culture, Society and Religion between 850-1000*. LIRI Seminar Proceedings Series 4. Bhairahawa: Lumbini International Research Institute, 2013, 267–294.
- MIYASAKA 1972 YUSHO MIYASAKA (ed.). “Pramāṇavārttika-Kārikā (Sanskrit and Tibetan)”. In: *Acta Indologica* II, 1971/2.
- MSA *Mahāyānasūtrālaṅkāra*  
—Ed. by Sylvain Lévi (Bibliothèque de l’École des Hautes Études, Sciences historiques et philologiques 159). Paris: Librairie Honoré Champion, 1907.

—Ed. by S. Bagchi (Buddhist Sanskrit Texts 13). Darbhanga: The Mithila Institute, 1970.

- MV YUMIKO ISHIHAMA and YŌICHI FUKUDA (eds.). *A New Critical Edition of the Mahāvvyutpatti. Sanskrit-Tibetan-Mongolian Dictionary of Buddhist Terminology. Materials for Tibetan-Mongolian Dictionaries, vol.1.* Tōkyō: Toyo Bunko, 1989. Cf. Ryōzaburō Sakaki (ed.). *Mahāvvyutpatti.* Kyōto : Shingonshū Kyōto Daigaku, Taishō 5 [1916]. Cf. ALEXANDER CSOMA DE KÖRÖS (ed.). *Sanskrit-Tibetan-English-Vocabulary. Being an edition and translation of the Mahāvvyutpatti.* Calcutta: Asiatic Society, 1910–1916 (2 vols.).
- OBERMILLER 1937 Obermiller, Eugène [ed.]: *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā. Sanskrit and Tibetan text. Photomechanic reprint with a Sanskrit-Tibetan-English index by Edward Conze.* 's-Gravenhage: Mouton, 1937 (Indo-Iranian Reprints 5, repr. of 1960).
- OBERMILLER 1999 E. OBERMILLER (tr.). *The History of Buddhism in India and Tibet. By Bu ston.* Delhi: Motilal Banarsidass, 1999 (1. Ed. Heidelberg, 1932).
- ORGYAN 2008 NOR BRANG ORGYAN. *Chos rnam kun btus.* Pe cin: Krung go'i bod rig pa dpe skrun khang, 2008 (3 vols.).
- POWERS 2008 JOHN POWERS. *A Concise Introduction to Tibetan Buddhism.* Ithaca, N.Y.: Snow Lion Publications, 2008.
- PRADHAN 1975 PRALHAD PRADHAN. *Abhidharmakośabhāṣyam of Vasubandhu. Edited by Prof. P. Pradhan.* Patna: K.P. Jayaswal Research Institute, 1975 (2<sup>nd</sup> edition).
- RAMBLE 1982 CHARLES RAMBLE. “Status and Death: Mortuary Rites and Attitudes to the Body in a Tibetan Village.” In: Kailash, vol.9, No. 2, 1982.
- RANGJUNG YESHE 2011 *Shedra Studies Chant Book.* Kathmandu: Rangjung Yeshe Institute, 2011.
- RAY 1986 REGINALD A. RAY. “Some Aspects of the Tulku Tradition in Tibet.” In: The Tibet Journal, Winter, vol. 11, No. 4, 1986, 35–6
- RGYA MTSO 1981 BSOD NAMS RGYA MTSO (HIROSHI SONAMI). “Go-ram bSod-nams señ-ge’s Commentary on the *Źen pa bži bral.*” In: Wind Horse. Ed. by Ronald M. Davidson, 23–39.
- RHEINGANS 2009 JIM RHEINGANS. “Preliminary Reflections on Guru Devotion in Medieval Tibetan bKa’ brgyud pa Great Seal.” In Nick



- Kucharnov et al. (eds.), *Vajrayāna Buddhism in Russia: History and Modernity*. St. Petersburg: Unlimited Space, 186–209 (English) and 209–249 (Russian).
- RINGU 2007 RINGU TULKU. *The Ri-me Philosophy of Jamgön Kongtrul the Great. A Study of the Buddhist Lineages of Tibet*. Boston: Shambhala, 2007.
- RINGU 2012 RINGU TULKU. *Confusion Arises as Wisdom. Gampopa's Heart Advice on the Path of Mahamudra*. Boston: Shambhala, 2012.
- ROBERTS 2011 PETER A. ROBERTS (tr.). "A String of Pearls: A Collection of Dharma Lectures. Gampopa (1079–1153)." In: *Mahāmudrā and Related Instructions. Core Teachings of the Kagyü Schools*. Somerville: Wisdom Publications, 2011.
- ROERICH 1949 GEORGE N. ROERICH (tr.). *The Blue Annals*. Delhi: Motilal Banarsidass, 1996 (1. Ed. Calcutta, 1949).
- ROESLER 2011 ULRIKE ROESLER. *Frihe Quellen zum Buddhistischen Stufenweg in Tibet. Indische und Tibetische Traditionen im dPe chos des Po-to-ba Rin-chen-gsal*. Wiesbaden: Reichert Verlag, 2011.
- ROESLER 2014 ULRIKE ROESLER. "‘As it is said in a Sutra’: Freedom and Variation in Quotations from the Buddhist Scriptures in Early Bka’-gdams-pa literature." In: *Journal of Indian Philosophy* 2014. DOI: 10.1007/s10781-014-9245-4: <http://link.springer.com/content/pdf/10.1007%2Fs10781-014-9245-4.pdf> (last access: 15.01.2015).
- RUEGG 1981 DAVID SEYFORTH RUEGG. *The Literature of the Madhyamaka School of Philosophy in India*. Wiesbaden: Harrassowitz, 1981.
- RUEGG 1995 DAVID SEYFORTH RUEGG. "On Translating Tibetan Philosophical Texts." In: Daboom Tulku (ed.). *Buddhist Translations. Problems and Perspectives*. New Delhi: Manohar Publishers, 1995, 75–86.
- RUEGG 2002 DAVID SEYFORTH RUEGG. *Three Studies in the History of Indian and Tibetan Madhyamaka Philosophy. Studies in Indian and Tibetan Madhyamaka Thought*. Wiener Studien zur Tibetologie und Buddhismuskunde 50, 2000.
- RUEGG 2004 DAVID SEYFORTH RUEGG. "The Indian and the Indic in Tibetan Cultural History, and Tsong kha pa's Achievements as a Scholar and Thinker: An Essay on the Concepts of 'Buddhism in Tibet' and 'Tibetan Buddhism'." In: *The*

- Buddhist Philosophy of the Middle*. Boston: Wisdom Publ., 2004, 375–398.
- SAKUMA 1990 HIDENORI S. SAKUMA. *Āśrayaparivṛtti-Theorie in der Yogācārabhūmi*. Stuttgart: Franz Steiner Verlag, 1990 (Alt- und Neu-Indische Studien 40; 2 vols.).
- SCHERRER-SCHAUB 1991 CRISTINA ANNA SCHERRER-SCHAUB. *Yuktiṣaṣṭikāvṛtti. Commentaire à la soixantaine sur le raisonnement ou Du vrai enseignement de la causalité par le Maître indien Candrakīrti*. Bruxelles: Institut Belge des Hautes Études Chinoises, 1991.
- SCHUEERMANN 2014 ROLF SCHUEERMANN. “When Buddhist Teachings Meet – Preliminary Remarks on the Relationship Between the Four Dharmas of Sgam po pa and Kun dga’ snying po’s Parting from the Four Attachments.” In: *Current Issues and Progress in Tibetan Studies: Proceedings of the Third International Seminar of Young Tibetologists, Kobe 2012* (Journal of Research Institute, vol. 51). Tsuguhito Takeuchi, Kazushi Iwao, Ai Nishida, Seiji Kumagai and Meishi Yamamoto (eds.), Kobe: Kobe City University of Foreign Studies, 2014, 465-487.
- SCHUEERMANN/KEMP 2014 ROLF SCHUEERMANN, CASEY KEMP and KHENPO KONCHOK TAMPHEL. *The Noble Sūtra of the Great Vehicle ‘The Three Bodies.’ English Translation of the Āryatrikāyanāmamahāyānasūtra*. 84000: Translating the Words of the Buddha, Khyentse Foundation, 2013: <http://read.84000.co/#!/ReadingRoom/UT22084-068-017/0> (last access: 15.07.2014).
- SCHUEERMANN 2015 “The Four Dharmas of Sgam po pa – A Brief Examination of Padma dkar po’s Famous Dwags po’i chos bzhi’i rnam bshad skyes bu gsum gyi lam nyin mor byed pa.” In: *Zentralasiatische Studien* No. 44. Andiast: IITBS, 2015 (forthcoming).
- SCHIEFNER 1869 ANTON SCHIEFNER (tr.). *Tāranāthā’s Geschichte des Buddhismus in Indien*. Tokyo: Suzuki Research Foundation, 1961 (Repr. of: St. Petersburg, Kaiserl. Akad. d. Wiss., 1869).
- SCHILLER 2014 ALEXANDER SCHILLER. *Die “Vier Yoga”-Stufen der Mahāmudrā-Meditationstradition. Eine Anthologie aus den Gesammelten Schriften des Mönchsgelehrten und Yogin Phag mo gru pa rDo rje rgyal po (Kritischer Text und Übersetzung, eingeleitet und erläutert)*. Hamburg: Department of Indian and Tibetan Studies, Universität Hamburg, 2014 (Indian and Tibetan Studies 2).

- SCHMIDT 2002                    MARCIA BINDER SCHMIDT. *The Dzogchen Primer. Embracing the Spiritual Path According to the Great Perfection*. Boston & London: Shambhala, 2002.
- SCHMITHAUSEN 1973            “Spirituelle Praxis und philosophische Theorie im Buddhismus.” In: *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 57, 161–186.
- SHARMA 1997                    PARMANANDA SHARMA (tr.). *Bhāvanākrama of Kamalaśīla*. Delhi: Aditya Prakashan, 1997.
- SMITH 2001                      E. GENE SMITH. *Among Tibetan Texts. History & Literature of the Himalayan Plateau*. Somerville: Wisdom Publications, 2001.
- SNELLGROVE 1959              D. L. SNELLGROVE. *Hevajra Tantra. A Critical Study*. London: Oxford University Press, 1959 (2 vols.).
- SOBISCH 2002                    JAN-ULRICH SOBISCH. *Three-vow theories in Tibetan Buddhism. A comparative study of major traditions from the twelfth through nineteenth centuries*. Wiesbaden: Dr. Ludwig Reichert Verlag, 2002.
- SOBISCH 2003                    JAN-ULRICH SOBISCH. “Phyag chen lnga ldan: Eine Mahāmudrā Praxis der Kagyüpas.” In: Lambert Schmithausen (ed.), *Buddhismus in Geschichte und Gegenwart* (Band 8). Hamburg: Universität Hamburg, 2003, 139–162: [http://www.buddhismuskunde.uni-hamburg.de/fileadmin/pdf/digitale\\_texte/Bd8-K09Sobisch.pdf](http://www.buddhismuskunde.uni-hamburg.de/fileadmin/pdf/digitale_texte/Bd8-K09Sobisch.pdf) (last access: 01.04.2012).
- SOBISCH 2011                    JAN-ULRICH SOBISCH. “Guru-Devotion in the bKa’ brgyud pa Tradition. The Single Means to Realisation.” In: Matthew Kapstein & Roger Jackson (eds), *Mahāmudrā and bKa’-brgyud-pa Traditions*. (PIATS 2006, Königswinter 2006). Andiast: IITBS, 2011 (Beiträge zur Zentralasienforschung, vol. 25), 211-258.
- SOPA 2009                        GESHÉ LHUNDUB SOPA et al (tr.). *The Crystal Mirror of Philosophical Systems. A Tibetan Study of Asian Religious Thoughts. Thuken Losang Chökyi Nyima*. Sommerville: Wisdom Publications 2009 (The Library of Tibetan Classics, vol. 25).
- STEARNS 2001                    CYRUS STEARNS. *Luminous Lives. The Story of the Early Masters of the Lam ’bras Tradition in Tibet*. Boston: Wisdom Publications, 2001.
- STEWART 1995                    JAMPA MCKENZIE STEWART. *The Life of Gampopa. The Incomparable Dharma Lord of Tibet*. Ithaca, N.Y.: Snow Lion Publications, 1995.

- SWEET 1996                      MICHAEL J. SWEET. "Mental Purification (Blo sbyong): A Native Tibetan Genre of Religious Literature." In: José Ignacio Cabezón and Roger J. Jackson (eds). *Tibetan Literature. Studies in Genre*. Ithaca, New York, 1996, 244–260.
- TACHIKAWA 2001                MUSASHI TACHIKAWA. "The Sixteen Bodhisattvas in the Dharmadhātu Maṇḍala." In: *Bulletin of the National Museum of Ethnology*, vol.25, No. 4, 537–623: [http://ir.minpaku.ac.jp/dspace/bitstream/10502/3219/3/KH\\_025\\_4\\_003\\_all.pdf](http://ir.minpaku.ac.jp/dspace/bitstream/10502/3219/3/KH_025_4_003_all.pdf) (last access: 15.04.2015).
- TAUSCHER 1995                 HELMUT TAUSCHER. *Die Lehre von den zwei Wirklichkeiten in Tsoñ kha pas Madhyamaka-Werken*. Wiener Studien zur Tibetologie und Buddhismuskunde 36, 1995.
- TAUSCHER 1999                 HELMUT TAUSCHER. "Die zwei Wirklichkeiten." In: LAMBERT SCHMITHAUSEN (ed.), *Śāntidevas 'Eintritt in das Leben zur Erleuchtung'*." Hamburg: University Hamburg, 1999 (Buddhismus in Geschichte und Gegenwart, III).
- THARCHIN 1988                 GESHE LOBSANG THARCHIN and MICHAEL ROACH (trs.). *Tsongkapa. The Principal Teachings of Buddhism. With a Commentary by Pabongka Rinpoche*. New Delhi: Paljor Publications, 1988.
- THURMANN 1982                ROBERT A. F. THURMANN (ed.). *The Life and Teachings of Tsong Khapa*. Dharamsala: Library of Tibetan Works & Archives, 1982.
- TDCM                                YI-SUN ZHANG. *Bod rgya tshig mdzod chen mo*. Pe cin: Mi rigs dpe skrun khang, 1993.
- THRANGU 1993                 KHENCHEN THRANGU RINPOCHE. *The Four Dharmas of Gampopa*. Boulder: Namo Buddha, 1993 (Revised 2008).
- UEBACH 1987                    HELGA UEBACH. *Nel-pa Paṇḍitas Chronik Me-tog-phreñ-ba. Handschrift der Library of Tibetan Works and Archives. Tibetischer Text in Faksimile, Transkription und Übersetzung*. München: Studia Tibetica (Quellen und Studien zur Tibetischen Lexikographie Band I), 1987.
- VETTER 1990                    TILMANN VETTER. *Der Buddha und seine Lehre in Dharmakīrtis Pramāṇavārttika. Der Abschnitt über den Buddha und die vier Edlen Wahrheiten im Pramāṇasiddhi-Kapitel*. Wiener Studien zur Tibetologie und Buddhismuskunde 12, 1990.
- VETTURINI 2013                GIANPAOLO VETTURINI. *The bKa' gdams pa School of Tibetan Buddhism* [Revised PhD dissertation]. SOAS, 2007: <http://himalaya.socanth.cam.ac.uk/collections/rarebooks/dow>

[nloads/Gianpaolo\\_Vetturini\\_PhD.pdf](#) (revised 2013, last access: 22.08.2014).

- WALLACE 2011 VESNA A. WALLACE. “A Brief Exploration of Late Indian Buddhist Exegeses of the ‘Mantrayāna’ and ‘Mantranaya’.” In: Pacific World (Third Series) 13 (Fall 2011), 95–111: <http://www.shin-ibs.edu/documents/pwj3-13/06Wallace.pdf> (last access: 09.07.2014).
- WERNER 2006 MICHAEL WERNER and Bénédicte Zimmermann. “Beyond Comparison: Histoire Croisée and the Challenge of Reflexivity.” In: History and Theory, vol. 45, No. 1 (Feb. 2006), 30–50: <http://www.jstor.org/stable/3590723> (last access: 03.11.2014).
- WILLIAMS 1989 PAUL WILLIAMS. *Mahāyāna Buddhism: The Doctrinal Foundations*. London, New York: Routledge, 1989.
- YAMAMOTO 2012 CARL S. YAMAMOTO. *Vision and Violence. Lama Zhang and the Politics of Charisma in Twelfth-Century Tibet*. Leiden: Brill, 2012.

### Internet

- RK&TS *Resources for Kanjur and & Tanjur Studies*, University of Vienna, Department of South Asian, Tibetan and Buddhist Studies: <http://www.istb.univie.ac.at/kanjur/> (last access: 11.04.2015).
- TBRC *The Tibetan Resource Centre*: <http://www.tbrc.org> (last access: 11.04.2015).
- TLB Thesaurus Literaturae Buddhicae: <http://www2.hf.uio.no/polyglotta/> (last access: 11.04.2015).
- 84000 84000 – Translating the Words of the Buddha: [84000.co](http://84000.co) (last access: 11.04.2015).

**Tibetan Buddhist Masters**

KKN	Khenpo Karma Ngedon
KCD	Khenpo Choying Dorjee
KCT	Khenchen Chodrak Tenphel
KKR	Khenpo Konchok Rangdol
KKT	Khenpo Konchok Tamphel
KNG	Khenchen Nyima Gyaltsen
KTS	Khenpo Tsering Samdrup
KTG	Khenpo Tsultrim Gyamtso (Smṛti)
KSB	Khenpo Sonam Bumdhen

## Abstract

The monk yogi Sgam po pa Bsod nams rin chen (1079–1153) played a crucial role during the later dissemination of Buddhism in Tibet. Having established the first monastic seat of the Bka' brgyud pa, the Tibetan Buddhist tradition generally regards him as the founding father of the so-called four great and eight minor Dwags po bka' brgyud sub-schools. He is further credited for creating a synthesis of two *prima facie* irreconcilable doctrinal systems: the strongly sūtra-based Bka' gdams system that stressed monasticism and the mainly tantra-based Bka' brgyud system with its emphasis on *mahāmudrā* and the lifestyle of a yogi.

*Four Dharmas of Sgam po pa (Dwags po chos bzhi)* is generally considered to be a short presentation of Sgam po pa's doctrinal system, summarizing the entirety of the Buddha's teachings, both sūtra and tantra. Due to the ambiguity of the four short formulations, different explanatory approaches evolved from an early stage. The first part of this study focuses largely on the content, relationship with similar Tibetan Buddhist instructions, origin, and reception history of this doctrine, which has been relatively neglected so far in Western studies. The second part of the work offers several text editions and English translations of commentaries attributed to Sgam po pa and later masters that exemplify the observations made in the first part. A short concluding section summarizes the results.

This dissertation offers an overview of *Four Dharmas of Sgam po pa* and its commentarial literature, but also enables new insights into the cultural exchange processes that took place among different Tibetan Buddhist traditions during the later dissemination of Buddhism in Tibet.

## Deutsche Zusammenfassung

Der Mönchsyogi Sgam po pa Bsod nams rin chen (1079–1153) spielte in der Zeit der späteren Verbreitung des Buddhismus in Tibet eine tragende Rolle. Er errichtete den ersten Klostersitz der Bka' brgyud pa und wird von der tibetisch-buddhistischen Tradition gemeinhin als Gründungsvater der sogenannten vier großen und acht kleinen Dwags po bka' brgyud-Unterschulen betrachtet. Des Weiteren wird ihm die Schaffung einer Synthese zweier auf den ersten Blick als unvereinbar geltender Lehrsysteme zugeschrieben: während das stark Sūtra-basierte Bka' gdams-System das Mönchtum betont, betont das mehr Tantra-orientierte Bka' brgyud-System die *mahāmudrā*-Lehre und damit einhergehend den Lebenswandel eines Yogis.

Die *Vier Dharmas des Sgam po pa (Dwags po chos bzhi)* werden ganz allgemein als eine Kurzdarstellung von Sgam po pa's Lehrsystem betrachtet, welche die buddhistische Lehre, sowohl Sūtra als auch Tantra, in ihrer Gesamtheit zusammenfasst. Bedingt durch die Mehrdeutigkeit der vier kurzen Formulierungen bildeten sich schon sehr früh unterschiedliche Deutungsansätze heraus. Der erste Teil dieser Untersuchung konzentriert sich weitgehend auf den Inhalt, die Beziehung mit ähnlichen tibetisch-buddhistischen Unterweisungen, den Ursprung und die Wirkungsgeschichte dieser Lehre, die in westlichen Untersuchungen bisher nur marginal behandelt wurde. Der zweite Teil der Arbeit präsentiert diverse Text-Editionen von Kommentaren, die Sgam po pa und weiteren späteren Meistern zugeschrieben werden, sowie englische Übersetzungen der Werke, welche die im ersten Teil zum Ausdruck gebrachten Beobachtungen beispielhaft belegen. Ein kurzer Schlussteil fasst die Ergebnisse zusammen.

Diese Dissertation bietet neben einem ersten Überblick über die *Vier Dharmas des Sgam po pa* und deren Kommentarliteratur neue Einsichten in kulturelle Austauschprozesse zwischen den verschiedenen tibetisch-buddhistischen Traditionen im Laufe der zweiten Verbreitung des Buddhismus in Tibet.



## Curriculum Vitae

### Education

- 10/2010– Doctoral studies, Languages and Cultures of South Asia and Tibet, University of Vienna
- 10/2005–7/2010 Tibetan and Buddhist Studies (major) and Indology (minor), University of Vienna—Mag. phil.
- 4/2005–7/2005 Indology and Anthropology, University of Heidelberg
- 10/2000–3/2005 Buddhist Studies, Karmapa International Buddhist Institute, New Delhi

### Employment History

- 10/2014– Research Coordinator, IKGf “Fate, Freedom and Prognostication. Strategies for Coping with the Future in East Asia and Europe”, Friedrich-Alexander-University Erlangen-Nürnberg
- 3/2012–9/2014 Lecturer at the Department of South Asian, Tibetan and Buddhist Studies (ISTB), University of Vienna (SS 2012, WS 2012, SS 2014)
- 3/2011–4/2014 Doctoral research fellow at the doctoral college (Initiativkolleg) “Cultural Transfers and Cross-Contacts in the Himalayan Borderlands”, University of Vienna
- 3/2011– Translator (Tib.-Eng.) for 84000: Translating the Words of the Buddha
- 10/2009–10/2010 Assistant librarian, Library of South Asian, Tibetan and Buddhist Studies, University of Vienna
- 3/2006–9/2010 Teaching assistant for modern and classical Tibetan language, ISTB, University of Vienna